KÜLÖNLEGES BÁNÁSMÓD

INTERDISZCIPLINÁRIS
(OPEN ACCESS – NYÍLT HOZZÁFÉRÉSŰ)
SZAKMAI LAP

Web:
https://ojs.lib.unideb.hu/kulonlegesbanasmod

VIII. évf., 2022/1. szám

Note: The title of the journal comes from a Hungarian Act CXC of 2011. on National Public Education in which they use the term 'Különleges Bánásmód', and this translates as Special Treatment, but this encompasses the areas of Special Educational Needs, Talented Children and Children with Behaviour and Learning Difficulties. The adoption of Special Treatment is therefore in accordance with Hungarian law, but it is recognised that the translation may not be perfect in expressing the full meaning of what is encapsulated in this term.

TARTALOM/CONTENT

EMPIRIKUS TANULMÁNYOK / EMPIRICAL STUDIES

MULTICULTURAL WAY OF LIFE OF VARIOUS NATIONALITIES IN TURKESTAN

Author:

Nazira Abdinassir
University of Debrecen (Hungary, Kazakhstan)

E-mail address of the author:
nazzira.abdinassir@gmail.com

Lectors:

Gábor Biczó (Prof., PhD)
University of Debrecen (Hungary**)**

Norbert Tóth
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

The main objective of the current paper is to examine the different kinds of level of interaction, culture, interethnic marriage, linguistic features and some sort of traditions of people of various nationalities who live in the south part of Kazakhstan. Quantitative and primarily qualitative methods were used in the research process.

Keywords: multiculturalism, nationalities
Discipline: cultural anthropology

KÜLÖNBÖZŐ NEMZETISÉGEK MULTIKULTURÁLIS ÉLETMÓDJA TURKESZTÁNBAN
Absztrakt:

Jelen tanulmány legfőbb célkitűzése, hogy megvizsgálja a különböző szintű interakciókat, kultúrát, interetnikus házasságokat, nyelvi formulákat és bizonyos típusú tradíciókat a Kazahsztán területén élő különböző nemzetiségek körében. A kutatás során kvantitatív és elsősorban kvalitatív módszertani apparátusra támaszkodtunk.

Kulcsszavak: multikulturalizmus, nemzetiségek
Discipline: kulturális antropológia

It is a well-known fact, that Kazakhstan is the ninth largest country in the world in terms of territory. According to this fact, Kazakh land composed from big regions and territories which will divide to several fields into each other. More precisely, let us split up Kazakhstan territory into fo ur regions: southern, northern, western, eastern, then each region is partitioned into several areas of republican significance. Furthermore, about 130 different ethnic groups also live in Kazakhstan. Of course, there are historical reasons why the Kazakh land has become such a multinational state.

The history of Kazakhstan is very deep and the consequences of those historical events, especially in the end of the XIX century and in the period of the XX century, were full of profound demographic changes in the life of the Kazakh people: repressions and deportations of the kulaks, the first and second world wars, evacuation operations during the war years, the efforts of the Soviet government to improve the industrial base of the country, additionally, the most painful side in our history, for our people, more than two million people died in the starvation in 1930. Moreover, the development of virgin lands is complex of events aimed at increasing the production of grain in the USSR in 1954-1965. etc.

As a result, a unique situation was created in the country. The titular ethnos, the Kazakhs themselves, were reduced in number and faced ethnic hardships.

In general, the ethnic groups inhabiting Kazakhstan are quite deeply integrated into all socio-economic, political, socio-structural, cultural-historical relations and processes existing and developing in the republic. Therefore, interethnic relations in Kazakhstan are complex and have a sophisticated structure that reflects the palette of various relationships and interactions of all ethnic groups living in the republic and realizing themselves in a wide variety of forms and spheres of social activity. These processes and relationships determine the overall dynamics and vector of spheres of public life, by the actions of their representatives, to a large extent determine the dynamics and quality of interethnic, interfaith relations, and also develop their ability to adequately comprehend and evaluate the direction and intensity of processes. The state of interethnic relations, based on the measurement of respondents' subjective assessments, sometimes differs significantly, and often requires deciphering. This implies the need to analyze the results of both past and modern studies, the answers to the questions posed in the questionnaires, first of all, revealing the level and quality of relationships in the static state that exists at the present time (Шаукенова, p.105).

The object of the research

Interviews and questionnaires with people of varied ethnoses, personal experience, products reflecting the specifics of interethnic marriage. Media files which will be done by myself during the research periods (video from the interview, questionnaire and one day of one mix-marriage family).

Research methods

To study the level of interaction, culture, interethnic marriage, religion, linguistic features and traditions of people of different nationalities living in the south part of Kazakhstan in everyday life, talking with them and comparing this with the information provided in historiography. All above mentioned cultural aspects will be taken into account through deductive type of study, sampling method, qualitative research, abstraction and comparative analyse of diachronic complexions of culture. Assess the level of influence of civilization on these processes on each ethnic group. The main

methods which will be used in the research, as following:

Primarily, it is necessary to gather the facts first. Then the methods of ordering, partial generalization, scientific generalization of the collected facts are used. Deductive reasoning method is working from the general to the more specific. According to the deductive method of research we will go from giving overall information to more detailed explaining deeply. First of all, it needs to collect all needed information, details from exact spot which was chosen and make clear subjects and objects of the research;

The study will use a sampling method. To use this sampling method, it is needed to divide the population into subgroups (called strata) based on a relevant characteristic. That's what it is, the sample is the group of individuals who will actually participate in the research. In our case from all population will be chosen that type of families who has mix marriage from various ethnic groups. The sampling method itself is divided into several groups. Probability sampling means that each member of the population has a chance of being selected. It is mainly used in quantitative research. Therefore, in order to obtain results that are representative of the entire population, probability sampling methods are the most appropriate choice. As mentioned earlier, stratified sampling will also be used;

That is, we divide all groups of people living in the study area into subgroups and separately. Stratified sampling involves dividing the population into subpopulations that may differ in important ways. It allows you draw more precise conclusions by ensuring that every subgroup is properly represented in the sample. We find and interrogate intermarriages among separated ones. We will interview them;

The qualitative research method is used to formulate interview questions. Qualitative interviews use open-ended questions, that is, questions that the researcher asks but does not provide answers. Open-ended questions place more demands on participants than closed questions because they require participants to come up with their own words, phrases, or sentences to answer;

Ask questions of a group of people in-person, over-the-phone or online. I this research we will try to contact with one family who has mix marriage system from different nationalities online, if clearly by video connection. An interview was arranged with this family by creating questions according to the qualitative research methods to gain our main purpose and fulfill all requirements which was shown in the aim of the research;

Next method which will be used in the research is abstraction. The essence of this method is to abstract from the unimportant parameters that the object is endowed with, to fix the phenomena that are of interest to the researcher. As a result of abstraction, we are able to receive information about some features of the object.

The main research question is: How does work the multiethnic coexistence of this region in families through interethnic marriages?

Research of interethnic relations in Turkestan

The main purpose of my research and territory, which is to be identified, is the city of Turkestan, located in the southern part of Kazakhstan, in the multinational Turkestan region with century-old history. First of all, general information about the Turkestan region will be given.

Concerning historical parts of the paper, Turkestan region (until 2018 South Kazakhstan region) is an administrative-territorial unit in the south of the Republic of Kazakhstan. Founded March 10, 1932. In 1962-1992 it was renamed Shymkent region. And on June 19, 2018, by decree

of the President of Kazakhstan, the South Kazakhstan region was renamed Turkestan, and its administrative center was moved from Shymkent to Turkestan; Shymkent received the status of a city of republican significance and was withdrawn from the South Kazakhstan region.

The territory of the Turkestan region is 117.3 thousand km2. Center of the region is the city Turkestan. It borders with Karaganda in the north, Zhambyl region in the east, Kyzylorda in the west and the Republic of Uzbekistan in the south.

The region includes 11 administrative districts, 4 city akimats, 7 cities (except Shymkent), 13 settlements, 171 rural districts, 932 villages. Over the past two years, the state has paid special attention to the city of Turkestan, has built many new ultra-modern buildings and has become the cultural and spiritual capital of Kazakhstan.

In January-October 2021, funds allocated for construction work in Turkestan amounted to 175,902.2 million tenge. As we see from this information, the level of cultural well-being of Turkestan can be judged by the fact that such funds are allocated for six months.

Before start talking about the exact spot of the research it is recommended to give a common picture of the statistics of population who live here, more precisely, to determine which ethnic groups are represented in the Turkestan region and what their statistics are.

The total population of the Turkestan region at the beginning of 2021, according to statistics, was 2,044,742 people. In the table you can find exact statistical data according to the nationalities and ethnic groups who live in the Turkestan region and Turkestan city pursuant to the information from population census 2021 (I1)
.

If you look at the population density, then there are 23 people per 1 sq.m. (I2).

The population of the Turkestan region and Turkestan city by individual ethnic groups at the beginning of 2021

Table1. The population of the Turkestan region and Turkestan city by individual ethnic groups at the beginning of 2021. Statistical information was taken from the official page of statistics of the Republic of Kazakhstan: www.stat.gov.kz (I1)

Nationalities	Turkestan region	Turkestan city
All nationalities	2 044 742	179 742
Kazakhs	1 550 594	125 425
Uzbeks	353 946	49 170
Russians	34 583	1 506
Azerbaijanis	18 857	408
Tajiks	38 508	97
Tatars	7 698	698
Turks	16 887	1 852
Koreans	1 967	42
Ukrainians	691	10
Kurds	6 725	15
Germans	1 252	1
Uighurs	2 391	60
Persians	3 745	16
Chechens	948	1
Kyrgyz	1 764	92
Greeks	397	26
Bashkir	330	5
Others	3 459	318

Ordinarily, interethnic relations between the ethnic groups of large communities are characterized by the orientation of their members towards a common set of values. It means, members of an ethnic group speak the same language, love specified territory as their hometown, adhere to the same religion and certain cultural traditions, coherently, perform determined actions that are laid down by their historical culture

in their everyday life. This publication describes aspects that reveal the interethnic communication of diverse ethnic group's daily life of the multicultural society of Turkestan.

Theoretical background of the research

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

In addition, here the most important aspect which is needed to paid attention is group of people which calls "Kozha" (Қожа). Kozha the group of people who live in this territory will unites them despite the fact that the above social structures are divers in every nation, have one common root in the history.

Information will be provided on key aspects of such areas of life, focusing on them separately. Furhermore, the study will reflect the level of preservation of national values. In one word we can say in this research Turkestan population's social structure will be studied through many factors which are mentioned above. In this regard, the work of M. Gordon on the study of the social structure of dissimilar nationalities: To study a society's social structure is to study the nature of its family groups, its age and sex distribution and

the social groupings based on these categories, its social cliques, its formal and informal organizations, its divisions on the basis of race, religion, and national origin, its social classes, its urban and rural groups, and the pattern of social relationships in school and college, on the job, in the church, in voting behavior and political participation, and in leisure time activities. It is a large definition but a consistent one in that it focuses on *social relationships,* and social relationships that are *crystallized-that is* which are not simply occasional and capricious but have a pattern of some repetition and can to some degree be predicted, and are based, at least to some extent, on a set of shared expectations (Gordon, 1964, p.31). Particular attention will be paid to the social structure mentioned by Gordon.

To date, specific rural districts inhabited by different nationalities have been identified in the Turkestan region, which are the basis of our study. They consist from several villages. These rural districts are inhabited only by persons of exact nationalities or persons who are in mixed marriages with the local Kazakh population. Some of them are: Ikan, Shornak, Turkskaya Sloboda (Түркі поселкасы), Zhuinek, Karachik, Ushkayik, Sauran, Yasy, Orangay, Babaikorgan, Shornak, Zhibek Zholy, Maidantal and others.

Assimilation as a key aspect of the paper, according to Gordon's book, assimilation is a process of interpretation and fusion in which people and groups acquire the memories, feelings and attitudes of other people in groups and, by sharing experience and history, are included with them in a common cultural life. Another explanation of this term which is more obviously that corresponds our research: social process by which two or more individuals or groups adopt and carry out each other's behaviors. We usually speak of a person or minority category being assimilated into a group or society, but here again this should

not be interpreted as a "one-sided" process. It is a relationship of interaction in which both parties behave mutually, even if one of them may be affected much more than the other (Gordon, 1964, p.65.). The idea which describes the main position of the research.

Description of research spots in Turkestan

Representatives of different ethnic groups live in the territory of South Kazakhstan. Let us discuss in more detail all above mentioned basic aspects of our research. Foremost, information about exact place of the study taken into account. So, first village is *Zhana Iqan* (Жаңа Иқан ауылдық округі). *Zhana Iqan* rural district is an administrative unit of the Sauran district of the Turkestan region. It includes the villages of Ibaata and Oyik. The center of the village of Ibaata. According to the 2009 census, the population of the district was 6,253. Most Uzbeks live in close contact with the local Kazakh population. The second name among the population is "Uzbek village"(«Қазақстан»: Ұлттық энциклопедия, 1998)

As for the history of the village, Ikan is the common name of two medieval monuments. The first Ikan is located in the middle of the village of Ikan in the city of Turkestan, Turkestan region. Covers 10 - 15 centuries. It is not known exactly when Ikan, which became a hill, was founded. Hafiz Tynysh in his work "Abdullanama" notified firstly in his letter which was directed to Bukhara Khan Abdullah in 1582. The ruler of Tashkent writes that Baba stopped at Iqan during a campaign against the Sultan (I3).

The famous historian P.I. Rychkov in his "Topography of the Orenburg Governorate" reports that there were about 300 houses in Ikan and that its inhabitants were engaged in agriculture. In the Middle Ages, Ikan played a significant role among the cities of the Turkestan region. The current surviving roof is trapezoidal, 6-7 m high.

The size is 300x225 m. In the southeastern part, the remains of the citadel (50x50), as well as the outlines of buildings of various designs, have been preserved. According to the plan of the city, the gate had several towers in the northwest. He controlled and protected the city. Most of the city was destroyed during the construction of new buildings.

The *second Iqan* is located on the outskirts of the village of Ikan. Covers the 4th - 5th centuries. The locals also called him "Shana Asar". The plan of the city, which has turned into a hill, occupies an area of 180x110 m in the form of a triangle. According to the existing preservation, it is surrounded by fortress 1-1.5 m high. In the center of the city there is a citadel with an area of 40x40 m. It is also surrounded by a tower wall. There are other buildings on the site of the city (Қазақ мәдениеті. Энциклопедиялық анықтамалық 2005).

The inhabitants of Zhana Iqan in Turkestan are mainly engaged in crop and livestock production. Now in rural areas there are more and more people who take loans from the state. Some of the residents planted gourds, and some lost their crops. There are those who give priority to fishing. This life of hardworking people is an example for the environment.

More than 7,000 people live in the area, which consists of the villages of Oyik and Ibata. The villagers use 80,514 hectares of land. The area of the settlement reached 7639 hectares («Қазақстан»: Ұлттық энцклопедия, 1998). Every year the labor of the peasants who carry out their tasks at their own level is multiplied. After all, this year they went to the development of fishing. Currently, a rural consumer cooperative of water users has been created here to provide arable land with water. The lands are irrigated by the rivers Ikan-su, Kokkiya and springs (I4).

Shornak rural district is an administrative unit of the Sauran district of the Turkestan region.

It includes the villages of Shornak, Kosmezgil, Asha and railway junction No. 32. The center of this district is Shornak. According to the 2009 census, the population of the district was 11,102. The second name of the rural district among the population is "Kazakh-Uzbek village". It became a cotton picker, a preparation point for the Turkestan ginning plant, and a grain receiving point. Farms were organized on its basis. In the 18th century, the ancient city of Shornak was located here.

Zhuynek rural district is an administrative unit of the Sauran district of the Turkestan region.

It includes the villages of Zhuynek, Shekerbulak, Shypan. The center is the village of Zhuinek. At the 2009 census, the population of the district was

8,646. Since 1930, the center of the cotton-growing collective "Commune". On its base in the Commune, farms engaged in cotton growing and poultry farming were created («Қазақстан»: Ұлттық энциклопедия , 1998).

There is also a rural district in Turkestan, called *"Turkish settlement"*(Түркі поселкасы). Only Turks live here. The main legal name is Moltek. It is called a Turkish settlement because most of the people living here are Turks.

Karachik rural district is an administrative unit of the Sauran district of the Turkestan region. It includes the villages of Karachik, Karatobe, Kumtiin. The center is the village of Karachik. At the 2009 census, the population of the district was 8,267 (I5).

Picture 1. Maps.
Source: *https://atau.kz/search?search=%D1%88%D0%BE%D1%80%D0%BD%D0%B0%D2%9B*
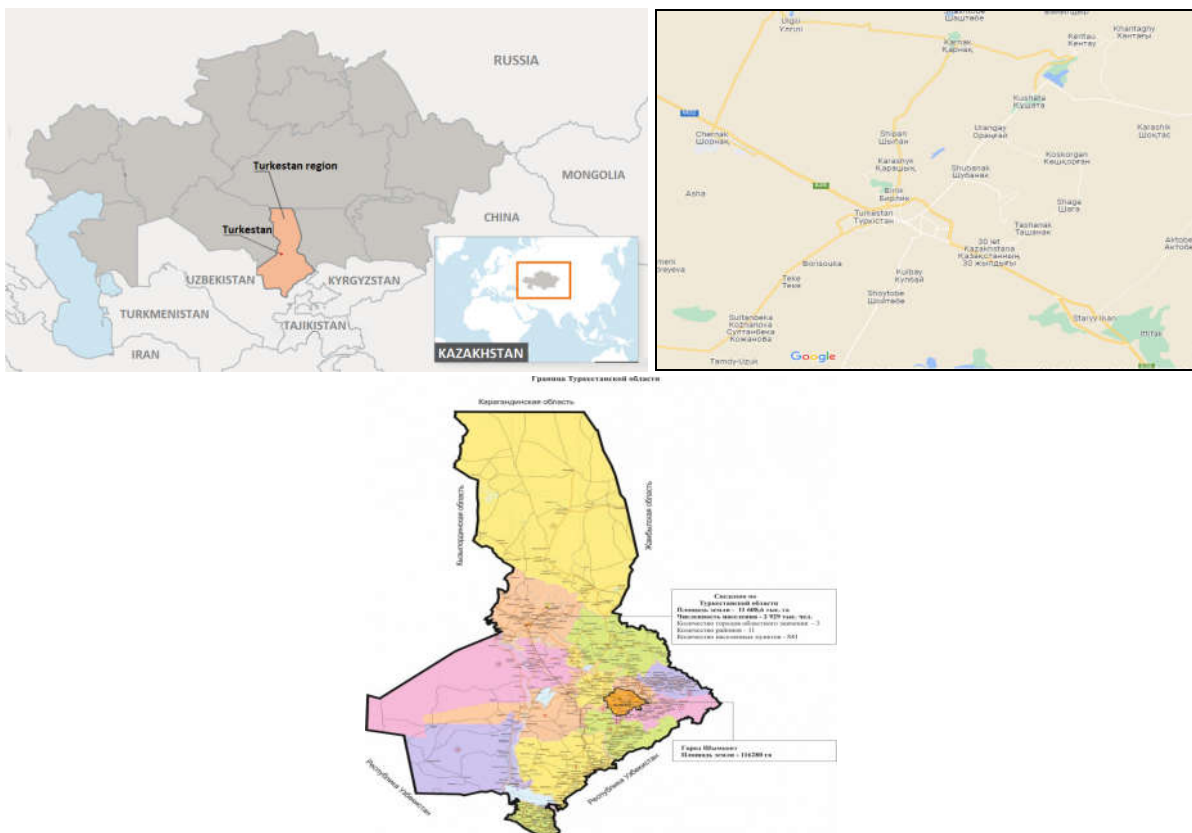
Case Study of my case concerning the multiethnicity in Turkestan

In order to show the degree of interaction of discrepant ethnic groups with the Kazakh people and the process of assimilation level in real life, consequentially, to make distinctly and straightforward all above mentioned aspects, examples could be given here. At this moment, it is best solution to share with my personal instance as having lived and grew up among the multicultural societies of the Turkestan region.

Next main point of the research is that, focusing on the significant aspects of study that allow us to see and determine the level of preservation of the culture and national values of each representation of various ethhnic group which is living here. Consequently, the degree of interaction with the Kazakh people, in one-word, process of assimilation level needs to be taken into account. In order to make distinctly and straightforward all above mentioned aspects, examples could be given here. At this moment, it is best to share my personal instance as having lived and grew up among the multicultural societies of the Turkestan region.

In general, the culture of the Turkestan region is completely different. For example, we clearly see the dissemblances between the cultures of Europeans and people from Asia. However, here it is still far to compare Turkestan's population culture with Europeans, because the people who live in this part of Kazakhstan are highly exceptional in culture from other Kazakhstanis who live in other regions.

I was born in the Turkestan region and lived there until I was 17 years old. I was raised and educated there from my childhood and grew up in the local culture, seeing, recognizing and feeling it all. Then I went to study and moved to Almaty. Since Almaty is located in the southern part of Kazakhstan, there is no significant difference in the concept of culture. However, due to the large number of Uighurs and Dungans in Almaty, their cultural, linguistic and religious influence can be seen in their daily lives. More precisely, despite the fact that the local population speaks Kazakh, the influence of the Uighur and Dungan languages is evident in the Kazakh dialects. In addition, it is customary for local Kazakhs to cook the national dish of the Uighur people on special holidays. Of course, we will not dwell on Almaty people culture for a long time.

So, back to the culture of the Turkestan. The people of Turkestan as mentioned before, are culturally extremely dissimilar from the inhabitants of other parts of Kazakhstan. People living in other parts of Kazakhstan call a native of Turkestan "Yujane" (южане) in English "southern". This means that the word comes from the Russian language, which means "man from the south", i.e. the name is associated with the territory. However, the meaning of this word is to follow cultural dissemblances and traditions more strictly than in other regions of Kazakhstan. Cultural differences are reflected, first of all, in the language of the people, their religion, the food they eat in their everyday life and the way of communication with each other, in relation to adults, in observing ancient customs and traditions at a high level, this is especially evident in the culture of the wedding, in the requirements for bride and in sexual upbringings.

According to the works of Kazakh authors, language is equal to the of National identity and Ethno-cultural symbolism.

Moreover, ethnocultural symbolism is determined by national identity and national culture, which contains values and symbols of ancient origin. At the same time, the content of national identity is largely determined by the content of ethnocultural symbolism, that is, how national elites construct symbols and manipulate them to form the identity of their nation. That is why, in order to determine the content and state of

the national identity of Kazakhstan, it is necessary to determine the content and state of its ethno-cultural symbolism (Кадыржанов, 2014, p.53). Kazakhization, considered through the prism of the "center-periphery" methodological approach, means the desire of Kazakh ethnocultural symbolism, more precisely, the Kazakh elites who develop and promote this symbolism, to occupy a central position in the ethnocultural symbolism of the entire Kazakhstani society. This means that Kazakh symbols, including primarily the Kazakh language as the main symbol of ethno-cultural symbolism, should become central, that is, mandatory for the entire population of Kazakhstan. As a result, symbols, in particular, languages, of other ethnic groups will become peripheral (Кадыржанов, 2014, p.73). As we can see, the Kazakh language has the highest status. If this requirement is applied to people of other nationalities living throughout the Kazakh land, then we will see that it is the same for the multinational population of the Turkestan region. The study will focus on such linguistic subtleties. From my personal experience, I can prove that this concept is working for the various ethnic groups who live in Turkestan region, because here even representatives of other nationalities speak in highly well in Kazakh language and use in their everyday life. One village in Turkestan can be good pattern for this concept. Village calls "Orys auyly" (Russian village). They are inhabitants most of them Russians but they speak in Kazakh language.

Religion – The impact of Islam of Ethnic Coexistence in Turkestan

The south part of Kazakhstan adheres to the highest degree of religiosity. Because most of the groups of people who are called "kozha" live here. Kozha are the descendants of the Prophet Muhammad, who brought Islam to Central Asia. Most of the historical figures who spread and preached Islam religion lived in Turkestan. Evidence of this is the mausoleum of Khoja Ahmed Yassaui, monument of medieval architecture.The mausoleum of Hodja Ahmed Yassawi also served as a mosque and madrasah. The epigraphic frieze, which runs along the top of the three walls of the mausoleum, contains suras and verses of the Holy Quran. The inscriptions are decorated with blue ceramics. From the inscriptions you can read the words "Allah", "Muhammad", "O Blessed One", "Power is in Allah", "Allah is my ruler", "800 years of the Hijra". Bronze, gold and silver door handles and more than six candles are among the pearls of architecture. They bear the name of its creator, the master of Isfahan, Taj ad-Din Izeddin. The inscriptions on the bronze candle indicate that it was made on the 20th of Ramadan in 799 AH. The centerpiece of the whole construction is a tombstone of Hodja Ahmed Yassawi in the middle of the cemetery. The door of the tomb is covered with a thin metal plate with gold inscriptions (I6).

We can mention about the mausoleum Arystan-Bab, Domalak Ana and others too. There are many historical places that are considered sacred to people. It means that religion take an important role in the lives of local people, in their everyday life, in culture and in one word in all sphere life, especially in marriage system and in sexual upbringings. As an example, from my personal evidence, when a girl turns 9 years old, her mother or grandmother invites her to teach her a certain discipline, which is considered next in importance. These are: the order of prayer, the main duties of Islam, memorizing the most important prayers in the Koran. It also teaches them to respect older people, to listen to them when they speak, not to cross in front of them, and to do what they ask from you.

Consequently, the rules of dressing, i.e. the Qur'an, state that a woman should dress modestly and not expose his genitals. In addition, after 13

years, she psychologically prepares the girl to become a bride. She teaches the rules of being a good bride, how to properly run a household, how to keep clean, how to cook, to know the rules of crafts, in general, the most important disciplines that a woman should know.

The following important factor that should be noted is about sexual upbringing factor. Special attention is paid to sexual education. Before marriage, a girl is not allowed to have an intimate relationship with a man. At the time of marriage, the girl's virginity will be tested. Specifically, after the wedding day, a special bed is made for the newlyweds and a room will be prepared. The next morning, the groom's sleeves or his mother check the evidence that the girl is clean. If he did not receive proof, this was considered a disgrace to the whole family of the bride, sometimes the bride was returned home and the marriage was annulled.

In this moment, it is needed to mention now about "Kozha" group of people who has their own rules according to the Islam and save in high level all rules of customs, traditions which were left from their descendants. Especially, it was shown deeply well in their marriage system. According to the rules of Kozha, the man who want to marriage need to find a bride from the origin Kozha in order to maintaining blood purity according to their beliefs. So, let's take a look at their history of origin. The main chronicler of the Khojas was Safi-ad-din Orun Koylaki, who lived in the 13th century and was the first to write Nasabname. Translated from Persian, "Nasab-nama" means "writing the origin." Here VIII-XII centuries. The history of Kazakhstan and the history of the arrival and spread of Islam in Kazakhstan at that time, i.e. the emergence of craftsmen and Sufis who spread Islam in the region, as well as the dominance of the Karakhanids between South Kazakhstan and the lower reaches of the Syr Darya. The first transcription of the manuscript was published in Kazakh in 1992 by A.K. Mominov and Z.

Zhandarbek. N. Lykoshin also published in Russian another version of "Nasab-nama", which is a genealogy of masters from other peoples of Central Asia.

The symbol of Kozha is the first letter of the Arabic alphabet. Their motto as a preacher of the Muslim religion and its bearer was the name of Allah. That is why those who believe in Allah, those who believe in Islam, those who respect Allah and Islam, also honored, respected, prayed and despised their masters. Among the villagers (for example, the country of a small zhuz, a four-black tribe) there were one or two lords who revered them as "priests", "descendants of a preacher." Eventually the lords mingled with the local tribes and tribal rulers began to emerge. Despite the fact that they were called the masters of the tribe, they managed to preserve their genealogy and customs. The ancestors of the Kozha came to Kazakhstan and Central Asia with good intentions to spread and promote Islam. The people respected and considered saints, although they were not part of the three zhuzes, they recognized themselves as Kazakhs, and today they are growing up in all regions of the Republic. The aristocratic group in Kazakh society also includes sultans and khans. In Central Asia, the names "Ak Suek", "Ok Suyak", "Ak Siyak" (white bone) are given only to those who converted to Islam. According to the genealogy of Kozha, the descendants of Muhammad had a number of advantages and privileges in terms of social status in the history of the Kazakh state under all khans compared to the Kazakh tribes as a whole. They enjoy special respect in the country. During the time of the Kazakh Khanate, seniors were exempted from paying taxes to the khan's treasury as a social group on a par with the sultans. In history Turkestan was called the "City of Kozha"(I7).

As we can see, Kozha is a member of the above mentioned ethnic groups and this factor is a

common feature for the peoples of Turkestan despite many distinctions.

Marriage system and family

The next position in the study of the multicultural society of Turkestan is the marriage system, which shows that this is a multi-ethnic region and that each people has its own characteristics, and provides information about their daily life.

Before we talk about the marriage system, let's look at how every family living there got married. Because the practice of "bride kidnapping" is widespread in the southern part of Kazakhstan. This means that a man who wants to get married and start a family kidnaps his beloved girl. It could be divided into two types: with the consent of the girl or without her consent. Firse type is, if the financial and economic situation of the bride did not allow her to follow certain customs and traditions, gather relatives and have a "farewell party", as usual, the future bride would join her beloved husband. The second type of abduction was carried out without the consent of the girl, and according to local customs and traditions, the girl did not object to it, but respected her elders and agreed to marry and stay in the groom's house in order to preserve the honor of the local community. In addition, many families which created by this way still live and most of them really happy,even my parents and all my sisters and relatives had created their family by this way. However, now this custom is not so common among the population and is gradually disappearing. In this region due to the multiethnicity the mixmarriages are an extremely frequent phenomenon. As for mixed marriages, the type of mixed marriages between people of divers nationalities is very common among the various ethnic groups of Turkestan. Intermarriage is a complex process with a structural system reflecting the level of cultural assimilation. As V.l. Kozlov pointed out in his article by focusing his attention on the main features of the mix marriage: mixed ethnic marriages are an integral part of ethnic processes, an important factor and the most important indicator of their development. Families based on such marriages, to varying degrees, illustrate all types and stages of ethnic processes, from language changes and transformations in lifestyle, culture, customs, traditions and specific value systems, to a different ethnic identity. awareness, which in its final stage manifests itself in the second generation, when the ethnic line of the second parent is interrupted when the child chooses the nationality of one parent. Mixed marriages, being the primary cells in which ethnic processes take place, their study from the point of view of ethnography, ethno demography and ethno geography becomes an important and urgent task (Komarova, 1980, pp. 31-34].

The system of intermarriage makes it possible to determine more deeply the above factors in the course of the study. During the study of interethnic marriages, we need to pay attention to the following factors:

- the life of a new bride, since in Turkestan a lot of attention is paid to this point and each ethnic group may have its own nuances, although the requirements for the bride are basically the same;
- as a result, next complexion is birth of a child and his upbringing; Rituals which connected with the baby's born;

If you would like to understand the operation of marriage system of multiethnic region we have to analyze status of new bride. Compared to other regions of Kazakhstan, the attitude of the inhabitants of Turkestan towards the daughter-in-law is strict and follows its own rules. This is due to the fact that the southern part of Kazakhstan borders on Uzbekistan, where a fifth of the population is made up of ethnic Uzbeks.

The Kazakh people pay great attention to the decency of the bride. If the daughter-in-law is rude, the girl's parents and parents will be offended.

Therefore, the song "Betashar", dedicated to the newlywed, contains very instructive verses. The wishes of sympathetic brothers and relatives at the wedding are also the wishes of the bride to be polite. As a future mother-in-law, the young bride contributes to the well-being of the family and children. Once a bride becomes a bride, she has responsibilities. Morning tea, table setting, house cleaning, service at the hearth in the village, grazing, milking cows, cooking. The next morning, before entering the house, she needs respectfully greets groom's parents. It calls "Salem salu" (respectful greetings according to the custom).

The tradition of greeting is the respect and greeting of brides to their parents and in-laws of the husband. He greets other family members. Even if the groom's relatives come to visit, the bride bows and greets him. He prepares tea and sets the table. The one who greets the bride expresses his appreciation and gratitude. The bride puts on a headscarf in front of the adults. It is also a tribute to adults (I8).

The following concept which can give us more detailed and legible facts is rituals connected with child. It would not be a mistake to say that the beginning of the tradition for children begins with the "holiday of the womb"(құрсақ той). Because this holiday is also a holiday for the child. However, this holiday is now celebrated in different ways. In fact, he has a different goal. the ritual is performed by the grandmother at home. She wishes well-being to the bride and unborn child, and gives her neighbors and relatives a "belly holiday".

One of the following rituals for children is the potty race. When the mother's contractions become more frequent, a smart girl from the village builds a hearth and starts frying national food. The reason for the rivalry is the myth that with the onset of labor, the baby will be born before eating.

The first holiday when a child opens the door to the world is shildekhana. The idea is to protect the child and "protect" him. That is why it is called the July Guard. The essence of this ritual is to protect the child and mother from evil. "Chille" in Persian means "forty". In traditional Kazakh society, a dangerous period for a child is considered up to 40 days from birth, before that, the child and mother are well taken care of, not letting too many people near the baby. July later became the national entertainment evening. On this holiday, he gives gifts to near and far orphans, telling them to "tie the strings."

Kalzha is a dish for a young woman. It is brought by the woman's husband. Lamb is served as an appetizer. This is a way for the baby to grow quickly so that the mother can get energy quickly. After the animal is slaughtered and the meat is eaten, the neck is suspended for forty days. This is a ritual that is performed to strengthen the child's neck.

Cradle holiday. The ritual of placing a newborn in a crib is called a "lullaby holiday". Forty days after birth, the baby's hair and nails are removed. This ritual requires great care. This is because you have to be very careful when cutting the hair of a child who hasn't worked much. First, the child is bathed in 40 tablespoons of water. An elderly woman poured water on the child and prayed that he would "fasten 30 vertebrae and fasten 40 ribs." Each of the guests at the wedding will pour 40 tablespoons of water into the baby's font, and the font will be decorated with silver rings and rings so that they "shine like silver in the sun." The women who helped with the bath share the rings (I9).

It should be noted that in the south of Kazakhstan there are many holidays and traditions, customs and rituals. It will be updated during the learning process consequently and more deeply.

Case Study of mixed marriage

In order to determine the relevance of above mentioned spheres of everyday life of Turkestan's local residents, I would like to interpret the mixmarriaged operation of Turkestan on the basis of an interview which was conducted with the couple who live in mixmarriage family. This interethnic family live in rural district near the Turkestan city (Records are saved) and during an interview, there were answers to the following questions:

The interviewed family consists of representatives of the Uzbek and Russian nations. Information about the interviewees: Wife: Mukhaye Abdullayeva, 26 years old, nationality Uzbek, husband: Ivan Raymbetov, 36 years old, nationality: Russian.

According to her husband, he was born in Russia, but after his parents died, his mother's relatives brought him to Kazakhstan, where his mother's brother became his guardian. His mother's brother Gave his last name and raised him with his children. This means that the man's mother came from Kazakh, his father was Russian, and he is from a family with a mixed marriage. And the wife is a pure Uzbek, the father and mother are Uzbeks.

According to his wife, due to the mixed family, in everyday life, there is a difference in many areas. Especially:

- Firstly, in their relationship with their wife and husband. Since the traditions of the Uzbek nation and the traditions of the traditions of the Russian nation are very different, and its cause is directly related to religious, history, language and location. For example, in everyday life, her husband gives her wife a very good, very care and respect for her wife. He considers it condolences and every thought. In accordance with the traditions of the Uzbek nation, a woman must respect, say no more, agree with her husband and always respect her husband.

Only if her husband gives permission to share his mind.

From this time on, we can see the positive aspects of the mixed marital family for the married family. In general, this family has been in Kazakhstan for a long time, so there were no difficulties in contact with the local residents of Turkestan. The language used in everyday life is Kazakh and Uzbek.

- Secondly, the peculiarity of the Uzbek nation in everyday life from the Kazakh and Russian nations, she must get up every day at 5 am in the yard to pour water and sweep, clean the house and open the big door. The goal is related to the fact that the ethnicity of the Uzbek nation depends on the faith of the ancients and ancestors, if you do every day, angels will come to the house, and there will be blessings in the family.

- Thirdly, the next moment is the attitude towards relatives. there is a special difference in relation to relatives. If Russian citizenship shows composure in relation to relatives in everyday life, this is very important for the Uzbek nation. According to Uzbeks, that person who will serve to guests must respect the guests and show themselves only with a good and positive side. If at the same time the person himself may feel uncomfortable, they are not allowed to show it to the guests, in this case the Uzbeks can even sacrifice themselves.

- Fourthly, the difference is to meet guests. The Russians believe that it is not right to come to visit without warning, and the one who wants to come home should always warn about it. The Uzbeks think quite the opposite. In the Uzbek nation, it is normal, even if the guest did not warn that he would come, the homeowners should greet the guest with a good mood and cook delicious food. From this side, it can be similar to Kazakh people culture too, especially for the Turkestan region culture, because in

other parts of Kazakhstan's people viewpoint more vary from the south part of Kazakhstan. Even among Kazakhs we have a proverb "Respect the guest as your father".

- Fifthly, the preparing of meals in everyday life. As maintained by Mukhaye, for her husband restricted to come to the kitchen in order to prepare foods, depending on Uzbek culture. That is why she always prepare eating by herself always, furthermore she prefers to cook only Uzbek traditional meals, however, for exceptional days she makes Kazakh traditional foods. Sometimes, she can cook Russian meals if her husband will ask about that.

- Next interesting aspect is that, Uzbek culture still have "Souchilar" system. It means, man before getting married will check his future wife from the place where lives his future wife. Primarily, the close relatives of the groom will come to the village and ask about the girl groom their neighbors and collect all information that they need. If they will find that everything is good they will go to the girl's house to ask her for their son;

Summing up the all above mentioned facts, we can say that to study the culture and everyday life of people of unequable nationalities living in the Turkestan region, key aspects were chosen: language, religion, marriage system, life of a new bride, parenting system, the connection of tradition with children, celebrating of holidays etc., and how relevant and real they are in everyday life were shown through interethnic marriages. Furthermore, the group of people, Kozha, who live in this territory which unites all different nationalities despite the fact that the social structures are divers in every ethnic group, because they all have one common root in the history was taken into account.

References

«Қазақстан» (1998): Ұлттық энциклопедия / Бас редактор Ә. Нысанбаев – Алматы «Қазақ энциклопедиясы» Бас редакциясы ISBN 5-89800-123-9, IV том, X том.

Gordon, Milton M.(1964). *.Assimilation in American Life: The Role of Race, Religion, and National Origins.* New York: Oxford University Press.

Komarova, O. (Ed) (1980). Ethnically Mixed Marriages in the Soviet Union. *GeoJournal*, Supplementary Issue 1: Soviet Census 1979: A Demographic Evaluation. p. 31-34

Кадыржанов Р.К (2014). Этнокультурный символизм и национальная идентичность Казахстана / Под общ. ред. З.К. Шаукеновой. – Алматы: Институт философии, политологии и религиоведения КН МОН РК, 168 с. ISBN – 978-601-304-037-0 53бет]

Қазақ мәдениеті (2005). Энциклопедиялық анықтамалық. Алматы: "Аруна Ltd." ЖШС, ISBN 9965-26-095-8

Шаукенова З.К. (2013). Социальное Взаимодействие этносов:мониторинг межэтнических отношений в Республике Казахстан: монография. – Алматы: .Р Б.М .К ФСДИ. – 200 с. ISBN – 978-601-7082-94-9.

I1: www.stat.gov.kz

I2: https://demography kz.shinyapps.io/ demography_ru/?fbclid=IwAR2F6vPeWAVIbE5DGI MjTM8jxhapzlZ5FeCfqmLjW-bNOs88Ro9wu AUMf3I

I3: 2009 жылғы ҚР халқының Ұлттық санағының қорытындылары. Астана 2011. 1 том;

I4: https://shymkenttv.kz/kz/news/society__pub lic/zhana-ikan-zhana-kazakstannyn-eleuetti-auyly.

I5: 2009 жылғы Қазақстан Республикасы хал-
қының Ұлттық санағының қорытындылары.
Астана 2011. 1 том.

I6: https://www.inform.kz/en/kazak-zherindegita-
rihi-eskertkishter-kozha-ahmet-yassaui-kese
nesi_a2741069

I7: https://www.oinet.kz/e/action/ShowInfo. php
?classid=35&id=6425

I8: https://massaget.kz/mangilik_el/shanyirak/
salt-dastur/60993/

I9: https://melimde.com/bilet-26-mektepke-dejin
gi-pedagogikani-teoriyali-negizderi. html?page

BETWEEN APPLIED AND PRACTICING ANTHROPOLOGY:
A CASE STUDY OF INTENTIONAL COMMUNITY MAKING

Author:

Trime Halili
University of Debrecen (Hungary, Northern Macedonia)

E-mail address of the author:
trime.halili@gmail.com

Lectors:

Gábor Biczó (Prof., PhD)
University of Debrecen (Hungary**)**

Norbert Tóth
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

This paper briefly observers the journey of this segment of the discipline of Anthropology as such, as well as the impact the social-political as well as cultural reality had on it historically (Bennett, 1996). Furthermore, it is of great interest to distinguish, referring to scholars preoccupied with this part of the field, between academic, applied and action or practicing anthropology and its importance today (Nolan, 2003; 2013; 2017).

