ROMOLÓGIA

2015, autumn

The "Roma special college project" (*Roma szakkollégiumi projekt*), which took place in the Wislocki Henrik Special College (*Wislocki Henrik Szakkollégium, WHSz*) of the University of Pécs (PTE) for underprivileged and mainly Roma students, played an important role in initiating the Romology Journal. Thanks to this, the first issue in the spring of 2013, whose articles were selected by Katalin R. Forray as a guest-

editor, was thematically connected to the special college. In the last two and a half years, the quarterly published issues were compiled on topics of literary-art, antiracism, ethnography and linguistics. As the closure of the journal project, in the tenth issue we returned to the topic of the special college, making an even tighter bond.

Romológia – 2015, autumn – Wlislocki Henrik Special College

Wlislocki Henrik Special College

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ROMOLÓGIAI
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IMPRESS

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DIARY

Introduction

Translated by Eszter Fórián

The "Roma student college project" (Roma szakkollégiumi projekt), which took place in the Wislocki Henrik Student college (Wislocki Henrik Szakkollégium, WHSz) of the University of Pécs (PTE) for underprivileged and mainly Roma students, played an important role in initiating the Romology Journal. Thanks to this, the first issue in the spring of 2013, whose articles were selected by Katalin R. Forray as a guest-editor, was thematically connected to the student college. In the last two and a half years, the quarterly published issues were compiled on topics of literary-art, antiracism, ethnography and linguistics. As the closure of the journal project, in the tenth issue we returned to the topic of the student college, making an even tighter bond. The first pages dedicated to the introduction – although it may be unusual in the case of an academic journal – are meant to introduce not only the articles, but also the authors of the journal to the reader, inviting them into the world of the student college and "behind the scenes."

The study of Alappont is written by Julianna Rayman, psychologist, and Aranka Varga, head teacher of the student college. The title and the authors compare the approaches in the focus of two fields – psychology and pedagogy. By identifying of resilience ("flexibility of the soul") and inclusion ("mutual reception"), they emphasize that an individual is more capable of "breaking through" the circumstances that put them at a disadvantage and succeeding in their course of personal lives (becoming resilient), if their environment supports them. The students from highly-educated families expect and get this support from their parents, but in the case of supporting other students the institutional environment (school and other organizations) characterized by the notion of inclusion has a pivotal role. The authors present a research in which they compared the life-path interviews of 16 WHSz students to those of 16 PTE students (not members of WHSz). It unambiguously turned out that the socially underprivileged students had to face much more difficulties during their school career than other students, and their supporters were primarily adults and teachers of schools and other organizations. Personal examples reveal the essential role of supporters and an environment with inclusive attitude in order to "break through" school failure, which is rooted in inequality of opportunities. WHSz aims at establishing such environment and has shaped its work for the last 10 years in accordance with these ideas.

In the Ütköző column, students of PTE WHSz talk about the last two years, present, and future of the student college with Anna Orsós, head of the Romology Department. The is the "Roma student college project," whose members, students from different faculties, were included in the discussion. The project stimulated the students in many other fields in addition to supporting their university career, such as in the area of social responsibility, social

life, and academic work. Participants of the discussion give account of their experiences and future plans, and it emerges that student college community is a key factor in their lives.

In the first article of our Szélrózsa column, Katalin R. Forray– founder of the Romology Department and one of the founders of WHSz – shows the life stories of student college members. The author published many articles that analyzed Roma students in higher education and student colleges alike. This study takes us to PTE, where it analyzes the interviews of student college members participating in the "Roma student college project." In this article, we can read about those coping strategies that resulted in the successful school career of university students affiliated with the student college. The author brings the students closer through interview excerpts – there are different types of students who rely on the church or are supported by their teachers.

The next author in the column is László Galántai, who deals with student colleges as the student of the Doctoral School "Education and Society" ("Oktatás és Társadalom" Doktori Iskola) of PTE. He reviewed the rules and regulations of six Hungarian Roma student colleges, looking for similarities and differences. Firstly he presents the legal setting and the conditions of tender support. It is followed by a qualitative analysis in which he describes the examined six student colleges by 14 aspects that are mentioned in the regulations. Based on this examination, we get an image about, among other things, self-nomination and goals, entry terms, admission requirements, rights of officials and membership, interdisciplinary fields, and economy. A longer version of the study will be available in a volume soon to be published, however, the extract published here similarly shows the diversity of organizational politics of Roma student colleges.

The next article was written by Kata Vezdén, who was the head of WHSz as a Romology-history student for many years, and now she is the member of professional management of the Roma student college project. Thus, she had no difficulties from a professional point of view in presenting the implemented project, supported by the figures right before the closure. This study helps the reader grasp the aims that have been set, and get to know the student college program thematically. Its starting-point is the Pedagogical Program and Educational Plan (Pedagógiai Program és Képzési Terv) of the student college, whose putting into practice is supported by the activities presented in details. The tutor, mentor and scholarship systems that serve as personal support, the personal services, and the Student portfolio (Hallgatói portfolió) – these all can be found among the activities. The author mentions the means of inclusion into academic life, which are supported by the researches and publications in this journal as well. The direct means of student development are represented by the various courses and community-strengthening programs introduced in the study. The author is presently also the head of the after-school programs (Tanoda) organized by the Faág Association (Faág Egyesület) in Pécs, so it is not a surprise that she mentions in great detail the voluntary work of student college members in the after-school programs, which prepares students directly to assume social responsibility.

The article written by Fanni Trendl is also about the WHSz, who – similarly to Kata Vezdén – was one of the heads of the student college five years ago, and then she continued her studies with a scholarship at the "Education and Society" Pedagogical Doctoral School ("Oktatás és Társadalom" Neveléstudományi Doktori Iskola). Presently she is an assistant lecturer of the Romology Department, and one of those who are responsible for the student college program. The author wrote her dissertation also about the student college, and the published study is an excerpt from it. We get to know the present students of WHSz in the article
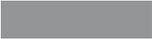
from the data of a questionnaire: firstly their age, family background, ethnic belonging, and forms of education. After that the author presents the implementation of the student college program on the basis of the students' opinion: opportunities the students considered to be important among the ones provided for them, and the ways in which the student college helped them. The program took shape again on the grounds of the answers: now the means of fulfilment of the goals can be seen from the viewpoint of student college students.

We get an insight into the academic life of the student college through the article of the next author. Júlia Csigi, a student with scholarship at the "Education and Society" Pedagogical Doctoral School, former WhSz member, is writing her dissertation on the analysis of after-school programs. She joined the student college program as leader of a research group, and together with PhD and student college students, she explored the nature of a community that began twenty years ago with characteristics similar to an after-school program (Amrita). In her article she leads us through the unparalleled research progress, in the course of which the students of the research group academically examined a student-community similar to theirs and its members. Moreover, we get an image about the results of the complex analysis, and we can see how this mutual research helped the participating students to obtain the means of reviewing social processes, community systems, and personal life paths in an academic way. The results of the published research will be also available in a separate volume.

The next study was written by the author on the basis of her activities considering career orientation in the course of the Arany János College Program (Arany János Kollégiumi Program – AJKP). Anita Oláh, member of the student college and a mentor, graduating from the pedagogy department, visited all the scenes of the program (AJKP) supporting underprivileged high school students on behalf of WHSz, and she presented university life through her personal example. She asked the students to fill out a questionnaire about their future plans and motivations concerning education each time at the end of discussions. On the grounds of these, she demonstrated the significance of the program support at the high schools level in the lives of those who come from families without an example of obtaining academic qualifications. The author wrote about her research in her thesis in more details, and in this study she summarized her main results and findings. She would like to continue her research on this topic as a PhD student in the fall.

The authors of the Kitekintő column are students of the student college and other university students, and a university teacher who follows their researches. The results of a series of activities of the student college in 2 years, which are called "student researches" (hallgatói kutatások) by the participants, are represented in this column. Helga Andl – assistant lecturer of the Romology Department, tutor of two student college members, and coordinator of the student researches – starts her article with the conference organized in the spring of 2015, called "Horizons and Dialogues" (Horizontok és Dialógusok), where seven researches of the students were represented in a collective symposium. This event was a worthy closure of the complex academic developmental process of the student college, whose vision is inclusive academic life. The study leads through the milestones descriptively, highlighting the goals, embedding those in history, and supporting the discussion with figures. Substantiating the study is the duty of the seven short research summaries following the study, which will be published in a longer form in a separate volume in the summer of 2015. We can read about the background of the summaries in the study written by Helga Andl, thus this short list just refers to the diversity which characterizes the content of the researches and the research groups working in WHSz. János Orsós, an undergraduate liberal arts student and student col-

lege member, presents the critical analysis of text corpus on the topic of Romology through examples with the help of his tutor, Zoltán Beck. He has further research plans on this topic, also together with his tutor. Dalma Petrovics is a freshman undergraduate studying history, who examined the local history of her village. The author is at the stage of "trying out" the field, and she would like to deal with the topic of Roma Holocaust in the future. Behind the next article, there is a whole research group, which worked together already in a second "cycle." Attila Molnár, biology Bsc student, Krisztián József Kárász, Latin and history MA student, and Sándor Konkoly, a geographer, are not members of WHSz, but they carried out their research together with Bálint Rigó, geography Bsc student, who is a student college member. They brought in Zsuzsanna Horváth, student college member, freshman student in human resources, into the second phase of their research, and they analyzed together the influences of university advertisements on university students in Pécs. Evelin Greksa and Attila Szederkényi are student college members as well, and they both study to be nurses at the Faculty of Health Sciences. In their mutual research they surveyed the characteristics of knowledge about health, consciousness about health, and attitude towards health in high schools. Angéla Bogdán, senior Romology MA students and a member of the student college, examined the Program Against Child Poverty (Gyermeszegénység Elleni Program) through the example of a particular village, Kisvaszar. Norbert Dávid Csonka, civil engineer Bsc student, and Márió Kőszegi, geography Bsc student and a student college member, also present a supporting program by examining the implementation in György-telep (settlement) of the complex settlement program in Pécs. The authors of the seventh article are also all members of WHSz – Georgina Laboda, Hungarian-Romology student, Bernadett Tóth, Romology student, and Krisztián Kőszegi, geography and history student. In their research they examined what kind of knowledge primary and high school students have concerning the Roma society.

In the Napló column of the journal, there are reviews of two yearbooks that were published by the Greek Catholic and Jesuit student colleges. Melinda Bogdán, communications student, and János Orsós, liberal arts student, undertook the reviews of the volumes, looking at the functioning of a similar community through their own student college experiences.

We also have to mention the "Spots" published in this journal, which were selected by Tibor Cserti Csapó, editor-in-chief of the journal, from the student college discussions in the Ütköző column.

The Gallery is also an important part of the journal, which contains pictures selected from the moments of the shooting of a project in the 2014-15 academic year, performing a version of "We are the World" in Boyash language. The "souls" of this project, the product of which already can be seen and heard, were Anna Orsós, head of the department, and Zsolt Mihajlovics, teacher and folk musician, Romology MA student, obtaining his second degree, and this project greatly contributed to the strengthening the identity of the student college community.

As the leading teacher of WHSz and editor of this issue I tried my best to arouse interest in the student college and the articles in this introduction. The articles are as diverse as the community of authors. Thus, I hope that every reader finds articles that will catch their attention.

The editor, June 3, 2015

Jekatyerina Dunajeva

Preface to the English Special Issue of Romology Journal (2015/issue 10)

While English language has become the *lingua franca* of knowledge, even pioneering academic research in other, primarily rare (peripheral) languages is frequently overlooked. This suggests a paradoxical situation: while the use of English is necessary for scientific recognition in the international arena, yet local scholarship inevitably produces a culturally sensitive and grounded research. In the case of Romani Studies, which has successfully united academics and researchers around the world and generated interest among practitioners as well, there still remains significant original research that is largely confined to country borders.

Knowledge production, however, is a cooperative endeavor; ideas and expertise should be debated, challenged and advanced in spaces that are inclusive for everyone. Research should not be bound by language, but language (English, in the contemporary world) should be used to share and generate knowledge. This special issue is an example of such an attempt that strives to show the accumulated knowledge about Roma student colleagues in Hungary, introduce the research of advanced students, junior and senior faculty affiliated with the University of Pécs, and extend these findings to the international community of scholars and researchers.

This special issue focuses on Roma "student colleges" or *szakkollégium*, which is a part of a unique movement in Hungary aimed at talent management, especially of those in need (in this case—Roma students). Throughout the articles, "student college" and "college" thus refers to this movement, at times used interchangeably, while other literature sometimes denotes it as "special circle" or "student college." The topic is sporadically discussed in English language literature, and thus the current special issue intends to fill this gap.

The purpose of student colleges in Hungary is to create equal opportunities in the realm of education for disadvantaged students. The Hungarian Higher Education Act of 2005, besides talent-nurturing also defines the goals of student colleges as giving "support for gifted students, to encourage them to play an active role in public life, to contribute to the creation of infrastructure conditions and personal criteria of preparation for professional duties, and to educate students so that they become professionals who are receptive to social problems and ambitious enough to sustain a high standard in their profession."[1] In 2011 the European Roma Strategy and the Hungarian

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1   See full Act at http://www.nefmi.gov.hu/letolt/nemzet/naric/act_cxxxix_2005.pdf.

Roma Strategy was a significant impetus for Roma student colleges, and they have been accepted as an integral part of the higher education institutional network in the country.[2]

The translators are nearly all students of Eötvös Lóránd University (ELTE) in Budapest, Hungary, attending the School of English and American Studies (SEAS), Applied Linguistics Department (DEAL) and in their senior year. The student-translators are an integral part of the special issue in making the articles accessible to an international audience, and hence in this introduction I find it important to name each of them with a few accompanying details. Dóra Babilai's major is English and she minors in French; Júlia Ribiczey is similarly an English major with a Japanese minor and upon completing her education she imagines her future as a literary translator-interpreter as she is interested mostly in literature and culture. Likewise, Eszter Fórián would like to be a literary translator and studies English and Russian as her major. Hajnalka Kiss majors in English with a minor in Swedish, and she is already working as a translator and planning to start a translation agency one day. Márton Sajben, who also majors in English, wishes to become a language teacher and a translator. Equally, Regina Tóth, with a major in English and a minor in Finnish, is planning to become a translator; Viktória Kondi, who specializes in Drama and Theatre at SEAS, plans to become a translator, too, with a particular interest in contemporary literature. Boróka Madarász aspires to become an interpreter and translator in both English and French. Finally, Viktor Dési, while not affiliated with ELTE already works as a freelance translator, with plans to be full-time fiction writer.

Overall, this special issue is a unique opportunity for the participating scholars to share their outstanding research, for the international academic and non-academic audience to gain an insight into a critical topic—that of Roma in Hungary and projects on Roma youth empowerment through special colleges—as well as for the students of linguistics interested in translating and building much-needed bridges between national academia and the international audience. It has been my honor to participate in this imperative endeavor in the capacity of guest editor. My role consisted of selecting a group of student-translators, most of whom were my diligent former students with translating ambitions, and assuring the quality of their work. The subject itself is also central to my own research. I received my PhD from the department of Political Science at the University of Oregon (USA) and my dissertation focused on Roma identity formation by examining disciplinary practices in educational institutions in Hungary and Russia.

I hope this special issue finds a wide audience and will duly contribute to the scholarly debate and academic knowledge-production about Roma, as well as broader topics of inquiry.

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2   See report by the Hungarian Institute for Educational Research and Development, founded by the Ministry of Human Resources, at http://www.ofi.hu/sites/default/files/attachments/ofi_szakkollegiumi_helyzetkep_felmerese.pdf.
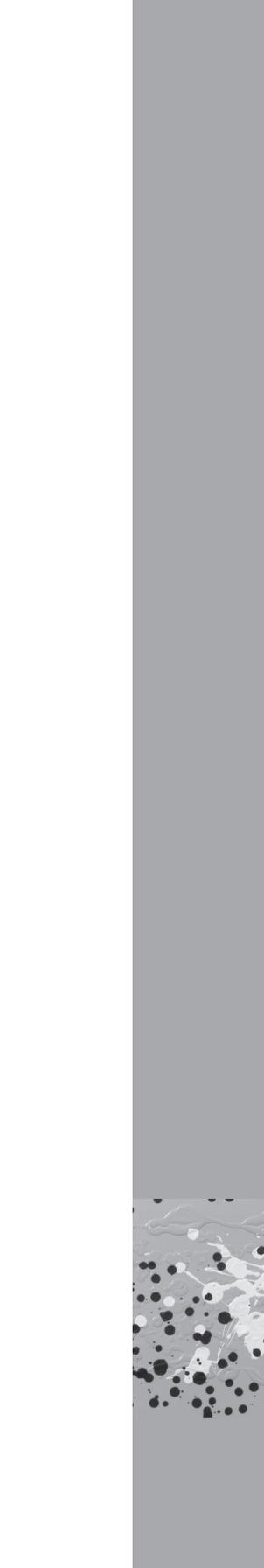
BASIC POINT

Julianna Rayman – Aranka Varga

Resilience and inclusion

Translated by Hajnalka Kiss

Sociology of education has always interpreted school-related issues from a multidisciplinary point of view; therefore, it is not surprising that nowadays we encounter the psychological term "resilience" more and more frequently in connection with the topic of schooling.[1] It seems that the approach of sociology of education also covers the term "inclusion," which derives from the world of practical pedagogy and widely pervades social policies. We believe that the successful fighting ability of an individual, their "emotional flexibility" (resilience) and their acts realized during the process of mutual acceptance in the community (inclusion) influence each other and form an inseparable unity – especially in the world of education. In order to prove this, a brief description of both theories is provided here, emphasizing those points where they connect. This provided a basis for a research, where inclusivity serves as a kind of theoretical framework for the respective aspects of resilience. The research presented primarily illustrates how the shared segments of the scientific approaches to resilience and inclusion are outlined. Utilizing the interviews concerning the lives of university students from different backgrounds, the research presents the analysis of those (external) factors that can be understood as the meeting points of the theory of resilience and inclusion. Half of the interviewees are part of two disadvantaged groups at the same time: the Roma/Gypsy minority, and people of low social status. Additional 16 students were interviewed, composing the control group. Interpreting the attitude and behavior of the school and the family, based on both aspects mentioned in the title, we will be able to understand the psychological and sociological explanation for the educational success of young people from disadvantaged groups. In the case of the interviews of those university students that are considered resilient, the research also examines whether there is a connection that could account for successful educational careers with the external factors of resilience and the typical characteristics of an inclusive environment simultaneously. This would justify the place of the theoretical system of inclusion in the analytical context of resilience. This research achieved its fundamental goal, since it was able to prove – although based on a small sample – that the practical implementations of the theoretical model of inclusion outlined by us have a strong influence on the fulfillment of resilience. There are clearly

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1 Simultaneously with this volume, the thematic issue (2015/1) of the specialized journal called Transylvanian Society (*Erdélyi Társadalom*) was published, which contains studies concerned with the topic of resilience, discussing it mainly from a sociological point of view. Hereinafter references to the content of certain articles may appear, adjusted to the analytical focus of this text.

some areas, where the inclusive approach can have a breakthrough and appear in such a proportion that allows for it to influence the lives of disadvantaged people. This also justifies the need for and the value of an inclusive educational environment.

Embedding the terms utilized

The research area of resilience has an almost five decade-long past in the international scientific discourse. During this period, several different approaches and definitions have come to light, aiming at the comprehension of this complex phenomenon (Masten, 2008). The goal of this study is not to explore the integrity of these different approaches, but to bring into focus those kinds of perceptions of resilience that in turn can be connected to the theoretical framework of inclusion. In compliance with this, while unfolding and presenting the phenomenon of resilience below, some of its aspects that are relevant to inclusion will be highlighted.

The research area of resilience within the field psychology – primarily developmental psychology – is based on those phenomena where in spite of the negative impacts threatening adaptation and development, a positive outcome was realized in the life of an individual or a whole group. In other words, the central topic of the psychological analysis of resilience is composed of the research of different phenomena, where a successful struggle and adjustment took place in the life of the individual, in spite of the chronic stress-generating and traumatizing circumstances and hardships (Masten, 2001, 2008; Luthar, Cicchetti and Becker, 2000; Zautra, Hall and Murray, 2010). Researchers that deal with the topic aim at revealing those underlying mechanisms that contribute to the successful fulfillment of the "emotional flexibility and resistance"[2] of an individual or a group. The mapping of those factors that have a key role in resilience leads to the possibility of the development of measures and strategies – maybe even on a social level – which could promote the appearance and development of resilience in different situations beset by difficulties (Masten, 2001; Masten and Wright, 2010).

Resilience is a complex phenomenon, and its explanations can be revealed with the employment of different research aspects. The primary question of researchers is whether resilience is the result of a process generated by inner qualities (e.g., personality, genes, IQ) or dynamic external effects (e.g., socio-economic status, cultural environment, system of personal relations) (Luthar, Cicchetti and Becker, 2000; Zautra, Hall and Murray, 2010). One part of the research unfolds around the individual explanation of resilience, which is mainly concerned with the inner factors of the individual in the process of revealing the reasons for resilience.[3] As opposed to this, the other part of the research

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2   The illustrative expression of emotional resistance or flexibility is a frequently used synonym of resilience, indicating the ability of an individual, a group or a community to prevent, reduce or overcome difficulties and their harmful consequences (Grotberg, 1996 in Ceglédi, 2012).

3   Research focusing on the inner quality of the individual does not necessarily exclude the dynamic impact of external factors to resilience, only emphasizes individual characteristics as the starting point and central topic of analysis. Such theories include the psychobiological approach to resilience (Feder et al., 2010), the approach focusing on genes and environment (Lemery-Chalfant, 2010), and the cognitive, affective, and behavioral approach to resilience (Mayer and Faber, 2010; Skodol, 2010; Rafaeli and Hiller, 2010).

is based on the emphasis of the priority of external factors, explaining the relationship between the individual and resilience with contextual roots (Sameroff, 2005; Masten 2001, 2008; Masten and Wright, 2010). It seems that the majority of the research concerned with resilience represents an integrative point of view, describing resilience as a multidimensional phenomenon and the results of an interaction between internal (individual) and external (social and contextual) factors. The theoretical dissimilarities derive from the fact that different emphasis is put on internal and external factors. In the case of both approaches – regardless of whether the focus is on internal or external factors – resilience seems to have two poles. One pole is the so-called protective/promotive one, while the other one is called the pole of risk factors (Masten, 2001; Masten, 2008; Sameroff, 2005). Risk factors include every element that can be identified as a predicator of a negative and unwanted consequence. Protective/promotive factors are capable of compensating for risk factors, helping to fight against them as well as promoting successful adaptation (Masten, 2001, 2008; Masten and Wright, 2010).

The system of personal relations is the most important component of both external risk factors and external protective factors. Research analyzing the diverse environmental impacts identifies the different spaces of socialization – family,[4] school, identical age group, and neighborhood – as the fundamental factors of resilience. These environments and the attitudes or acts involved might be regarded as risk factors when they are dysfunctional, meaning that their negative impacts prevail. Their protective nature can be perceived when they are supportive, accessible, and present in the life of the individual with a positive connotation. Hence, external protective factors, focusing on successful educational advancement, include for instance a nurturing family environment, mentoring teachers, and the inclusive community of the same age group. Decisive personal relationships that can be linked to deviance[5] or result in rejection can be identified as external risk factors. These include the discriminative/prejudiced behavior of communities relevant in the life of the individual (identical age group, school, neighborhood). Furthermore, the lack of necessary human relations and the support provided by them can also be considered a risk factor. In addition to the system of human relations, external risk factors also include for instance low socio-economic status, poverty, and traumatic events (Perez, 2009; Sameroff, 2005; Masten 2001, 2008; Masten and Wright, 2010).

External risk factors and external protective factors are those segments of resilience that this study would like to integrate into the theoretical system of inclusivity.[6] It is crucial to pay special attention to external factors, because resilience is the results of complex interactions and processes that go beyond the individual. Processes that go beyond internal factors and play a significant role in the development of resilience can

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4   There is a brief description about the role of the family environment, which discusses those family impacts that result in or prevent the resilient and adaptive behavior of the individual (Fekete, 2015: 163). The author mentions the mother-child relationship, then the impact of the father, and finally the impact of social movements.

5   The literature highlights the following deviances: psychiatric problems or addictions of the parents, domestic violence, and criminality.

