

Eötvös Loránd University
Faculty of Social Sciences
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BRAZIL-HUNGARY IMMIGRATION FLOWS AND NEW RELIGIOUS PRACTICES IN HUNGARY



The Case of an Umbanda Temple in Budapest

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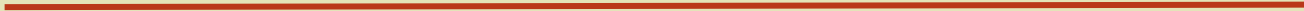
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Introduction



Introduction

Studying the acculturation of Brazilians in Budapest, I found an Umbanda group.

The objective of this presentation is to explore how Brazilian national identity is displayed, negotiated, and constructed in this temple, putting into the service of conveying the values of fellowship, fraternity, and diversity embedded both in Umbanda and an idealized Brazilian national image.

Methodology

Participant observation in person (Drucker-Brown, 1985) and online, and semi-structured interview.

Analysis

Based on thick description (Geertz, 1973) and ground method (Babbie, 2007) linked to discourse practices.



Context






Context


Immigration flows between Brazil and Hungary:

Hungary to Brazil

- The Revolution of 1848
- World War I and II
- Revolution of 1956

Brazil to Hungary

- Recent cooperation agreements: education agreements (scholarships: Stipendium Hungaricum and Diaspora) and incentives for business.
 - Political relationships after the 1990s and recently (Bolsonaro and Orbán).
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- Emergence of “typical Brazilian” activities in Budapest: restaurants, parties, samba groups, solo artists.
 - Affirmation of national identity and Brazilian national identity as a product.

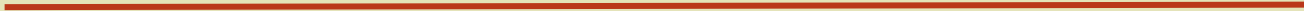


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- Religious Freedom in Hungary + New religious practices in the Hungarian territory.





Umbanda




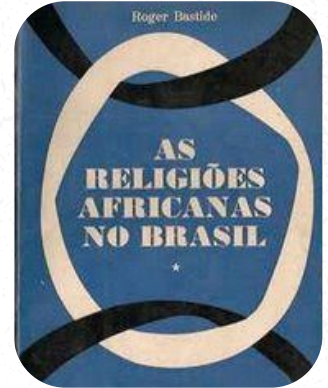


Umbanda

A religion originated in the early 20th century in Brazil. However, it is not consensual (Eagler, 2009).

The religion is considered, in national terms, “typically Brazilian” (Bastide, 1958) fruit of the syncretism of Christian, Spiritism, African, and Indigenous religions.

Historically related to colonialism in Brazil. Context of oppressions. Still marginalized in Brazil.




Some studies and news have documented the manifestation of this religion in Europe, for instance, in Portugal, Germany, and France.



On the deities and spirits

This religion in particular is monotheistic and includes entities called African *orixás*, deities from the Yoruba religion, and spirits that can be incorporated during the ceremonies and perform spiritual services (*trabalho espiritual*, “spiritual work”).

The heart of Umbanda ceremonies is dominated by the less powerful, but more accessible, spirits who possess the initiates (Brown and Bick, 1987). Some spirits:

- *Caboclos* (unacculturated Brazilian Indians).
 - *Preto Velhos* (“Old Blacks”): spirits of Africans enslaved in Brazil.
 - *Malandros* (“rogue”, “hustler”): humble, kind, cheerful and bohemian.
 - *Marinheiros* (“sailors”): related to the sea, drunk.
- 



GOD



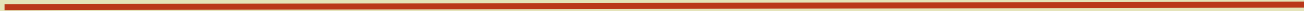
**AFRICAN DEITIES
AND
CATHOLIC SAINTS**

HUMAN BEINGS





The Temple



For a Discovery, A Narrative

First Mentions

In 2018 and 2021, the first mentions of the organization of an Umbanda community in Budapest appeared on Facebook, in a Brazilian group.



First Contact

In 2021, I tried to contact the "priest" ("*pai-de-santo*") of the community in order to write a diary for fieldwork



?

I was well received initially, but after that, the *pai-de-santo* stopped answering me when I asked for an interview.



(Re) Establishment of Contact

In 2022, we resumed contact just as the community was about to establish a physical temple. Thus, the *pai-de-santo* conceded me an interview.



The Interview



1) Tell me about yourself: why are you living in Budapest?

His mother is Hungarian. Some people in Hungary requested his services. His parents frequented some Umbanda temples in Brazil.



2) “How”/ “Why” was this community created?

“Demand”: increasing number of people, “clients”.



3) Do people in the community face problems performing the rituals?

Yes. Mainly in relation to products (“entities’ requisition”) and having a physical space to perform the rites (a temple = *terreiro*).

4) How do Hungarians perceive Umbanda?

