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A CASE STUDY ON CAPACITY-BUILDING POLICIES WITHIN HUNGARIAN DIASPORA ENGAGEMENT PRACTICES¹

Abstract: My study examines one of the key instruments of Hungarian diaspora policy, the Kőrösi Csoma Sándor Program (KCSP), which supports Hungarian communities worldwide through the work of scholarship holders. The relevance of this research lies in the fact that today millions of Hungarians live in the diaspora, where preserving cultural identity and sustaining community life are constant challenges. Assessing the effectiveness of the program is therefore of both scholarly and social importance. The aim of the paper is to analyze how KCSP contributes to the preservation and strengthening of diaspora communities, embedded in the theoretical framework of diaspora policies, with particular reference to Alan Gamlen's three-dimensional diaspora model. The analysis is based on the activity reports of KCSP scholarship holders from 2023 and 2024, as well as a comparison of their main fields of activity. Through content analysis, I classify and examine the reports along categories, including community organization, scouting, the preservation of folk traditions, event organization, commemorations, and religious activities. The expected results of the research indicate that KCSP strengthens the Hungarian identity of the diaspora through the support of cultural and community events, while also reflecting the specific characteristics of each region. Through the example of a functioning diaspora program, my study helps to understand the practical implementation of Alan Gamlen's capacity-building model.

Introduction

The research examines a segment of Hungarian kinstate policy. My research question is: How does the Kőrösi Csoma Sándor Program (KCSP) contribute to the survival of the Hungarian diaspora community? Today, millions of Hungarians live in the diaspora, and

¹ The research was supported by the EKÖP-24-2 University Research Scholarship Program of the Ministry for Culture and Innovation from the source of the National Research, Development and Innovation Fund. The research was supported by ELTE Márton Áron Dormitory for Advanced Studies (ELTE Márton Áron Szakkollégium Nemzetstratégiai Műhely). The present study is an extract of my thesis submitted and defended in the academic year 2024/25 at the Faculty of Humanities and Social Sciences, International Studies MA, Pázmány Péter Catholic University. Title of the thesis: *The Role of the Kőrösi Csoma Sándor Program in the Diaspora Policy of Hungary.*

for the Hungarian government, the kinstate policy is really important. My research aims to show how KCSP, launched and supported by the Hungarian government, contributes to the survival of the diaspora community. In this research, I only examine the results and successes of the KCSP and do not focus on the Petőfi Sándor Program.

The study is carried out through a combination of primary and secondary research. At the beginning, I use the relevant domestic and international literature to present the theoretical background. I introduce the definitions of the word diaspora; show the relevant theories, like the three-element diaspora model; focus on the history of the Hungarian diaspora; and discuss the Hungarian diaspora policy in detail. After the theoretical background, I focus on the news and reports of 2023 and 2024 available on the website of KCSP, and by analyzing them I intend to provide a comprehensive picture of the practical implementation of the program. Moreover, by comparing the two years, I analyze how the events of 2024 changed compared to those of the previous year.

Methodology²

I conducted my research to find out what activities the fellows of KCSP engaged in during their secondment periods in 2023 and 2024 by analyzing the reports available on the program's website. On this basis I distinguished the following types of activities:

- Scouting activities
- Seasonal activities (e.g., Easter, Christmas, Saint Nicholas, harvest, May Day)
- Commemorations
- Hungarian cultural activities (i.e., programs related to Hungarian culture, such as folk tales, folk dance, and folk music)
- Religious activities
- Programs regarding food and eating
- Other community-related activities (e.g., organizational restructuring, Hungarian schools, charity fairs).

The number of considered reports is shown in the table 1.

2 The methodology is based on these studies: Eszter Jeso, "A Kőrösi Csoma Sándor Program ösztöndíjasainak tevékenysége az USA-ban 2023-ban" [Activities of the Kőrösi Csoma Sándor Program Fellows in the USA in 2023], *Gradus* 12, no. 1 (2025): 1–7; and Eszter Jeso, "A Kőrösi Csoma Sándor Program ösztöndíjasainak tevékenysége a világban a 2023-as évben" [Activities of the Kőrösi Csoma Sándor Program Fellows in the World in 2023], *Annales. Az ELTE Márton Áron Szakkollégium évkönyve* 7, (2025): 92–111. I also use these studies, previously published in Hungarian, for the later chapters of this paper.

Table 1: The number of the reports

	2023	2024
Europe	162	339
The United States of America	59	95
Canada	100	170
Countries of the Southern Hemisphere (Latin America, Australia, New Zealand)	103	163

Dániel Gázsó in his 2018 study also examined the activities of KCSP fellows during the 2016/2017 and 2017/2018 program periods. The methodological basis of his research was a questionnaire survey conducted with scholarship holders of these periods, in which they were asked to describe their main activities in their own words, which Gázsó then grouped together.³ In contrast, the present research does not rely on direct interviews or questionnaires with fellows, because it aims to examine activities whose reports are accessible to the public, and reaching a sufficient proportion of scholarship holders poses a serious challenge. It should be noted that the KCSP fellows' contact details are not publicly available, and even if it had been possible to contact all of them, it is uncertain whether everyone would have completed the questionnaire or responded to my questions.

Limitations of the research

One of the main limitations of my research is that, unfortunately, not all scholarship holders have written reports on the lives of their respective communities. Moreover, in some cases several scholarship holders reported on the same event, so the picture of the number or types of programs is not entirely clear. The activities described in one report sometimes can fit into more than one category, as often a single report describes several programs of the community, and this makes it very difficult to delineate activities accurately and structure the data.

3 Dániel Gázsó, "A Kőrösi Csoma Sándor Program ösztöndíjasainak tevékenységei" [Activities of the Kőrösi Csoma Sándor Program Fellows], *Kisebbségi Szemle* 3, no. 3, (2018): 103–116.

Unfortunately, on the KCSP website it is not possible to filter the reports by date, so I had to look through the descriptions of each report to find those that met my criterion: describing an event that took place in 2023 or 2024. This also made research tedious and opened the possibility for duplication. For ease of reference, however, I first looked at who were the participants of KCSP in 2022, 2023, and 2024 and then searched directly for their reports.

