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## (Re)sources for Intercultural Dialogue between Hungary and Greece

### Abstract

This article addresses the concept of preserving cultural heritage by looking at the flourishing historical and cultural links between Hungary and Byzantium and at their modern manifestations. Since the 1980s and 1990s both Hungary and Greece have organised intensive language and cultural education courses for foreign nationals and those with Hungarian and Greek ancestry to promote intercultural dialogue. In addition to discussing the historical bonds that date back millennia, this article also outlines the sources and resources used to maintain Hungarian and Greek cultural characteristics. It demonstrates some of the best practices of Greek language and culture programmes offered, which serve the notion of the continued survival and flourishing of European cultural heritage.

**Keywords:** cultural heritage, borders, language and culture centres, intercultural dialogue, Byzantine Empire, Hungary

**Słowa kluczowe:** dziedzictwo kulturowe, pogranicze, centra językowe i kulturowe, dialog intelektualny, Cesarstwo Bizantyjskie, Węgry

### Common borders, then borderlands:

#### Medieval relations between Hungary and the Byzantine Empire

Sharing a border<sup>1</sup> during the Medieval reign of Hungarian King Béla III (1172–1196), Greece and Hungary were linked by historical, economic and cultural relations ever since the first Greek missionaries came to Hungary in the 10<sup>th</sup> century<sup>2</sup> after the final settlement of Hungarians in the Carpathian Basin of 895 A.D. There is historical evidence that the Hungarian Kingdom allowed the practice of both the Latin and Greek rites even after the Great Schism of 1054, which would point to religious tolerance<sup>3</sup>. The European Middle Ages

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<sup>1</sup> Gy. A. Diószegi, 2015, p. 23.

<sup>2</sup> I. Baán, 1999, p. 45–53 and F. Kühár, 1991, p. 35.

<sup>3</sup> F. Kühár, 1991, p. 35.

succeeded the period of late Antiquity, during which inhabitants of the Mediterranean worked and lived in political and cultural unison<sup>4</sup>. Still, the reality of difference brutally intruded upon the early Middle Ages, first politically and then ecclesiastically, separating the Western European and South-Eastern European regions. Consequently, in the very heart of Europe, the Hungarians found themselves at the threshold of the two fractions. The following question is often raised by mainstream Hungarian historians: why Géza (cc. 940–997), the Grand Prince of the Hungarians and his heir, King St. Stephen, the last Grand Prince of the Hungarians and the first King of Hungary (cc. 1000–1038), which was located between the vast empires of Rome and Byzantium (Constantinople), eventually decided to side with Rome. “During the decades preceding the Hungarian conquest, Hungarians lived in areas of interest to the Byzantine Empire and were important for the security of the whole empire”<sup>5</sup>, claims István Kapitánffy, one of the most renowned Hungarian researchers of the era. According to his hypothesis, the most intense phase of Hungarian-Byzantine relations was before 895 A.D.; the period before the formation of the Hungarian State was marked by Byzantine diplomats, missionaries and envoys arriving every year with gifts, by the stay of prominent Hungarians in Constantinople, and by intense international trade in cities on the coast of the Black Sea<sup>6</sup>. It is also worth noting that Ferenc Makk counter-argues that “during the centuries before the settlement of the Hungarians, the Carpathian Basin had been enhanced by three cultural spheres of influence. One of them was Western European (Latin German), the other was Southern European (Byzantine and Greek) civilization, the third was the Eastern steppe”<sup>7</sup>. The great Hungarian medieval knight King Saint Ladislaus (1077–1095), completely transformed the country’s foreign policy, making it independent. The kingdom turned its attention to external expansion, especially toward the Balkans<sup>8</sup>, which then became the centre of Hungarian foreign policy. The Hungarian expansion in the Balkans first led to a confrontation with Byzantium and then with Gregorian papacy. Thus, in the Middle Ages Hungary was caught in between two empires. However, the predominantly Western orientation of Grand Prince Géza and King St. Stephen did not mean anti-Byzantianism<sup>9</sup>, argues Kapitánffy, examining sources dealing with Byzantine-Hungarian relations from a new perspective. As noted earlier, it has been accepted in historical mainstream research that the conquest of St. Ladislaus in Dalmatia seriously harmed the interests of Byzantium and that this permanently damaged the relationship between the two countries. Nonetheless, Kapitánffy states that relations between Hungary and Constantinople remained good during the reign of Hungarian King Coloman the Learned (1095–1116), since in 1107 Hungarian troops helped

<sup>4</sup> I. Kapitánffy, 2017, p. 464.

