**Dilemmas of an ongoing anthropological research on contemporary Hungarian Jewish culture.**

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The open lecture deals with the questions and phenomena of the Chabad Lubavitch Jewish movement's re-enchanting strategies and the recent formation of a synagogue community associated with this Jewish movement in Hungary. The history of the Chabad Lubavitch movement is linked to the emergence of Hasidic movements, the Jewish religious revival in Eastern Europe in the eighteenth century. After the Second World War, however, the movement launched a global mission among Jews. Their mission was to reach out and ‘reintroduce secularized Jews’ to the ‘authentic’ values of Judaism. The movement arrived in Hungary during the regime change of 1989 and became an officially recognized religious institution in 2004 as Unified Hungarian Jewish Congregation (EMIH). Since then, they have six synagogues in Budapest, as well as several prayer houses and numerous other institutions in the country.

In comparison to the dominant Hungarian Jewish religious congregation (‘Neolog’) Chabad initiated a more public presence of Jewish representation in Hungarian urban spaces, media, and social life. Chabad has been communicating Jewish tradition and social presence with exclusivity according to their own interpretation of Judaism, thus their aspirations still divide the Hungarian Jewish public life. However, the number of the Chabad synagogues’ members is growing significantly.

Through the case of the newest Hungarian synagogue’s community (Újbudai Zsinagóga) I will examine how Chabad movement presents Judaism and how attempts integrating non-religious Jews into what the movement identify ‘authentic’ Judaism. Besides, I will analyze the narratives of community members about how they relate to this community and how they participate in rituals and community events. In conclusion, I will also address the question of whether theory of re-enchantment or approaches to New Age and new religious movements can be applied in the context of recent Judaism.

As my presentation is based on an ongoing fieldwork, I would like to share with colleagues the dilemmas of the methodological and interpretative possibilities of my research.