The definitions of the diaspora

There is no uniformly accepted concept of diaspora, as its meaning differs from one discipline to another and from state to state. The states' perceptions of diaspora is largely determined by their history and the dispersion of their national members around the world. However, there is always an emphasis on dispersion.⁴

The concept of diaspora originally refers to Greek-speaking Jews and Jews scattered among the Gentile nations, especially in Egypt and Asia Minor, from the Babylonian Exile. In the first century AD, it was also used to refer to Jewish Christians scattered outside the communities of the Holy Land.⁵ In its 2008 report, the UN International Organization for Migration defined diaspora as

[...] individuals and members of networks, associations and communities who have left their country of origin, but maintain links with their homelands. This concept covers more settled expatriate communities, migrant workers based abroad temporarily, expatriates with the citizenship of the host country, dual citizens, and second-/third-generation migrants.⁶

In Walker Connor's words, the diaspora is "a part of a people living outside the old country."⁷ William Safran defines diaspora as having six characteristics:

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- 4 Réka Brigitta Szaniszló, "A diaszpóra fogalma. Interdiszciplináris megközelítés" [The Concept of Diaspora. Interdisciplinary Approach], *Belvedere Meridionale* 31, no. 3 (2019): 83–98, 84.
 - 5 Art. diaszpóra in Révai Nagy Lexikona V., (Budapest: Révai Testvérek Irodalmi Intézet Részvénytársaság, 1912.), 516.
 - 6 International Organization for Migration: *World Migration Report 2008: Managing Labour Mobility in the Evolving Global Economy* (Geneva: International Organisation for Migration, 2008): 493.
 - 7 Walker Connor, "The Impact of Homelands upon Diasporas," in *Modern Diasporas in International Politics*, ed. Gabriel Seffer (New York: St. Martin's Press, 1986), 16–46, 16.

- 1) Dispersal to a foreign region
- 2) Preservation of memories of the old homeland
- 3) A sense of isolation from the host society
- 4) A desire to return to the old homeland
- 5) A commitment to the well-being and security of the old homeland
- 6) A connection to the old homeland.

It is important to stress, however, that migration does not have to be a personal experience. It is mostly a collective consciousness of emigration, a cohesive force of community.⁸

The concept of Hungarian national unity is trichotomous, as it includes the people living in Hungary, the indigenous Hungarian minorities of neighboring countries, and the diaspora communities that have emerged as a result of emigration. Hungarian terminology—contrary to international trends—also distinguishes between dispersed communities (*szórvány* in Hungarian) and diaspora. While international literature refers to the two synonymously, Hungarian kin-state policy differentiates the two, which is evident in the establishment of two separate programs: KCSP and the Petőfi Sándor Program.⁹ Specifically, Hungarian kin-state policy uses the term “dispersed community” only for Hungarians living abroad, while the emigrated group is considered the diaspora. In his 2022 book, Gázsó points out that:

[...] in defining diaspora [...], social integration, i.e., the process of integration into the society of the host country, is of great importance. To become a diaspora, however, it is not enough to integrate; ethnic boundaries must also be maintained.¹⁰

The definition of diaspora cannot be condensed into a single sentence, and, as a result, there is no universally accepted definition. However, by summarizing the definitions, it can be concluded that a diaspora is a group that dispersed around the world as a result of voluntary or forced migration processes. Diaspora members have strong links with the past and the ancestral homeland or kin-state. They live as a minority in the host country, show solidarity with other diasporas, and have the ability to develop political relations with the home country and the host country.¹¹

8 William Safran, “Diasporas in Modern Societies: Myths of Homeland and Returns,” *Diaspora: A Journal of Transnational Studies* 1 (1991): 83–89, 83–84.

9 Szaniszló, “A diaszpóra fogalma,” 90–91.

10 Dániel Gázsó, *Otthon és itthon. A magyar diaszpóra és anyaországa* [At Home Both Here and There. The Hungarian Diaspora and Its Kin-State] (Budapest: Gondolat Kiadó, 2022): 55.

11 Szaniszló, “A diaszpóra fogalma,” 95.

Diaspora policies

Communities of migrant origin who live far from their home countries in other regions of the world have received increased attention in recent years. Fewer than 10% of UN member states had a diaspora institution in the early 1980s, but by 2010, that number had increased to more than 50%.¹²

All government-sponsored or government-backed programs, institutions, initiatives, and laws that promote and assist the diaspora are included in diaspora policy research.¹³ The practice of diaspora policy in Central and Eastern European countries cannot be separated from kin-state policy in the broad sense.¹⁴ It is based on a commitment to responsibility on the part of the kin-state.¹⁵ Diaspora policy is the state's effort to reach out to and support members of the nation living far from the kin-state as a result of migration.¹⁶

There are three actors in diaspora policy: the diaspora community, the kin-state or ancestral homeland, and the host country.¹⁷

The three-element diaspora policy model of Alan Gamlen

By examining the diaspora policies of about 70 countries, Alan Gamlen has created a three-element model. Gamlen in his study differentiates between extracting obligation, extending rights, and capacity-building policies, each based on two pillars. Extracting obligation policies aim to exploit the resources of the diaspora. Investment policies are designed to mobilize economic resources, encourage remittances and domestic investment, and take the form of knowledge transfer programs. On the other hand, they aim to make the most of their own political resources by promoting the lobbying of the diaspora. The two pillars of extending rights policies are political incorporation and civil and social services. These include, on the one hand, extending citizenship to the diaspora and, on the other, supporting the employment, health care, and eventual repatriation of emigrants. Capacity-building policies

12 Alan Gamlen, "The Rise of Diaspora Institutions," in *Diasporas Reimagined: Practices and Belonging* eds. Nando Sigona, Alan Gamlen, Giulia Liberatore, and H el ene Neveu Kringelbach (Oxford: Oxford Diasporas Programme, 2015), 166–171.

13 Eszter Herner-Kov acs, "Elm eleti keretek a diaszp ora-politik ak vizsg alat hoz" [Theoretical Frameworks for the Study of Diaspora Policies], *Kisebbs egkutat s* 24, no. 2 (2015): 34–49, 37.

14 D aniel Gazs o, "A diaszp ora politikai dimenzi oi" [The Political Dimensions of Diaspora], *Politikatudom anyi Szenle* 29, no. 2 (2020): 47–68, 50; D aniel Gazs o, "An Endnote Definition for Diaspora Studies," *Minority Studies* 18 (2015): 161–182.

15 Gazs o, *Otthon  s itthon*, 65.

16 Herner-Kov acs, "Elm eleti keretek a diaszp ora-politik ak vizsg alat hoz," 34.

17 Szaniszl o, "A diaszp ora fogalma," 92.

are implemented through symbolic nation-building and institution-building. The state discursively tries to create a homogeneous national “diaspora” with close ties to the kin-state. These include a wide range of initiatives and programs. Mainland countries seeking to engage with the diaspora often make rhetorical or symbolic gestures aimed at including (or re-including) the diaspora in the national population that the state seeks to represent and govern. Foreigners are perceived as an offshore part of the national population or an extra administrative district of the state’s territory. Some mainland states try to reinforce claims of a shared national identity by creating or supporting programs to educate the diaspora population in national language and history and by giving special attention to national holidays and cultural events in diaspora communities. Partly to circumvent existing political tensions within co-national communities and partly to contain potential future tensions, home states often set up transnational migrant organizations and treat them as consultative institutions. This, however, makes the diaspora more governable for the home country.¹⁸

However, Eszter Kovács points out the weaknesses of Gamlen’s typologies. Gamlen’s typologies are based on particular states for which he found relevant literature. However, his three typologies are sufficiently broad as to allow the diaspora policies of countries to be classified according to their most characteristic features.¹⁹

The Hungarian diaspora policy is partly a rights extending policy and partly a capacity-building policy, as the next chapter of this study shows.