<sup>5</sup> Ibidem.

<sup>6</sup> Ibidem, p. 468.

<sup>7</sup> F. Makk, 2001, p. 64

<sup>8</sup> F. Makk, 2002, p. 503–511.

<sup>9</sup> I. Kapitánffy, 1981, p. 14.

the Byzantine army in Apulia against Bohemond. King Coloman the Learned continued the southern expansion that started with St. Ladislaus toward the Byzantine sphere of Dalmatia, but the conquest of the three Dalmatian towns of Zadar, Spalato (now called Split), Traués (now called Trogir) and some islands in 1105 was due to an important Hungarian-Byzantine dynastic marriage. Byzantine emperor Alexios sent an envoy to King Coloman the Learned to betroth Piroska, daughter of Saint Ladislaus, to his son. After her father's death, Piroska became the ward of her cousin, King Coloman, eldest son of King Ladislaus's brother, King Géza I (1074– 1077)<sup>10</sup>. The Hungarian king responded favourably. Later, Alexios sealed the alliance by providing military support in the fight against the South Italian Normans, while Piroska, taking the Greek name of Eiréne, meaning «peace» (around 1104), became Empress on the side of her husband, John II (Komnenos) in 1118. Under the name of Saint Eiréne (later Xéne), she is still worshiped in the Greek Church. (Another Hungarian Princess, Margit, child of the Hungarian King Béla III (1172–1196) also became a Byzantine Empress under the name of Maria.)



Illustration 1: Mosaics of Empress Piroska-Eiréne, by László Puskás, a Greek Catholic priest and painter. Author: Éva Szederkényi, photograph taken at the Hungarian Chapel, Basilica of Divine Mercy, Łagiewniki, Kraków, Poland on 25 October 2019

<sup>10</sup> B. Zs. Szakács, 2019, p. 39–62.

The life of the Empress, a “saint ruler”, and her memory in early Árpáadian Hungary as well as in Komnenian Byzantium, has been glorified in several Byzantine sources<sup>11</sup>. Piroska’s *Pantokrator* monastery in Constantinople (gr. Ο Παντοκράτωρ, today’s Zeyrek Mosque) is the second largest Byzantine religious edifice after Hagia Sophia, together with several other churches, but the Empress also founded hospitals and shelters<sup>12</sup>. Marianne Sággy recalls the figure of the Hungarian princess in the recently published volume of *Piroska and the Pantokrator: Dynastic Memory, Healing and Salvation in Komnenian Constantinople*, writing: “[...] no foreigner to Greek culture, Piroska brought an impressive cultural capital upon her arrival in Constantinople – not least with regard to monastic spirituality and dynastic holiness”<sup>13</sup>. After the death of Piroska Hungarian-Byzantine relations did not cease. Byzantium repeatedly welcomed Hungarians seeking refuge in the 12<sup>th</sup> century due to internal strife. Along with Prince of Álmos, the blinded brother of King Coloman the Learned who lived in Byzantium for ten years, it was also his son, King Béla II of Hungary, who found refuge in the Eastern Empire<sup>14</sup>. The shortage of Byzantine sources after the rule of Piroska and John II (Komnenos) makes the analysis of relations difficult. According to Kapitánffy, on the other hand, the reason for the scarcity of Hungarian sources is their form being finalised in the 14<sup>th</sup> century when Greeks were already considered as heretics after the 1054 Great Schism. It is not surprising, says Kapitánffy, that contemporary authors were reluctant to speak of the good relationship between the court of Constantinople and Hungarian kings<sup>15</sup>. Kapitánffy also proves that Hungarian politics did not undermine Byzantine interests at the end of the 11<sup>th</sup> and early 12<sup>th</sup> centuries, even when the empire was unable to defend itself. To substantiate this premise, he uses his knowledge of international affairs of the time. The last attempt to make the Byzantine emperor a Hungarian ruler can be traced back to King Andrew II (1205–1235). After the death of Gertrude, Andrew’s first wife, he married Jolanta, the daughter of the emperor of Constantinople, and launched the Fifth Crusade. After the crusade turned out to be a failure, Andrew tried to establish even more dynastic relationships, including engaging his firstborn son, King Béla IV, with Mary, daughter of Emperor Theodore I (Laskaris)<sup>16</sup>. The Hungarian king failed to achieve this goal, however. Henceforth, writes László Komáromi, political relations between the two states were primarily aimed at helping the declining Byzantium<sup>17</sup>. The troops of King Béla IV of Hungary supported the Greeks in their fight for the liberation of Constantinople. As the fierce fight for the Byzantine Empire continued, the Byzantium repeatedly turned to Hungarian kings for help against the Turks

