

BOOK REVIEW

Jakab, Albert Zsolt – Vajda, András (eds.). (2020). *Ruralitás és gazdasági stratégiák a 21. században* [Rurality and Economic Strategies in the 21st Century]. Kolozsvár: Kriza János Néprajzi Társaság. 281. ISBN 978-606-9015-15-5 (Kriza Könyvek 47)

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As we have become accustomed to in recent years, Kriza Books published another proceedings of a recent scientific conference. With the 47th volume of the series, the Kriza János Ethnographic Society presents to the interested reader the papers of the traveling conference on *Rural and Economic Strategies in the 21st Century* (October 11–12, 2019). The presentations, and thus the studies included in this volume, revolve around such phenomena and topics as the continuous change of tradition and the community framework that sustains it; the effects of globalization and modernization processes, as well as the impact of the widespread use of information and communication tools on the daily life of rural areas; tradition in an age of life based on translocal and transnational networks; tradition and daily life in an age of increasing cross-border migration and presence in changing media environments; the social and economic consequences of the changes of tradition at the community level, etc.

The introduction to the volume, bearing the title of the conference, i.e., *Az erdélyi vidék jellemzői az európai integrációt követő időszakban* [Characteristics of the Transylvanian Region in the Post-European Integration Period] and authored by the editors, summarizes the characteristics of the Transylvanian region of our time along with the processes of the 20th and 21st centuries. The previously known rural environment, well mapped out and described by ethnography, may only be partially found today, as modernization and globalization – also reflected in the spread of information and communication technologies – are gaining ground in various forms in the life of the villages. All these phenomena can be experienced in action both at the level of everyday life and at the level of economic strategies and practices. The Transylvanian village at the beginning of the 21st century is characterized by modernization present side by side with the rural masses that are unable (or unwilling) to develop. All of this has led to the decline of previous community models, the faltering of tradition, and a change in its role in the community. The study volume also reflects upon these phenomena in connection with particular cases.

In their study titled *Reprezentáció és reprezentativitás. Lépésváltás és léptékváltás a (kalotaszegi) hagyományörzés módzataiban* [Representation and Representativeness: Step Change and Scale Change in the Ways of Preserving Traditions in Kalotaszeg/Țara Călatei], Balázs

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Balogh and Ágnes Fülemile examined the changes that have taken place in the traditional culture of one of the most famous and important ethnographic landscapes of Hungarian folk art as a result of modernization and globalization. The authors outline more general questions about today's ways of preserving traditions, as well as the contexts and processes that lead to the development of new concepts, contents, and practices. They model and illustrate the individual phenomena and main trends through the example of Kalotaszeg/Tara Călatei.

József Gagyi presents one of the most spectacular areas of modernization, i.e., motorization in the rural environment, in his study titled *Változások és rurális válaszstratégiák* [Changes and Rural Response Strategies]. He introduces the processes related to the spread of motorization and shows us how it is incorporated, accepted, and interpreted, as well as the way in which it operates in the given social environment.

Levente Szilágyi's case study on the agricultural associations still operating today in the villages of Mezőfőny/Foieni and Mezőpetri/Petrestei, titled *Önerőből. Gazdaságfejlesztési és közösség-szervezési különutak – két szatmári sváb példa* [Self-Reliance: Economic Development and Community Organization – two Swabian Examples from Szatmár/Satu Mare County], focuses on how the cooperative form of agriculture has survived to this day and what factors made this possible. At the same time, the author also discusses the local economic and social impact of cooperatives.

Töhötöm Á. Szabó's study, titled *Menedzserek, munkások, napszámosok. Mobilitási minták, migráció és társadalmi pozíciók egy roma közösségben* [Managers, Workers, Day Laborers: Mobility Patterns, Migration, and Social Positions in a Roma Community], examines a Hungarian-speaking Roma community in Transylvania. In this context, it analyzes in more detail the mobility and migration practices of economically and socially successful families, presenting both local and non-local contexts, as well as the complex and dynamically changing relationship between ethnicity and social class.