6   This study does not include the description of the internal risk factors and protective factors due to its nature. These factors are discussed for instance in the study of Rutter (1987), Benard (1995), and Sugland et al. (1993).

be identified in connection with close human relationships and social support (Rutter, 2007 in Masten and Wright, 2010). Furthermore, focusing on external factors seems to be a more productive strategy during the development of resilience, since a more extended and greater intervention can be realized through actions concentrating on contextual elements, as opposed to those approaches that only support and develop individual competences (Sameroff, 2005). In addition, emphasizing the internal factors may lead to a dangerous perspective that would result in a victim-blaming strategy,[7] due to the favored position of the individual. In light of the above, we can conclude that although the analysis of internal factors is an important aspect of resilience, focusing on the external factors seems to be more beneficial in terms of development and the avoidance of the victim-blaming strategy. Finally, the consistent improvement of the external factors (e.g., the creation of an inclusive space) allows for the development and successful implementation of interventions on the individual level, such as that of competences promoting resilience and facilitating the fulfillment of the internal protective factors. In the case of this dual point of view, the theory of inclusivity may serve as the framework of resilience. The external factors described by resilience and the elements that can be identified in the model of inclusion can be understood as meeting points and shared perspectives. The possibility of the integration of these two theories is supported by the fact that these two research areas use similar target groups in their analyses and share a final objective. [8]

Moving forward to the topic of inclusion, if we look back to the history of the term we can see that at the beginning it only implied the methods of the successful institutional education of people with disabilities. In other words, the term inclusive only applied to integrative (co-educational) pedagogic methods, where the environment would adapt in a supportive manner to those children and young adults who entered the community with different abilities and needs (Réthyné, 2004; Kőpataki, 2004; Csányi and Perlusz, 2001). During the past one and a half decades both the scientific and political approach to the term have changed in many ways, all around the world. One change is that the range of individuals and groups that are in the focus of inclusion has expanded significantly, recognizing the fact that not only disabled people are threatened by exclusion without the personalized adjustment of the environment. Activities

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7   Blaming the victims means a strategy where the individuals or groups are blamed and held responsible for their own situation, not taking into consideration any contextual reasons, such as socio-economic reasons (Ryan, 1974 in Arató, 2012).

8   The relationship between inclusive pedagogy and the theory of resilience was analyzed in the study of Makoelle és Malindi (2015) in South Africa. As opposed to the perspective of this study, the South African authors analyzed the diversified impact of the inclusive pedagogic system on disadvantaged students, examining the differences between the internal and external factors of resilience. So the starting point of the study was resilience, and it based the success of the inclusive pedagogic system on the features of resilience. In contrast, this study regards inclusivity – on a social and educational level – as a milestone in the development of resilience. In other words, the themes of resilience and inclusion were integrated into the work of Makoelle and Malindi (2015); nevertheless, their study suggests that the resilience factors of different individuals are going to determine the success of inclusivity, concentrating mainly on the internal factors (Makoelle and Malindi, 2015). This study examines these two themes from an opposite point of view and in the case of more than one person, claiming that the successful development of inclusivity is an essential condition for the fulfilment of resilience.

that can successfully facilitate inclusion have been increasingly extended to individuals who are frequently excluded from education, and consequently from society, due to various reasons (e.g., socio-cultural disadvantages or different linguistic and cultural backgrounds) (Hinz, 2002; Potts, 2002; Bárdossy, 2006). The other change is that nowadays inclusion is considered an important approach on the level of the society (social inclusion), this way replacing and supplementing the approach that uses the term social integration. This transformation is characterized by analysis of the term on the community and societal levels, and in turn proposing necessary answers in relation to policies, compensating for social exclusion (Percy and Smith, 2000; Atkinson, 2002; Giambona and Vassallo, 2012; Asumah and Nagel, 2014).

Facts and related practical experience revealed by the research show that it is essential for the realization of equality – which is one of the most important principals of democracy – that documents regulating the operation of a given field name the groups of people threatened by exclusion, and also define the methods of paying special attention to them.[9] The constant growth of groups in the focus of inclusive practices and the expansion of related fields can draw attention to the fact that it is necessary to analyze the creation of inclusive environment and establish a model for it. The establishment of this model can be assisted by successful practical experiences of inclusion. Furthermore, the adaptation of these experiences would ensure the prevention of exclusion on an everyday level as well.

In relation with the topic of resilience, it is important to emphasize the changing approach behind the expansion of inclusion, which is becoming more and more democratic and characterized by reciprocity. During the preceding process of integration (acceptance), the emphasis was on the individual whose integration was helped by society, although it was not necessarily done by changing the conditions, but rather expecting the individual to adjust. In contrast, the essence of the approach of inclusion is that the focus of the integration process is on the environment itself: if the environment is able to react appropriately to the demands and needs of those who live in it, then everybody's mutual acceptance will be successful. This latter approach suggests that the primary aim of inclusion is to make the eco-social environment inclusive, by focusing on interventions that support the resilience of those people or groups who are threatened by exclusion.

Analyzing inclusivity in the context of education, a movement spreading in the higher education of the United States, is an excellent example, which emphasizes inclusion in connection with diversity, as it relates to people primarily coming from different cultures or ethnic groups (Williams et al., 2005). The movement, going beyond the term of inclusion, has introduced the term "Inclusive Excellence," focusing on the priority of adjusting the environment. They emphasize that every member participating in education (especially higher education) should change their approache and act together in order to ensure the acceptance of individual diversity. They highlight the fact that the appreciation, integration and success of diversity are inseparable from and a guarantee

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9   Hence, the expansion of the term inclusion was aided by the fact that the European Union has used the term "social inclusion" in its legal and strategic documents since the launch of the Lisbon Strategy (2000). (PresidencyConclusions - LISBON EUROPEAN COUNCIL, 23 and 24 March 2000. http://www.consilium.europa.eu/uedocs/cms_data/docs/pressdata/en/ec/00100-r1.eno.htm, accessed on: 19 October, 2014)

of "excellence." Consequently, the realization of "Inclusive Excellence" requires the process of institutional development, where integration of those who are threatened by exclusion involves deliberate transformation of the environment, making it "friendly." The term "Inclusive Excellence" can be applied to an institutional development when in addition to equal participation and access, Diverse Learning Environments are created in a deliberate manner, extending measurable effectiveness to everyone. The transformation leads to a qualitative change for every member of the community and the institution as well. It represents an open and inclusive approach, based on which a high level of cultural and social competence can be realized, preparing everyone to mutually understand and accept each other, a quality that is useful later on, after university studies as well (Hurtado 2012). Inclusive Excellence states that the excellence (quality indicator) of a given institution depends on its ability to include its members and groups in the processes of cooperation, thus exploiting their knowledge and aiming at their excellent individual performance (Milem et al., 2005; Williams et al,. 2005; Bauman et al., 2005). This is how a "friendly" environment becomes one that is appropriate for resilience.

In Hungary, at the beginning, the approach of inclusion emerged in the context of education, related to disabled students (Pethő, 2003; Papp, 2012). Similarly to how it happened in the international literature, the application of the term has been increasingly expanded in our country too, in terms of its target group as well as field of application. Analyzing the changes in education in light of our research question, we can notice those changes in education policy that happened after the millennium and focused on integration inevitably extended these pedagogic methods to other groups of students, resulting in successful co-education (Arató, 2013). An initiative affecting the whole of public education was launched in 2003. It wished to introduce the Pedagogic System of Integration (*IPR, Integrációs Pedagógiai Rendszer*) in schools and later in nurseries, making the institutional environment of students from socially disadvantaged families inclusive. In terms of the organization of education, the IPR has an integrative (co-educational) approach, while in terms of its content, it involves inclusion (mutual acceptance). This means that the IPR considers its activity as the process of institutional development, aiming at the fundamental transformation of the environment. The IPR indicates the essential initial conditions for co-education, the required tools for mutual acceptance during the process, and expected results during the output phase – all of which are needed for transformation. It considers the transformation of the institutional environment a result that affects the successful educational advancement (resilience) of the student group in focus (disadvantages students), while promoting the inclusive attitude of those in the same space.

The models of inclusivity have been created based on the approach and practical experiences of inclusion, such as the Inclusive Excellence in American higher education or the IPR in Hungarian public education (Varga, 2014c). If we analyze the components of the inclusive space described in these models, we can see that there are some elements that are identified as "external" factors in the topic of resilience. Evidently, all of the models that have been created in order to put inclusion to practice, embrace those components as well that unfold the essential characteristics of successful external support – which are also needed for resilience – during the process of making the environ-

ment inclusive.[10] Hence, they also highlight the sensitivity and positive attitude of those in the inclusive space, the methodological preparedness of supporting people, which is manifested in personalized acts and contents, and the cooperative approach that helps involve additional partners, extending the necessary network of support. The emergence of all of these factors together makes the environment "friendly" to a certain extent, depending on the quantity and intensity of the elements. In other words, the more complex and developed the inclusive space is, the greater the likelihood of successful inclusion will be. The previously highlighted elements of the model of inclusion can also be identified as the external "protective" compensatory factor of resilience.[11] The common elements of inclusion and resilience reinforce the claim that there are some external factors in the fulfillment of resilience, which can be created in communal spaces and whose existence has a strong influence on the success of the individual in coping with the situation, compensating for personal disadvantages.

Based on the above, we can see that both resilience and inclusion focus on the social environment of an individual or a group, considering it to be a fundamental factor in personal fulfillment and in the process of solving different problems. The mutually accepting attitude and behavior of people in the social space, preparedness to react to individual demands, and the existence of a wide-ranging network of cooperation are all regarded as supportive factors by both theories. In addition, it was evident during the examination that

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10   The characteristics are the following: inclusive space and the material environment that require open and free spaces and resources, generating mutual cooperation, and the form of these depend on the individuals in the space. Appreciation of diversity is an important aspect because it is the cornerstone of inclusion, describing every member of its process, which further means the positive attitude of people in the common space, overshadowing negative stereotypes. The preparedness of those people who realize the process ensures the success of the activities that are essential for the application of the inclusive approach. Aspect of institutional pedagogic services include the apprehension and assistance of individual learning processes as well as personalized contents and activities. Cooperation and partnership emphasizes the importance of people, groups, and institutions (inside or outside the inclusive space) acting together. Finally, we should mention the aspect of constant renewal, which is a condition for and a feature of the creation of an inclusive environment because it does not regard the effort for inclusion as a one-time intervention, but as a continuously measured and evaluated reform that employs as many resources as possible for its activities on the institutional level (Varga, 2014c).

11   There are some institutions that are less successful in educational advancement and have poorer results than the national average (e.g., in case of different national or international competency tests), most probably due to the composition of their students (for instance, if there is a high percentage of disadvantaged students). If these institutions succeed, they would be labeled „resilient." „Resilient schools include those institutions whose students, due to their family backgrounds, belong to the lower quartile; however, their results, aggregated to the level of education, belong to the upper quartile" (Papp, 2014). Attila Z. Papp analyzed the background characteristics of the PISA database from a statistical point of view, presenting the resilient institutions in Hungary. (The abstract of the lecture delivered at the National Conference of Educational Research (*Országos Neveléstudományi Konferencia*) is available on the following link: http://onk2014.unideb.hu/wp-content/program_vegleges/ONK_2014_kotet.pdf 99.) We can gather additional useful information through the filter of the system of inclusion, since we can reveal exactly those factors that are able to establish resilience in the world of education.

both theories pay special attention to those individuals and groups who are disadvantaged in some way, and consequently are threatened by exclusion. Furthermore, both fields are motivated by their mutual aim to help people, groups, and communities to succeed, develop, fight, and adapt through various improvement activities, developed based on research results.

The focus of research

Analyzing the interviews of those university students who are considered resilient, the research examines whether there is a connection that could account for successful educational careers with the external factors of resilience and the typical characteristics of an inclusive environment simultaneously. And if there is such a connection, what is the nature of this connection? Furthermore, another aim is to reveal the differences between the lives of students from the resilient and control group, based on the aspects that examine the mutual segments of the theory of resilience and inclusion.

In this research the resilient test group was composed of university students who are members of the Wlislocki Henrik College (*WHSZ, Wlislocki Henrik Szakkollégium*) at the University of Pécs.[12] In the case of these students, educational success emerged in an environment full of multiple risk factors, since these students are part of two disadvantaged groups at the same time: Roma/Gypsy minority and people of low social status.[13] In light of the above, it can be said that the educational careers of the examined members of the student college show an atypical example, as opposed to the usually unsuccessful educational advancement of students from disadvantaged social groups.[14] As a result, they can

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12 Students of the student college, belonging to the resilient group, all come from socially disadvantaged groups, mostly belonging to the Roma/Gypsy community. The common feature of students studying different subjects at different faculties is that they all participate in the complex program of WHSZ that strengthens inclusivity (Varga, 2014a).

13 Several researchers drew attention to the fact that social disadvantages can be aggravated if an individual belongs to a minority group, due to the negative social stereotypes associated with these groups (Cserti and Orsós, 2013; Neményi, 2013). These disadvantages were described, among others, by Perez et al. (2009) in the context of the examination of resilience, claiming that the main risk factors threatening the educational career are low socio-economic status and being a member of a minority group. This is precisely what is emphasized by the field of „intersectionality," which uses this theory to examine the relationship between different social inequalities (due to ethnicity, gender, or class) and the related oppression and discrimination (Nagel and Asumah, 2014).

14 A study was conducted concurrently with this research, which considers resilience as the „criteria for social survival" in the case of Roma people (Győrbiró et al., 2015: 119). The study examines the Roma student college with the precondition that this type of institution has the ability to educate a group of Roma intellectuals, who can in turn change the disadvantaged characteristics of their community. The text is also interesting because it applies the topic of resilience to the level of the group instead of the individual, explaining why it is so important to promote resilience in the case of people with permanent disadvantages, especially the Roma community. According to the answers of the eight Roma students who were interviewed, the services of the student college contribute to the successful educational careers of students and promote their sensitivity to social issues.

be labeled resilient.[15] Besides resilient students, a control group was included in the research in order to satisfy a comparative analysis and to ensure the validity of the research. In order to assure reliability, the control group is composed of students that have similar proportions to the student of the student college in terms of gender, age, major and residence of parents. Therefore, the difference between the two analyzed groups is reflected in the distinctive qualifications and/or professions of the parents[16] (socio-economic status) and in ethnic origins (belonging to the minority/majority).

The hypothesis of the research is that in the case of resilient students, the successful educational career can be explained by external factors of resilience as well as the characteristics of inclusive environment that unfolds these factors. We can assume a connection, implying that the characteristics of the inclusive institutional environment can be identified in the life of resilient people to a great extent, as external compensatory/protective factors of the risk factors. This justifies the place of the theoretical system of inclusion in the analytical context of resilience. A further hypothesis is that the lives of university students regarded as resilient and the lives of the members of the control group are going to differ in terms of the amount and quality of the external risk factors and external protective factors. In the case of the resilient students, there will be more risk factors and more protective factors as well. The latter explains the successful educational career, emerging in spite of disadvantages, with the characteristics of inclusive institutional environment. As opposed to this, in the case of the control group, presumably there will be fewer risk factors, and it will be the protective factors of the family that compensate for them, instead of the characteristics of the inclusive institutional environment.

The circumstances of the research

Altogether 32 university students[17] were interviewed,[18] and these interviews were analyzed in order to illustrate the connections between the theories of resilience and inclusivity, and to answer the questions of researchers. Other researchers in the country have already analyzed people from similar backgrounds, utilizing similar research tools in their analyses concerning resilience and the sociology of education. There are studies revealing the internal and external factors of resilience, similarly to the classical approaches (Ceglédi, 2012), and a recent study examines the topics of resilience and iden-

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15 A student is resilient if he or she has to suffer disadvantages, which would indicate an unsuccessful educational path, but in spite of this, he or she achieves successful educational advancement (Perez et al., 2009; Masten, 2008).

16 Eight members of the control group have high socio-economic status, while eight other members have average socio-economic status, based on the qualifications, professions and incomes of their parents.

17 The university students are between 21 and 31 years of age, and attend undergraduate, postgraduate or Ph.D. programs at the university or participate in undivided trainings that offer a master's degree.

18 The interview included a brief introduction, the presentation of the family background and the description of the events that lead to the current educational status of the students.

Bálint Rigó
Földrajz BA, WHSZ tag, PTE TTK

When I got into the university I joined the student college at once. I got into a new environment and a new town, and the student college – maybe not immediately, but really quickly – helped me make new relationships and fit into this new situation. I think it is really good that these relationships were made really fast, and the community helped a lot with this. In my opinion, the student college provides a lot of opportunities. I do not say, that I liked all the "opportunities" at all times, and that I did not wish sometimes that some of the programs would have not been compulsory, but subsequently I realized that these programs were also useful.

tity[19] (Máté, 2015). There are several studies that analyze the lives[20] of Roma/Gypsy university students and student colleges, serving as their backgrounds – we have already mentioned these in the previous chapters (Forray 2012, 2014; Varga 2013, 2014a, 2014b). This study – similarly to the mentioned studies in the country – analyzes the interviews given by university students, but it goes beyond the discourse of psychological resilience, utilizing the experiences of the approach and practice of inclusion in its analytical framework.

This research includes altogether 32 students, 16 of whom belong to the resilient group, while the other 16 students belong to the control group.

The analysis of the interviews given by the members of the resilient and control groups was helped by ATLAS-ti, a program that performs narrative content analysis. A code system was developed for the process of content analysis, which helped to reveal the connections between resilience, inclusivity and educational success. All of these were determined by the external factors, playing a role in the educational careers of the students. Regarding inclusion, the environment surrounding the student can be understood as an external factor, which can result in inclusion or exclusion, depending on its components (the existence or the lack of inclusivity factors) (Varga, 2014b). Regarding the analytical approach to resilience, the underlying factors of "inclusion" or "exclusion" can be regarded as external protective or external risk factors (Masten and Wright,

19 The author examines how the members of the test group, i.e., Roma graduates managed to take advantage of mobility, in spite of the often selective or discriminative influence of educational institutions. The author wishes to answer the various questions by analyzing the lives of resilient individuals. The paper primarily takes into account the impediments to the educational advancement of the test group, and states that resilient people have certain competences in common. Among these competences, risk-taking and the ability to search for solutions in case of a failed attempt are emphasized. The goal of these solutions is always to progress on the road of mobility that is recognized by the students. The study mentions the relationship between the family and the school, analyzing the stages of identity consolidation, which also characterizes the development of resilience (Dezső, 2015).
20 Here we would like to thank Katalin R. Forray, who provided us with her interviews, which she conducted with the resilient group of our research. We utilized these interviews in a secondary research.

2010). Regardless of which theoretical approach we choose to consider the external factors, there seems to be a positive and a negative pole in both cases, which can promote or hinder the educational advancement of a student.

Based on this train of thought, the external supporting (protective) and hindering (risk) factors have become the main analytical categories in the narrative code system. Within the external factors, the emphasis was on those participants[21], whose appearance influenced the educational advancement of the interviewees somehow, either negatively (hindering it) or positively (supporting it). The analysis of these participants served as a system of criteria, which is included both in the theory of resilience and inclusion, and which can be regarded as a common segment of the two approaches.[22] Participants who have an external supporting or hindering role have been classified into the following four sub-categories: family, identical age group, school, and external people or organizations.[23]

Results

The data[24] was collected with the help of ATLAS-ti from interviews of the two analyzed groups, and its evaluation was conducted by the SPSS independent-samples t-test analysis. The student category – meaning the membership of either the resilient or the control group – was the classifying variable in the analysis. Altogether eight variables were established, meaning the relative frequency of code words characterizing four participants of supportive and four participants of hindering nature. The analysis based on these eight variables showed significant differences between the two groups in the case of six of these variables (Table no. 7). This means that in spite of the small sample, the difference between these two groups is obvious in relation to the focus of our research, namely the theory of resilience and inclusion.

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21 The system of criteria accepted in the narrative content analysis means the evaluation of participants appearing in the descriptions of life stories, since we can conclude their psychological functions (e.g., safety) from the functions of their activities (in this case the supporting or hindering nature of their deeds) (László, 2005; Péley, 2002).

22 In the case of inclusivity, the inclusive or exclusive environment is characterized by the behavior of its members and their responses to the environment itself. The external factors defined by the field of resilience include groups or individuals who can be both risk or compensatory factors in the life of the interviewee.

23 While specifying the eight codes, we tried to ensure that they all fit into the theoretical system of resilience as well as inclusivity. Therefore, we divided the categories of participants with a hindering role according to the relevant elements of these two approaches. Furthermore, participants of the sub-categories have been assigned different functions, according to their activities and psychological influence, which represent the nature of external factors in both theories.

24 We calculated the relative frequency of code words in the ATLAS-ti program, based on the results of the coding process along the eight super codes (family/identical age group/school/ external organizations, all characterized by both hindering and supportive nature).

Table no. 7 – the significant results of a comparative analysis conducted by the SPSS independent-samples t-test (N: 32).

Individuals of hindering nature		
FAMILY	t(30)=-4,101,p<,01	M(resi)= 5,25 (SE=1,263) M(control)=,06 (SE=0,63)
SCHOOL	t(30)=-5,27, p<,01	M(resi)= 4,56 (SE=1,446) M(control)=,81 (SE=,332)
SAME AGE GROUP	t(30)=-2,392, p<,01	M(resi)= 2,44 (SE=0,866) M(control)=, 31 (SE=,198)
EXTERNAL people/ organizations	t(30)=-1,983, p<,01	M(resi)= 2,44 (SE=1,025) M(control)=, 38 (SE=,18)
Individuals of supportive nature		
SCHOOL	t(30)=-4,342, p<,01	M(resi)= 17,63 (SE=2,895) M(control)=4,63 (SE=,763)
EXTERNAL people/ organizations	t(30)=-3,911 p<,01	M(resi)= 8,00 (SE=1,821) M(control)=,81 (SE=,245)

If we analyze the results in detail, we can see that there are significantly more individuals with a hindering role in the lives of resilient students, for all of the 4 sub-categories. In other words, the presence of those individuals who are likely to hinder educational advancement was much more prominent in the life of resilient students, in the case of every social environment – family, identical age group, school, other institutions – surrounding resilient people. This suggests that resilient university students had to overcome much more obstacles in the course of their educational careers than their fellow students, who have a higher social status. Moreover, they had to do it in the case of every social environment. It might be assumed that success goes hand in hand with the development of some kind of "topic sensitivity," which helps the verbalization of the issue as well as the search for solutions in many cases.[25] The other significantly higher proportion also characterizes the resilient group. It appears for the protective and supportive participants, in the sub-category of school or external organizations/individuals. This result suggests that during the reminiscence of their personal history, resilient students felt that people accessible at school or belonging to other organizations were the ones who made every effort to support them and compensate for disadvantages in connection with their education.

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25 This advanced and diverse competence ("fighting ability"), which aims at mobility, is discussed in an already mentioned study that analyzes the connection between resilience and inclusion. (Máté 2015)

These two statements – based on the significant differences – together suggest that if the family background is unable to support the educational career of students, and it is an unchangeable condition, than during the educational advancement students realize this problem and try to find somebody to rely on in their social environment. In this case, the lack of institutional support (or the support of a teacher, another adult or someone of the same age group) is a disadvantage in itself, which is aggravated even further by negative attitudes (discrimination). The lack of these two factors – the recognition and acceptance of the unchangeable condition of the family background and the support expected from the institution and people of the same age group – appeared to a significant extent in the interviews given by resilient students, who also reported acts of negative discrimination. The great amount of supportive/positive experiences coming from the institutional sphere shows the necessity of these supportive participants in the development of resilience. Presumably their role was so significant in the lives of resilient students that these students were able to overcome the obstacles that were present in every environment to a great extent. Their importance is also indicated in the interviews by the fact they were memorable, as resilient students recognized their determinative role in their educational career.