Keywords: applied anthropology, community making
Discipline: anthropology

AZ ALKALMAZOTT ÉS GYAKORLÓ ANTROPOLÓGIA KÖZÖTT: ESETTANULMÁNY A SZÁNDÉKOS KÖZÖSSÉGALKOTÁSRÓL

Absztrakt:

Jelen tanulmány arra vállalkozik, hogy górcső alá vegye az antropológiára mint diszciplínára hatást gyakorló társadalmi-politikai és kulturális elemeket. Mindezek mellett arra is kísérletet tesz, hogy felvázolja a legfőbb különbséget az akadémiai, az alkalmazott és a gyakorló antropológia között.

Kulcsszavak: alkalmazott antropológia, közösségalkotás
Diszciplína: antropológia

"We only do applied anthropology if someone is going to apply it. We have to have a consumer."

~ Margaret Mead, "Discussion of Anthropology and Society"

Anthropology and its ethnographic methods have undergone different stages of definitions and approaches. While traditionally anthropology was established to research and study tribal or non-urban societies, this made it difficult to (de)construct its multidisciplinary approach for practical application. Although in the earlier stages applied anthropology has been often termed "colonialist anthropology", as a consequence of the function of colonial administration of for e.g. Britain in Africa and elsewhere, and then, on the other hand, the American applied anthropology, concerning Native American reservation administration, (Bennet, 1996), several studies suggest that practice is in fact the foundation of the discipline of anthropology (van Willigen 2009; RylkoBauer et al., 2006). However, RylkoBauer (et al, 2006) do agree that the history of anthropology is strictly related to the colonialist administration, which served, in fact, also for systemic reforms, through field investigation. Around other parts of the world, like in Mexico for e.g., as Bennett (1996) explains, applied anthropology was also concerned with helping the indigenous population, which at the time, needed social reform, as a consequence of the political reality of the country.

To better understand the processes which defined the use and establishment of applied anthropology generally, in this paper I briefly observe the journey of this segment of the discipline of Anthropology as such, as well as the impact the social-political as well as cultural reality, had on it historically (Bennett, 1996). Furthermore, it is of great interest to distinguish, referring to scholars preoccupied with this part of the field, between academic, applied, and action or practicing anthropology and its importance today (Nolan, 2003; 2013; 2017). Consequently, in the element of the practice flow of anthropology, collaborative ethnography emerges, in an attempt to share the acquired knowledge, with other researchers, or while making it useful to the community who defines its needs (Lassiter, 2005). In this process, with the examination of the possibility to dissolve the power relation between the ethnographer and the "subject", the methodology of what we call 'Feminist Ethnography' will be briefly explored, investigating positionality and authority of the ethnographer, as well as the concept of intersubjectivity (Stacey, 1988). This approach materializes particularly in the study of intentional community making, where expressions of identity represent the idea of the Other, as a symbol of identification around which personal identities are expressed (Hethereington, 1998) and in this case, it doesn't extricate the ethnographer.

The example focus of this paper will be regarding new forms of sociality, particularly the creation of a community and a space for it to perform, which has as a goal the promotion of a new socio-economic (and political) concept, ideology, culture and art, according to its socio-cultural reality. More specifically, I use the case of a community-social-cultural space in South-Eastern Europe, in the city of Tetovë, North Macedonia, and briefly, its relation to a network of four different organized communities from other Balkan regions and the main organizer of this joint initiative the group from Brussels, Belgium.

In this circle of intersectionalities, the different groups prioritize different approaches to the communal functioning depending on their socio-cultural surroundings, but there remains, however, a possibility of shaping a common culture and identity based on goal-driven factors and motivation.

Historical conceptualizations and practice

While one angle of the general view about anthropology and its learnings is its construction on basis of engagement since its beginning with the connection of colonial times, the other angle is that of a politically conscious practice to reestablish the theory of anthropology for purposes of addressing inequalities and the critique of social practices, among others (Low, 2011). One example of the early preoccupation with fieldwork in anthropology is American Anthropology with the school of Boas, including Mead and Benedict, who addressed the importance of debates regarding social change, nationally and internationally, in an attempt to reconstruct the methods and knowledge of anthropology, for them to be beneficial within the concept of community and its organization. (Bennett, 1996; Low, 2011).

The situation during and after World War II had a great impact on the view of anthropology as a science and its impact of engagement with the public or the researched "subjects", contrary to the pre war era period, where terminologies of *applied* and *engaged* anthropology played a crucial role (Bennet, 1996; Nolan, 2013). During this time, studies of the military corpus in the social organization became significant as well as their reforms, occupational processes and information-gathering works. With the newly capitalist system being installed, and the corporation and managerial segment of it, comprising established methods of hierarchy and order of things, the limits of the discipline were reestablished and the application of anthropology became, what Nolan calls "suspect" (2013). The academic based anthropology became a 'legitimate' and dominant part of the discipline, redefining its possibilities and field, and the gap between the two types of scholars, those fond of the theory only and those who preferred and aimed to apply theory, became bigger and bigger. (Nolan, 2017). During the 60' and 70' the employment of

practice in anthropology was still highly criticized and there were continuous ideological debates about fieldwork methods, indicating the colonial connection (Benent, 1996; Gough, 1968). These debates were not concentrated on the challenge of the redirection of the field, but as Hymes (1969) in his words explains, the tensions were mainly "between a bureaucratic general anthropology, whose latent function is the protection of academic comfort and privilege, and a personal general anthropology, whose function is the advancement of knowledge and the welfare of mankind" (p. 47). However, with the significant social change that accompanied this period, and the wave of social protest reaching throughout industrial countries, it became harder and harder for anthropologists to neglect and disassociate from the everyday life of the city life, its surrounding and its contemporary society. With anti-imperialism and anticolonialism being the headline motifs of the movements at the time, the social activists and anthropologists as well, started to reconsider the current establishment of the discipline, while reflecting on what Bennett (1996) calls "the sins of the fathers - capitalists, colonialists, and dominant males" (p. 23).

So the main point and question that prompted this ongoing discussion was to provide a method of reconciliation between theory and practice for a more engaged Anthropology (Lassiter, 2005). Whereas Checker (2009), defines the practicing of anthropology as an act of work that is inseparable of the discipline itself, in a addition to the theoretical part, with the aim of examining and illustrating the theory to the wide public, Riall Nolan (2013; 2017) gives a curated model to the experience of anthropology, distinguishing three different categories of anthropologists: *academic anthropologists; applied anthropologists; and anthropologist practitioners*. He represent the structure of division graphically in the following figure (1):

Figure 1. Academic, Applied and Practicing Anthropology. Source: author.
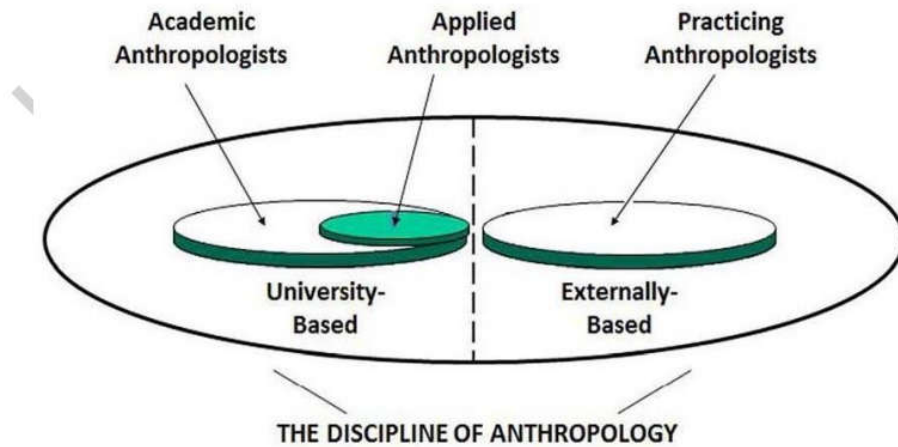
In this sense, the three divisions are mostly formulated from the perspective of involvement to university institutes and the wide public. The contrast that Nolan points out is the ways in which these groups do anthropology and the distinct circumstances. For instance, the academic and applied anthropologists are both involved in the production of knowledge within academic frames, with the difference of the applied anthropologists who focus this knowledge in concrete social problems outside academia, as well. As for the practicing anthropologists, according to Nolan, even if they are professionally accomplished people within academic bases - meaning they have a Master's or PhD degrees - their main field of work is being done outside the institutional levels, into the realms of public discourse, with an engaging approach towards their relationship with others, be them the wide public, clients or other researchers, with whom they work in a collaborative way (Nolan, 2003, 2013).

Consequently, in line with the motives of this paper, it is important to discuss the available bridges between theory and practice in anthropology, while focusing on the role of the ethnographer and the processes towards the goals of the ethnographic products.

Reconceptualisation of goals of ethnography

Throughout the years, anthropologists have discussed the challenge of 'revitalizing' the discipline of anthropology, giving various scenarios on the distinct ways and outcomes (Hymes, 1969; Peacock, 1997; Lassiter, 2005). In this attempt, David Hymes, in the late 1960s, in his book *Reinventing Anthropology* discusses the inevitable interconnectedness of the discipline to the other sciences, emphasizing thus its interdisciplinary nature, while highlighting the importance of the practical component of it. According to Hymes, who along the lines also quotes Boas, the practical perspectives of anthropology, such as ethnography, should influence the whole role of the discipline to soon become more and more *a method* "that may be applied by a great number of sciences, rather than a science by itself" (Boas, 1908, p.10, as cited by

Hymes, 1969, p. 42). This idea leads to questioning the sometimes biased inclination to treat anthropology as a *general field*, instead as a *context* where relevant issues to anthropologists can be incorporated throughout the research. In alignment with the previously mentioned today's explicit distinctions of the categories of anthropologists (see Figure 1), this point is made to recognise, in the words of Hymes (1969) that "the issue is not between general anthropology and fragmentation, but between a bureaucratic general anthropology, whose latent function is the protection of academic comfort and privilege, and a personal - general anthropology, whose function is the advancement of knowledge and the welfare of mankind" (p.47). Thirty years later, this thought is still relevant, and Lassiter (2005) refers to it through Merrill Singer's opposing argument for the need of redirection and reinvention of anthropology, who asserts that applied anthropology did not stop its practice after WW2 but continued, and this attempt of division will only help to reinforce "the existing hierarchy of academic and applied anthropology" (Singer, 2000, p.7, as cited by Lassiter, 2005, p.84). The concern of integrating theory and practice in one common anthropological goal is crucial within the anthropological circles, but also with the wider public within and outside of academia (Hill, 2000) and an important component and notion of this process is collaboration.

Collaborative ethnography

To illustrate its implication, Luke Eric Lassiter, opens his renowned book *The Chicago Guide to Collaborative Ethnography* (2005) with the quotation of the El Dorado Task Force in their final report to the American Anthropological Association in 2002, as an example for the interpretation of collaborative research , as follows:

"Collaborative research involves the side-by-side work of all parties in a mutually beneficial research program. All parties are equal partners in the enterprise, participating in the development of the research design and in other major aspects of the program as well, working together toward a common goal." and "Only in the collaborative model is there a full give and take, where at every step of the research knowledge and expertise is shared. In collaborative research, the local community will define its needs, and will seek experts both within and without to develop research programs and action plans." (American Anthropological Association, El Dorado Task Force Papers, 2002, p. 84)

While according to Lassiter (2005) all ethnographic fieldwork comprises automatically its collaborative aspect, *collaborative ethnography* reaches beyond fieldwork collaboration, and implies the ways of writing of ethnography. He emphasizes that the ethnographic text is created from the inevitable involvement of the researcher in the real context of the everyday life of the people of communities (s)he works with, which is the basis of the collaborative relationship between the ethnographer and her or his interlocutors. However, he then goes on to concentrate on collaborative ethnography as one of the multiple paths to academic/applied anthropology, but one that permits for a potent relation with the wide public. Being one of the most prominent referents of what constitutes the effort on exploring the development and innovations regarding collaborative research, Lassiter defines it as an approach to ethnography that *deliberately* and *explicitly* emphasizes collaboration at every point in the ethnographic process, without veiling it—from project conceptualization, to fieldwork, and, especially, through the writing process. Collaborative ethnography invites commentary from our consultants and seeks to make that commentary overtly part of the ethnographic text as it develops. In turn, this negotiation is reintegrated back into the fieldwork process itself. (Lassiter, 2005, p. 16)

As various authors concerned with applied anthropology affirm, the sphere of collaborative ethnography is not new to the discipline of anthropology and it has a long history, remarking well known collaborations such as the ones between Framz Boas and George Hunt as an example (Berman, 1998; Lassiter, 2005, Rappaport, 2008). A wholesome synopsis of the products collaborative ethnography encloses is well explained by Joanne Rappaport in her article *Beyond Participant Observation: Collaborative Ethnography as Theoretical Innovation* (2008) where she enumerates them (according to relevant scholars) and divides them in: the coauthored pieces, edited volumes in which anthropologists and local researchers present their findings, publications for consumption by local communities and single-authored books that acknowledge the collaborative context in which they were produced (p. 2). What she distinguishes in this enumeration is the missing piece of the puzzle, that according to her is the methodology on how and what actually researchers come to learn through collaboration, how does this coproduction unfold both ways and why it is so important. One of the many available methodologies that appears to be of use to briefly analyze in this paper is feminist ethnography.

"Can there be a feminist ethnography?"

The historically established collaborative practice has met with the feminist efforts to recenter ethnography along dialogical lines and represent the diversity of experience (Laisster, 2005). The struggles of feminist ethnogprahy, very often aim to enact the critical dialogue within the various traditional disciplines, while challenging the norm of objectivity (Westkott, 2019), although the validity of feminist ethnography has been argued in many scales and this methodology has been often accused of not being "objectve". The ideal objective approach to research that suggests the

subject- object dichotomy, meaning the separation between researcher and the research has been created and supported by 19th century positivists, such as Emile Durkheim (Smith, 1974). According to this approach the 'object' of social knowledge should be viewed as any other physical phenomenon and that the researcher must always be on guard not to let feelings "infect" research (Durkheim, 1964, p. 32-44., as cited by Smith, 1974, p. 425). During the 70', the debate of feminist scholarship that opposed this traditional method of research reemerged, accusing it to be "sexist, patriarchal, androcentric, gender-blind, status quo-oriented, positivst, objective, quantitative, alienated, alientiding, etc." (Eichler, 1997, p. 11). Most of feminist scholars indicate a rejection towards these traditional academic ways that comprise dualisms and separation between subject and object, thought and feeling, knower and known, and instead they advocate, in the words of Judith Stacey (1988) "an integrative, trans-disciplinary approach to knowledge" (p. 21), embracing a more inclusive and conscious politics of represenation. However, questions have arisen, including by women scholars themselves, whether there can be a feminist ethnography (Stacey, 1988), to which, Lila Abu-Lughod in her own "*Can There Be a Feminist Ethnography?*" (1990) among others, responds that the mere question is equivalent to disputing the diveregence feminism could generate in the writing of anthropological research and producing knowledge. According to her, just by acknowledging these questions, there is an implication of reexamination of the problem of "objectivity". This would mean that in the case where objectivity is, in her words, "ideal of anthropological research and writing", then to question the possibility of feminist ethnogprahy would mean arguing "for a biased, interested, partial, and thus flawed project" (Abu-Lughod, 1990, p. 9). Seeking to dissolve the power relationship between ethnographer and "subject"

and questioning the positionality and authority of ethnographer (Lassiter, 2005), feminist ethnography blocks the creation of a 'self' through opposition to an 'other', forming thus the *multiplicity* of the 'self' and recognising the interacting qualities of the 'other'. It contributes straight to the identity and paradigm of anthropology itself, as one of the 'self' studying the 'other', showing the inseparable link between the research and what they study (Abu-Lughod, 1990). This approach to ethnography has been suggested to have as a very important aspect of itself the relationship to politics, expressing thus continuity of purpose in research (Mascia-Lees, Sharpe, & Cohen, 1989). Among other things, according to the authors, "it teaches us to take up a particularly moral and sensitive attitude toward relationships, by emphasizing the importance of community building" (p. 22).

Community building and the need for space: the case study

In the remainder of this paper, I will emphasize the significance of applied anthropology as a practice, by thinking through my own research study as an example of new forms of sociality through intentional community building, and specifically the importance of acquiring a space for it to perform.

The creation and preservation of autonomous social cultural spaces often derives as a consequence of goal-driven factors, as well as other acquired traits of human nature, such as the necessity to identify with or belong to a group that shares the same values (Melucci. A, 1996).

These traits are considered to be needs of complex societies (Melucci. A, 1989), which when given the possibility and the external motivational push are manifested in altruistic structural creations under joint identity make up, cultural practices, common ideologies, rituals etc.

The city of Tetovë, my hometown, is located in North Macedonia, in South-Eastern Europe. To give a clear idea of the (ethnic) identity and cultural background of this place and its people it is important to briefly explain the context from a historical perspective. Recent, drastic but gradual transformation of political systems of the states of South-East Europe happened for the last 30 years; countries getting out of a socialist federative system, where especially ethnic Albanians of Kosova and North Macedonia in general, had been under specific treatment from this regime. Starting the transition period to a democratic political system much later than Western/European countries, in an era of globalization, the public discontent grew to a distrust for the governing structures and the state. This situation heavily affects the young population, who living in an environment where their (cultural) needs and interests are being neglected, find themselves spending the majority of their free time just staring at their phones or being in a coffee shop, having no accessible spaces to create and perform. The lack of cultural and social spaces, such as, cinemas, art venues, exhibitions, studios, clubs, museums, slows down young people's social activism and their creativity nourishment in many spheres of life, especially after the postwar era that occurred in these societies, resulting in dysfunctional political systems. This phenomena drives the social development into a reliance of the society and people between each other, instead of depending on the state or the system, creating thus a collective autonomous survival system, instead of one streaming from the 'republic' concept which is the individual.

In 2018, by chance, we got in contact with a Belgium based NGO Toestand, who specializes in the reactivation of empty buildings and abandoned public spaces, into temporary autonomous socio-cultural centers locally (in Belgium) and internationally, through creative DIY ('do it

yourself') solutions. The aim of this organization is to push these youths, through community and space making, towards urban and civil exchange, reflection and change making, along with dialogue, creation, autonomy and action. They start these kinds of projects while securing the financial means with the help of Erasmus + funding, considering that they are an EU country. To start the building of the socio-cultural space, we were all together in the search of an abandoned building to transform and give back to the local community, youth and neighborhood. The available buildings that we considered as options were properties of the municipality of Tetovë, so we had to start negotiating with the municipal structures to have permission to work on them.

In the Balkans there is the tendency to link cultural values to the materialist success and efficiency that the Western countries have in comparison to the Balkans, so there's an occurring phenomena regarding the western initiatives or 'interventions', or cross-cultural collaborations seen as more valid and trustworthy than the ones initiated from the local youth. Taking into account the 'credibility' the Belgian group represents as 'trusted foreigners of the West' in comparison to our local group of youngsters, we could acquire a building that was abandoned for 10 years, and all together start working on it and rebuild it to transform it into a social-cultural center. The working and building time lasted for around two weeks and then the Belgian group left, leaving us with a vague idea of how we should proceed to further build and define the idea of community. However, by starting a collaboration with the Belgian organization, we established the basis of a partnership, which allows us to be part of an international network, meaning the possibility to participate together in the future projects that are going to be built internationally.

If we are to consider the communal identification as a collective fabrication, Cohen A. P (1985)

suggests that this is only possible within a comparison of differences and similarities from the outsiders of the community and the inside part of it, between the members of the community itself. Hence, the difference is per se, that the similarity is 'symbolically constructed', a statement which therefore helps the fact of communal identification and belonging as a necessity, as a "defense against the categorization by outsiders" (p. 118). In this way, the numerous so needed workshops and activities started in this space, while always being in a process of building the community and defining it. From creating a public cinema (unexisting in the city) to the process of unlearning informal hierarchies and creating subcultures, while establishing a horizontal way of functioning and decision making, the course of community building is a bountiful movement. The creation of a community and a place for it to perform, has as a goal the promotion of a new socio-economic (and political) concept, ideology, culture and art. Examining the creation and preservation of such places, what encourages the youngsters to start and continue the voluntary work and participation as members in these new spaces and how the essence of this 'movement' remains functioning, are crucial points to inspect a sense of belonging, the discipline and rituals of work, the commitment, especially on voluntary bases and intercultural exchange in a newly temporarily created environment.

Although the collaborative aspect of the network is built on a common basis and the joint interests between the groups have enabled this long term collaboration, there are clear adverse circumstances for the cultural/self realization development of the youth in the Balkan region, in comparison to the major part of the 'European' youth. While the Western - Belgian counterpart, live and act in an environment where the institutional order transcends the elementary needs of the individual, there is a wider possibility for a concentration on

the "other", therefore the common good, the community. Whereas in the 'developing' countries, in another political setting, the energy of the people is focused more on survival, so the 'social activism' act and change has a different course of flow. In this case, an agency of "self organization and self initiative", is a key actor to be proactive, because being passive and not taking matters into one's own hands, will result in continuance of the status quo. Examining how the agency shapes human behavior, based on Anthony Giddens (1976, 1979, 1984) theories regarding agency as a concept, while discussing its theoretical value in a context of social politics, and the meaning of it, Steven Loyal (2001, 2012) explains that agency is the actor's tool of free choice to transform their surroundings through active intervention, surpassing the enduring social structures and norms.

While western cultural dynamics have been moving and developing slowly, throughout the past 50 years, the Balkans being during that time in much more different political realities, will experience the development gap much quicker. This cultural transformation and progress is happening faster due to the digitalization era where information is served ready, an occurrence which reflects clearly the materialistic living and working conditions of the region. Although the youth is an important part of representation in the society, the lack of participation in politics or having a voice appears to be a global phenomenon, but it heavily affects the Balkan region, due to the current socio-political realities. The importance of a provided space by the legal system and the need for spaces to maintain their social responsibility is crucial and with the increasing urbanization, the access to these kinds of spaces for youth, creatives and members of the local community is being threatened. In the social-community space in the city of Tetovë this is also the case. And as a part of that place, the question arises, how can my work, as an ethnographer come handy in this case?

Concluding remarks: reclaiming applied anthropology

Merill Singer, in her writing *"Community- Centered Praxis: Toward an Alternative Non-dominative Applied Anthropology"* (1994) brings up a very important point regarding "community dialogue". It is, according to her, "an ongoing conversation between activist community members (the individuals who seek a change in community circumstances, including a restructuring of power relations with dominant social institutions) and anthropologists with a long-term commitment to local community collaboration.". (p. 341). While in this case study, apart from the contributing in the definitions within the notions of community - with a particular highlight into intentional community making, that leads to the creation of a collective identity, allowing thus a reproductive character of a common culture - notions of self and the other reveal the importance of the social reality in this identification. Another significant contribution is the formulation of the everyday 'movement' and exploration of shared ideologies, goals, interests, practices, rituals, etc, in order to make it more clear and accessible the method of group functioning and the understanding of it. Through these definitions and formulations, a meaningful achievement would be the set preparation for a dialogue with the policy makers.

In the cases when the anthropologist is herself a member of the community in question, according to Singer (1994) "it is unavoidable that community dialogue will entail a meeting of two realities, two separate but historically intertwined experiences: that of community members and that of the anthropologist" (p. 341). She emphasizes that by means of this collaboration, both the anthropologist and the community members depict the concerns in order to together produce a theory that can lead to action and solution. While dialogue is the main ingredient, this process is constituted of reciprocal exchange where both community

members and the anthropologist, through 'knowledge transfer', acquire the necessary means for self-determination on one side, and developing awareness of community life and experience (Singer, 1994).

Studies about new social movements and intentional communities came to focus in the beginning of the 1970s, where the alternative lifestyles and subcultures of different forms began to take place in the postmodern world (Hetherington. K, 1998). These countercultures, associated with postmodern societies, have helped shape the examples of the similar phenomena that exist today. This research study aims to contribute to the study of new forms of sociality in intentional community making and the identity issues they imply, especially in the Balkan 'tinderbox', including the relationship of "alternative" endeavors to mainstream society and social activism. While the creation of these social cultural centers serves also as an alternative independent way to create a network between the Balkan countries, with the initiative of youth, the autonomous community creation appears to be a tool for rethinking established social orders, depending on a socio-political reality.

References

Abu-Lughod, L. (1990). Can there be a feminist ethnography?. *Women & Performance: a journal of feminist theory*, 5(1), 7-27. Doi [10.1016/0277-5395(88)90004-0](10.1016/0277-5395(88)90004-0)

Bennett, J. W. (1996). Applied and action anthropology: Ideological and conceptual aspects. *Current anthropology*, 37(S1), S23-S53.

Berman, J. (1996). "'The culture as it appears to the Indian himself': Boas, George Hunt, and the methods of ethnography." In GW Stocking, Jr. (Ed.). *Volksgeist as method and ethic: Essays in Boasian Ethnography and the German Anthropological Tradition.* 215-56. Madison: University of Wisconsin Press.

Checker, M. (2009). Anthropology in the Public Sphere, 2008: Emerging Trends and Significant Impacts. *American Anthropologist*, 111, 2: 162-169.

Cohen, A. P. (1985). *The Symbolic Construction of Community. London*: Tavistock.

Durkheim, E. (1964). The rules of sociological method. New York, *Free Press*, pp. 32-44.

Eichler, M. (1997). Feminist methodology. *Current sociology*, 45(2), 9-36. Doi 10.1002/9781405165518.wbeosf042

Giddens, A. (1976). *New rules of sociological method.* London: Hutchinson.

Giddens, A. (1979). *Central problems in social theory.* London: Macmillan.

Giddens, A. (1984). *The constitution of society.* Cambridge, MA: Polity

Gough, K. (1968). Anthropology: *Child of Imperialism Monthly Review.* 19: 12-27

Hetherington, K. (1998). *Expressions of identity: Space, performance, politics.* Sage.

Hill, C. E and Baba, M. L (2000). (Ed). *The Unity of Theory and Practice in Anthropology: Rebuilding a Fractured Synthesis.* Washington, D.C.: American Anthropological Association. NAPA Bulletin 18. 17-44

Hymes, D. (1969). The use of anthropology: Critical, political, personal. *Reinventing anthropology*, 3-79.

Lassiter, L. (2005). Collaborative ethnography and public anthropology. *Current Anthropology*, 46(1), 83-106. Doi [10.1086/425658](10.1086/425658)

Lassiter, L. E. (2005). *The Chicago guide to collaborative ethnography.* University of Chicago Press.

Low, S. M. (2011). Claiming space for an engaged anthropology: Spatial inequality and social exclusion. *American anthropologist*, 113(3), 389-407. Doi [10.1111/j.1548-1433.2011.01349.x](10.1111/j.1548-1433.2011.01349.x)

Loyal, S. (2012) "*Agency.*" The Wiley-Blackwell Encyclopedia of Globalization.

Loyal, S., & Barnes, B. (2001). "Agency" as a red herring in social theory. *Philosophy of the social sciences*. 31(4), 507-524. Doi 10.1177/004839310103100403

Mascia-Lees, F. E., Sharpe, P., & Cohen, C. B. (1989). The postmodernist turn in anthropology: Cautions from a feminist perspective. Signs: *Journal of Women in Culture and Society,* 15(1), 7-33.

Mead, M. (1975). *"Discussion," in Anthropology and society.* Edited by Bela C. Maday, pp. 13-18. Washington, D.C.: Anthropologi- cal Society of Washington.

Melucci, A. (1996). *Challenging codes: Collective action in the information age.* Cambridge University Press

Melucci, A., Keane, J., & Mier, P. (1989). *Nomads of the present: Social movements and individual needs in contemporary society.* London: Hutchinson Radius.

Nolan, R. (2003). *Anthropology in Practice.* Boulder, CO: Lynne Rienner.

Nolan, R. (Ed.). (2013). *A handbook of practicing anthropology.* John Wiley & Sons.

Nolan, R. W. (2017). *Using anthropology in the world: a guide to becoming an anthropologist practitioner.* Routledge.

Peacock, J. L. (1997). The future of anthropology. *American Anthropologist,* 99(1), 9-17.

Rappaport, J. (2008). Beyond participant observation: Collaborative ethnography as theoretical innovation. *Collaborative anthropologies, 1(1).* 1-31. Doi 10.1353/cla.0.0014

Rylko-Bauer, B. M. Singer, and J. van Willigen. (2006). Reclaiming Applied Anthropology: Its Past, Present and Future. *American Anthropologist* 108(1): 178–190.

Singer, M. (1994). Community-centered praxis: toward an alternative non-dominative applied anthropology. *Human Organization*, 53(4), 336-344. Doi 10.17730/HUMO.53.4.H798UV45433R1308

Smith, D. E. (1974). Women's perspective as a radical critique of sociology. *Sociological inquiry,* 44(1), 7-13. Doi 10.1111/j.1475-682X.1974.tb00718.x

Stacey, J. (1988). *Can there be a feminist ethnography?.* In Women's studies international forum (Vol. 11, No. 1, pp. 21-27). Pergamon.

van Willigen, J. (2009). Disciplinary History and the Struggle for Legitimacy and Effectiveness: Reflections on the Situation of Contemporary Anthropologists. *Human Organization, 68 (4.).* 392-394. Doi 10.17730/humo.68.4.n9668464h2q2q415

Westkott, M. (2019). *Feminist criticism of the social sciences.* In Feminist research methods (pp. 58-68). Routledge.

SOCIAL EXPECTATIONS IN THE CHOICE OF THE RIGHT EDUCATIONAL INSTITUTION

Authors:

Ágnes Inántsy Pap (PhD)
Saint Athanasius Greek Catholic Theological College (Hungary)

Barnabás Szilágyi (PhD)
University of Debrecen (Hungary)

E-mail address of first author:
inantsypapagnes@googlemail.com

Lectors:

Éva Kühner (PhD)
Saint Athanasius Greek Catholic Theological College (Hungary)

István Schmerz (CsC)
Saint Athanasius Greek Catholic Theological College (Hungary)

…and two anonymous reviewers

Abstract:

More than 1000 public educational institutions maintained by the church work in Hungary currently, therefore recently the denominational public education has turned into a current question again. The expansion can be originated in several reasons, to which as a starting point the law of 1990 may be considered which takes action on the freedom of conscience and religion. As a result of this since the change of the regime, the church has become a school maintainer, too, which means new challenges and continuously sets new expectations to it. Denominational schools as publicly financed institutions have to meet their educational mission with the state's and the school selectors'expectations. Several researchers have examined the determinants of school selection on both international and national levels (Bell 2009, Denig et al. 2009, Dronkers 1995, Ferenc-Séra 2001, Kertesi 2014, Korzenszky 1997). We may presuppose that the school - as the device of social mobility - shows the opportunity of the child's prosperity in the parents' eye. The determinants of selecting a school may be changing in each country and age, yet there are factors which can be considered relatively constant like the residential area, the parents' social status and educational level, their piety and cultural capital, their faith in the school as the device of social mobility, their image of the future and their knowledge on the opportunities of selecting a school. Furthermore, the content and coherence of the family may also be determining. We may assume that the motivation of the school users selecting either a denominational or a state or a foundation school can be different. Also, it can be probable that the school level –primary or secondary– influences the attitudes of school selectors.

The aim of the present study is both to show the results of a questionnaire empirical research conducted among students choosing schools maintained by the church, and by putting the results in an extended

conceptional framework to find such social correlations that may help to recognise the expectations and scruples drawn to the churches as school maintainers.

A MEGFELELŐ OKTATÁSI INTÉZMÉNY KIVÁLASZTÁSÁNÁL MEGJELENŐ TÁRSADALMI ELVÁRÁSOK

Abstract:

Több mint 1000 egyházi fenntartású köznevelési intézmény működik jelenleg Magyarországon, így a felekezeti oktatásügy napjainkban újra igen aktuális kérdéssé vált. Az expanzió számos okra vezethető vissza, amelyhez kiindulópontként azt az 1990-es törvényt tekinthetjük, amely a lelkiismereti és vallásszabadságról rendelkezik. Ennek eredményeképpen a rendszerváltás óta az egyház iskolafenntartó is lett, ami új kihívásokat jelent, illetve folyamatosan új elvárásokat is támaszt vele szemben. A felekezeti iskoláknak közfinanszírozású intézményként egyeztetni kell saját oktatási/nevelési küldetését az állam és az iskolaválasztók elvárásaival. Az iskolaválasztás determinánsait számos kutató vizsgálta nemzetközi és hazai szinten is (Bell 2009, Dronkers 1995, Ferenc-Séra 2001, Kertesi 2005, Korzenszky 1997). Feltételezhetjük, hogy az iskola a társadalmi mobilitás eszközeként a szülők szemében gyermekük boldogulásának lehetőségét villantja fel. Az iskolaválasztás determinánsai országonként és koronként változóak lehetnek, mégis vannak viszonylag állandónak tekinthető faktorok. Ilyenek lehetnek a lakókörnyezet, a szülők társadalmi státusza, iskolai végzettsége, vallásossága, kulturális tőkéje, hite az iskolában, mint a társadalmi mobilitás eszközében, jövőképe, illetve tájékozottságuk az iskolaválasztási lehetőségekről. Meghatározó determináns lehet továbbá a család összetétele és koherenciája. Feltételezhetjük, hogy a felekezeti-, az állami-, alapítványi iskolákat választó iskola felhasználók motivációi eltérők lehetnek. Az is valószínűsíthető, hogy az iskola szintje – alap vagy középfok – is befolyásolja az iskolaválasztók attitüdjeit. Jelen tanulmány célja, hogy a görögkatolikus egyház által fenntartott iskolák választói körében végzett kérdőíves empirikus kutatás eredményeit ismertessem, illetve azokat tágabb értelmezési keretbe helyezve olyan társadalmi szintű összefüggéseket keressek, amelyek segíthetnek megismerni az egyházakkal, mint iskolafenntartókkal szemben megfogalmazott elvárásokat, illetve aggályokat.

Introduction

The relationship between religion and school has been examined by several educational researchers from several aspects. Tomka (2008) highlights that the feature of the relationship always depends on the particular historical context. According to his approach, the world around man offers lots of choices, but it does not determine the principle of decision-making.

Thus, a person's life, behavior and possibilities are less and less determined by the norms of the micro-environment of society and the individual, but rather by the individual himself. In his opinion, the nature of modernity includes the diversity of choices, the only stable point for the individual himself, the individual getting into the centre, and this way shapes his own world according to his own taste (Tomka 2005).

This freedom of decision-making accompanies the individual throughout his or her life, which is initially the parents' privilege. The individual's choice of school also falls during this period. Parents need to make a responsible decision about which educational institution is the best for their child. Several documents and recommendations of domestic and international laws regulate the parents' rights in connection with their child's choice of school, based on Article 26 of the Universal Declaration of Human Rights (1948) which states that "every person has the right to education", furthermore „parents have a priority right in the choice of education for their children".

No matter how ideal this starting point may seem, we still have to take some factors into consideration (parents' personality, level of information about the school system, their socio-cultural and economic environment, etc.), which can sometimes shift a decision situation towards inequality.

Do parents choose a denominational school in a special situation? It is also true in their case that the uniqueness of the individual is in the focus in the choice of school or is the choice of school made according to the norms represented by the ecclesial community? What do parents who believe in Catholic education expect from the school? Rather, the perpetuation of universal, humanistic values or the appearance of the charisma represented by the Catholic Church during the teaching and educational work?

Pusztai (2004) examined the expectations of those who choose a denominational secondary school, highlighting that the types of expectations can be very different even when choosing the same type of school. In the focus of the present research the expectations of those who choose a primary denominational educational institution regarding educational principles can be found.

The focus of our study is on the schools maintained by the Greek Catholic Church, which are members of Catholic public education. Their number has been increasing continuously since the change of the regime. According to the data of KPSZTI (Catholic Institute of Pedagogical Organizational and Further Education), in September 2014, there were already 584 Catholic public educational institutions in Hungary, of which 20 Greek Catholic institutions operate predominantly in one of the most disadvantaged regions of the country, Borsod-Abaúj-Zemplén, Szabolcs-Szatmár-Bereg and Hajdú-Bihar counties.

Social expectations and denominational education

The aim of our literature outlook is to present an interpretation framework that may influence the Catholic parents' school choice motives. We do not intend to present every single effect, primarily the legal and ecclesiastical framework beyond the educational-sociological approach.

First of all, we examine in general what laws and regulations regulate the aspect of free choice of school. Can parents really freely choose which school they would consider ideal for their child? Another interesting question may be, what are the documents formulated by the Catholic Church that may influence the Catholic parents' school choice motives? That is why we considered it necessary to examine what recommendations and directives the Catholic Church formulates for Catholic parents when making their decision related to the choice of school. In the third part of the introductory part of the literature, we analyze what educational-sociological motives may have a specific impact on parents when making their decision about their child's choice of school.

The practice of the right to free choice of school in Hungary

At the international level, Art. 26 of the Universal Declaration of Human Rights clearly states that "parents have a priority right in the choice of education for their children". At the level of Hungary, Point 2 of Art. XVI. of the Constitution regulates this issue at the highest level. It states that "parents have the right to choose the education to be given to their child", that is, it is regarded as a constitutional right. Paras. 2 and 24 of EMMI Decree 20/2012 (VIII.31) regulate the beginning of compulsory schooling, the enrollment in primary school and the establishment of the student status. According to Para. 2, "a child entering compulsory school age in a given year must be enrolled in the first year of the school of his or her place of residence or of his or her choice between 1 April and 30 April, at a time published in a statement or announcement by the local government".

Furthermore, Para. 24 regulates the establishment of enrollment districts and the proportions of disadvantaged students. Para. 31 of Act CXC of 2001 regulates the admission

procedure of educational institutions maintained by denominations, according to which, "the regulations concerning the compulsory admission of children and pupils are not compulsory to be applied…", and as a precondition for admission ecclesiastical institutions "may require the acceptance of a religion or worldview as a precondition for admission, and this may be examined in the admission procedure."

The issue of the right to free choice of school in the documents of the Catholic Church

In its several documents, the Catholic Church clearly expresses its opinion about the free choice of school for parents. This issue is described the most significantly in the document Gravissimum Educationis Momentum (1965) of the Second Vatican Council which states the universal right to education in the very first chapter: "Due to their personal dignity, everyone - whatever their race, social class or age - has the inalienable right to an education which suits their purpose, and adapts to their individual abilities, gender, the given culture and national traditions, and at the same time they are open to fraternal relations with other peoples and thus it serves true unity and peace on earth."

Tőzsér (2002) compares this document with Article 26 of the Universal Declaration of Human Rights (1948) and points to the fact that although they are two different styles of text, in them it is easy to see the endeavour showing into the same direction.

In point 1, the fathers of the Second Vatican Council state that true education shapes the human by keeping the ultimate goal in mind, that it also benefits the society of which the person is a member and in whose life he or she will play an active role as an adult. The school educates for society, since students can experience the community in the school environment, and then, by learning its norms and by expanding this space,

they can get to the society as a whole. In point 3 of this document, he emphasizes that education is primarily the responsibility of the family, but for that it needs the support of society as a whole. If the parents or other communities should fail to do so, it is the responsibility of civil society to organize the work of education in accordance with the principle of subsidiarity and the wishes of the parent. Point 6 of the decree emphasizes that "the parents, whose primary and inalienable duty and right to bring up their children, must be really free to choose their school. Thus, the public power, which is responsible for ensuring and protecting the freedom of citizens, must take care of distributing state aid in connection with the requirements of distributive justice, so that parents can follow the word of their conscience and can freely choose the school for their children."

Point 7 states that the Church commends those states and authorities which take into consideration the pluralism of today's society, realize true freedom of religion, and help families to educate their children in all schools related to the family's religious and moral principles.

In Hungary, on behalf of the Catholic Church, Lajos Pápai issued a resolution in October 2009 as the vice-president of the MKPK (Hungarian Catholic Episcopal Conference), according to which the Hungarian Catholic Church, based on the current legistlation, can enforce its right to know the religious commitment and beliefs of parents/children/pupils at the time of admission to kindergarten/school.

It can be a really exciting question whether only those parents send their children to Greek Catholic schools who are committed to the faith and are regular practitioners of religion or not.

Motivations of school-choosing parents

When examining this issue, an interesting dilemma arises considering the fact that how much the parents 'conscious choice is to choose a school, or rather it is a decision already predestined by their social status. Researches on school-choosing parents' motivation, which examines the preferences of families and parents, date back to the 1990's (Pusztai, 2004). According to Pusztai (2009), there is no tradition of research on this issue because, according to the "reproduction theory", which is the defining direction of European sociology of education in this matter, it is the habitus defined by social affiliation and social layers that influences school choice rather than the deliberately expressed intention of the parent.

During researching the motivations for choosing a school, Pusztai (2009) drew attention to the Weberian theory of action and decision and its typology Weber (1982) which prioritizes the individual, and Coleman (1987), who continues to think of the rational type of action from Weber's theory of action. At the same time, in the research on the motivations for choosing a school, Sági (2003) also emphasizes the fact of relative risk-taking, highlights the "theory of the relativity of aspirations" and the possible status-dependence of the risk-taking willingness of school-choice. He highlights Boudon's theory (1974) that the primary and secondary influences of the family prevail in school choice.

The primary effect is the inheritance of cultural capital, and the secondary effect is when parents choose the school which is the best for their child and the most appropriate for their future. Parents make a conscious calculation when choosing a school and consider investment and return. According to Sági, Goldthorpe (1996) came to a similar conclusion with an approach of rational action theory. In his opinion, it is in the interest of families to let their class status be maintained from generation to generation, and let their child achieve at least the same social status as the parent. The goal of parents when choosing a school is not to reach a school level, but to maintain a certain social status.