The diaspora policy of Hungary

Article D) of the Fundamental Law of Hungary (Alaptörvény) states that:

Bearing in mind that there is one single Hungarian nation that belongs together, Hungary shall bear responsibility for the fate of Hungarians living beyond its borders, shall facilitate the survival and development of their communities, shall support their efforts to preserve their Hungarian identity, the effective use of their individual and collective rights, the establishment of their community self-governments, and their prosperity in their native lands, and shall promote their cooperation with each other and with Hungary.²⁰

18 Alan Gamlen, “Diaspora Engagement Policies: What Are They, and What Kinds of State Use Them?” *Working Paper 32* (Oxford: University of Oxford, 2006).

19 Eszter Kovács, *Elismerés és megszólítottság. Magyar diaszpórapolitika makro- és mezoszintű megkülönböztetésben* [Recognition and Address: Hungarian Diaspora Policy in a Macro and Meso-Level Approach] (Budapest: Gondolat Kiadó, 2023), 57.

20 *Fundamental Law of Hungary* Article D. English version is available at: <https://www.parlament.hu> ; accessed 20 March, 2025.

On behalf of Hungary, the State Secretariat for Hungarian Communities Abroad under the Prime Minister's Office is responsible for coordinating the activities of the Hungarian state and the Hungarian communities abroad and managing the support provided to those communities.²¹ There are also several consultative organizations of representatives of Hungarian communities living abroad, such as the Permanent Hungarian Conference (Magyar Állandó Értekezlet [MÁÉRT]) or the Hungarian Diaspora Council,²² that provide them with direct opportunities for consultation with the Hungarian government and date back to the 1990s. Initially, however, although the needs of diaspora communities were raised in these forums, they were only addressed at the individual level, by the individual diaspora communities. A Hungarian diaspora policy at the government level was only developed in 2010.²³

In 2010, the Hungarian Parliament adopted Act XLIV of 2010 amending LV of 1993 on Hungarian Citizenship, under which non-Hungarian citizens who have knowledge of the Hungarian language and whose ancestors were Hungarian citizens, or whose ancestry in Hungary can be established as being Hungarian, can obtain Hungarian citizenship on preferential terms.²⁴ This national unification legislation allowed Hungarians living outside Hungary to become part of the Hungarian political community.²⁵ Act CCIII of 2011 gave voting rights to Hungarians who became Hungarian citizens under the simplified naturalization procedure.²⁶

In the 2010s, programs to strengthen diaspora–kin state relations were continuously launched. One such program is KCSP, under which scholarship holders from Hungary go to diaspora communities to help cultivate the community members' Hungarianness. Another important program is the birthright program (ReConnect Hungary), which enables young people from the diaspora to visit Hungary to learn more about their home country and to participate in educational, tourist, and cultural programs. Another noteworthy program is the Rákóczi Association's Diaspora Program, which also aims to strengthen the Hungarian identity of the diaspora. In the diaspora, various scout

21 Dániel Gazsó, "Diaspora Policies in Theory and Practice," *Hungarian Journal of Minority Studies* 1 (2017): 65–87, 81.

22 Eszter Kovács: "Diaspora Policies, Consular Services and Social Protection for Hungarian Citizens Abroad," in *Migration and Social Protection in Europe and Beyond (Volume 2)*, eds. Michel Lafleur and Daniela Vintila (Cham: IMISCOE Research Series Springer, 2020): 248. Kovács in her article mentioned the Permanent Hungarian Conference as the "Hungarian Standing Conference." I used the term Permanent Hungarian Conference based on the article published on the website abouthungary.hu.

23 Gazsó, *Orthon és itthon*, 180–181.

24 *Act XLIV of 2010 amending Act LV of 1993 on Hungarian Citizenship*.

25 Gazsó, "A diaszpóra politikai dimenziói," 56; Dániel Gazsó, Ákos Jarjabka, Jenő Palotai, and Zoltán Wilhelm, "Diaspora Communities and Diaspora Policies. The Hungarian Case," *Population Geography* 41, no. 1 (2019): 23–34.

26 *Act CCIII of 2011*.

troops, weekend Hungarian schools, and Hungarian language courses are organized by the Balassi Institute.²⁷

The Körösi Csoma Sándor Program

In 2013, KCSP was established by the Hungarian government at the request of the Hungarian Diaspora Council with the aim of reaching out to Hungarians living in the diaspora in person and thus offering solutions to the needs of their communities.²⁸ Based on Government Decree No. 234/2019 (X. 15.) on administrative scholarships related to kin-state policy, KCSP was announced by the Deputy Prime Minister as the member of the government responsible for kin-state policy.²⁹

Under the program, the State Secretariat for Hungarian Communities Abroad sends scholarship holders to diaspora communities around the world, where the scholarship holders promote the cultivation of their Hungarian roots, support the survival of communities, and contribute to the preservation of historical traditions, culture, and the Hungarian language.³⁰ Their attempts to support the development of the institutional framework of Hungarian communities overseas is also a highlighted aim of the program.³¹ The importance of the program is demonstrated by the fact that the scholarship recipients are able to involve even third and fourth generation Hungarians in community life through their work.³² Until 2015, the period of time spent in the diaspora was six months. Then, at the request of the host organizations, the period of time spent in the Northern Hemisphere was extended to nine months, while in the Southern Hemisphere it remained six months.³³ In 2020, in response to the needs of diaspora organizations, the duration of Southern Hemisphere programs also became nine months.³⁴ After a two-year hiatus in 2021 and

27 Eszter Herner-Kovács, “Nation Building Extended: Hungarian Diaspora Politics,” *Minority Studies* 17 (2014): 55–67.

28 Gazsó, *Otthon és itthon*, 222–223; *A Miniszterelnökség 2023/2024. évi pályázati felhívása a Körösi Csoma Sándor Program ösztöndíjra az északi félteke országában*. <https://www.korosiprogram.hu>

29 *Government Decree No. 234/2019 (X. 15.) on administrative scholarships related to kin-state policy*. Available at <https://net.jogtar.hu/jogszabaly?docid=a1900234.kor>; accessed 20 March, 2025.

30 Dániel Gazsó, *A Körösi Csoma Sándor Programról* [About the Körösi Csoma Sándor Program], available at <https://www.korosiprogram.hu/diaszpora>; accessed 20 March, 2025.