The results of the independent-sample t-test thus confirm the hypothesis related to the question of our research, which claims that there are more risk factors – hindering participants – in the lives of resilient students than in the lives of the members of control group. One part of the risk factors derive from the disadvantaged backgrounds of resilient students, which has been discussed in detail by the literature of the sociology of education in the past fifty years. Family conditions related to the disadvantaged socio-economic status were illustrated in graphic detail, moving on a wide scale. Furthermore, the active and passive activities of hindering participants connected to the family were also identifiable in the case of the resilient group. Analyzed from a different aspect, hindering appeared due to the acts of participants belonging to the family, through no fault of their own. This involved the lack of the expected financial or emotional support, or even deviant behavior within the family or family traumas. The theory of inclusion established its educational model precisely in order to compensate for the presumed disadvantages and deficiencies of the family background, which is emphasized in this study as well. In this model, family appears as a partner that helps the protective institutional environment to recognize those features of students that derive from the primary environment, in order to achieve some results based on these features and the family.

In the hindering categories of the school, identical age group, and the external participants, disadvantages deriving from the minority background were more prominent. It is important to emphasize that cultural diversity is a positive factor in an inclusive environment, having great potential. In contrast, belonging to a minority group means a disadvantage when the majority has a hostile attitude towards the group. This could be identified in the case of individuals from all of the three subcategories (family, identical age group, external), whose behavior was characterized by prejudice, discrimination and exclusion, according to the recollections of the interviewees. This phenomenon can be understood as an external risk factor of resilience and as the lack of inclusion. The positive attitude of the participants in the common environment is essential for the realization of inclusion, and it also requires the acceptance of diversity, and considering it

as valuable. The results of the research also suggest that the lack of these conditions is an important risk factor in relation to the success of educational advancement.

In the case of resilient students, besides the risk factors, we could identify much more protective factors – supportive participants – than in the case of the control group. The activities of the supportive participants appearing in the sub-category of school and external organizations were realized according to the conditions of the inclusive environment. In other words, there appeared some teachers who had supportive attitude and who were prepared to employ methods that could compensate for the disadvantages of students. Similarly, there were some organizations and individuals, which acted as the partners of families or schools and offered some services missing from the lives of resilient people.

The various hypotheses in connection with the control group have also been confirmed during the analysis. In the case of the members of the control group, fewer risk factors were identified. Besides, those compensatory factors were emphasized in their lives that were connected to the family, instead of the characteristics of the inclusive institutional environment. Furthermore, based on the qualitative analysis of the interviews given by the control group, it can be said that the family influenced the appearance of other protective factors, such as the supportive participants of the same age group or the school. All of this can be connected to the choice of a certain school. Families with higher socio-economic status deliberately sent their children to institutions that had the ability to create an environment promoting the idea of further education, involving the teachers as well as the students in this process. Masten (2008) has already described this, claiming that the protective role of the family involves creating a harmonious atmosphere at home, providing emotional support and extending to the choice of school.

The proportional difference of participants in the lives of the two groups can be clearly identified based on the significant values. In the case of the control group, there were very few or no risk factors and the hindering factors were related to participants outside the family. As for the protective factors, there were no significant differences between resilient and non-resilient people regarding the family, although there were still more supportive participants from the family in the case of the control group, based on the data (M(kontroll)=6.06 SE=1.055; M(rezi)=4.63 SE=1.114). This is a result worth of mentioning, since regarding resilient people, there are multiple risk factors and fewer protective and supportive family factors, while regarding the control group, the amount of risk factors is minimal, but the compensatory role of the family is still more significant.

After revealing and combining the scientific discourses of resilience and inclusion, our hypothesis was that an empirical research would also confirm the strong connection between these two fields. The results showed that a successful educational career can be explained by the external factors of resilience as well as the characteristics of the inclusive environment. Already at the beginning of the research – i.e., during the process of coding – the characteristics of the inclusive institutional environment could be identified to a great extent in the lives of resilient students. These protective factors belong to the category of supportive participants and compensate for the external risk factors. This served as *prima facie* evidence for the validity of the fundamental concept of this research. Proceeding with the analysis, the comparison of the two analyzed groups confirmed the assumption that the protective participants and compensatory

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factors of disadvantaged students can be found primarily within the inclusive institutional environment. As a result, we can conclude that the supportive school and external organizations, which are both significantly outstanding factors, had determinative roles in the development of the successful educational careers of resilient students. In addition to comparable data, in the third step we examined the possible differences between the proportions of the risk factors and the protective segments with significant values and relating to the lives of resilient students, with the use of the SPSS paired-samples t-test. Based on the results of the paired-samples t-test, the dominance of the compensatory factors was identified. In other words, there were much more protective factors in the sub-category of the school and external organizations together (M=25.6 SE=3.27) than in the sub-categories providing the risk factors (M=14.68 SE=2.65; t(15)= -2.371 ,p<0.05). This proportion suggests that the prominent existence of inclusive institutional environment can compensate for multiple risk factors.[26] The recognition of this is significant, since it means that the model of inclusion can offer practical tools for the constant development of resilience.

We cannot disregard the fact that hindering factors were in the focus of every sub-category in the life of resilient students. This means that in many cases, the environment surrounding them lacked inclusivity. According to the qualitative analysis of the interviews given by the resilient group, both the incompleteness of inclusivity and the presence of the key participants compensating for it can be perceived. A typical situation that appeared in the interviews was when the behavior of the same age group was characterized by discrimination and prejudice. In contrast, there were some teachers, whose positive impact was decisive in the lives of the interviewees because most probably they compensated for problems deriving from the discriminating attitude of people from the same age group. Therefore, we can conclude that the emergence of complete inclusion, on the social and educational level as well, has probably a great impact on the development of resilience. Incomplete inclusion, however, can still overcome disadvantages deriving from social inequalities, based on its key elements and most significant participants.[27]

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26 Masten's study emphasized that protective factors can compensate for risk factors. Based on this research, the school was considered as one of the most important scenes of protective factors (Masten, 2008).

27 It has come up during the analysis that it might be beneficial to examine another control group, which would be composed of young people coming from a similar social background to that of the resilient students in this research, but having an unsuccessful education career (meaning that they are non-resilient). Their case could show how the lack or incompleteness of inclusion hinders the development of resilience. The presented research has not included the analysis of this non-resilient group, primarily because it focuses on university students, and it is a characteristic of the non-resilient group that its members do not go to university. In connection with this, it was impossible to solve the dilemma that the analysis of the interviews was conducted focusing on education, while it is exactly this aspect (school) that disappears from the lives of non-resilient students. Therefore, in the case of the non-resilient group, a different research tool should be used.

Conclusion

On the whole, looking at the aspect of successful educational career, we can conclude that in the case of the control group members, who were raised in an environment of higher social status and had only a few risk factors in their lives, the main protective factor was the family. In contrast, in the case of resilient students, the numerous risk factors were primarily compensated by the school and external organizations. Although there were several hindering factors in the framework of the institution as well, the presence of numerous (or decisive) protective participants overrode their impact, compensating for the disadvantages. This was supported by the fact that there are several areas where inclusion can have a breakthrough and appear in such a proportion that allows for it to change the lives of disadvantaged people and promote their resilience.[28] This is why it is so important that those students, who are at a disadvantage during their educational career, are surrounded by an inclusive institutional environment that is as established as possible. Without that, resilience might develop only accidentally or not at all. The topic of resilience, stepping out of the world of psychology, draws attention to the fact that it is possible – on the level of the individual or groups – to break the "projected" barriers; nevertheless, the development of the internal fighting ability clearly needs external support. Inclusivity, whose nature has been revealed, along with its practical models, provides a complex system of tools for this. The question is whether the different social scenes – including educational policies, the ones who execute them and schools as well – are willing to act in order to develop and maintain resilience. This decision unquestionably involves a great responsibility, since we could see that resilience is accessible and sustainable with the help of an inclusive social environment that is characterized by mutual acceptance.

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28 In the case of the examined resilient students, the student college is the core of their protective environment, which provides them with complex support embedded into the community. Hence, the presented research not only reveals the connections between resilience and inclusion, but also proves that the student college in Pécs, which was analyzed from several points of view, is truly characterized by the features of inclusion.

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RING

Discussion about the last two years, present, and future of the student college (szakkollégium)

Translated by Eszter Flórián

Orsós Anna: On today's meeting we have many goals. First of all, you all know that our project ends soon. As a matter of fact, the student college will continue to exist from September; however, most of the activities that were available in the course of the project until now will not be accessible for a while. The next student college tender was promised to be announced, but the new tender has to be written. To do so, it is essential to discuss the experiences about the ongoing tender, especially with you, members of the student college, as you were the ones who have participated in this activity for a various period of time. Many of you have taken part in the project since the beginning, and there are some of you who joined now, in the last semester. From February 2013 to February 2015, many students began and finished this project, many of you got into the "circulation" of the student college at different times and through different venues, and we are extremely curious about the experience that you gained from this very important activity. How do you evaluate our work? I prepared four questions for today's occasion, and it is essential for us to get an answer for each of them. On the one hand, it is an important feedback for us, and on the other hand, it is also significant that we preserve this practice to some extent. However, to be able to do so, we need to see and know what you think about our performance.

My first question is what have this student college given to you, and what are those values, which make you think about the time spent here as a nice memory?
Géza Buzás: For me it is really important that I could belong to a community, where there are primarily Roma university students. Besides, it is also good that we had an opportunity to improve in the student college, for example, in the course of our research. I liked trainings less.

Mihály Palásti: For me, the German language course helped a lot.

István Mihály: I had a really good time during drama plays and playful tasks. Besides, what was also really good is that I got a math teacher who helped me a lot.

János Orsós: For me, it means a lot that I had the opportunity to get acquainted with students who have similar social background as mine. To be honest, this community is an actual safety net, and it feels good that they support me. This is a solid base and community, if I ever had any questions, I could always have asked for help.

Mihály Palásti: I would also like to highlight the Sport Days among the trainings, be-

cause I liked that very much. Besides, the Dragon Boat program organized in Orfű was the best one among the weekend programs.

Mercédesz Fenyvesi: It is difficult for me to loosen up and relax among people, and I feel that recently I have started to become a socially active member of the community. It posed a great challenge that I am underprivileged and come from a little village, but the financial issues were also settled.

Angéla Bogdán: I also have become more open with people, I dare to express myself more, and I dare to share my opinion. I got new friends and acquaintances also among the trainers, and I got along well with my tutor as well.

Anna Orsós: There are certain Roma student colleges supported by the Church, where students live together on each and every day of the week. Our student college is not like that. In the beginning, there was much grumbling about the three-day weekends when it was obligatory to stay in the student college once in a month. Do you have any positive or negative experience in connection with this? Would you have preferred if you lived like the students in all the other Roma student colleges?

Henrietta Kismarci: I was living in a dormitory for five years with my roommates, and the fact that we had to see each other and hear each other every day and in every minute was the source of many conflicts, because we involuntarily found things in each other that we did not like. This way we might start to miss each other and thus we could put up with these three days and spend time together.

Anna Orsós: A really important part of this tender is the system of tutors; it means that each student has a teacher helping them. We consider and considered this to be very positive, but as it is you who experience these relationships every day, I am curious how you see this cooperation.

Géza Buzás: For me it was really useful that my tutor had always helped and supported me. Last year was a hard one for me, and if it wasn't for my tutor, I would have collapsed.

Attila Szederkényi: I meet my tutor once in a month. My tutor simply always knows what to tell me, my tutor really understands me, and knows what I need even from the slightest gestures.

Tibor Dobó: I think this part of the program is absolutely positive and should be in no way omitted. The tutor is a motivational factor for us, particularly if we meet regularly, have effective cooperation, and can discuss anything.

Joci Balogh: I had known my tutor even before I got into the university; I was glad that I was allowed to choose myself. My tutor helps me, and even gives two courses: one of them is Political Discrimination, so I can turn to my tutor with any type of questions and we can discuss any issue, which truly helped me a lot.

Bálint Rigó: This was one of the best opportunities in the student college, because I do not think that otherwise I would have had the opportunity to form such a relationship with a teacher. I can ask my tutor for help at any time. I am not sure that without this system the teacher or I would have taken steps to make this happen. It does not matter what kind of help I need, I can always turn to my tutor and receive help. First- or second-year students do not necessarily have this opportunity, which I consider a springboard, and it can help a lot in the beginning.

Anna Orsós: Parallel to the system of tutors we initiated another element, which we altered many times, as we thought it had needed corrections. It is the system of mentors. At the beginning, there was a tutor and a mentor for each student, but then

somehow neither the mentor nor the student could find each other. So we lowered the number of mentors and their activity also changed. We would have liked this trio – the student, the mentor, and the tutor – to work together effectively, but somehow it did not work out. Does anyone have some kind of comment or experience?

Géza Buzás: I do not like the current system. When I got here, there was a mentor for each student and it was good. We had not known then that it was going to change, but for me the mentors helped a lot to fit into the university with ETR[1] and alike.

Evelin Greksa: In my opinion, the system of mentors was useful for the first-year students. I had been in the university for three years by then, so I did not need a personal mentor.

Anna Orsós: Let's look at another element, volunteering. There was much grumbling about it at the beginning, but then somehow you still managed to accomplish this task. How do you experience all kinds of these expectations that we set for you?

Lídia Kis-Bogdán: I might never have volunteered by myself. But this way I have a lot of experience thanks to it.

Géza Buzás: In my opinion its label is questionable. There are people with a scientific inclanation, who do not feel comfortable in the social sphere. I would simply rename it as internship, for instance, why should an engineer not do an internship that fits his studies. There were always non-governmental organizations in the offers.

Anna Orsós: The options were much more widespread though, you could have come up with any suggestion, there was no such boundary.

Ivetta Horváth: If I was in charge, I would not make it compulsory, because for me it caused difficulties due to my other activities. I would keep it as a program element, but in my opinion, those should do it, who really make a point of doing so, and not just do it by necessity.

Anna Orsós: Something that represented a problem form the beginning, but now seems to be accomplished, is preparing a portfolio. All the activities that you worked on were documented by you, and now are in huge files. Do you think that this is useful and valuable?

Lilla Laboda: I think it was useful, because writing things down made me see everything that we have done clearly, and it was documented that we have done all of this. It will be good to look at the whole thing at the end.

Zoli Orsós: For me, it is a really good feedback about where I am now, and about all the things I have done this year. I also considered it to be fair that the stipend was proportionate to performance adjusted to the evaluation system.

Mercédesz Fenyvesi: The portfolio is useful because if I put down what will happen in the future, I become much more successful. I want to believe that what I write down will be accomplished. Research also prove that such people are much more successful.

Attila Szederkényi: In my opinion, it is useful because once we start working, we'll also have to document everything then. This is a good practice to be more attentive.

Anna Orsós: We are also curious about those things that you missed in the project, that you would have added to it, and what you suggest for us. What do you think would have made the project even better?

János Orsós: I think I would organize more "*Terasz*" (terrace in Hungarian) programs, be-

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1 ETR is acronym for *Egységes Tanulmányi Rendszer* (Unified Education System), a software used in the Hungarian higher education—editors' note.

Lilla Laboda
Romológia BA,WHSZ tag, PTE BTK

For me it was also really good to have a tutor. I really like that my tutor helps me with everything, gets me books, stands up to the task during research, and all of it matters a lot.

cause this way we spend time together not only on weekends, and these programs brighten the life of the student college due to their cultural nature. We should devote time to it.

Alexandra Gugora: There should be more programs that enhance Roma identity, like the photography exhibition. I am personally really interested in cultural programs and they would brighten the life of the student college as well.

Zsanett Petrovics: As far as I'm concerned, I miss the variety of meeting spots, for instance, one weekend we spend in Gandhi, and next time we meet in Orfű... this could be more exciting.

Mihály Palásti: Maybe professional programs were missing for those from other faculties. I had a seminar, Academic Writing, but I think that it is meant rather for students studying humanities. I would gladly attend a lecture on engineering...

Anna Orsós: There was opportunity to do so as well, but the programs are not meant for certain faculties, but for student college students. Therefore, Academic Writing is not only for students studying humanities, but for anyone from any faculty. Many students have to write their theses or similar papers. We are open to demands on any other type of service.

Evelin Greksa: I think it would have been good to integrate Roma culture even more because it is really important in the case of a Roma student college. There are many people who do not know Roma culture, even I have insufficient knowledge, and I went to this student college.

Renáta Rózsahegyi: I also like travelling and language.

Anna Orsós: Now we have talked about deficiencies, but in the course of analyzing them, many things have emerged that might actually be thought of as opportunities instead. I am curious about what kind of further opportunities do you consider to be important in order to make this student college project even more successful? Can you think about any other external activities or forces whose inclusion could make this project better?

Zoli Orsós: In my opinion when we talked about the drawbacks, we also talked about opportunities. If we change them, they become opportunities.

Attila Szederkényi: There was an initiative at the radio station, I do not know how it is now, but I see possibilities in this. By this we can combine professional goals in a way that it is about us. So there could be a radio program about us. As far as I know the operator of

the social forum, Schäffer János, arranged everything with two radio stations and an on-line radio, so they would get a 1-hour program from us. From now on, it's up to us.

Anna Orsós: **What kinds of risks do you see? Do you think there are risks in such student college projects? Do you see any threats that might cause any disadvantage for you as a student college student?**

Géza Buzás: For instance, employment... There are many opportunities where a labor contract must be made, but this tender prevents us from doing so, as we cannot be employed due to it. It is a disadvantage for me that I always have to pay attention to the fact that the employment must be terminated after every month and then a new labor contract must be made, as I am not allowed to have an ongoing employment – this is a true hassle. There are people who do not have a stable family background and I cannot live on 35,000 HUF, I must have a job.

János Orsós: Even though I have not experienced this yet, but if it comes up that someone is a student college student, and they wonder which student college it is, and the answer is Roma student college, then in the eyes of common people it might seem – although unfounded – that it cannot be an "elite" student college. The fact that it is a Roma student college evokes a negative impression immediately.

Bálint Rigó: I experienced that when others got to know that I am a member of Wlislocki [Roma student college—ed.], not all of them took it wholeheartedly. Even though they not always used the word "Roma," not everyone likes it. It has never bothered me, I personally do not have any problems, I am content this way, I just shared this thought.

Marcsi Siftár: I wanted to apply for a catholic scholarship, but then I realized that as a member of the student college I could not.

Anna Orsós: It was a specialty of the tender that you should not work hundred hours, but become well-educated intellectuals. To reach this aim you need to spend time on studying. If you have a job, you cannot do so.

Mercédesz Fenyvesi: It is not a threat for me, but it upsets me that nowadays when they ask me at the internship, where I am rushing, and I tell them that I am going to volunteering, they just stare at me and ask what it is because they do not understand. I usually go to the internship at seven o'clock in the morning, then I am free to leave at three o'clock, and then I am at the *Faág* [non-profit organization concerned with disadvantaged youth—ed.] until seven o'clock in the evening – it is quite exhausting. They asked me how I can endure all of this, because there was a time when I had to do this from Monday to Friday in order to have the 12-13 compulsory volunteering hours in a month.

Attila Szederkényi: For me this question is a bit irritating, if we ask it in this way: what risks does it involve to be a member of this student college. I think everyone should be proud and glad that they can be a part of this, and not present it as something that should make you feel bad. We should show everyone that we are proud to be members of this student college and then they will not think about us the way the majority does.

Anna Orsós: I thank you very much for your sincere answers to these questions. We hope that all your answers help reach the goal of integrating everything that you have said into our plans if the next student college tender is announced, and thus the next round of the tender and project can turn out even better.

The discussion from the final weekend event of the student college was edited and stylized by Tibor Cserti Csapó and Anna Orsós.

WIND ROSE

Katalin Forray R.

Courses of life in the higher education

Translated: Juhász András

SUMMARY

The study describes a special project of the University of Pécs (student college, "szak-kollégium"). By analyzing interviews conducted with university students, it discusses the ways of people's lives that illustrate the rise of the Hungarian Gypsy, Roma people in different ways. It describes the different types of self-supporting young people that are supported by their teacher or the Church. Finally, it analyzes the achievements of the special classes and the summaries of the leading teachers.

Key words: student college, Gypsy and Roma, teacher,

Commitment to studying

When the background of the Gypsy, Roma students is examined superficially, it can be noticed that those who managed to get admitted to university came from almost the same social strata as most of the other students, middle or lower-middle class. Graduating as a skilled worker (or with no graduation) can be considered typical of fathers, and the same applies to mothers. Both fathers and mothers feel that they could have achieved better results in their studies if their family circumstances had been better. It can be interpreted the same as the responses of families of workers and farmers provided decades ago: obstacles in childhood could not be surmounted by parents who want to see their dreams come through for their children.

There is rarely a higher educated relative in a large family, usually the same or lower level education can be considered typical. These young people are the first to get a higher educational degree in the extended family. Such thing usually attracts a lot of attention; they can be role model for the young. This clearly shows that however there is no relative with higher educational qualification among the brothers and sisters or cousins, there are some in the group of youngsters who attend secondary schools and are willing to go to university. A young man who successfully finishes secondary school and continues his studies at university is a role model for the members of his extended family who may not live together but positively keep in touch.

When surveying the secondary schools that belong to the church, Pusztai (2011)

ended up with the result that the key to the success in education of the disadvantaged is a widespread supporting social network. This element will be discussed here.

This young man felt committed to studying from the age when he was a little schoolboy.

> "When I arrived home from the kindergarten, I started to pretend that I was the kindergarten teacher. When I got into school I needed a blackboard, I remember daddy made a wooden board for me so I could pretend that I was the teacher. To me, it was a game. I got home from school and started doing the homework like mathematics and made some imaginary kids sit down behind their desks and started to explain it to them." (Z. law student)

He has been a member of the municipality of his village, where his father used to be the head of the local minority local government, since secondary school, and he is the only Gypsy among the members. He finished his studies in a secondary school with a good reputation, speaks many languages and also attended university abroad. He does not have any family members in higher education, his brothers and sisters are skilled workers, and his parents started acquiring some education following his example. Like one of his Gypsy friends, he plans to work for one of the organizations of the European Union.

In this case, not the education level of the parents or the relatives but their ambition and reputed positions in politics provide a background. This did not make their children consider advancing in life without education, but instead it resulted in the understanding and acceptance of the parents to support their children's education. Moreover, there is a role model in the close family now that clearly shows that a young Gypsy man can be promoted to an important top position through his own power, all one has to do is to study and make use of what one has studied.

Similar role-model behaviour of parents, grandparents and other relatives of their generation can be discovered in others' stories too. These are intelligent people with an open attitude, who try to make up now what they could not achieve when they were young. For a lot of families, this is the time to make the dreams of the earlier generations come through.

Accepting your ethnicity

For most of the interviewed students their ethnic origin was known, and they were in close connection with their relatives. However, sometimes a family does not want to reveal their ethnic origin. If someone was born in such a family they may need to cope with other type of problems.

A girl from a remote part of the country was raised in a family that had seemingly no family ties with the Gypsy population. Her parents worked all day and she was looked after by her grandmother who worked in a foster home. This is where she came very close to the other kids, who were mostly Gypsies, and later to Gypsy families. She slowly became aware of the fact that partially she belonged to this population group. She wanted to learn more and more about the Gypsy culture and their problems, read literature and attended Romani language courses. Then she was admitted to university and took Romology despite the objections of her parents.

Self-defence mechanism works very well in a family. In terms of integration, it is considered right to lie about not only one's origin but also all the knowledge and experience, which are believed to be possibly useful. In such case, finding one's roots means finding and facing their socially undesirable ancestors.

With a difficult background

If someone is raised in extremely poor conditions, it is very unlikely that they will get admitted to university. (Forray, 2004). They need to be strongly committed to studying and social mobility in order to get higher and they also need some luck.

The father, a former miner who could only support his family from the revenue of occasional work and the mother who only finished some classes at elementary school started drinking heavily when they finally got a better quality home. However, this home was located in such neighbourhood where neighbours also spent their income on alcohol. This situation meant a serious and unexpected burden on the two boys, particularly on the elder one who had barely reached teenagehood. One of the teachers at the school outside the town recommended the younger one, who was about to fail school, the civil organization where he was taken (and taken back) by his brother. This coincidence granted him the aid to achieve great marks at primary school, got him to a good secondary school and still helps him now. As a university student now, he would like to return the same help to other deprived persons.

He could only finish secondary school with the financial help of a civil organization. It was only him who could talk about it openly, others could manage their situation without major problems.

> "You could totally tell that they are a different story. Their biggest problem was what to wear, mine was whether I could have bread for breakfast or I would eat at all. Wherever I got into a place there were mainly non-gypsies, I was the Gypsy that was called „díszcigány" (someone to be displayed). They always highlighted that „you are nothing like the other Gypsies" when it came to making remarks about my kind. (B. 22, student)

The excluded population group is practically unknown for the middle class. People from an excluded population group do not get attendance to secondary schools, particularly to elite schools. Therefore, these groups do not have the chance to get closer to each other (Varga, 2012).