<sup>11</sup> L. Komáromi, 2007, p. 222.

<sup>12</sup> M. Sággy, 2019, p. 1, p.8, p. 16.

<sup>13</sup> M. Sággy, 2019, p 6.

<sup>14</sup> Gy. Moravcsik, 1953, p. 76–77.

<sup>15</sup> I. Kapitánffy, 2007, p. 55–80.

<sup>16</sup> Gy. Kristó, P. Engel, and F. Makk, 1994, p. 444.

<sup>17</sup> L. Komáromi, 2007, p. 224.

in the 14<sup>th</sup> and 15<sup>th</sup> centuries. The leading Hungarian military and political figure, Grand Governor János Hunyadi, also tried to form an alliance with Byzantium and led his troops to victory in 1456 at Nándorfehérvár, now called Belgrade, which marked a Hungarian triumph over the Ottomans three years after the fatal fall of Constantinople in 1453. Successful heir to János Hunyadi, King Matthias, protected Orthodox refugees fleeing the empire. According to oral tradition, he had donated the Gothic monastery on Csepel Island to the Serbs, where later one of the most beautiful post-Gothic Orthodox churches was built. The chapel of St. John the Baptist was erected by trained Greek masters. After the fall of Constantinople in 1453, both cultural and political links loosened, however, and in 1526 the Hungarian Kingdom also suffered a fatal blow from the Turks at Mohács. It was then subject to Ottoman rule for as long as 150 years.

### Intercultural Relations: From Sieges to Flourishment

Hungary's lively relations with the Byzantium resulted in mutual cultural flourishing. The most significant summary studies of Hungarian-Byzantine relations, in which the question of mediators of Byzantine culture in medieval Hungary has been discussed, are apart from István Kapitánffy's works, Gyula Moravcsik's *Byzantium and the Hungarians*, Imre Timkó's *Eastern Christianity, Eastern Churches*, and István Pirigyí's *The History of Greek Catholics in Hungary*<sup>18</sup>. Regarding cultural heritage, Kapitánffy also examines the extent to which Byzantine literacy in Hungary was influenced in the 11<sup>th</sup> and 12<sup>th</sup> centuries. To date, researchers have discovered a number of Byzantine influences in architecture and literature and have attempted to determine the spread of Orthodoxy in Hungary through the patron saints of temples. Kapitánffy warns, however, that we cannot make clear statements with regard to the cult of the saints because of the scarcity of resources<sup>19</sup>. According to him, elements of Byzantine architecture did not come to Hungary directly but indirectly from the Venetian-Aquileian region. Concerning literature, Kapitánffy states that the direct influence of Byzantine literature on Hungarian culture cannot be proved<sup>20</sup>.

After the Battle of Mohács in 1526, Hungary was divided into three parts. Greek merchants, as Turkish subjects, were free to trade in all three regions. In the 16<sup>th</sup> century and later, Greek Orthodox immigrants, as mentioned, were mostly merchants. They did not have to deal with commercial competitors enjoyed privileged tariffs. These Greek traveling merchants formed commercial "companies" and associations very early, first in Transylvania and along the River Tisza. At the same time, they also formed parishes under the jurisdiction of territorially competent Hungarian Orthodox bishops. After Buda was recaptured by Habsburg Emperor Leopold I in 1686, many Balkan people came to Hungary, including provinces of Epirus and Macedonia of Northern

<sup>18</sup> See: Gy. Moravcsik, 1953, reprint 2003; T. Timkó, 1971, and I. Pirigyí, 1990.