It may be a particularly interesting question what the parents choosing a denominational primary and secondary education institution consider to be an investment, and what return they expect. Can the decision of parents choosing a denominational school be predestined based on their religious and social affiliation? Is the choice of religious education class dependent? Is there an overlap between the social group dominated by the Greek Catholic Church in that area and their school-choosing parents?

The literature analyzes the issue of school choice embedded in several interpretive frameworks, according to one view it is simply the result of the situation in the vertical social structure, and the choice of school enables children with advantageous social status to preserve their parents' one, and it results in social segregation (Kertesi-Kézdi 2014, Andor-Liskó 1999). Others emphasize that all this is a consequence of individual decisions (Boudon 2003), which can be value-rational, and that "all these are strongly modified by the impact of the specific social environment on individual behaviour" (Pusztai 2009).

Historical features of the school system maintained by the Greek Catholic Church

According to the census of 2011, the Greek Catholic Church in Hungary has 179,176 believers who mainly live in the most disadvantaged micro-regions in the northern and eastern parts of the country. 78% of the believers (140,594 people) live in the three particularly disadvantaged counties of the country: 34,816 people in Borsod-Abaúj-Zemplén county, 73,419 people in Szabolcs-Szatmár-Bereg county and 32,359 people in Hajdú-Bihar county. In total, 11% of the believers live in the capital, 20% in cities with county status, and 71% in smaller towns and villages.

Considering the fact that the proportion of those with a low level of education is very high among

the faithful of the Diocese of Hajdúdorog, the issue of school-based education, catching up and integration has been in the focus of the mission of the church from the very beginning, which was emphasized by Bishop Miklóssi, the first bishop of Hajdúdorog and was followed by Bishop Miklós Dudás who also emphasized in his dedication speech that the most urgent task of the diocese is to build a system of educational institutions. A folk college was established in Hajdúdorog in 1941, and the chief pastor also started the Teacher Training Institute in Hajdúdorog in 1942.

In 1946, the Greek Catholic Church in Hungary was responsible for the operation of 52 elementary schools, 81 primary schools and 2 kindergartens, but in 1948 the operation of all Greek Catholic schools was made impossible. The restart of the Greek Catholic education system began in 2002 after the change of the regime. At present, teaching and education work is done in the Hajdúdorog Archdiocese at primary, secondary and tertiary levels, under the direction of Metropolitan Fülöp, who regards the catching up of disadvantaged students as a priority. Kindergarten education and primary education take place in 20 institutions, while secondary education takes place in four locations.

Research

More domestic and foreign studies have been conducted (Coleman-Hoffer 1987; Dronkers 2015; Pusztai 2004, 2009) that investigate the motivations of denominational school choice, but the uniqueness of the present research is that it aims a comparison with full sampling within one denomination, pointing to the differences in motivation which do not originate from denominational specificity. In 2015 a questionnaire survey was conducted among parents who chose a school maintained by the Greek Catholic Church.

Table 1. Number and proportion of the basic population and respondents. Source: Own editing

Name of school	Basic population (number)	Respondents (num and percent)
Szent Miklós Görögkatolikus Általános Iskola, Óvoda és Gimnázium – Nyíregyháza	170	93 (54,7%)
Sója Miklós Görögkatolikus Óvoda és Általános Iskola - Nyíregyháza, Huszár telep	28	15 (53,5%)
Istenszülő Oltalmáról Elnevezett Görögkatolikus Óvoda és Általános Iskola – Újfehértó	114	92 (80,7%)
Szent Bazil Oktatási Központ-Görögkatolikus Gimnázium Szakközépiskola – Hajdúdorog	121	90 (74,3%)
Szent György Görögkatolikus Óvoda és Általános Iskola – Kisvárda	70	57 (81,4%)
Szent Efrém Görögkatolikus Óvoda, Általános Iskola és Alapfokú Műv. Iskola – Debrecen	125	75 (60,0%)
Szent Mihály Görögkatolikus Általános Iskola Gimnázium – Nyíradony	154	109 (70,7%)
Szent Piroska Görögkatolikus Általános Iskola – Nyíracsád	124	96 (77,4%)
Szent Tamás Görögkatolikus Óvoda és Általános Iskola – Szolnok	60	57 (95,0%)
Szent Miklós Görögkatolikus Általános Iskola, Óvoda és AMI – Edelény	245	212 (90,2%)
Homrogdi Görögkatolikus Általános Iskola – Homrogd	94	66 (70,2%)
Miskolci Görögkatolikus Általános Iskola – Miskolc	218	185 (84,8%)
∑:	1523	1147 (75,3%)

The research concerned the regions of the Northern Great Plain and Northern Hungary regarding the geographical extent of the Greek Catholic school network. During the data collection, we first took into account the institutions of the education system maintained by the Greek Catholic Church, which in the school year of 2014/2015 consisted of 12 primary schools and 3 secondary schools. The number of diocesan institutions building from the bottom up is A, the number of institutions taken over is B, but there are also significant differences between schools within the same category, as they got into different roles locally depending on whether their denominational identity or other mission came into view. The institutional system shows such diversity

that we did not consider it expedient to take a stratified sample from the schools, but we strove for a complete inquiry at the organizational level.

We wanted to reach the parents of first-, third- and sixth-grade students in Greek Catholic educational institutions with our study. We targeted a full survey among parents, i.e., we are not talking about sampling. We compiled our own questionnaire based on the results of previous research and the experience gained during our fieldwork before the quantitative research. Our cross-sectional examination was performed during September-October of 2015. Parents were reached through schools, and most of the questions in the self-administered questionnaire were answered independently, but the illiterate parents answered with the help of an interviewer.

Hypotheses

Theoretical basis of H1

The integration of the individual into society appears at several levels. The family as the basic cell of society has manifested itself in many different forms throughout history by adopting the individual, the importance of which has always been highlighted by leaders throughout history. The definite expectation of the current Hungarian government towards schools is to educate children about family life, which is stated in the Act of Public Education and the Government decree 110/2012. (VI. 4.) "the prominent task of public educational institutions is to convey harmonious family patterns and to appreciate family communities". Even, it emphasizes that "the key role of the family is also indicated by the fact that the institution has to involve parents in school life as actively as possible". According to the current regulations of the government, it is expected that education for family life will play a key role in the educational work of all schools. Furthermore, 3 of

the Synod documents of the Catholic Church give specific guidance to Catholic schools, emphasizing the importance of educating children for family life (Gravissimum Educationis (the ones responsible for education, tools of Christian education), Gaudium et Spes (the appreciation of the dignity of marriage and the family)) Ad Gentes (the assertion of love). The apostolic exhortation Familiaris Consortio of John Paul II confirms this within the chapter on Education. According to Vatican regulations, it must be an explicit mission for Greek Catholic schools to educate children about family life. We assumed the appearance of a reference to this intention in H1.

H1. The parents of students attending a Greek Catholic school expect Greek Catholic schools to provide education for family life, which is the most important educational value regardless of social status and qualification.

Theoretical basis of H2

The second hypothesis is based partly on the assumption that the Catholic school is an educational community that should provide protection and security for its students and that provides space for students from different social groups to experience a sense of community and thus, the embracement of marginalized groups has a special emphasis. For this a network of contacts is available, which clearly has a protective function (Pusztai 2004). Furthermore, the idea emerges in this hypothesis that Catholic parents assume that Catholic schools have the same system of moral norms as the Church draws up, which means a kind of "Catholic value system". A number of Vatican documents deal with the school as a protective educational community. The following Vatican documents: The Catholic School (EC), Lay catholic in Schools: Witnesses to Faith (LC), Educational Guidance in Human Love-Outlines for Sex Education (OEAH), Consacrated Persons

and their Mission in School (PC), Educating Together in the Catholic School (EE), The Religious Dimension of Education is a Catholic School (DR), and The Catholic School in the Threshold of the Third Millennium (ECAS) deal with the realization of the school as a protective educational community.

Among others, Gabriella Pusztai (2009) wrote about the significance of the framework of protective networks in denominational schools, in their work Sergiovanni, T. J. and Starratt, R. J. (2007) believe that relationships are the " glue " that holds people together in schools. In 2010 Erdő wrote about the expectations of parents in higher status whose children study in Catholic schools. He highlights that many parents do not take their children there because of religious motives, but because of its careful, loving upbringing of high quality. Neuwirth's study was published in 2005, in which he examined the effectiveness of denominational secondary schools with value-added indicators, comparing them with schools maintained by the county, the local government, the central budget and foundations. He points out that "the average added value is positive in the grammar schools and vocational schools of church denominations and central budget bodies". When calculating the "added value", he took into consideration the socio-cultural and performance indicators that are most closely related to each other. To this idea Frigy's work (2012): The added value of school in the light of social mobility is strongly related, which emphasizes Bourdon's (2003) opinion on this issue, according to which the lack of school inequality can be manifested in the fact that students from different social categories are less likely to get a higher qualification. He emphasises that the school can positively discriminate the socialization of students from higher social strata, while students from lower strata may be disadvantaged because of the cultural background they bring from the family.

In his opinion in contrast to this mechanism, denominational schools try to make the child's performance independent from the family background and to reinforce family values where they harmonize with Christian values.

Based on the above, the second hypothesis was formulated the following way:

H2. The protective role of Greek Catholic schools is interpreted by higher social parents as a "highlight" and by lower social parents as a "lift".

To check the above hypotheses, we used the answers to question 16 of the questionnaire. "What expectations did you have considering the educational goals / principles of the school when enrolling the child? (Please rank the 3 most important aspects so that you write 1 for the most important, 2 for the second most important, and 3 for the third most important answer!) ".

The Analysis
The process of the analysis

In order to make the analysis, it was necessary to analyze the data related to the parents' qualification and employment, as well as to group the institutions according to the organizational operation of the school and the type of settlement in which the school is located. To these data we added what kind of religious/denominational dominance of the population of the school's settlement is present, and whether the Greek Catholic school is the only public educational institution in the given settlement where parents can enroll their children or there are several schools parents can choose from. We also examined whether the education and upbringing of students take place in a mission-oriented school with a catching-up feature where disadvantaged children are embraced or the education and upbringing of students with average abilities in the given institution. Finally, we also looked at whether the institution has any specializations.

Four groups of institutions maintained by the Greek Catholic Church

We distinguished four groups of the institutions in the database based on the criteria below:

a. Metropolitan school building from bottom-up (dominantly tertiary education, very high employment, school building from bottom-up)

b. School around Segregation (dominantly elementary education, very high proportion of the inactive and supported)

c. Taken over school with an evolving spirit in a small town (dominantly secondary education, with 1 exception)

d. Taken over urban school (dominantly secondary education, high employment, taken over institutions)

Social background of parents of children attending a Greek Catholic school

Another cardinal point of the analysis was the characterization of parents choosing the Greek Catholic school by education and employment. First of all, we compared the samples of Greek Catholic schools in each county by gender, and then we compared these results one by one with the county average. Finally, we compared the gender average of Greek Catholic schools with the county average.

Results of the analysis

Among parents of children attending Greek Catholic schools, the proportion of both men and women with tertiary and secondary education is higher than the county average. Considering employment, the proportion of people in employment is exceptionally high, especially in the metropolitan Greek Catholic schools building from bottom-up. The analysis was performed using the SPSS 22 program.

977 people answered the question, of which 225 from the metropolitan school building from bottom-up, 109 from the schools around segregation, 373 from the small-town school with an evolving spirit and 260 from the urban taken over schools (Table2). Generally speaking, the expectations of parents attending a Greek Catholic school are relatively heterogeneous in terms of educational values. Only in schools around the segregation did we experience that nobody chose three educational values (elite education, educating the child for critical thinking, 'protecting and' arming 'the child against the dangers of the outside world). It is not surprising that elite education is not expected by parents with a lower social status, even they do not consider themselves to belong to the social elite. It is interesting, but not surprising that they do not expect the school to arm the child against the dangers of the outside world. Perhaps because they themselves experience the dangers of the outside world in the housing estate around the segregate in their daily lives, into which their child socializes. The third educational value that nobody chose is education for critical thinking. Perhaps, it was also to be expected because lower-status parents are more likely to accept a more unfavorable life situation without formulating criticism of the circumstances. In this group, the highest values were given for 'education for family life' and 'no difference between rich and poor children, later rich and poor adults'. In the schools around the three segregations, the proportion of Roma people is very high in the surrounding housing estate, where the family is a very important value. And it is not surprising that they as lower-ranking members of society expect schools to receive the same treatment and "judgement" by their children as the children of richer parents, who are very different in their clothing from their poorer counterparts. This can be interpreted as a kind of "lifting" into the average social conditions. This is confirmed by the fact that 'education for the acceptance and esteem of others' and 'education for the equal view of all in the eyes of God' were also highly valued.

Table 2. Evaluation of results, conclusions

What were your expectations towards the educational goals of the school?	School type				
	Metropolitan school building from bottom-up	School around the segregation	Small town school with an evolving spirit	Urban taken over school	Σ
education for family life	35	25	77	48	185
	13,7%	22,9%	20,6%	18,5%	18,6%
conscious environmental education	9	4	12	10	35
	3,5%	3,7%	3,2%	3,8%	3,5%
let there be no difference between a rich and a poor child, later a rich and a poor adult	6	23	48	23	100
	2,4%	21,1%	12,9%	8,8%	10,0%
educate the child for critical thinking	8	0	4	9	21
	3,1%	0,0%	1,1%	3,5%	2,1%
more emotional education	28	1	17	8	54
	11,0%	,9%	4,6%	3,1%	5,4%
protect and arm the child against the dangers of the outside world	25	0	24	17	66
	9,8%	0,0%	6,4%	6,5%	6,6%
education of the whole person, art education is also given great emphasis	35	1	30	50	109
	13,7%	,9%	8,0%	19,2%	10,9%
good catholic education which brings my child up to be an esteemed member of society	9	4	38	21	117
	3,5%	3,7%	10,2%	8,1%	11,7%
elite education	6	0	4	2	9
	2,4%	0,0%	1,1%	,8%	,9%
education for the acceptance and esteem of others	8	16	50	28	115
	3,1%	14,7%	13,4%	10,8%	11,5%
education for the equal view of all in the eyes of God	28	13	42	24	110
	11,0%	11,9%	11,3%	9,2%	11,0%

In the case of metropolitan schools building from bottom-up, such educational values as 'no difference between rich and poor children, later rich and poor adults' and 'elite education' were given the lowest values. Perhaps the difference between rich and poor was not mentioned as an important educational value because the employment rate is above 80% and the rate of people with tertiary education is above 60%. 'Elite education' is far from the parents of children in all

four school types. This proportion is the highest in the taken over urban schools, and these institutions have a specialized class, which may indicate a bit of elitist ambitions. It is a bit surprising that education for family life is a less important value here, which may reflect the emergence of metropolitan postmodern values. The highest value was given to 'good catholic education which brings my child up to be an esteemed member of society'.

In the case of taken over schools with an evolving spirit in a small town, the parents' expectation is very heterogeneous. The lowest values, like in schools around the segregation, were given to such values as 'educate the child for critical thinking,' protect and 'arm' the child against the dangers of the outside world, but there is a very high demand for education for family life. The pattern of values is rather similar to that of schools around the segregation.

In the urban taken over schools where there is a specialization, the value of 'educating the whole person, art education also gets a lot of emphasis' received the most support, which is not surprising as one of the institutions is a music school with a famous choir. Another significantly important value is education for family life. There is very little support for elite education and an expectation of educational values for critical thinking.

In short, regarding all four schools, education for family life received the highest value and education for critical thinking received the lowest.

Summary

Hypothesis H1 was partially confirmed. Overall, 'education for family life' received the highest value, but is not the only one in two types of school (school around the segregation, a small town school with an envolving spirit).

Hypothesis H2 was confirmed because in schools around the segregation parents expect Catholic institutions to "incorporate" children into society, and it is justified by its remarkably high presence of the following four educational values ('education for family life', 'no difference between rich and poor children, later between rich and poor adults','education for the acceptance and esteem of others', 'education for the equal view of all in the eyes of God') The other part of the hypothesis concerns the expectations of high-status parents. Clearly, the highest value was given to the value of 'good catholic education which raises an esteemed member of society from my child'.

The next step of the research will be to examine what expectations the parents had about the educational and upbringing conditions provided by the school when they enrolled their child in the school.

References

Andor, M.; Liskó, I. (1999). Iskolaválasztás és mobilitás. *Iskolakultúra*.4-10.

Bell, M. (2005). All Choices Created Equal? The Role of Choice Sets in the Selection of Schools? *Peabody journal of education*, 84: 191–208. Doi 10.1080/0161956090281014

Boudon, R. (1974). *Education, opportunity and social inequality*. New York: Wiley.

Boudon, R. (2003). Beyond Rational Choice Theory. *Annual Reviews of Sociology,* 29 (4), 1-21. Doi 10.1146/annurev.soc.29.010202.100213

Denig, Stephen J.; Dosen, Anthony J.(2009): The Mission of the Catholic School in the Pre-Vatican II Era (1810-1962) and the Post-Vatican II Era (1965-1995): Insights and Observations for the New Millennium in *Catholic Education: A Journal of Inquiry and Practice*, v13 n2. p135-156

Coleman, J. S.; Hoffer, T. (1987). *Public and privat high schools. Impact of communities*. New York: Basic Books.

Dronkers, J. (1995). The Existence of Parental Choice in the Netherlands. *Educational Policy, 9*, 227-243. Doi 10.1177/0895904895009003001

Erdő, P. (2010). A katolikus nevelés szükségessége a mai Európában-magyar szemmel. *Katolikus Pedagógia* 2010/1.34-38.

Ferenc, V.; Séra M. (2001). Iskolaválasztás Kárpátalján. *Regio* (4). 159–180.

Frigy, Sz. (2012). A felekezeti iskolák hozzáadott értéke. *Keresztény szó* 23. (2.)

Goldthorpe, S. (1996) Class analysis and the reorientation of class theory: the case of persisting differentials in education attainment. *British Journal of Sociology*, 47/3. Doi 10.2307/591365

Kertesi, G.; Kézdi, G.(2014). Iskolai szegregáció, szabad iskolaválasztás és helyi oktatáspolitika 100 magyar városban. *Budapesti Munkagazdaságtani Füzetek*, Budapest BWP – 2014/6

Korzenszky, R.(1997).Egyházi iskolák a törvénymódosítás után. *Új Pedagógiai Szemle*, 47 (2), 65-71.

Neuwirth, G. (2005). A felekezeti iskolák eredményességi és hozzáadott érték mutatói. *Educatio* (3.). 502-518.

Pusztai, G.(2004). *Iskola és közösség. Felekezeti középiskolások az ezredfordulón.* Budapest: Gondolat.

Pusztai, G. (2009). *A társadalmi tőke és az iskola.* Budapest: Új Mandátum Kiadó

Sági, M. (2003). Az iskolaválasztás oksági modellje a racionáliscselekvés-elmélet alapján. In Lannert Judit (szerk.): *Hogyan tovább? Pályaválasztási elképzelések Magyarországon.* Budapest: OKI, 21-37.

Sergiovanni, T. J., Starratt, R. J. (2007): *Supervision: A redefinition* (8th ed.). Boston, MA: McGraw-Hill

Timothy J. Cook, Thomas A. Simonds,S.J. (2011). The Charism of 21st-Century Catholic Schools: Building a Culture of Relationships. *Catholic Education* 2011/3.

Tomka, M.(2005). *Hagyományos (vallási)értékek a modern társadalomban.*422.

Tomka, M. (2008). Balancing between religion and education in modernitiy In Pusztai Gabriella (szerk.) *Education and Church in Central and Eastern Europe at first glance; Régió és oktatás; 3.* Center for Higher Education Research and Development, Debreceni Egyetem. 21-26.

Tőzsér, E. (2002). Nyilatkozat a keresztény nevelésről. In Kránitz Mihály (szerk.): *A II. Vatikáni Zsinat negyven év távlatából.* Budapest: Szent István Társulat.

Weber, M. (1982). *A protestáns etika és a kapitalizmus szelleme.* Budapest: Gondolat

Other documents:

Universal Declaration of Human Rights (1948)
Utolsó letöltés: https://www.un.org/en/about-us/universal-declaration-of-human-rights (2022. 03. 16.)

20/2012. (VIII. 31.) EMMI rendelet a nevelési-oktatási intézmények működéséről és a köznevelési intézmények névhasználatáról
Utolsó letöltés: https://net.jogtar.hu/jogszabaly?docid=a1200020.emm (2022. 03. 16.)

10/2012. (VI. 4.) Korm. rendelet a Nemzeti alaptanterv kiadásáról, bevezetéséről és alkalmazásáról
Utolsó letöltés: https://net.jogtar.hu/jogszabaly?docid=a1200110.kor (2022. 03. 16.)

2011. évi CXC. törvény a nemzeti köznevelésről
Utolsó letöltés: https://net.jogtar.hu/jogszabaly?docid=a1100190.tv (2022. 03. 16.)

GRAVISSIMUM EDUCATIONIS (1965)
Utolsó letöltés: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html (2022. 03. 16.)

Népszámlálás 2011. Utolsó letöltés: https://www.ksh.hu/nepszamlalas/ (2022. 03. 16.

HUMAN-NATURE IN INDONESIA-MALUKU
HYGERA LAI: HERITAGE TO ECOLOGY PROTECT IN LUANG ISLAND

Authors:	Lectors:
Efilina Kissiya	Norbert Tóth
University of Debrecen (Hungary, Indonesia)	University of Debrecen (Hungary)
Gábor Biczó (Prof., PhD)	Katalin Mező (PhD)
University of Debrecen (Hungary**)**	University of Debrecen (Hungary**)**
E-mail address of the first author:	
efilinakissiya8@gmail.com	…and two anonymous reviewers

Abstract:

Luang Island is a small island located near Timor Leste and southwest of Australia. Geographical location, global economic considerations, global climate, and the policies of the Indonesian government all have an impact on the existence and culture of the Luang Island people. The people of Luang Island have local wisdom called Hygera Lai that assists them in developing a relationship with nature. The purpose of this study is to examine the relationship between Hygera Lai and the environment among Luang Island residents. This is a qualitative study using an ecological anthropological lens. Content analysis was used to analyze the data collected. This study establishes a link between Hygera Lai and the Luang people's natural environment.

Keywords: Hygera Lai, Ecology, Sea, Luang Island
Discipline: Ecology

EMBER-TERMÉSZET INDONÉZIA – MALUKUBAN
HYGERA LAI: ÖRÖKSÉG AZ ÖKOLÓGIA VÉDELMÉHEZ LUANG-SZIGETEN
Absztrakt:

Luang-sziget egy kis sziget Kelet-Timor közelében, Ausztráliától délnyugatra. A földrajzi elhelyezkedés, a globális gazdasági megfontolások, a globális éghajlat és az indonéz kormány politikája egyaránt hatással van a Luang-szigeti nép létezésére és kultúrájára. A Luang-sziget lakosságának van egy Hygera Lai nevű helyi bölcsessége, amely segíti őket a természettel való kapcsolat kialakításában. A tanulmány célja, hogy megvizsgálja a Hygera Lai és a környezet kapcsolatát a Luang-sziget lakói között. Jelen kutatás egy ökológiai antropológiai lencsét használó kvalitatív vizsgálat.

Kulcsszavak: Hygera Lai, ökológia, tenger, Luang-sziget
Discipline: kulturális antropológia

Location on the Spot

Indonesia is one of the world's archipelagic countries. According to UNCLOS 1982 (Article 46), an archipelagic state is a group of islands, including parts of islands, the waters between them, and natural forms that are inextricably linked (Mulya, 2013; Sunaryo, 2019). With the passage of Law N0.27 of 2007 on Coastal Areas and Small Islands Management, it is now clear that the marine and fisheries sectors, as well as coastal area and small island management, are all part of the national development agenda (Lasabuda, 2013).

The Indonesian maritime region is particularly vulnerable to climate change's effects. As a result, events associated with climate change in this region will have an effect on global climatic conditions. On the other hand, global climate change events will have an effect on the maritime continent's climate (Aldrian, 2014; Robertson et al., 2011). Indonesia is located on the equator, sandwiched between the Asian and Australian continents, as well as the Pacific and Indian oceans. The sea area consists of territorial seas, archipelagic waters, and inland waters covering approximately 2.7 million square kilometers, or approximately 70% of the total land area of the Republic of Indonesia, plus the Indonesian Exclusive Economic Zone (ZEEI) covering 3.1 square kilometers, bringing the total marine area under Indonesian national jurisdiction to 5.8 million square kilometers (Astuti et al., 2018). As an archipelagic country, Indonesia is comprised of 17,504 islands, each with a distinct culture and resource base based on its geography. Maluku is one of Indonesia's archipelagic provinces. Maluku has a long history of producing cloves and nutmeg. These two commodities link Maluku to global trade networks that date all the way back to the sixteenth century (Abdurachman, 2008; Andaya, 1993; Ricklefs, 2007). Maluku has played a significant role in world history, as history demonstrates. One could even argue that Maluku's

spices have become a magnet for European nations interested in the Eastern world. The Portuguese, Spanish, British, and Dutch all claimed control of areas in the Maluku islands (Andaya, 1993; Fraassen, 1981; Kutoyo, 1977; Leirissa, 1982).

Maluku's regulation as an archipelago province following the enactment of Law No. 23 of 2014. Maluku's sea area is significantly larger than its land area, accounting for approximately 92.4 percent of the ocean and 7.6 percent of the land (Badan Pusat Statistik Maluku, 2021). Sea cucumbers, shark fins, skipjack tuna, live and fresh reef fish, top shells (*Trochus Niloticus*), and pearls are the primary marine commodities exported from Maluku (Adhuri, 2004). Maluku is an archipelagic province with approximately 13,000 islands, abundant marine resources, and an inseparable culture. Luang Island is one of them. See figure 1.

Figure1. Indonesia, Maluku Province dan Luang Island Map. Resource: Made by Fernanda Luis Maes. February, 2022
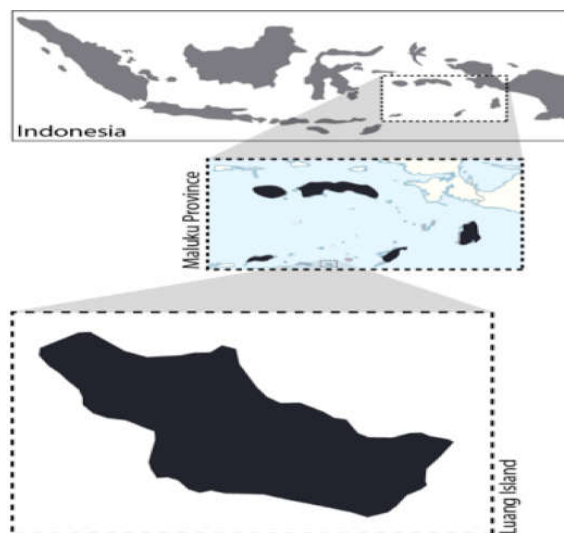
Luang Island is one of the islands in Southwest Maluku Regency, Mdona Hyera District, which is

home to the capital city of Lelang. Luang Island in Luang's old language is called *Lgona Mdona*. Luang Island is referred to as *Lgona* (Comment: regarding *Lgona,* the author learned through interviews that *Lgona* is an old Luang language word for "island," while *Mdona* means "Luang." *Lgona Mdona* translates as Luang Island. *Lgona Mdona*, when loosely translated, refers to an island or territory that is solid, hard, and as firm as a rock. The people of Luang Island is divided into two tribes: the *lgona* and the Malay. The *Lgona* are Luang Island's indigenous population, while the Malays are from Timor Island).

Mdona in Luang's indigenous language. *Lgona* is classified as an Austronesian language family in the article of gods and monsters Indigenous sea cosmologies, promiscuous geography, and the depth of local authority (Pannell, 2007). Luang Island is one of a chain of islands that connects Australia's south coast to the Timor Sea's west coast (Estradivari, Damora, et al., 2016; Karuna & Serpara, 2021). Luang Island is located along the coast and is comprised of two villages, Luang Barat and Luang Timur. Luang Island has a land area of approximately 21.56 km2 (BPS Kabupaten Maluku Barat Daya, 2021). Luang Island is surrounded by shallow water conditions/low tide or'meti' wide and covered in quite high coral heads, with a shallow area (15.3 miles) (Comment: according to an interview with Mr. Adolf Seleky - a Luang community leader-, the shallow water area/*Aer Meti* is 15.3 miles, based on measurements taken by one of the captains of the Eliayana ship that landed on Luang Island, Johan Ponga from Manado. The second measurement was made by one of the "Papeda Laut" company's employees, Mr. Nus Waerissal, who took the same reading of 15.3 miles in length. When compared to the Google Earth map from 2020, it is true that nearly all of the sea water surrounding Luang Island is shallow, this is indicated by white shading on the Google Earth map of Luang Island. It will, however, be examined

again with the Indonesian Geospatial Agency in Cibinong to ensure that it is scientifically justifiable.). This circumstance distinguishes Luang Island from the other Maluku islands (BPS Kabupaten Maluku Barat Daya, 2014, 2021).

Several factors contributed to the choice of Luang Island as a research location. Eastern Indonesia is the world's coral reef capital and most diverse region (Veron, 1993). Southwest Maluku Regency is included in the world's coral reef triangle, and because Luang Island is close to Timor Leste, it is automatically included in the Coral Triangle. As a result, it's unsurprising that Luang Island has the second largest coral reef area in Indonesia (Pannell, 1997) and a large seagrass area with a coral health level of 0% when compared to other regions in the country (Dinas Kelautan Dan Perikanan Provinsi Maluku, 2021; Estradivari, B, et al., 2016; Estradivari et al., 2015; Soleman & Noer, 2017; Wagey & Z, 2008). Luang Island is one of Maluku's remote small islands, bordering the Indonesian Archipelago's Sea Lane (ALKI IIIB) (Tamami & Siswanto, 2021).

Indonesia, after China and the Philippines, is the third largest fish exporter in the world (Badan Pusat Statistik Maluku, 2021). As a result, Indonesia has established a national fish barn to meet global market demand and one of them is Maluku. Luang Island is one of the fish barns in Maluku Province to support government programs. Therefore, Luang Island is included in the Marine Conservation Area Government (KKP) program, which aims to protect and preserve the marine environment while maximizing the sustainable use of natural resources for the welfare of the community (Dinas Kelautan Dan Perikanan Provinsi Maluku, 2021; Estradivari et al., 2015, 2017).

Luang Island played a significant influence in the cultural dispersion of the majority in Southwest Maluku's region to the Kei Islands. Luang Island is regarded as the epicenter of the Southwest Maluku

region's language, culture, and history (Andrews et al., 1996). This is consistent with Perry and Smith's assertion that elements of the culture of one society can spread to other societies, culture seems to have a center which is the source of the spread of its elements. It is in this center that there is the highest cultural dynamic (Barnard, 2004). Luang Island has local cultural diversity in managing its environment, such as *Hygera Lai*, *pAmali/taboo*, sacred (Believe in the head of the islands, animals, rocks and others) who have spirits.

The geographical location, the global economy, the global climate, and the actions of the Indonesian government all have an effect on the future viability of the environment, natural resources, and culture of community on Luang Island. Anticipating overexploitation of natural resources, the facts of global climate change (Yao, Cui-Luan & Somero, George, 2014) the practice of illicit fishing from foreign vessels and from within Indonesia, as well as fishing with explosives such as bombs. Additionally, the use of potash and borax endangers the ecosystem and the lives of the Luang Island inhabitants. According to the description above, the writer wishes to learn how the people of Luang Island manage their natural environment in accordance with their culture, traditions, and indigenous knowledge.

Research Results and Interpretation

Overview of the History, Culture and Social of Luang Island

The Luang people are a group of people that dwell on or around the island of Pulau Luang in western Maluku. Luang Island (East Luang and West Luang together) has a total population of 1,592. The village is homogeneous; residents are primarily fisherman (comment: fishermen in this area are considered to be traditional fishermen. Until now, traditional tools have been used. They fish exclusively within the island's boundaries, rarely venturing into the deep sea) and seaweed fishermen on a full-time basis (Badan Pusat Statistik Maluku, 2021; Estradivari, B, et al., 2016). Luang was one of Maluku's forgotten islands according to historical archives (Jonge & Dijk, 1995). The people of Luang Island have a lengthy history, beginning with how the island was constructed, how to communicate with the outside world through trade/barter (Riedel, 1886) to the origin of the population and the presence of minor islands nearby. The *Uparui* (comment: outside of Luang Island, it is referred to as *Upasrui* by the Uiwily and Masela Islands and *Uparua* by the of *Kampung Tela* on Babar Island) legend is well-known on Luang Island. Uparui has many versions and (Lewier, 2013; Pannell, 2007) is considered a mythology related to the history of their ancestors (Lewier, 2013; Pannell, 2007). Each story is corroborated by a grandmother singing a song in the indigenous tongue, followed by the slaughter of a sailfish and it is transformation into a rock or an island (Lewier, 2013). Luang Island is in the collective memory of the Southwest Maluku people even outside the Southwest Maluku region (such as Key Island) as Mother Island which is called in the Luang language *Noha Inni Rayami* (interview with Mr. Adolof Saleky in Tiakur on October 15, 2020).

Luang language categorized is as an Austronesian language. The Luang language is widely spoken and spread throughout most of Southwest Maluku. The spread and use of the Luang language in several additional islands, including Leti Island, Moa, Lakor, Wetan, and Sermatan, as well as two Luang language villages, Isu and Layeni, which were previously located on Teun Island but have now been moved to the TNS residential area in south-central Ceram (Taber, 1993; van Engelenhoven, 1998). The inhabitants of Luang Island are all Protestant Christians. The inhabitants of Luang Island adhere to a patrilineal marriage system. However, the Luang people are familiar with the

matrihat system in terms of inheritance. Women are highly valued and respected on Luang Island. Siri and areca nut are two foods that Luang women continue to consume. Sopi is a tool or media used on Luang Island to carry out traditional ceremonies and welcoming ceremonies. In Luang society there is a caste division system, *Marna* (High Caste), *Whura* (Middle Caste), and *Ata* (Slave).

Hygera Lai on Luang Island

This is an analytical descriptive qualitative study that takes an ecological anthropological perspective. Interviews and a review of the literature were used to collect data. The gathered data were evaluated using a content analysis technique (Kumar, 2014; Milles & Huberman, 1994). To be honest, scholarly data on Luang Island were still quite few. Nevertheless, I was able to obtain some articles from prior scholars, anthropologists from Australia, and numerous linguistics researchers from the Netherlands. Even then, they did not focus exclusively on Luang Island, but rather on Luang Island's role as a hub of language and historical dispersal. Wisesa, a prior ecological researcher in Southwest Maluku, encountered the same issue. The researchers collected ecological data from the Indonesian Ecological Institute, the Indonesian Institute of Sciences, the Indonesian Ministry of Maritime Affairs and Fisheries, and the Indonesian Geospatial Agency. As indicated previously, the inhabitants of Luang Island possess a wealth of indigenous knowledge for controlling and interacting with their physical environment; however, not all of them are described in this article. The author concentrates only on *Hygera Lai*, examining whether there is a connection between *Hygera Lai* and the environment in which the inhabitants of Luang Island live. The author approaches *Hygera Lai* differently than other researches have. The article discusses ecological, linguistic, cognitive, social, and historical dimensions.

Each location has its unique name conventions based on the regional language. It has a linguistic component and is more than a language, it reflects how individuals think and perceive the world around them, naturally according to their culture (Mushawana & Chauke, 2015; Wappa & Wada, 2019). The author adopts the term *Hygera Lai* in this article since *sasi* (comment: in Maluku each village uses the term "sasi" in their own language. In Central Maluku, most of them call it sasi. In the Southwest District, sasi is known by several terms. People on Kisar Island call it Lu Ira (Woirata) and Hewere (Meher), Nyertuyarna on Romang Island, Hgera Lai on Luang and Sermatan Island, Ner'ti, on Babar and Wetang Island, Weira on Masela Island, Hgere on Moa, Swere on Leti, and Sweri in Tanimbar. On Buru Island call it sihit and on the Key Islands it is called yut*) is indeed *Hygera Lai* in the Luang "Old" language. *Hygera Lai* is a piece of indigenous knowledge passed down through generations among the people of Luang Island. I am not sure when *Hygera Lai* became law on Luang Island, but the inhabitants of Luang Island continue to observe it to this day. One may argue that the Luang have always possessed ecological intelligence, which they inherited from their forefathers. Until date, they have used technology or rudimentary production equipment in their daily production operations, utilizing, managing, and protecting marine resources in simple ways that they believe have ecological significance. This is referred to as the core of culture in Steward and Geertz's Anthropology ecology, where technology serves as the core of culture (Geertz, 1963; Pinkosky, 2008).

The precursors of *Hygera Lai* have been expressed in a variety of ways in the literature, depending on their scientific background, their point of view, and the aspects of *Hygera Lai* they wished to emphasize. Among them are those who

describe *Hygera Lai* as a traditional institution, a method of environmental protection based on local communities; others define *Hygera Lai* as the use of natural resources; and still others define *Hygera Lai* as just and equitable (Adhuri, 2004; Kissya, 1995; Kusapy et al., 2005; Lokollo, n.d.; Novaczek et al., 2001; Pannell, 1997; Persada et al., 2018; Rahail, 1993; Ratumanan et al., 2019; Ruddle, 1996). *Hygera Lai* is a technique for the Luang people to have a connection with nature and to protect natural resources. They believed that the sea provided them with everything. Their reliance on marine items compels them to exercise extreme caution when it comes to environmental stewardship. For them, *Hygera Lai* is about regulating the time and restriction of harvesting natural resources for a specified length of time in the interest of the common good. Additionally, it ensures that natural resource populations remain healthy. *Hygera Lai* is divided into two zones/regions/*petuanan*, land and sea.

Institutions that Manage of Hygera Lai

Luang Island's two communities are both traditional. In PP 43 of 2014, article 1 number 1, customary villages or what are referred to by other names are legal community units with territorial boundaries that are authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, origin rights, and/or traditional rights that are recognized and respected under the Unitary State of the Republic of Indonesia's system of government. Luang Island's government structure is slightly different from that of other villages in Maluku Province's customary governance framework. In the two communities on Luang Island with a traditional governance structure, the village head is in charge. Two villages lack the traditional status of *kewang* in the traditional governance framework. The King or the Village

Head manages *Hygera Lai* directly on Luang Island. The author was unable to provide a chart of the state and village government structures as a point of comparison in this section.

In practice, each community in Maluku has a unique version of the *Hygera Lai* rite, both in terms of the material utilized in the ritual and the commodities involved. At the island's opening and closing ceremonies, the *Hygera Lai* ceremony is conducted. Each 2-3 years, the *Hygera lai* period is observed on Luang Island. *Sopi* (comment: *Sopi* is a traditional drink made from water from the *mayang* tree (Enau) for the Central Maluku region, while for the Southeast Maluku region it is made from water from the koli tree (a type of tree that is almost similar to the coconut tree). Palm trees do not grow in this area probably because the area is very dry and rocky. Because many koli trees grow in this area, the community makes *sopi* drinks from the water of this koli tree. Here also grow some fig trees), areca nut, and red ginger are three of the primary components used in the *Hygera Lai* land ceremony. The ceremony utilizes sopi; prior to commencing, the leader lifts a glass of *sopi* and explains the objective of the ritual, before drinking it. Following that, communicate to all participants in the ritual that they are bound together by a link of brotherhood and mutual commitment. He then recited the traditional invocation. The procession concluded with the planting of red ginger in one corner and betel nuts in the center of the plantation area. Additionally, "coconut leaves" are planted to indicate the progress of the *Hygera Lai* land (It is forbidden to take until the agreed time). While *Hygera Lai* is used are sopi and black stone, it is located in Petuanan Laut. When the procession is complete, black stones with "palm leaves" are set in the Meti area as an indication that *Hygera Lai Meti* and the surrounding land area are closed or in the *Hygera Lai* period (Ratumanan et al., 2019). For approximately 1-2 weeks, *Hygera Lai* is open. Following that, *Hygera Lai* will be closed, which will

result in a temporary suspension of marine product harvesting activities.

Currently, the *Hygera Lai* rite is being implemented differently, in *collaboration with the church. Today, the church also takes part in the Hygera* Lai ceremony, particularly at the opening and closing ceremonies. The church here approves the *Hygera Lai* ceremony with prayer. The village government and religious institutions collaborate in this area.

Interpretation of Results

Ecology, geography, anthropology, and sociology all examine the environment. Anthropology, being a scientific subject devoted to the study of humans in all their manifestations, is likewise concerned with the environment in which humans exist. Ecological anthropology is a subfield of anthropology that stresses the relationship between humans and their environment, which includes plants and animals. Stewart pioneered this ecological anthropology, arguing that environment and culture cannot be understood in isolation, but rather the product of a two-way communication interaction between the environment and humans and their civilization. In other words, ecological processes are governed by a reciprocity principle. Both culture and the environment have distinct and distinct features, none is a static finished product; both play a significant role and influence one another, demonstrating that the environment does have an effect on culture and human behavior. Moran underlined that each community has a philosophical or mythical explanation for nature and its relationship to humans (Moran, 2017).

