

mintegy 15 ezer főt számláló hitsorsos fogadása körül. Kanadába továbbtelepült oroszországi német mennoniták köréből emelkedik ki Arnold Dyck (1889–1970) német nyelvű író, akinek művei oroszországi életükből merítenek, mint főképp önéletrajzi vonatkozású regényfolyama: *Verloren in der Steppe – Mennonitischer Bildungsroman*. 1–5. 1944–1948. Irving Berlinhez *Always* című, akár zsoltár-parafrazisnak elfogadható (137. zsoltár) dalához visszatérve pontosabban a *Heimweh* címet viselő német változatról van szó, szövegét illetően a Lehár-szövegkönyvíró Fritz Löhner-Beda tollából (szöveg és kottakép a tanulmányban!), mely az idegenbe szakadt ember hontalanságáról beszél általában. (Pusztai illusztráció gyanánt emlékeztessünk a magyar 1956-os Honvágydalra: „Oly távol messze van hazám, / Csak még, még egyszer láthatnám...” – K. S.) A dal elterjedtségét mutatja: a második világháború utáni „malenkij robot”-ból hazatérő, oroszországi német kényszermunkásokkal érintkezett magyarországi, illetve romániai sváb elhurcoltak hozzák magukkal vissza nyugatra. A lettországi születésű tanulmány szerző (* 1964) személyes élményként őrzi emlékezetében a szülői házból, megkockáztatva a feltevést, miszerint talán a zsidó és a mennonita-keresztény diaszpóra világa közötti érzelmi átjárhatóság érhető tetten a zsidó szerzők alkotta, esetleg a steti-környezet elvesztését sirató mű (itt Löhner-Beda szintén zsidó származása is kiemelendő) elementáris erejű mennonita befogadásában.

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A közismertségnek korántsem örvendő témát átfogóan tárgyalja Viktor Krieger (deportált családból származó, Kazahsztánban nevelkedett, 1992-ben kitelepült szerző) még újdonságnak számító műve: *Kolonisten, Sowjetdeutsche, Aussiedler – Eine Geschichte der Russlanddeutschen*. Bonn. 2015. Általában innen valók az itt ismertetett források szerzőinél feltüntetett lélekszámadatok. Ugyanők felhívják a figyelmet németül is rendszeresen publikáló honfitársunk, Dalos György – történetpolitikai beágyazásában érdemlegesnek mondott (hazai gyűjteményekben nem képviselt) – munkájára is: *Geschichte der Russlanddeutschen. Von Katharina der Großen bis zur Gegenwart*. München. 2014.

Komáromi Sándor

RESUME

Balázs Dobos

The Effects of Electoral System Design in the Non-Territorial Autonomies of Central and Southeast Europe

The paper was designed to address and highlight the question of whether and how some of the main functions of elections can be conceptualized and understood in special minority contexts. Concerning the five selected non-territorial autonomy regimes of Central and Southeast Europe (Croatia, Estonia, Hungary, Serbia, and Slovenia), very little research has been carried out to explore the key and closely intertwined features and effects of minority elections on intra-community dynamics and voters' behaviour such as special voter registration, electoral formula (proportionality/disproportionality), ballot structure, voter turnout, competitiveness, and electoral volatility – research that would take into account the sensitive nature of ethnic data and the relatively high-level cultural-linguistic assimilation, too. Accordingly, the aim of this study was to fill this gap at least in part by identifying and examining their operation in practice, while a more in-depth analysis of the important elements of such processes needs further research. Taken together, these factors have a crucial influence not only on the public participation of the minority groups concerned, but on their future prospects as well.

Gábor Barna

Religion and Folk Art

The Roman Catholic Church acknowledges that “the objects of folk religiosity help believers contemplate the mysteries of the Christian faith”. In these milieus, the Cult of the Virgin Mary is of paramount importance. The primary function of the representation of the Virgin Mary is not to provide an aesthetic experience but to familiarize people with Her mystery.

Ferenc Eiler

Hungary's Nationality Policy between the Two World Wars (1918–1938)

The study analyses the nationality policy of the Hungarian state vis-à-vis its internal minorities from the end of the First World War till the First Vienna Award. This analysis considers Hungary – similarly to the other states of the region – as a *nationalizing* state, and places the emphasis not on drawing a static image of the “nation-state” and the presentation of the position of minorities within that, but rather on the key orientations of the minority-related policies and the motivations and actions of the stakeholders who played a decisive role in shaping these policies.