31 *A Miniszterelnökség 2023/2024. évi pályázati felhívása a Körösi Csoma Sándor Program ösztöndíjra az északi félteke országában*. Available at <https://www.korosiprogram.hu>; accessed 20 March, 2025.

32 Gazsó, *Otthon és itthon*, 302–303.

33 *Strategic framework of Hungarian diaspora policy*.

34 *A Miniszterelnökség 2020. évi pályázati felhívása a Körösi Csoma Sándor Program ösztöndíjra a déli félteke országába*. Available at <https://www.korosiprogram.hu>; accessed 20 March, 2025.

Between 2013 and 2023, 710 fellows were involved in community-organizing work. Between 2016 and 2024, fellows were involved in the activities of 316 organizations. In 2023/2024, 97 fellows supported 136 organizations in 111 cities in 21 countries.³⁹ The program is open to Hungarian citizens over 18 years of age who are committed to the nation, who feel skilled in community organizing, and who have the knowledge and skills they would like to pass on to Hungarians in the diaspora.⁴⁰ To help the diaspora Hungarians enhance their Hungarian identity, the fellows engage in the following throughout the program:

- Scouting
- Educational activities, such as Hungarian language teaching, organizing children's activities, or camps
- Tradition preservation through folk dance, folk music, or folk games
- Community, sports, media, and cultural activities, such as event organization, marketing and administrative tasks, library organization, and heritage management.⁴¹

The results of the research

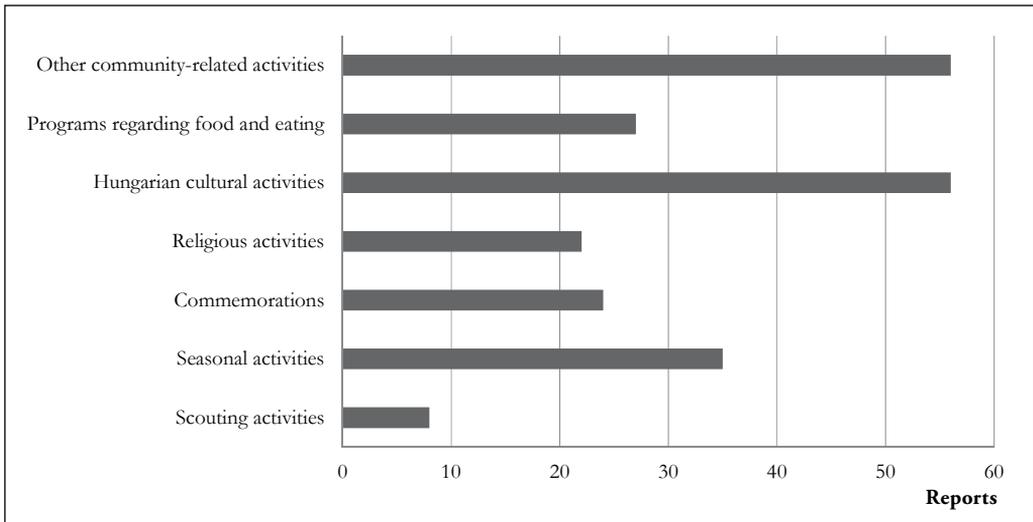
The activities of the KCSP fellows in Europe

The activities of KCSP fellows in Europe have been aggregated so that the work in Germany, Austria, Spain, Northern Macedonia, Bosnia and Herzegovina, Finland, Sweden, and Belgium, for example, is presented in one overview, without claiming to be exhaustive. Accordingly, the needs of the fellows vary from place to place, and they are active in different organizations. Figure 2 illustrates the activities of the fellows in Europe in 2023.

39 *Pályázat: Két program egy misszió.* Available at <https://www.petofiprogram.hu/palyazat>; accessed 20 March, 2025.

40 *Megjelentek a Körösi Csoma Sándor-program és a Petőfi Sándor-program idei felhívásai,* [Online]. Available at <https://bgazrt.hu>; accessed 20 March, 2025.

41 *A Miniszterelnökség 2023/2024. évi pályázati felhívása a Körösi Csoma Sándor Program ösztöndíjra az északi félteke országában.* Available at <https://www.korosiprogram.hu>; accessed 20 March, 2025.

Figure 2: The activities of the fellows in Europe in 2023

Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

As the chart shows, reports on Hungarian culture and other community activities were the most prominent for Europe, while scouting was the least prominent. In terms of culture, folk dancing and folk music were prominent, but several places also organized poetry afternoons or theater evenings. The program made a major contribution to the theater life of Hungarian communities in the diaspora, such as in Augsburg, where a drama club was started on the idea of a former scholarship holder and continued its activities after their departure.

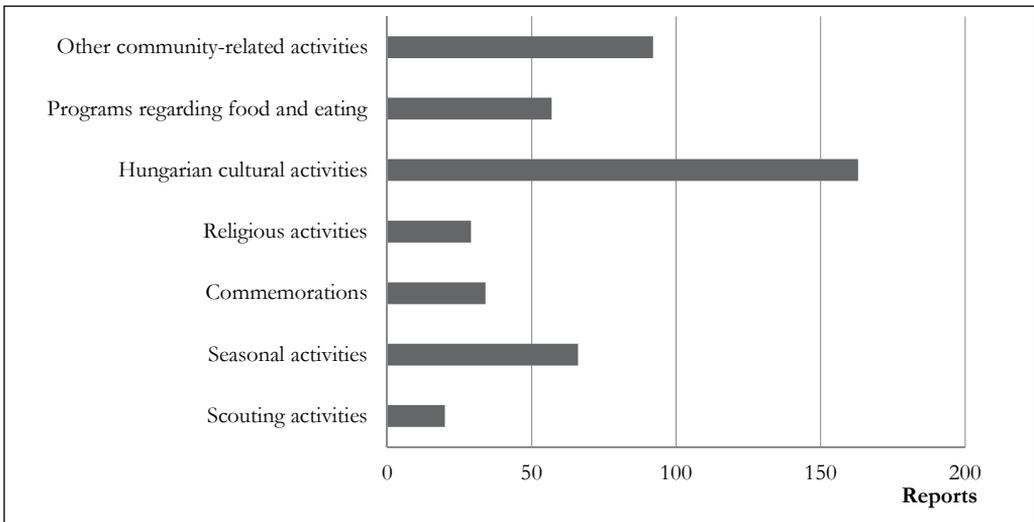
The events and life of the Hungarian school and Hungarian kindergarten are also reflected in several reports, which clearly show that the aim is to pass on the Hungarian language in a playful way and to familiarize children with Hungarian culture and traditions. Crafts and fairy tales are often included in the activities, which also try to introduce children to the great treasure trove of Hungarian heritage in a playful way.

The importance of religion is also prominent in European countries. One of the main reasons for this is that in Augsburg the Hungarian school is inseparable from the Hungarian Catholic community, so religious events are frequent for the children, for instance, in connection with the arrival of Saint Nicholas or Easter. In addition, the various commemorations often begin with a religious ceremony, and then the church premises are also used as a place of remembrance.

