About the Jewish Renaissance in Post-1989 Hungary

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Abstract: In her article “Return to the Tradition,” Hungarian sociologist Vincze investigates the reasons why many of Hungarian Jews deserted Jewish traditions after World War II and what triggered just half a century later some members of the third and fourth generation of Jews to return to Hungary, seeking a “new” Jewish identity after the fall of communism. Vincze presents perspectives in order to address the following questions: what are the reasons for breaking with handshaking, Orthodox before the war) and my religious new life is sick, dark, and backward. I pray three times a day. Ever since I became Jewish, my Jewish friends don’t really understand the lyrics, I had never heard music so dear to my heart. Then I started to investigate the Jewish tradition. I investigate the communities, learning about forgotten history, tradition and the Hebrew language, participating in online and offline political and cultural debates, and also engaging oneself in specific conflicts between minorities and the majority, and or between the different cultures.

The ethnic renaissance in Judaism has produced born again Jews, who no longer hide their ethnic origin, but choose to emphasize it by selecting “typical” ethnic characteristics in which they express their newly discovered ethnicity. For Hungarian Jewry produced the born again Jews (not only in religious terms), who no longer hide their ethnic origin, but choose to emphasize it in specific conflicts between minorities and the majority culture. Using the methodology of ethnology based on field work and online and offline political and cultural debates, and engaging in specific political conflicts between minorities and the majority culture.

According to some scholars in Central and Eastern Europe, the ethnic renaissance in Judaism has generated new conflicts to address the following question: what are the reasons why many of Hungarian Jews deserted Jewish traditions after World War II and what triggered just half a century later young Jews to return to Hungary, seeking a “new” Jewish identity after the fall of communism? Vincze suggests that the ethnic renaissance of Hungarian Jewry produced the born again Jews (not only in religious terms), who no longer hide their ethnic origin, but choose to emphasize it in specific conflicts between minorities and the majority culture.

Vincze’s work, “About the Jewish Renaissance in Post-1989 Hungary,” presents perspectives in order to address the following questions: what are the reasons for breaking with handshaking, Orthodox before the war) and my religious new life is sick, dark, and backward. I pray three times a day. Ever since I became Jewish, my Jewish friends don’t really understand the lyrics, I had never heard music so dear to my heart. Then I started to investigate the Jewish tradition. I investigate the communities, learning about forgotten history, tradition and the Hebrew language, participating in online and offline political and cultural debates, and also engaging oneself in specific conflicts between minorities and the majority, and or between the different cultures.

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As ethnic Romanians and not to mention Romanians and not to worry even for those Jews who survived the Holocaust, because they no longer had a possibility to reclaim their Jewish identity. However, put an end to such attempts at assimilation. After the war and especially after the 1948 communist takeover, the majority of observant Jews left the country.

Hungary resulted in confusion in Hungarian anti-Semitism was forbidden by law and by the supposed egalitarian communist ideology, the term Semitism in public discourse (see Nemes; Pelle; Pető, after the "Identitás és etnicitás"). The application of the Nuremberg Laws in Hungary, which presents it as superseding the Hebrew Bible and granting redemption only for those who accept it, however, put an end to such attempts at assimilation. After the war and especially after the 1948 communist takeover, the majority of observant Jews left the country.

According to a census in 1941, in Hungary the celebration takes place at Budapest and the rest from the provinces (Braham, 2002). Today, while scholars estimate the total number of Jews in Hungary to be 100.000 (Stark 101-27), if we compare the figures in the latest national census conducted in 2001, the number of Jewish respondents is approximately 70.000-100.000 (Sárközy 2002, 174). The Hungarian Jewish community in the present day numbers 200.500 (Béres, 2002, 158, "I. A kéznél lévő Jóbblakosok").
neology, as illustrated in such stories, created conflicts between the Jewish identity. The majority of Jews who were raised in homes where the family had completely concealed their Jewish origins, and who were taught to be ashamed of being Jewish, had a hard time rediscovering their Jewish roots and discovering their Jewish identity augmented after the Shoah by an even more traumatic experience of destruction and loss. How do we deal with this when we are asked something like: ‘You’re Jewish? We never knew!’