Anthropologists such as Rapapport have conducted research on the interaction between humans and the environment by investigating the ceremonies done by the Tsembaga people in New Guinea. Evan Pritchard travels to South Sudan to study the Nuer people and their animals. Harold

Conklin with his Hanunuo studies. Geertz is most known for his research on agricultural evolution in Indonesia.

Figure 2. Human-Culture-Environment Relationship. Resource: Made by author, February, 2022
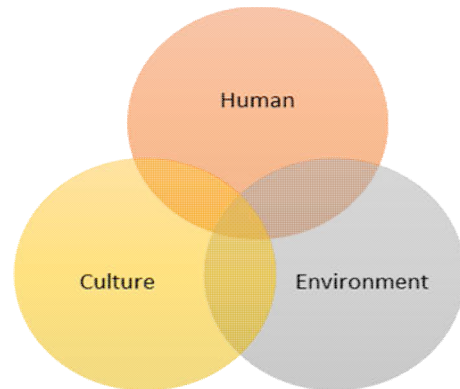
Before the Sustainable Development Goals agenda, abbreviated as SDGs or Global Goals, and the Indonesian government's environmental conservation program captured the world's attention, the people of Luang Island possessed ecological knowledge, although in a traditional form. The indigenous people of the Luang Island community appreciate ecological wisdom in order to conserve the environment, which is reflected in the *Hygera Lai* rite and the community's daily lifestyle, which treats nature with respect and a focus on sustainable development. From a human ecology perspective, these behaviors are seen as a reciprocal relationship between local communities and their environment (interaction and interrelation). According to the report, the natural environment (physical environment), social environment, and cultural environment all play a role in the interaction and interrelationships. Natural environment refers to an area's natural state, which in this case comprises the climatic

conditions, sea, soil, physiography, and rocks that surround the indigenous people of Luang Island.

Hygera Lai is a set of traditional environmental management norms, guidelines and tactics. He took command of the efforts of the residents of Luang Island. Individuals and communities have different perspectives on water, which of course will affect their treatment of water. For those who rely on land for their survival, water can be a threat and has a frightening aspect. Meanwhile, those who live on the coast view the sea as a yard, a place to store food ingredients in the form of a "refrigerator", a way to find work, a place to play, and perhaps as a source of friendship. Here, Luang people assert their authority over the environment, which is reflected in their actual attitudes and behavior towards nature. "Not only the universe is a source of sustenance, but also a place to live together that must always be maintained, cared for, and arranged so that it is not damaged." Preserving the coast and the sea is protecting the "belly" of their children and grandchildren. With the arrival of Christianity in the Southwest Maluku region, there was a shift in the *Hygera Lai* rite. As a result, this has an effect on the Luang Island people's customs. That is not to say, however, that the people of Luang Island have forgotten their ancestral legacy in terms of how to behave, values, and standards while interacting with other humans, nature, and ancestor spirits. It is still evident in the lives of the inhabitants of Luang Island, who have converted to Christianity yet continue to believe in what are referred to as supernatural forces.

On Luang Island's *Hygera Lai* sea, resources are shared property, and all elements are administered cooperatively, resulting in sociocultural bonds and rather strict norms. With socio-cultural linkages and norms or laws regulating, supported by mutually accepted consequences, it is not permissible for anybody or at any time to take or harvest natural resources in the sea. This has a significant impact since it has the potential to conserve natural resources and the environment. These regulations are meant to avert difficulties that may arise during harvesting and to ensure that the life cycle of these resources is not disrupted (Kennedy et al., 2019). Additionally, when the *Hygera Lai* Ritual is opened, the harvesting implements remain traditional.

All harvests made by *Hygera Lai* for marine resources are sold to purchasers. The buyers here are "buyers" from outside Luang Island who have negotiated the price of *Meti* with the village government. The price of *Meti* is one of the idioms used by the people of Luang Island in their communication, and it literally means "the price for the low tide/shallow/*meti area*." The metaphor or comparison is that the "*Meti* Price" is the difference between the price disclosed to the government and the money prepared to purchase *Hygera Lai's* crops from the Luang Community. "*Bali Meti,*" This idiom, "*bali Meti*," is indeed purchasing the tide. While the metaphor or comparison is "Purchasing marine products produced by the Luang people in shallow or low water when *Hygera Lai* is exposed." (See table 1.).

It also has an effect on the behavior of the community in which it resides in the environmental domain. The Luang Island people's expressions demonstrate their environmental consciousness. Because the environment is codified in language, it is necessary to study the vernacular, indigenous words, taxonomy, and classification of the people examined in order to comprehend it. This is because local views about their environment are contained in diverse taxonomies, categorizations, and classifications of indigenous people (Conklin, 2007). D'Andrade defines them as the ways in which humans comprehend and think about the events and objects that occur in the world in which they exist. It establishes a connection between human mental processes, physical properties, and cultural concepts (D'Andrade, 2003; Stepp et al., 2002; Strauss & Quinn, 1997).

Table1. Word/Expressions Luang Dialect/Languages. Source: Analyses by author according to research result, Februari 2022.

Language/Dialect and meaning	Word/Expression 1	Word/Expression 2	Word/Expression 3
Luang	*Meti*	Harga *Meti*	*Bali Meti*
Melayu Ambon	*Aer turung*	Harga *aer turung*	*Bali aer turung*
Indonesia	Air Surut	Harga Air surut	Membeli Air surut
English	Low tide	The price of low tide	Buying low tide
Really Meaning	The condition of the sea surface changes periodically according to the gravity of the sun and moon	The amount of the price of the meti area	Buying meti water area
Metafora/Compare	The entire sea area that is the location for fishing for Luang people	The price for the area of low or shallow water with all the marine life in it when the Hygera Lai period opens	Purchase an area or location of low or shallow water with all the marine life in it when the Hygera Lai period opens

Conclusion

According to the explanation above, there is a connection between (Hygera Lai) and the Luang Island community's ecosystem. In the instance of Hygera Lai, ritual plays a significant role in regulating the dynamics of sociocultural contact with the environment inhabited by the Luang Island people. Even while the Hygera Lai ceremony has evolved and been largely absorbed by the church, it has not been in a transformation in the local community's fundamental ecological ideals. Additionally, the sea cucumber (Trochtus niloticus), Lola (Trochtus niloticus), becomes critical, not only as a complement to the system, but also as a component that contributes to the establishment of order. Additionally, Hygera Lai manages the timing and prohibition of natural resource extraction, as well as the manner in which natural resources reproduce.

Hygera Lai is a potent traditional method that is still employed today to safeguard Luang Island's habitat and natural resources. According to Benda Becmann, it is a body composed of significant ties between humans, the natural world, and gods, ancestors, and spirits (von Benda et al., 1992). Additionally, Carl Folke et al, refer to it as socio-ecological resilience, in which humans in a local community and the surrounding ecosystem are interdependent as a system through an adaptive and transformative process (Folke et al., 2010; Steffen et al., 2007). This is where you may observe how the inhabitants of Luang Island adapt and demonstrate resilience, as well transformative.

One clear indication that Hygera Lai is a strategic and effective local wisdom for managing the natural environment for the people of Luang Island comes from the World Wide Fund for Nature Indonesia's survey results, which indicate that Luang Island's marine ecology is still in good health when compared to other locations. Others are found in Maluku. This article has a number of flaws. Incapable of demonstrating the history of

Hygera Lai, the traditional rituals of Hygera Lai before to the influence of Christianity, and the shift from traditional institutions to churches following the arrival of Christianity. From the perspective of the differences in the structure of customary government prior to and following the colonial period, it has been unable to display more detailed taxonomies that are codified through language and generate metapora or comparisons that allow for the reading of indigenous people's knowledge about the environment. This is a reminder to the author to perform more in-depth holistic study.

References

Abdurachman, P. (2008). *Bunga Angin Portugis di Nusantara: Jejak-Jejak* Kebudayaan Portugis di Indonesia. Jakarta: LIPI Press.

Adhuri, D. S. (2004). How Can Traditional Marine Resource Management Support a Responsible Fisheri? *Lessons Learned from Maluku.* 1–13.

Aldrian, E. (2014). *Pemahaman Dinamika Iklim Negara Kepulauan Indonesia SEbagai Modalitas Ketahanan Bangsa.* Jakarta: Puslitbang-BMKG.

Andaya, L. Y. (1993). *The World of Maluku Eastern Indonesia in The Early Modern Period.* Honolulu: University of Hawai Press.

Andrews, B. A., Andrews, P., Loski, G., Tjia, J., & Wimbish, J. S. (1996). *Atlas Bahasa Tanah. Ambon: Summer Institute of Linguistic & Pusat Pengkajian dan Pengembangan Maluku* Universitas Pattimura.

Astuti, R. Y., Budisusanto, Y., Pratomo, D. G., & Sidqi, M. (2018). *Kajian Pemanfaatan Kadaster Laut Dan Visualisasi 3 Dimensi* (Studi Kasus: Pulau Maratua, Berau, Kalimantan Timur). 13(2), 158–161.

Badan Pusat Statistik Maluku. (2021). *Provinsi Maluku Dalam Angka* (Maluku Province in Figure). Ambon: Badan Pusat Statistik Maluku.

BPS Kabupaten Maluku Barat Daya. (2014). *Badan Pusat Statistik Maluku Barat Daya.* BPS Maluku Barat Daya.

BPS Kabupaten Maluku Barat Daya. (2021). *Badan Pusat Statistik Maluku Barat Daya.* Badan Pusat Statistik Maluku Barat Daya.

Conklin, Harold. C. (2007). *Fine Description Ethnographic and Linguistic Essays.* Yale University Southeast Asia Studies.

D'Andrade, R. (2003). *The Development of Cognitive Anhtropology.* The Press Syndicate Of The University Of Cambridge.

Dinas Kelautan Dan Perikanan Provinsi Maluku. (2021). *Membangun Perikanan Sebagai Penggerak* Ekonomi dan Kesejahteraan.

Estradivari, A., B, S., Wibowo, B., Handayani, C., Seetiawan, D. D., F, M., Nanlohy, H., Dyhapsary, H., Hargiyatno, I. T., Ptratiwi, I., Wrdhana, I., Kt, Y. W., Louhenapessy, N., Achmadia, G. H. L., Provosot, Mohebalian, Kiklily, & Setiawan, F. (2016). *Kajian Ekologi Sosial dan Pemanfaatan Sumber Daya Laut Kabupaten Maluku Barat Daya: Edisi Ringkasan.* WWF Indonesia.

Estradivari, A., Damora, A., Kiklily, A. C., Amkieltiela, Sumiono, B., Subhan, B., Wibowo, B., Handayani, Ch. N. N., Daniel, D., & Setiawan, F. (2016). *Status Ekologi, Sosial Pemanfaatan dan Tata Kelola Sumber Daya Laut Kabupaten Maluku Barat Daya.*

Estradivari, A., Novia, Christian. N., Handayani, Daniel, D., & Mustofa, A. (2017*). Membangun Desain Jejaring Kawasan Konservasi Perairan: Studi Kasus Provinsi Maluku.* Volume 1(Issue 2), 135–146.

Estradivari, A., Wisesa, N., Damora, A., Handayani, C., Amkieltiela, Wibowo, B., Hargiyatno, I. T., & Huda, H. M. (2015). *Menguak Potensi Ekologi, Sosial, Dan Peranan Maluku Barat Daya: Sebuah Temuan Awal* (pp. 1–7). Marine Conservation Science.

Folke, C., Carpenter, S. R., Walker, B., Scheffer, M., Chapin, T., & Rockström, J. (2010). Resilience Thinking: Integrating Resilience, Adaptability and Transformability. *Ecology and Society.15(4).* 20. Doi 10.5751/ES-03610-150420

Fraassen, Chr. F. van. (1981). Ambon onder de Republiek. Confrontatie van Droom en Werkelijkheid. *In Intermediar.* Vol. 17 (9).

Geertz, C. (1963). Agrucultural Involution. *The Process Ecological Change in Indonesia.* Berkeley, Los Engeles & London: University of California Press Berkeley and Los Angeles, California University of California Press, Ltd.

Karuna, K., & Serpara, H. (2021). Local Wisdoms on Luang Island, Southwest Moluccas, Indonesia and Its Implementation in Learning. *Journal of Development Research, 5(1).* 25–29. Doi 10.28926/jdr.v5i1.126

Kennedy, P. S. J., Nomleni, A. P. W., & Lina, S. (2019). Peranan Budaya Adat Sasi dalam Pengelolaan Sumber Daya Laut Berkelanjutan di Wilayah Perbatasan Maluku Barat Daya: Suatu Tinjauan Kualitatif. 103–114. Doi 10.33510/slki.2019.103-114

Kissya, E. (1995). *Sasi Aman Haru-ukui: Traditional Management of Sustainable Natural Resources in Haruku.* Jakarta: Sejati Foundation.

Kumar, R. (2014). *Research Methodology.* London: Sage.

Kusapy, D. L., Lay, C., & Kaho, J. R. (2005). *Manajemen Konflik Dalam Pemanfaatan Sumberdaya Alam Dan Pelestarian Lingkungan Hhidup Lewat Pelaksanaan Hukum adat Adat Sasi.* 130–139.

Kutoyo, S. (1977). *Sejarah Daerah Maluku. Jakarta: Proyek Pengembangan Media Kebudayaan.* Departemen Pendidikan dan Kebudayaan.

Lasabuda, R. (2013). Pembangunan Wilayah Pesisir Dan Lautan Dalam Perspektif Nagara Kepulauan Republik Indonesia. *Jurnal Ilmiah Platax,* 2(2), 92–101.

Leirissa, R. Z. (1982). *Maluku Tengah di Masa Lampau, Gambaran Sekilas Lewat Arsip Abad Sembilan Belas. Jakarta: Arsip Nasional* Republik Indonesia.

Lewier, M. (2013). *Cerita "Ikan Layar" (Upa Rui) Dari Kepulauan Babar Wuwlul Louli Ilwyar Wakmyer.* Prociding The5 International Conference On Indonesian Studies:"Ethnicity Dan Globalization", 2, 1–14.

Lokollo, J. E. (n.d.). *Hukum Sasi Di Maluku Suatu Potret Binamulia Lingkungun Pedesaan Yang Dicari Pemerintah.* Ambon: Dies Natalis XXV Universitas Pattimura Ambon.

Milles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded Sourcebook.* (2nd ed). (2nd ed). Thousand Oaks, CA: Sage.

Moran, E. F. (2017). *People and Nature: An Introduction to Human Ecological Relations,* (Second Edition). Chichester, West Sussex, UK: John Wiley & Sons, Inc.

Mulya, L. (2013). Postur Maritim Indonesia: Pengukuran Melalui Teori Mahan. Yogyakarta: Universitas Gajah Mada. *Jurnal Lembaran Sejarah,* 10(2), 127–134.

Mushawana, A. & Chauke T. (2015). Naming Practices among Vatsonga: The Case of Naming of 'Characters' in Some of Thomas Hasani Chauke's Songs. *Journal of Sociology and Social Anthropology*, 6(3), 441—448. Doi 10.31901/24566764.2015/06.03.16

Novaczek, I., Harkes, I., Sopacua, J., & Tatuhey, Marcus. D. D. (2001). *An Institutional Analysis of Sasi Laut in Maluku, Indonesia.* Malaysia, Penang: ICLARM-The World Fish Center.

Pannell, S. (1997). Managing the discourse of resource management: *The case of sasi from 'Southeast'Maluku, Indonesia.* University of Sidney, 67(4), 289–307. Doi 10.1002/j.1834-4461.1997.tb02622.x

Pannell, S. (2007). Of Gods and Monsters Indigenous Sea Cosmologies, Promiscuous Geographies and the Depths of Local Sovereignty. In *A World of Water. Rain, Rivers and Seas in Southeast Asian Histories.* (pp. 71–102).

Published by: KITLV Press Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Royal Netherlands Institute of Southeast Asian and Caribbean Studies) Leiden The Netherlands. Doi 10.1163/9789004254015_004

Persada, N. P. R., Mangunwijaya, F. M., & Tobing, I. S. L. (2018). *Sasi Sebagai Budaya Konservasi Sumber Daya Alam Di Kepulauan Maluku.* 41(59), 1–32.

Pinkosky, M. (2008). Julian Steward, American *Anthropology, and Colonialism. 4.* 172–204. Doi 10.1353/haa.0.0043

Rahail, J. P. (1993). *Larwul Ngabal: Hukum Adat Kei Bertahan Menghadapi Arus Perubahan.* Jakarta: Yayasan Sejati.

Ratumanan, T. G., Marantika, J. E. R., & Kissiya, E. (2019). The Culture of Sasi In Babar Islands: Traditional and Church Wisdom. *Science Nature Journal,* 2(3), 167–176.
Doi 10.30598/SNVol2Iss3pp167-176year2019

Ricklefs, M. C. (2007). Sejarah Indonesia Modern. Yogyakarta: Gadjah Mada Universitas Press.

Riedel, J. G. F. (1886). *The Sluik en Kroesharige Rassen Tusshen Selebes en Papua, Uitgave door Tussenkomst van het Koninklij Nederlansch Aardrijkskundig Genootschap, 's Gravenhage.* Martinus Nijhoff.

Robertson, A., Moron, V., Qian, J.-H., Chang, C.-P., Tangang, F., Aldrian, E., Tieh, K. Y., & Juneng, L. (2011). *The Maritime Continent Monsoon. In The Global Monsoon System: Research and Forecast,* 2nd Ed. World Scientific Publication Company.

Ruddle, K. (1996). *Formulating Policies for Existing Community-Based Fisheries Management System.*

Soleman, M., & Noer, M. (2017). Nawacita Sebagai Strategi Khusus Jokowi Periode. *Jurnal Kajian Politik dan Masalah Pembangunan.* Oktober 2014-20 Oktober 2015, 13(1), 1–15.

Steffen, W., Crutzen, P. J., & McNeill, J. R. (2007). The Anthropocene: Are Humans Now Overwhelming the Great Forces of Nature? *Ambio,* 36(8), 614–621.

Stepp, J. R., Wyndham, F., & Zarger, R. K. (2002). The Transmission of Traditional Plant Knowledge in Community Contexts A Human Ecosystem Perspective. *Ethnobiology and Biocultural Diversity.* University of Georgia Press.

Strauss, C., & Quinn, N. (1997). *A Cognitive Theory of Cultural Meaning.* The Pitt Building, Trumpington Street, Cambridge, United Kingdom:Cambridge University Press.

Sunaryo, T. (2019). Indonesia Sebagai Negara Kepulauan. *Jurnal Kajian Stratejik Ketahanan Nasional,* 2(2), 97–105.

Taber, M. (1993). *Toward A Better Understanding Of The Indigenous Languages Of Southwestern Maluku.* Hawaii-Honolulu: University of Hawaii Press., 32(2).

Tamami, K., & Siswanto, A. D. (2021). Perspektif ALKI Sebagai Implementasi UNCLUS Untuk Optimalisasi Potensi Kelautan Indonesia. In *Indonesia Emas Berkelanjutan 2045.* Jakarta: Lembaga Ilmu Pengetahuan Indonesia (LIPI) & Perhimpunan Pelajar Dunia (PPI).

van Engelenhoven, A. (1998). Epithets And Epitomes: Management And Loss Of Narrative Knowledge In Southwest Maluku (East-Iindonesia). *Paideusis - Journal for Interdisciplinary and Cross-Cultural Studies,* 1, A29–A41.

Veron, J. E. N. (1993). A Biogeographic Database of Hermatypic Coral Species of The Central Indo-Pacific, *Genera of The World*: Vol. Monograph series No.10. Australian Institute of Marine Science. DOI 10.5962/bhl.title.60554

von Benda, Beckmann. F., von Benda, Beckmann. K., & Brouwer, A. (1992). *Changing "Indigenous Environmental Law" in the Central Moluccas: Communal Regulation and Privatization of Sasi.* Paper Read at Congress of the Commission on Folk Law and Legal Pluralism, August, at Victoria University, Wellington.

Wagey, T., & Z, A. (2008). *Marine Biodiversity Review of Arafura an Timor Seas.* Jakarta: Minis Try of Marine Affairs and Fiseries.

Wappa, J. P., & Wada, R. S. (2019). Kamuə Female Personal Names and Identity in Cultural Contexts. *Journal of Modern Linguistics*, 9(2). 104–114. Doi 10.4236/ojml.2019.92011

Yao, Cui-Luan & Somero, George. (2014). The Impact of Ocean Warming on Marine Organisms. *Chinese Science Bulletin*, 59. 468–479. Doi 10.1007/s11434-014-0113-0

62

READING THE CULTURAL LANDSCAPE THROUGH THE NARRATIVE OF LÉNÁRD SÁNDOR

Author:

Fernanda Lucia Maes
University of Debrecen (Hungary, Brazil)

E-mail address of the author:
maes.fernandalucia@gmail.com

Lectors:

Gábor Biczó (Prof., PhD)
University of Debrecen (Hungary**)**

Norbert Tóth
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

The following analysis will focus on the relationship between literature and the reading of the cultural landscape. Based on the analytical descriptions of Lénárd Sándor, in his titled book Völgy a Világ Végén (1967), where the author presents, among others, the description of the houses, landscapes, and relationships between different ethnic groups and with the natives. Resulting in an analysis of physical and symbolic elements that constitute the concept of cultural landscape worked on in this analysis.

Keywords: Cultural landscape, vernacular architecture, cultural heritage, anthropology of space
Discipline: cultural anthropology, classical philology

A KULTÚRTÁJ OLVASATA LÉNÁRD SÁNDOR NARRATÍVÁJÁN KERESZTÜL

Absztrakt:

Az alábbi elemzés az irodalom és a kultúrtáj olvasata közötti kapcsolatra fókuszál. Sándor Lénárd elemző leírásai alapján Völgy a Világ Végén (1967) című könyvében a szerző többek között bemutatja a házak, tájak leírását, a különböző népcsoportok és a bennszülöttekkel való kapcsolatokat. A kultúrtáj fogalmát alkotó fizikai és szimbolikus elemek elemzésének eredményét mutatjuk be a jelen tanulmányban.

Kulcsszavak: kultúrtáj, népi építészet, kulturális örökség, térantropológia
Diszciplína: kulturális antropológia, klasszika filológia

Introduction

International migration has been going on for a long time. People migrate for different motivations, and by doing it they bring with them a lot of empirical knowledge, culture and, traditions; those when finding a new place, are shaped according to where they are inserted in, but also are influenced by it. Over time, this place and these people acquire multicultural aspects, which can be resulted also in cultural artifacts. Architecture is a material heritage of the relationship between man, memories, time, place, and the process of acculturation. This paper will deal with such interdisciplinary relationships, through the reading of an immigrant narrative about the houses and landscapes found in the south of Brazil in the middle of the 20th century. The cultural anthropological text about the different immigrant groups and their built environment will enrich the morphological facts of the settlement. We will understand the symbolic language of the built environment, the "cultural landscape", trying to answer: what was the relationship of different ethnic groups in the settlements, how they used the land and house? In the end, we want to understand the dynamic of the "assimilation": how the European traditions transform into a Brazilian village, adapting the geographical currencies?

About Lénárd Sándor's text

As said before, memory is an important element of the local identity and presupposes man's interaction with space. For this reason, the following analysis will be made through the written memories of a Hungarian immigrant, Sándor Lénárd, who was a physician, writer, musician, translator, among others. He was born in Budapest but due to the wars, he had to move from countries throughout his life. His fear of a possible new war made him finally move to the south of Brazil. In a city called Dona Emma, the interior of Santa Catatina state, he bought a property, on the main road, within the Nova Esperança neighborhood (New Hope translation to English), where he is today buried, following his wishes. Since he traveled and studied a lot during his time in Europe, he knew many languages, because of that, he kept working as a writer and translator in Brazil, besides his physician and pharmacist occupation. He used to write in Hungarian, Latin, German, Italian, and English. His knowledge of different languages also helped within the relationships he describes in his narrative.

In the pages of his book, *Völgy a Világ Végén* (1967) Lénárd presents a narrative of the village landscape in Brazil, Santa Caratina, precisely of Dona Emma's municipality, where he lived and died. Through his narrative, the author makes a description of historical aspects about the relationship of the human being with time, space in a complex and dynamic framework of the historical formation of that region. Being a physician, made with he produced a very analytical description of places and landscapes, which allows a richer analysis in the following pages of this work. And for knowing so many languages, in his book, he describes not only the houses but the relationship with other ethnic groups and with the natives. That will help the understanding of a cultural landscape in the south of Brazil and its representation through cultural artifacts.

Cultural landscape

By using the term cultural landscape it is important to bring here its definition that entails natural and man-made components, by the transformation of the natural environment when man-made parts are inserted, such as from settlements to houses, from farms to villages and towns, and the path connecting the elements

(Norberg-Schulz, 1981, p. 10). In this sense, the concept of the cultural landscape is at once simple and complex (Longstreth, 2008, p.1). In 1992 the World Heritage Convention defined the term 'cultural landscape' as "combined works of nature and man", however, the term was first used by German geographers, dating back from the end of the 19th century. Later on, the term was appropriated and used by different disciplines assuming different meanings within different scientific contexts.

Geography was the human science interested in the study of 'landscape' and, from this study, two theoretical approaches emerged: the Traditional Cultural Geography, emphasizing the material aspects of culture and the New Cultural Geography, which, in turn, incorporates intangible aspects of culture, with questions of identity and environmental perception (de Araujo Vasconcelos, 2012, p. 54). The Traditional Cultural Geography had a wider spread in Germany and France and later in the United States through also the geographer Carl Ortwin Sauer (1889-1975) and his followers at the "Berkeley School". This scholar had made many contributions but had a limited approach, without establishing relationships between people and places. The New Cultural Geography arrives as a criticism of the Berkeley School of cultural geography and its focus concentrated strictly on the physical artifacts (Cosgrove, Jackson, 1987).

The process also known as Cultural Turn led to new perspectives at the heart of the treatment of thematic approaches and methodologies adopted in geography. Cosgrove and Vital de La Blanche are representatives of this theory that defends that landscape is composed of both, the morphology of its elements and the symbolic elements – the immateriality - attributed to it by its different observers (de Araujo Vasconcelos, 2012, p. 55). Rotenberg (2012) points out a reflection of the understanding of culture and landscape, through

Schwartz (1978 p. 423) and (Sperber 1996 p. 77–78):

Culture is not an integrated system, a text, or an aggregation of traits or behaviors. It is a population of meanings. These meanings have material forms, such as landscapes. The meanings may be expressed in speech and other forms of action, or transmitted in writing and other artifacts, but they are always things in the world, rather than abstractions. (Rotenberg, 2012, p. 238)

By following these perspectives of understanding and reading the place thought not only about physical or material aspects but incorporating all the meanings and knowledge described by Lénárd's narrative, the following analysis aim to answer questions concerning: who is the immigrant that arrived in the south of Brazil? What is the cultural background he brought with him at that time? How was his relationship with the natives there and with the different emigrants' groups? And finally, how do those relationships between them and with the environment help to shape a new townscape? The analysis of buildings inserted in the landscapes will allow us to recognize interfaces and to identify traditions as well techniques inherited from different cultures, and their symbolic power over the years.

Methodology

Cities and cultural landscapes are complex, it is where man prints values, concepts and, knowledge "at the confluence of nature and artifacts" (Lévi-Strauss, 1954 in Mounda, 1997). The city can be translated not only by its aesthetics but by its collective memory (Halbwachs, 1992). Reading a city or a town is possible through interdisciplinary studies, via analyses of the medium and its physical form (Moudon, 1997 in Historic Cities: Issues in Urban Conservation). By following this understanding the analysis proposed is concerned with reading and understanding the cultural

landscape preset by the memories and descriptions of the place, made by a Hungarian Immigrant in the South of Brazil. The reading of the cultural landscape will be based on Lénárd's descriptions and based on concepts of the physical morphology of space as well as its symbology, such as Norberg-Schulz. As in the studies presented in the book *A Genius Loci - Irodalom és Építészet* (2019), where the authors used the term genius loci as an interpretation of architectural facts with texts of the literature.

The main material used for the elaboration of this analysis below was the book entitled *Völgy a Világ Végén* (English translation is Valley at The End of The World) written by Lénárd Sándor and originally published in Hungarian in 1967, but later in 2013 translated also to Portuguese. Lénárd arrived in Brazil in 1952 and lived until 1972 in the Alto Vale do Itajaí, the city of Dona Emma. Through his occupation as a physician, he made visits to the homes of his sick patients, for this reason, he makes in his book several analytical descriptions of the internal environments of those houses, as well as external, landscapes.

To assist in the analysis of the landscapes in the following discussion, I also made use of Lénárd's drawings, which were used as illustrations in the book itself. As well as an in-loco visit to the city of Dona Emma, in January 2022. From this visit, I will present images of the landscapes and some buildings that Lénárd describes in his work.

Discussion

The following discussion will focus on the interpretation of the *genius loci* from Norberg-Schulz on literature, with the descriptive narrative of Lénárd Sándor. The discussion begins with the presentation of the geographic location of this analysis, Dona Emma. It then goes on to present the profile of the immigrant described by Lénárd in his book. The discussion moves on to the topic that covers the relationship between different ethnic groups and the natives, as it culminates in the acculturation of the groups and the definition of the immigrant as the 'settler'. Then the settler's house is presented, both its interior and the morphology of the land and its garden. Finally, I present the cultural landscape, by analyzing the buildings inserted in the landscapes described by Lénárd Sándor, focused on its morphology and symbology.

Where is Dona Emma?

The state of Santa Catarina is known on the national scene for its strong European influence on its socio-cultural background. Santa Catarina's territory was marked by the constitution of several colonies with immigrants from different European states throughout the 19th and 20th centuries. Around 1808 policies began aiming to populate the interior areas with the encouragement of the foreign groups' arrival (Weissheimer, 2016). The colonies of Blumenau (beginning in 1850) and Dona Francisca (beginning in 1851), in particular, stimulated the emergence of many cities in the Vale do Itajaí, the Northern part of Santa Catarina. With the increase and expansion of migration, colonizing companies sought other spaces to settle the newcomers in addition to the main colonies. As a result, new communities were formed along smaller rivers. This is also the case of Dona Emma (see Figure 1), the geographical region of this study. Dona Emma's municipality is in the Vale do Itajaí do Norte, which belongs to the micro-region of Alto Vale do Itajaí. The Vale do Itajaí is a consolidated region along the banks of the Itajaí Açu River, Itajaí Mirim river and some other tributaries. This region is strongly influenced in its socio/cultural composition by European immigration, especially coming from Germany in the 19th century, who went to Brazil at different times from different places and for different reasons and motivations.

Figure 1. Location of Dona Emma. Source: Made by the Author (2022)
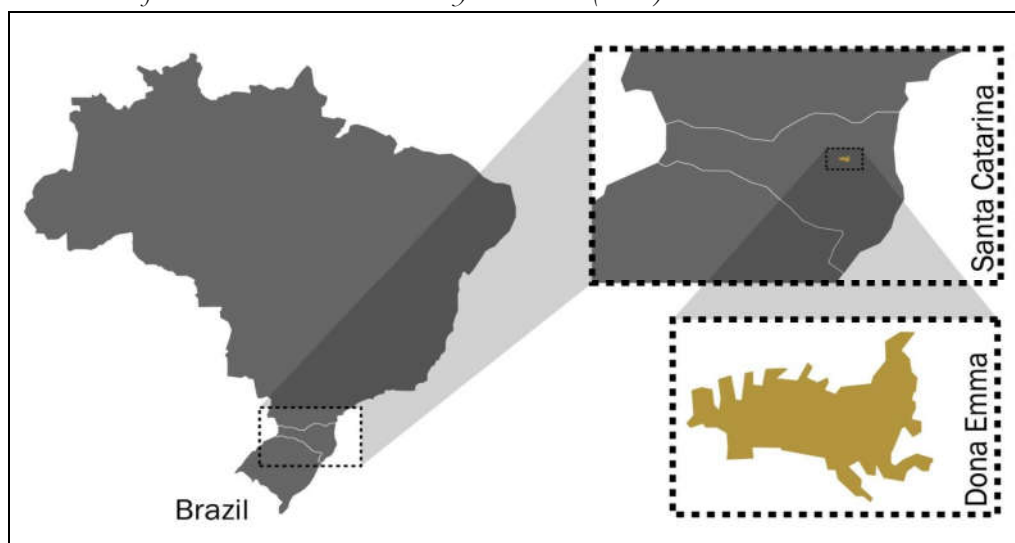
It has a territorial extension of 178,157 km², and 4,224 inhabitants, according to the count of the Brazilian Institute of Geography and Statistics carried out in 2021 (IBGE, 2021). The city is limited to the North with Witmarsum and José Boiteux; to the south with Presidente Getúlio and Rio do Oeste; to the East with Presidente Getúlio and to the West with Taió and Witmarsum (Município de Dona Emma, 2015).

The immigrant profile

Lénárd points out the existence of two kinds of immigrants (2013, p. 88) arriving in the south region of Brazil: the first is someone who was attracted by the silence, and by the breadth of spaces, by new landscapes and new discoveries; and the second one, someone who is always watching from the "outside", someone who kept the desire of going back to the city – *"Je suis née et j'ai toujour vécu à deux pas de l'Opéra"* ("I was born and I have always lived close to the Opera" Lénárd, 2013, p.72).

Through this description is possible to identify two different kinds of relationships between the immigrant with the new space. Norberg-Schulz points out that for man be able to dwell, he makes an effort to create such a meaningful existential space, where it is possible to get a foothold. And by dwelling man is doing more than just creating a shelter, he is actually experiencing the environment as meaningful. When a place is meaningful, and man is capable of dwelling, the world becomes "inside".

Despite having arrived after the Second World War, as previously presented, Lénárd also sketches the profile of the first generation of immigrants, the one who had to "fight against the forest" (Lénárd, 2013, p. 21). From the very beginning, the colonizers had to open the forest and make use of what they had found there. This means, transforming the natural environment into the materials for their own shelters. It configures the first relationship with space, to start the phenomena of man-made places. Later on, "The Forest Messenger" is the name given to the first local newspaper, and from this terminology is possible to identify an evolution in the interaction with the natural environment, where the man's

definition goes from "a fighter" to "a messenger", in a process of opening the landscape (Heinrich-Tamaska, 2014)

The contrasts

Right at the begging of his book, Lénárd sketches the immigrant's profile, where he presents the immigrant who left Europe after the Second World War. By doing it he uses the word 'contrast', to define them. He presents the immigrant based on contrast because he is someone who faced many horrors due to the wars, facing the hungry, the fear, also the plagues. But at the moment he arrives in the new lands, covered with native forest, the immigrant finds himself horrified again, but this time because he has to face the absence of asphalt under his feet, a bathroom, or electricity.

For Norberg-Schulz, a natural environment has its own character, and through the concrete manifestation of man's dwelling, it becomes a place. By the man's understanding of the place's character or its *genius loci*, the belonging feeling of man there turns it into the identity of the place (1981, p. 6). For the construction of the first shelter, the man had to use what they had around, in the search for safety, the man starts opening the forest, and inserting the first man-made parts into the environment, the first houses and farms appear. Later on, the search for what was already known began, "his bourgeois way of life, and at this moment in the middle of the forest, he (the immigrant) turns to his home, the environment of his house" (Lénárd, 2013, p. 22).

The relationship between different ethnic groups and the natives

After the arrival of the first immigrants in Brazil, the country goes through a series of prohibitions due to political measures, The Nationalization Campaign was instituted within the Estado Novo (New State) in the government of Getúlio Vargas, between the years 1937-1945.

Figure 2. Drawing of Lénárd Sándor, Dona Emma. Source: Lenard Study Group (2022)
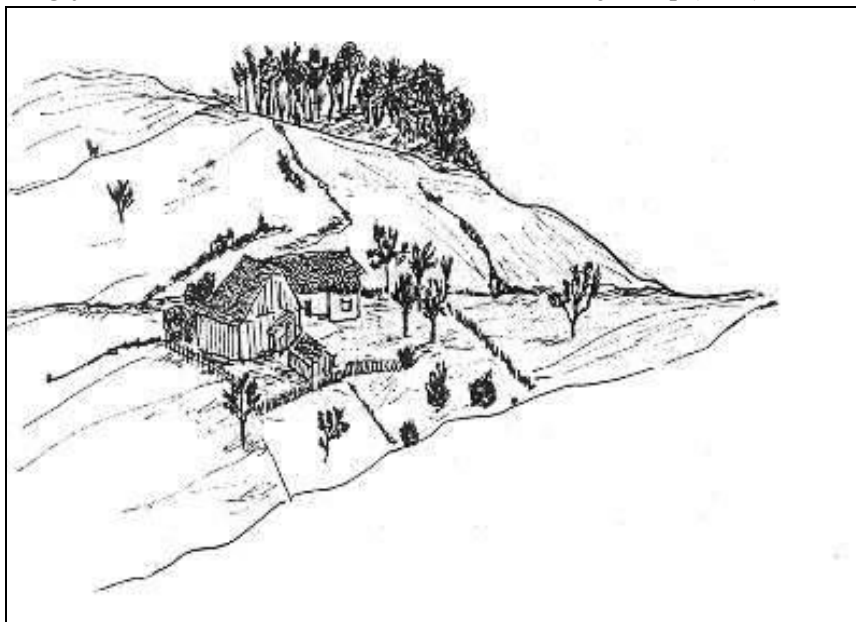
At this moment, an ideal is imposed to prevent foreign colonies from establishing themselves with the model of national social and cultural life brought from their nations. Lénárd also brings the topic under the pages of his narrative, pointing out that from this moment the different groups of immigrants distance themself from their homeland.

Despite the immigrants' homeland being so far away, when asked, Brazil was also far away, due to the lack of a sense of belonging. Lénárd accuses "radio, the assassin of souls, and also the elementary school, exterminator of individual thought. Making humanity increasingly poor" (2013, p. 30), already predicting the forgetting of the dialect that was born in the Valley. Here, immigrants begin to define themselves as the "son of Santa Catarina". To Norberg-Schulz (1981, p.6) a place is defined through the concrete manifestation of man's dwelling. According to his definition, the true identity of the place rises with the man's belonging to places. At that time the territory was composed mainly of immigrants and descendants of Germans, Azoreans, and Italians, "Saxons, Venetians, and Azoreans were the constituents of Santa Catarina" (Lénárd, 2013, p. 29).

Lénárd uses an element of the landscape, transforming it as characteristic of the settler. The *aipim*, known in English as cassava - which is a starchy tuberous root of a tropical tree, used as food in tropical countries, which was abundantly found in Dona Emma's territory as well - also a favorite food of the natives (Lénárd, 2013, p.25). By changing the word *aipim* from a noun to an adjective, in order to define people leaving in the South of Brazil: "In this way, the aipim could even be used as a characteristic of the soul of Santa Catarina" (2013, p. 25). The author makes reference to food several times, from the plantations that were in the gardens of the houses extending to the forest, to its importance when it was placed inside the house, in the kitchen. The

assimilation process is also characterized in other moments where the author states characteristics of the sons of Santa Catarina "the qualities of the Italians from the Venice region are also expressed in the personality of Santa Catarina" (2013, p. 25). According to him, the Italians had a very good relationship with the Azorians, who at the beginning had to learn even more about land cultivation, since they were used to fish.

Rather than define each immigrant's group house, Lénárd brings details of the cultural aspects. When he mentions the natives, which does not happen so often, he describes how wise they were in choosing nature there as their home (Lénárd, 3013, p. 37). Lénárd also points out a little about the relationship with the natives, an indigenous people known as Botocudos, whom he calls "my ancestors" (2013, p. 186), as he narrates stories he heard, considering that the relationship happened with the first immigrant generation. The natives' home was the forest or the caves (Lénárd, 2013, p. 187), so they carried with them a knowledge unknown to the immigrant: they knew how to live in the forest. The author also points out that the number of natives decreased more and more, as the European occupation grew. The Botocudos were described as "masters of a thousand skills, naked, with respect" (Lénárd, 2013, p. 189).

The immigrant's houses

Firstly, it is important to point out that the immigrant at that time it was composed of different ethnic groups of Germans, Italians, and Azorians, also one Hungarian, Lénárd Sándor. As he begins the description of the interior of the houses in his narrative, he does not differentiate the ethnicity of each one, as he starts to call the immigrant as one, the colonists (or in German the *Kolonist - der kolonisiert*). In addition to the immigrant groups, there was also the presence of the natives, the Botocudos, which despite the

author not mentioning so often, it is possible to analyze their relationship with them and their habitat, the forest.

In the first house that Lénárd describes its interior, he calls the readers' attention to the size of the rooms. Passing through the main door, the first room is a huge room that can also be used as a bedroom. And he talks again about the breadth of spaces "the country is so big that it has immense kitchens" (2013, p. 133). In some cases, the kitchens are a separate construction, which according to the author it came from an Italian tradition. (2013, p.40). Later, he points out that the modern kitchen decreased unless it took over the dining room space. Because the kitchen becomes the most important room, where the main element is the magnitude of the fan (2013, p. 134). Between the living room, which is just beyond the main entrance door, and the kitchen, which is accommodated at the back, are the bedrooms, where the beds are positioned in a row next to each other "like pipes of an organ" (Lénárd, 2013, p. 134). At one point, the author refers to the romanticism of the Germans who kept a "heart" at the doors of their houses (Lénárd, 2013, p. 80).

Another element belonging to the houses that the author refers to are the balconies. He mentions the size of the balcony in his house, not so big, but it accommodates two chairs and from where it was possible to see the main road (Lénárd, 2013, p. 169). In a second description, he points to a house with a large balcony (Lénárd, 2013, p. 133). The use of balconies happens due to the tropical climate in the country, which, unlike Europe, allows the settler to spend a lot of time outside, but even "inside" the house (Vieira Filho, Weissheimer, 2011).