The gap between the world of a child, later a teen and the route to their goals is difficult to overcome. Owing to school teachers and civilians, these efforts may become a success. However, it can be stated that no student has ever got admitted to university from such disadvantageous environment. His case, however, can serve as a good example of the fact that even the largest gap can be bridged if there is huge personal motivation and professional help.

Romology – the way to escape forward

Founding the Romology major occurred at a time when everything seemed just perfect to make it happen and bring it to success. The Department of Romology, which reached its final development stage by the turn of the century, was established at the end of the 1990s at the University of Pécs. The Gandi Secondary School gave a major boost to the establishment and then operation the faculty by providing undergraduate students,.

G's course of life gives a great example of these dilemmas. Raised in a village in the north-east region of Hungary, this young man grew up in an assimilated Gypsy family. His parents are employed; his younger brother attends a bilingual, English-Hungarian secondary school. His other brother sticks to family traditions, finished a vocational school, works with his father, and his fiancée is a Gypsy girl, who is willing to accept the traditions. The ethnic, cultural and family togetherness is a part of the family members' fundamental values; however, the extended family can only get together on holidays.

As he described, his grandmother wanted to finish her studies and continue, but due to the circumstances she could not (she was responsible to look after her brothers and sisters and help her mother around the house). However, education was a great value to her, perhaps due to the fact that her mother was Jewish. Knowing that they have a remote relationship with the Jewish is a frequently returning element with the young and ambitious Gypsy people.

Hungarian Gypsy (Romani) self-awareness is one of the determining experiences of this young man. He learned to speak the language when he was a teen. Like other Gypsy kids, he was used to the fact that most of the family matters were discussed in Romani by his parents (in this family it is Carpathian Gypsy), and children were usually excluded.

The young man is passionately interested in the culture of the Gypsies, the inter-group relations and the language. This is why he was admitted to Romology, in fact he could only make use of his Romani language examination when attempting to study Romology.

His main scope of interest is the civilian sphere, he is enthusiastic and has a strong skill in organizing events, every day he submits posts about something useful on his Facebook page, organizes events and shows great commitment to similar matters, too. He graduated in a church secondary school of Hit Gyülekezete (Faith Church). This school was everything he dreamed about – he had to study hard but some of the teachers provided aid. He had all the freedom, he was allowed to take up a Romani language course at Gandhi Secondary School. He involved himself in civilian activities and helped a municipality candidate to get prepared for the elections in a nearby village.

"I am in a different situation, a much luckier situation"

Living in extremely poor conditions - however, this may not apply to the university students - exists even today. They struggle for their everyday food, have a life that we mainly know from folk art literature, work hard and have no real chance to escape from the situation. Breaking out from this loop might only be possible for those with great luck and strength. Some of our students have managed to achieve it.

> "There is a colony in B. I didn't live there, I lived across the road on the Main Road in a home with my mother's parents, later they passed away. And then my mother's sister, my aunt moved there with her three kids, they got in trouble because of her man. That was when my mother said that it couldn't go on, you couldn't share your place with 9 or 10 other people. She grabbed me – I still can remember and never forget it. I was about 10-11 years old. She took my clothes whatever she could, had me sit on the sled and pulled me, pulled me like sled dog. And then we arrived at grandpa's place. He greeted us heartily."(I, girl)

The girl is a half Boyash, her mother's family is Boyash. Her father, a heavy drinker who hardly works, left her and her mother soon. The grandfather took them healthily, their life seemed to become regular and orderly, the mother got a job, and the grandfather was still occupied, too. They did the gardening, cooked meals and had regular dinners together. She was at primary school when she was invited to Gandhi. The mother felt very good about it, she believed that her girl got a once-in-a-lifetime opportunity that she should not miss. 'But she let me leave, she didn't want to see me lost in life. If she hadn't let me go to Gandhi then, I wouldn't be here now,' she says.

She was hardly 16 years old, when her mother suddenly became ill, had cancer and died soon. Later she learned that other members of the family lost their lives similarly at a young age, in some forms of cancer.

> "I was 16 years old, living my sulky period of life, and we could not speak that way. Oh, I was scratchy. I was roaring. There was such stress with my father when I was younger, the constant persecution. I was a hyperactive child. But then over time the situation made me calm down. When I realized that I was 16 years old and I stopped being a child, I would have liked to stay a child, I would have liked to be a teenager but going out to parties was out of my life. I do not care as what one does not know is not missing. Anyway, I can cook anything, so I do not care. Of course I regret that it happened like this, but otherwise I do not regret. (I, 24 years old)"

In traditional societies, as among the Gypsies, much more chores fall on women than on men. Men can afford to go to pubs after work – and it is the task of women to make them get home somehow from there. Men hand over a part of their earnings support their families, but providing the food and appropriate clothing for the children and their mother is not their obligation. Even in this case with the eighty-year-old grandfather, it was the task of the girl to take care of the family, including those kids, the youngsters who had come into her family through her mother's brothers.

Today, he could not really decide about his further fate after he intermitted his studies then continued them when his teachers persuaded them to go on. He wanted to get into university level, then after completing the MA he would try to find a job. He was hoping to find a place in the civil sector that would match his interests and qualifications. Choosing Romology (Roma studies) was not the result of a careful consideration. Although it was not typical only of him but it was also characteristic of the majority of the young Roma. They did not dare to choose a major which might have been more for their taste, if they went to university, Romology (Roma studies) "remained". Being a Gypsy, they felt here more secure than in any other major.

Kis-Bogdán Lídia
Szociológia BA, WHSZ tag, PTE BTK

I have always wanted to belong somewhere, and now I do belong here. Besides, I also like that this program strengthened my Roma identity because at home I have not experienced such thing, and here I got into an environment where it was possible.

Inlcusion – religious ties

Neither religion nor the church was ever the subject of the routine at Henrik Wlislocki Student College. Previously it could have been judged, as the College had tried to prepare for a wider spectrum of literacy, civilization and education, and religion may be included in it.

Religious people are more common among Roma people than in the population as a whole. It has not emerged as the result of more accepting atmosphere of the past years. Previously, in fact, politics was not interested in the religion and beliefs of the Roma people, and even today it is treated as a peripheral question by the experts. However, all churches – maybe with the exception of the Jewish denomination – have missions aimed at certain groups of the Gypsies. The church-sustained further education colleges could be fitted in the line of this activity. (Forray-Marton, 2012)

One of the Roma (Vlah (oláh) Gypsy) youngsters describes how his family has joined the Baptist congregation.

> "We got into this congregation, we were accepted. They were rather old, mainly middle-class people but there were some homeless people among them too. Now we are in another congregation. The Methodist was a bit depressing, there were rather elderly people and only a few of us remained. Some fell asleep during the service. Then we moved to a bit merrier and livelier one. The Sunday School Guild is Baptist. In the Baptist congregation a woman paid a visit to our family in order to teach the Bible to young children. And they told us to visit that congregation. My uncle went to the Sunday School Guild, he wanted to go there, that was what he wanted to do." (K. boy)

The family has unusually great many members: nearly 20 people inhabit the five-room flat. The size of the family was due to the fact that they held together and the uncle moved the broken families into the big house.

The Gypsies, particularly its most traditional group, the Roma group, tie close kinships especially because of its devotion to traditions. In fact, there is no real importance

of who is a "full brother", who is a "half-brother", who is a cousin, only "brother' has real significance. It refers to kinship and social and emotional commitment. It is therefore not easy to count the number of the family members during a conversation. The degree of kinship among adults is easily recognizable, while the children were born from different, even sometimes out of the kinship relationships. They are considered to be brothers and treat each other accordingly.

The other aspect is the religious binding which interweaves the family. The head of the family regularly delivers Bible classes to disabled children in a foster home in addition to his normal daily work. He has involved his elder sons into this job, as they should know the Bible written to children, but today only one of them participates in this activity.

In addition to the commitment towards religion, education and social mobility are crucial too. The three older sons go to university or are just facing the secondary school leaving exams. Besides that, they do some sports and participate in public life in the civil sector. Moreover, they have strong political commitment. The opinions about politics and parties are approximately the same as the well-known intellectual views, however, their ethnical identity gives a stronger than usual emotional power to the hostility towards the extremists.

In the region of the South-West Transdanubia only a few Roma (Vlach Gypsy) live, the majority of the Gypsies living there are from the so-called 'Boyash' Gypsy group. It was the small Vlach (oláh) Gypsy group and not the 'Boyash' who were struck by the inhumanity that took place in the last year of the war: they were collected in the Komárom dungeon and many of them were killed.

> "My daddy usually tells me about things that the German did to them. My dad was taken to Komárom, to the large collection camp. He was walking on mass graves, and told me other similar things. The family lived in Diósviszló. There used to be a smaller camp then. There were German and also Hungarian among the ones who collected them. As the Hungarians collaborated with the Germans. The local gendarmes came from Pécs, but mostly spoke German. Once the Gypsies were herded, they were told to work He was 6 then. His parents were taken and so he followed them. And then he told me that raw maize was thrown to them, those who caught some could eat, and the others could not. It happened in Komárom. I was there with my class. That castle is quite dark. They used to draw on its walls." (K. boy)

The family has preserved the memory of atrocity and it has been passed on to younger generations, but – as the above cited quote indicates – only the pain could remain. We might think that it attracts anger or vengeance but due to the strong religious commitment, it does not at all. The unusually large but strongly binding family takes care of its members but at the same time strives for fitting into the wider social network.

However, tolerance is not complete. The lack of trust by the small group of Vlach Gypsies towards the region's representative Gypsy group, the Boyash, is striking. This attitude is well-known, yet it is also known that the members of the two groups would be reluctant to admit it in public. An outside observer would only recognize that friendship is rare between them. The Student College only stimulates young people to cooper-

ate regardless of who actually belongs to which ethnic minority. However, life outside university is still dominated by different rules.

> "The family has no Boyash friends but I do. They are referred to as stinky. That is not the way I see these things. They say such things as 'I am smelly' or 'you are like a Boyash'. For example, if somebody does something, then they say 'Oh, it is like a Boyash'. But I think they are not as aggressive as the Vlach Gypsies, but richer. I guess gangsterism is more typical of them. The Vlach Gypsies want to achieve something. And there are so many musicians. But also unfortunately there is the crime from which they can really make their living. But many from the 'Boyash' Gypsies live in slums. (K., boy)

This family with its own unusually wide range is a rarity today. However, it should be taken into consideration that this is an ethnic minority that feels necessary to protect itself. The extreme openness of the family is indicated by the various ranges of life management plans and strategies among its members: the girls are preparing to be full-time mothers or skilled workers whereas there are some who prepare for an intellectual career. This does not cause any conflicts, and neither one nor the other young person is excluded from the family.

Teachers' support

Quite often condemning statements can be heard or read about primary and secondary school teachers, especially about their prejudice and bias. However, it can hardly be surprising that teachers and masters have played an extremely crucial part and a supporting role in the life of our scholarship students.

All of the respondents went to kindergarten. Some of them even today, approaching their degree, visit their former kindergarten and marvel at Aunt Piri or Aunt Zsuzsa – who have barely changed since they were preschoolers. The well-studying girls or boys were liked and supported by the teachers. The often mentioned reason for this was that teachers were proud of the high-achieving, successful Gypsy and Roma children and youngsters. These young people performed well at school from an early age. They were hard-working, enthusiastic and accurately-performing students at school. Knowing their ethnicity has forced their teachers to give them special care as a well-performing, ambitious Gypsy student is pride both for the class and the school. One of the interview partners, a particularly diligent boy, speaks about his school situation in an extremely precise way.

> "I had such problems with my teachers that they have always expected more from me. They kept urging me by saying that 'yes, you were able to do that'. I was always expected to go; if there was a competition I had to go. I think they wanted it because I was a Roma so they gave me even better attention. Of course, a Gypsy boy who is so super and fabulous means an extra good point for the school! When I go back, they welcome me with glad hands even today. Because they love me. They may love me because I am a talented Roma boy." (Z., aged 20)

The students of the College are all familiar with and follow the stories and rumour about the teachers and masters' prejudices. Although it is a rare exception in their own lives who remembers such prejudiced teachers. The well-performing, talented students – our students – belong to this group – they deserve a teacher's attention and care.

The future

The consulted students have a clear vision about their life after graduation. They are aware of their strengths, they know what they want and do not want to do. After an initial review of the interviews, it is apparent that all the interviewees are willing to make use of their degrees and those who belong to an ethnic group also want to exploit the fact that they are Gypsies. It may not be agreeable, but the fact should be considered rather self-evident that these young people have and still receive a substantial amount of money on the basis of their ethnicity. Financial support is a monthly grant that complements the grant they receive from the university. As there are some students among them whose family or a family member is struggling with serious financial problems, a part of the grant is used to support them.

Every public opinion survey highlights the pessimism of the Hungarians. On the basis of the surveys, it could reasonably be expected that these young people see their future from a rather pessimistic perspective. However, these people are certainly optimistic and, at the same time, very constructive too. In their vision, they are ready to undertake their ethnicity and the smart exploit what they studied at university.

Many of them plan to attend at a doctorate course (PhD) for which the Romology program of the local doctoral school provides a good basis; those who are interested in research are offered such tasks – and the necessary support - that can even establish a research career.

Others are willing to work in their profession, in the field of health law. However, they intend to move towards and become European Union experts or perhaps experts in health.

In general, the respondents' planned future career is in sync with the future plans of other graduates, in fact it represents an even higher level. This can be considered as normal. Students of the vocational college represent a social category in which having a university or college degree is less common. For their social environment – education level, members of their family and their wide social network – they are considered to be role models whose career are being watched anxiously and with full of hope by many. Their social and family environment, their family members - with whom they maintain close relation - i.e. members of a relatively wide group are about to start emerging in society. The results of being a role model radiate far as they are the first in the community that take the first steps on the road to a degree. This is a responsibility and, at the same time, a possibility for them and for those who want to follow their examples.

Summary

The study summarized the survey that is based on the interviews done with the students of Wlisloczky Henrik Student College. These young people came from many different parts of the country, mostly from the entire area of the country and represent all the population groups of the Gypsies. It can be clearly noticed that the majority of them did not come from a disadvantaged family, meaning that their parents and grandparents made their first steps to advance in society. It is not surprising because passing a successful final and entry examination is a filter of success in education even if it grants ease for the applicants. There are some to whom their ethnicity is not an issue; however. there are some that accept their ethnicity as a result of the programs of the vocational school. The family of the majority of the scholarship students already made their steps to become intellectuals. Their achievements as well as their problems are monitored by many. If they succeed there will be many others, the talented members of the community, to follow their example. The support of the university does not necessarily mean financial aid, it also means the transfer of education, which the students do not have access to because of the financial state of their families and for social and educational reasons.

The Gypsy (Roma) population came a long way to integrate into society. Those young students who were introduced above are already on the way to get a university degree. This is of course not the only way to rise in society but it is one of the possibilities and the way towards to it is through higher education and getting a degree. It is also important that this journey starts with accepting your family background rather than denying it. This is the exact message of the vocational school and similar scholarship programs that one can emerge into the group of the privileged by undertaking their family background or their ethnicity.

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László Galántai

Analysis of statutes of Gypsy/Roma student colleges

Translated by Viktor Dési

ÖSSZEFOGLALÓ

In Hungarian higher education Gypsy/Roma student colleges (szakkollégium) are new developments, which rely on the many decades of old tradition of student colleges as an institutional form. Their basic institutional structures, aims, and functional frameworks are laid down in their statutes. This study analyzes the fundamental document of six Gypsy/Roma student colleges.

Introduction

In the European Union, since the Central European enlargement, the population of Roma minority is approximately 10 million (Bačlija, 2008). This population is heterogenic, both linguistically and culturally, thus making scientifically well-grounded statements hard to make. But a significant rate of this population's living standards, which were measured by numerous social-economical dimensions, are well below the EU or national average. In this population, low levels of education, a high rate of unemployment, low financial penetration of the households, and dependency on social services are all present. Human-capital theories prove that the lasting escape out of deprived socio-economic circumstances is education. To reach this, however, the educational space must become inclusive, since this would permanently foreground the labor market inclusion.

The criteria of the effectiveness of the educational environment is specified by Bačlija's (2008) study of Slovenian educational policies of the Roma minority: (1) the clearly declared policy of intergroup solidarity at a national level; (2) the guarantee of minority rights in language and culture; (3) educational policies that support the enforcement of constitutional rights; (4) group level isolation, avoidance of "ghettoization"; and (5) the option fof minority self-identification for individuals, which includes the potential of leaving the minority group as well.

The legislative conditions of inclusive educational space on the level of lawmaking in the European Union[1] or its member states are useless if there is not a system of sup-

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1 Above all the community legal sources the general employability directives of equal treatment: directive *2000/43/EC* and *2000/78/EC.*

portive services. These services, on the level of higher education, include the institution of Roma student colleges.

The Gypsy/Roma[2] student colleges offer a wide variety of research topics. One can research their membership, the communities formed by them, also their students as individuals, or the network of student colleges can be examined as well. In this study[3] the Roma student college is above all an institution; an institution that is constituted by law related documents and its structure, and its function is defined by these documents as well. Thus, in certain cases these solid documents can be a reference point. Given these documents, we are going to examine the institutional statutes (OS).

The OS is a constitutive document assigned to an institution. The Roma student colleges were born of the establishment of two institutions, which have millennia-old traditions: one of them is the university (or college, as we will find some examples of it), the other – considering only the newest group of student colleges – is the Church. Therefore I take my concepts from (higher education) institutional research, and the theoretical framework's guiding literature is taken from there as well. First, I place the Roma student colleges in the context of legislation; then, I continue with qualitative content analysis of OSs. The categories for content analysis were based on the discussion about OSs, and were formulated inductively due to the empirical foundation of research that is based on formal documents.

Sample

Due to the availability statutes of the functioning Roma student colleges in Hungary today, documents of six institutions were examined. The first table summarizes the student colleges and some of the related information included in the sample. The analysis was done on 20 December, 2012 on effective OSs.

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2   In the study I use the words *Gypsy* and *Roma* interchangeably, as synonyms. The greater proportion of Hungarian Gypsies, which consists mostly of Romungros and Boyash (Beás), do not consider the word *Roma* acceptable, because it is linguistically alien to them. This word originates from the Romani language that is spoken by the Oláh Gypsies, but which the Romungros no longer speak… And in the language of the Beás there is no such word as *Roma*; their primary self-identifying word is *Gypsy* (In Hungarian*: Cigány*). But during the examination of certain student colleges, I consider applicable their statute's self-identifying word. I use the word *Gypsy/Roma* if I specifically refer to all student colleges.

3   The study was created with the support of, and made under the tendering procedure of TÁMOP-4.1.1.D – 12/2/KONV-2012-0009 "Development of complex student services for underprivileged students under the organization of Wlislocki Henrik Student college."

Table 1.

Name	Sustaining institution	Established in
student college[1] #1	university	2012
student college #2	college	2011
(C) student college #3	church	2012
student college #4	university	2012
student college #5	university	2002
(C) student college #6	church	2011

Source: student college OSs[4]

Regulatory environment

During the institutional research, the connections to the system of traditions, values, aims, and functions are unavoidable. Every institution can be interpreted and placed in this system, but the ad hoc regulation is not based on that; the ad hoc regulation is set by the regulatory environment.

Szczepański (1969) emphasized that the concept documents of higher educational functions are created in a wide range of forms—forms that extend from legal regulations to policies. In the case of Roma student colleges, the government as a final funder uses the call for tender as a direct tool to financially shape the institutions that are based on resources provided by the government itself, which in turn shapes the state's conceptualization of the functions of Roma student colleges as well. The call for tender is grounded on the values and traditions of the society; every regulatory decision, every condition of the tender, is a statement of the value preferences of the government and society. (These two do not necessarily overlap.) The values, traditions, and everything else that arises from them are put down in the fundamental document of the institution through the intermediation of the call for tender. A large-scale governmental call for tender signifies a transformation point of a society's values and norms; it is a decision for or against something, it is taking sides. Furthermore, it is the leading document of the values put down in writing. In the language of institutional research: the context directly defines the structure when it sets up the strategy and then assigns the institution to it.

Among the institutions in the sample, student college #5 is the oldest, having begun operations in 2002 under a PHARE tender. Its financing framework, as in the case of all the other student colleges, is provided by "Support of Roma Student colleges Social Renewal Operative Program," code TÁMOP 4.1.1.-D12/2/KONV. Therefore, we consider this as a guide in every case of the examined student colleges, and before the analysis of the OS we analyze the related sections of the tender as well. The tender documents are relevant and important above all in our research due to the set objectives and regulations of membership. The call for tender will lead us to the legal sources of the student colleges as well.

According to the call for tender, the aim of the TÁMOP 4.1.1/D is to improve higher education and increase its role in the expansion of employability. It is also amongst the

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4   In the study, student colleges were indicated with numerals. The letter "C" between the brackets refers to student colleges of the church.

general aims to provide and maintain comprehensive student services that will help lead to successful graduation and that will help find the social responsibility of those *underprivileged students, mainly of Roma origin* who are admitted to university and college. The attributive construction of *underprivileged students, mainly of Roma origin* can be found multiple times in the tender, and this structure marks the target group on which the tender's ratio will be defined. The formula reveals that the program takes two variables (social status and ethnicity) into consideration simultaneously; thus, in theory the program does not exclude underprivileged non-Roma students, but it does exclude the students of Roma origin who are not underprivileged. So the TÁMOP 4.1.1/D is promoting equal opportunity, and it is an educational policy program that widens access to fair higher education. The general introduction assigns talent management as a tool to the above-mentioned aims, in addition to learning methodology and remedial services. The tender, as the content and institutional development of higher education, is embedded in the construction of a knowledge-based economy, development of access to higher education, program of lifelong learning, and social as well as public policy aims of social integration. The specific tool assigned to achieve the aims of the tender is the Gypsy/Roma student college.

In regards to the operative principles of the student college, the Student college Charter is the guideline that was accepted in March 2011, and which contains the wide autonomy and self-government; furthermore, it emphasizes the high standards of professional work and social sensitivity.

The Roma student colleges are specified in § 54 of chapter XIV that defines the rules on talent management and PhD training of Act CCIV of 2011:

> **§ 54** The responsibilities of higher education institutions are to identify those underprivileged students, and students with multiple disabilities, who are capable of exceeding the requirements of the curriculum, who have outstanding talent and attitude, and to facilitate the professional, scientific, artistic, and sport activities of these students. The higher education institution independently, or in cooperation with other higher education institutions, operates talent management and remedial systems and programs: within this framework it can operate scientific student circles, student colleges, and Roma student colleges. Those can establish student colleges and Roma student colleges in cooperation with higher education institutions who are eligible by this act to establish and sustain higher education institutions. The higher education institution provides help to underprivileged students to develop their talent within the framework of a mentoring program.

The legal regulation tries to jointly manage deviation in any direction, and that is why talent management and underprivileged situation, both of which lead to performance that is different than average, appear together. One of the institutional tools of talent management and remedial system is the Roma student college, which can be established and sustained by an institution that is eligible[5] to establish and sustain a higher education institution.

The TÁMOP 4.1.1/D call for tender contains the definition of the Roma student colleges: Roma student college is a student college which claims to be one according to its

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5   This condition grants the historical churches legal participation.

deed of foundation and at least 60% of the admitted students are of Roma origin. The assessment of origin is based on personal statement. The call for tender further defines the aims of the Gypsy student colleges grounded on the legal regulations and the Student college Charter.

The specified partial aims are: advancement of academic success, involvement in research activities, and the strengthening of social responsibility. Thus the tender strives to support institutions that are securing the training of intellectuals who combine professional excellence with social responsibility. Training of the elite and social responsibility originate from the two historical and great traditions of Hungarian college movements, Eötvös Collegium and Nékosz-movement.

