

“The sustainability of the Hungarian diaspora in dual/multiple identities in São Paulo”

Response to Dr. Pongrácz Attila’s Review

I would like to begin by expressing my sincere appreciation to Dr. Attila Pongrácz for having undertaken the task of reviewing my dissertation. It is both an honor and a personal joy that he agreed to evaluate my work, since ever since I first began researching the Hungarian diaspora in Brazil, I have encountered his name and highly valued contributions as essential points of reference. Knowing that he, too, has deeply engaged with the same field of study, and that he is personally familiar with the life of the Hungarian community in São Paulo, makes his positive assessment all the more meaningful to me. His attention to detail, as well as the fact that he looked into my earlier activities in connection with the Kőrösi Csoma Sándor Program, is something I truly appreciate.

The review highlights the dissertation as a first sociolinguistic description of the Hungarian community in São Paulo, and I am sincerely grateful for this acknowledgment. Addressing this research gap was one of my main motivations in undertaking the project, and I truly appreciate that the work is seen as a useful contribution to the field.

I am glad that the reviewer found the structure, the research design, and the methodological framework of my dissertation to be well-conceived and consistent. It is reassuring to see that the combination of semi-structured interviews and the National Identity Profile Questionnaire (NIP-Q) was considered appropriate for addressing the research questions. His confirmation that the conclusions drawn are significant and well-founded strengthens my belief that the approach taken in this study can contribute to the broader field of diaspora identity research.

To the first question, my answer is the following:

The findings are most transferable to Hungarian diasporas that—like the Brazilian community - are both geographically distant from Hungary and historically “old,” i.e., multi-generational formations rooted in the late-19th/20th-century migration waves. This makes the results especially comparable to Hungarian communities in Australia, Argentina, Paraguay, Chile, and, in part, the United States and Canada, where similar settlement histories, long periods of reduced homeland contact (until recent decades), and institution-driven cultural life have produced parallel trajectories of language shift, cultural maintenance, and dual/multiple identity. By contrast, generalizability is limited for younger, Europe-based diasporas (e.g., Scandinavia, Switzerland, Germany, the UK), where proximity to Hungary, lower travel costs, frequent visits, denser transborder ties, and more recent migration waves have produced different patterns of identity and language use. Likewise, the results are not directly transferable to Hungarian minority groups living in the Carpathian Basin, since their presence outside Hungary’s current borders stems from different historical circumstances and not from voluntary migration.

Broadly speaking, national identification is more frequently and naturally maintained among groups that live closer to Hungary, where cross-border ties can be renewed more easily. For those who emigrated primarily for economic opportunities, self-identification tends to remain strongly Hungarian, whereas those who left with the intention to settle permanently or under political constraint are more likely to develop a dual identity that incorporates both the heritage and host nation. The greater the geographical distance from Hungary, the more salient this dual

identity becomes, as integration into the host society leaves a lasting imprint alongside the preservation of ancestral roots.

To the second question, my answer is the following:

I consider it a valuable idea to further expand the NIP-Q by incorporating elements that examine more deeply the symbolic cultural practices. Such items could, for example, ask about the most popular Hungarian traditions and whether they are still actively maintained within the diaspora. At the same time, the role of globalization - and specifically the impact of digital connections and transnational mobility - needs to be acknowledged in this matter. These processes are not only reshaping identity abroad but are also gradually eroding traditional practices in Hungary itself. In this sense, the diaspora may preserve certain traditions even more vividly than the homeland.

The case of São Paulo provides a telling example: while „farsang” holds strong cultural significance in Hungary and Europe, in Brazil it has largely been overshadowed by the dominant cultural force of carnival. Conversely, practices such as scouting, which have lost some of their vitality in contemporary Hungary, remain cornerstones of cultural maintenance within the diaspora. Including targeted questions about such practices in the NIP-Q could therefore help capture nuances of identity that go beyond language and generational belonging.

As for digital connections, I see this as a particularly important area for future development of the questionnaire. During my stay in São Paulo, I already collected materials on social media use in relation to bilingualism, and I also asked relevant questions during the interviews. Building on these data, I plan to prepare a separate study focusing on how online spaces shape language use and identity among diaspora members. At this stage, it is not yet clear whether this topic will be incorporated into a future study that extends the NIP-Q, or whether it will form the basis of an entirely independent project.

In conclusion, I wish to express once again my heartfelt thanks to Dr. Pongrácz for his review. His acknowledgment of the dissertation as a useful and timely contribution to the study of Hungarian diaspora identity is both a professional recognition and a personal encouragement. I very much hope that we may have the opportunity to discuss elements of a future study in person, and I would be delighted to receive further advice directly, including specific suggestions related to the refinement of the NIP-Q.



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