Due to the large palm trees in the landscape, it was possible to build large wooden houses, thus housing families with many children. As the first temporary shelter, the first house was also made of wood. About the internal material used for the furniture of the houses, it came from the natural environment "In the beginning, there is a sawmill. One part of the boards become furniture, the other, bread." (Lénárd, 2013, p. 41). And the memories are attributed to furniture and objects. (2013, p. 43). The forest, which at first was frightening, here becomes a provider of both food and internal rooms. About the non-existent furniture, he points out the desk and the books, and brings to light a period of nationalism lived in Brazil, where any trace of other nationalities had to be burned or hidden, only the Bible remains.

When referring to the morphology arranged on the land, he points out that the houses built are usually large, occupying a large area. The gardens are representatives of man's interaction with the natural environment, and one of the main focuses of Lénárd's descriptions in his texts. The roses in the garden represented the existence of girls in the house, a flower that, along with the violets and daisies, he attributes to coming from Europe, but which in the valley, being the land of eternal spring, they spread easily. He also points out the existence of the diversity of South American flora in abundance in the gardens.

The garden, Lénárd describes as the visual element that represents life penetrating the forest (2013, p.41). The natural elements - such as the forest and the flowers, the plantations, or the beginning of the hill's slope - are also used as the indicator of the boundaries of each of the properties, which marks the man's orientation (Lénárd, 2013, p. 36).

Regarding the materials used in the house construction, the first indication presented in the book is about the needed of before living through the use of what they already knew, they had to learn how to live by using what they had there (Lénárd, 2013, p. 20). The descriptions of the first houses are always in wood, as can be seen in the image of the drawing prepared by Lénárd himself, the wooden building (see Figure 2). But the

author's house (see Figure 3), was built after the first generations, and as described by the author, it was necessary "a place, bricks, wooden boards, tiles (...) and one more thing: time" (Lénárd, 2013, p. 165). Here it is possible to identify the evolution in the use of materials, where the first ranches were all made of wood and later, with the passage of time and resources, immigrants also started constructions with bricks (Lénárd, 2013, p. 106).

The cultural landscape

When Norberg-Schulz introduces the concept of *genius loci*, he quotes Lawrence Durell (1960): "As you get to know Europe slowly, tasting the wines, cheeses, and characters of different countries you begin to realize that the importance of any culture is after all the spirit of the place" (p. 18). Lénárd also brings such importance through his narrative, of knowing the place slowly by saying that the landscape has to be traveled without the use of engines or gasoline. It is needed to observe as a whole, the set that includes both people and nature, to observe the place. (2013, p. 35).

For Norberg-Schulz "the character of a place is a function of time, changes with the season course of day and weather, different conditions of light" (Norberg-Schulz, 1981, p. 14). Lénárd presents the knowledge the immigrant had of the environment "he knew precisely the animals, the climatic variations, and even the shadows of the trees that showed the time, however, he knew little of what went beyond the fence, that is, the valley" (2013, p. 31).

"Man 'receives' the environment and makes it focus on building. The things hereby 'explain' the environment and makes its character manifest" (Norberg-Schulz, 1981, p.16), by building man is uncovering the meanings potentially present in the given environment. Lénárd begins the story of the construction of his own house, starting from the path he takes toward his land.

During the journey, the author begins to describe the city, that has already started to take shape. With the insertion of man-made elements, such as houses and paths, we have here the cultural landscape as defined by Norberg-Schulz (1981, p. 10). According to Lénárd, the houses in Dona Emma had a different expression from the ones we can find in big cities for example, because there, it was possible to feel their "vivid expressions". While walking to his home Lénárd, describes each of the houses on his way through their character, such as "The House of Breakfast", "The Sad House", "The House of Surprise", "The Old House", and in this way, he keeps "The house had a soul" (Lénárd, 2013, p. 81), with the feeling of recognizing all those houses, together with the natural elements on the way, he placed himself as at home.

Lénárd's narrative presents descriptions of the morphology and formation of the cultural landscape of Dona Emma's city, as well as its symbology, reacting to the author's affection towards the place. The morphology of the properties appears at the moment when he presents the description of the space, where land follows land and each one has about one hectare.

In each of the plots it is possible to find, from time to time, a house, but this, according to the author, can also be just a temporary shelter, which takes us back to the beginning of the colonization process, when after opening the forest, only one building was the temporary ranch, to house the families, and gradually each family would build their house, while also working on the land. Families lived a kilometer or two apart from each other. Around the house were the cassava plantations, large plantations that ran alongside the forest. Regarding the morphology of the place, he starts by saying that those routes were not designed by an engineer's pencil (2012, p.152), but it was placed accordingly to the local topography instead, which introduce us to the concept of "organic" patterns of Kostof in urban form, developed "without the benefit of designers, subject to a master plan but the passage of time, the lay of the land, and the daily life of citizens" (1991, p. 43). Creating, as a result, a town whose form is a result of the individual who actually lived in the land.

The landmarks and their symbology

By continuously presenting the space form of the village, I would like to bring some important elements inserted into the landscape and their symbology, as represented in Lénárd's texts.

The first element, the church, is very important as cultural material for the process of settling and dwelling, it also from where Lénárd starts his narrative. The author points to the construction of the church as an element to show the neighboring village its location (2013, p. 69), where it is possible to identify the function of orientation within the built space. According to Norberg-Schulz, both orientation (practical) and identification (emotional) are constituent parts of the structure of place (1981, p. 21). The church is located on the slope of the hill, which is also where the village separates from the valley "if the marauding knights still lived in the region, there would be a fortress in place of the church" says Lénárd referring to the church's strategic position in the valley (2013, p. 131). The road in front of the church follows between the foot of the hill and the course of the river, towards the house that the author describes in both ways, through its physical form and also loaded with meanings that reflect the occupation of the region.

The place that used to be a sawmill - where, according to the author, everything begins, because it is necessary to transform the natural element into material used for construction - is located close to the watercourse, given the need for the mill. Later the sawmill becomes a sales point and acquires other functions that make it a point of orientation and identification: in addition to selling products, it also hosts and is also the post office.

Figure 4. Drawing of Lénárd Sándor and the landscape today. Source: By the author (2022) and Lenard Study Group (2022)
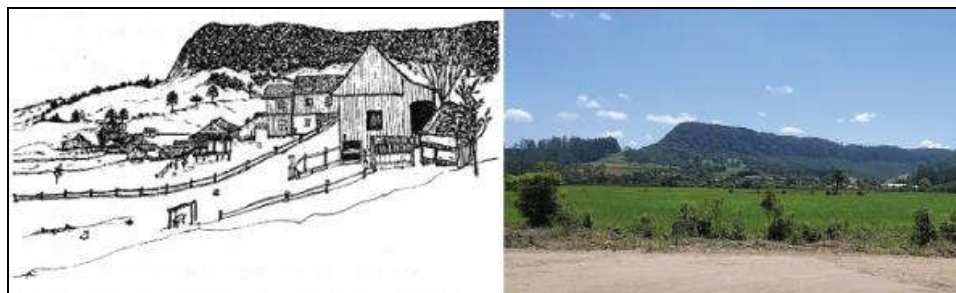
To end the discussion about the morphology of buildings in Dona Emma's city, I would also like to present a building represented in Lénárd's words as "an example that the European can be successful in South America" (2013, p. 209). The Honey Bumm Cake Factory was actually a factory of biscuits Hamm. Today the factory is abandoned (see Figure 5), located in the same neighborhood where the author's house is located, in Nova Esperança, which is characterized by him as a strong element in the landscape, "representing the immigrant's mighty fortress."

Figure 5. The Factory in Nova Esperança. Source: the Author (2022)

The landscape

Lénárd defined what for him was the image of peace and happiness: "the fruit trees, which provide oranges and pears at the settler's table; the pastures that are green both in summer and in winter; a huge number of cows, which is synonymous with the lack of concern for dinner and breakfast; the rice fields and the cassava fields."(2013, p.) When he finishes this image, he also describes it as "worthy of a painting to be painted by an artist who wanted to define peace. The own origin of the word landscape is presented by Hirscil (1995) in the Introduction of the book

The Anthropology of Landscape – Perspective on Place and Space.

The word was introduced into English around the end of the 16th century as a technical word used by painters, it is originally from Dutch *landschap,* "The painterly origin of the landscape concept is significant. What came to be seen as the landscape was recognized as such because it reminded the viewer of a painted landscape, often of European origin" (Hirscil, 1995, p.2).

The symbology and affectivity are presented when the author defines himself as the owner of a medieval castle (Lénárd, 2013, pg. 165) when describing his house, even when under construction. During his singular narrative, the author describes the path he takes through the city to reach his property, referring to his property as "my kingdom" (2013, p. 36).

While on the way to his house, located in the Nova Esperança neighborhood, he describes every material and natural detail along the way, and to the feeling of recognizing everything around him, he refers to countless times as belonging there (2013, p.53).

Figure 6. Partial view of the valley, from inside the Lénárd's plot. Source: the Author (2022)

To be able to dwell and "feel at home" man has to understand the natural place, which means to

understand its meaning. A cultural landscape is based on cultivation and contains defined places, paths, and domains, which concretize man's understanding of the natural environment. (Norber-Schulz, 1981, p.23).

Conclusion

"What anthropology can contribute to the study of landscape is first and foremost the unpacking of the Western landscape concept, but also a theorising of landscape as a cultural process that is dynamic, multisensual and constantly oscillating between a 'foreground' of everyday experience and a 'background' of social potential" (Hirsch and O'Hanlon 1995 p. 3).

"Is there anyone happier and more powerful than the one who creates his own landscape?" (Lénárd, 2013, p.184), that is the question made by the author as he finishes the description of his own landscape composed of a nostalgic and satisfying narrative. In moments of the description, the author refers to the characteristics and memories that represent Europe - wishing for the chestnut trees in your garden or to see the seasons change in the trees, as it clearly happens in Europe -, mixed with those found in abundance em Dona Emma - like the strawberries that had already taken over his garden and in the happiness of the eternal spring of the region of Brazil.

Through the memory presented by the singular writing of the author Lénárd Sándor, who contributed with an analytical view of the spaces and the relationships with it and with the different ethnic groups that settled in the city of Dona Emma (southern region of Brazil), it was possible to read the cultural landscape, both its symbolism and its physical form. We can then highlight that memory is also an important element that composes the methodology of these analyses. After the analysis presented above, it is possible to affirm that the concept of cultural landscape expresses tangible and intangible values, having as input the culture and its meanings over time. The concept of the cultural landscape is complex and is also made up of interrelationships between the local community and the territory. From this understanding, reading is possible that is based not only on its physical aspects and also not only on its symbology but on the union of both.

The presented problem sought to understand the symbolic language that is also attributed to the built environment, how the traditions of European immigrants transformed the landscape, and how the process of assimilation took place through time. The addressed topic in this paper is an introduction to the doctoral research entitled "The Architecture of The Immigrant", which aims to investigate the Hungarian architecture patterns in Brazil and architecture paths in Veszprém, through the reading of the cultural landscape. The reading will be based on the methodology presented here, which consists of reading the existing concepts in the interdisciplinary literature and subsequent reading of the landscape, where the central point is the relationship between the literature and architectural elements.

References

Cody, J. W., Siravo, F., & Moudon, A. V. (2019). Part IV - Reading the Historic City. In *Historic cities: Issues in urban conservation.* essay, The Getty Conservation Institute.

Cosgrove, D., & Jackson, P. (1987). New directions in cultural geography. *Area,* 95-101.

de Araujo Vasconcelos, M. C. (2012). *As fragilidades e potencialidades da chancela da paisagem cultural brasileira.* Revista CPC, (13), 51-73.

Halbwachs, M. (1992). *On collective memory.* University of Chicago Press.

Heinrich-Tamaska, O. (2014). *Offene Landschaften: Mit Beiträgen der jahrestagung 2012 in Szeged.* Arkum.

Hirsch, E., & O'Hanlon, M. (Eds.). (1995). *The anthropology of landscape: perspectives on place and space*. Oxford University Press.

IBGE - Instituto Brasileiro de Geogragia e Estatística. (2022, February). *Panorama - Dona Emma*. https://cidades.ibge.gov.br/brasil/sc/dona-emma/panorama

Kollár Árpád, & Tamáska Máté. (2019). *A genius loci: Irodalom és építészet*. Martin Opitz Kiadó.

Kostof, S. (1991). *The city shaped: Urban patterns and meanings through history*.

Lénárd Study Group. (2022, March). Rajzok, illusztrációk (drawings). http://mek.oszk.hu/kiallitas/lenard/rajzok/rajzok.html

Lénárd, S. (2013). *O vale do fim do mundo*.

Município de Dona Emma. (2022, February). *Limites Territoriais*. https://www.donaemma.sc.gov.br/cms/pagina/ver/codMapaItem/62052

Norberg-Schulz, C. (1981). *Genius loci*. Pierre Mardaga.

Rotenberg, R. (2011). Space, place, site and locality: the study of landscape in cultural anthropology. In *Exploring the boundaries of landscape architecture*). Routledge. 245-270.

Schwartz, T. (1978). Where is the culture? Personality as the distributive locus of culture. *The making of psychological anthropology*, 419-441.

Sperber, D. (1996). *Explaining culture: A naturalistic approach* . Blackwell: Oxford.

Unesco, Convention concerning the protection of the world cultural and natural heritage: World Heritage Committee, Sixteenth Session (santa fe, United States of America, 7-14 December 1992): Report (1992). Paris.

Weissheimer, M. R. (2016). Paisagem cultural da imigração em Santa Catarina. *Identidades: territorio, proyecto, patrimonio*, (6), 105-125.

Vieira Filho, D., & Weissheimer, M. R. (2011). Roteiros nacionais de imigração: Santa Catarina. *Brasília: Iphan*, *2*.

"KILL THE MAN WHO KILLED THE DOG - STORIES BURIED UNDER THE SKYSCRAPERS"
FOLKTALES OF KUWAIT

Author:

Kinga Németh
University of Debrecen (Hungary)

E-mail address of the author:
nemeth.kinga@gmail.com

Lectors:

Gábor Biczó (Prof., PhD)
University of Debrecen (Hungary**)**

Norbert Tóth
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

The current paper intends to draw a kind of picture of numerous compelling viewpoints of the Kuwaiti community relying on folk tales. The research is in line with the theoretical and epistemological questions that are cornerstones of researching folk narratives.

Keywords: Kuwaiti, folk tales, epistemological questions
Discipline: ethnography

"ÖLD MEG AZT AZ EMBERT, AKI MEGÖLTE A KUTYÁT – A FELHŐKARCOLÓK ALÁ TEMETETT TÖRTÉNETEK". KUVAITI NÉPMESÉK

Abstract:

Jelen tanulmány egyfajta képet kíván megrajzolni a kuvaiti közösség számos meggyőző nézőpontjáról a népmesékre támaszkodva. A kutatás összhangban van azokkal az elméleti és ismeretelméleti kérdésekkel, amelyek a népi narratívák kutatásának sarokkövei.

Keywords: Kuvaiti, népmesék, episztemológiai kérdések
Discipline: néprajz

Introduction

The present article is aiming to introduce the reader to numerous compelling aspects of the Kuwaiti community through its folk tales while prying on the theoretical and epistemological questions that are cornerstones of researching folk narratives. Offering a complete comprehensive image of an entire community from this aspect is inconceivable under one individual article, therefore the presented narratives and theoretical questions are the excerpts, extracts of a currently ongoing research project, and its conclusions are drawn since 2021. Interview techniques were applied throughout fieldwork in the Arabic community in Kuwait, aiming to understand the attitudes towards the folktales at large that, together with previous theoretical findings of previous researches, analysis of texts, draw the theoretical frameworks to a non-westernized anthropological understanding on the world-view presented through the examined narratives.

The narratives were chosen from previously noted down collections in English, and all the interviews were concluded in the same language throughout a 3 months period. The chosen subject also necessitates the understanding of Islamic religious and cultural principles and their standpoint of pre-Islamic textures, which are widely explained under this article.

A brief introduction of Kuwait

Kuwait stretches in the North-East areas of the Arabian Peninsula on the borders of Asia and the Arab world, next to Iraq in the North, Iran in the East, Saudi-Arabia in the South.

The country is a semi-arid desert area in the GCC without any rivers or freshwater resources, where the average temperature is around 50-celsius degrees in the Summer months, sometimes 60-62. The sun is inescapable, and the weather does not cool down to below 40 degrees even for the night. The yearly rainfall is approximately 112 mm, but it comes all at once, causing severe chaos, floods, and several deaths even today, every other year. The land is mostly arid, and nature is unforgiving in the Summer, while only the blessing of air conditioning made it bearable in the past century.

The winters are relatively mild, however, the temperature can fall below zero in December and January. Tremors can often be felt partly because of present-day's oil production, partly because of the proximity of Iran.

Kuwait is one of the most demographically fragmented communities in the GCC, which is the consequence of its geopolitical, economical position. Only about 30 percent accounts for the Kuwaiti population in the country. The remaining 70 percent consists of about 1.1 million Arab and 1.4 million Asian expatriates. Nearly 98 percent of the population is urbanised. Only about 25 percent of the country is built today, urbanised areas are concentrated along the seaside of Kuwait where all the essential infrastructure is being built and developed. The outskirts of the desert areas are characterised by and used for oil production, military activities and farming.

Kuwait City was established as a sheikhdom in 1613 after the Portuguese rule over the country ceased (the old gates of the city can still be seen at the old borders). A network of semi-nomadic tribal alliances was particular to the society which sustained living by means of shepherding, fishing, pearl fishing, and trading.

The civil processes that were so particular to Europe, and have produced a considerable pop culture had not started in 17th century Kuwait, which was still ruled by Iraqi origin shaikhs at that time.

From the 18th century, however, the area has gone through considerable changes, and it became the most important trading center of the region,

developing significant diplomatic and trading connections with India, Oman, Arabia, Iraq.

Kuwait played a key role in trading between Aleppo and the Persian Gulf in the mid 18th century, and sea trade started flourishing also, while the region has accumulated incredible wealth, utilising its geopolitical position.

Kuwait was able to become a stable foundation of the Persian-Gulf trade, due to its politically neutral position. They are the best shipbuilders, fishermen, and tradesmen of their age in the region.

Kuwait used to be referred to as the Marseilles of the Mubarak-era (18th century), a religiously tolerant, cosmopolitan society of traders that attracted incredible crowds.

Epistemological questions from a comparative perspective - Is "folktale" a relevant identity construction factor in the Kuwaiti national character?

Folklore and national movements aiming at self-definition were on the rise in the same era in Europe; Epithets such as folk ("volkskunde") in these movements, implied to be the roots and/or catalysts of a consensually represented national identity in the process of the establishment of the Hungarian civic society, thus the foundations of modern ethnography and national identity have been laid. On the contrary, the rapid economic and social changes of Kuwait, still have not been sufficient katalizators of significant civic movements. Although a new urbanised "middle-class" appeared, that shall not be confused with the Hungarian or wider European context, instead, shall be looked at through a customised magnifying glass and defined within its own characteristic niche of definitions.

The same socio-economic processes that entirely re-shaped and transformed the European more or less secular systems causing a sensation of identity-

loss and generating "folklore-movements", have barely had any effects (if at all) in the theocratic Islamic areas due to the preserving and tradition-based core-values of Islam.

It can be generally stated that in such societies, the "communal-spirit" is less exposed to changes, which phenomenon (in this case) may be attributed to Islam as a main idenity-constructing element on a nation-wide grade.

Understanding Kuwaiti folklore and traditions through its folk-tales require drawing fundamentally different epistemological, theoretical frameworks, as the ethnographic methods were also bound by culture-specific scientific development. Taking into consideration the nature of the examined area, one must change glasses to see a much clearer picture and advance towards true anthropological understanding.

Folk-aware (Al-Shamy, 2017) research methods grew out of the area-specific, 17- 20. century turbulent events. These methods were not only directed towards understanding one's self but to a much clearer (mirroring or even comparative and romanticised) understanding of the exos, without a truly tangible need for understanding the self-perception of the "other". This raises important ethical questions, which are represented only through application rather than detailed explanation under this article. Such is crucial, as even Arab folklorists adapted the European research tools and methods (Al-Shamy, 2017), which do not necessarily correspond to actual research needs and requirements specific to the given group.

An interesting phenomenon that while folklore, oral traditions were flourishing and fairly well survived before and during Christianism, and the tools developed during the industrial revolution, urbanisation, were means of preservation and provided the backbone of identity construction, in Kuwait an inverse process and erosion on such texts, legends, myths, sagas can be observed. These

stories have been transformed into Islamically acceptable narratives or have been ostracised into the kingdom of oblivion. (Germanus 1961). Islam, on its rise, gave the backbone of identity construction in Islamic regions. Islam in its mission takes on anyhow, unifying nations under the same umbrella of ethics and beliefs whilst not oppressing the culture itself. All of its elements are free to flourish as long as they are not extra-norm phenomena to Islam. Consequently, Islam has minimised the role and significance of pre-Islamic politest poets and storytellers leaving in place only texts that were not extra-moral to Islam (Germanus 1961).

Islam provides a set of very specific moral guidelines. According to its set of rules, any entertainment is permissible that is not encouraging acts of Islamically immoral activities. Therefore openly polytheistic ideas, worshipping of idols, and their stories cannot circulate to the audience.

Pre-Islamic archaic texts, the oral tradition, therefore, cannot stand in such a significant cultural and epistemological normative role as in the European scientific traditions and their history. This propounds, how much would these stories really tell about the people of Kuwait today? The answer lies in the contemporary narratives to be found in the country.

It is a compelling idea that the oral, folk (as they call it "pop") narratives, are either niche formulas in this geographic region, there are variants of the already noted down narratives (such as modules or variants of the Arabian nights) or narratives of Islamic relevant contexts (the latter one is the effect of Islam's normative-selective role in preserving narratives).

In the case of variant narratives or survival modules, the exact geographic origin is considered mostly irrelevant under this article from an analytic viewpoint of these stories while searching for the deeper meaning, the self-image, the world view,

which shall and must be a cornerstone of research aiming to understand the exos, the narratives that are still used, provide a reflection image of the world-view of the community.

It is clear from the answers of Kuwaiti people, that the "term" folk for the local community, is attributed and linked to the image of the nomadic-semi-nomadic tribes' lifestyle that used to roam the desert living the romantic life of the "puszta" which are mostly rejected by the presently urbanised. It might be concluded that this phenomenon of oblivion is the opposition of the "urbanised"- "modern" - civilised and the "primitive" - "natural" - "country-like".

The interviewed individuals were not only unable to accept or even interpret such stories when heard but cannot give any references that they have heard as a child. The education, the classic (canonised) literature are simply not accommodating such narratives. The literature in commercial use is the classic Arab Islamically acceptable texts, written in Fusha and modern-day standard Arabic, not dialects, which further deepens the trench between folk-customs and self-image. As per such information, it can be hypothesised that this phenomenon is, in part, a conscious self-representation of leaving the past of illiteracy and poverty behind.

Folktales of Kuwait and mythical creatures of the desert

AlKhamiri (2015) referred to folktales as the historical-narrative and moral educative tools of the illiterate population. In Bahrain, such roles are undertaken by women and were called to live by the need of disciplining children (go home on time, go to bed on time, etc.)

Researches of the fairy tales and most magical stories that are so important throughout the history of Western epistemology are scarce in the Kuwaiti - and in general the Arabic - scientific literature

(Hurreiz 2002, p. 38), due to the nature of the commonly known, interpreted and used stories that is - from one hand - the consequence of Islamic aspirations mentioned before in this article, and that the surviving texts are passed down in Kuwaiti dialect, which is not the preferred language of the canonised literature. (It is important to mention, as speakers of different dialects often have difficulties understanding one another without the aid of standard modern Arabic).

The noted down and preserved narratives are mostly classical poems and stories from the Islamic era, and they are rarely epical, however even they are rich in survival motifs (ghoul). Works such as the Iliad and Odyssey are entirely missing (Germanus, 1961), or date back to the pre-Islamic era, and not paid much attention to, as it is the literature and works of "fire-worshippers" (an emic category in the Islamic community, referring to pagan cultures in general that were worshipping idols, not the monotheistic God).

The dissociation between high-culture and pop-culture is extremely well articulated even though the availability of scientific literature and demand towards literature. The term "folk" or folk culture is implied rather as heritage and is the field of historical studies. Even its interpretation does not imply such a positive content as in European cultures. The Arabic "ارث" ("eerth") is the equivalent of the English term "heritage" which is used for all inherited traditions, whilst the term kharareef (in Emirati dialect) is the equivalent of a fairy tale. The rest of the interview subjects however did not understand what "folktale" means, they were familiar only with the term "fairy tale". When asked to mention a few of them, they cited Western stories such as Cinderella and Frozen. The explanation lies in the Islamic viewpoint of storytelling, permissible forms of entertainment, and the question of authenticity. Islam is often referred to under this article since culture and Islam are so intertwined that it is

practically impossible to peal the two off each other, and Islam even nowadays has an absolute normative role over cultural phenomena. Therefore understanding the particular questions Islam raises towards narratives is inevitable.

The below quote from Al Sousi perfectly summarises a prevailing mentality towards Arabic folktales and legends that are extra-norm to the culture and the religion today.

"He further said - AlSousi - all these myths and folk tales and mythical characters spread around the society at a time when illiteracy and ignorance prevailed. With the advent of modern times and the ubiquity of education these old wives' tales have fully receded and children can now go to sleep without being prodded with the tale of a terrifying ogre." – KUNA archives - By Sarah Al-Mukhaizeem" (Kuwait Times, 2019/01/17)

Opinions to the contrary however can be heard, but they are much more particular to academic fields. Mohammed AlHaddad, professor of Anthropology at Kuwait University states in the same article, that mythical folk tales are organic and inseparable parts of the narratives of any nation. He hypothesised that the below-mentioned characters were called to live by the need to discipline children in a very cruel and arid natural environment where simple everyday existence itself is a challenge as mentioned before. Accordingly, it is not unanticipated that the tales of locals were filled with scary figures of the heat and the desert as explained through the examples below:

The "Tantal" (Kuwaiti dialect), is a 3 meters tall black male figure with disheveled hair, whose steps are rumbling, and is wandering through the landscape at night holding a huge stick, looking for victims to beat them to death. Sometimes, becoming invisible, searching for young children to kidnap them. Even though this story rarely says anything to the people of Kuwait, the word "tantal" is still used to describe exceptionally tall men and women in the local dialect (Alhaddad).

Without any doubt, these are intensely eerie characteristics, especially for a devoted Muslim. Grooming alone has extensive importance in Islam, and tangled, ungroomed hair marks a person that does not care about himself and is outside of the community. Tangled hair indicates first a traveler, second, someone who for some reason does not care to follow Islamic imperatives. Blackness is also undesirable for the community. It is not only that white and fair skin are attributes of absolute beauty and status, but blackness also dirt, and lower social status (a summary of a story will provide a sufficient example later on in this article) that may be dangerous to people.

Al-Seolu, is a Nubian (presumably black) a Nubian slave with long teeth who kidnaps and eats children. (Yousef Bin Issa Qinai, Pages from the History of Kuwait, 2017). These tales and stories seemed so real to the folk even in the early 20th century, that the death of a 10-year-old child who drowned in water in 1910, was blamed on Al-Seolu. The contrast between past and present awareness of these narratives is compelling, however not without reason.

This oblivion is probably the result of two processes. Firstly, after discovering oil, the local society has been transformed and urbanised at a historically unprecedented pace, which not surprisingly tore up the fabric of traditional life, and consequently, its living narratives. Secondly, with the fast pace spread of media and technology, Islamic principles are a lot easier to access and to spread, which is utilised exceptionally well in the country to the benefit of Islam.

Sehaila Um Al-Khalajeen, is a homeless woman who is digging in a litter to find rags she can sew together and wear. These rags are often too big, so she is pulling them in the dirt after herself. From an Islamic point of view, this is an ultimately absurd and disturbing image; the woman is homeless, which is an Arabic, Islamic society is not only unacceptable but almost impossible. A woman

is always taken care of by a male relative, let it be a brother, a husband, or a father. A woman living alone in the streets is inconceivable from an Islamic perspective.

Therefore this character is unquestionably extra-norm to the community. Second of all, dirt as an epithet of extra-social characters that mean danger to the community is a repetitive motive. (By Islamic standards, dirt is unacceptable and implies low status, someone who refuses to comply with Islamic standard practices, such as the daily five voodoo - ritual washing before prayers. For a Muslim, appearance, especially the tidiness of clothes is a primary matter.

Um Al-Sa'af Wa-Alleef, is a grotesquely disfigured woman, flying around on a palm leaf. (Hani AlSousi)

Hemarat Al-Gayla, is a half-human, half-donkey character used for scaring children. They were told that if they don't obey, this character will kidnap and eat them. People being eaten is a common element in these narratives.

The character of *Al-Duaidea* is a glowing, hot piece of amber that entices people to follow it, causing the person's tragic end. This (and many others) character resembles the narratives about the ghoul. Ghouls (just like djinns) are able to take on any form and are masters of deceit, whilst their aim is inflicting damage.

The character of *Bu Darya* is a very characteristic and well-known figure, that is infamous in societies that base their living on the sea. It's a half-human, half-fish character that tricks fishermen into thinking that someone needs to be saved, by screaming in the middle of the night for help. Anyone who attempts to help and approach this figure is cruelly pulled in the deep and drowned there. (AlSousi).

Many characters, but especially Hemarat Al Gayla implies manifestations of ghouls. A ghoul can take on any form, mostly of beautiful women,

however, the figure of the legs is never changing. A ghoul is unable to get rid of the hoofs and the curbed donkey or goat legs. These mythical figures of Kuwait may be representing an archetype of an evil creature, or evil in general. The frequency of repetitive characteristics is striking and suggests more than coincidental concurrence (of deceit, invisibility, ability to fly or to hide, to change form) with the ghoul itself, that may be perceived as the archetype of the Djinn (Iblis) of Islam. It may appear so, that the djinn's archetype can still be found in these "old-vives' tales". To provide further explanation, let us have a glimpse into the character of the ghoul and the djinn.

Djinns are very complex characters of the Quran. The literal meaning of the word is to "hide" or to "conceal". The word originates from the Arabic "janna", which means "to hide". Djinns are invisible, humans have no ability to see them. They are created from smokeless fire, and just like humans, have free will. They are also ordered to worship the one and only God. "*And I did not create the jinn and mankind except to worship Me*". (Surah Al-Dhariyat, verse 56.)

In Surah 72 of the Holy Quran, the jinn recant their belief in false gods and venerate Prophet Muhammad for his monotheism, however djinns, just like humans, can be Muslim, non-Muslim, and have the free will to repent, convert and follow. Those who refuse to follow are called Shaytan. Shaytan was the djinn, (Iblis), that refused to prostrate in front of Adam, therefore was cast out of Heaven. The djinn are invisible by nature, but are able to see and influence humans. Their (the disbelieving djinns, followers of the path of Iblis) purpose is to take humans away from the path dictated by God.

Many attributes of the djinn appear to be similar to the ghoul that the Quran, the hadith and several authors further explain.

"*As a kind of devilish genie, the ghoul was part of beliefs held by Arabs long before the advent of Islam and was a perceived reality for most people living in Arabia. Throughout different historical and religious periods, the character of the ghoul remained the same, being represented as an ugly human-like monster that dwelt in the desert and secluded locations, in order to delude travellers by lighting a fire and thus leading them astray. In some cases, this creature was said to have killed travellers.*" (Al-Rawi, 2009)

From an Islamic perspective, the ghouls are mentioned in the Hadith as those Shaytans (devils, who refused to prostrate to Adam and follow the order of Allah) who were forbidden to enter the Heaven, and despite being gradually ostracised from each sphere, continued to rise to the Heavens and they were burnt by comets. Those that weren't, became deformed, were driven to insanity, and then fell on Earth, to deserts, where they are forced to roam as ghouls.

Conclusively, pagan folk narratives and those influenced by the Quran and the hadith, have attributed the same characteristics to the archetype of evil and dressed the fears of Kuwaitis in the same clothes throughout centuries. The lurking, invisible evil that is untouchable is one of our worst nightmares in common. It can be anywhere, hence we don't even know about it; it may destroy our lives before we notice, it may kill those we love, and may rob our most precious aspiration, the desire for eternal life, and our only weapon against this evil is our belief in God, our obedience to the prophets, to God, our parents, and whatever means to offer protection against getting devoured or lost in the fire of hell.

In all these characters, one single trait is striking; deceit and invisibility, which represents the fear of the unknown that we are all defenseless against. No one has a weapon against an unknown, invisible and deceitful enemy, only the obedient one, who follows the advice of a wiser one, let it be a God or a parent. Anyone who ever felt the endlessness, the complete darkness, and the silence that is the deepest in the desert, anyone who has ever burnt

thirsty under the desert's scorching sun will understand these narratives in a deep-down elemental way. Wandering alone in blind darkness through thick silence in the desert is one of the mightiest experiences one may have. The lines that Gyula Germanus wrote live only in those who once visited these landscapes and understood the importance of the support of its people, the closeness of the community. One must experience the desert, to understand the Arab soul and its narratives in real depths, on a cellular level.

Hence it is compelling that all interview subjects remembered the character of Hemarat al-Gayla and the Tantal, the Ghoul, but not the rest when they were asked to recall a story about these characters. They could only remember their parents or grandparents scolded and scared them saying "if you don't obey the Tantal or the Ghoul will take you away", but nothing more than this was quoted, not even a contemporary urban legend. Further, none of them were able to describe the looks of these characters. When being asked what they think about folk tales, they didn't understand either the question or the term. After further clarifications, they explained that they associate folk tales with actual historical narratives about actual people such as fishermen and shepherds that lived in real life. (Also a compelling conversation is how alien metaphors and figures of speech are perceived within the community). The interview subjects one by one, without exception, stated that the narratives of these characters are just scary stories from their old lives, and they minimised their significance as they were not true stories.

The interview subjects were, without exception, living in Kuwait City (not in rural areas), grew up, were educated in and working in Kuwait, are from different Arab nationalities, and are between the age of 25-60, men and women. It was a common question they asked through the interviews "why are you even searching for these old stories, I don't understand".

The tales

Apart from the mythical creatures of Kuwait's oblivion, some narratives are still well understood and relatable for the local community, due to the historical and religious context of the tales. Below, three of these narratives are summarised and briefly analysed. The analysis is an attempt to provide an insight into the world and self-perception of the local community.

Kill the man who killed the dog

The name "Kill the man who killed the dog" (It is a badu (badawin) (plural of Bedoons) folktale that was noted down by H.R.P. Dickson around 1949. H.R.P. Dickson was a British political agent who lived most of his life in the Middle East, and as being wet-nursed by a Kuwaiti woman, was treated as part of the tribe, and the culture literally was his own. The term "badu" is an emic name that refers to a stateless minority of Arab tribes that were not included as citizens at the time of Kuwait's independence due to their political affiliations.) is a realistic approach and follows the usual pattern of any folk narrative; one reappearing motif that describes the conclusion is given as a title.

The story tells about a family from the Mutairi tribe and a poor shepherd man with very little affluence and social status. One day, a man of the Mutairi tribe went to the poor shepherd. His shepherd dog started barking at the visitor, so he shot the dog to death. The poor man's damage was great, as without a shepherd dog his animals barely had protection. The three Mutairi sons of the poor man's neighbor told their father about what happened and asked for his advice. He just said, "Kill the man who killed the dog." The sons did not follow his advice, as they judged that a man's life for dogs is not on par. While the sons did not follow the advice of their father, the old man got abused 2 more times, got beaten, and his properties destroyed, taken each time. The sons asked the father what to do on every occasion and the father

answered the same. "Kill the man who killed the dog". The last time the sons decided to listen, as their father told them that the poor man's abuse wouldn't have gotten this far, had they listened at the first instance he advised them. They searched for the man who had killed the dog, and after this, the poor man got reimbursed for all of his damages, his honour was restored.

This very tale holds valuable information about various aspects of the principles that guided desert life. The narrative in the first place, names the Mutairi family, therefore most conclude that this is a story that actually has happened among the people of the same tribe, and it is true. Since the name is mentioned, it is most probably an authentic story taking into consideration Islamic narratives.

The conflict arises from a very realistic situation and has a dire outcome. A poor man's most important companion is cruelly killed for no obvious reasons other than doing its "job", trying to scare off the "intruder". This act is not only cruel for the empathetic, but it is also a terrible crime in the eyes of Islam. According to the religion, killing without any well established reason (for honour, eye for an eye, or slaying animals for food etc.) is forbidden let the subject be a human being or an animal. Further, under Islam, a working dog is not only a living being destroyed for no reason in this case but a very important asset for a shepherd. Therefore two instances of sin are committed right in the beginning. As the events move forward, and the sons are asking for their father's advice, other mistakes are made. The father, who is to lead the family by merits of wisdom, is giving advice to the sons, which seems unreasonable to them. Therefore, instead of listening to the advice of their parent (which would be their duty under Islam), they choose to act according to their own opinion. It is not only the disrespect against the parent and the stubbornness

that is obvious, but also a powerful statement about one essential principle that is fundamental to all Abrahamic religions; Advice and guidelines from above must be followed not out of respect or fear, but because they are given for a good reason. The wiser ones, (God, parents, tribesmen) do have the knowledge that the young generation does not, regardless of the amount of experience or the quality of the character they have. There are situations, where one must follow seemingly nonsense, foolish or even cruel orders to save a life. However, since the sons ignore the fatherly advice, someone else, someone weaker who is not able to defend himself suffers. This is another intricate and important implication of Islam. Whatever one does will affect the other one. Your honour is my honour, your problem is my problem, your shame is my shame. It's a common phrase that is repeated among Muslim couples that I am your blanket, you are mine. Whatever we do, will affect the other one. In Islam, it is not only desirable, but it is commanded to have a good, supportive relationship with neighbours, and even defend them if necessary. Therefore the sons didn't only disrespect their father but also failed to follow through with their duty to Islam, and in addition, they make the same mistake 2 times until they realize that without an effective intervention their neighbour, a poor defenceless man may be abused to death. Each time, the old man is being abused by different people, still, the sons choose to go back to the original problem and the original advice. The solution to the conflict is killing the man who killed the dog. The killer in this case is nameless and faceless, his personality or where he is from is not important, only his act bears significance.

The sons kill him to solve the original mistake. They do not touch any of the other abusers, that is not the core of the original moral of the story. They reach back to the root, the beginning of the conflict, and the problem, which is not actually the

dead dog, but their disrespect to their father. The conflict was able to spiral so far because a seemingly minor act and minor death have not been retributed either the way it was advised or any other way. The sons tried to console the old man by talking ill about his abuser, but no follow-up action was taken, therefore they made the old men a hunting prey, labelling him defenseless by their lack of action that was rooted in their disobedience to their father. Consequently, as Islam says, one thing is coming from the other, and they get out of hand and the old man suffers the consequence of disobedience and the actions of cruel, moral-less people, bedoos (which is an interesting representation of ethnic stereotypes in the story).

When the sons decide to listen to their father and do as he asked, the order is restored. However a man is killed and his family could easily ask for blood money, no one does. This is the motive of justice being served and its understanding. It's not only that the old man gets reimbursed and even receives some gifts, but his abuse stops completely from that day on, as the community understands that the abuse against him is retributed, therefore wrongdoings have severe consequences.

In conclusion, the moral of this folktale is that the order is abused when people abuse their power, and the abuse just continues as long as someone takes the necessary steps that may even be more severe than the original crime. The aim of such a moral is to articulate that wrongdoings have threatening consequences, retributions. As taking a man's life for a dog may not seem rational at first sight, in this instance was the only solution to stop further abuse. The order was gradually demolished by the disobedience of the sons and was restored by their obedience. One may not go too far saying that the old man in this story may represent destroyed justice, the abusers represent injustice, and the father represents the law and order of Islam that restores peace in the community. Having faith in its laws and following them is essential for the peace of the group.

Another tale that is very rich in ethnographic values is the one of the black pearl and the white pearl. As mentioned before, Kuwait is famous for its pearl fishing traditions, and the Gulf is incredibly rich in good quality pearls. Maybe it doesn't come as a surprise that a community that sustains itself by means of pearl fishing, fishing and seatrade, will also be rich in stories organised around these professions. The story is about a true rarity, a black pearl. The main characters are a black (African origin) pearl diver and a princess from Baghdad (today's Iraq). This princess used to have a beautiful black pearl that she received from her father as a gift. However the pearl was beautiful, she wanted to have the exact same match for it, so she started to search for someone who could bring it for her. She found a famous pearl fisher whom she interviewed. It came to light very quickly from the conversation, that the young man's father was the one bringing the first pearl to the king, and he paid with his life for this quest, as a huge octopus was guarding the treasure. The man doesn't want to go, but the princess convinces him with the promise of treasures, however the young pearl fisher makes it clear that he goes on the quest because he is enchanted by the beauty of the princess. He goes on the quest, and he almost loses his life too, although he secured it in a smart way, and relied on the help of his companions too. He returns to the princess and gives her the black pearl that is the perfect match of the other one. The princess is giving away several "hints" that the man impressed her, and offers him not only the half of the kingdom, and the princess seems ready to even marry the hero. The young man professes his love to the princess, but instead of the happily ever after that everyone would expect, plunges his own dagger into his heart stating that such a love and marriage is not possible.