Commemorations of the 1848–49 Revolution and War of Independence are of particular importance, with the whole community often together singing the songs that traditionally characterize this celebration, including the well-known Kossuth song. As in the other areas studied, the commemorations of the 1956 Revolution in Europe have a personal flavor, as it is clear from the scholarship holders’ accounts that the events are often attended by ‘56er emigrants or their descendants, who try to make the commemoration more intimate and relevant through their own personal stories.

In the European diasporas, as in the Southern Hemisphere diasporas, the importance of communal meals is high, so programs, such as commemorations, cultural events, and religious events, are often concluded with a communal meal, and events are organized where the main focus is exclusively on food. For example, we can find articles about food festivals and baking, but campfires are also a common event. The events in 2024 were as follows:

Figure 3: The activities of fellows in Europe in 2024



Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

As the chart illustrates, the vast majority of European events covered by the reports have a cultural dimension, with 163 such reports in 2024. As in 2023, the majority of the events were folk dance and dance-hall events, but at one event members of the diaspora were introduced to the cimbalom. It is also common to celebrate various traditions, such as Easter, Martinmas, or May Day. Poetry events are also important, with KCSP fellows organizing, for example, an afternoon of poetry, a literary evening, and several recitation competitions. In addition, in 2023, many important Hungarians visited the different

diaspora communities, including Árpád Pálmai, Csaba Marosán, Judit Berg, and Elemér Kádár, who contributed to the cultural mediation in the diaspora with their presence and activities. Another important aspect of the transmission of culture throughout Europe, as in other parts of the world, is not only to transmit it to Hungarian communities, but also to introduce it to the majority society, and cultural festivals are often organized for this purpose.

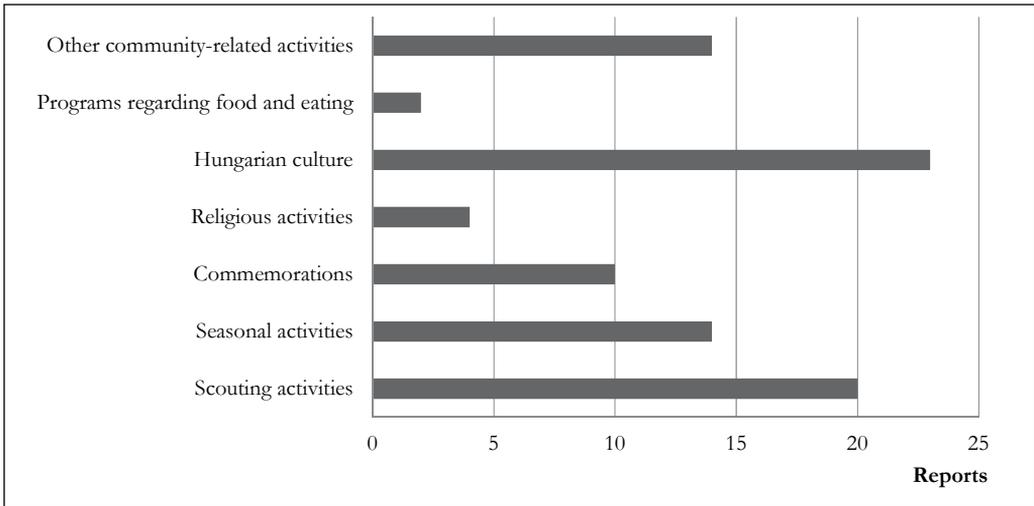
As in 2023, while commemorations focused on the usual 1848–49 Revolution and the 1956 Revolution events, a Heroes' Day commemoration was an added, new feature. These commemorations were also often combined with some kind of cultural program, and in many cases the commemorations were attended by people who had lived through the events of 1956, for example, and who shared their memories. It was reported that the commemorations usually ended with the singing of the Hungarian and Szekler anthems.

In addition to communal dinners and lunches, food and dining events included bacon roasting, picnics, barbeques, and, in 2024, a pig roast, where community members made sausages. Moreover, other events focused on Saint Nicholas and Christmas, during which members of the diaspora community shared the tradition of the nativity scene, made Advent wreaths, and waited for Saint Nicholas with carols.

Although, as in the case of the European diaspora, scouting is the least reported in 2023, it can be said that scouting, together with Hungarian schools, makes a significant contribution to the enrichment of the Hungarian community and the transmission of the mother tongue.

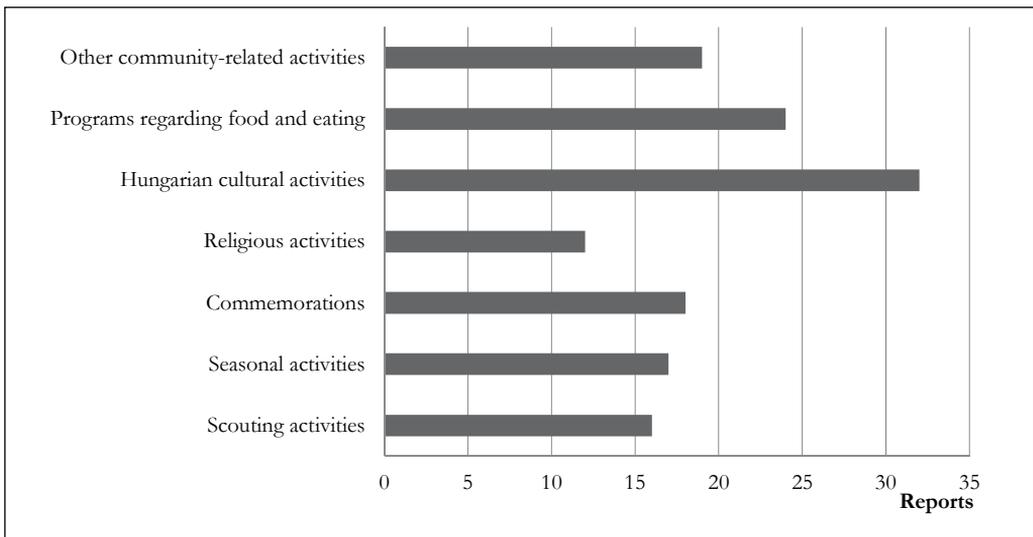
The activities of the KCSP fellows in the USA

Fellows under KCSP support a number of organizations in the United States, including those involved in education, event planning, scouting, folk dancing, and other administrative tasks that are crucial to the fellows' everyday lives (see Figure 4).