<sup>19</sup> I. Kapitánffy, 2007, p. 39–53.

<sup>20</sup> Zs. Szebelédi, 2004, p. 510.

Greece, to settle in desolate parts of the country. In other words, in the 17<sup>th</sup> century a wave of Greek merchants found refuge in Hungary. In 1769, the Turks demolished Moshopolis, a famous and rich settlement in Northern Epirus. Most of its craftsmen and inhabitants fled to the Hungarian monarchy. During this period, Greeks were no longer just traveling merchants, but also artisans who rented shops, opened slaughterhouses, kept animals, and lent money. Their material and moral interests were protected and facilitated by associations. In 1748, the richest companies were operating in Hungarian cities such as Gyöngyös, Eger, Miskolc, Tokaj, Diószeg, Eszék (now Osijek), Pest, and Kecskemét<sup>21</sup>. Greek-language schools were built next to churches. In a decree of the Governor's Council dated back to 1795, 17 Greek-speaking schools were mentioned, and their number later increased to 25. As Vangelió Caruha writes, in 1812 a Greek teacher training institute was opened in Pest, as there already had been more than a hundred vibrant Greek communities in Hungarian territories. An old school regulation confirms that there was a Greek School in operation Kecskemét since 1746. In fact, many major merchant families were pioneers of 19<sup>th</sup>-century Hungarian embourgeoisement. Simon Szinasz (Sina) was a cotton merchant (1753–1822) and a good friend of István, Count Széchenyi (1791–1860). Széchenyi was a Hungarian reformer whose enterprises highly contributed to the success of the Hungarian Reform Era (1825–1848) and to national development. In 1818, Széchenyi visited the great Enlightenment teacher of the Greek Enlightenment, Nikiforos Vamvas, on the island of Khios to set an example for his major reform plans. György Szinasz (Sina) was eager to support all progressive ideas such as the construction of the Pest-Buda Chain Bridge, the revitalisation of tobacco growing, and the plans for establishing the Pest-Szeged Canal. He also provided tremendous financial and intellectual assistance to the Greeks fighting for independence from the Ottomans. For example, Szinasz built and equipped the Observatory in Athens. Hungarian journalists, writers and poets wrote enthusiastically about the Greek War of Independence. Among them were Baron Miklós Jósika, who went to Mesolonghi to fight for Lord Byron in 1823, Mihály Vörösmarty, who was taught in German by György Paziazzzi of Greek descent, Dániel Berzsenyi, András Erdélyi, Ferenc Kölcsey and József Székács, who translated Modern Greek folk songs into Hungarian.

### Bordering cities on the Danube: Greek citizens and their culture in Pest and Buda

Before Óbuda, Buda and Pest unified into one single city called Budapest in 1873, separate entities and enclaves formed in the three individual parts of the settlement divided by the Danube River. The majority of Greek citizens were inhabitants of Pest, the more merchandised part. The most well-known Greeks on the list of Pest citizens were the Angelaky, Argiri, Boráros, Lepora, Lyka,

<sup>21</sup> V. Caruha, 1998, [https://www.sulinet.hu/oroksegtar/data/magyarorszagi\\_nemzetisegek/altalanos/kortanc\\_sorozat/magyarorszagi\\_gorogok/pages/001\\_szerzo.htm](https://www.sulinet.hu/oroksegtar/data/magyarorszagi_nemzetisegek/altalanos/kortanc_sorozat/magyarorszagi_gorogok/pages/001_szerzo.htm) [retrieved: 2.12.2019].

Manno, Moskva, Count Nákó, Rosa, Szacelláry, Takácsy and Zákó families. “Between 1687 and 1770, only 34 Greeks received civil rights, but between 1771 and 1848 their number increased to 214”<sup>22</sup>. Summarising, Ödön Füves, who prepared a statistical analysis of Hungary’s Greek citizens in the 18<sup>th</sup> and 19<sup>th</sup> centuries, writes: “248 of the 8,703 residents who obtained civil rights between 1687 and 1848 were of Greek descent”<sup>23</sup>.