To put such a sad ending in context, it is best to provide some information about the history of the Arabian peninsula. Arabs starting from the 8th century have been wealthy traders, trading with many goods, including slaves. The slaves were sold to them or taken by force from the African continent, mainly Sudan, Tanzania, Somalia. The slaves oftentimes didn't only convert to Islam, but earned their freedom, and entered professions, such as pearl diving. Even though people of colour were able to get their freedom back and earn their living, their social status has never risen high. Such a wedding between a "working-class" person of colour who used to be a slave and a princess is impossible even if all the requirements are met (In present day Kuwait, lower class jobs are usually done by people of colour from third world countries regardless of their qualifications. Ladies usually marry from their own social class or higher, men do accept a bride from lower social status groups.) Dowry - a gift willingly given by the husband to his new wife - is a mandatory custom advised by Islam and compulsory by tradition. It is for the bride to prepare herself for the married life, and proof from the groom's side that he is able to provide the necessities and above to his family. Dowry is often a financial security for the wife above the nafaqa that she receives in case of divorce. It used to be and is a common problem today that the extreme financial requirements of a marriage mean a lifetime burden for a man to overcome, and many therefore stays unmarried, even though Islam does not require the man to overload himself. In fact, Islam teaches modesty and temeperance, as in the example of the young man who was asked by an old one to marry his his daughter. Being poor, he asked his future father in law, how he could marry his daughter. He is poor, he doesn't have any possessions other than the verse he can recite from the Quran. "*Then recite the verse and let that be the dowry for my daughter*", said the old man, as he understood the groom is a God fearing person who with his daughter will live an honourable life even in poverty. However these kinds of marriages are extremely rare in real life, it is impossible for a man to expose his poor finances or that he is not able to fulfil the role of the provider. The protagonist of this tale is risking his life to fulfil the wish of the princess, and later on takes his own life because it is a social paradox for them to live together in a marriage due to the social and the racial difference. Even though Islam says that all races and nationalities are born equal, such inter-racial marriages are almost unimaginable even today, at least there are a very few examples. Last and not least of all, it is more than dramatic that from the beginning of the folk tale it's understandable that when the princess is looking for someone who can bring the pair of her pearl, she is looking for a husband who would bring her the highest of her desires even at the cost of his life. The man - even though not easily - accepts the mission, and he himself states it's for the two most beautiful black pearls in the world, the eyes of the princess. He sets out on the mission even though he already understands that this kind of love is impossible for him. He still fulfils his promise, and chooses to leave this world of hopeless love despite the princess accepting him as an equal suitor.

As of the above, it is conclusive to state that the oral narratives which still may be circulating are the Islamically, culturally relevant and acceptable narratives or variants of pan-Arabic (the same tale of the "black pearl, white pearl" is found also in Baharein for example) motifs that were all heavily influenced by the development of Islam, the spread of literacy, language reforms, urbanization and multimedia, erosion of the traditional community (urbanisation and migration - multiculturalism).

These stories present a morally, socially relevant content that serves an educational purpose just as the tale of The helpful dog (collected by folklorist Hasan Al Shamy around 1970), in which one of

three poor sisters makes her luck through morally desirable decisions and luck.

This girl is from a very poor family. One day the father brings home a pot of meat and starts cooking it on the fire. However the girls were hungry and greedy and they kept taking from the pot before the meat was cooked properly. The youngest girl got so angry that she grabbed the pot and ran away with it, and her dog ran away with her. She fell asleep at the palace, where the prince took her in, washed, dressed, fed her, and seeing how beautiful she was, he married her. After this, a series of careless words she said had put her in trouble, but her dog advised her. Following the dog's advice she gets out of trouble, and continues living happily with the prince. After all, the dog decided to test the girl, and pretended to be sick, to see how she would treat him. To his disappointment, the girl treats him badly, so he decided to tell all of the girl's lies to the prince, as he helped her to lie about her identity. The prince ostracised his wife from his bed, and she had to live in the kitchen, doing all the dirty cleaning jobs. Then the dog became sick, this time for real. The girl treated the dog well at this instance, and although the dog passed away, the prince took his wife back, whilst this act had no connection with her amended actions.

This story is not only teaching morals, but also gives an insight to the dynamics of relationships between men and women in the Arab world.

In this example, the tale talks about extremely poor people, who are so hungry that the children take the raw meat out of the pot before it has time to cook properly. The girl's jealousy and hunger leads her to do the unimaginable, and run away with the pot, otherwise her sisters wouldn't leave anything for her. This is a real-life tragedy, drama, the actual history of Kuwait, where neighbours borrowed only one piece of match from each other, because they couldn't give back more. This is sociographic. Raw truth that strikes in the middle

of the hearth. These words are short but heavy, and reading superficially it is easy to ignore the depth and the seriousness of the situation that the protagonist leaves behind. Unimaginable poverty and hunger, where a little girl must run away with a pot of raw meat to not starve. She is incredibly lucky to be taken in by a prince, whose motive is the representation of a male guardian who is committing himself to care for the girl in need. It was a common custom in Arab countries (and hadn't died everywhere) that girls got married off early, against or even by their will to a male compatriot, family member or a good-willed person for the sake of having someone to provide for them. Arabia and in general the Islamic world has been an environment where women did not only depend on men (a guardian), but it was (and it is today) their most important mission in life to take care of the women around them. A man is the provider of his family, and is unconditionally responsible for all of his wife's needs and demands. If a father dies, usually the oldest son takes care of the mother, brothers are taking care of divorced or widowed sisters, often first cousins and uncles are marrying first cousins and nieces if the situation necessitates. It often happened that crowds of women remained without men after an unsuccessful battle, or simply the family was hit by a disaster, or was poor. In this tale, the protagonist is lucky, and fate provides her a male caretaker. When she enters the palace, she is immediately being provided all her needs, and is married to the prince in a legal way. From extreme poverty to the world of abundance and into a marriage that is considered the best possible outcome. Her luck is only broken by her disloyalty to her dog and that she is trying to keep her past and family hidden from the prince. She lies to her husband. Lying is a sin in Islam, so that the story has arrived at a point where the protagonist breaks the laws of religion, violates her loyalty to her dog who helps her through the bad situation arising from the girl's

lies, and eventually she is getting punished by getting an unfavourable position in the kitchen, doing a dirty job. It's also important to mention that her punishment didn't finish because she has corrected her ways and started to care for the dog. The tale states that the prince has taken her back when he started to miss her. Therefore the final outcome, returning to her life with the prince - is not the result of a character development (however it happens in the meantime), but the sole outcome of the prince's decision upon his emotions. A man in Islam, has the power to divorce his wife any time he wants to even without a sufficient reason, but also has the power to reconcile at his will. This story is a classic example where a couple separates due to a problem and ends their separation when the man (and also the woman) feels that it's time to leave the past behind. It's interesting that the first problem results from the clumsiness of the girl. She tries to cover up a lie with another one. She lies to the prince that his beard reminded her of a golden broom with gems at home. Due to this one lie, she has to get a fake family to herself to be presented to the prince, but when she betrays the dog, the dog tells on her to the prince. This sequence of events is self-explanatory, one lie needs another one, and one must be loyal to the one who was loyal to her in the most difficult times. The dog here is peculiar. Muslims didn't keep dogs as companions (it is only a modern day phenomena), they only had a place at the home if they had a function (guarding the house, guarding the sheep, etc.). The dog stays with the girl out of loyalty. When she runs off with the pot, he runs after her, he doesn't leave her side, doesn't run back to the family. Thanks to his loyalty, and that magically he can communicate with the girl which in itself is peculiar. The dog can be considered here as a magical helper, and also the representation of loyalty and finesse or craftiness, as he is the one who advises the little girl on what to do to cover her lies. The only time the dog betrays the girl is when the dog is betrayed by her. The dog really dies when the girl corrects her actions, gets her punishment and the prince is ready to take her back.

Summary

The straightforward narratives with a relatively small amount of complications or perplexing rhetorical forms do not give the impression that the storytellers were aiming to produce artistic corpus. The briefed tales are uncomplicated in form and also very short. They do not contain numerous layers or segments in structure, they don't use complicated poetic tools such as allegories or metaphors. The narratives are straight and simply provide the chronological sequence of events, which makes them more of an anecdote than a fable as long as their structure and category shall be defined. The simplicity in structure and the use of words in fact covers layers of context that are to be revealed and concede the hypothesis that their mere function is to provide moral conclusions to the local community. Without understanding the cultural context however, it may be complicated to unveil why the pearl-fisher would stab himself in the heart although he won over the princess, or why the man who killed the dog also has to die. This line of story-telling is very different from the usual "happily-ever-after" where the evil gets punished and the good is rewarded. The purpose of these stories is to present the audience with examples of how order, let that be the to order of God or the order of society is abused and the means of restoration of such order.

The context and the morals offered by these folktales are largely understood within the Arab community in Kuwait, whilst the stories themselves are generally unknown, which demonstrates the erosion of such oral traditions. Story-telling itself has lost its significance throughout times of

modernization, while the eased spreading of a deeper understanding of Islam and its principles, transferred such roles to the prevailing religion. It leads to confusion when a comparative analysis is an aim, and the researcher is unwilling to de- and reconstructs already existing categories and definitions for the sake of truly pioneering research. Reading and revealing the deeper context of the offered narratives constrains replacing comparative standpoints with an independent viewpoint that is tailored to the community in discussion. It is hypothesised in this article that Islam as a religion is a closed, comprehensive world-view system that is imminently transforming or displaces and replaces all aspects of culture that are incompatible with Islamic principles, therefore understanding Islamic context and history is inevitable for accurate analysis. The phenomenon of disbelief, shock, or simple confusion upon the mentioning of pre-Islamic mythical figures also seems to reinforce the hypothesis of Islamic influence on oral traditions and the transformation of texts mentioned above. All the briefed narratives that were collected and noted down in the last century do have deep connections to Islam, as the culture of its people is rooted in Islam itself due to the aforementioned cultural traits of Islam. As a conclusion, however, upon the context that the interview subjects provided until now, it can be stated that folktales by the European definitions are not organic identity construction aspects, only representations of the Kuwaiti national character. They are accepted as a historical phenomenon, however expressive significance is not attributed to them. The imprint of the society in the presented narratives is very clear, and would conclusively lead to the hypothesis that they can be categorised as anecdotes or fables, however, the aim of this article is to avoid forcing them into already existing categories. Such an aim can be fulfilled or rejected only upon the analysis and presentation of the

typology of the complete corpus. The objective of this article was not to provide a comparative analysis on the examined narratives, but to point out the uniqueness of the texts, that necessitates a research attitude characterised by the same epithets, and to provide a unique insight into some aspects of life in Kuwait.

References

Al Rawi, Ahmed K. (2009). *The Arabic Ghoul and its Western Transformation*. Taylor & Francis.

AlKhamiri, Shaikha (2015). *Translating Emirati Folklore*. A Thesis Presented to the Faculty of the American University of Sharjah, College of Arts and Sciences.

Al-Mukhaizeem, Sarah (2019). *Kuwait's Favourite Historical Folktales*. Kuwait Times.

Al-Shamy, Hasan (2017). *Folklore of the Arab World*. Department of Folkore and Ethnomusicology, Indiana University-

Casey, Michael S. (2007). *The history of Kuwait*. Greenwood.

Germanus, Gyula (1961). *Arab költők*. Magyar Helikon. Kelet fényei felé, Palatinus, Budapest

Hurreiz, Sayed Hamid A. (2002). *Folklore and Folklife in the United Arab Emirates*. Routledge Curzon, Taylor Francis Group.

Propp, Vladimir (1968). *Morphology of the Folktale*. Indiana University Research Center in Anthropology, Folklore, and Linguistics.

Reynolds, Dwight F.(2007). *Arab Folklore: A handbook*. Greenwood Folklore Handbooks, Westport, Connecticut, Greenwood Press.

Tabiah, Nadia Jameel & Margaret Read Macdonald (2016). *Folktales from the Arabian Peninsula, Folktales from Kuwait*. World Folklore Series, p. 33-46.

Towards Understanding the Ever-Glorious Qura'an (2008). Surah Al-Dhariyat, Verse 56.,Al-Azhar University

NURSERY SERVICES BEYOND PRIMARY CARE, SUPPORTING FAMILY EDUCATION IN HUNGARY

Authors:

Erzsébet Rákó (PhD)
University of Debrecen (Hungary)

Gyula Szabó (PhD, habil)
University of Debrecen (Hungary)

E-mail address of the first author:
rakoe@ped.unideb.hu

Lectors:

Anikó Vargáné Nagy (PhD)
University of Debrecen (Hungary**)**

Anetta Müller (PhD, habil.)
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

In the present study, we present the activities of Hungarian nursery services focusing on supporting families. Our research is based on a questionnaire survey carried out between March and June 2018. We used the database of the Hungarian Association of Nurseries that includes 1225 nursery schools in Hungary and we sent the online questionnaire to each of these institutions. We received answers from 289 institutions which are 23.6% of the nurseries in the database. The aim of the research: is to examine the changing system of nurseries and to present the family support services beyond the basic nursery services in Hungary. As a result of the research, it can be concluded that the basic program of nurseries allows for the provision of other family support services in addition to the basic care and education tasks, but this is not extended to nursery services.

Keywords: nursery services, family support, temporary child-care, on-duty, playgroup, child-hotel
Disciplines: social policy

A BÖLCSŐDÉK ALAPELLÁTÁSON TÚLI, CSALÁDI NEVELÉST TÁMOGATÓ SZOLGÁLTATÁSAI MAGYARORSZÁGON

Absztrakt:

Jelen tanulmányban a magyarországi bölcsődéknek a családok támogatására fókuszáló tevékenységét mutatjuk be. A kutatást kérdőíves módszerrel végeztük 2018. március-június közötti időszakban. A kérdőívet online módon megküldtük valamennyi Magyarországon működő, összesen 1225 bölcsődének.

289 intézménytől kaptunk választ, amely az adatbázisban szereplő bölcsődék 23,6%-a. A kutatás célja a bölcsőde átalakult rendszerének vizsgálata és a magyarországi bölcsőde alapszolgálatatásain túl megvalósuló családtámogató szolgáltatások bemutatása. A kutatás eredményeként megállapítható, hogy a bölcsődék alapprogramja lehetővé teszi a gondozási, nevelési alapfeladatok mellett egyéb családi nevelést támogató szolgáltatások biztosítását, de ez nem terjedt el a bölcsődei szolgáltatások között.

Kulcsszavak: bölcsőde, családtámogatás, ideiglenes gyermekfelügyelet, ügyelet, játszóház, gyermekhotel
Tudományterületek: szociálpolitika

Introduction

The upbringing of young children is highly sensitive to educational processes due to their developmental stage. Across the world societies are investing in early childhood education and care systems to complement parental upbringing and optimise children's development (Miller et. al, 2017). The structure of the nursery network in Hungary is quite specific, there are only a few countries in the world that have a similarly elaborated institutional system of this type. For this reason, this type of institution may be of interest to foreign professionals involved in the education of young children. Despite that, the literature on this topic can be considered rather scarce, so the investigation of the functioning of the nursery system is also important for filling these gaps.

Hungarian family policy pays attention to supporting families, not only in terms of cash benefits but also in terms of services in the broader sense. Hungary spends almost 12 percent of GDP on families and children in cash and in-kind, compared to 8.2 percent in the EU (Makay, 2018). Day nurseries provide daycare for children, helping to improve employment rates for women. In recent years, there has been significant development of nurseries in Hungary, with an increase in the number of nurseries from 2018 to 2019, with an increase of 1,533 three free places in all types of provision combined, with the most dynamic increase (997) in the number of places in mini nurseries (KSH, 2019).

Child daycare offers significant support for families by providing care, education, and supervision for their children. For many families, feeding children is also a great help (Rákó, 2017). Over the past few years, Makay (2011) (2018) and Földvári et al. (2016) have examined the main operational characteristics of nurseries.

The network of nurseries in Hungary - in response to needs and demands - has expanded significantly, especially since 2017 (All nursery schools in Hungary operate on the basis of the National Core Program of Nursery Education. (Decree 15/1998. (IV. 30.) NM). The operation of the nurseries provides assistance to families with young children, in these institutions services related to children can be used from the age of 20 weeks to the age of 3, or up to 4 years in the case when a child is not ready for school. At the same time, children with special educational needs (disabled persons) can be admitted to the nursery until the age of 6.

The "traditional" nursery

The "traditional" nurseries, which operate with a large number of children still can be considered as the most important elements of the system. The

operating rule for this type of institution is that up to 12 children can be treated in one group–unless all children have reached the second year of age, in which case the maximum number is 14. If a child with special educational needs is included in the group, the maximum number of children is reduced. In case of one child with special educational needs, the reduced number is 11, in case of 2 children it is 10, and in case of 3 children the maximum size of the group is 6.

New forms that come into effect with the regulation change in 2017

- Mini nursery. In the mini nurseries, up to seven children can be educated and cared for in a nursery group unless all children in the nursery group have reached the age of two, in which case the maximum number can be eight. If a child with special educational needs is also included in the group, the maximum number of children is reduced, similarly to the "traditional" type. In case of one child with special educational needs, the reduced number is 6, in case of 2 or 3 children the maximum size of the group is 3.

- Workplace nursery. A workplace nursery is a nursery care service provided by the employer primarily for the provision of care for the children of the employees. Up to seven children can be educated and cared for in a group at the workplace unless all children in the nursery group have reached the age of two, in which case the maximum number may be eight. If a child with special educational needs is being nurtured, then the maximum number of children - similar to the mini nursery regulations - is reduced to the same extent.

- Family nursery. A nursery care service provided by the service provider in his/her own home or in another room designed for that purpose. Up

to five children can be educated and cared for in the family

- Integrated kindergarten-nursery. At the time of our research, there were still integrated kindergarten-nurseries in Hungary, but on August 31. 2018, this form of care ceased to exist. In many cases the nursery group operating in kindergarten could provide a solution for the 0-3 year-olds in those settlements, where there is little chance to operate an independent nursery. (Szombathelyiné Nyitrai-Bakonyi, 2008)

Research goals

An important purpose of operating nurseries is to contribute to the well-being of the child, to increase his sense of security, and to support his healthy physical and mental development. This goal is best achieved if parenting, community, and nursery education for children pursue the same objectives - both for the development of the child and for ensuring a smooth social functioning - so they can result in a mutually reinforcing synergistic effect.

The aim of the research: is to examine the changing system of nurseries and to present the family support services beyond the basic nursery services in Hungary. We were looking for the answers to the question of how nurseries stay in contact with the families.

Research methodology

In the course of the research, we aimed to fully map the Hungarian nursery system, including all types of nursery schools:

- integrated kindergarten-nursery
- "traditional" nursery
- mini nursery
- family nursery
- workplace nursery

Our research is based on a questionnaire survey carried out between March and June 2018. In line with the topic of our research, we compiled a questionnaire, which includes several question groups. We used the database of the Hungarian Association of Nurseries that includes 1225 nursery schools in Hungary and we sent the online questionnaire to each of these institutions. We received answers from 289 institutions which are 23.6% of the nurseries in the database. Participation in the questionnaire survey was voluntary, research participants had their anonymity and privacy respected. During the research, not any kind of personal information of children or childcare workers was recorded. (In this study, we have only elaborated the research questions related to our main topic, other parts of the questionnaire will serve as a basis for our further publications).

Main results

Nurseries play an important role in supporting families. They provide basic services to ensure the supervision, care, and education of children whose parents are working or studying and cannot provide daycare themselves. The nursery takes a systemic approach to the family, supporting not only the child but the whole family through its services. There are a number of ways nurseries can provide family support, among other things, through additional support services.

Nurseries are allowed, or we can say, encouraged to organise these services: for example playgroups, periodic childcare, „child hotels", toy, and equipment hire and educational counselling up to the age of six.

In our research, we investigated which of the above-mentioned family support services are provided by Hungarian daycare centers in addition to their basic tasks - child care and education - and

how they maintain contact with parents. The results are presented below.

Figure 1. Does the institution provide temporary childcare? (N=279) Source: Own editing
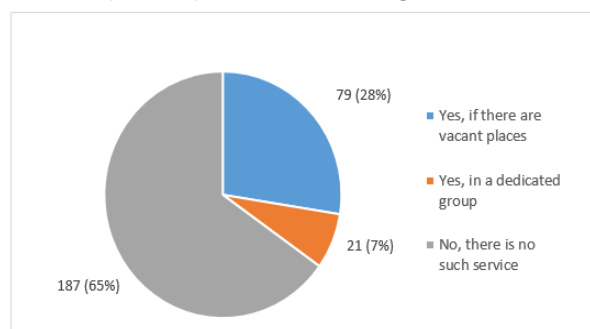
Periodic (temporary) childcare is a service provided for children at the requested time and the requested duration demanded by the parent. It can happen in a group set up for this purpose or in the temporarily or permanently vacant places of the group. Temporary childcare allows parents to request for the services for shorter periods. According to Figure 1, the majority of responding nurseries (65%) do not provide this service, 28% of respondents provide childcare if there are vacant places and only 7% provide this form of childcare in a dedicated group. The responding institutions providing this service offer care for children for 2-3 hours a day. This may be due to parents' lack of awareness of the service and also because that in this case, too, it is necessary to gradually introduce the child to the parent, preferably by the parent.
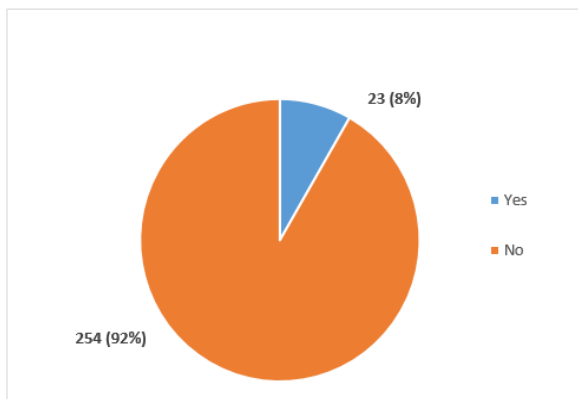
The next form of additional service is the playgroup. A playgroup is an opportunity for the child and the parent to play together - the caregiver is present but the parents care for the child - in a separate group outside the nursery group or sometimes in a group providing childcare, but not at the same time as the nursing takes place.

Figure 2. Do you run a playgroup where parents can play together with their child? (N=279) Source: Own editing


To the question regarding the renting of toys and equipment - furniture, scales, etc. – 92% of respondents said no, and only 8% provide such services for families (Figure 3.). Toy and tool hire could help families who find it a financial burden to buy developmental toys, furniture, etc. Right now this service is likely to be quite complicated by the need to disinfect the equipment after the loan, which is the responsibility of the nursery.

That means that it is a service separated in time or space or both from regular services. This is not really common in the nurseries in Hungary, as you can see in Figure 2, 14% of them responded that they run a playgroup. The majority of these institutions (51%) provide this service on a daily basis or several times a week. A playgroup can have the advantage of familiarising children with the nursery before they settle in, and it also provides parents with an opportunity to exchange experiences.

Figure 4. Does the nursery provide on-duty care for children outside the daily opening hours? (N=283). Source: Own editing
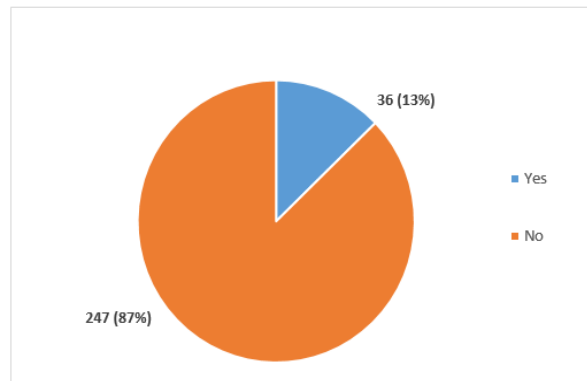
The provision of on-duty services can be a significant help for families. The nurseries and mini nurseries can provide on-duty care for children outside the daytime. The childcare provider may set a separate fee for the use of on-duty services. On-duty time may not exceed three hours a day, with a maximum of 19 hours in the afternoon. When we asked whether on-call duty is provided outside the daily opening hours, the majority of respondents (87%) answered no.

The next family support service is the child hotel, which can be requested by the parent for a fixed period of time, up to twenty-four hours of continuous care, in case the parent is temporarily unable to care for the child due to a busy schedule.

Figure 3. Is it possible to borrow toys and equipment in your institution? (N=277). Source: Own editing

The service may be provided at weekends and on public holidays as well, but may not exceed ten days of care per child per school year. Only six of the respondents provide this type of service.

Forms of communication with parents

The nursery plays a significant role in supporting families, not only the education and care of the child–but also the counselling for the parents, the parental meetings, and the organization of the parent groups can make a significant contribution to the development of parental competencies.

According to our results of the research, the most frequent forms of communication between the parents and the nursery were not equally perceived by the parents and heads of institutions. Institutions/service providers (apart from one activity, the conversations with parents) have reported having a higher proportion of using the methods of contacting in their daily work than the parents. (Földvári et al. 2016)

Individual conversations

Nearly two-thirds (63.3% of 183 institutions) of the responding institutions reported that the caregivers speak with the parents individually several times a week, and over 80% (235 institutions) have a conversation with them at least once a week. The fact 83% of the responding service providers (240 institutions) have separate rooms for this purpose indicates that individual discussions are considered important by the majority of the institutions. The opposite pole is represented by the 17 institutions (5.9%) in which the individual conversation is limited to only a few occasions a year. Overall, this individual form of liaison, that is, the individual treatment of families is sufficiently intense in most cases.

Collective forms of communication

These forms typically include the organization and operation of parent groups, the family day, and the common excursions.

While ensuring communication, these activities also serve to establish and strengthen the community of nurseries.

Contrary to personal conversations with parents, these activities play a much smaller role in the everyday life of the institutions. It is undisputed that organizing these meetings is time-consuming and requires energy expenditure from both the nursery and the parents (on a family day or even more on a field trip, there may be more problems than on an average day in the nursery), and at the same time it entails higher risk and thus responsibility, so obviously fewer opportunities are available for these activities. At the same time, one or two times a year is not enough to create a foundation for a nursery community. In this case, these activities only try to formally fulfil this task.

In most of the responding institutions, this latter practice is more evident, the least time-consuming and resource-intensive activity, the organization of parent groups can be observed in 60.6% of the institutions (175 institutions) at least 3-5 times a year. On the other hand, only 32.2% of the service provider have a family day (93 institutions), only 3.1% (9 institutions) organized field, trips and 66.8% of the responding institutions (191 institutions) never organize a trip for the families.

Counselling

An important tool for the care, education and development of children can be counselling, provided by the institutions to parents. In 36% of responding institutions (104 institutions), less than 20% of parents and in another 20.4% of institutions (58 institutions) 20-40% of parents use this option. Therefore, more than half of the parents do not discuss the issues regarding the education and care of their children with the specialists of the institutions. Looking at these two data altogether - namely a lower rate of parental participation collective forms of communicating and counselling - this may also indicate a quite individualized attitude of parents.

A high percentage of nurseries and parents probably think of child care as a private matter, something that does not belong to others or can be seen as a service and not as a communal part of their life. This may be suggested by the fact that in many institutions relatively few people take advantage of nursery counselling. (Rákó, Soós & Szabó, 2019)

Connecting by the institution: family visits

The National Core Program of Nursery Education and Care, which was renewed in 2017, places great emphasis on cooperation with the family. It is a significant change compared to the previous core program, that the family is approached in a systemic way, i.e. it focuses not only on the child but also the whole family, keeping complexity in mind. In order to achieve that, building connections with the family is a must and a family visit is one of the possible ways. The principles of nursery education include, among other things, the systematic approach of the family and respect for the primacy of family education. According to the latter, the nursery respects and strengthens the values and traditions of the family. It also allows parents to engage in crèche life.

Early childhood research also highlights the importance of family visits for children, especially in the case of families with low socio-economic status. „They noted that Hungarian parents and ECEC practitioners tend to combine established and new ways to make contact: …dialogue between pedagogues, home visits, parents' evening.

They said that Hungarian, … pedagogues are not really able to address the parents individually … there are better ways than parent-practitioner group meetings and they advocated that engagements with families of low SES should feature: … empathy: understanding the situation and difficulties of parenthood" (Murray et al., 2018, 601.).

In nearly three quarters of the responding nursery schools (215 institutions, 74.4%), this form of contacting the parents is part of everyday practice.

At the same time, 15.9% of the respondents (46 institutions) do not visit the families at all, and 6.9% (20 institutions) only after the adaptation process that means almost a quarter of the responding nurseries fail entirely or partially to complete this important professional activity (Rákó, Soós & Szabó, 2019, 50.).

Figure 5. Which of the following services are available in your institution? (N=289). Source: Own editing
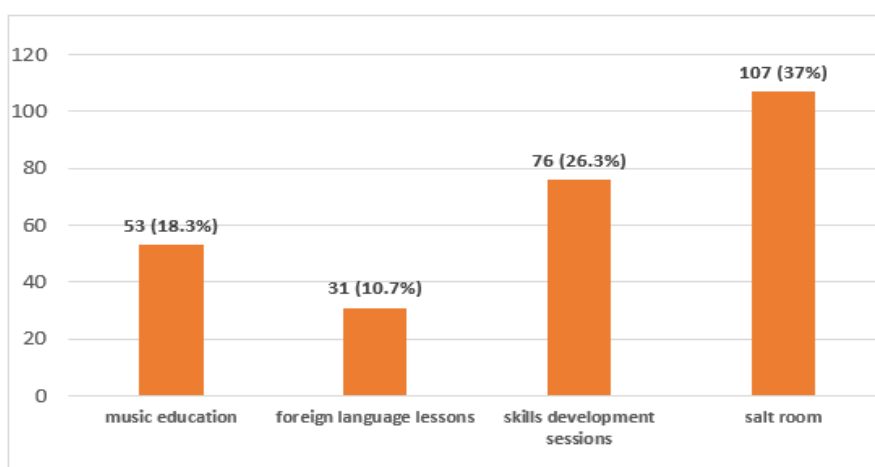
These were the typical, and probably the most important additional services. But we also wanted to know what other services the nurseries offer to support children's development. Of the nurseries surveyed, 107 have a salt room, which aims to prevent respiratory diseases in children. 76 establishments have activities to develop various skills, 53 have music classes and 31 also organise foreign language activities for children (Figure 5.).

Figure 6 shows which services would be particularly in demand from parents. Of course, the really interesting research would have been if we could have asked parents about this, but we haven't had the chance to do that, these figures here show what the heads of the nurseries think about this issue. We can confirm here that there is a significant demand for these services and it is safe to assume that we would have got even higher numbers if we had had the chance to ask the parents. Similar to the results of Földvári et al. (2016), salt room (41) was the most frequently

mentioned required service, which is followed by music nursery (25), development (22), and foreign language education (7 more than physical activity, which was also mentioned by 5 respondents). As in Földvári et al. (2016), the highest demand for services beyond primary care was for playgroups (27) and periodic childcare (20).

The children's hotel was mentioned by only five managers, the toy and equipment hire service was mentioned by four managers, and only two managers indicated that parents would require counselling. Only 14 managers indicated that there was no demand for these services from parents. To summarise the above, based on the responses received from managers, we can say that there is a strong demand from parents for some of the services beyond primary care - periodic childcare, playgroup.

However, the capacity of the nurseries is likely to be insufficient and this could be addressed by allocating extra resources to the nurseries.

Figure 6. Which services are in demand from parents? (N=105). Source: Own editing
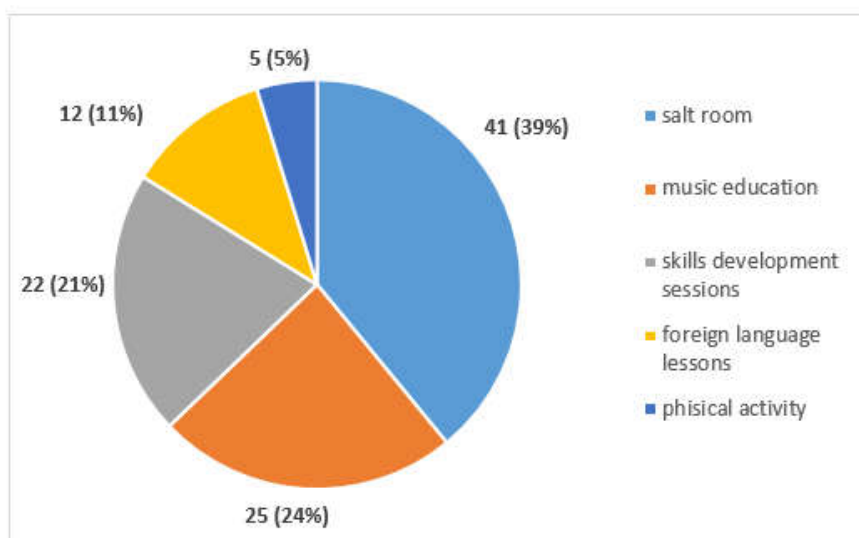
We also assumed that there would be significant differences between the presence of additional services and the type of the nursery and specifically we assumed that family nurseries, which are service providers in their own right, would place more emphasis on this, i.e. they would have a higher proportion of these additional services. In our sample, the proportion of family nurseries was 17 percent, which is broadly in line with the actual proportion of them in Hungary.

For our analysis, we used cross-tabs using SPSS software to see if there was a correlation between the type of the nursery and the services. Chi-square tests were used, in Table 1 you can see the significance levels.

Table 1. Correlation between the type of nursery and the additional services provided. Source: Own editing

Additional services	p values
Temporary childcare	0.023
Playgroups	0.636
Renting of toys and equipment	0.360
"On-duty" services	0.000
"Child hotel"	0.000

We cross-referenced the type of nursery (practically that means that we compared "traditional" and family nurseries) to whether the given service is available in the institution. Of course, the significance level only gives information about the strength of the relationship, not its direction. However, the cross-tabs clearly show that in all cases where there is a correlation between the variables, there are more additional services in the family nurseries. Where the value is below 0.05, there is a significant relationship, so we can state that it is more common in family daycare centers to have periodic childcare, but e.g. for playgroups, there is no difference between private and public. Based on the chi-square test, it can be concluded that there is a significant connection between the different types of nurseries and the forms of service they provide. Thus, we found a significant correlation between family nurseries and the temporary childcare they provide. In other words, family nurseries are more likely to support families by providing, among other things, e.g. temporary childcare. But we cannot say that family nurseries provide more additional services in every aspect, e.g. for playgroups we found no difference between family nurseries and other nursery types.

We also need to emphasize that we can come to any conclusions with caution, because the item numbers are pretty low in most cases and this affects the usability of the data. For the "child hotel" service, the number of yes responses was extremely low, there were 6 institutions only, where this service was provided, however all of them are family nurseries. This might indicate a tendency even if it is not statistically worth analysing.

Table 2. Correlation between the type of nursery and the parents' demand for services. Source: Own editing

Additional services	p values
Salt room	0.000
Music education	0.000
Skills development sessions	0.000
Foreign language lessons	0.000

Our other assumption was that in family nurseries there is a higher demand for these services – you could say that if parents are already paying a lot of money for family nurseries' services, they are more likely to expect to receive more additional services, Table 2 show the results of our analysis. In this case, our assumption was fully confirmed. As you can see, there is a very strong correlation between the type of nursery and the expectations of the parents. According to the opinion of the heads of the institutions, parents

who send their children to the family day nursery have a significantly higher expectation of having e.g. a salt room or music education.

Summary

On the basis of the summary of the data, it can be concluded that those working in nurseries consider cooperation with parents important. At the same time, active and intense contact with parents can take place in a variety of ways and according to our findings institutions and parents prefer individual and informal forms (conversation against participation in counselling).

From the above, we can confirm that additional family support services beyond primary care are poorly provided in the childcare centres we interviewed. This may be due to the lack of service capacity in the nurseries, primary care has priority. Other papers also found that the provision of these additional services are not favourable for parents: although services like periodic/temporary childcare would be very popular among them, there is significant demand – they are typically not available for most families. Generally speaking, parents are happy for their child's care institutions to provide other services to help their children develop. In the case of sports and salt rooms, they found that the rate of parental demand was twice as high as the incidence rate of the services provided.

Overall, it can be concluded that the basic program of nurseries allows for the provision of other family support services in addition to the basic care and education tasks, but this is not extended to nursery services.

References

15/1998. (IV. 30.) NM rendelet a személyes gondoskodást nyújtó gyermekjóléti, gyermek-védelmi intézmények, valamint személyek szakmai feladatairól és működésük feltételeiről

1997. évi XXXI. törvény a gyermekek védelméről és a gyámügyi igazgatásról

A gyermekek napközbeni ellátása, 2019 KSH.

Földvári, M.,. Mészáros, Z. & Héra, G. (2016). EFOP-3.1.1-14-2015-00001 Kisgyermekkori nevelés támogatása kiemelt projekt Záró tanulmány. web: http://www.efop311.hu/wp-content/uploads/2018/07/zarotanulmany.pdf 2021. 07. 26.

Makai, Zs. (2011).A magyarországi bölcsődék működésének néhány jellemzője. *Demográfia,* 54. (2–3.)176–197.

Makai, Zs. (2018). Családtámogatás, női munka-vállalás. In Monostori J., Őri P. & Spéder Zs. (eds.): Demográfiai Portré 2018. KSH, Népes-ségtudományi Intézet Budapest 83-102.

Miller, L., Cameron, C., Dalli, C., Barbour, N. (eds) (2017). *The SAGE Handbook of Early Childhood Policy.* London: Sage.

Murray, J., Teszenyi, E., Nagy, V., Pálfi, S., Tajiyeva, M. & Iskakova, A. (2018): Parent-practitioner partnerships in early childhood provision in England, Hungary and Kazakhstan: similarities and differences in discourses. *Early Child Development and Care, 188, (5.).* 594–612. Doi 10.1080/03004430.2018.1438422

Rákó, E. (2017): A gyermekjólét és gyermek-védelem és a gyermekszegénység aktuális kérdései. In Rákó, E. & Soós, Zs.(eds): *Kihívások és válaszok Tanulmányok a szociálpedagógia köréből.* Debreceni Egyetemi Kiadó, Debrecen 136-155.

Rákó, E., Soós, Zs. & Szabó, Gy. (2019):Partnership and family involvement in Hungarian daily nurseries. In Pálfi, S. (ed.): *Kora gyermekkori nevelés, család és közösségek Early childhood education, families and communities.* EECERA 2018 Didakt, Debrecen 47-57.

Szombathelyiné, Nyitrai Á. & Bakonyi, A. (2008): Bölcsőde-Óvoda közös intézményként történő működtetése. http://mek.oszk.hu/17700/17716/17716.pdf 2021. 07 23.

MÓDSZERTANI TANULMÁNYOK / METHODOLOGICAL STUDIES

NAZARETH SCHOOL AS A STIMULUS IN THE BIBLICAL FORMATION OF THE FAMILY COMMUNITY AGNUS DEI

Authors:

Arkadiusz Krasicki (PhD)
Theological-Catechetical Department of the
University of Zadar (Croatia)

Mira Klarin (PhD)
Department of Teacher and Educator Education
of the University of Zadar (Croatia)

E-mail address of first author:
akrasicki@unizd.hr

Lectors:

Ferenc Mező(PhD)
Eszterhazy Katholic University (Hungary)

Norbert Tóth (PhD)
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

   Every family seeks encouragement for their spiritual and sociological growth. This article brings research among 30 members of the Agnus Dei family community. We explored the impact of the biblical text, in particular, the Gospel of Mark on married couples who encounter daily difficulties in raising children, but also in the personal upbringing of adults. The researcher of this article was inspired by the characters of the holy family: Joseph, Mary and Jesus. Jesus 'upbringing in Nazareth and the boy's upbringing enabled his parents' personal spiritual formation. That part makes up the first part of the paper. It is followed by a survey among members of the Agnus Dei family community.

   Research has shown that there is a great interest in God's word. Throughout the year, attendees had the opportunity to listen to commentaries on the Gospel of Mark. In addition to certain exercises, they applied instructions to daily life. The results showed that their family community was re-formed by the word of God. They felt an improvement in interpersonal relationships in the family but also in the community. The Nazareth school actually became a stimulus for all participants in catechesis. Biblical methods in raising a family indicate positive results.

   Keywords: Mark's Gospel, education, upbringing, family, children, Agnus Dei community
   Discipline: theological

A NÁZÁRETI ISKOLA, MINT EGY STIMULUS AZ AGNUS DEI CSALÁDI KÖZÖSSÉG BIBLIAI FORMÁCIÓJÁBAN

Absztrakt:

   Minden család bátorítást keres lelki és társadalmi növekedéséhez. A tanulmány az Agnus Dei családi közösség 30 tagja körében végzett kutatást mutatja be, melyben feltártuk a bibliai szöveg - különösen Márk evangéliumának hatását - azokra a házaspárokra, akik napi nehézségekkel szembesülnek a

gyermeknevelésben, és a felnőttek személyes fejlődésében. A tanulmány íróját a szent család szereplői: József, Mária és Jézus ihlették. Jézus, a fiú názáreti nevelése lehetővé tette szülei személyes lelki formálódását. Ez a rész alkotja a tanulmány első részét. Ezt követi egy, az Agnus Dei családi közösség tagjai körében végzett felmérés. A kutatás megmutatta, hogy nagy az érdeklődés Isten igéje iránt. Az év során a jelenlévőknek lehetőségük volt meghallgatni a Márk evangéliumához fűzött kommentárokat. Bizonyos gyakorlatok mellett utasításokat alkalmaztak a mindennapi életben. Az eredmények azt mutatták, hogy családi közösségüket Isten igéje formálta újra. Érezték az interperszonális kapcsolatokban megjelenő javulást a családban, de a közösségben is. A názáreti iskola valójában a katekézis minden résztvevője számára ösztönzővé vált. A családnevelés bibliai módszerei pozitív eredményeket mutatnak.