The statutes

During the qualitative content analysis I created a matrix criteria (category system) of 14 elements. The categories are as follows:

1. The Roma student college's place and legal status in the university/college/church institution
2. Self-identification
3. Institutional self-definition
4. Official representative
5. Related disciplines
6/a. Entry conditions - admission requirements
6/b. Admission procedure
7. Aims
8. Agencies, posts, and powers
9/a. Strategic tools
9/b. Operative tools
10. Types of membership
11. Rights of membership
12/a. Obligations of membership
12/b. Disciplinary regulations
13. Management

The results of qualitative content analysis

During content analysis, separation of categories wasn't difficult, as the organizational and operational regulations offered those in a similar, nearly predetermined sequence. Therefore, their creation was done in an inductive way based on the empirical data. These categories, however, should be filled with meaning besides their occasional realization; hence we place them in the conceptual space of institutional research of the student colleges (Demeter & Mtsai, 2011).

It was revealed during the admissions procedure that in case of one half of student colleges in the sample (student college #1, #2, #3), the power of admissions is exclu-

sively in the hands of the management of the student colleges. This is specific for the office-type higher education institutions and the sustainer-type student colleges. In the case of two institutions (student colleges #4 and #6), the admissions committee contained student representatives as well. In the case of one institution (student college #5), there was no traditional admissions procedure; instead, the OS defines requirements based on attendance and continued participation. This is specific for self-governing type higher education institutions and association type student colleges. In the OSs, there's no or minimal academic or professional-scientific admission requirements; if such do appear, it is because of the decision-making position due to limited capacity. This displays the Gypsy/Roma student colleges as institutions that prefer fair access to education, in which talent management and training of the elite is only of secondary importance.

An examination of the aims reveals that the Gypsy/Roma student colleges are trying to represent the Hungarian student colleges' two great traditions: the social idea that not only guarantees equal opportunity, but also realizes access to fair education and the training of the elite that is based on talent management. In regard to their aims, the Gypsy/Roma student colleges show similar images. These images, in the case of institutions that are sustained by the church, are complemented with the spiritual aspects and with the immaterial dimensions of enrichment of the personality.

Structural analysis revealed that both association and sustainer type student colleges can be found. The immediate marker of this can be seen on the institutional figure: it is a sustainer type student college if the executive board is positioned above the general assembly, but below the sustainer. The operative management of the association type student colleges is not connected to the sustainer but to the general assembly. In the case of sustainer type student colleges, the sustainer appoints an institutional head who ensures the employers' rights on behalf of the sustainer. The supreme decision-making rights are not performed by the general meeting, but by the executive board.

Finally, below is a summary table that categorizes student colleges by the examined institutional structure, management, and admissions procedure. The last column shows the type of the given student college.

Table 2.

Number of student college	Institutional structure	Management	Admissions procedure	Type
#1	S	A	S	S
#2	A	A	S	A
#3	S	S	S	S
#4	A	A	A	A
#5	A	A	A	A
#6	S	S	A	S
Legend: A = association type, S = sustainer type				

WIND ROSE

Norbert Dávid Csonka
Építőmérnök Bsc, WHSZ tag, PTE PMMIK

We got into the university without knowing many people, but here we immediately got into a community. That is why I have had friends since the beginning. It is really positive. Of course, the evening get-togethers matter as well because those were the occasions when we had really good conversations, and during the various programs this was not really possible. To be honest, due to this I like scheduled programs a bit less. These are the values that this student college has given me.

Based on the categories that were created during the examination of the OSs, we placed the institutions on the axis of self-governing and sustainer supervision. It is visible that the ecclesiastical–non-ecclesiastical categorization is segments of the Gypsy/Roma student colleges in this regard. Three institutions are sustainer-type student colleges: student colleges #1, #3, and #6. The clearest type is the ecclesiastical type institution, marked #3, where the sustainer control is obvious. Its management and admissions procedure definitely classifies it as sustainer type institution. Also #6 is clearly classified as sustainer type, though its student college members can be granted places on the executive board and they have an effect on the admission procedure as well. Student college #1 is the farthest away from the clear sustainer type model, since its budget is accepted by its general assembly; but due to its institutional structure and admissions procedure, it is rather a sustainer type institution. Student colleges #2, #4, and #5 are functioning on the basis of the association type model. The peculiarity of #2 is that this type of model does not apply as clearly; the sustainer has more influence on the admissions procedure, but even with that its management rather shows the image of an association type student college. Student colleges #4 and #5 function on the basis of the association type model in every aspect.

The tradition that is mentioned in the foundational documents of each institution was not a separate category. The reason behind it is that it couldn't have been consistently applied, as not all OSs mention such traditions. Amongst the non-ecclesiastical student colleges only student college #2 mentions progressive college traditions. In this context it can mean above all the program of social renewal or of modern civil society, but it can be interpreted as a historical reference to the Nékosz-movement also, though the particular text item does not support that. The OSs of ecclesiastical student colleges refer to the traditions of protestant colleges under which these newly established institutions would like to endure.

The formation of the Gypsy/Roma student colleges are recent outcomes of the Hungarian higher education system, though as an institutional entity, the student colleges are not new at all. Through their creation, a previously existing entity, which was already known in Hungarian educational history, was able to address the problems of social, public, and educational policy, and to become a tool to handle these.

The OS constitutes an institution and sets the conditions; in the case of every institution it is the foundational document of functions and activities which can declare traditions and values, but its primary purpose is to set the aims and tools that are assigned to these aims. Besides regulations, it is the manifesto of self-identification which sets the framework of the common activity space brought to life because of the institution's function. An OS reveals much about the institutional policies, but tells very little about the institutional culture, which is defined together by students, employees, and the sustainer: they are the ones who fill the framework provided by the OS with life, and they are the ones who fill the institution with life.

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Katalin Vezdén

Wlislocki Henrik Student College

An analysis of the efficiency of a complex service-development – in the light of the numbers

Translated by Júlia Ribiczey

Introduction

Year 2013 was a milestone in the history of Wislocki Henrik Student College. The project with the serial number of TÁMOP-4.1.1.D-12/2/KONV-2012-0009 began on the 1st of February, 2013, under the project name "Complex service-development for underprivileged students provided by Wislocki Henrik College." It offered a chance for the college to realize a large-scale developing program based on its achievements and academic experience accumulated through the decade of its existence that is adjusted to the identified and assessed needs of the target group. Because of the complexity of the program, it is highly important to closely examine the features and introduce the numerical data that show us the efficiency of it for us and for the public as well.

The aim of this study is to present the most important quantitative results of this program, and to evaluate them in light of the input ideas – found in the Pedagogical Program and Educational Plan – and professional concept, with regard to possible modifications. Besides offering a complex picture in terms of project efficiency for those who those who implemented as well as participated in the project as target groups, the study also offers help in disseminating the results of this project by describing the progress and the experience gained, mostly for the professional audience.

Sources of the analysis

The sources used for content analysis are submitted documents describing the professional concept, the Feasibility Study, documents on the foundation of the professional work describing the fundamental principles and the means attached to it, the Pedagogical Program, as well as the Educational Plan.

The source of the quantitative results is the complex project documentation, where each project unit contains an abundance of numerical data.

The aims of the project

Within the framework of the project, the Wislocki Henrik College of the University of Pécs implements and develops complex services for students. These services nurture talents care in a supporting environment for the target group of underprivileged, mainly Roma/Gypsy students.

The Wislocki Henrik College considers educational success of the target group, involvement in scientific research, and the importance of assuming a social role as immediate aims, hoping that by with these goals the project can contribute to the formation of Roma/Gypsy intellectuals, who in turn would undertake the tasks of public life and engage in an active social conversation.

Actions taken during of the project

The project consists of modules that are in connection with one another. They can function on their own, but they are also closely linked in content to the other modules. The individual modules might be successful on their own, but for the maximal efficiency of the project, each module is needed.

> – Part of the module-bound actions was used once (in the beginning of the project) and was used as a basis for the rest of the modules. Thus the **Pedagogy Program** and the **Educational Plan** were used to assign the services for student who entered the program by the detailed **Recruitment procedure** and according to the earlier determined **Scholarship system**.
> – Among the activities that persist throughout the duration of the project is the **Tutor system**; as part of this system, a teacher, chosen by the student, offers help with the student's personal problems and academic progress. A **Mentor is chosen** as a helper the same way too; a mentor is an older student who will offer guidance for the student concerning university life. The program strives to achieve **Personalized services** by the means of these two helpers. These services are documented continuously in the **Student Portfolio** alongside the career plan of the student. The **Scientific research** and the publication – the beginning of the **Romology journal** – and the development of the **Library of the student college** are obviously ongoing endeavors to encourage students to participate in scientific activities. Complementary to this are activities with the purpose of encouraging integration to professional communities: the creation of a wide-ranged professional interaction, **Networking** with other Romastudent colleges, forming a web of relations at the university, the **Alumni**, etc. Included in professional relations is the recruitment of a **Resupply**, the reaching out and preparation of high school Roma/Gypsy students for pursuing higher education. All of this can function properly, if the **training of the implementers of the program, workshop opportunities, and their supervision** are a permanent part of the program as well.
> – The recurring elements of the program are the kinds of services that enable students to catch up, nurture their talent, and develop their competences. Thus undertakings on **Communication, Learning methodology, ICT competence,**

Language knowledge, and the **Development of Personal and social compe-tence** are implemented. These developments are included in the community framework, during monthly-organized **three-day-long weekends**, in the Gandhi High School, offering an opportunity to participate for high school students. All of this is complemented with a connection to the civil sector, through which our students can **volunteer** in Roma/Gypsy communities and in underprivileged environments or areas. This, in turn, prepares them for future social engagement.

A comprehensive illustration of services detailed above is in the table below.
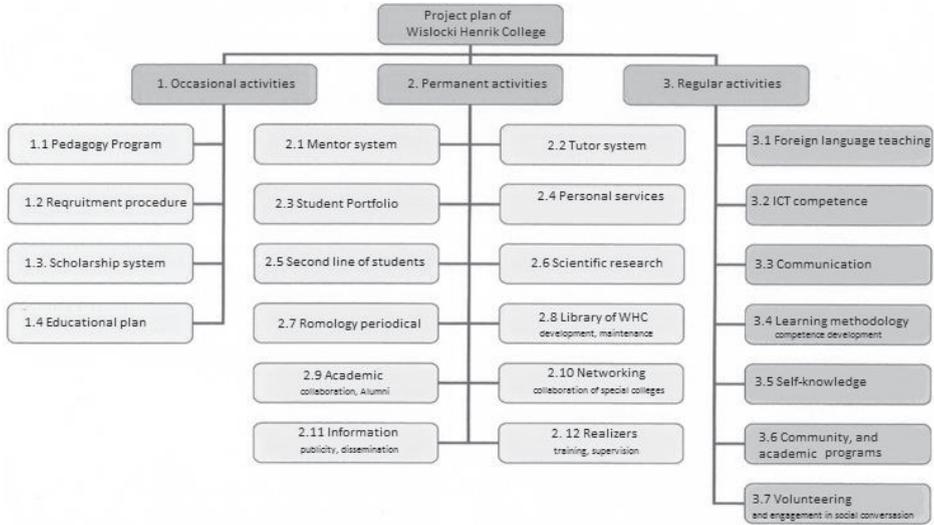
Indicators of project efficiency introduced and analyzed

Next, we are going to take a look at the ongoing and recurring activities in the project, which were described above. On the one hand, we discuss what modifications—under what circumstances and for what reasons—were needed concerning the basics and the input inventory, and how they were executed during the course of the project, in comparison to the original input aims, written in the Pedagogical Program and the Educational Plan. On the other hand, in each case of the activities, we provide an analysis using relevant quantitative data that reveals the efficiency of the given module.

Target group of the project

The composition of the immediate target group of the project was restricted – on the level of who is considered to be the underprivileged – by TÁMOP 4.1.1.D "Supplying Romany student colleges," which ensured the financing of program.

Although this restricted the drafting of the **Recruitment procedure**, further criteria

concerning content were added to the administrative input criteria: curriculum vitae, motivational letter, and research plan were a requirement for the applicants. Those whose applications conformed to the basic criteria were invited for an interview. This recruitment procedure was held in the beginning of every semester, and five times during the project altogether.

The benefactor required four indicators for monitoring the project. We consider the quantitative representation of two indicators to be relevant and significant concerning the target group.

Indicator	Starting value	2013. 06.30.	2013. 12.31.	2014. 06.30.	2014. 12.31.	2015.06.30. End of the project
Members of thestudent college (person)	0	18	18	28	28	28
Those who performed successfully the activities included in their individual progress plan (person)	0	0	0	0	0	23

The numberstudent college members, in light of the required monitoring-indicators in the application (in the Contract of Support), have changed as shown below:
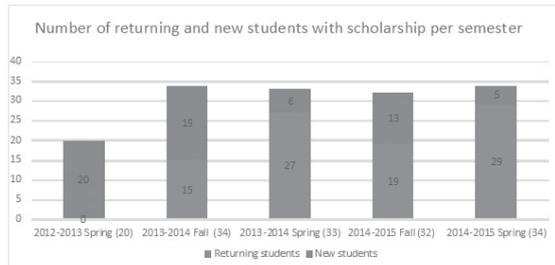
During the project, there were 63 students from eight departments of the University of Pécs participating in the scholarship program. Twenty students entered in the first semester, and 15 of them continued to participate, alongside 19 new students. The tendency of the change in the number of participants regarding the following semesters is shown in the diagram. Thus, it is visible based on the indicators concerning the number of students engaged each semester, that the project exceeded expectations each semester and by the end of the project.

According to the project call, the percentage of Roma/Gypsy students of all participants had to be at least 60 percent. According to a voluntary statement upon entering, 52 from 63 students have considered themselves a member of the Roma/Gypsy minority. This is 82 percent of all participants.

Although we had to measure for the monitoring-indicators **the number of those who performed successfully the activities included in their individual progress plan** only at the end of the project, we nevertheless measured the rate of success during the entire duration of the project. The basic document of this measurement is the system of **Student Portfolio**. During the project, students who received thestudent college scholarship benefitted from personalized services, personal support, and social programs. This participation and the personal progress achieved are documented in this portfolio. It can also prove that the student met the expectations in diverse fields. However, the primary aim was that the student could follow his or her progress by the self-controlled action of documenting and could modify or change his or her course by reflecting on various actions. Assessing Student Portfolios each semester measured the extent of students' performance. There has been assessment in terms of concerning formality and content; the received points in percentage points, given the maximum number of points also in percentage points, had to reach at least 75 percent, which was the lowest rate of requirement for successful participation.

At the beginning of the project, we considered it a basic rule that the differentiated **scholarship** given to the students of thestudent college cannot be based on social matters; it had to be merit-based and given on the basis of a measurable outcome of professional research – as it was stated in the call for application. The amount of this scholarship could not surpass 1.5 times the annually fixed amount of scholarship granted by the Republic, as required by the program.

Those students who succeeded based on the assessment of Student Portfolios received a monthly scholarship, the amount of which was based on their performance. This does not involve the scholarship distributed in the first semester because there were no portfolios to examine yet, for the program has only just started. There was no basis for the creation of a performance-based scholarship system.

Regarding the whole of the project, the minimum amount of scholarship given was 22,000 forints, the maximum amount was 50,000 forints. There was also an option for distributing extra scholarship on the basis of additional performance: for taking part in the Recruitment Program, for performing as a presenter at a conference, and for participating as a researcher in a scientific research, announced by the project.

Apart from the performance-based financial support of students, the project paid close attention to supporting students in personal matters as well. This includes the Tutor system, the Mentor system, and Personalized services.

The **Mentor system** is based on the idea of helping the incoming students in orientation on campus, in coping with the hardships of university life, to minimize the chance of dropout because of lacking success coming from the insufficient knowledge concerning the university system, and by offering peer support.

There were 25 people in the mentor program during the project. In the first semester of the project, there were 13 students who acquired a mentor position through the mentor recruitment procedure. The pairings of mentor and mentored student were based on the choice of the students with scholarship; in other words, it was based on mutual choice. There was a drop in the number of mentors in the second semester, mostly because some of them had finished their studies and thus finished the program as well. The problematic areas, where students usually required their mentors' help also began

to take shape during the second semester. Thus, from the thirds semester, the mentors were chosen based on specific categories, which were the following:

Number of returning and new students with scholarship per semester
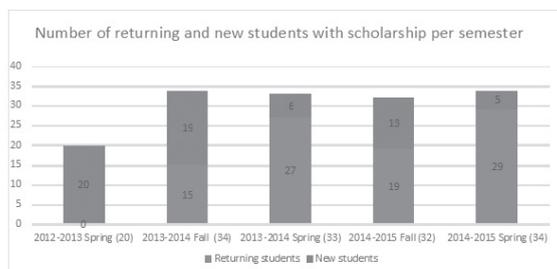
– Mentor of language competence (grammar, spelling, comprehension, composition, etc.)
– Mentor of teaching foreign language, and helper of building international relations
– Mentor of sports
– Mentor of recruiting a new supply (resupply) of students
– Mentor of socializing
– Mentor of networking, and ensuring publicity
– Mentor of university administration

While the Mentor system strove to help integration into the general society of the university, the **Tutor system** tried to help furthering the academic-scientific progress. This kind of integration is facilitated with the help of the network of professors at the University of Pécs.

The tutor – chosen by the student, preferably according to his or her major – after mapping the initial competencies of the student, helps him or her to choose between services that are offered by thestudent college. The tutor and the student create a plan for personal progress together for each semester, and the tutor follows the documentation of the progress in the portfolio with attention. With the support of their tutor, students perfect their knowledge of the university system, they become able to make decisions themselves concerning their scientific and academic research, and they fulfill their duties at the university, thus decreasing the chances of dropout.

Number of returning and new students with scholarship per semester
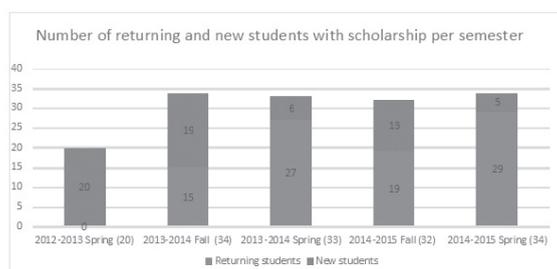
There were 43 teachers from 8 departments who participated in the tutor program during the project, for one or more subsidized semesters. The change in the number of tutors is due to the change in the number of students with scholarship. As the graph shows, the composition of tutors did not necessarily change with the composition change of students. This is because upon a student leaving the program, his or her tutor did not automatically quit as well, for the tutor had a new opportunity to build a relation with another incoming student, and if the new student agreed to have him or her as a tutor, they could start working again. For this reason, by the third semester, we had an experienced and committed group of tutors, with little change in tutors' composition.

While mentor and tutor system serves as a regular and constant source for personal help, the circle of **Personal services** was shaped by the immediate needs of students.
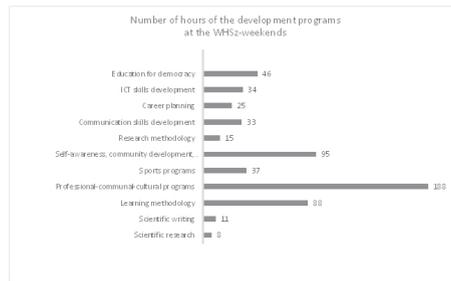
The graph above shows that from the circle of Personal services, students chose social-hygiene in the highest number. During the project, there were seven students who asked for this service. Three more students asked for assistance in preparation for final examinations (they wanted to apply to a university): two of them in history, one of them in health studies. Two other students were assisted for university exam in mathematics.

Apart from the Personal services, the project offered a range of **Skill and competence development programs**. These were mostly available on the monthly occurring three-day-long academic and social events, when students stayed in the college. This happened 23 times during the project, each time in the Gandhi High School dormitory. The diagram below illustrates these weekend programs with academic and social activities, indicating the number of classes held.
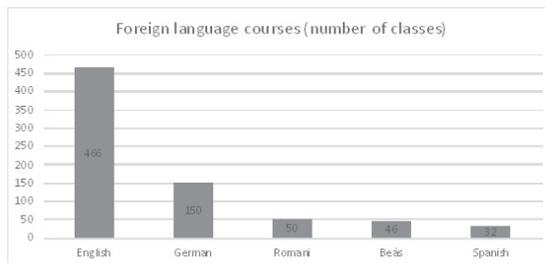
Besides the three-day-long weekend activities, on weekdays, **Foreign language courses** were held on a weekly basis at the Department of Romology and Sociology of Education. There were 774 language classes in five languages on three levels (beginner, advanced-beginner, intermediate) during the project. Attendance of a language course was made obligatory by the program for those students who have not had the necessary exam certifications initially.

The aim of the **Library development** project was, on the one hand, to increase the academic equipment of the college development activities, and on the other hand, to improve the substance of the library. With this project, the substance was increased by 253 copies (books, periodicals, other academic journals) from a wide range of themes (foreign language, learning methodology, Romology, pedagogy, social psychology, literature) reflecting on the needs of the students.

For the students of the student college, there was a chance to experience social life not only during the three-day-long weekends, but also at the Community Place created at the Department of Romology and Sociology of Education. This was available for them during the entire project for eight hours a day, offering the use of computers and Internet. The Student Portfolios were placed at the Community Place, and the mentor could be found here as well at certain times. A regular member of the staff was at the students' service in daily matters. The Community Place was open not only for daily informal meetings, but also for public cultural programs, literary evenings, and other thematic presentations as well.

The project unit called **Scientific research** has a special emphasis in the program; the aim of this project is to offer a chance for students to have a basic understanding of how to do scientific research and to gain experience in this field by the means of training and having individual and group researches.

This course of research theory and methodology was organized many times during the project, which also allowed students to improve their academic writing skills. They also had a chance to use this knowledge in practice, for each semester (overall, three times) they could apply for a support of scientific research. The students could work out a detailed research plan and apply alone, or even by using the help of tutors, mentors, or other university students. There were 20 researches all together with the involvement of 35 students during the three research occasions.

Besides student research, we must mention the research of the professors as well. Workshop meetings of the Research Institute became regular platform for the support of these types of research during the project. These workshop meetings were organized under the egis of the Romology Research Institute, focused around three workshops and inviting experts: Language Workshop, Social Studies Workshop, and Sociology of Education Workshop. Besides these, there were three major researches with the support of the project, done by professors but with the contribution ofstudent college students.

The scientific research results of the students were presented at small student conferences, organized twice during the project; some of these researches were presented at the the Romology Conference as well, also organized twice during the project. Some of the researches were published in a collection, titled "Window to the world" (Ablak a világra).

The **Romology journal** that began during the project, aims at the wider distribution of scientific research results, publishing new academic work concerning the Roma/

Alexandra Gugora
Gyógyszertudomány Osztatlan, WHSZ tag, PTE ÁOK

At first I wanted to join the program because of the scholarship, but then, as I got to know new people, I made new acquaintances. I have become good friends with many of them, and I would be glad to keep in touch with them in the future as well. There are many people whom I got to like, and the trainings also have given me a lot. Although I do not have a close friendship with everyone, I think I can count on them in life in the future as well. If I got into a situation where I need them, I think no one would say that they would not help, and I think it is really important. For me it was career planning that helped a lot. I am graduating this semester, and there was an opportunity to ask things about employment that I have not known about, which it was really useful.

Gypsies. More precisely, this unique periodical presents the workshops and the diverse branches of research concerned with Hungarian Gypsy communities. Research results by both professors and students are published here.

During the project, the published and soon-to-be-published thematic issues are the following:

1. issue	2013. Summer	Romastudent colleges
2-3. issue	2013. Fall-Winter	Roma text presentations
4-5. issue	2014. Spring-Summer	Anti-racism
6-7. issue	2014. Fall-Winter	Roma collections in Hungary
8. issue	2014. Spring	Representation of Gypsies in diverse art forms
9. issue	2014. Summer	Gypsy language, politics of language, and teacher training
10. issue	2014. Fall	Approaches of sociology of education

With the **Networking** project unit, a special emphasis was placed on organizing meetings between the Wislocki Henrik College and other Romastudent colleges. During the project several meetings were held with the aim of exchanging experience: two meetings with the Christian Romastudent college of Szeged, and one with the Roma College of the University of Kaposvár and with the Wáli István Reformed Gypsy College. A series of events, calledstudent college Days at Pécs gave room for meetings and mutual understanding of otherstudent colleges of the University of Pécs. The students of Wislocki Henrik College represented themselves twice here in 2014 and in 2015, by presenting research about Roma/Gypsies.