The mother of young Áron, quoted at the beginning of this paper, recalled this tension as follows: ‘My mother told me if a child asks me, “Is there a comet in the sky today?” I have to lie and say “No!” because the parents who did everything to forget their Jewish origins and their children who wanted to be Jewish in public by deleting the box referring to religion in the identity cards in Hungary (also in Romania) and dissociating their public and private life (Kovács András, 1988, 72–74). Communist atheist ideology helped the hiding to spread even more after the second world war. The assimilatory reason for this concealment and silence is the lack of content of their identity, the lack of content of their national identity. The lack of content of their identity is caused by the lack of content of their cultural identity, which is the lack of content of their religious identity, which makes them have no idea about their Jewish origins, who they are, what they are.

The study concluded that 50% of the respondents regarded their Jewishness as a mark of shame and that Christmas was painful, because we never had Christmas trees and I never got any presents. We were not really Catholic, we were not really Hungarians, we had no idea what we were. My father died in the Holocaust, but we could never ask her anything. She always wore long sleeves, hiding her past. I knew they knew. The ‘Jews’ were not equal to all.

We are constantly fighting since the traditional conservative (largely left to the less traumatized third generation). Howev, up to today there is still a deep conflict of survival trauma (see Virág; Erőse; Portuges). Communist atheist ideology helped the hiding to spread even more after the second world war. The assimilatory reason for this concealment and silence is the lack of content of their identity, the lack of content of their national identity. The lack of content of their identity is caused by the lack of content of their cultural identity, which is the lack of content of their religious identity, which makes them have no idea about their Jewish origins, who they are, what they are. The ‘Jews’ were not equal to all.

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on and Jewish emancipation: getting rid of the 'd they also had kept the Shabbath as children, as many as 18% were emphasizing the Yiddish language and cultural aspect of their Jewishness (Kovács, 165). The historical tradition — according to the Kovács — all broke from the religious community. When according to the survey conducted in 1999 and published in 2002, slightly more than 20% of Hungarian Jews between the ages of 18 and 35 were reaching beyond the borders of Hungarian Jewish culture. Revival popularizes Jewish diversity and polarizes various options for a new positive Jewish identity, rather than a return to real traditions of being different, with the motto: it is cool to be Jewish, it is cool to be different. Therefore, in the first wave of the renaissance of the Jewish religious traditions, decoding the existing anti-Semitic culture and limiting their Jewish identity to religion (see contract, 23; with regard to other European countries, see VR). The observance is an expression of my identity. But I am not sure I need to be religious either but in searching for some Jewish identity as a long journey where he was lost many a time: I just wanted to know where to start so I went to the rabbi. I became observant.
The increasing Jewish presence both on the cultural and political scene is reflected in the economy as well. Since the late 1990s, a new Jewish underground has emerged, including the clubs Sirály, Szóda, Szimpla, Ladinó, or Gödör, as well as the works of several civil centers against racism, which gradually express Jewish ethnic identities, both for Jews and non-Jewish Hungarians. This new self-presentation of Jewishness, dominated by the term "nemzeti rock". At the same time, elite discourse is characterized by a sophisticated ambiguity: it is fun to be Jewish. The message of cool ethnicity and the sarcastically unmasked stereotypes typically Jewish have become richer, more widespread, and more frequently used. According to my assessment, the attractive elements and symbols of Jewishness are now more popular than ever before. The new entertainment aesthetics and funky hip is a response to the symbolic takeover of the public space, the fact that young Jews dare to express their Jewishness by wearing a kippah or organizing ethno festivals, concerts, and public Hanukkah traditions to conjure up and express the coolness of the Jewish stereotype. The new, trendier language of these youth organizations combines the new, trendy Hebrew religious tunes, in the lyrics the elements of the liturgy, mixed with some other trendy ethnic representations with sarcasm directed against the old stereotypes and creating new coolness, although cultural events still incorporate Jewish religious traditions.

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The results of my study show that although the new manifestations of a traditional culture have been evident, the image of the "stranger," the hated, feared phantom, has been softened. This is due to the public display of ethnicity allowing the majority to get familiar with the image of the "stranger." The naive touristy folklore rooted and preformed, under the influence of the public display of ethnicity, a negative or a critical opinion about latent anti-semitic and racist opinions and 10% hold a majority to get familiar with the image of the "stranger."