Kulcsszavak: Márk evangéliuma, oktatás, nevelés, család, gyerekek, Agnus Dei közösség
Disciplina: teológiai

From Nazareth to the family community

The family of Joseph, Mary, and Jesus spent their time in Nazareth. The hands of the carpenter shaped little Jesus. The father's and the mother's example influenced the child Jesus until he went into a public mission among the people as a thirty-year-old. It is worth taking a closer look at the biblical data that speaks of the mental and spiritual progress of God and Man in the structure of the family that we will call the School of Nazareth. The School of Nazareth is a stimulus for many, with that in mind, the members of the family community Agnus Dei had the opportunity to listen to catechesis conceived on the word of God for a year (2019-2020), as a stimulus in family life.

Biblical data on Nazareth

The word Nazareth means flower or star because it depicts the beauty of Galilee. Some also suggest that the word means "guard" because it guards the Ezrelon Valley (Tomašević, 2017). Nazareth is a place on the southern border of Galilee, about 350 m above sea level. It is not mentioned in the Old Testament by either Josephus or the Talmud. It is only in the New Testament that it is called the homeland of Jesus. Its geographical location justifies omitting the mention of Nazareth in the Old Testament. It was not located between any

important roads, so it is not mentioned in other places. Even though Luke's Gospel speaks of Nazareth as a city and not a village, the differences between a village and a city were not so significant, so the terminology does not follow the reality (Biblijski leksikon, 1972; Metzger and Coogan, 2004).

The information about the childhood of Jesus of Nazareth brought to us by the particularly synoptic Gospels is very scarce. Only the evangelists Matthew and Luke recorded any information, while Mark and John completely omitted the childhood of Jesus and the Nazarene ambience of the family of Joseph and Mary. In Matthew, Nazareth is first mentioned in 2:23. Joseph must return there with his family after fleeing to Egypt. In Luke we read that Mary, the mother of Jesus, lived in Nazareth. Her husband Joseph also had to live there (cf. Lk 1:26). They created an atmosphere for their future family. But outside of the moments when they fantasized about their family, they had no idea what would happen to them and that they would become the mother and father of the Son of God (cf. Lk 2:48). They went through beautiful moments in their family community, but there was no shortage of ugly ones. Their family peace was interrupted by their flight to Egypt because of Herod's desire to kill Jesus, but it was also

interrupted by the moment when Jesus disappeared from their sight during their pilgrimage to Jerusalem, that is, as they were returning to Jerusalem (cf. Lk 2: 41-50). At the end of the account of the finding of Jesus in the temple among the teachers, he listened to them and asked them questions, and all who heard it were overwhelmed with reason and Jesus' answers. Jesus was 12 years old at the time (cf. Lk 2:47). At the end of this passage there is a hidden picture of the School of Nazareth: "And he went down with them, and came to Nazareth, and was obedient to them. And his mother carefully kept all these memories in her heart. But Jesus prospered in wisdom and stature, and in favor with God and man" (Lk 2: 51-52). Jesus was shaped by his family in his house in Nazareth: father and mother. Every Jewish family was a "pious house." Each house was a small prayer sanctuary, dedicated to prayer but also to upbringing in the Law. The Law, the Prophets, and the Psalms were read there (Tomić, 1990).

The question is how could Jesus advance in wisdom and grace with God and men? How can one who is "full of grace and truth" still prosper (Jn 1:14), in whom "all the riches of wisdom and knowledge are hidden" (Col 2: 3), who is embodied wisdom (Jn 1:15)? Luke uses these expressions to emphasize that Jesus, in addition to being God, is also a true man. He can therefore grow to the full maturation of intellectual abilities, from childhood to adulthood. Wisdom was not infused into him, but transmitted from his parents, in their family specifically (Tomić, 1990). Thus, Jesus progresses in knowledge, which Luke the Evangelist emphasizes in terms of: From infant (2,12,16) he grows into a child (2,17,27.40) and into a boy (2,43), all the way to growth in wisdom when Jesus will become a Rabbi (Stöger, 2019). Looking at the Jewish upbringing of children, we see that the father assumes control over the child from the cessation of breastfeeding. He must shape his son, imprint on him the indestructible values of Israel. The child acquires the most knowledge in the family school, under the watchful eye of his father. From the age of five, he entered the synagogue school and learned to read the Law. In addition to spiritual education, the father had the duty of teaching his son to be a craftsman. It was regularly a craft that his father was engaged in. Joseph's family belonged to the middle class. Jesus became not only a carpenter, as the Greek word (tecton) says, but a carpenter, and a blacksmith, and a builder of houses (Tomić, 1990). Every family shapes their child. However, the reverse process also occurs here. In the school of Nazareth, Jesus had an influence on his parents. The Gospel of Joseph says that he was a cadik - a righteous man (Mt 1:19). Jesus' mother Mary carefully kept all the memories in her heart (Lk 2:51).

Jesus grows up in the natural environment of his family, in which religious precepts are observed. In addition, the Bible is read regularly. In such circumstances, the growth of the individual in the family occurs, and therefore, the whole family grows as well. A family like this one from Nazareth can very easily have an effect on the entire society. Prompted by doing good, it will pass it on to others until complete peace is achieved. For Jesus, Mary, and Joseph, the lull of the house of Nazareth became a special school of education and prayer.

The family community Agnus Dei

Many people are enthusiastic about the Nazareth School of Education. Many are also looking for ways to raise their children and spouses. The Agnus Dei family community was formed two years ago, in response to the challenges facing the family. From that moment, the biblical formation began, which presupposes the acquaintance with Jesus Christ and the application of evangelical values to everyday life in the family. The family community has thirty members. Every Saturday, married couples gather to pray and listen to the Word of God.

Within a year, the leader of the meeting addressed 31 biblical themes from the Gospel of Mark. The aim of the meeting was to shape the faithful with the offered biblical values in the mutual education of family members, and their application in everyday situations, especially in the

upbringing of children and the growth of spouses. Each unit consists of reading a specific gospel passage and meditation. The meeting lasted for an hour. Participants were able to ask questions immediately after the meeting or via email. The year of biblical formation was rounded off with a published book entitled *Notebook after St. Mark* (Krasicki, 2020). The topics covered by the contents of the book are: the family, family values, marriage, faith, education of children, unity, joy, responsibility, healing, mutual help, forgiveness. After a year, we conducted a survey among the participants that shows the results of their efforts and the application of the Word of God in everyday life.

The aim of this research is to determine whether the attitude of the catechesis participants towards their own family and their children has changed during the year of participation. The study will involve 30 participants in catechesis which were conducted once a week for a year. We assume that the results achieved on the applied measuring instruments will indicate a significant effect of the one-year education in the direction of a more positive attitude towards the family and the more positive parental behavior towards children. As a request for feedback after a year of formation, we sent a survey to the participants by e-mail.

Measuring instruments

The following measuring instruments were used in this study: 1) Family Interaction Quality Questionnaire (Vulić-Prtorić, 2004) which examines the assessment of the quality of family relationships (Table1). and 2) Parental Behavior Perception Scale (Macuka, 2007) which measures the parents' perception of children's behavior through two dimensions: emotionality and psychological control (Table2). In doing so, the emotional dimension includes the acceptance factor and the rejection factor.

The presentation of measuring instruments and results

Instruction

"Dear Sir/Madam,

The following is a series of statements that describe your relationship to your family and to your children (regardless whether the children are young, adolescents, or adults). Please respond to them by assessing the extent to which a particular statement applies to you, keeping in mind the effect of the catechesis you have been undergoing for a year. In other words, assess whether your relationship with your family and children has changed in the last year under the influence of the content you analyzed during catechesis.

The degrees mean:

1- Incorrect

2- Partly correct

3- Completely correct

The following set of statements refers to your attitude towards your family, i.e., any possible changes towards your family in the last year (Table 1).

The next set of statements refers to your relationship with your child / children, or possible changes in that relationship in the last year (Table2)

1- Incorrect

2- Partly correct

3- Completely correct"

Conclusion

Based on the responses sent, we see the success and improvement of communication within the family. Catechesis has become a special stimulator in the mutual growth of the family community Agnus Dei. In fact, catechesis has become a kind of Nazareth School that helps in the upbringing of children, but also in the formation of spouses. Better communication and togetherness are recognizable. Parents began to realize their mistakes in raising their children. Mutual prayer and reading the Word of God every day contributed to the visible well-being, not only of the individual but of the whole family community.

Table 1. *Family Interaction Quality Questionnaire (Vulić-Prtorić, 2004)*

	Items	Degrees		
		1	**2**	**3**
1.	For me, my family has become a source of comfort and satisfaction.	0	1	29
2.	My family is not getting on my nerves.	2	5	23
3.	If I were to start a family again, it would be similar to my current family in many ways.	0	4	26
4.	I am glad to be a member of my family.	0	0	30
5.	I feel good in my family.	0	0	30
6.	Compared to other families, I think mine is very good.	0	8	22
7.	Everyone in my family understands me.	0	16	14
8.	I am proud of my family.	0	1	29
9.	My family is a happy family.	0	3	27
10.	My family members do good to each other.	0	2	28
11.	I can really trust my family.	0	0	30

Table 2. *Parental Behavior Perception Scale (Macuka, 2007)*

	Items	Degrees		
		1	**2**	**3**
1.	I apologize more often when I treat a child unfairly.	0	9	21
2.	I shout at the child less often.	0	11	19
3.	I show him/her love more often.	0	4	26
4.	I provide more security.	0	4	26
5.	I comfort him/her more when he/she is sad.	0	2	28
6.	I encouraged him/her to talk about things that were important to him/her.	0	4	26
7.	I accepted his/her mistakes more.	2	10	18
8.	I noticed the child to a greater extent.	0	7	23
9.	I tried to be more with him/her when he/she needed it.	0	4	26
10.	I could talk to her/him about intimate things as well.	1	9	20
11.	I had time to talk to him/her when he/she needed me.	0	7	23
12.	I encouraged him/her to succeed in various activities.	0	4	26
13.	I avoided "lecturing" on how he/she should behave.	1	19	10
14.	I have an honest relationship with my child.	0	2	28
15.	I wonder what problems he/she has.	0	0	30
16.	I don't use belittling when he/she does something wrong.	0	5	25
17.	I don't criticize too much.	0	13	17
18.	I don't question him/her all the time.	1	12	17
19.	I do not make fun of him/her in front of others.	3	1	26
20.	I do not threaten to do anything to him/her.	1	6	23
21.	If I make a mistake, I don't punish him/her with silence.	1	5	24
22.	I kiss him/her often.	0	6	24
23.	I often smile at him/her.	0	6	24
24.	I do not blackmail him/her if he/she does not follow my rules of conduct.	1	10	19
25.	I do not compare him/her to others.	0	9	21

References

Biblijski leksikon (1972). Zagreb: Kršćanska sadašnjost.

Krasicki, A. (2020). *Bilježnica po svetom Marku*, Osijek: Duhos.

Macuka, I. (2007). Skala percepcije roditeljskog ponašanja – procjena valjanosti. *Suvremena psihologija*, 10, 179 – 199. Doi 0000-0002-8753-8991

Metzger, M. B. and D. Coogan, D. M. (Eds.) (2004). *Słownik wiedzy biblijnej.* Warszawa: Oficyna Wydawnicza "Vocatio".

Stöger, A. (2019). *Evanđelje po Luki*, I, Zagreb: Glas koncila.

Tomašević, D. (2017). *Sveta Zemlja*, Sarajevo: Glas koncila.

Tomić, C. (1990). *Isus iz Nazareta Bog-s-nama*, Zagreb: Provincijalat hrvatskih franjevaca konventualaca.

Vulić-Prtorić, A. (2004). Skala kvalitete obiteljskih interakcija – Kobi. Proroković, A., Lacković-Grgin, K., Ćubela Adorić, V. & Penezić, Z. (Ed.) *Zbirka psihologijskih skala i upitnika, II.* (, pp) Zadar: Sveučilište u Zadru. . Vol. 2. 24 – 34

FIRST STEPS OF EDUCATION IN THE FAMILY – THE POSSIBILITIES OF EARLY CHILDHOOD PREVENTION AND INTERVENTION AT THE DEPARTMENT OF PEDIATRICS OF THE UNIVERSITY OF DEBRECEN

Authors:

Anna Szabina Szele
University of Debrecen (Hungary)

Beáta Erika Nagy (Prof., PhD)
University of Debrecen (Hungary)

E-mail address of first author:
szele.anna@ped.unideb.hu

Lectors:

Karolina Eszter Kovács (PhD)
University of Debrecen (Hungary)

Anikó Vargáné Nagy (PhD)
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

In Hungary, preterm birth is a common issue; approximately 8.000 infants are born preterm each year. At the *Department of Pediatrics of the University of Debrecen*, our *Pediatric Psychology and Psychosomatic Unit* work to minimize the risk of neurodevelopmental delay in children born prematurely or in other risk groups. In favour of it, we help families at both the prevention and the intervention levels. Parent education, organization of parent groups, and counselling provide us an opportunity to acquaint parents with the possibilities of using help. The chapter briefly describes the possibilities of prevention (screening tests, diagnostics) and intervention (parent group, music therapy, animal-assisted therapy, sensory integration therapy), the family implications of the COVID-19 pandemic, and the Bayley-III diagnostic and screening test, which is one of the most advanced developmental tools for early prevention.

Our approach is that, in favour of healthy and balanced development, the whole family needs to get the appropriate support and care. Supporting and strengthening parental efficiency is an important step by which the parent is able to implement a method of education that takes into account the individual characteristics of the child, by which the child's adaptability, carrying capacity, and social skills develop and strengthen.

Keywords: prevention, intervention, parent education, Bayley-III
Discipline: psychology

AZ OKTATÁS ELSŐ LÉPÉSEI A CSALÁDBAN – A KORAGYERMEKKORI PREVENCIÓ ÉS INTERVENCIÓ LEHETŐSÉGEI A DE-KK GYERMEKKLINIKÁN

Absztrakt:

Magyarországon a koraszülés szinte népbetegségnek tekinthető jelenség, évente mintegy 8000 gyermek születik korán, vagyis a 37. gesztációs hét előtt. A *Debreceni Egyetem Gyermekklinikáján* a *Gyermeklélektani és Pszichoszomatikus Osztályunk* azért dolgozik, hogy a koraszülött vagy más egyéb rizikócsoportba tartozó gyermekek esetében a fejlődésneurológiai késés kockázatát a minimálisra csökkentsük. Ennek érdekében mind a prevenció, mind az intervenció szintjén segítjük a családok életét. A szülő edukáció, a szülőcsoportok szervezése, a nevelési tanácsadás lehetőséget nyújt számunkra abban, hogy megismertessük a szülőket a segítség igénybevételének lehetőségeivel. A fejezetben röviden ismertetjük a *prevenció* (szűrővizsgálatok, diagnosztika) és *intervenció* (szülőcsoport, zeneterápia, állat-asszisztált terápia, szenzoros érzékenyítő tréning) lehetőségeit, bemutatjuk az egyik legkorszerűbb fejlődésvizsgáló eszközt, a Bayley-III (Bayley Csecsemő és Kisgyermek Skálák, Harmadik kiadás) diagnosztikai és szűrőtesztet, valamint kitérünk a napjainkat átíró COVID-19 járványhelyzet családi vonatkozásaira.

Szemléletünk alapját képezi, hogy az egészséges és kiegyensúlyozott fejlődés érdekében, a gyermek mellett fontos, hogy a család egésze is megfelelő ellátást, segítséget kapjon. A szülői hatékonyság támogatása, erősítése a szakemberek részéről fontos lépés, mellyel a szülő képes gyermeke egyéni sajátosságait figyelembe véve olyan nevelési módot megvalósítani, mely által fejlődik, erősödik a gyermek alkalmazkodóképessége, teherbírása, szociális készsége.

Kulsszavak: prevenció, intervenció, szülő edukáció, Bayley-III
Diszciplína: psychology

Pediatric Psychology and Psychosomatic Unit was established in 2016 at the *Department of Pediatrics of the University of Debrecen*. Our team consists of clinical child psychologists, health psychologists, physiotherapists, hospital teachers, and assistants. Our main activities include the psychological examination (psychodiagnostic) and therapeutic care of children with a psychosomatic problem in pediatric inpatient wards, and the minimization of the risk of neurodevelopmental delays in preterm or other at-risk children. Several studies have shown that preterm infants are more affected by cognitive problems, learning difficulties in the school-age, language deficits, and difficulties in reading and math skills in later years of life (e.g., Hee Chung, Chou and Brown, 2020; Putnick, Bornstein, Eryigit-Madzwamuse and Wolke, 2017). As a result, preterm infants are more likely to obtain lower educational levels and participate in special education than their full-term peers (Eryigit-Madzwamuse et al, 2015; Kelly, 2016). The extreme complexity of the condition, which affects almost all areas of life functions, requires increased care, careful follow-up, and very close cooperation with all participants of primary care. We carry out our tasks in close cooperation with paediatricians and nurses, physiotherapists, and hospital teachers in teamwork. At our psychological ambulances, we

attend children who come with a GP referral and premature infants in a framework of a status examination.

Our *Unit* primarily provides group sensory integration therapy for preterm infants with developmental delays, but it is also possible for children with attention and behavioural problems to join these groups. In case of delayed language development, we expand the movement development occasions with music and speech therapy. In this chapter, we describe the preventive and interventional care options for the 0-5 age group.

Possibilities of prevention in early childhood (screening, diagnostics)

Preventive pediatrics includes not only the preservation of health and the prevention of disease but also all activities aimed at restoring health in case of health damage and preventing the increase of damage (Molnár et al, 2013). Monitoring the neuromotor development, the timely recognition of hindering factors of development, and screening are significant parts of primary care. *Early screening* is the first, signaling stage of the early intervention system that points to the existence of a problem or difficulty. Carrying out psychological and special pedagogical screenings at an early age of life is essential for later development, as it helps young children to access support and development in time by revealing developmental risks. This is followed by the *diagnostic period*, which is the process of recognizing disease or absence, identifying it based on the symptoms. Finally, *special care* is provided in the framework of early intervention, which is a planned, complex developmental program, for children aged 0–5 years, whose development differs from the average in the direction or pace (Nagy, 2007).

Infant psychodiagnostic and screening tests are tools for indicating and diagnosing delayed development. They can indicate and identify the child's delayed language, fine and/or gross motor skills, and social development. By setting up the child's ability profile, they contribute to the assessment of strengths and weaknesses. In our *Unit*, we carried out the assessment of preterm infants at the age of 12 and 24 months of corrected age, using one of the most modern developmental testing tools, the Bayley-III (Bayley Scales of Infant and Toddler Development – Third Edition) screening, and diagnostic test.

*Bayley-III (Bayley Scales of Infant and Toddler Development – Third Edition) Diagnostic Test (*Bayley, 2006; Kő et al, 2017*)*

Bayley-III (an improved version of Bayley-II (Bayley, 1993)) is one of the most advanced and widespread developmental testing tools for infants and young children, measuring abilities in five main areas. The test measures the cognitive, language (receptive and expressive subscales), motor (fine and gross motor subscales), social-emotional, and adaptive behaviour skills from 16 days to 42 months of age. For the Social-Emotional and Adaptive Behaviour Scales, questionnaires are filled by the parent/caregiver, which can provide a way for family and professional cooperation and active participation of family members in the evaluation process (Summers, Hoffman, Marquis, Turnbull and Poston, 2005; Weiss, Oakland and Aylward, 2010). The time taken to address the complete test battery is ~ 90 minutes, followed by evaluation (Bayley, 2006; Kő et al., 2017).

Its primary goal is to identify children with developmental delays and provide information about the need for early interventions. It also helps the general practitioners to plan the necessary interventions and provide insights into the child's potential learning disorders (e.g., attention and spatial orientation disorders). The Bayley-III is an

excellent tool in the diagnostic work of a multidisciplinary team.

Involving the parent/caregiver to the examination can be also an important tool for the supportive intervention of the family. In Hungary, we started the standardization process of the test together with the company of OS Hungary (a member of Giunti O. S. International Group) in the spring of 2016, in which our workgroup took an integral part.

Bayley-III (Bayley Scales of Infant and Toddler Development – Third Edition) Screening Test (Bayley, 2005; Kő et al, 2017*)*

In addition to the complete Bayley-III test battery, the abbreviated screening test version has also been standardized in Hungary. The primary purpose of the tool is to determine whether the child is developing appropriately, according to his or her own age in the areas of cognitive, receptive, and expressive language, fine and gross motor skills, or further testing is needed. The test can determine that the risk for the developmental delay is high, moderate, or low. It can be used in children between 1 and 42 months, taking only 15-20 minutes to record (Bayley, 2006; Kő et al, 2017).

The difference between screening and diagnostic tests, the problem of measurement

Screening tests are suitable for indicating and detecting developmental delays in early childhood, but not for making a specific diagnosis. However, they help prevent future developmental problems as well as design-personalized interventions. By contrast, infant diagnostic tests such as *Brunet-Lézine Scale* (Farkas and Csiky, 1980) or *Bayley diagnostic tests* are also suitable for diagnosis. They contribute to the design of special interventions and the prevention of subsequent problems, such as the prevention of learning disabilities (Nagy, 2018).

The problem with these developmental tools is that none of them allows the dynamic nature of child development to be measured; they give just a cross-sectional picture of the development, on a given day, at a given hour. In such cases, a child's performance can be affected by a number of external and internal factors. Thus, when we are applying these tools, it should be taken into account that the child's development is not a linear process, there are also faster developmental stages and developmental relapses, and a very important addition is the anamnesis taken with the parent (Nagy, 2018).

Special care

In the following, we briefly present the interventions provided by our *Unit* for 0-5-year-olds and their families, such as *Animal Assisted Therapy, Ayres' Sensory Integration therapy, music therapy*, and our supportive, educational work and counseling for parents.

Animal Assisted Therapy (AAT)

Animal Assisted Therapy is a complementary therapy, in which the use of animals can help to cope with physical, mental, emotional, and social difficulties. In Hungarian AAT, using dogs and horses is a common practice. The goals of these therapies are to gain experience (e.g. by caring for animals), to develop and increase motivation (e.g. in connection with everyday activities), to practice certain activities, to improve mobility (e.g. crawling, walking) and the sense of balance (e.g. by riding), to increase communication motivation and social adaptability skills (e.g. patience, joint activities with others), and to help children to integrate into the group and society. Our department is currently organizing dog-assisted therapy for premature and children with signs of atypical development age 0-5 years and children with different developmental stages (in several groups).

Ayres' Sensory Integration Therapy

The *Ayres Sensory Integration* intervention is a sensory integration movement therapy, which was developed by an American neuropsychologist,

Anne Jane Ayres. The essence of the therapy is the maturation of the nervous system, the development and catching up of the child with movements. It can be used almost from infancy, it is recommended when the child is too sensitive to tactile, certain movements, certain visual stimuli, sounds, tastes or constantly looking for stimuli, when the child has difficulty to coordinate movements, to control behaviour, is too fast or slow, frustrated quickly and unmotivated. In case of the occurrence of learning disorders, poor fine motor skills, delayed language development, lack of concentration, and autism, therapy is also recommended (Ayres, 1972/1999; Varga and Szvatkó, 1993/4). At our *Unit*, a clinical psychologist, DSIT (Dynamic Sensory Integration Therapy) therapist, carries out Ayres' therapy.

Development by music therapy

Music has a beneficial, developmental effect on almost all areas, e.g. language and motor development (gross and fine motor skills), development of intellectual (attention, memory, concentration, thinking, imagination) emotional (self-expression, aesthetic sense), and social skills (empathy, tolerance). There are two possibilities in our *Unit*, which provide excellent opportunities to strengthen the intellectual and emotional abilities of children with atypical development, to promote their development using the power of music (Urbán Varga, 1999). We organize music groups for the 0-3 age group (nursery age group); many rhymes, songs, lap games, and live music help babies and mothers to tune to the beauty of music, strengthen the mother-child relationship, help the initial phase of hearing and rhythm, the clear speech and the integration into the first small community. For children aged 3-7 years, we provide sessions to develop hearing, sense of rhythm, fine and gross motor skills, and to stimulate attention and concentration by listening to music. Young children get to know the joy of group collaboration by singing and making music

together. In cooperation with the *Children's Rehabilitation Centre* in Debrecen, we can also organize gymnastics and hydro gymnastics groups.

Parent groups

Parent groups also role an important supportive and educational element of our activities; we usually organize groups for parents of premature and chronically ill children. The fact of preterm birth is extremely stressful for both the child and the family, a sudden, unexpected event, a state of crisis. The intimate state of pregnancy ends prematurely; the child is transferred from the protection of the mother's uterus to an incubator, which can be further aggravated by the fight against possible infections and diseases. Maternal pleasures are replaced by a kind of passive attitude, a helpless concern for the child. It is especially dangerous if we do not devote enough attention to the mothers and their emotions in connection with premature birth. The difficulty of making contact and the uncertainty of the infant's fate can result in several types of caring behaviours. There are mothers who are more accepting in attitude, more responsive, more likely to stimulate their children, more involved in parenting, while others are less affectionate. Differential treatment of children born at risk by parents can continue until school age. This specific parental behaviour is derived from a compensatory effort in response to the real or perceived developmental retardation of the child. In the long run, untreated, unprocessed emotional problems can lead to health problems, deteriorating quality of life, sleep and concentration disorders, indecision, social withdrawal, and indirectly can cause social, cognitive, emotional, and behavioural developmental delays in children (Arzani, Valizadeh and Mohammadi, 2015). It is significant to help mothers as early as possible, to give undivided attention, to accept any statement made by the mother without judgment so that she can connect with her own feelings. This allows the mother to face her own difficulties as well as

respond more sensitively to her baby's signals. It is also important to support fathers and siblings in this process. Mother and parent groups help to prevent these problems; parents receive help and support from both professionals and each other. They have the opportunity to discuss the problems together, to deal with them.

It is also important to inform parents as much as possible because parents' knowledge of child development can influence how they interpret their child's behaviour, which can even indirectly affect the child's cognitive development. Our aim is to create the opportunity for parents to discuss issues, difficulties and everyday problems related to preterm birth, and last but not least to communicate knowledge and counseling. Our common topics are motor development and movement therapy possibilities, language and cognitive development; issues in the emotional and social development of the child; defiance period, toilet training; eating and sleeping habits; possibilities of nursery, kindergarten, and school; financial aid; the burden of disease, the judgment of the family; changes in the family life and difficulties in the light of the child's illness.

Infant-parent consultation

At the infant-parent consultations, we deal with the difficulties and regulatory problems of infants and young children aged 0-3 years. Regulatory disorders can be considered as several forms of psychological or psychosomatic illnesses in early childhood and relationship problems, which in many cases are developed based on parental transferences and projections. According to the literature, the most common *(primary) regulatory disorders* include excessive crying, eating, and sleeping disorders. From the second year of life, symptoms of regulatory disorders may extend *(secondary regulatory problems)* and may manifest as, for example, separation anxiety, emotional-attachment problems, sibling rivalry, excessive defiance, uncontrollable tantrums, aggression, or

concentration difficulties (Hédervári-Heller, 2020). Together with the parents, we explore and address the underlying causes of the problems and find the most appropriate solutions. At the consultations, the baby, as well as one or both parents, are participated.

Post-COVID Ambulance

The work of our *Unit*, our organized interventions – as well as our everyday life – was radically rewritten by the COVID-19 pandemic and lockdown. Uncertainty, isolation, and anxiety have characterized the lives of both adults and children in recent years. All of this can affect our mental health, which can also weaken our immune system. More and more studies published in international journals draw attention to the most common symptoms and connections at different ages. A preliminary study of the ongoing epidemic found that younger children (3-6 years old) were more likely to develop clinginess and fear of infection of family members than older children (6-18 years old) (Singh et al., 2020). In younger children, frequent crying, motor restlessness, increased clinging to parents, separation anxiety, eating and sleeping problems were highlighted. It has been observed the more repetitive play of taking care of dolls (e.g., wrapping, covering) and intense emotional reactions (anger, shyness, aggression, regression) (Scharff and Sehon, 2020).

At the *Pediatric Psychology and Psychosomatic Unit* and the *Post-COVID Ambulance of the Department of Pediatrics*, we also help infants, children, their parents, and families with difficulties during COVID and post-COVID. Crisis intervention, psychoeducation, as well as individual and group psychotherapy can be required in person and in the framework of telemedicine.

Summary

With our chapter, we tried to emphasize the importance of early screening and interventions. If we can early manage to intervene in the

unfavourable development process and achieve positive changes, we can facilitate the development of later complex abilities. Since the plasticity of the brain, i.e. its adaptability, is the most intensive in early childhood, we can achieve more significant results with even less effort, children's development responds favourably to interventional effects during this period (Danis, Farkas and Oates, 2011). Experience shows that investing in early childhood education and care shows a return morefold, not only for the individual and their family but also for the society. The earlier we can identify biologically or socially vulnerable families and get them to the right services, the higher the rate of return on investment in human capital (Carneiro and Heckman, 2003). Our aim is to facilitate the optimal development of children, to educate families, to provide up-to-date information for parents, to help and support them, to promote social integration, and to reduce the costs of society.

References

Arzani, A., Valizadeh, L., Zamanzadeh, V., & Mohammadi, E. (2015). Mothers' Strategies in Handling the Prematurely Born Infant: a Qualitative Study. *Journal of Caring Sciences, 4*(1), 13–24. Doi 10.5681/jcs.2015.002

Ayres, A. J. (1972/1999). *Sensory Integration and Learning Disorders.* Los Angeles: Western Psychological Services.

Bayley, N. (2005). *Bayley Scales of Infant and Toddler Development. 3rd ed. Screening Test. Manual.* San Antonio: NCS Pearson Inc.

Bayley, N. (2006). *Bayley Scales of Infant and Toddler Development. 3rd ed. Administration manual.* San Antonio: Harcourt Assessment.

Bayley, N. (1993). *Bayley Scales of Infant Development. 2nd ed.* San Antonio: The Psychological Corporation.

Carneiro, P., & Heckman, J. J. (2003). Human Capital Policy. In: J. Heckman, A. Krueger (Eds.), *Inequality in America: What Role for Human Capital Policy?* (pp. 77-240) Cambridge, MA: MIT Press.

Weiss, L. F., Oakland, T., & Aylward, G. P. (2010). *Practical Resources for the Mental Health Professional, Bayley-III Clinical Use and Interpretation.* Cambridge: Academic Press.

Danis I., Farkas M., & Oates, J. (2011). Fejlődés a koragyermekkorban: Hogyan is gondolkod(j)unk róla? In I. Danis, M. Farkas, M. Herczog, L. Szilvási (Eds.), *A koragyermekkori fejlődés természete – fejlődési lépések és kihívások* (pp. 24–66) Budapest: Nemzeti Család– és Szociálpolitikai Intézet.

Eryigit-Madzwamuse, S., Baumann, N., Jaekel, J., Bartmann, P., & Wolke, D. (2015). Neuro-cognitive performance of very preterm or very low birth weight adults at 26 years. *Journal of Child Psychology and Psychiatry, 56*(8), 857–864. Doi 10.1111/jcpp.12358

Farkas M., & Csiky E., (1980). *A Brunet-Lézine féle vizsgálati módszer alkalmazása a gyermekkori pszichomotoros fejlődés zavarainak korai felismerésében.* Budapest: Művelődési Minisztérium.

Hee Chung, E., Chou, J., & Brown, K. A. (2020). Neurodevelopmental outcomes of preterm infants: a recent literature review. *Translational pediatrics*, *9*(1), S3–S8. Doi 10.21037/tp.2019.09.10

Hédervári-Heller É. (2020). *A szülő-csecsemő konzultáció és terápia. A viselkedésszabályozás zavarai csecsemő- és kisgyermekkorban.* Budapest: Animula Kiadó.

Kelly, M. M. (2016). Educational implications of preterm birth: A national sample of 8- to 11-year-old children born prematurely and their full-term peers. *Journal of Pediatric Health Care, 30*(5), 464–470. Doi 10.1016/j.pedhc.2015.11.001

Kő, N., Mészáros, A., Rózsa, S., Kalózi-Szabó, Cs., & Nagy, B. (2017). *Bayley Csecsemő és Kisgyermek Skálák, Harmadik Kiadás. Szűrőteszt. Tesztfelvételi Kézikönyv.* Budapest: OS Hungary Tesztfejlesztő Kft.

Kő, N., Rózsa, S., Mészáros, A., Kalózi-Szabó, Cs., & Nagy, B. (2017). *A Bayley-III Csecsemő és Kisgyermek Skálák Magyar kézikönyve. Hazai tapasztalatok, vizsgálati eredmények és normák.* Budapest: OS Hungary Tesztfejlesztő Kft.

Molnár, D., Szőnyi, L., Velkey, Gy., & Pintér, S. (2013). Preventív gyermekgyógyászat és szűrővizsgálatok. In L. Maródi L. (Ed.), *Gyermekgyógyászat* (pp. 24–39) Budapest: Medicina Könyvkiadó Zrt.

Nagy B. E. (2007). *Pszichoterápia és rehabilitáció a gyermekellátásban a speciális szükségletű gyermekekkel végzett vizsgálatok tükrében.* Hajdúböszörmény: Didakt Kiadó.

Nagy, B. E. (2018). A pszichomotoros fejlődésdiagnosztikai tesztek ismertetése. In Zs. Vekerdy-Nagy (Ed.), *A gyermekrehabilitáció sajátosságai* (pp. 81–88) Budapest: Medicina Kiadó.

Putnick, D. L., Bornstein, M. H., Eryigit-Madzwamuse, S., & Wolke, D. (2017). Long-term stability of language performance in very preterm, moderate-late preterm, and term children. *Journal of Pediatrics, 181*, 74–79. Doi 10.1016/j.jpeds.2016.09.006

Scharff, J. S., Sehon, C. (2020). The Impact of the Corona Virus (COVID-19) on Young Children. Retrieved from: APsaA. Retrieved: 18.08.2021., Web https://apsa.org/sites/default/files/ FINAL-COVID-young-children_Mar2020-1-1%20%281%29.pdf

Singh, S., Roy, D., Sinha, K., Paryeen, S., Sharma, G., & Joshi, G. (2020). Impact of COVID-19 and lockdown on mental health of children and adolescents: A narrative review with recommendations. *Psychiatry Research, 293*, 113429. Doi 10.1016/j.psychres.2020.113429

Summers, J, A., Hoffman, L., Marquis, J., Turnbull, A., & Poston, D. (2005). Relationship between parent satisfaction regarding partnerships with professionals and age of child. *Topics in Early Childhood Special Education, 25*(1), 48–58. Doi 10.1177/02711214050250010501

Urbán Varga K. (1999). A zene – mint ősi nyelv – szerepe és lehetőségei a kommunikációban. *Beszédgyógyítás, 1-2,* 55–66.

Varga, I., & Szvatkó, A. (1993/4). Jean Ayres szenzoros integrációs terápiájának néhány alapelve. *Óvodai Nevelés*, 114–116.

FROM THE EXPERIENCE OF A TALENT MANAGEMENT –
GOOD PRACTICE AT THE ÁRPÁD VEZÉR PRIMARY SCHOOL IN DEBRECEN

Authors:

Elektra Tóth
Árpád Vezér Primary School (Hungary)

Ildikó Czeglédi
Árpád Vezér Primary School (Hungary)

Réka Pálinkás (PhD)
University of Debrecen (Hungary)

Anetta Müller (Prof., PhD)
University of Debrecen (Hungary)

E-mail address of the first author:
muller.anetta@econ.unideb.hu

Lectors:

Melinda Bíró (PhD)
University of Debrecen (Hungary)

Andrea Lenténé Puskás (PhD)
University of Debrecen (Hungary)

…and two anonymous reviewers

Abstract:

Talent management is a very important area in the pedagogical program of schools. Examining children's interests or raising their interest can provide students with a learning motivation that allows talent to unfold or help the process of becoming a talent which the joint coordinated work of the teacher-student-parent can make the most effective. In our article, in the care of the talents of the students of the Árpád Vezér Primary School in Debrecen, Elektra Tóth (class 5B) we present the project presented by Ildikó Czeglédi and the process and participants of talent management as a good practice. The topic of the research was space exploration and astronomy, which could be a very interesting topic for other students. It deals with objects that seem to motivate children in the process of cognition, seeming a bit mystical and unreachable at light-years away. It was prepared for the VI. Debrecen City Talent Care Student Conference event was on March 10, 2022. The project consisted of a 3-page dissertation and a 5-minute presentation. The survey (N = 357) was completed by upper-elementary students who study in the Northern Great Plain region. The questionnaire found answers to the question of whether children are interested in space research, where they can get information about it, and what kind of school program they should be involved in related to this topic. The results of the questionnaire were processed using

SPSS software, and we calculated basic statistics (mean, standard deviation) and correlation analysis (independent t-test, chi-squared distribution) too. The research confirmed that children are interested in the topic, but we were able to show a significant difference in the motivation of boys and girls during school programs. These are worth considering for teachers who organize school programs so they can reach children even more effectively in this topic. Girls can be addressed with the utility of space exploration, drawing and crafts classes, and lectures, while boys can be addressed with online games.

Keywords: Talent management, Primary school, Learning motivation
Disciplines: Pedagogy

A TEHETSÉGMENEDZSMENT TAPASZTALATÁBÓL –
JÓ GYAKORLAT A DEBRECENI ÁRPÁD VEZÉR ÁLTALÁNOS ISKOLÁBAN

Absztrakt:

A tehetséggondozás nagyon fontos területe az iskolák pedagógiai programjának. A gyerekek érdeklődési körének vizsgálata vagy az érdeklődésük felkeltése jelentheti a tanulók számára azt a tanulási motivációt mely lehetővé teszi a tehetség kibontakozását vagy segítheti a tehetséggé válás folyamatát, melyet a pedagógus-tanuló-szülő közös összehangolt munkája tehet a legeredményesebbé. Tanulmányunkban a Debreceni Árpád Vezér Általános Iskola tanulói tehetséggondozásában Tóth Elektra 5. b. osztályos tanuló és mentortanárja Czeglédi Ildikó által bemutatott pályaművét és a tehetséggondozás folyamatát és résztvevőit mutatjuk be, mint jó gyakorlatot. A kutatás témája az űrkutatás és csillagászat volt, mely igen érdekes téma lehet a diákoknak, hiszen olyan objektumokkal foglalkozik, melyek fényévnyi távolságban kissé misztikusnak és elérhetetlenek tűnve motiválják a gyerekeket is a megismerés folyamtára. A VI. Debreceni Városi Tehetséggondozó Diákkonferencia 2022. március 10-n rendezett eseményre készült, a pályamű egy 3 oldalas dolgozatból és egy 5 perces kiselőadásból állt. Az Észak-alföldi régióba tanuló felső tagozatos diákok által kitöltött kérdőíves kutatás (N=357) arra kereste a választ, hogy érdeklődnek-e a gyerekek az űrkutatás iránt, honnan szereznek erről információt és milyen iskolai programba kapcsolódnának be, ami ezzel a témával kapcsolatos. A kérdőív eredményeit SPSS szoftver segítségével került feldolgozásra, alapstatisztikát (átlag, szórás) és összefüggés vizsgálatot (independent t test, Chi 2 proba) számítottunk. A kutatás igazolta, hogy a gyerekek érdeklődnek a téma iránt ám az iskolai programok során a fiúk és lányok motivációjában szignifikáns eltérést tudtunk kimutatni, melyeket az iskolai programokat szervező pedagógusoknak érdemes figyelembe venni, így még eredményesebben tudják a majd a gyerekeket megszólítani a témában. A lányokat az űrkutatás hasznosságával, a rajz és technika foglalkozásokkal és előadásokkal lehet megszólítani, míg a fiúkat az internetes játékokkal.

Kulcsszavak: tehetséggondozás, általános iskola, tanulási motiváció
Tudományterületek: pedagógia

Introduction

According to Gyarmathy at the beginning of the 20th century, Hungary was also considered a citadel of talent management, both in its solutions and its results (Gyarmathy, 2010, 2013). Endre Czeizel (1997) suggested, essentially in accordance with Gagné's Distinctive Model (1991), that the use of the word 'talent' be used to refer to an individual who is significantly above average, that is an exceptional endowment, potential, or opportunity. In this way, the possibility must be distinguished from the promise. Czeizel suggested the use of the expression "talent" used by Géza Révész (cit. Gyarmathy, 2010) in the case of individuals who realize their talent in creation. However, the concept did not go into either the official vocabulary or the public consciousness. The official talent concept in Hungary does not carry such distinctions. Because of this professional issues often take place in obscure and gloomy terrain (Gyarmathy 2010, 2013).

Many valuable forms of school talent development have evolved over the past century. Using them, the hidden talents of many children have been discovered and developed by teachers. Based on empirical experience, methods that used the results of pedagogical and psychological research have also become increasingly effective. The case studies and concrete examples in the literature on talent management are very valuable, which can help the experts involved in talent management with new ideas and creative solutions.

Literature Review

A lot of home and international literature has been published on the concept of talent (Czeizel 1997) and its content too. There is literature that examines talent in a psychological context (Gyarmathy, 2010; Baker et al, 2019). Some examine the relationship between academic achievement and talent (Józsa et al, 2021). Some analyze the methodological aspects of talent management (Mező, 2008; Coutinhoet 2016; Rákó & Bocsi 2020).