Besides these, other **Academic collaborations** have also occurred during the project. The primary aim was to raise the academic research to an international level, thus students had the chance to go abroad to gain experience: to Varazdin, Gent, and Vienna. The Gandhi High School and College was a featured as a partner in the project.

The aim of creating **Resupply of students** was to motivate the students of Gandhi High School to aspire towards higher education, and to reach out to other high school students coming from an underprivileged environment. Students of thestudent college fulfilled the personal requests of 11 institutions implementing the AJKP program by organizing career counseling sessions. On occasions of visiting other institutes, we reached 170 eleventh- and twelfth-graders. During summer camps and open days held at Wislocki Henrik College, we reached out to further 25 high school students, and introduced universitystudent college life to them.

Another branch of Academic collaborations was in tight relationship with **Voluntary work and Engagement in social activities**, the aim of which is to encourage students to engage in social activities, with special attention to in Romany/Gypsy and underprivileged communities. Consequently, it is further expected that the social competence of students would improve, which in turn would help them in successful studies and better achievements later in life, as well as growth of their social capital.
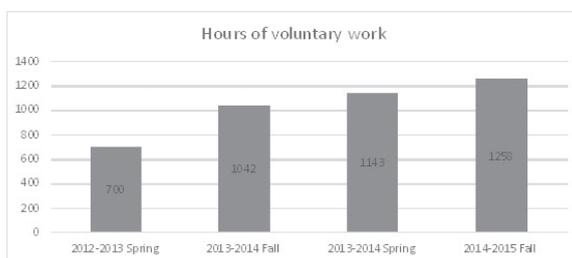
There were five places for voluntary work: Gandhi High School and Dormitory, Faág Circle of Friends Ensemble, Saint Martin Caritas Foundation, Száma dă Noj Ensemble, and Kethanipe – Ensemble for the Collaboration of Roma people. During the project, other civil organizations and institutions have requested voluntary work: besides the five main partners, 10 other organizations have been reached by social work.

Final thoughts

The project presented here due to its complexity has several indicators worthy of analysis and further research; in this essay, we went through the basic quantitative data of each project element. Later on, a more thorough and detailed analysis concerning quantitative data of the project units can give room for an analysis of the mutual effect of the projects units on one another. For this reason, we find it important at the end of the overall project to carry out a large-scale summarizing research as well. In the future, the Wislocki Henrik College will aspire to keep up the services that began and conducted effectively during the project, as well as paying attention to and supporting the target group.

References

Documents drafted for supporting the project with the serial number of TÁMOP-4.1.1.D-12/2/KONV-2012-0009 "Complex service-development for underprivileged students provided by Wislocki Henrik College":
> – Feasibility study
> – Pedagogy Program
> – Educational Plan
> – Detailed academic documentation of the unit of the project, administration of the project

Fanni Trendl

The Wlislocki Henrik Student College membership in 2013 and 2015

Translated by Regina Tóth

In 2013, a research group was formed to examine the Roma/Gypsy student college ("szakkollégium" in Hungarian) movement, notably the students participating in it. The research group performed this work from the application source of TÁMOP 411D. Essentially, the research intended to measure all of the Roma/Gypsy student colleges, but with time, we faced significant difficulties and consequently research questionnaires were filled out only by students of the colleges of Pécs, Kaposvár, and Eger in 2013, and Pécs, Kaposvár, Eger, and Nyíregyháza in 2015. In the present study, the recorded data of the students of Pécs from 2013 and 2015 are presented.

The research group examined underprivileged students, studying in universities or colleges and mostly Roma/Gypsies, where they came from, what kind of support they need the most, and how they imagined their future. This topic is important because there is currently very limited scientific research that is concerned with underprivileged Roma/Gypsy students in higher education. The rather low number of this group at universities, as well as the fact that often students with these characteristics are invisible, in turn, justifies the low number of studies. In any case, the number of underprivileged – in most cases, multiply disadvantaged – Roma/Gypsy students in higher education has increased enormously in recent decades, but it still does not reach the rate of more advantaged social groups, or more specifically, the share of these groups in relation to the national rate.[1]

In 2012, the European Union called for a proposal that envisaged the assistance of those student colleges that undertook the support of underprivileged Roma/Gypsy students in their foundational articles. The call for tenders created an opportunity also for the Wlislocki Henrik College (student college, hereinafter referred to as WHC or College) working at the University of Pécs (PTE, Pécsi Tudományegyetem in Hungarian) to materialize a scholarship program for them.

The WHC was created with similar objectives by the Department of Romology and Sociology of Education working at the Faculty of Humanities of the University of Pécs (Trendl 2013).[2] Between 2002-2012, several researches, as well as professional and community programs were implemented by the organization, but this tender facilitated a complex service system in which more than 50 students, 27 tutors (university teachers),

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1 http://nevtud.btk.pte.hu/files/tiny_mce/Romologia/Kiadvanyok/GS8.pdf 40. [Accessed on: 23 May, 2015]

2 http://romologiafolyoirat.pte.hu/?page_id=595 [Accessed on: 23 May, 2015]

and 20 more mentors (university students from upper-grades) participated. In the College, the program started officially on February 1st, 2013. The detailed and accurate description of the program is accessible on the project's website.[3]

The aim of the questionnaire survey of the research group is to measure basic demographic and educational data and the beliefs of the students concerning the college program. The questionnaire consists of several blocks. The first part entails questions that ask about the basic demographic data of the students and the education of their parents. In the second part, there are questions about the studies of the students, and in the third block, we asked about their experiences and suggestions related to the college program. In the fourth part, the questionnaire contained questions about the vision of the future and participation in public life. In the present paper, we strive to introduce the four parts along with the responses. In 2013, 14 people out of 18, in 2015, 24 out of 34 filled out our questionnaire. The results of these will be demonstrated here. Of course, among the respondents there are some who are included in both samples, as they currently are recipients of a scholarship in the program. Both times, the questionnaires were filled out during a professional community weekend, and students answered the same questions on both occasions. Nobody refused to give a response, but some questions were not necessarily answered.

Number of participants

In January 2013, the college announced a preliminary exam to the scholarship program for the first time. Then, the organization recruited every six months. In the first semester, 18 students managed to enter the program; from the second semester, the number of participants was already above 30. In the tender, the WHC undertook to support 28 people, but the number of candidates always exceeded this amount from August 2013, so everybody who met the formal requirements provided by the tender was added to the organization. Exclusively underprivileged students and mostly with Roma/Gypsy origin could be members of the scholarship program. The concept of being underprivileged is more broadly interpreted in this tender than in the higher education law of 2005; for instance, students having residing in underprivileged areas and living in single-parent households could also be added to the program. In the spring of 2015, the College had 34 members with scholarship.

Age

In 2013, the average age of the students who filled out the questionnaire was 22.2 and in 2015 it was 21.5. This data is important because it provides a point of comparison with Roma/Gypsy students attending university in the 1990s and 2000s. It was typical among Romology students to pursue their higher education studies while already caring for their family or with a few years of work experience.[4] However, the current students begin their university or college studies immediately after graduation from secondary schools. This change is the result of important efforts of social and of course educational

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3   http://wlislocki.tamop.pte.hu
4   http://nevtud.btk.pte.hu/files/tiny_mce/Romologia/Kiadvanyok/GS8.pdf 40-41 [Accessed on: 23 May 2015]

policy, along with other factors: in the decade that followed the regime change, Roma who wished to study in higher education attempted to accomplish their goals that were postponed for long decades. Students today, including the underprivileged ones, are characterized by the same aspirations as the members of the majority population.

Gender ratios

During the two years analyzed, there were far more women than men in the program. In 2013, the rate was still relatively balanced: 46% men – 56% women, but in 2015, only 25% of the respondents were men and 75% women. This change is also typical for the majority participants.

Ethnic background

In 2013, 12 people answered the questionnaire; at that time, among the respondents 5 people identified themselves as partly Roma/Gypsy, 2 people as "Lovari Roma," and 5 people as Beás Gypsy. In 2015, the picture was more varied: 7 wrote that they are of Roma/Gypsy origin, 16 defined themselves as ethnically mixed (*félvér*). In the latter category, one of the parents is of Hungarian, Croatian, or Swabian origin, while the other parent has Roma/Gypsy family background. Another wrote that he/she does not know anything about this information. According to this, we can conclude that the membership is truly diverse (multicultural), and we can witness mixed marriages in many cases.
Residence
    The membership of the College essentially consists of members living outside of Pécs. In 2015, most of them (17 people) were from Baranya county, but we could also find members from counties of Somogy (4) and Tolna (2), and even from Veszprém (1). Their residence was municipality, small village (in the case of 12 people) and city (also 12 people). 25% of the members live in Pécs, while the others are commuters, or they rent or live in dormitories.
    The tender offered an opportunity to co-locate the students and to have shared dormitory rooms, as it is the case in most colleges. This question was raised in WHC already during the founding period, over one and a half years ago, but the students then, as in the recent program, did not agree with the idea of shared housing. The dormitory rooms are provided by the Márton Áron College. Many students from the college live here together, yet this cannot be called a classic "common college housing." The College ensures that the students are spending time with each other by offering "stay-in" weekends each month in the dormitory of the Gandhi High School. Most of the professional and community programs are carried out at that time, too. In the everyday life, the clubroom of the Faculty of Romology provides the possibility for accomplishing group or independent work that the students eagerly use.

Marital status

In 2013, the respondents were all single except one; one person was married. In 2015, 19 were single, four lived in a common-law marriage. One person did not answer. Those who listed common-law marriage were girls without exception. We also asked about the number of children: one person did not answer, and the others had no children. In this regard, too, the situation changed greatly compared to the status one decade ago, so in this aspect the current Roma/Gypsy college students do not differ from the majority either.

Parents' level of education

Considering the level of education of the parents, the picture is fairly diverse. The educational level of the mothers changed as follows: in 2013, 57% and in 2015, 46% of the students' mothers completed eight or less grades of education. The number of mothers with qualification as a skilled worker, or having completed a vocational school or technical college also increased: in 2013, 17% and in 2015, their share was 25%. The number of mothers with a college or university degree declined between the two periods of data collections. During the first period, the mothers of six students had college, university or higher academic degree, while in 2015, mothers of only three students had such qualifications. The educational level of the students' fathers did not change significantly. In 2013, 40% of the fathers had eight grades, 40% had the qualification as skilled workers, completed vocational schools or technical colleges, and 2 people had higher level of education. In 2015, 38% of the fathers had eight grades, 42% vocational school or technical college degrees, one had a high school degree, and two more graduated from university. Thus, we can say that except for four students, all will be the first in their families to graduate (Forray-Mohácsi, 2002).

The profession of the parents

Not surprisingly, the profession of the parents reflects their educational level. Most of them work in a field that requires skills: seamstress, nurse, social worker, mason, security guard, etc. However, what is worth mentioning is that apart from a very few exceptions (10%), the parents of the students do work: most of them as employees, few of them as contractors.

High-school graduation

When considering the type of secondary school education and graduation, the following emerges: both in 2013 and 2015, a significant part of the respondents graduated from high school, only two and one, respectively, completed vocational school, and one person each year finished a so-called "second chance" type of institution. Most of them graduated in the county town. It is important to emphasize that three of the members

graduated from Gandhi High School in 2013, and already four of them in 2015; moreover, there were a fair number of students (7) present from the Leőwey Klára High School of Pécs in 2015. This data exposes the results of the Arany János Talent Development Program that exists in both institutions; I am not going to analyze the significance of the Program in this summary, but I consider it an important topic for discussion in the near future.[5]

Faculty, major

The WHC was open to students coming from any faculty of the University of Pécs already since its foundation. This attitude continues today, and the student body was thus very diverse in 2013 and 2015. In 2013, the number of students from the Faculty of Arts exceeded the number of others (seven people); there were also four people from the Faculty of Sciences, and three from the Law and the Adult Education Faculty of Health Sciences. In 2015, the number of participants was the following: two people from the Faculty of Law (paralegal), one from the Faculty of Medicine (pharmacy major), six from the Faculty of Humanities (Romology, pedagogy, liberal arts, history, communication), three from the Faculty of Health Sciences (nurse), five from the Faculty of Adult Education (youth worker, human resource policy), one from the Faculty of Business and Economics (finance and accounting), two from the Faculty of Engineering and Information Technology (civil engineer, environmental engineer), one from the Faculty of Arts (music), three from the Faculty of Sciences (geography, biology). This means that the College has students from almost all of the faculties of the University, and consequently professors are also connected to the organization from almost all of the faculties. Professional bonding means personal support in this case. During the program, every student chooses a university teacher, preferably one close to the studies of the student, who pays attention to the student throughout his or her studies, and in case a problem arises, the teachers is able to give advice to the student.

Considering the variety of majors, we can confidently state that the previously observed phenomenon, according to which the underprivileged students mostly from Roma/Gypsy families, engage in helping professions, is less or even not applicable at all any more.[6] The reason behind this is possibly the strong motivation to improve and support the poorer communities. Various programs in the nineties emphasized this, as the first special support programs for the Gypsy youth in these fields of training appeared. A lot changed since then, but the assistance of Roma/Gypsy students prevails even now in various forms. It is clear that the more than two decades of experience and social development made it possible for these students to choose courses based on their true interests.

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5   http://www.ajtp.hu/digitalcity/news/latestNews.jsp?dom=AAAANXBY&prt=AAAANXBF&fmn=AAAANXCL&men=AAAANXBG.

6   http://www.sulinet.hu/oroksegtar/data/magyarorszagi_nemzetisegek/romak/kisebbsegek_kisebbsege/pages/kk_12_kende.htm [Accessed on: 23 May, 2015]

Mária Siftár
Ének–zene BA, WHSZ tag, PTE MK

I wanted to become a student college member primarily because of the room in the dormitory, and it was granted to me. Actually, I was granted everything I asked for. My first conference was also organized by the student college, and I got a lot of experience, and of course we established new contacts. I really liked that I was able to go to the lake Balaton because that summer I could have not gone otherwise.

Level of training

Considering the level of trainings in university education in which the students participated, it is visible that after 2013, the number of students engaged in higher-level vocational[7] education increased; those students who are learning at the Faculty of Law and Adult Education are learning exclusively in higher-level vocational education programs. Half of the students participate training leading to university degree (BA/BSC) and only two students in master's programs (MA/MSC). In 2015, there were nine graduate students among the respondents. Since the launch of the program, many acquired a diploma and acquired a job in the labor market.

Beliefs related to the College program

Earlier, we have reported that the students participating in the program are without exception underprivileged. Many of them are multiply disadvantaged, which is also demonstrated by the low level of education of their parents. From other research conducted in education sociology, we know that students coming from underprivileged families encounter serious difficulties during the completion of their university studies. These obstacles are not only financial but they are also caused by the lack of cultural capital. The College and also the current scholarship program were created exactly to compensate for these aspects. Bearing this in mind, it is worth examining factors that motivated students to apply to this program; additionally, it is also important that the beliefs related to the scholarship program should be examined in this light.

The WHC tried to advertise its procedure of preliminary examination as widely as possible and send the information to all of the students. To demonstrate it success, every semester there were more students included in the program than undertaken by the organization in the tender. The motivation of applicants in most cases was the op-

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7   The Hungarian "felsőfokú szakképzés" refers to specialized training in higher education, rather than vocational training per se—ed.

portunity to receive support. In 2015, 19 out of 24 respondents indicated in one way or another that they were applying because of the assistance offered for their university studies. Besides, 50% of the students mentioned the importance of belonging to a community, six mentioned building relationships, and three indicated strengthening their identities as their motivations.

It is not our intention to examine whether these preceding expectations were met, but we present some results regarding the services and support that were the most important for the students in the College. First, we asked them to mark the most important service.
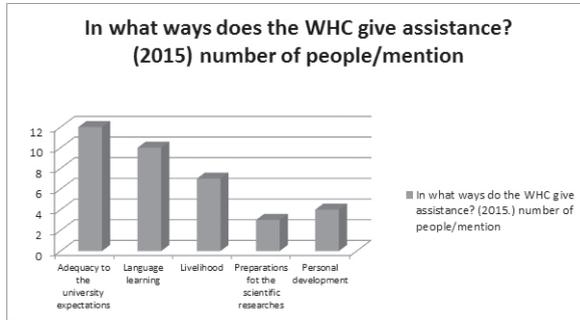
Figure 1.
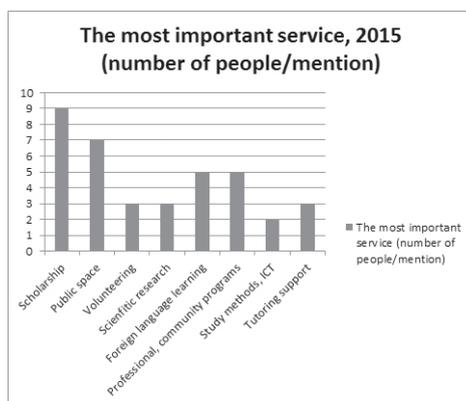
In the figure above, we tried to reflect the frequency of respondents mentioning the different services. It is clearly visible that the financial support is the most important. This is evident not only because of the financial situation of the respondents' families, but also because of the demands of university life and the increasing demand of independence in general. After this, the community space and the professional community programs are the most popular, indicating that the College fills its intended role. This and the other most frequently chosen elements (language learning and professional, community work) are undoubtedly the positive sides of the college assistance.

In Figure 2 below, we can also see the frequency of answers related to the question "In what ways does the College give assistance?". From the answers, it is clear that the services most frequently mentioned by the students can be essentially summarized as support directed at their university studies. Since the scholarship program was basically founded to serve this goal, it appears that this function is fulfilled by the organization as well. The scholarship and language learning also appear on the list; besides, the personal development and the preparations for scientific work were also emphasized. Livelihood assistance was interestingly only on the third place: it was important, but not the most important factor that the college could provide. From this, we can draw the conclusion that without the scholarship, that is, without financial contribution, the program would also be successful.

Figure 2

There was a change concerning the rates related to public roles: in 2013, 77% of the respondents would undertake a public role, but this declined to 42% by 2015.

The following figure below illustrates the answers given to the question on public role in more detail. In 2013, 69% of the students with scholarship, and in 2015, 37.5% of them answered that they would undertake such a role. The positive responses should be analyzed carefully: it is possible that the motivation of the students changed, but we can also imagine that they did not feel it so important to give answers in favor of the supporting organization, the College.

Figure 3
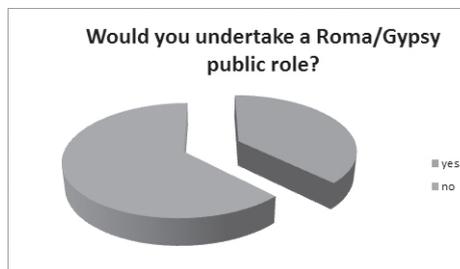
The next figure tints the image further, which indicates how many people would return to their communities in relation to social roles.

Figure 4
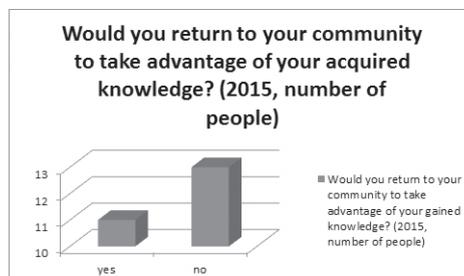
In 2013, 62% answered that they would go back to their communities. This rate is only 46% now. Among the reasons, we found no significant difference, as were similar both years: closed community, few opportunities, and alike. However, those who would like to return mentioned assistance, setting an example, and understanding the community. A similar decrease was observed here as in the first question. We do not consider the interpretation of the answers as something that must be modified, unless we wish to emphasize it more strongly that our college students increasingly feel that they belong to the majority, and thus define their desires accordingly.

Vision of the future

The fourth part of the questionnaire was built up from questions asking about the future intentions of the students in the following manner: do they want to study further, how do they imagine themselves in five and ten years, and would they undertake a role in public life? We consider these answers important because the preparation for conscious citizenship and for participation in social roles was a significant part of the program. If we have a look at the answers, we may see some results. This is especially true when examining intentions of future academic career more closely. In 2013 and 2015, almost all of the respondents were sure that they would continue to proceed in their studies within their major in the BA, MA and PhD levels. We can find differences between students when examining the answers on the basis of faculties. Among the arts students, it is typical to prepare for the role of a teacher, a university professor, or a researcher; this process can be seen as natural according to the description of the majors. The nurses (three people) wrote about the possibility of working abroad; this appeared also in the answers of science students – and this is expected on the basis of statistics and analyses from recent years. But the desire to enroll in PhD studies also appeared among the answers.

Examining the five- and ten-year plans we can state that without exception, all students imagine themselves at a safe workplace, owning some property, and in a lasting relationship. Also noteworthy is that big city life appeared in 75%, working abroad in 30% of the answers. It is reassuring that 20% of the plans included further education or further training of professional qualifications. Assessing the mid- and long-term goals, there was a significant difference in terms of the desire to contribute to academia or the desire to join the scientific life, which appeared in more plans in 2015.

Summary

The study presented the results of two questionnaire surveys. The two surveys examined the membership of the same organization in two different moments in time. The questionnaire consisted of different categories of questions; initially gathering statistical data, it went on asking questions about beliefs and future plans of students. Aggregating the information and examining the answers we tried to present a picture about the scholarship program provided by the Wlislocki Henrik College of the University of Pécs.

Attila Szederkényi
Ápolás és Betegellátás- Ápoló Bsc, WHSZ tag, PTE ETK

This is my third year at the university and it was the first time I had the opportunity not to work during school-time. I was able to attend a language course, I got into a community—this was the first time when I really felt that I can live a university student life because of the student college.

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Júlia Csigi

Time travel by means of research

Examination of Amrita Orientation Alumni Affaires within the framework of Wlislocki Henrik Student College

Translated by Viktória Kondi

Introduction

At the University of Pécs (PTE, Pécsi Tudományegyetem), the Wlislocki Henrik Student College (WHSZ, Wlislocki Henrik Szakkollégium) has been administering a complex supporting system between 2013 and 2015, from financial resources of a tender promoting the academic and professional progress of students of mainly Gypsy/Roma origin, studying at the faculties of PTE. One of the main goals of the student college's program is to involve the students in activities, which contribute to the development of the competences needed in the academic world. This was, among others, also the aim of that complex research in which the students of the college, each fulfilling different tasks, examined the period of the Amrita Orientation Alumni Affairs Association (Amrita OBK, Amrita Orientációs Baráti Kör Egyesület), founded in 1994, before the turn of the millennium. The examined community was chosen because its former students – similarly to the students of the student college performing the research – as socially underprivileged, in its majority Gypsy students were striving to compensate for their social disadvantages by acquiring a higher qualification. The research group examined the influence of the – supposedly accepting – Amrita society from various aspects by exploring the life path of the former students. The research also presented an opportunity for the students of the student college to meet adults who were, as students twenty years ago, also members of a similar community of the WHSZ, which had an impact on their life. The working method of both Amrita and the Student College is based on self-help peer community and provides complex and diverse services to promote individual progress.

> *"This is a unique initiative, where the students participating in the research and their helpers examined a community with scientific methods that is similar to theirs and can serve as a real example or showcase to them. The research equipped the participating students with methods to examine social processes, community systems and personal life paths at an academic level and at the same time it gave them examples for their own, personal life which, if understood and valued, can become influential." (Varga, 2015)*

In my essay, I would like to present this complex analysis, called "Amrita research" by the research group. The process of the research is important because it served as a "pedagogical tool" in the development of the students of the student college who were involved in the research in an ever growing number. Consequently, the research can also be considered an "action research" as during the 10 months of conducting the study, the appearance of the examined organization and persons, their relations and the researchers' interests and needs shaped the whole research program. Besides, I will briefly discuss the results of the research until now, anticipating and raising interest for the upcoming edition, which will include descriptions of various parts of the research in a unified volume.[1]

The Conditions of the Research

The research examined the early years, the organizational operation and the effect on mobility of the first community of an after-school program in Hungary, the Amrita Orientation Alumni Affairs Association. The research group set as an aim to explore the operation of Alumni Affairs by consulting the founding members, analyzing the available documentation and examining the effectiveness of the organization through analyzing the life path of the former students. Supposedly, the two decades since the foundation of the Association is a long enough time to receive relevant and valid data when examining the effectiveness of the organization. Even in our days, several complex educational programs are beginning in Hungary, which partly focus on supporting the underprivileged children and adolescents. The extra-curricular projects – for example after-school programs – usually give support for a short period of time (1-2 years) to the applying organizations or institutions which, as a consequence of the short and often interrupted functioning, do not have indicators of project effectiveness on the long run (Fejes, 2014; Németh, 2013). The study of the Student College fills this gap by analyzing the efficiency of Amrita as an accepting community, which can prove the necessity of the extra-curricular, non-governmental initiatives. Moreover, the organization's practice that is in the focus of this research can serve as a good example to organizers and participants of the complex equal opportunity programs, such as after-school programs or Roma student colleges.