Table 1. Distribution of Greek citizens of Pest according to occupation

Occupational distribution of Greek citizens of Pest	Number of people
Merchant	162
Home and landowner	66
Craftsman	8
Freightman	3
Of the commonage	2
Intellectual	7
Count/countess	1
Unknown	10
<b>Total</b>	<b>248</b>

Source: Ö. Füves, 1963, p. 235, 236–237. Translated by the author.

Even though the majority of Greeks in Pest were merchants, Greeks also lived on the Buda side. “The results of the censuses from 1754 to 1771 indicate sixteen Greeks living in Buda, whereas in the period of 1761 and 1848 a total of twenty-seven Greeks called Buda their city, most of them gained (?) citizenship between 1801 and 1810”, summarises Ödön Füves<sup>24</sup>. The most famous Greek citizens of Buda were the Bojatsy, Diamandi, Kuka, Markovits and Zafiray families. They presumably belonged to the Serbian parish of Tabán (a smaller quarter of Buda). Before the creation of Greek schools in Pest, Greek children initially went to Serbian schools. In 1783 the Board of Governors authorized the establishment of a Greek school with a special teacher. Füves assumes that the school might have operated until the 1900s<sup>25</sup>. Its dissolution might have been related to gradual assimilation, which resulted in the disappearance of Greek-speaking children. Strongly linked to schooling, László Sasvári and György Antal Diószegi emphasize that religion was also a fundamental force of cohesion among the Greeks of the first diaspora<sup>26</sup>. The Greek communities of Balassagyarmat, Békés, Gyöngyös, Győr,

<sup>22</sup> Ö. Füves, 1963, p. 235, and p. 236–237.

<sup>23</sup> Ibidem.

<sup>24</sup> Ö. Füves, 1972, Vol. II, p. 237.

<sup>25</sup> Ibidem.

<sup>26</sup> L. Sasvári-Gy. A. Diószegi, 2010, [https://www.sulinet.hu/oroksegtar/data/magyarorszag\\_i\\_nemzetisegek/gorogok/a\\_pest\\_budai\\_gorogok/pages/magyar/000\\_konyveszeti\\_adatok.htm](https://www.sulinet.hu/oroksegtar/data/magyarorszag_i_nemzetisegek/gorogok/a_pest_budai_gorogok/pages/magyar/000_konyveszeti_adatok.htm)

Karcag, Kecskemét, Miskolc, Nagykanizsa, Pest, Sopron, Szentes, Tokaj, Vác and many other cities established a total of 35 Greek parishes. At the end of the 18<sup>th</sup> century, the Greeks built 17 schools (including one for training teachers in Pest) thanks to public donations to preserve their mother tongue and culture. The cities of Belényes, Békés, Eger, Gyöngyös, Győr, Gyula, Kecskemét, Hódmezővásárhely, Miskolc, Komárom, Pest, Tokaj, Nagyvárad (now Oradea in Romania), Újvidék (now Novi Sad in Serbia), Ungvár (now Uzhhorod in Ukraine) and Vác, among others, maintained the identity of these communities<sup>27</sup>. Historical and cultural links between the two nations were strengthened by Greek-Hungarian officers who fought in the Hungarian War of Independence 1848–1849 and played a significant role in rebuilding Hungary's economy after the Treaty of Trianon (1920). In summary, throughout the centuries, Greek influence has been present in Hungary in a variety of ways. The last major wave of resettlement consisted of refugees arriving in Hungary during the Greek Civil War (1948–1950). This immigration was intended to be temporary but became permanent over decades. In 1950, the refugees even built their own settlement of Beroiannis in Fejér County. Today, about four to five thousand of their descendants live across the country, enjoying the status of a minority and political autonomy.

## Contemporary Links and Intercultural Dialogue

In contemporary commemoration of the friendship between the two states, King St. Stephen and the missionary Greek Archbishop in St. Hierotheos (Ἱερόθεος) were ordained Greek Orthodox saints by the Greek Patriarch Bartholomew I of Constantinople in 2000 A.D. In the real of language and culture, three Greek Hungarian diaspora periodicals, “Agora”, “Ellinismós” and “Kafenio” are still published in Hungary. However, in addition to the diaspora, regular Hungarians are also active in maintaining the cultural identity and historical bonds dating back millenia. Summer language and culture programmes at the university level offer insights into Ancient and Modern Greek culture and attract thousands of fans of Hellenic culture from all over the globe, including Hungarians. Intergenerational and intercultural dialogue is promoted based on the principles of ‘φιλέλληνες’ (friends of Hellenas) to celebrate the ancient, Byzantine and Modern Greek culture and the ways in which it has reshaped and rejuvenated the European identity. In the past eleven years, during which Greece has been suffering severely from an existential and economic crisis, such promotion of Greek culture has been more important than ever.