The study of Zsolt Nagy, *Parasztkertektől a nagyüzemi (virág)termesztésig – gazdasági modellek, stratégiák és gyakorlatok a 21. században a Maros megyei Udvarfalván* [From Peasant Gardens to Large-Scale Floriculture – Economic Models, Strategies, and Practices in the 21st Century in Udvarfalva/Curteni, Maros/Mureș County] analyzes the economic strategies of flower growers in a settlement near Marosvásárhely/Târgu Mureș. It presents the antecedents and early versions of flower growing in Udvarfalva/Curteni, as well as the economic, social, and cultural processes of the communist period. We then learn about 21st century strategies and practices for flower growing and flower trading through the example of a family.

The study by co-authors Gyöngyvér Tőkés and András Vajda, titled *Digitális médiahasználat a Maros megyei időskorúak körében* [Digital Media Use among the Elderly in Maros/Mureș County], presents the findings of a study of the use of digital media and new media-based communication practices by the elderly living in Maros/Mureș County. We learn about the process of social embedding and integration of digital media into everyday life, as well as about the peculiarities of acquiring knowledge and skills necessary for the use of digital media. Last but not least, the study also covers the everyday practice of digital media use by elderly people in Maros/Mureș County.

In her study titled *Gazdából borász? A kisüzemi szőlőtermesztés néprajzi vizsgálata a Villány-Siklói borvidék nyugati részén a TSZ-szervezéstől napjainkig* [From Farmer to Winemaker? An Ethnographic Study of Small-Scale Viticulture in the Western Part of the Villány-Siklós Wine Region, from the Organization of Producer Cooperatives to the Present Day], Réka Kurucz



carries out an ethnographic change analysis of the Túrony and Hegyszentmárton vineyards in the western part of the Villány-Siklós wine region of Hungary. The study also offers a picture of the transformation of the economic role of small backyard plots in Hungary and the changes in the related economic strategies. These transformations are tracked by the author from the regime change to the present day.

Veronika Lajos and Gusztáv Nemes present their research conducted in the microregion mentioned in the title of their study, *Megalkotott valóságok: sokszínű kisvilágok a Káli-medencében* [Created Realities: Diverse Little Worlds in the Káli Basin]. The authors analyze the ongoing process of change by presenting the three stages of the migration of metropolitan intellectuals to the Káli Basin. They are also looking for an answer to the question regarding the impact of the Káli Basin – interpreted as an imaginary landscape – on the geographical space (built and natural environment) and the people living in the basin.

Judit Balatonyi's study, *Változó értékek és hagyományos minták, globális összefüggések: A lakodalmi hagyományok kortárs és 20. századi megközelítései* [Changing Values, Traditional Patterns, and Global Contexts: Contemporary and 20th-Century Approaches to Wedding Traditions], examines the old and new theoretical approaches to the changing and classical traditions in connection with weddings. She enumerates classical ethnographic approaches to wedding-related traditions and then presents contemporary, altered roles of wedding traditions.

The volume concludes with the study of Emese Pál, *Hadjáratok imitálása. A kitalált hagyományok identitáserősítő és közösségformáló szerepe* [Imitating Military Campaigns: The Identity-Strengthening and Community-Building Role of Invented Traditions], which examines the structure of a contemporary memorial ceremony, the “Autumn Campaign” in Szentegyháza/Vlăhița. The multi-day event – rich in customary elements and symbols, reviving the historical events of 1848–49 and held regularly since 2006 on the outskirts of this small town of the Szeklerland – is also presented in the text, and we even get an answer to the question regarding the role this event plays in the life of the local community.

This volume of studies could be a good starting point for ethnographers, anthropologists, and sociologists interested in the economic and social processes taking place in rural communities in the 21st century, and, at the same time, the average reader may also be encouraged by the writings to think about the issues of tradition and its changes.