The sample of examination included the former participants and organizers of Amrita Association. The research group could not collect representative data, and consequently the qualitative examination's goal is not generalizability, but rather a profound understanding of individual cases.

The starting assumption of the research group was that the operation and activity of Amrita Association, as a non-governmental organization, did not only provide a temporary support but also created the possibility to found a community in which the intergroup relationships of the members lasted over twenty years. In other words, the sup-

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1   The research group firstly presented the academic results of the examination at a spring conference, "Horizons and Dialogues International Series of Conferences PTE" in the framework of a symposium. The results are summarized in the essay collection "Amrita at the turn of the millennium" published by Wlislocki Henrik College, which describes, among others, the operation of the examined organization from various aspects.

port and services of Amrita not only offered immediate help to its former members but also played major role in their later life.

The research group explored the examined field from many different aspects and with various research methods, in order to have a nuanced understanding of the topic. Analysis of the documents served to describe and display the events of the past; in particular, the realization of the direct and indirect goals could be inferred from the publications of the association (newspapers, other publications) and photos. With the help of in-depth, life-story interviews, the implicit thinking and attitude of the interviewees could be researched, focusing on Amrita as a support organization that influences successful school performance, and "Amrita identity" (N=10). Moreover, during the research, a semi-structured questionnaire was filled out, containing questions which did not require explanation and showed quantifiable data (N=35). The questionnaire touched on the data regarding the participants' mobility (social, geographical), opinion about the services of the examined organization, and connections within the community. The surveying (including in-depth interviews and the filling out most of the questionnaires) took place at the "Amrita Nostalgia Reunion" in January 2015. The questionnaire was prepared and filled out with the help of eight students of the Wlislocki Henrik Student College.

The Process of the Research

The surveying was preceded by four month of active preparations consisting of several different phases. As the research progressed, the number of the research group members was continuously increasing, which consisted of leading professors, colleagues, students and PhD students of the Wlislocki Henrik Student College. As the first step, the research group set the main focuses of the examination and prepared the 10-month schedule of the research apt for the methodology. At the same time, the researchers began to seek out those who were Amrita-members before the turn of the millennium – former students, volunteers and colleagues – and invited them to the "Amrita Nostalgia Reunion" in January. Nearly 100 addresses were found in the documentation, which were complemented with new contact information. The Facebook group called "Amrita OBK before the millennium" largely contributed to this process as more and more people joined this group due to the 'snowball' effect (N=100). Meanwhile, three students of the student college began to explore, digitalize and order thematically the documents (written documents and photos) in connection with the examined organization.

At the next phase, the members of the constantly growing research group took a share in the preparation of the surveying. At that point, a professor and former Amrita-student joined the examination, and he began a methodological training of the students of the student college participating in the questionnaire surveying in order to execute the research. Simultaneously, a group was formed including PhD students, which was responsible for preparing the in-depth interviews. Members of this group together decided on the steps and drafted the questions of surveying, while paying attention to the individual aspects of examinations. The researchers worked in micro groups (of 2-3 people) exploring the examined area from different aspects, with periodical coordination of results and progress. Surveying took place after research preparations, towards the end of

January 2015, in Pécs, during the two-day "Amrita Nostalgia Reunion," which was the shared event for the former leaders, colleagues and students of the organization as well as the college researchers. During the weekend, all college students got involved in research as they prepared together for the reception of the Amrita-members by processing the previously collected information and displaying it as an exhibition. The arriving guests were greeted with this exhibition, which simultaneously helped them to revive their memories. The "content" of the interactive poster exhibition – which presented the functioning, everyday life and members of Amrita OBK Association – made by the student college students could be completed during the meeting by the Amrita-guests as well. It enabled the research group to collect the new information written on posters in addition to the filled out questionnaires and in-depth interviews during the weekend spent together. On the second day of the event, a roundtable discussion was organized where ten former Amrita-members shared personal stories in connection with the community of the examined organization and their personal lives, the content of which was used as a focus-group interview by the research group. Besides, this was the moment of the research when the community of the student college could closely and personally experience the stories of the previous generation.

During the next phase, small groups of researchers assessed and analyzed the research data based on different aspects, cooperating with each other while working independently. The consultations helped with tracking the progress of the groups and focusing on the goals of the research. The multifaceted approach of the topic is indicative of the complexity of the research, which can be shown by enumerating the fields examined by the micro groups:

– The history and complex scope of activities of Amrita OBK Association was examined by a PhD student with the help of analyzing documents and conducting interviews with organizers.

– The research group considered important to elaborate on the socio-geographical aspect of Amrita-students' lives. This was prepared by five students of the student college with the help of various databases. Among other topics, they explored the school career of the former students.

– The effect of Amrita OBK Association as a support organization was examined by three PhD students while analyzing the life-story and focus-group interviews.

– Analysis of the questionnaire was done by a professor (former Amrita student) and eight students of the student college, focusing on features of mobility and attitude.

– The pedagogical exploration of a project-based reading camp organized by the Association was fulfilled by a PhD student and two students of the student college (BA and MA education major student).

– Qualitative analysis of the student newspaper "*Csodalámpa*" [Magic Lamp] was done by a PhD student and a student of the student college. The analysis showed the multifunctional role (career orientation, contact maintenance) of this publication.

– Iconographic analysis of the thousands of photos of Amrita OBK Association's community programs were prepared by the social coordinator of the student college and two students of the college.

Some Research Results

In the following section, I am going to present the results of three sub-studies of the above mentioned research in a nutshell. During research, as the first step the relevant literature and available written documents in connection with the topic were examined. Based on these, it can be claimed that in Hungary, the first complex extra-curricular supporting communities started after the fall of communism and were initiated by NGOs, responding to local needs. There are researches who draw attention to the tendency that adolescents of Gypsy/Roma origin, especially those from small villages, who get into secondary institutions drop out of school in a high proportion during the first year of their education (Forray, 2003; Liskó, 2002). The Amrita OBK Association began its work at Pécs in the early '90s in order to reduce the dropout rate. Among the fundamental goals of the organization was to create a supporting environment by means of which the students, together with their peers, would be able to obtain a higher qualification. Amrita-students studied in the secondary or higher educational institutions near Pécs, or were preparing for secondary or high schools from the primary schools in small towns of southwestern Hungary (Dél-Dunántúl). Those students who were already in Pécs spent a significant part of their time out of school, at the inclusive and family-like spaces of the organization, while those who were still preparing to come could meet their older peers on the weekends or during summer camps. Amrita Orientation Alumni Affairs considered the formation of a "self-help"[2] peer community important, which highly contributed to diminishing the dropout rate and to nurturing talent (Varga, 1999). In the everyday life of the Association, developing a sense of belonging to a new and contemporary community, as well as forming a sense of community played an important role beside shaping the talent, knowledge and identity of individuals, all of which in turn strengthened the social relationship (web of relations) of the students. Adolescents studying away from their family thus belonged to a protective and motivating community where they could make friends with their peers who had similar experiences, substituting the family milieu. The organizers of the Association strove to create a family atmosphere and to fulfill the individual needs of the students. Amrita students had the opportunity to participate in weekly organized programs (student clubs, cultural programs, language lessons, career orientation sessions) besides studying, which further strengthened the community. The Association started a school newspaper, called "Csodalámpa," which was edited by the students and was published bimonthly in an ever-growing number. Besides career orientation purposes, this newspaper also served as an important tool to keep in contact with the seventh- and eighth-grader students living in the villages (Derdák, Keczer and Varga, 1995).

The activity of Amrita OBK exceeded the limits of a student association. The organizers of Alumni Affaires started Galilei Foundation, which coordinated the work of

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2   Both international and Hungarian specialized literature about 'self-help' groups played an important role in the formation of the professional concept of Alumni Affaires. These writings defined self-help groups as communities facing the same problems, offering mutual help and taking responsibility (Gerevich, 1983). The members of self-help groups can experience help and support of those who struggle with the same problems so the community provides an opportunity to leave the individual life scenes and roles; moreover, sharing the problems with the community strengthens the feeling of belonging (Rácz, 2008).

Géza Buzás
Romológia BA, WHSZ tag, PTE BTK

Let's not forget the fact that this is a Roma student college. What I would make compulsory is Roma language learning. It can strengthen the identity if someone learns their language. I think everyone would like that. Roma culture is also important. There are a lot of programs in connection with Roma culture in Pest, like exhibitions, conferences, etc., and I visit these through my own resources. It would be good to go together.

various professionals (language programs and Gypsy national programs in numerous schools and kindergartens), selected talented students and published research, professional documents and books (Varga, 1999). Besides, Amrita was one of the founders and organizers of Collegium Martineum, a Gypsy high school dormitory in Mánfa, which lasted for 13 years.

During the examined period between 1993 and 2000, Amrita Association worked on the complex support and empowerment of more than a hundred underprivileged adolescents with the financial help of Soros Foundations. The first results of Amrita research showed that the inclusive approach of the community of the Association together with the practical tools used were able to create real prospects for the underprivileged adolescents.

The questionnaires and in-depth interviews provided empirical data for the research. One micro-group of the research team analyzed the interviews focusing on the role of Amrita Association as a support organization (with the help of Atlas.ti software). Data analysis revealed the kinds of disadvantages that were mentioned most often in the interviews with regard to the life of the interviewees (emotional, financial, pragmatic), and the kinds of support they have received to successfully overcome the mentioned disadvantages and failures. The most substantial disadvantages that emerged from the interviews were emotional disadvantages (deriving from the socio-economic status related to family background), followed by financial disadvantages. Similarly, regarding support, emotional help was the most important, in which the role of the support organization was outstanding. The analysis of the aggregated codes showed that the support organization, as the agent influencing the life path of its members, had the most significant role according to the narratives of the interviewees. The support organization – based on the results – responded and reflected effectively to the individual needs of the interviewees, intervened and encouraged them exactly where it was necessary (Csigi–SerdültTrendl, 2015).

The questionnaire complemented well the results of the in-depth interviews. By analyzing the questionnaires, features of respondents' mobility, and their connection to and opinion of Amrita community was revealed. More than 60% of the respondents have obtained a higher education degree and 30% grammar school or vocational school qualification; so in the case of the majority of the respondents, the goal of the organization to promote education of the students was achieved (Boros, 2015).

The work of the Alumni Affaires was highly influenced by the formation of the self-help community. That is why the research group was eager to know, based on the questionnaire, how strong were the bonds and friendships made in the Association. 77% of the respondents made a closer friendship within the analyzed community and 71% is still in contact with another Amrita-member, which – from a perspective of two decades – clearly shows the power of Alumni Affaires to create a community. The importance of community was also highlighted by the replies to the question regarding aspects where the examined organization provided the most support for the respondents. Most respondents considered camping opportunities the most significant form of support, which was an important occasion to build a community. It is also interesting that following camping, the majority of respondents chose different aspects of emotional support, which correlates with the results of the in-depth interviews (categories: "they believed in me"; "they listened to me"; "it was a circle of friends in my life") (Boros, 2015).

The results of empirical analysis show so far that Amrita Association contributed significantly to the life of many underprivileged people of Gypsy/Roma origin. A significant proportion of former Amrita-students have obtained a good profession or a post-secondary school qualification, they work in various scopes of activities or fields, and they have been effectively integrated into society achieving success both in professional and in private life.

Outlook

In the 21st century, thanks to the European Union's financial resources for tenders, more and more extracurricular programs support the socially underprivileged adolescents in Hungary. Such initiatives are the extra-curricular communities and after-school programs, which concentrate on the multiply disadvantaged and/or Gypsy/Roma students studying in public education; the Roma student colleges working in the frameworks of post-secondary education can be regarded as a continuation of this initiative. The connection between the above mentioned organizations can appear in various forms, and it strengthens the relationship of the two fields. Student colleges are not only important for the students who attend the after-school programs, but it also provides an opportunity for the current student-members to benefit from peer counseling. The communities of after-school programs provide an opportunity to college students to act as model-mediators or "translator" (*transzlétor*),[3] in which role the college students are able to provide a trustworthy model or give advice to the younger students.

In sum, this is why it is so important that the after-school programs and student colleges today adopt an attitude which promotes the social acceptance and retains the supporting methods to promote real social mobility. The analysis and impact assessment of the organizational operation of Amrita OBK Association contributed to the presentation of another successful inclusive practice, which can serve as a good example to the various educational initiatives.

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3   People who belong to a minority community but are able to "translate" between the different cultures as they have been successfully integrated to the majority culture—trans. note.

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Anita Oláh

Supporting the academic progress of underprivileged secondary school students: The Arany János Special College Program

Translated by Boróka Madarász

Introduction

I have started the research presented here because I consider the programs supporting the academic success of underprivileged[1] students important. At the beginning of my study, I present chronologically various education policy initiatives that affect the academic advancement of underprivileged students[2] in public education. My original goal was to discover the reasons behind the premature school drop-outs (Imre, 2014; Mártonfi, 2014), as well as to find what motivates students to study. While exploring motivation, I proceed to the programs supporting secondary school students, especially the Arany János Program, which is the subject of my study. In this research, I investigate the extent of further educational plans of the students participating in the program, as well as the background of these decisions. With this research, I would like to prove that it is possible to influence cross-educational mobility of underprivileged students with the help of successful support programs.

Support Programs

After the regime change, there were state and non-state tenders initiated among the programs supporting underprivileged, mainly Roma/Gypsy young people. The tenders released by Soros Foundation introduced direct programs nation-wide, such as "Lépésről Lépésre" and "Hálófeszítés" Program (Varga, 2012). There were several national initiatives to decrease inequality, for example the Gypsy Educational Development Program (Cigány Oktatásfejlesztési Program) (introduced in 1995), the "Útravaló – Macika" scholarship program, and the Phare Program (supporting the social inclusion

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1   The notion of being underprivileged and multiply disadvantaged is used according to the definition of the Child Protection Act. An underprivileged child is part of a family characterized by low income, lack of education, unemployment, or insufficient living conditions. The disadvantage is multiplied if more than one of the enumerated aspects are present (Varga, 2014).

2   Underprivileged people are selected as the target group of the programs, though most of them emphasize the importance of belonging to the Roma/Gypsy minority.

of multiply disadvantaged primarily Roma young people, initiated in 2000) (Forray, 2011). It is worth mentioning the Integrational Pedagogical System (Integrációs Pedagógiai Rendszer, IPR) operating in public education since 2003. The aim of this program is to support students with social disadvantages by developing their key competences in school context. The plans of disadvantage compensation are supported with grants by the System, and thus the formation of an inclusive approach is expected within the institution (Havas and Zolnay, 2010; Arató and Varga, 2012). It is a significantly important program, inclusivity (mutual acceptance) has been incorporated into it, in contrats with segregation and assimilation.

The Arany János Program[3]

The Arany János Program was established in 1999-2000. The first element of it was the Arany János Talent-Nurturing Program (Arany János Tehetséggondozó Program, AJTP), which started as an experimental initiation for the support of students living in towns with a population of less than 5000 and struggling with municipal disadvantages. Later, the target group of the program was extended: besides municipal disadvantages, students who receive additional family allowance or who have parents with lower educational qualifications were also invited to take part in the program. The second element, the Arany János College Program (Arany János Kollégiumi Program, AJKP) was established in 2004-2005; in 2006, the Arany János College-Vocational School Program (Arany János Kollégiumi – Szakiskolai Program, AJKSZP) was introduced (Tolnai, 2010). The Arany János Program Office (Arany János Programiroda) is responsible for the operation of these programs, which includes the development of programs, organization of professional events, maintainance of contacts between the partners, and operation of the mentor network. The program began with tender financing and since 2002, the per capita support grant was integrated into the system, ensuring the stability of the program.

The most important mission of the Arany János Talent-Nurturing Program is the preparation of its students for higher education. All the activities in the program help students pursue further education: educational-pedagogical work, placement in dormitories, and preparatory year that is aimed at reducing gaps in knowledge. Foreign language education and information technology are in the focus of the first year. The program is rather popular, and it can be found in all the counties of Hungary. The program has been assisting the academic advancement of 3,000 underprivileged secondary school students every year for 15 years now.

One of the objectives of the Arany János College Program is to ensure through pedagogic means a successful studying environment for multiply disadvantaged and underprivileged students in institutions obtaining a certificate of secondary education. A very important part of this work is the preparatory year (similar to AJTP), where students are prepared for secondary school through disadvantage compensation. During the next four years, the complex support of students is realized with the help of course and competence development, cultural programs, and social aid. In addition to these,

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3   www.ajtp.hu, www.ajkp.hu, www.ajkszp.hu

students of 11th and 12th grade participate in career counceling in order to ensure their academic advancement towards higher education or a vocational training in demand. More than a 1000 students from dormitories and their joint secondary schools in under-privileged areas participate in the program.

There are six locations where Arany János College-Vocational School Program operates. The most important aim of it is to enable multiply disadvantaged students to study in higher numbers in vocational education. Teachers of the program create an inclusive environment for the pupils, and consider the compensation of social and cultural disadvantage exceedingly important. Approximately 600 students of the program are assisted along their educational career until their attainment of the profession.

Further Education in the AJKP

As a graduate student and mentor of the Wlislocki Henrik Student College (Wlislocki Henrik Szakkollégium), in the academic year of 2014/2015, one of my tasks was the recruitment of new students. This project gave me the opportunity to contact all the institutions of the Arany János Program and to visit all of the AJKP dormitories. During these visits, together with some of my peers, I organized a vocational guidance consultation for the students in 11th and 12th grade in the AJKPs. After the consultation, the students filled out a questionnaire regarding their plans of further education and about their motivation.

I have hypothesized that at least half of the students in the 11th and 12th grade intended to continue their studies in one of the institutions of higher education. I have also thought that the educators would be the most motivating factors for students, which meant that the AJKP has played a significant role in the choice of profession. I was also curious whether this shows a homogenous picture of the program, or if there are any differences among the special colleges in terms of the image. I also wanted to examine the amount of stress put on the students by the many additional programs provided by AJKP. It occurred to me that the numerous programs in addition to classes, many times organized during weekends, might put too much pressure on students.

Eleven AJKP institutions participated in my analysis. The questionnaire was filled out by approximately 200 students, which includes 72% of all the 11th and 12th graders (Table 1).[4]

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4   I started the research in October 2014 and finished it in April 2015. I keep in contact with the students of the visited institutions on a social network page, as well as through the e-mail system of the Wlislocki Henrik Special College.

Table 1. The ratio of the AJKP institutions and questionnaires

Institutions	Number of 11th grade students (persons)	Number of 12th grade students (persons)	Number of students filling out the questionnaire (persons)
Bercsényi Miklós Gimnázium és Kollégium [Bercsényi Miklós Grammar School and Dormitory] 5200 **Törökszentmiklós**, Almásy u. 1	11	16	24
BLSZSZK Lorántffy Zsuzsanna Kollégium [BLSZSZK Lorántffy Zsuzsanna Dormitory] 3100 **Salgótarján**, Kissomlyó út 2.	0	8	8
Gandhi Gimnázium és Kollégium [Gandhi Grammar School and Dormitory] 7629 **Pécs**, Komját A. u. 5.	20	9	16
I. Béla Gimnázium, Informatikai Szakközépiskola, Kollégium, Általános Iskola és Óvoda [I. Béla Grammar School, IT Vocational Grammar School, Dormitory, Primary Scool and Kindergarten] 7100 **Szekszárd**, Kadarka u. 29.	20	8	16
Karacs Ferenc Gimnázium, Szakközépiskola, Szakiskola és Kollégium [Karacs Ferenc Grammar School, Vocationl Grammar School, Vocational School and Dormitory] 4150 **Püspökladány**, Hősök tere 2.	13	17	19
Móricz Zsigmond Gimnázium, Szakközépiskola és Kollégium [Móricz Zsigmond Grammar School, Vocational Grammar School and Dormitory] 4484 **Ibrány**, Hősök tere 2.	9	5	10
Nagykanizsai Műszaki Szakképző Iskola és Kollégium [Vocational School of Technicians and Dormitory of Nagykanizsa] 8800 **Nagykanizsa**, Ady utca 74/a.	11	7	15
Ózdi József Attila Gimnázium, Szakképző Iskola és Kollégium [József Attila Grammar School, Vocatinal School and Dormitory of Ózd] 3600 Ózd, Bolyki fő út 13	5	1	6
Széchenyi István Mezőgazdasági Szakképző Iskola és Kollégium [Széchenyi István Agricultural Vocational Scool and Dormitory] 4220 **Hajdúböszörmény**, Radnóti u. 3	22	20	31
Vásárhelyi Cseresnyés Kollégium [Cseresnyés Dormitory of Vásárhely] 6800 **Hódmezővásárhely**	22	10	21
Vay Ádám Gimnázium, SZKI, Szakiskola és Kollégium [Vay Ádám Grammar School, Vocational Grammar School, Vocational School and Dormitory] 4561 **Baktalórántháza**, Naményi út 7	13	7	18
TOTAL	**146**	**108**	**184**

The distribution of male and female respondents was almost equal: 53% were young men and 47% were younf women; most of them 18 or 19-year-olds. More 11th graders (58%) filled in the questionnaires than 12th graders (42%). It was also observable that less graduate students participated in the vocational consultation due to the numerous programs, as explained by the educators.

In the remaining part of the questionnaire, I asked the students whether they would like to pursue further studies. I found it important to compare the answers of the different dormitories. In general, it was interesting to observe the case of Ibrány and Ózd, where all the respondents indicated their willingness to continue their studies. Figure 1 shows the summarized answers regarding the issue of further studies.

Figure 1. Summarized data of the distribution
of the intentions to pursue further studies (N:12)

A total of 154 (84%) of the 184 students filling out the questionnaires would like to pursue further studies. 30 students would not like to continue their studies after secondary school or at any time later. This ratio proves my hypothesis: at least half of the AJKP students would not stop their studies after passing their matura examination. I find this ratio very promising, and it proves that the program is indeed successful in motivating the students in such big numbers to continue their studies. Certainly, the efficiency of the program is not the subject of this research, since many impact assessments had already proven the positive effects of the Arany János Program (Fehérvári, 2013; Fehérvári, 2015). Rather, this research is concerned with the background of the above-mentioned data. Is it the educators, the numerous programs, or any other factors that motivate students so much?

A further positive aspect is that 139 students (76%) would like to continue their studies right after their graduation year. The significance of this prospect lays in the fact that students have a better chance to acquire higher qualifications this way, than by pursuing further education after some time spent away from school environment.

According to the description of the AJKP, the main objective of the program is to help underprivileged students to pass their matura examination. I hoped to find with this research that students indeed would like to continue their studies after the final exams; I received very promising answers already at the beginning of the questionnaire. Next, I inquired about their plans concerning the level of higher education they would like to pursue. The students were asked to choose among advanced vocational programs, university studies, as well as they could add "other" forms of education. It can be observed, according to the answers, that there are significant differences among the dormitories. In Ibrány, Hódmezővásárhely, Ózd, and Salgótarján the option of «other kinds of education» was not used at all; everyone chose participating in higher educa-

Melinda Bogdán
Kommunikáció és Médiatudomány BA, Whsz tag, PTE BTK

In my opinion, the student college was good because we have not felt alone in this huge university environment, and because we have become really good friends (even if not everyone, most of us have).

tion (either vocational or university studies). In the institutions, where the third («other») option was used, the students rather preferred to obtain a profession in a vocational school (Figure 2).

Figure 2. Summarized data about the intention to pursue further studies according to different kinds of institutions (N: 129)
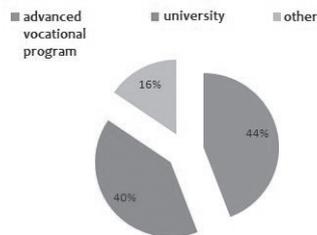

Since the students of AJKP are guided by well-prepared educational professionals, I have hypothesized, that it is these educators, that stimulate them the most. In the next part of the questionnaire, I asked the students to indicate the person or people who motivate them the most to continue their studies after the final exams.