Róbert Hermann**Artúr Görgei, the Military Leader of the 1848-49 War of Independence**

Artúr Görgei was perhaps the most outstanding general of the 1848-49 Hungarian War of Independence: a man of unparalleled military talent both in Hungary and in international comparison. Although he began his military career in 1848 simply as first lieutenant, he disposed over several tens of thousands of troops by 1849. It is mainly thanks to the army directed by him that Austria was forced to admit its weakness at the end of April 1849 by demanding Russia's aid in order to suppress the Hungarian War of Independence. It was one of the habitual anomalies of national self-evaluation that after August 1849, the majority of the Hungarian public opinion blamed not the overwhelming adversary force for the defeat, but the general who actually resisted the enemy outnumbering the Hungarian troops as long as it was reasonable. It was the public's mistaken judgement that later on prevented Görgei from joining – according to his competences – in the public life and military politics of Hungary having regained its independence after 1867.

Zsuzsánna Bögre**Religiosity and the Choice of Values among the Youth of the Visegrád Group Countries**

The author's starting point for this study is that Poland and Slovakia are presumably the most religious among the Visegrád (V4) countries, followed by Hungary, while the Czech Republic is the least religious one. Taking this into account and aiming to find similarities and differences between these countries, the author analyses religiosity among the youth of the V4 countries and the values chosen by them. During her research, a basic variable she relies on is the use of categories of religious self-concept, introduced (and successfully used several times) by Miklós Tomka.

The author observes variations of and changes in the proportion of seven secular values and describes them in the first part of her analysis, while in the second part, she analyses the importance of four religious values. In the 1990-2008 period, modernisation affected the youth of the V4 in a similar way, as one can conclude from European Values Survey data: satisfaction with life increased or stayed widespread in all V4 countries, and the proportion of those regarding friends and free time as important generally increased. On the other hand, the proportion of those appreciating such values as work and having children generally dropped. The modern times, ideologies and perception of the world influenced the youth of the V4 in a similar way, regardless of the level of religiosity and secularization in the given country. However, a more thorough look into the details leads the author to the conclusion that Hungary was the most similar to the (most secularised) Czech Republic in the field of secular values, while it was the most similar (although in different proportions) to Poland regarding the trends of religious values.

Finally, the author observes that the V4s do not constitute a uniform region with respect to secular and religious values. The historical period effect is prevalent, but differing cultural and historical traditions create variations in the big picture.

Gábor Limbacher**The Manifestations of Folk Religiosity in Palóc Land**

On ritual community holidays and occasions, it was traditionally defined what people of a certain age should rejoice about and when, how men and women should celebrate or mourn. With the spread of the scientific worldview, supernatural schemas were replaced by the basic principle of natural causality. In relation to that, the situation and network of relations of the people in society, with respect to the natural environment and the objective world was relativized and differentiated by the processes of secularization.

Pál Péter Tóth**The Migration of Hungarians into the Carpathian Basin**

The work entitled *Gesta Hungarorum* by Anonymus was written 300-350 years after the Hungarians had settled in the Carpathian Basin. In this work the author describes the wanderings of the migrating Hungarians and the peoples and tribes, who joined them from the ancient quarters to the place of the final settlement. In the paper the author seeks to “follow” the road of the Hungarians' ancestors alongside Anonymus, step by step, based on the text of the *Gesta* from the perspective of migration history. During this imaginary “journey”, he attempts to identify the motivations, aims and reasons that triggered this population movement and the conditions, which determined this migration. In line with this goal, he does not deal with other important – but for this work, “secondary” – events in the *Gesta* that were connected only indirectly with the migration processes in the past.

A SZEMLE ROVAT FORRÁSAI

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(Németország)

Zeitschrift für Ostmitteleuropa-Forschung
(Németország)

E SZÁMUNK SZERZŐI

BARNA GÁBOR

etnográfus, egyetemi tanár, SZTE Néprajzi és Kulturális
Antropológiai Tanszék – MTA-SZTE Vallási Kultúrakutató
Csoport

BÖGRE ZSUZSANNA

szociológus, egyetemi docens, Pázmány Péter Katolikus
Egyetem, Szociológia Intézet

DOBOS BALÁZS

politológus, tudományos munkatárs, MTA TK Kisebbségkutató
Intézet

EILER FERENC

történész, MTA TK Kisebbségkutató Intézet

HERMANN RÓBERT

történész, egyetemi tanár, Károli Gáspár Református Egyetem,
HM Hadtörténeti Intézet és Múzeum

LIMBACHER GÁBOR

szociológus, etnográfus, Kubinyi Ferenc Múzeum, Szécsény

TÓTH PÁL PÉTER

demográfus, KSH Népeségtudományi Kutatóintézet