The literature on talent development focuses on skills subjects such as music (Turmezeyné and Balogh, 2009), sports (Rácz, 2017; Baker et al, 2018), visual culture (Winner and Drake, 1996), and naturally, experiences in studies in other subjects (Baum and Perera, 2017) as well. Becoming a talent is a long process in which the characteristics of the talent are present to the last, but not necessarily in a form that is perceptible or acceptable to the environment. Talent is naturally present in everyday life. It is the schools' task and responsibility to educate students about different topics and areas, to find an area that motivates the student which helps and supports the process of becoming a talent. In the field of sports, several programs help and support the selection and care of talents, a good example is school sponge handball (Juhász et al, 2016).

Among the international talent theories, Renzulli's (1978, 1994, 1985) theory exceeds, according to which talent cannot be identified on the basis of a factor, because it is much more complex. According to his research-based theory, talent is based on three characteristics of creative/productive people. These three qualities or components are: above-average skills, commitment to a task/job, and creativity.

Mező & Mező (2014) identifies 4 important factors of talent management: the motive for the special occupation with talented students appearing in the pedagogical program of educational institutions. The other is the professionalism of teachers. The third reason is an advertising campaign in the name of "attracting talent". The fourth reason may be that nurturing talent can be a really good investment for schools, which can improve the effectiveness of the institution.

Characters in talent management

The present project was materialized in a triple unit of the teacher, student, and parent. The mentor teacher formulated topic ideas and suggestions that aroused the student's interest and found the topic that motivated him or her. Then she collected secondary data to help the student navigate the topic and help them choose from these interests. Parental support and additional motivation ensured that the student, with the support they received from the primary socialization arena, was assured that they would support and help them in the task.

The help and support of the research were realized as a result of the collective work of the teacher-parent and the child. After the work was put into shape, the mentor teacher helped to review the dissertation and to give a proper communication presentation of the lecture.

A work created as part of the talent development program

In the following, we will be presented with the result of a good practice implemented in this triple unit.

Secrets of Space, or Pand other Celestial Wonders – excerpt from the work of Elektra Tóth (2022):

My choice of topic may seem bold, but I have been attracted to this topic since I was a child. As a child, I always watched and admired the stars in the sky. They were very beautiful for me. Standing under the starry sky and admiring it is a huge experience, I enjoy every moment. I have also featured this topic in my previous school work, e.g. space painting in Art lesson (picture 1) or in my presentation on dogs, I also told about Lajka, who was the first to get into space.

Humans have been scanning the secrets of the sky for thousands of years, so astronomy is one of the oldest sciences of humanity to observe and explain extraterrestrial phenomena. Astronomy helped the ancient Egyptians determine the flooding of the River Nile, which meant harvesting a safe crop.

Picture 1: Earlier watercolor painting of space. Made by: Elektra Tóth

The Egyptian pyramids prove their astronomical knowledge, as these structures were oriented north-south. The remains of Stonehenge in England attest to the fact that in ancient times our ancestors made huge objects, some of which were probably used for astronomical purposes, with which the length of the seasons could be determined and used as a calendar. But with the help of astronomy, shipping and trade could also develop. Astronomy has evolved a lot in ancient times, the Middle Ages, and modern times, through the discoveries and statements of well-known scientists such as Aristarchus, Ptolemy, Copernicus, Galileo, Kepler, and Herschel.

Modern astronomy has discovered objects such as quasars, which are stellar radio sources or pulsars, which are rapidly rotating neutron stars with a strong magnetic field or the black hole (a cosmic body of extremely intense gravity from which even light cannot escape.)

Lenses were already made in ancient Assyria, but in the 1540s they were able to create binoculars that resulted in 2-3 times magnification.

The Hubble Space Telescope is a space telescope. It was made in 1990. The successor and modern version of the Hubble Space Telescope is the James Webb space telescope, on which several Hungarian researchers and astronomers have worked. A space telescope cost HUF 3000 billion and it was launched on 25. December. 2021 from South America. It has been orbited 1.5 million kilometers from Earth and it will record and observe the planets and moons of the solar system. Infinite space hides many galaxies, stars, planets, meteorites, of which we can read a lot of interesting things. It is very difficult to choose from them because each of them has its own curiosity and uniqueness. Mercury is very interesting, a planet without an atmosphere, a strong magnetic field, and a cratered surface or Venus, which is richly covered with a cloud, the brightest celestial body after the Sun and Moon. Jupiter is the fifth planet from the Sun and the largest in the Solar System. It is a gas giant with a mass more than two and a half times that of all the other planets in the Solar System combined.

Jupiter is primarily composed of hydrogen, but helium constitutes one-quarter of its mass and one-tenth of its volume. Its ring system and helium-hydrogen atmosphere are very unique. Saturn, the second-largest after Jupiter, is also exciting. A planet with a ring system of debris and ice. Uranus with a ring system, currently with 27 moons, or Neptune with 14 moons, was discovered by Herschel.

In our solar system, after Earth, Mars received perhaps the most attention. The Red Planet was already illustrated by the Sumerians living between the Tiger and the Euphrates as a life where possible. A meeting of two astronauts was drawn on the more than 4,500-year-old clay tablet. (picture 2).

One astronaut comes from Earth and the other from Mars, which was read from signs drawn on the board.

Picture 1: Earlier watercolor painting of space. Source: http://maga-a-valosag.com/?page_id=430
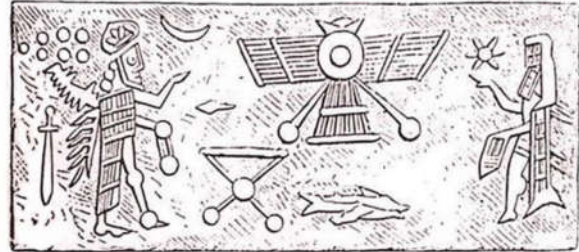
The 7 planets next to the left head represent the Earth as the seventh planet from the outside into the Solar System. The other astronaut comes from Mars, marked by a six-pointed star above his right hand, as the sixth planet arrives in the Solar System on Mars. (Stitchin 2002). The special shapes are also very interesting that may be featured in former NASA recordings, such as a figure representing a human face (picture 3)

Picture 3: The astronaut's face. Nasa recording. Source: http://maga-a-valosag.com/?page_id=430
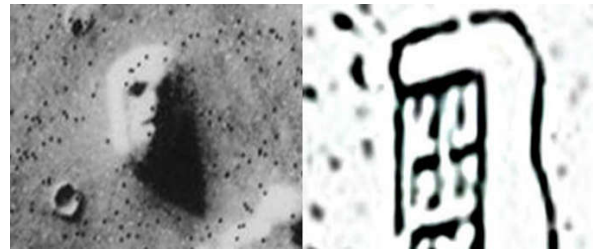
Life on Mars with a level of development similar to that on Earth might not have come into existence because the average temperature on Mars is much lower than on Earth, temperature above 0 degrees is very rare. What made the possibility of life on Earth explored are similarities such as the presence of water, ice caps on the poles, traces of watercourse, volcanoes, or organic compounds.
The most basic form of life, however, is inferred from the presence of methane and water. According to recent research, methane gas found on Mars may indicate that rudimentary life may be

on Mars. We have been reading about Mars research for decades. In the Negev Desert in Israel, 6 astronauts prepare for a 4-week expedition to Mars planned for 2030, where they will try out spacesuits and equipment that will be used in a future expedition. Mars is considered to be best placed to establish a colony by settling humans there (Maki et, 2020; Williford et al, 2018; Gábris et al, 1998; Almár, 2003).

Space exploration seems to many of us to be very distant from the human earthly world, as it deals with the study of celestial bodies that are almost inconceivable to us in light-years away.

However, the results of space exploration, even if not conscious of us, are used every day. With the advancement of space exploration, satellites help the television or calling that children use these appliances on a daily basis. Space surveys make production safer in agriculture, but flood and disaster management also use data from the various land surveys they are used to analyze.

Meteorological satellites are important tools in weather forecasting, it can save lives by predicting natural disasters (storms, heavy rainfall).

Navigation satellites help with traffic, so we often find the address with some kind of navigation system when we travel by car. Aluminum foil, solar panels, fire-resistant clothing for firefighters, or an air killer or certain processors are also products of space exploration.

A lot of money is spent on the development of space research, so we use the results achieved there in our daily lives. (the developed technologies and tools)

Do you know? One of the world's brands, Nike, asked NASA's former employee Frank Rudy in one of the running shoe developments to adapt an invention used in space exploration to the shoes. It was in 1977 that Rudy brought the idea Nike to put small airbags in the shoe's sole to Nike. The first prototype was created in 1979 and implemented into running shoes the same year. This brought economic success to the company because it was able to sell a lot of shoes at high prices. NASA has also developed a Food Safety Reporting Method (HACCP) that is used today, for example, in school canteens. The aim was to protect the health of astronauts from food-related contaminants.

Who can be an astronaut? Expectations for astronauts are very high. They must not only have specific physique parameters, higher education, excellent health, professional experience, or foreign language skills but their fitness must be outstanding too. That's why the aerobics exercise program, one of the most popular fitness programs of our time, was developed for NASA astronauts distributed by a soldier's wife in combination with music to recreational athletes. (Müller & Rácz, 2011). It is interesting that the first Hungarian space tourist was a Hungarian businessman living in America, Charles Simonyi who paid $ 20 million to get into space, which he enjoyed very much so he took part in a space trip twice.

The Minister of Space, Dr. Orsolya Ferencz, said in an interview that as space exploration has become an integral part of our everyday lives through the products and services we use every day, it is important that children become familiar with this subject at school, "either through projects or through the use of creative, colorful, interactive and innovative interfaces", which attracts the children's attention.

Therefore, I thought I was organizing a questionnaire survey on space research among my own age group, which I would conduct online because of the coronavirus. (Covid-19)

What knowledge do they have on this topic? What motivates them to acquire knowledge? Where do they get the most knowledge? What programs would they like to participate in that are related to space exploration? Furthermore, my goal was to use the results of the research to propose the inclusion of space research in school curricula. Before my research, I assumed that boys were

more interested in knowledge and programs related to space exploration.

Material and method

I made an online questionnaire using a google form, and then the link was sent electronically to elementary schools. The questionnaire was filled in by upper school students who study in the Northern Great Plain region. N=357, boy=162 people (45,4%), girl=195 people (54,6%).
From the data, we calculated basic statistics (mean, standard deviation, distribution) and correlation analysis (chi2 test, independent t-test) using SPSS program 26.0.

Results

Table 1 illustrates that children get the most information about this topic at school most through compulsory subjects, and then from the television. In third place, they mentioned the Internet, followed by books as a source of information. The answers of the boys and girls were different: girls prefer to obtain information from compulsory subjects and books rather than boys.

84.3% of the responding children would like to participate in the space-related exhibition but electronic games (78.2%) or lectures (75.1%) and drawing and crafts classes (63.6%) also motivate many many children (table 2). Electronic games are more likely to be chosen by boys, while drawing and crafts classes are preferred by girls (table 2).

Table 1. Evolution of space knowledge in the light of gender. Source: Tóth & Ceglédi, 2022.

Place of information from space exploration:	yes Boys (%)	yes Girls (%)	yes Total (%)	chi2 test based on p
from television through educational films	75,9	70,3	72	no difference
within the compulsory subjects at school (environment, natural sciences, geography)	68,5	80,0	74,8	chi^2=6,187 p=0,009
on electronic interfaces (on Internet interfaces)	64,2	63,6	63,9	no difference
from the books	42	55,4	49,3	chi^2=6,366 p=0,008
from nowhere	19,8	13,8	16,5	no difference

Table 2. Evolution of students' interest in space in the light of gender. Source: Tóth &Ceglédi, 2022.

I would love to be involved in space research:	yes Boys (%)	yes Girls (%)	yes Total (%)	chi2 test based on p
exhibition	80,9	87,2	84,3	no difference
testing electronic games	82,7	74,4	78,2	chi^2=3,619 p=0,037
drawing and crafts classes	46,9	77,4	63,6	chi^2=35,603 p=0,000
presentation/lecture	68,5	80,5	75,1	chi^2=6,802 p=0,007

Asking the children about their knowledge of space, we can state that they know the most about planets and moons, and then about space, as these things also appear in subjects. They know less about astronauts and spacecraft. And they know the least about the everyday developments in space exploration. There was no significant difference in gender responses (table 3).

The children said that the knowledge about space was the most interesting and modern. It is followed by the utility and the indispensable answer in everyday life (table 4). Rather the girls considered it more important that knowledge about space is useful and indispensable to us.

Suggestions

The research confirmed that upper-school children are interested in space-related curriculum materials, news, information, and they are happy to participate in various school programs. We can observe differences in the interest and motivation of boys and girls which are worth considering for teachers organizing school programs, so that they can address the children even more effectively on the topic. Girls can be addressed with the usefulness of space exploration, drawing, and crafts classes, and presentations, while boys can be addressed with online games.

Table 3. Development of space exploration in the light of gender on the basis of the 1-5 likert scale (where 1= not typical at all, 2= a little bit, 3= so-so, 4= typical, 5= fully typical). Source: Tóth & Ceglédi, 2022.

	Boys average (standard deviation)	Girls average (standard deviation)	t
I know the concept and elements of space.	2,94 (1,035)	2,88 (1,043)	0,611
I have already read or studied about many planets and moons.	3,35 (1,130)	3,13 (1,130)	1,79
I know astronauts and spacecraft.	2,60 (1,192)	2,37 (1,093)	1,45
I know the utility of space exploration for everyday life.	2,33 (1,21)	2,28 (1,116)	0,366

* p>0,05

Table 4. Assessing the topic of space exploration in the light of gender on the basis of the 1-5 likert scale (where 1= not typical at all, 2= a little bit, 3= so-so, 4= typical, 5= fully typical). Source: Tóth & Ceglédi, 2022.

Knowledge of space research and space:	Boys average (standard deviation)	Girls average (standard deviation)	t	p
find it useful	3,38 (1,33)	3,44 (1,14)	-0,452	p=0,007
find it interesting	3,69 (1,29)	3,78 (1,19)	-0,706	p>0,05
gives new knowledge	3,46 (1,32)	3,68 (1,22)	-1,582	p>0,05
an essential part of our lives	2,75 (1,38)	2,94 (1,23)	-1,378	p=0,0014

The topic of space exploration and space is definitely worth incorporating into school talent management programs and competitions, as the research proved the children's curiosity and high interest in it." (Tóth, 2021)

Abbreviations used:
- NASA= The National Aeronautics and Space Administration
- HACCP= (Hazard Analysis of Critical Control Points)
- SPSS: Statistical Program for Social Sciences

Conclusion

The work we presented in talent development and the process of preparing it can help teachers in this process. The dissertation also shows that children are also interested in topics that are less "close" or we have less knowledge of the subject but it provides an opportunity to consciously expand children's interests by raising the topic with sufficient motivation.

References

Almár, I. (2003). Élet az Univerzumban: szabály vagy kivétel?| Life in the Universe: Rule or Exception? *Minden Tudás Egyetem*, 135-149.

András, H., Tibor, G., Szaniszló, B., Tamás, P., Ákos, K., & András, S. (2006). Marsi sötét dűnefoltok: az élet lehetősége a Marson?. *Magyar Tudomány*, *11*, 1357.

Baker, J., Schorer, J., & Wattie, N. (2018). Compromising talent: Issues in identifying and selecting talent in sport. *Quest*, 70(1), 48-63. Doi 10.1080/00336297.2017.1333438

Baker, J., Wattie, N., & Schorer, J. (2019). A proposed conceptualization of talent in sport: The first step in a long and winding road. *Psychology of Sport and Exercise*, *43*, 27-33. Doi 10.1016/j.psychsport.2018.12.016

Barlai, K. (2010). *Csillagászat és kultúra.* Konkoly Observatory, Budapest.

Baum, P., & Perera, R. (2017). A pre-service teachers' view of the Maths Talent Quest (MTQ): Connecting mathematical concepts to everyday tasks and experiences. *Australian Primary Mathematics Classroom*, 22(3), 8-11.

Ceman, R. & Pittich, E.(2007): *A Világegyetem.* Slovart Print, Bratislava.

Coutinho, P., Mesquita, I., & Fonseca, A. M. (2016). Talent development in sport: A critical review of pathways to expert performance. *International journal of sports science & coaching*, 11(2), 279-293. Doi 10.1177/1747954116637499

Czeizel Endre (1997): *Sors és tehetség.* FITT Image és Minerva, Budapest.

Füzesi, I., & Herdon, M. (2004). Az élelmiszeripari termékek minőségbiztosításának technológiái napjainkban. In Hedron M. (Szerk.). *Agrárinformatikai tanulmányok I.* Magyar Agrárinformatikai Szövetség. 1-8.

Gábris, G., Marik, M., & Szabó, J. *Csillagászati földrajz.* Nemzeti Tankönyvkiadó.

Gyarmathy, É. (2010). A tehetséggondozás pszichológiája. *Magyar Pszichológiai Szemle*, 221-232. Doi 10.1556/mpszle.65.2010.2.4

Gyarmathy, É. (2013). Tehetség és tehetséggondozás a 21. század elején Magyarországon. Neveléstudomány Online. http://nevelestudomany.elte.hu/downloads/2013/nevelestudomany_2013_2_90-106.pdf

Józsa, B., Kárándi, G. M., Motel, P. B., & Visnyei, L. (2021). Tanulmányi eredményesség a tehetség, az egészség és a szociális kapcsolatok tükrében egyetemisták körében. *Különleges Bánásmód-Interdiszciplináris folyóirat*, 7(2), 43-56. Doi 10.18458/KB.2021.2.43

Juhász, I., Müller, A., Boda, E., Bíró, M., & Macra-Osorhean, M. A „Kézilabda az iskolában" program értékelése egy (lehetséges) kutatás tükrében. *Az Eszterházy Károly Főiskola tudományos közleményei* (Új sorozat 43. köt.). Vizsgálatok a sporttudomány területén. Különszám a 2016-os olimpiarendezés évének ajánlva= Acta Academiae Agriensis. Sectio Sport, 21-54.

Maki, J. N., Gruel, D., McKinney, C., Ravine, M. A., Morales, M., Lee, D.,et.al. (2020). The Mars 2020 Engineering Cameras and microphone on the perseverance rover: A next-generation imaging system for Mars exploration. *Space Science Reviews*, *216*(8), 1-48. Doi 10.1007/s11214-020-00765-9

Mező, F. (szerk.)(2008). Tehetségdiagnosztika. Kocka Kör & Faculty of Central European Studies, Constantinet he Philosopher University in Nitra, Debrecen.

Mező, F., Mező, K.: (2014). Tehetségazonosítás. *Magiszter folyóirat*, *12*(3), 26-44.

Müller, A (2009): A legújabb trendek a sportmarketing és menedzsment területén. In: Győrfi, János (szerk.) *Sportszakember-továbbképzési konferenciasorozat*. Budapest, Magyarország: Nemzeti Sportszövetség. 69-72.

Müller, A., & Rácz, I. (2011). *Aerobic és Fitness irányzatok*. Dialóg Campus Kiadó, Pécs.

Rácz, V. (2017). A sportban tehetséges diákok lehetőségei kettő városi és kettő falusi iskolában (Doctoral dissertation, pk).

Rákó, E., & Bocsi, V. (2020). Roma szakkollégisták Hajdú-Bihar megyében. *Különleges Bánásmód-Interdiszciplináris folyóirat,* 6(4), 41-60. Doi 10.18458/KB.2020.4.41

Renzulli J. S. (1978): What makes giftedness? Reexamining a definition. *Phi Delta Kappa*, 60, 180-184. Doi 10.1177/003172171109200821

Renzulli, J. S. - Reis, S. M. (1985): The schoolwide enrichment model: a comprehensive plan for educational excellence. *Creative Learning Press*, Mensfield Center, CT

Renzulli, J.S. (1994): Schools for Talent Development. *Creative Learning Press*, Mensfield Center, CT. Doi 10.1177/001698629503900208

Sitchin, Z. (2002). *Genesis Revisited*: Is Modern Science Catching Up with Ancient Knowledge?. Simon and Schuster.

Tóth E. (2021): A világűr titkai, avagy a bolygók és más égi csodák.. VI. .Debreceni Városi Tehetséggondozó Diákkonferencia 2022. március 10.

Turmezeyné H. E., Balogh L.: (2009). *Zenei tehetséggondozás és képességfejlesztés*. Kocka Kör és Faculty of Central European Studies, Constantine the Philosopher University in Nitra, Debrecen.

Ujfaludi, L.(2013) *Helyünk az univerzumban–A csillagászat rövid története*. Az Eszterházy Károly Főiskola tudományos közleményei (Új sorozat 40. köt.). Tanulmányok a környezettudomány területéről= Acta Academiae Agriensis. Sectio Pericemonologica XL. *2013, (Tomus 8.)*, 111-128.

Varga, D., Balázs, L., Dobosi, Z., Juhász, Á., Kiss, I., Nagy, D. É., & Varga, A. (1985). *Ég és föld: Kérdések könyve*. Képes gyermekenciklopédia 308 színes képpel.

Whitney, C.A (1978).: *A Tejútrendszer felfedezése*. Gondolat, Budapest, 1978.

Williford, K. H., Farley, K. A., Stack, K. M., Allwood, A. C., Beaty, D., Beegle, L. W., et.al. (2018). The NASA Mars 2020 rover mission and the search for extraterrestrial life. In *From habitability to life on Mars* (pp. 275-308). Elsevier. Doi 10.1016/B978-0-12-809935-3.00010-4

Winner, E., & Drake, J. E. (2013). *The rage to master: The decisive role of talent in the visual arts*. In S. B. Kaufman (Ed.), The complexity of greatness: Beyond talent or practice. Oxford University Press. 333–365. Doi 10.1093/acprof:oso/9780199794003.003.0016

Internet links:

I1: https://index.hu/techtud/2021/07/20/elet-a-marson-jelek-curiosity-marsjaro-gale-krater-metan-agyag/ [2022.01.10.]

I2: http://maga-a-valosag.com/?page_id=430 [2022.01.10.]

I3: https://folyoiratok.oh.gov.hu/uj-kozneveles/urkutatasrol-mar-az-iskolaban-is [2022.01.10.]

I4: https://www.urvilag.hu/rolunk [2022.01.10.]

I5: https://termvil.hu/2018/10/25/a-mikrobialis-elet-nyomaban/ [2022.01.10.]

I6: http://maga-a-valosag.com/?page_id=430 [2022.01.10.]

I7: https://hu.wikipedia.org/wiki/Csillag%C3%A1szat [2022.01.10.]

I8: https://www.youtube.com/watch?v=KW1lx

Fd2H8I [2022.01.10.]

I9: http://www.urvilag.hu/uj_eszkozok_es_anyagok/20140509_az_urkutatas_eredmenyei_a_het koznapokban [2022.01.10.]

I10: https://index.hu/tudomany/til/2014/10/27/lajka_kutya_gyorsan_megdoglott/ [2022.01.10.]

I11: https://hu.wikipedia.org/wiki/%C5%B0r turizmus [2022.01.10.]

I12: https://www.youtube.com/watch?v=pvSZ3-lKFXo [2022.01.10.]

I13: https://www.delmagyar.hu/digitalia/2021/10/elet-a-marson-hat-urhajos-heteket-tolt-egy-voros-bolygon [2022.01.10.]

I14: https://www.nkp.hu/tankonyv/fizika_11/lecke_08_042 [2022.01.10.]

KONFERENCIÁK/CONFERENCES

INVITATION FOR '7TH INTERNATIONAL INTERDISCIPLINARY CONFERENCE ABOUT SPECIAL TREATMENT (2022)

VII. Különleges Bánásmód Nemzetközi Interdiszciplináris Konferencia

—

7th International Interdisciplinary Conference about Special Treatment

2022.04.08.

A konferencia szervezői/Conference Organizers:
Különleges Bánásmód Interdiszciplináris Folyóirat /Interdisciplinary Journal of Special Treatment
(https://ojs.lib.unideb.hu/kulonlegesbanasmod)

Debreceni Egyetem, Gyermeknevelési és Gyógypedagógai Kar/ Institute of Special Education of the Faculty of Education for Children and Special Educational Needs of the University of Debrecen (Hungary)

A komferencia támogatója/ Supporter of the Conference:
Magyar Tudományos Akadémia, Pedagógiai Bizottságának Gyógypedagógiai Albizottsága/ Hungarian Academy of Sciences Committee of Pedagogy Special Education Subcommittee

A KONFERENCIA PROGRAMJA /THE PROGRAM OF THE CONFERENCE

10.00-11.15 A RENDEZVÉNY MEGNYITÁSA/ OPENING CEREMONY
A megnyitó linkje/meeting link:
https://unideb.webex.com/unideb/j.php?MTID=m546db1f177898519955be05fd1ed77aa
A belépés automatikus / Login is automatic.
Password/Jelszó: zJxwJTCV332

9.45-10.15	**Bejelentkezés/Check-in**
10.15-10.30	**Megnyitó/Opening** **Gortka-Rákó, Erzsébet (PhD)** a Debreceni Egyetem, Gyermeknevelési és Gyógy-pedagógai Kar Dékánja/ Dean of Institute of Special Education of the Faculty of Education for Children and Special Educational Needs of the University of Debrecen (Hungary).
10.30-11.00	**Plenáris előadás/ Plenary lecture** A GYÓGYPEDAGÓGIAI KUTATÁSOK ETIKAI KÉRDÉSEI. ETHICAL ISSUES IN SPECIAL EDUCATION RESEARCHES **Perlusz Andrea (PhD, habil.)** Magyar Tudományos Akadémia, Pedagógiai Bizottságának Gyógypedagógiai Albizottságának elnöke/ Hungarian Academy of Sciences, Committee of Pedagogy, President of Special Education Subcommittee
11.00-11.15	Köszöntő a Különleges Bánásmód Folyóirat szerkesztőségétől / Greetings from the editorial office of the Special Treatment Journal **Mező, Ferenc (PhD)** főszerkesztő/ Editor-in-Chief
11.15.	**A megnyitó ceremónia zárása/ Closing of the opening ceremony**

SECTIONS/SZEKCIÓK
11.30-14.00

Section1. / 1. Szekció
A különleges bánásmód megközelítése a sajátos nevelési igényű gyermekek, tanulók szempontjából
Szekcióvezető: Mező Katalin (PhD)
A szekció linkje:
https://unideb.webex.com/unideb/j.php?MTID=m546db1f177898519955be05fd1ed77aa

Idő	Előadó(k)	Az előadás címe
11.30-11.45	Fucskó Mónika	Egy teljesebb élet lehetősége intézményben élő fiatal sérült felnőttek részére
11.45-12.00	Kállai Gabriella (PhD)	Sajátos nevelési igényű gyermekek a statisztikai adatokban
12.00-12.15	Kovács Karolina (PhD), Dan Beáta, Hrabéczy Anett, Bacskai Katinka és Pusztai Gabriella (Prof., PhD)	Szülői bevonódás és reziliencia sajátos nevelési igényű diákok családjaiban. Egy szisztematikus szakirodalom-áttekintés eredményei.
12.15-12.30	Kozup Sándor (Dr.jur.)	Enyhe értelmi fogyatékos tanulók szakiskolai oktatása
12.30-12.45	Laoues-Czimbalmos Nóra, Adrienn Oszlanczi, Kertész Tamás, Toponári Gábor és Pálinkás Réka	Sajátos nevelési igényű tanulók testmozgásával kapcsolatos kutatások tapasztalataiból
12.45-13.00	Pornói Imre (PhD)	Adalékok a kisegítő iskola történetéhez
13.00-13.15	Rétháti Csilla	A lemorzsolódás csökkentésére bevezetett szakiskolai intézkedések összevetése
13.15-13.30	Somogyi Zsófia és Zajdó Krisztina (PhD)	A sajátos nevelési igényű tanulók oktatása a magyar zeneiskolákban - egy kérdőíves felmérés eredményei
13.30-13.45	Tiszai Luca (PhD) és Váróczy Viktória	Kalandterápiás és művészetterápiás elemek szerepe súlyosan-halmozottan fogyatékos személyekkel való találkozások facilitálásában

Section2. / 2. Szekció
A különleges bánásmód megközelítése a képesség-fejlesztés szemszögéből
Szekcióvezető: Hegedűs Roland (PhD)
A szekció linkje:
https://unideb.webex.com/unideb/j.php?MTID=m7cb8d4e9be27ae9ddd3c628052bebc32

Idő	Előadó(k)	Az előadás címe
11.30-11.45	Juhász Valéria (PhD), Radics Márta és Tóthné Aszalai Anett (PhD)	A ritmusészlelés, ritmusérzék és a nyelvi képességek összefüggései - jó gyakorlatok komplex ritmusfejlesztésre a beszéd- és az írás-olvasás zavarok terápiájához

11.45-12.00	Pap Johanna	A „másik" beszédfolyamatossági zavar – A hadarás kutatásának változásai
12.00-12.15	Balogh Evelin és Bolla Veronika (PhD)	A beilleszkedési, tanulási, magatartási nehézség problémaköre a pedagógusképzésben
12.15-12.30	Németh Nóra Veronika (PhD), Pető Ildikó (PhD)	A matematikai gondolkodás fejlesztésének lehetőségei a kisgyermekkori nevelésben és a fejlesztésben
12.30-12.45	Révész-Kiszela Kinga (PhD)	A mozgásállapot és a viselkedés összefüggései óvodás korban
12.45-13.00	Túri Ibolya (PhD)	Nézetvizsgálat a CP-s fiatalok inkluzív nevelésére és a konduktori szakmára vonatkozóan
13.00-13.15	Hegedűs Roland (PhD)	Tanulási zavarral teljesíteni?

Section3. / 3. Szekció
A különleges bánásmód kulturális/szociális hátterei
Szekcióvezető: Lovas Kiss Antal (PhD, habil.), DE GYGYK
A szekció linkje:
https://unideb.webex.com/unideb-hu/j.php?MTID=me0836afde47fd29be32f01cf1f658882

Idő	Előadó(k)	Az előadás címe
11.30-11.45	Bocsi Veronika (PhD)	Az első generációs lét reflexiói a felsőoktatásban. Hallgatói és oktatói tapasztalatok.
11.45-12.00	Ferenczi Milán	A 11-14 éves korosztály sportolási szokásainak és az egészséges életmódhoz való viszonyának vizsgálata
12.00-12.15	Rákó Erzsébet (PhD), Erdei Ildikó	Különleges szükségletű gyermekek a nevelőszülői ellátásban
12.15-12.30	Kinczel Antonia	Mindennapi rekreációs tevékenységek, utazási szokások
12.30-12.45	Kocsis Péter Csaba	Telep és iskola. Egy integrációs program lokális tapasztalatai. – Esettanulmány
12.45-13.00	Molnár Éva (PhD)	Tanulási perspektívák mélyszegénységben
13.00-13.15	Ujhelyi Nelli	Kortárs informális önkéntesség színterei és lehetőségei
13.15-13.30	Lovas Kiss Antal (PhD)	A felelős állattartásra nevelés szociokulturális háttere

Section4. / 4. Szekció
A különleges bánásmód tehetség szempontú megközelítései
Szekcióvezető: Mező Ferenc (PhD)
A szekció linkje:
https://unideb.webex.com/unideb/j.php?MTID=md6031778bde516104e77434805f16cda

Idő	Előadó(k)	Az előadás címe
11.30-11.45	Juhász Orchidea (PhD)	Rovaroktól való félelem és rovarfóbia differenciált "kezelése" egy élménypedagógiai program kontextusában
11.45-12.00	Kalmár Laura	Az iskola szerepe és jelentősége a tehetséggondozás szempontjából
12.00-12.15	Kopasz Gáborné	A formális és nemformális tehetséggondozás
12.15-12.30	Sáfrány Judit	Tehetség és szorongás
12.30-12.45	Mező Ferenc (PhD) & Mező Katalin (PhD)	"Discovering, Creating, Learning" in a Talent Development Program of Kocka Kör Association
12.45-13.00	Mező Ferenc (PhD)	Talented 'Ladies in the Science'
13.00-13.15	Mező Ferenc (PhD)	Innovációs Stúdium: termékfejesztő ötletbörze - a tehetséggondozás jegyében
13.15-13.30	Mező Katalin (PhD)	Az inspiráció szerepe a kreativitásfejlesztésben

Section5. / 5. Szekció
Special Treatment - English Section
Chairman: Tóth, Norbert
Link of section:
https://unideb.webex.com/unideb/j.php?MTID=m932d13873559a1f73bb42631aca85c87

Idő	Name	Title of the presentation
11.30-11.45	Abdinassir, Nazira	Multicultural way of life of various nationalities in Turkestan
11.45-12.00	Bochiş, Laura Nicoleta (PhD); Barth, Karla Melinda (PhD) & Florescu Maria Cristina (PhD)	Students' attitude towards the use of film sequences to identify the developmental characteristics of people with intellectual disabilities
12.00-12.15	Halili, Trime	Between applied and practicing anthropology: a case study of intentional community making
12.15-12.30	Inántsy Pap, Ágnes (PhD) & Szilágyi, Barnabás (PhD)	How to choose the right educational institution for your child?
12.30-12.45	Kissiya, Efilina & Biczo, Gabor (Prof. Dr.)	Human-Nature in Indonesia-Maluku (Hygera Lai: Haritage to Ecology Protect in Luang Island)
12.45-13.00	Maes,Fernanda Lucia	Reading the Cultural Landscape Through the Narrative of Lénárd Sándor
13.00-13.15	Müller, Anetta (PhD); Tóth Elektra, Czeglédi	Demonstrating talent management through an elementary school project

13.15-13.30	Ildikó & Pálinkás Réka	
13.15-13.30	Wędzińska, Magdalena (PhD)	integration and inclusion in the Polish educational system
13.30-13.45	Tóth, Norbert	Anthropology of Education in Hungarian Context

Section6. / 6. Szekció
Fiatal tehetségek előadásai a különleges bánásmód témaköréből
Szekcióvezető: Szele Anna Szabina (DE GYGYK)
A szekció linkje:
https://unideb.webex.com/unideb/j.php?MTID=m43bf3cd7cc970e5040bac291a2dd948b

Idő	Előadó(k)	Az előadás címe
11.30-11.45	Bíró Barbara	Szülői bevonódás az érmihályfalvi Step by step alternatív oktatásban
11.45-12.00	Demeter Zsuzsa	A jövő gyógypedagógus társadalmának hajlandósága a mesterséges intelligencia (MI) használatára
12.00-12.15	Dobák Dóra	Az óvodapedagógus gyógypedagógus teammunka az integráció érdekében
12.15-12.30	Gaál Nóra Andrea	Értelmileg akadályozottak és mozgás
12.30-12.45	Kertész Kíra	Az élménypedagógiai alapú magyar nyelv- és irodalom tantárgy tanításának hatékonyságvizsgálata felső tagozatos tanulásban akadályozott tanulók esetében
12.45-13.00	Mády Réka	A szóasszociációs módszer alkalmazhatósága a tanulásban akadályozott és tipikus fejlődésmenetű társaik összehasonlításában
13.00-13.15	Mándoki Réka	Fontos-e az idegen nyelv megjelenése már óvodáskorban?
13.15-13.30	Pálinkás Réka, Laoues-Czimbalmos Nóra & Müller Anetta	Kutyák szerepe a rekreációban- The role of dogs in recreation
13.30-13.45	Szele Anna Szabina	First Steps of Education in The Family – the Possibilities of Early Childhood Prevention and Intervention at the Department of Pediatrics of the University of Debrecen

14.00-14.30 A KONFERENCIA ZÁRÁSA/CLOSING SECTIONS
A szekcióvezetők rövid beszámolója
Brief report by the charirmans
https://unideb.webex.com/unideb/j.php?MTID=m546db1f177898519955be05fd1ed77aa

Password/Jelszó: zJxwJTCV332

INVITATION FOR 'LEARNING AND SOCIETY'

INTERDISCIPLINARY INTERNATIONAL CONFERENCE (2022)

EGER 1774

ESZTERHÁZY KÁROLY KATOLIKUS EGYETEM

DATE: 10 Nov 2022 – 12 Nov 2022	**IDŐPONT:** 2022. nov. 10. – 2022. nov. 12
TYPE AND PLACE: *Personal meeting:* Eger (Hungary) *E-conference:* online	**TÍPUS ÉS HELYSZÍN:** *Személyesen:* Eger (Magyarország) *E-konferencia:* online
WEBSITE:	**WEBOLDAL:**
https://uni-eszterhazy.hu/tanulas-konferencia	
ORGANIZERS: **The main organizer of the Conference:** Eszterházy Károly Catholic University	**SZERVEZŐK:** **A konferencia főszervezője:** Eszterházy Károly Katolikus Egyetem
Co-organizers: R & D Studio Ltd. Cube Circle Association The international group of co-organizers is under planning.	**Társszervezők:** K + F Stúdió Kft. Kocka Kör Egyesület A társzervezők nemzetközi köre tervezés alatt áll.

SUPPORTER: **TÁMOGATÓ:**

Project ID:	**Projektazonosító:**

MEC_SZ_21_141117

The project is implemented with the support of the National Research, Development and Innovation Fund of the Ministry of Innovation and Technology and on the basis of the Grant Certificate issued by the National Research,	Projekt az Innovációs és Technológiai Minisztérium Nemzeti Kutatási, Fejlesztési és Innovációs Alapból nyújtott támogatásával és a Nemzeti Kutatási, Fejlesztési és Innovációs Hivatal által kibocsátott

Development and Innovation Office.	Támogatói Okirat alapján valósul meg.
PRICES: Free, but subject to registration. Registration will be available via the link on the event website from September 2022.	**ÁRAK:** Ingyenes, de regisztrációhoz kötött. Jelentkezni 2022 szeptemberétől a rendezvény honlapján található linken keresztül lehet.
JOURNALS: OxIPO Artificial Intelligence Psychology and Warfare	**FOLYÓIRATOK:** OxIPO Mesterséges intelligencia Lélektan és hadviselés
MAIN ORGANIZER: Ferenc Mező (Ph.D.)	**FŐSZERVEZŐ:** Mező Ferenc (Ph.D.)
mezo.ferenc@uni-eszterhazy.hu	
SHORT DESCRIPTION: This event is an international interdisciplinary conference in Hungary for answering the following questions:	**RÖVID ISMERTETŐ:** Az esemény egy Magyarországon megvalósuló nemzetközi interdisz-ciplináris konferencia a következő kérdések megválaszolására:
How can we increase the effectiveness of learning for a successful society?	Hogyan növelhetjük a tanulás hatékonyságát egy sikeres társadalom számára?
What actions can society do to help effective learning?	Milyen intézkedéseket tehet a társadalom a hatékony tanulás érdekében?
These questions are based on a thesis statement: learning is the basis of a successful society, and vice versa: society needs successful school learning. We can find a number of examples for this in the history from ancient China through the Sputnik-Shocked USA of 1957s (and its 1958s National Defense Education Law) to the nowadays educational challenges creted by the pandemic.	E kérdések hátterében egy tézis áll, amely szerint: a tanulás a sikeres társadalom alapja, és fordítva: a társadalomnak szüksége van a sikeres iskolai tanulásra. Számos példát találunk erre a történelemben, az ókori Kínától az 1957-es évek Szputnyik-sokkolt USA-ján (és annak 1958-as nemzetvédelmi oktatási törvényén) keresztül a világjárvány mai oktatási kihívásaiig.
PURPOSE: The purpose of this conference is to give an opportunity for the meetings and cooperation for those domestic and foreign (junior and senior) researchers who study learning/teaching, society, and their interactions. Given the interdisciplinary nature of the topic, this event may be of interest to specialists of more disciplines (e.g. psychology, pedagogy, sociology, politology, economy, etc.).	**CÉL:** E konferencia célja, hogy lehetőséget adjon a találkozókra és az együttmű-ködésre azoknak a hazai és külföldi (fiatal és vezető) kutatóknak, akik a tanulást/tanítást, a társadalmat és annak kölcsönhatásait tanulmányozzák. Tekintettel a téma interdiszciplináris jellegére, ez az esemény több tudomány-terület (pl. pszichológia, pedagógia, szociológia, politológia, gazdaság stb.) szakemberei számára is érdekes lehet.
EXPECTED OUTCOMES: Expected outcomes of this conference are the	**VÁRHATÓ EREDMÉNYEK:** A konferencia várható eredményei a következők:

following: we would like to establish the base of an international and long-time learning research project, and this conference would be its initial step.

On the other hand, oral and poster presentations, published papers, a book, a film, and discussions may give more information to answer the questions above, and, additionally, the new information could serve as starting points of international researches in the future.

szeretnénk megalapozni egy nemzetközi és hosszú távú tanulás kutatási projekt alapját, és ez a konferencia lenne ennek a kezdeményezés-nek az első lépése.

Másrészt a megvalósuló szóbeli és poszter előadások, a megjelenő publikációk, könyv, film, és a megbeszélések több információt adhatnak a fenti kérdések megválaszolásához és az új információk is a nemzetközi kutatások kiindulópontjai lehetnek a jövőben.

„TANULÁS ÉS TÁRSADALOM”
INTERDISZCIPLINÁRIS NEMZETKÖZI KONFERENCIA
(2022)

'LEARNING AND SOCIETY'
INTERDISCIPLINARY INTERNATIONAL CONFERENCE
(2022)

WEBSITE: **WEBOLDAL:**

https://uni-eszterhazy.hu/tanulas-konferencia