Figure 4: The activities of the fellows in the USA in 2023

Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

The graph also demonstrates how important expatriate groups are to scouting and Hungarian cultural programs, of which folk dance is especially significant. These school and scouting groups also help to raise awareness of Hungarian issues, because scouts and Hungarian schools frequently participate in other activities like commemorations, where the heroes are remembered with poems and a wreath-laying ceremony. In addition, of course, there are also reports on special events organized by the scouts, such as scout camps, training for scout leaders, and obstacle courses. Although religious activities represent one of the least popular event categories, they are nevertheless a major community-building activity. Indeed, the reports often show that places linked to religion, such as parishes, also serve as community spaces, as they are often the venue for events such as folk dances, Christmas celebrations, and Saint Nicholas celebrations. Among the commemorations, the 1956 commemorations are of particular importance in the US, as the revolution brought many who are still alive today and thus serve as an example for posterity. In terms of Hungarian culture, folk dancing is the most prevalent activity, although there are also reports of programs promoting Hungarian literature or folktales for children. However, folk dance is present in almost all communities in relation to culture. Moreover, it is important to note that the diaspora communities aim to promote Hungarian culture. The activities for 2024 are shown by the diagram:

Figure 5: The activities of the fellows in the USA in 2024

Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

As the chart illustrates, culture remained a priority for Hungarians living in the US in 2024, and the most popular event this year was folk dancing, which, like in the European community, contributes greatly to the practice of Hungarian cultural diplomacy. Scouting, on the other hand, was featured less often in the reports, with a total of 16 reports covering some kind of scouting-related event, such as scout leader training, scout trips, or scout camps. In contrast, the number of reports on meals was much higher than in the previous year, with 24 reports in 2024 reporting that participants had shared a meal or prepared a meal together as part of the event, up from four in the previous year. For example, there were reports of a pig roast and a charity dinner.

The commemorations were mostly about 1848–49 and 1956, but we also learned that in 2024 a commemoration was organized in memory of Mihály Fabriczy Kováts, who took part in the American War of Independence. As in the European diaspora, Saint Nicholas Day and Christmas are common seasonal events, but Thanksgiving and Halloween, reflecting American traditions, are new additions. However, reports note that members of the Hungarian community celebrate Thanksgiving as a community rather than at home with their families.

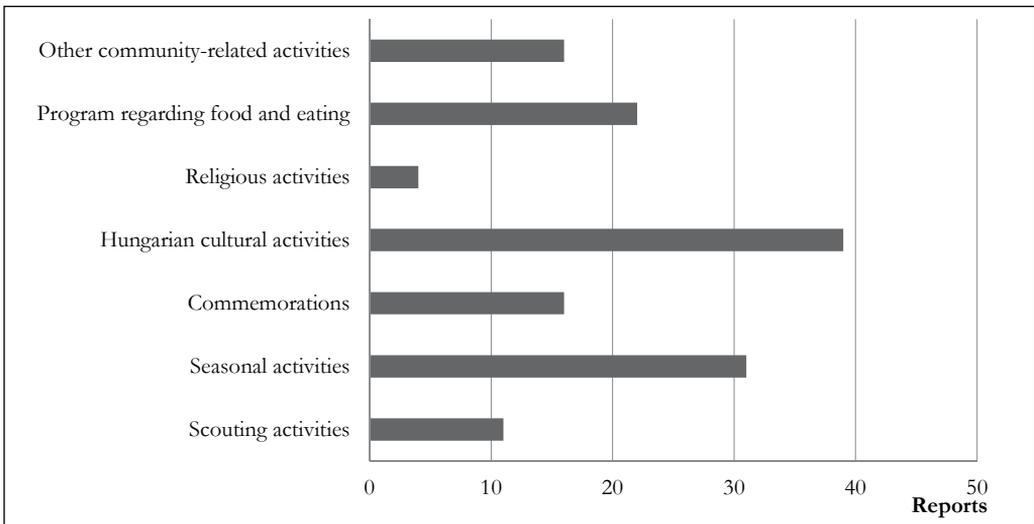
Although religion was one of the least frequently reported in both 2023 and 2024, it is thought to play an important role in the life of the community. This is based on the fact that one report describes the dedication of the new church of the Hungarian Reformed

Church of San Francisco and Vicinity. Moreover, the Scout Ball included a welcome address by the pastor of the Hungarian Catholic Mission, and in the San Francisco area, it was reported that there is a significant presence of Hungarian Catholic and Reformed communities, and their leaders are present at these events, giving speeches and leading prayers.

The activities of the KCSP fellows in Canada

Scholarship holders in Canada have contributed to the enrichment of scouting, the Hungarian school, and various cultural groups through their activities (see Figure 6).

Figure 6: The activities of the fellows in Canada in 2023



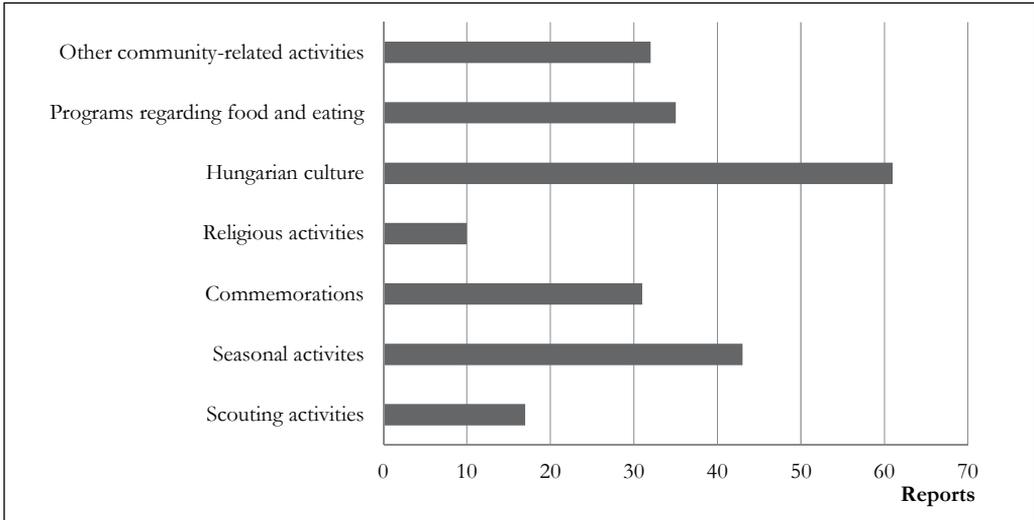
Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

We read a wide range of reports on Hungarian culture written by KCSP fellows in Canada. The scholarship holders participated in folk dance events and contributed to the transmission of folk music and folktales. The articles under review are the only ones to report that members of the diaspora community were introduced to Hungarian folk motifs and art. These events, like other diaspora events in Canada, often ended with a communal meal, which provided an opportunity for community members to talk and socialize. The cultural events often included the participation of the scouts and students from the Hungarian school and kindergarten, who helped to pass on the values of the community with a folk dance or theatre performance.