The history of teaching Modern Greek began in the 1950s with centres at the National and Kapodistrian University of Athens welcoming both expatriate nationals with Greek ancestry and foreign nationals. Greece has been offering

[retrieved: 8.12.2019].

<sup>27</sup> Ibidem.



scholarships through its State Scholarships Foundation (I.K.Y.)<sup>28</sup> (Table 2), but private entrepreneurs and Greek private and public benefit foundations have also joined forces to support cultural heritage initiatives (e.g. Stavros Niarchos Foundation, Alexander S. Onassis Foundation, Bodossaki Foundation). University centres such as the Aristotle University of Thessaloniki, the National and Kapodistrian University of Athens, the University of Ioannina and the University of Crete offer tailor-made courses. In addition to the winter semester (October to January) and the spring semester (February to May), courses are also offered in the summer.

Table 2. Modern Greek language and culture programmes funded by the State Scholarships Foundation (I. K. Y.), Greece

IASON <b>THYESPA (Summer Course in Modern Greek Studies)</b>	
Founded in 1994	<b>Founded in 1988</b>
Aristotle University of Thessaloniki	<b>National and Kapodistrian University of Athens</b>
16 partner universities from the Black-Sea region	<b>World-wide participants</b>
Greek language and cultural studies	<b>Greek language and cultural studies</b>
Awarded scholarships to 400 students, 35 teachers and 35 postgraduate students	<b>Awarded scholarships to 6377 students from 78 countries</b>

Source: Edited and translated by the author, [www.iky.gr](http://www.iky.gr) and <http://www.thyespa.uoa.gr>.

The six-week Summer Course in Modern Greek Studies (©.Υ.Ε.Σ.Π.Α., THYESPA) programme of the Modern Greek Language Teaching Centre at the National and Kapodistrian University of Athens is one of the most attended since its foundation<sup>29</sup> in 1988, but its predecessors had operated already in the 1950s. This program is the largest in Greece in terms of duration of study and number of participants. It is coordinated and funded by the Ministry National Education, Research and Religious Affairs, the State Scholarships Foundation (I. K. Y.) the Hellenic Parliament, the Ministry of Culture, local government agencies and public benefit foundations<sup>30</sup>.

<sup>28</sup> The author received a grant for doctoral research at the Aristotle University of Thessaloniki, Greece funded by the State Scholarships Foundation (I.K.Y.) in 2009–2010 and two other scholarships awarded by THYESPA in 2014 and 2018.

<sup>29</sup> 180 χρόνια Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών (1837–2017), <http://www.indepanalysis.gr/ta-nea-mas/180-chronia-ethniko-kai-kapodistriako-panepisthmio-athhnwn-1837-2017> [retrieved: 16.12.2019].

<sup>30</sup> A. Lakasas, 2018, <https://www.kathimerini.gr/915972/article/epikairothta/ellada/3enoi-foithtes-presveytes-ths-ellhnikhs> [retrieved: 16.12.2019].



Illustration 2: Graduation ceremony of the THYESPA 2018 programme. Author: Éva Szederkényi, pictured at the Main Hall of the National and Kapodistrian University of Athens on 10 July 2018

During 32 years, the programme in question has awarded scholarships to 6377 students from 78 countries, including Hungary. As of 2019, 94 Hungarian nationals have received grants from the I. K. Y.. Another university centre, the School of Modern Greek Language of the Aristotle University of Thessaloniki, has been offering Greek language and culture courses to foreigners and Greeks living abroad since 1970, whereas at the University of Ioannina, the Centre for the Study of the Hellenic Language and Culture (HeLaS) has been welcoming students since the early 1990s. Their vision is to establish Modern Greek as a second or foreign language and to promote the values of Greek culture. Table 3 shows the list of public institutions in Greece.

