The glocal as scale and provocation in Hungarian Studies

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ABSTRACT:

This introduction reconstructs the arguments of the editors and contributors of a thematic cluster of the Hungarian Studies Yearbook that focuses on the possible methodological uses of the glocal both as a scale and as a methodological challenge for contemporary Hungarian studies.

Keywords: glocal, global, local, regionalism, hybridization, Hungarian studies

The 2020 volume of the Hungarian Studies Yearbook proposes to promote original research that studies and interprets the crossroads of the local and the global within Hungarian studies. The focus entitled "The glocal as scale and provocation in Hungarian Studies" wishes to explore the historical and contemporary forms of the various, open-ended, complex encounters of local knowledge, norms, content, and global frames, expectations, matters.

We were open to search questions reflecting on the shifting notions and borders of this type of multi-layered literary, linguistic, ethnographical, anthropological *glocality* that often reshapes the known forms of both the local and the global and results in novel, hybrid or surprising patterns that can reflect both on the nature of Hungarianness and the global. We also welcomed contributions that articulated the way local and global phenomena recycle one another and foreground the notions of the local, Hungarian, Transylvanian, Hungarian studies, spreading, transmission, and scale in this specific framework. Submissions that chose to reflect on the status and narratives of Hungarian studies told from various local positions or the comparative viewpoint of multiple disciplines and scales were also welcome.

This resulted in a vibrant and challenging cluster of original papers that bring together a wide variety of research from Hungarian literature, linguistics, and anthropology, focusing on the intersections of the global and the local. Nevertheless, these articles do not only foreground the glocality of Hungarian literary, linguistic, ethnological, and anthropological phenomena but also ask their readers to contemplate the complex intellectual routes these meetings, crisscrossings, recyclings of texts, ideas, phenomena lead to. While tackling these issues of glocality in a wide variety of ways, all of our authors perceive the glocal as a framework of rich potentialities that can reformulate Eastern and Central Europe's relationship to global and Western European phenomena. From this specific angle, Eastern and Central Europe are not just at the receiving end of global phenomena, but a place where scholarly, cultural, and artistic knowledge is creatively and enthrallingly created and re-created, resulting in intricate cultural, artistic, and scholarly patterns.

"In the debate which had been going on at least since the *Berlinische Monatschrift* posed the renowned question in 1784, i.e. "was ist Aufklärung?", "what is enlightenment?", the processes of intellectual history tagged as Enlightenment also contained indirect and direct statements on the issue of violence. In Central and Eastern Europe from the outset, and in the West at least from the French revolution on, the issue of violence became a key point of Enlightenment in that on the one hand, Enlightenment is undoubted "man's emergence from his self-imposed nonage," as Kant put it; it was as a result of this that everything based on the assumption of authority or pure faith was ridiculed; thus, several proponents of Enlightenment thought that the predestination of authority positions should be replaced by authority based on merit." – sets the focus the argumentation of Gábor Vaderna, the well-known Hungarian literary historian of classical Hungarian literature. But his article is not an old-style narrative of how influences of canonic Western Enlightenment gain terrain at the Easternmost borders of Europe, but a brilliant argument of the way Dániel Berzsenyi, a well-known Hungarian poet of the late Enlightenment, uses, embeds, and recycles various sources of the global Enlightenment and classical tradition, forges a compelling and robust vocabulary to immortalize and uplift the local memory the participation of the Hungarian noble armed forces in the wars against the French. Vaderna opens up the intersection of the social discourse upon war and the discourse on the patriotic war-time virtues of the poem so as to reflect on the cleavages between their perception of the historical situation and their ideas on eternal virtue.

In his "Practices of Colonization in Regional Literary Histories," the eminent Hungarian critic and literary historian Ferenc Vincze spots German and Hungarian literary history writing in Romania. His article applies, reinterprets, and refines the idea of colonization by placing it in the unusual context of the canonic literary-historical discourses on Hungarian and German literature from Romania. His argument

aims at recuperating the intellectual history of the way these literatures were defined, constructed, delimited, labeled, especially after WWII., focusing primarily on those interpretive and institutional gestures that resemble colonialization and self-colonialization. Vincze opens up a substantial future discussion on how acts of periodization, naming, labeling, and territorialization of the German and Hungarian literature from Romania have played a paramount role in complex processes of identity formation and self-identification. His analysis also calls attention to the history and forms of silencing and self-silencing present in these institutional and interpretive phenomena. Thus, the paper opens up the accounts of these literatures' inner cleavages and the enthralling relationships of these cleavages with a social and intellectual history of the different forms of locality, regionalism, nation-building, and state-formation in Hungary and Romania. The article pleads for a transnational and intercultural perspective that would make visible the blind spots of the Hungarian and German literary histories from Romania. Still, it is also an appeal to a rediscovery and interpretation of the crisscrossings and intercultural spaces of these literatures.