In terms of commemorations, those for the 1848–49 Revolution and the 1956 Revolution have a special place. In addition, the community regularly celebrates the Day of Hungarian Culture and the birthday of the Hungarian National Anthem. The 1956 Revolution is the most prominent of all the commemorations because, as KCSP fellow Máté Teó Nagy noted in his report on the event, “1956 is so close to us; it lives with us because we are lucky enough to be able to talk to many people about it personally, about what the revolution was like from the inside, why they took up arms against the oppressors.” The arrival of a large Hungarian diaspora as an impact of the 1956 events is a testament to the importance of this occasion not only for Hungarians in Canada but also for Canada as a whole, as Canada in 2010 declared the arrival of the 1956 emigrants a National Historic Event, because it contributed to the development of the country’s immigration policy.

Religious programs, like in the United States, are under-represented compared to other events, but here again churches, whether Catholic or Protestant, still play a significant community-building role in the life of the diaspora. Nothing is better proof of this than the fact that religious community spaces also provide venues for other events, thus helping to bring people in the diaspora together, and that the Toronto scout troop also works within the Catholic Church, inviting scouts to join in praying and scouting activities.

The 2023 reports in Canada showed the need for the work of the KCSP fellows, as they demonstrated how the creation and operation of certain events and organizations depend on the activities and ideas of the participants. We can see that a former scholarship holder revived a scout group that was in the process of disappearing. In 2023, the Canadian community was able to take part in new events such as a carnival in Nanaimo, a series of lectures on Hungarian history in Ottawa, a commemoration of Hungarian Culture Day in Calgary, a folk-dance camp in Calgary, and in Nanaimo, a long-standing tradition was revived with the return of the nativity scene. In October 2023, the Hungarian school in Kelowna was established. In 2024, events can be categorized as follows:

Figure 7: The activities of the fellows in Canada in 2024

Source: The website of the Kőrösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

In 2024, for Canada the greatest number of reports was in the field of culture, and in addition to the KCSP fellows, invited guests such as János Csík and Nóra Kovács greatly contributed to the promotion of this area. Again, folk dance proved to be the most popular, with scholarship holders serving in the diaspora saying that it, along with folk music, helps overcome any language barriers. As in the United States, there is also an account of Halloween in Canada, with the special feature that the participants of the event were able to folk dance in their ghost costumes, signifying a major transmission of Hungarian culture. In terms of commemorations, Hungarians in Canada also commemorated other important events, such as the displacement of Hungarians in Czechoslovakia after World War II and the disaster of the Don Bend during the war. Meal and food-related events, in addition to communal meals, included events such as a charity bake sale and preparing a Christmas menu together. Religion, although underrepresented in the reports in 2024 as in 2023, is presumably important in the lives of Hungarians in Canada, both in the past and today. According to a report, the Hungarian Reformed Church of Toronto celebrated its 95th anniversary in 2024, with about 100 people attending the celebration and service, with the women's choir of the community contributing to the service by singing.

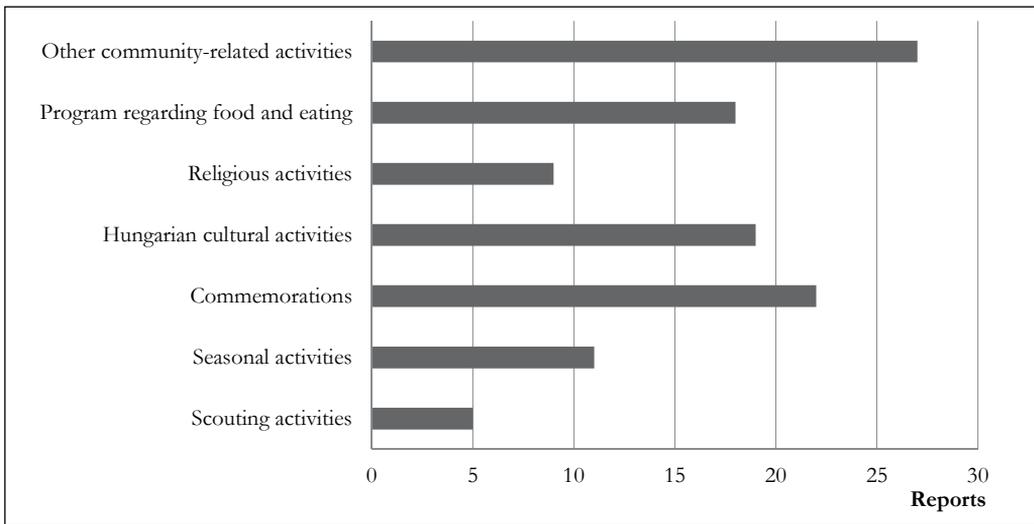
However, Csilla Czender, a scholarship recipient, also revealed the difficulties faced by Hungarian school teachers. As she wrote in the report, the biggest challenge is writing the curriculum, as the children have very different levels of Hungarian, so there are children who do not understand Hungarian at all, while others speak it almost without an accent.

Some cannot read and write yet, but there are also 12–14-year-olds. However, the curriculum should be designed to be useful and interesting for everyone.

The activities of the KCSP fellows in the countries of the Southern Hemisphere

In the case of the Southern Hemisphere, I have examined two regions at once, so the activities of the fellows in Latin America, Australia, and New Zealand are also presented in this chapter. Among other things, the fellows were involved in the daily life of the old people’s home, organized children’s activities, and cooked meals together (see Figure 8).

Figure 8: The activities of the fellows in the Southern Hemisphere in 2023



Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

Scouting in the Southern Hemisphere has a much smaller presence than in the USA, for example. However, there are some reports of scouts performing with folk dancers at commemorations. Here too, the 1956 Revolution and the celebration of the founding of the state are of particular importance in terms of commemorations. The 1956 Revolution led to thousands of Hungarians arriving in the Southern Hemisphere, many of whom are still alive today, and they are a true example of patriotism and courage. The majority of the religious events were directed towards the residents of the old people’s home, where a KCSP scholarship holder went to give hope and encouragement to the elderly through his religious convictions, testimonies, encouraging talks, and sermons.