Table 3. List of public institutions in Greece

<b>CentreUniversity</b>	<b>Public Institution</b>
Modern Greek Language Teaching Centre	<b>National and Kapodistrian University of Athens</b>
School of Modern Greek Language, Faculty of Philosophy	<b>Aristotle University of Thessaloniki</b>
Department of Language, Literature and Culture of the Black Sea Countries	<b>Democritus University of Thrace</b>

<b>Centre/University</b>	<b>Public Institution</b>
Centre for the Study of the Hellenic Language and Culture (HeLaS)	<b>University of Ioannin</b>
Centre of Cross-Cultural Education of the Department of Primary Education	<b>University of Patra</b>
Greek Language Laboratory (GLL)	<b>University of Thessaly</b>
Department of Foreign Language, Translation and Interpreting	<b>Ionian University</b>
Department of Philology	<b>University of Crete</b>

Source: edited and translated by the author. *Study in Greece*. <https://www.studygreece.edu.gr/studying/moreinfo/learngreeklanguage.aspx>.

In addition to these eight public institutions offering Modern Greek language and culture programmes, it is also private and non-profit institutions that participate in enhancing intercultural dialogue. The Centre for the Greek Language is a non-profit organisation established in Thessaloniki, supervised by the Greek Ministry of Education and cooperating with the Ministries of Culture and Foreign Affairs. Another institution, the Athens Centre, is an educational organisation affiliated with more than twenty American colleges and universities. It offers courses in Modern Greek to adults, both beginners and advanced, throughout the year<sup>31</sup>. As an individual sector of the British Hellenic College for the teaching of the Greek language to foreigners, the School of Greek Language & Culture “Alexander the Great” is located in Athens. The Hellenic-American Union offers courses in Modern Greek to foreign adult students in Athens. The Hellenic Culture Centre, which started operating in 1995 on Ikaria island, Aegean Sea, is a private organisation specialised in teaching Greek as a second and as a foreign language. The International Centre for Hellenic and Mediterranean Studies (DIKEMES) is a non-profit organisation that promotes the Greek culture through its educational programs. Located in Athens, its Greek language courses are addressed to students from North American universities through the College Year in Athens (CYA). An independent legal entity, the Institute for Balkan Studies (IMXA) has been attracting students to study in Thessaloniki. It also runs the International Summer School for Greek Language, History, and Culture which offers foreign students and scholars the opportunity to expand their knowledge of the Greek language, history and culture. The Ionic Centre offers Modern Greek language courses at all levels in Athens and Khios throughout the whole year. The Lexis Greek Language and Culture Centre operates in Khania of Crete, offering programs to adults of every nationality who wish to learn or improve their Modern Greek. The Cultural Development Society of Lesvos Island (AEOLIS) organises cultural activities and initiatives, mainly in the area of cultural tour-

<sup>31</sup> *Study in Greece* (A certification of attendance of lessons provided for the Greek Language), <https://www.studygreece.edu.gr/studying/moreinfo/learngreeklanguage.aspx> [retrieved: 16.12.2019].

ism. It also runs an international summer programme on Greek Language and Culture for individuals from all over the world, with a curriculum especially designed to address the educational needs of non-native students. Centres and organisations also engage students virtually by providing e-learning courses to strengthen their European identity by finding their common historical and linguistic roots.

## Summary

The mutually prosperous cooperation and strong bonds between Hungary and Greece have been marked by religious tolerance, cultural and economic flourishing, social support and mutual recognition from the Byzantium until present times. In order to maintain and record the sources and to offer resources related to Greek-Hungarian history and culture, the Greek Research Institute of Hungary was founded by the Minority Government of Greek-Hungarians in 2003. Intergenerational and intercultural dialogue has been promoted to celebrate the ancient, Byzantine and Modern Greek culture that has reshaped and rejuvenated the European identity. Between borders and borderlands, the two nations are still invited “to embark on a cultural journey «full of adventure, full of discovery»<sup>32</sup> that will contribute to a truly European experience without borders”<sup>33</sup>.

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<sup>32</sup> C.P. Cavafy, G. Seferis, 2013, p. 8–9.

<sup>33</sup> É. Szederkényi, 2019, p. 84.

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