Unlike Brazilians, Hungarians are curious about this religion.



Temple and Inauguration

- On March 12 the inauguration ritual took place in person at the temple.
- The *terreiro* did not have any symbols identifying the place outside.
- At the inauguration: Practitioners young people, aged between 25 and 40 years approximately. Brazilian related to Brazilian activities in Budapest (Around 20 people).
- Portuguese: Official language of the ceremonies, dominant language.





Communication and Organization

- **WhatsApp:** an important tool for contact.
- General information about the ritual was given by the *pai-de-santo*.
- Frequently asked questions:

What should we bring? (cigars, alcohol, food, candles, among other common materials)

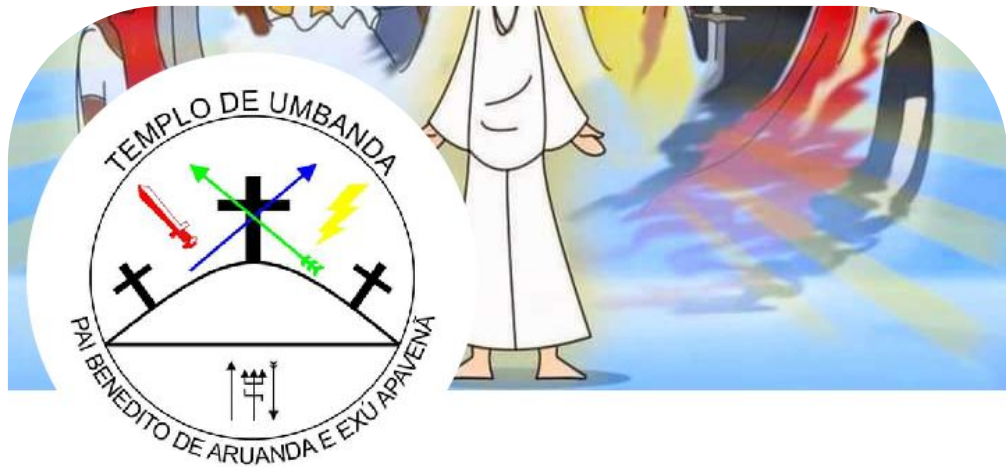
What should we wear? (light-toned clothing, nothing dark or black)
- Sense of community.



T.U.P.B.A.E.A - Geral
Grupo · 33 participantes



Ponto riscado: a drawing made of cabalistic symbols that present the power of opening ways to invoke spirits



Templo de Umbanda Pai Benedito de Aruanda e Exú Apavenã

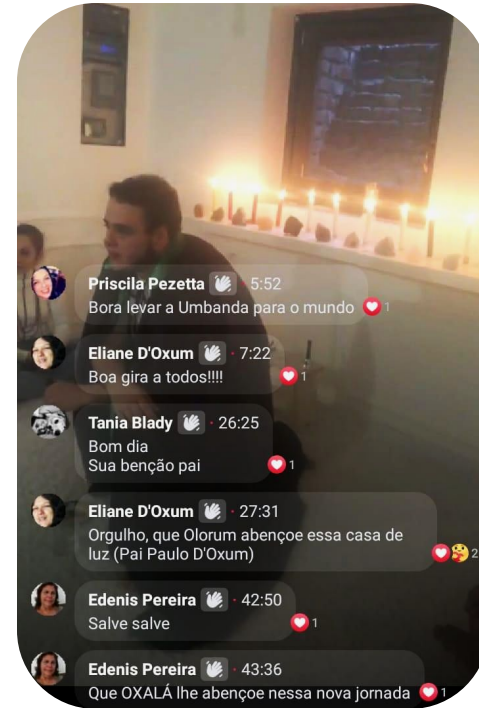


112 likes • 120 followers

WhatsApp

Message

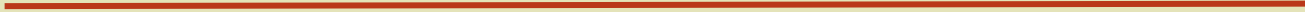
Recorded Performance



Link for watching the ceremony: <https://www.facebook.com/TUPBAEA/videos/389024009242844/>