Imre József Balázs traces the local Romanian reconfiguration of the Gorky Institute in his *The Sovietization of Creative Writing in Romania. The Role of the Mihai Eminescu School of Literature and Literary Criticism (1950–1955)*. The short-lived institution was created alongside its local counterpart from the GDR as a promising tool for reorganizing Romania's cultural elite. The paper traces back the glocal version of literary and cultural Sovietization and the Romanian fifties' institutional effort to create obedient authors, literary and cultural specialists. The School was part of the deep change of elite that also aimed to transform ethnic minority literary and media fields. The luxurious living conditions at the Bucharest-based institution, the promise of social and cultural emancipation for the selected participants enhanced the future political control over literary and cultural production. The paper sensitively foregrounds both the institutional microhistory and the School's insider subjective perception, constructing a convincing case study of the Eastern European ideological use of the creative writing schools that tried to impose a new social order.

"The Glocality of the Acta Comparationis Litterarum" is part of a monographic project that aims to rediscover and write a complex transnational history of the first journal of comparative literary studies, the *Összehasonlító Irodalomtörténelmi Lapok / Acta Comparationis Litterarum Universarum* (1877–1888). Levente T. Szabó, a scholar of comparative literary studies and Hungarian literary history, revalues the most-cited and most widely circulated essay of the groundbreaking journal, *The Present Tasks of Comparative Literature (Vorläufige Aufgaben der Vergleichenden Litteratur)*. The programmatic text of the journal has usually been interpreted in the global frame of the emerging new discipline of comparative literature and has been contextualized exclusively with transnational references from Goethe to Matthew Arnold, and

from Georg Brandes to various Western European instances. This perspective also implied a hidden vision on literary and cultural innovation; even when innovation and pioneering methods seemed to come from Eastern Europe, their source was always traced back to the West, suggesting a steady West-East direction of the innovative ideas. The article proposes a revision of this perspective by arguing that the ideas of autonomy and freedom associated with the emerging discipline in the “Vorläufige Aufgaben der Vergleichenden Litteratur” is both a reflection of the Humboldtian ideal of academic integrity and the recycling and reframing of this ideal in the local debates on the status of the university professors and disciplines, the relationship of the state with the universities. This complex interplay of the local and the global underpinned the way the founders, the “Vorläufige Aufgaben der Vergleichenden Litteratur” and several other programmatic texts overused and overemphasized these notions and cemented them as the foundations of the future of comparative literature. This was the complex glocal ecosystem they imagined for the most progressive forms of humanities, especially for the comparative method in literary studies and (Romantic) poetry.

“Digital Genealogy – From personal histories to settlements history” written by Anna Fenyvesi demonstrates how methods of digital genealogy can be used to trace personal histories in innovative ways to uncover potentially significant details of settlement history where information in historical sources is scarce. A mid-18th century Roman Catholic settler and his family in Szentes, a small town on the Great Hungarian Plains is used as an example to show that the use of digital methodologies has opened up new perspectives in many branches of humanities and social sciences, doing possible research that would have been impossible previously. Researching in online databases allows for genealogical inquiry unhampered by traditional limitations of genealogical research ranging from the trivial (such as the opening times of archives) to the complex (such as searching for larger geographical territories like counties or whole regions and longer time-spans). Genealogical research unbounded by geography and time can provide more farther-reaching results than traditional, pre-digital research. It can also yield information that opens up new vistas in settlement history research where traditional sources and exact information are missing. Even though the results presented in this research allow us to retrace the steps of the ancestors of a prominent Szentes peasant family by only two decades, the method outlined in this paper can be successfully used to uncover pieces of information that contribute considerable detail to the settlement history of places whose early modern social history may be as undocumented as that of Szentes.

Another study brings us back in time by presenting loanwords and expressions referring to hues in the old Hungarian language: “Loanwords and Expressions Denoting Hues in Old Hungarian” written by Emese Fazakas. This paper relies mostly on data collected from the *Historical Dictionary of Hungarian Language from Transylvania* (SzT.), and it also