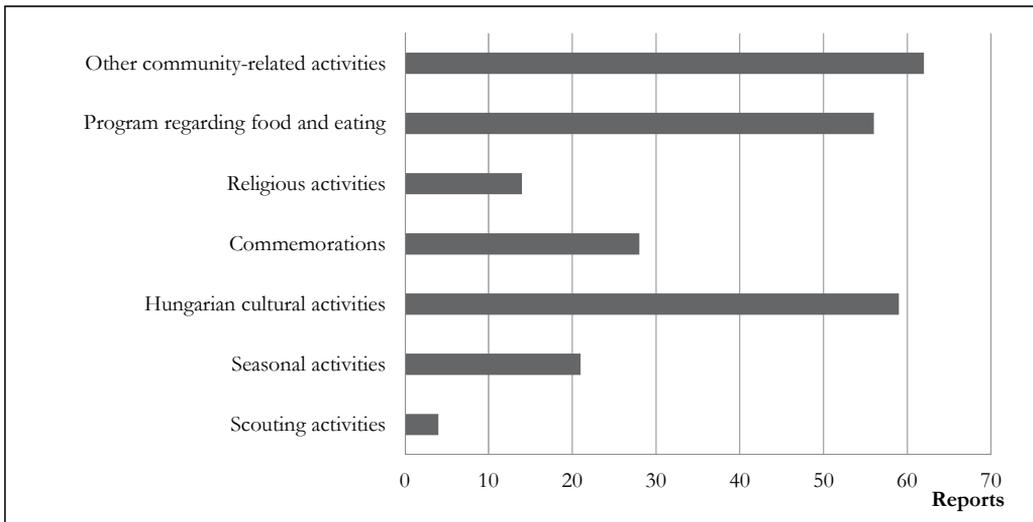
In the Southern Hemisphere, food and food-related events are seen as a priority community program and are often part of commemorations, Mother's Day and Father's Day programs, and Hungarian school and kindergarten events. These are mostly Hungarian tasting events, so *gulyásleves* and *lángos* are often part of the menu. The importance of cooking has also led to the launch of cooking and baking courses in this region, where participants prepare a Hungarian dish together.

Edit Rita Garamhegyi provided a glimpse of the difficulties she faced during her mission as a fellow. One of the difficulties she mentioned was the problem of mixed language, where the speaker chooses words from the two languages they know, according to in which language they first remember the word. For second and third generation speakers, this is particularly the case when they have to use Hungarian, and their speech contains a mixture of English expressions, verbs, and nouns, but with Hungarian suffixes.⁴² In the case of children who use Hungarian at home until they enter school and then, due to the dominance of their age group, are willing to communicate only in English, it is important to keep them connected to the Hungarian language through dance, shows, films, or even games. Often, there is a strong family pressure for Hungarians who were born in the diaspora to participate in community activities, through folk dance groups, Hungarian schools, or scouts, so they stick with Hungarian in these communities until adolescence, but it is not a prominent part of their lives.

However, the KCSP fellows have contributed to the creation of several programs and institutions that were not previously present in the life of the community. For example, the Hungarian kindergarten and school in Montevideo was founded at the initiative of Andrea Szabó. The kindergarten and school have classes on Saturdays, which the children enjoy, despite the fact that they take place on weekends. Furthermore, Barbara Sulik organized the first Hungarian weekend for the Hungarian community on the Sunshine Coast, which included a bonfire, bacon roasting, craft activities, and a camping trip. The events for 2024 are shown by the following diagram:

42 Gabi Raskó in her book entitled *Hoztok nekünk túrórudit?* also presented the phenomenon of the mixed language. The main protagonists of the book are children who tell their own stories about the challenges and joys of being in a diaspora. Patrik from the USA reported that he usually says "*hideg vagyok*" instead of "*fázom.*" or if he goes shopping, he says "*megyünk a mallba.*" Virág from Spain also shared the same experience, when she said at home "*ma elmentünk az osztállyal a piscinába*" if she went swimming with her class. Gabi Raskó, *Hoztok nekünk túrórudit? Külföldön élő magyar gyerekek igaz története* [Will you Bring us Túró Rudi? True stories of Hungarian children living abroad] (Budapest: Zazie Books, 2024): 91, 116.

Figure 9: The activities of the fellows in the Southern Hemisphere in 2024



Source: The website of the Körösi Csoma Sándor Program, <https://www.korosiprogram.hu/> (my own editing)

As in 2023, in 2024 scouting was mentioned in the fewest number of reports, with food and food-related events constituting a higher number of reports than in the other regions. In the “other community-related activities” category, I included children’s activities, community cemetery care, and renovations, and a special feature was community research by one of the fellows, who was the first fellow of a Hungarian community in Misiones, Argentina. Her activities were aimed at researching the history of the Hungarian community in and around Misiones and at learning, both for herself and for the community members, how Hungarians came to live in this province of Argentina and for how long they had lived there.

Another important reporting type of the community, like the rest of the world, is culture, where, in addition to folk dance and folk music, we can also read about how embroidery is present in the life of the diaspora. One of the scholarship holders reported that embroidering Hungarian motifs is one of the favorite pastimes of a fourth generation diaspora member, while another scholarship holder described how they sewed their own folk costumes with members of the Hungarian community in the diaspora. In addition, reports also discuss the archery tradition, with guests from Siófok. The Hungarian Youth for National Citizenship (Magyar Ifjak a Nemzeti Közösségvállalásért [MINK]) also visited the diaspora in Australia, where they promoted culture by putting on a play.

The reports mention that the Hungarian diaspora community in Jaragua do Sul, Brazil, was able to celebrate the inauguration of the Hungarian Square. The event also commemorated

the deceased, and four members of the community took the citizenship exam and became Hungarian citizens themselves.

Conclusion

Nowadays, there are millions of Hungarians living far away from the kin-state, and it is important for them to create communities to preserve and nurture their Hungarian identity. In 2010, the Hungarian government extended its program of national unification to include people living in the diaspora, and in these years the Hungarian mainland has started to provide support to the diaspora. Under KCSP, launched in 2013, fellows arrive annually in the diaspora to strengthen diaspora communities far from the kin-state with the support of Hungary. They are involved in the work of a diaspora institution.

Overall, the events promoting and transmitting Hungarian culture stand out, with folk dance being the most popular. In addition, we can also see region-specific events, which shows that the program is really serving the purpose for which it was created: to help locally and with what the community really needs help. The hundreds of reports examined in both 2023 and 2024 suggest that the fellows intended to carry out their tasks during the period abroad with the utmost professionalism and dedication. The success of KCSP is further demonstrated by the number of different organizations that fellows are involved with, allowing new organizations to be created when required, or new events to be implemented. In 2023, for example, the Hungarian school and kindergarten in Montevideo was established in the Southern Hemisphere, as were the Hungarian school in Kelowna and the drama club in Augsburg in the Northern Hemisphere. In 2024, folk dance groups were formed in Seattle and Cleveland in the Northern Hemisphere. The Nanaimo fellow also reported on the functioning of the Literary Circle, which was founded in 2022 by the fellow at the time. This shows that these organizations and events created by the fellows can last for years, even if the fellows return to Hungary after nine months. In the case of the Southern Hemisphere, in 2024, we read about the formation of the Melbourne Teenagers Club and the renewal of the Auckland Children's Playgroup. In addition, fellows can also contribute to resolving conflicts between organizations, as happened in Manchester.

Based on my research, I can say that KCSP, through its fellows, is fulfilling the hope of its creators, as it is making a significant contribution to strengthening the Hungarian community in the diaspora.

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