Analysis



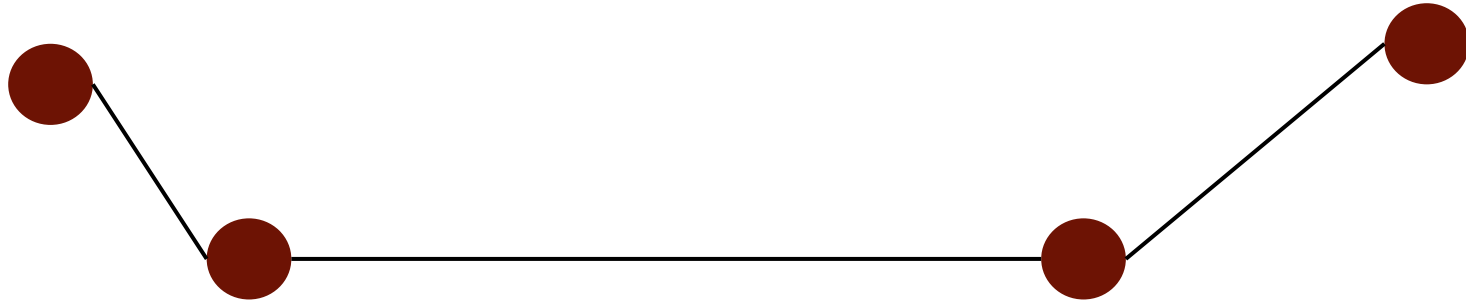
Changes Over a Year

More people

- Practitioners
- Brazilians (without previous contact)
- Hungarians (There are some **translators**)

More meetings

- Meetings were on Saturdays
- On Thursdays: new option



+ Online interactions

- People on Whatsapp (40)
- People on Facebook (112)

Courses

- To introduce the religion
- Formation of Members




GIRA DE INAUGURAÇÃO


É com muito orgulho e alegria que venho convidar a todos para a inauguração do Templo de Umbanda Pai Benedito de Aruanda e Exú Apavenã.


Os passes/consultas serão com a a linha da esquerda.
Que a paz esteja sempre conosco !!!

ACEITAMOS DOAÇÕES PARA
OS REFUGIADOS.

Alimentos não perecíveis,
produtos de higiene pessoal,
infantil e fraldas.

Sábado, 12/03 

Início às 13h 

Budapeste 1062 


Aradi utca 56



OKÊ CABOCLO!

GIRA DE CABOCLO

Sábado, 11 

Início às 13h 

Aradi utca 56 





Baiano vem sob o mistério de Yansã, eles trabalham com a cor amarela, bebem às vezes batidas de coco, bebem água de coco e o Baiano trabalha a energia de Yansã que é uma energia de movimento, de descontração. Boiadeiro é aquele que vem com o laço, é aquele que vem pra pegar alguma coisa, caçar alguma coisa, buscar alguma coisa, o Boiadeiro está sempre atrás dos eguns, então Boiadeiro tem uma especialidade: pegar egun – egun é espírito perdido, espírito vagante, espírito trapalhão. Quem é o malandro? É aquele que faz o bem, que quer o bem e que ainda assim gosta de brincar, gosta de dançar,



Bom dia a todos!

Hoje teremos mais uma gira de umbanda. Dessa vez com os nossos amados Pretos Velhos.

A partir das 20h estaremos aguardamos vocês !

Que desde já essa linha abnegada e humilde possa nos abençoar e nos equilibrar, trazendo o entendimento que a a alegria de viver pode ser encontrada nos pequenos atos e ações que fazemos.



Os mensageiros do Mar, de Mãe Iemanjá. Estes são os Espíritos dos Marinheiros que se manifestam na Gira homônima e também conhecida como Marujada.

Conhecidos pelo seu jeito irreverente, seu linguajar peculiar e um jeito engraçado de se portar, por vezes parecendo que estão alcoolizados, essas entidades são extremamente importantes e respeitadas dentro da umbanda.

Seu maior objetivo é trazer o Axé da Rainha do mar, trazer sua mensagem de paz, e também realizar suas mirongas voltadas especialmente para a limpeza, para levar consigo qualquer mal e sepultá-lo na Calunga Grande. Estas Entidades podem vir de qualquer região do País que seja banhada pelo mar, daí a grande mistura de sotaques e

"Exú não é o diabo"

L A R O Y Ê



E X Ú





Conclusion





Conclusion





- This phenomenon is an interesting case of international cultural exchange motivated by immigration.
 - It raises questions about what is national, transnational and deterritorialization of religion.
 - The phenomenon sums religion to national images and may indicate to some extent an affirmation of national Brazilian identity in the process of integration (maintenance of cultural identity + involvement with Hungarians) of this group.
 - Interesting factor - Identification processes: Brazilians and Hungarians who had no contact with religion started going to the ceremonies.
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Conclusion





- It is also possible to consider integration related to the construction of identity and discursive practices:
 - Posts associated a fellowship, fraternity, and diversity embedded both in Umbanda and an idealized Brazilian national image. + informative posts.
 - The practices of simultaneous translation from Hungarian to Portuguese and from English to Portuguese (negotiation for the feasibility of the ceremony for non-Portuguese speakers).
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**Thank you for
your attention!**



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