uses data from the *Hungarian Etymological Dictionary* (TESz.). It focuses on the etymology of terms denoting hues and aims to present reasons for naming and using these loan color terms. Besides, the study investigates whether these terms appearing in old Transylvanian texts were loanwords, loan expressions or they were simply used as a result of linguistic interference. Among the analyzed fifteen words that name shades of white and black, yellow, brown, green, and blue, only one has an unknown origin. Three of them are borrowed from Romanic languages, one comes from Latin, and there is a hue name of presumably Slavic origin. There are several terms of German origin, loanwords entering Hungarian at different ages. Four words, compounds, could be the result of linguistic interference. In addition, there are two wandering words that came to the Hungarian language through the German language and an international word that also might have come directly from German. Most of the terms analyzed entered Hungarian as color names. There are only a few words that later became color terms in Hungarian. The word that came from Slavic languages is a problematic one: if *zelenik* 'green' is interpreted as a color name, and one assumes that in Slavic languages it is an occupational name and does not refer to a color, then this word is used as a color name only in the Hungarian text cited; however – having only one historical data – the author presents its doubts about this interpretation. In order to express a wide range of hues, each language community not only creates its own terms but borrows words, expressions, terms, as well. The borrowed terms arrive in the borrowing language as color names, or the borrowing community starts to use them as such. It is interesting to see how these loanwords integrate or not into the already formed system of a specific terminology.

The paper entitled “Two Relative Contact Phenomena in the Language use of Hungarians in Transylvania” written by Attila Benő discusses two relative contact phenomena in the case of Hungarian in bilingual, non-dominant context: the preference of analytical linguistic variants and non-standard plural forms. The used data come from two sociolinguistic surveys conducted in Transylvania (in 1996 and 2009), surveys carried out with the participation of a representative sample of speakers. The hypothesis that Romanian-dominant bilingual speakers tend to exhibit relative contact phenomena to a larger extent was supported with respect to these two issues. The results show that the occurrence of these phenomena is determined both by the language competence of the dominant language and by the regional characteristics of the bilingualism, and the results also confirm the possibility that the spoken-language properties under discussion are relative contact phenomena. The correlation between choosing the non-standard forms and Romanian language skills are proven as well. A preference for analytical structures and non-standard plural forms can be seen in the case of those participants who deemed themselves to have greater Romanian language skills and use Romanian more frequently. The difference in terms of preference for analytical structures between participants living

in the diaspora and those living like a local majority in their region is also significant: those living in the diaspora had a higher tendency to choose the analytical structure. Similarly, the preference for non-standard plural forms shows a correlation with religious denomination: members of the churches that provide religious ceremony exclusively in the state language (Orthodox, Greek Catholic) were more likely to choose the non-standard plural form

Noémi Fazakas and Blanka Barabás choose to present how one has to reinterpret research methodology if researchers are forced by circumstances. The paper entitled “Reinventing Linguistic Ethnographic Fieldwork During the COVID-19 Pandemic” discusses the methodological implications of an ethnographic linguistic research project in the context of the COVID-19 pandemic of 2020. Starting from pertinent definitions of linguistic ethnography and interpretations of the field, the authors offer a demonstration of the process in which this particular participatory research project was faced with the fact that the field became unavailable and inaccessible for the non-local participants. The project entitled *Language revitalisation, socialisation and ideologies among youth living in the Csángó Students’ Halls* started in January 2020. At that time, the team struggled with the usual problems an international and interdisciplinary research group faces: different academic backgrounds, different takes on the issues on hand, different fieldwork experiences, and the most important of all: a commitment to participatory research and all its intricacies. Participatory projects were set in motion, dates of further meetings were set. Then the pandemic hit, and every step had to be reorganized. The paper gives a methodological overview of the difficulties of doing linguistic ethnographic research with this particular case in mind in the context of the COVID-19 pandemic. The authors consider that one of the most substantial outcomes of moving their research online is the new dimensions of approaching the field itself, bringing further nuances to their future ethnographic interpretations and the aspects of participatory research. All of the above consolidate their understanding of such emerging research fields, where computer-mediated communication facilitates practices of remembering and being “there” without actually being there.

László Kürti’s “Do You Want to Be Krampus?” *Santa Claus, Globality and Locality of Christmas Tradition* is a wide-ranging closing anthropological analysis of our focus on glocality. Bringing together an impressive array of global examples against a solid Hungarian and Eastern European background, Kürti argues that Christmas traditions can be perceived as a complex interplay of homogenization and particularism. According to the author, the fusion of native and transnational traditions leads to both a new sense of locality and a novel, hybridized, deterritorialized reality that fuses growth and globalization.

The papers of this thematic focus relocate Hungarianness and offer a new scale to view Hungarian culture, literature, linguistic and cultural phenomena. We hope that this scale and perspective would open new scholarly bridges both inside and outside Hungarian and area studies. On behalf of the editorial committee of the HSY, as the editors of this thematic issue, we would like to express our sincerest gratitude for the generous support of the Hungarian Studies Yearbook to our permanent academic sponsor, the Kolozsvári Akadémiai Bizottság (KAB), the local representative of the Hungarian Academy of Sciences.