I would like to highlight Ózd again, because this is the institution where the highest number of answers indicated the educators as the most motivating people. In addition to them, peers were another motivational factor; although, it is also very interesting that none of the students in this institution of Ózd has mentioned their family as a source of motivation. This phenomenon points out the importance of educators and peers as supporters of further studies especially in the case of youth coming from the most underprivileged areas. In contrast with Ózd, the students of Nagykanizsa indicated their relatives as the most motivating people, though educators and peers appear in their answers as well. In the case of the other institutions, there were no such extremities concerning this question.

It is well known that educational motivation is greatly influenced by one›s family background, the lack of which is attempted to be compensated by the Arany János Program. I find it extremely important that the support of relatives is present in all the institutions, quite independently of the social disadvantages of the student. The questionnaires show that the emotional and mental support of the family has a positive effect on students. However, my hypothesis stating that educators are the most important motivating factors in the AJKP has been found correct. In addition, the role of relatives as source of motivation is very much noticeable as well (Figure 3).

Figure 3. Summarized data about the intention to pursue further studies according to different kinds of institutions (N: 129)
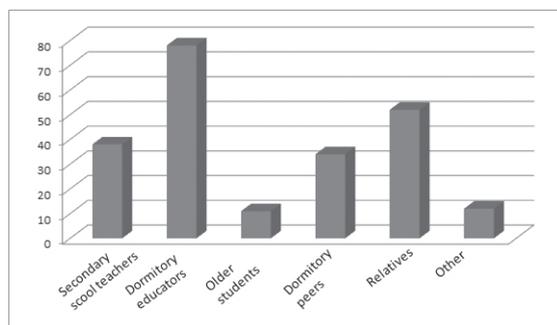

It can also be seen with the help of the data that the support of peers ranks very high in the aggregated results. Older students and dormitory peers are close to being as important sources of motivation as the family or relatives. This means, that even when far away from the family, people (in this case, students) with similar life situations may form an informal community in which mutual support is a strong motivational factor. If this community of peers follows the direction of the program, together with the support of the pedagogical professionals and the intentions of relatives, being a resident of this special college has a truly beneficial effect on the learning motivation of students.

There was another issue I wished to address: What are the strengths and weaknesses of the AJKP recognized by students? I used an open-ended question regarding this topic. I have grouped the answers into eight categories, wihch were the following: educators, additional opportunities (e.g., obtaining a driver's license), excursions, financial support (educational grant and commuting support), support of study (personal development aid, preparation for the matura examination), and community, as a different form of offering help. There were two more categories: the program "has no advantages," and "no answer." My hypothesis was that students would mark support of study the most significant strength of the AJKP. The answers are described below.

First and foremost, the two institutions that were standing out the most are Nagykanizsa and Ibrány: here most students regarded the support of their studies as the strength of AJKP. The answers of these students affirmed my assumption that education is the most important support factor of the AJKP. In the case of the other institutions, although many wrote learning, yet financial support was still more frequently

mentioned. The reason of this is the disadvantaged situation of these students, and it is quite understandable that many of them refer to the grants, bus tickets, and commuting support as positive features. However, it is very important to mention that nearly 60 students found support of education a very positive aspect (Figure 4).

Figure 4: Advantages of the AJKP summarized
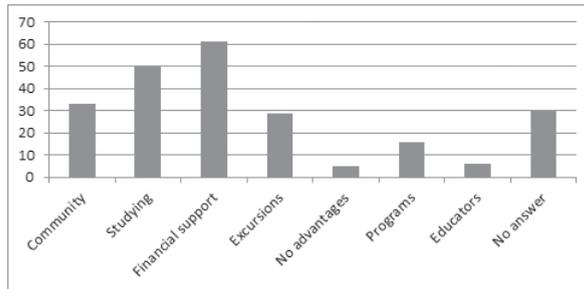
Looking at the data, I find that my hypothesis (concerning the importance of the support of studying) has been verified. Furthermore, it was also confirmed by my own experience: during the career orientational conversation, a significant number of AJKP students had questions in connection with learning. Moreover, the high ratio of students intending to continue their studies in higher education also support this statement. Matching these data with the question about the most motivating people, the strengths of the program have started to be more visible.

Summary

According to the results of this research, more than half of the students would like to continue their studies in higher education, most of them immediately after graduation year. It can also be established that in spite of minor differences among AJKP special colleges, the overall picture shows a relative agreement of the data among the institutions.

I emphasized the importance of the educators' work as an educational motivating factor of students; it is also worth mentioning that the support of parents has appeared in the answers of most of the pupils. Moreover, not only the educational professionals of the special colleges, but also the teachers in the secondary schools assist their students. As Réthy Endréné suggested, students need to have an adult role model and need to have their work acknowledged in order to form their inner motivation (Réthy, 1988). Although at the beginning of this research I did not expect the community and the peers to be so influential as motivating forces, based on the questionnaires, I found that in addition to the educators, peers are regarded as important motivating factors. I consider this result very important because it also supports my hypothesis about the positive effect of special college programs on the determination of students to study.

During the course of the research, I was also interested in the success and efficiency

of AJKP. Thus, the students were asked about the strengths and weaknesses of the program. The answers have partially confirmed my hypothesis, since the educational advancement of students is helped the most significantly, though they also indicated financial support to be very important. A minority of students found the abundance of programs a drawback of the AJKP, as I had assumed, though the majority either did not answer the question or stated that the program has no inconveniences.

As a result, I have formulated answers to my main questions by the end of this research. According to the opinion of the students, it is apparent that the AJKP achieves its objectives through its practise. The educational professionals and the parents motivate the students together, and the AJKP is supportive mostly concerning education and financial aid. With these practices, the special college program is able to promote the advancement of students during secondary school years and the admission into higher education after the matura exams.

I do not regard this research as fully concluded, and I hope to have the opportunity to continue with a follow-up investigation examining the experiences of the special college educators and students who are successfully pursuing further education.

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VIEWFINDER

Helga Andl

Undergraduate research
at Wlislocki Henrik Student College

Translated by Márton Sajben

In May 2015, the "Horizons and Dialogues" Conference was held at the University of Pécs at the Faculty of Humanities. At the Conference, students of Wlislocki Henrik Student College (which belongs to the Faculty of Humanities of the University of Pécs) were present with their own symposium, the abstract of which reads as follows:

> *The symposium aims to provide a platform for the students of Wlislocki Henrik Student College (WHSC) to present their findings.*
>
> *Among many other pursuits, the WHSC deems it extremely important to help students integrate into academic life and to support their research. Thus, for the third time, a call for proposal was announced in the Student College. The research topics of the students applying for the symposium are diverse, which also aptly represents our Student College. These topics include, but are not limited to, local history research, analysis of the effects of university advertisements, the success of slum rehabilitation, and testing the basic health knowledge of high school students. Also – just like previous lines of research – Romology as a scientific field of research is again in focus: one research group aims to assess the knowledge of primary and secondary school students about Gypsies, while another critically analyzes the text corpus of Romology through interpretation of examples.*

In the following study, we aim to present how the symposium came to be, the background of the students' research projects, and how they were supported by the Wlislocki Henrik Student College. At the same time, we also make an attempt to define the *learning community* of the Student College, based on the study conducted by Bordás and Ceglédi, regarding the Student colleges of Debrecen (Bordás – Ceglédi, 2012).

The Student College and scientific research

The Organizational and Operational Regulations, the appendix of the pedagogical principles of the Wlislocki Henrik Student College (WHSC) – in accordance with the principles of the Student College Charta (2011) and the TÁMOP-project[1] regulations, which has lately supported the WHSC – determine the aims and tasks of the Student College. It defines the Student College as a self-regulating organizational unit, which supports the students of PTE (University of Pécs), so they can successfully finish their studies. Its students are mainly Roma or Gypsy students, but the document emphasizes that this is not necessarily so: the student college intends to provide an opportunity for all those "who show interest in Roma/Gypsy issues, and wish to pursue scientific and professional work" (Pedagogical Principle, 2013: 214-215). The WHSC in its manifold pursuits strives to provide a supporting framework, which helps the students in their *scientific research* directly with: (1) financial and professional support for individual research programs, (2) helping students to present the findings of their individual research at conferences, (3) providing opportunities for publication, (4) encouraging participation in scientific and other kinds of tenders, (5) organizing conferences at the Student College (Pedagogical Principles, 2013: 215).

In the recent years many studies were written addressing the formation and working mechanisms of student colleges, such as the Romaversitas and the WHSC, as well as the Christian Roma student colleges that emerged later, all of which aim to support Roma or Gypsy students in higher education (see, for example, Forray, 2012; 2013; Forray and Boros, 2009; Jenei, 2013; Orsós, 2013; Varga, 2013; 2014). The existence of these student colleges is a priority even on a legislative level, since §54[2] in the Act CCIV of 2011 on national higher education specifically names the Roma student colleges. Simultaneously, the activity of identifying and supporting underprivileged and multiply disadvantaged students with the help of student colleges appeared in law. This means the introduction of a new form of student college, the remedial student college, and these institutions view themselves mainly as a channel for improving social mobility (Demeter, 2012: 60-61).[3] The WHSC also focuses on disadvantage compensation, but rather than

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1 The title of the tender: Supporting Roma Student colleges (KONV) / TÁMOP 4.1.1.D-12/2/ KONV. The tender of WHSC: The supporter of research: TÁMOP-4.1.1. D – 12/2/ KONV-2012-0009 "The improvement of complex student services for underprivileged students, organized by Wlislocki Henrik Student College."

2 According to the §54, the task of the institutions of higher education is identifying and providing professional help for underprivileged and multiply disadvantaged students with great potential and motivation, capable of extra-curricular achievements, and encouraging them to partake in professional, scientific, artistic, and physical activities. The institution of higher education provides talent-nurturing and catching-up programs by itself, or in cooperation with another higher educational institution. These programs might include scientific student associations, student colleges, or Roma student colleges. Student colleges, or Roma student colleges may also be created in collaboration with higher educational institutions, by those who are entitled to establish or maintain higher educational institutions by this law. The institution of higher education provides help for underprivileged students in the form of a mentoring program (Act CCIV of 2011 law on national higher education).

3 Besides compensating for disadvantages, these student colleges also aim to increase the number of graduates who take responsibility for their communities, so programs that focus on identity are also organized (Demeter, 2012: 61). The same also applies to Roma student

Zoltán Orsós
Jogi Felsőoktatási Szakképzés, WHSZ tag, PTE ÁJK

For me, conducting research was memorable. We participated in both research competitions with my team and we also won in both. For me, it mattered a lot. I got a lot of experience and, of course, a good team is also important.

simply helping students catch up, the initiative should be defined on a new level: creation of an inclusive environment, the elements of which (both human and material) encourage the development of a supportive and cooperative community, adjusted for the needs of each individual (Varga, 2014a). In a related study Varga examines how the WHSC can be interpreted as an *inclusive scientific society*, and lists "activities that encourage scientific inclusion" in the students' college lives. In the research, the scholar presents how numerous elements of support programs (for individuals or communities) intentionally aim to involve students in research in order to maintain or boost their motivation. At the same time, Varga also points out that this complex facility provided by student colleges functions as a means of equality, as it opens up "a wide array of opportunities for scientific achievements" (Varga, 2014b).

Henceforth, we hope to present how one rather complex feature of the support program, namely the tender system assisting student research, helps students integrate into academic life.

The tender system supporting student research

The Wlislocki Henrik Student College, using the opportunities provided by the TÁMOP-tender mentioned above and embedded in the tasks regarding scientific research, specified in the pedagogical principles, proposes to support student research; in order to do so, an *internal tender system* has been devised. Research tenders were announced three times. Their goals can be described along these lines:

– Gaining experience in planning and conducting (micro-)research (writing a research plan, scheduling, budget planning);
– Conducting research based on research methodology training provided by the TÁMOP tender that fits with the topics examined by the Romology Research

colleges: compensating for disadvantages and developing Gypsy, Roma identity are both viewed as elementary objectives (Varga, 2013: 69).

Center workshops (Linguistic workshop, Social studies workshop, Educational Sociology workshop) operating alongside the Department of Romology and Sociology of Education, which provides the professional and infrastructural background of WHSC;
– Providing an opportunity to research both independently and as part of a larger research group;
– Apart from scholars, providing an opportunity for other PTE students to join research groups (WHSC members, and members of other student colleges of PTE), also, encouraging cooperation;
– Concluding, and publishing research findings, after finishing the research (research report, participation in a conference, publication, writing course paper, writing a thesis);
– Gaining experience in application writing, performing, and concluding.

Prior to administrating the applications, all scholars had to attend a research methodology training program. Among the objectives of this training was to provide the essential theoretical background knowledge for planning and conducting empirical research, the introduction of the research methodology applied by social sciences, as well as publishing, and speaking at conferences. This training was necessary for several reasons: (1) to begin with, the students study at various departments/faculties, therefore not all of them were familiar with the characteristics of social studies, (2) also, the entry questionnaire filled out by the students proved the same point. As shown by their answers, most scholars had no courses on research methodology, nor had they taken part in research projects during their studies. Nevertheless, the assumption that students would gladly participate in research projects seems to be correct. Judged by their answers, they were more than willing to work as a part of a research group. Furthermore, their interests and the proposed topics – in one way or another – are all connected to the field of Romology.

The following table contains basic information about the successful applications of the three tenders (Table 1), and further analysis will rely on this data.

In the first two tenders, research projects had to be planed for four months each, but it soon became apparent – even though these were micro-research projects – that this time is not sufficient, especially for those working in a group, as matching all their findings required a different kind of concentration, and thus, more time.

Altogether, twenty research projects had been completed during the three rounds, with varying depth and intensity. Most of the winning applications were created in the first round. In the second round – maybe due to difficulties arising throughout a research project – fewer applications were submitted, even though the number of applicants remained the same. This shows how group work can enhance motivation. Lastly, seven applications were submitted for the third round, involving individual, and group work as well. Altogether 20 research projects have been conducted during the 14 months period, which equals a total of 49 students: 18, 16, and lastly, 15 took part in the research. Among them, there are students who worked in several research projects: in the second round, there were three, then 10 students who participated in the first or the second rounds as well. It is probable that the positive experience of successfully taking part in a research project had a constructive influence on students' motivation, which encouraged them to become more committed to scientific research.

Table 1: Participants of the research tender of Wlislocki Henrik Student College[4]

		1st research tender	2nd research tender	3rd research tender	total
number of successful applications		8	5 (6)*	7	20 (21)*
timespan of tenders		10.01.2013 – 01.31.2014 (4 months)	02.01.2014 – 05.31.2014 (4 months)	11.05.2014 – 05.15.2015 (6 months)	14 months
number of students involved in research (persons)		18	16 (18)*	15	49 (51)*
of which	number of students with scholarship (persons)	13	9	11	33
	WHSC-member student mentors not in scholarship (persons)	5	4	0	9
	WHSC students not in scholarship (persons)	0	0	1	1
	other students of PTE student colleges (persons)	0	3	3	6
number of persons involved in previous research grants		-	3	10	13
distribution of students according to their faculties[1] (persons)					
ÁJK		2	0	0	2
ÁOK		0	1	0	1
BTK		11	9	7	27
ETK		2	1	2	5
FEEK		1	0	0	1
MIK		0	1	1	2
TTK		2	4	5	11

* Six successful applications were submitted for the second tender, two applicants however have withdrawn their applications.

Upon further analysis it becomes apparent that some participants were not receiving scholarships: fifth of the students supported were not the original target audience of the TÁMOP-tender, or students with scholarship, but still active members of the WHSC, working as mentors, ensuring the success of the research applications. In addition to them, in the second and the third round there were participants who were students of

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4 Faculties of the University of Pécs: Faculty of Law (ÁJK), Medical School (ÁOK), Faculty of Humanities (BTK), Faculty of Health Sciences (ETK), Faculty of Adult Education and Human Resources Development (FEEK), Illyés Gyula Faculty (IGYK), Faculty of Business and Economy (KTK), Faculty of Music and Visual Arts (MK), Faculty of Engineering and Information Technology (MIK), Faculty of Sciences (TTK).

other student colleges of the PTE – which opened a whole new level of cooperation and horizontal learning for the students, and at the same time, showed how openly the WHSC community operates as an organization.

The distribution of the partaking students by their faculties more or less represents the composition of the WHSC members – most of the members study at the Faculty of Humanities (BTK) – which is absolutely normal in the light of the above mentioned fact, that the Student college is backed by (financially and professionally) the Department of Romology and Educational Sociology, which belongs to the Faculty of Humanities. Also, correspondingly to the profile of the student college, most of the tenders involved research in the areas of sociology and humanities; furthermore, the research methodology training also prepared the students for a certain type of research, which yet again might have influenced the composition of the students. Although humanities students were present in a higher ratio (55%), students of other faculties were also present in the research groups. These were mainly students of the Faculty of Sciences, but not exclusively, as other faculties were represented as well (1-2 persons from the Faculty of Law, the Medical School, the Faculty of Health Sciences, the Faculty of Adult Education and Human Resources Development, and the Faculty of Engineering and Information Technology), because interest in a given research question is partly independent from one's the faculty affiliation.

The research topics are diverse – as emphasized in the description of the symposium in the introduction – and they represent the diversity of the special school well. At the same time, with a few exceptions, these research projects are mostly somehow connected to Romology. For instance, students undertook projects on collecting the Beás (Boyash) folk tales, collecting data on the attitude of Gypsy women towards medical screening, assessing the knowledge of primary and secondary school students about Gypsies, or the critical analysis of the text corpus of Romology.

The WHSC helped the researchers in multiple ways, apart from the research methodology training mentioned before: (1) The students were supported by teachers of their choice (tutors) during the TÁMOP-project, so some of them provided help in the actual research; (2) Regular monitoring also contributed to the successful completion of these research projects, in which students reported their progress and received feedback at the same time. All this was completed by the arrangement enabling students to present and publish their findings during the student college conferences. As the closing of the first two rounds, the students presented their findings at a "micro" conference at the student college, and some of them decided to publish their findings in one of the WHSC brochures. The students participating in the third round received greater publicity: they were present at the "Horizons and Dialogues" conference (mentioned in the introduction), with their own symposium, they wrote a short summary for the Romology journal,[5] and currently, many of them are working on a more extensive concluding study.

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5   The summaries can be found in the current edition.

The WHSC as a community of students, in light of research projects

Even though this paper is not meant to uncover the organizational structure or the working dynamics of the student college in a scientific manner, it is worthwhile to introduce a complex model in order to organize the manifold, at times parallel, at other times simultaneous processes, which provide the essence of this student community.

Bordás and Ceglédi in their related study examined the student colleges operating at the University of Debrecen, as platforms for sharing and generating knowledge. They defined student colleges as "fertile grounds for building, and maintaining *student communities*, physically, structurally, and socially stimulating environment" (Bordás and Ceglédi, 2012: 9-10). The study of Bordás and Ceglédi analyzes the nature of the operational mechanisms of the student colleges in many aspects. In this paper, we only focus on one of these in relation to the WHSC: the presence of the various forms of learning, connected to student research. The examined learning forms are all parts of the model used by Paavola and Hakkarainen, which distinguishes between monologic, dialogic, and trialogic learning.

Monologic learning focuses on the individual, whose goal is to "acquire knowledge." Dialogical learning is an interactive process, which helps the members acquire the communities' values, norms, and internal language, used formally or informally, at professional or community events. Trialogic learning aims to create an artefact, related to the desired knowledge (Bordás and Ceglédi, 2012: 17-18). All three forms of learning are typical for student college students, and can be found in the WHSC as well, in varieties of examples. Activities connected to the research projects – partly mentioned above – can be interpreted along these learning forms. The various language courses of the WHSC can be categorized as monologic learning, the usefulness of which is revealed in the research projects as well: for instance, an English language course might encourage students to use English literature, or to write an English abstract for a conference; similarly, the correct usage of Lovári or the Beás language became important during some thematically related projects (collecting Beás folk tales, for instance). Other courses contributed to the completion of the research projects as well: the research methodology training provided basic knowledge on methodology, and the ICT training helped the students to record the results of their research (word processing, creating presentations). Professional and community events can both be categorized as forms of dialogic learning. Those forums and professional conversations, which were connected to Romology, also supported the students in their research projects, as well as the "academic writing" course, or the programs aimed to develop communicative competences that enabled the students to sufficiently present their findings. Apart from these, the constant monitoring of the research projects, which provided an opportunity for professional conversation, can be viewed as a unique form of dialogic learning. All these activities listed above contributed to the successful fulfillment of the research projects and advanced the position of the WHSC in the professional circles.

In trialogic learning, "the immediate goal is not learning itself, not acquiring knowledge, and not only the participation in a communal learning process, but rather the focus is on an object beyond the individual, or the group of learners, and learning merely occurs as a beneficial 'side effect' during this process" (Bordás and Ceglédi, 2012: 37). At the WHSC, there are instances for the creation of both material and intellectual arte-

facts, in connection with the student research projects. Tutor–student collaboration is an intellectual product, as well as the research projects conducted by students coming from various faculties, or their findings, while studies published by WHSC, the micro-conferences held at the student college, the symposia for conferences (mentioned before), or individual issues of the Romology journal – for which this writing was intended as well – can be all viewed as trialogic learning forms, producing material artefacts.

It is clear from the above examples that all forms of learning are present (in multiple ways) in the complex system, which strives to support students working on their research projects. In turn, this leads to an increasingly significant presence of these students in academic life.

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Mercédesz Fenyvesi
Ápolás és Betegellátás- Ápoló Bsc, WHSZ tag, PTE ETK

I think it is really good that I have a tutor. My tutor teaches me the most serious subjects, and, in my opinion, discriminates me positively. My tutor always encourages me to participate in TDK [Scientific Students Group—ed.] with my thesis. My tutor is a positive person and a good person to talk to; the lectures of my tutor are also almost conversations. I am much more informal with my tutor now and it is really positive.

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János Orsós

Interpretational instances for critical analysis of the textual corpus of Romology

Translated by Dóra Babilai

In our research we provide interpretational examples for the critical analysis of the textual corpus of Romology, which contributes to the ability to narrate a changing discourse.

Discourses of various studies, such as Romology, are organized by "periodically monopositional power structures, articulable in an easier or more difficult way" (Beck, 2013: 14). When schism in interpretation become recognizable for scientific narration, then philosophical and social studies both become interested in these questions, which sometimes lead to such robust changes that the otherwise merely thematically focused query requires a new perspective, methodology, terminology, etc. Hence, we assume that the discourse within Romology is a valid discourse.

In our research, we attempt to provide an overview of the characteristics and the progression of Romology as a scientific discourse, based on seemingly simple questions, such as what the accepted terminology is; following what categorization the scientific discourse is organized; whether the traditional history of Romology can be assessed, and if so, what is the best way; historically, what themes have been central and permanent and which ones change continuously.

We study to what degree the texts included in the textual corpus of Romology withstand the scientific challenge, what type of meanings they create or stabilize, and how they acquire a given narrative construction. Ferenc Liszt's book *A cigányokról és a cigányzenéről Magyarországon* [About Gypsies and Gypsy music in Hungary] is also a volume which belongs to the textual corpus of Romology, and thus it became the object of our micro-analysis. During interpretation, the necessity of a critical analysis of the textual corpus of Romology is apparent, as Liszt's organic theories formed about the Roma are, from many aspects, objectionable. Liszt based his assumptions on non-scientific knowledge, such as the Roma are folk souls. Therefore, his method of cognition lacks those scientific procedures which would allow for more appropriate understanding of the issue, and thus with his stereotyping assumptions he actually represents the "metaphoric," "literalized" or imagined character of Gypsies, which is merely an abstract and exaggerated reality, without reality behind it. One main purpose of our analysis is to present and unveil the "rhetoric and stylistic existential positions of not knowing, not being aware" (Beck, 2013: 29), so that we may begin "breaking up the closed textual organization" of the textual corpus of Romology, and "mapping and rewriting its ideological fields" (Beck, 2013: 29).

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Dalma Petrovics

The history of Szalánta-Németi in the era of Dualism

Translated by Dóra Babilai

In my research, I intended to focus on the era of Dualism[1] and analyze the extent to which this defining period affected the life, society, ecclesiastical institutions and religious life of a given settlement. During research, I touched upon the history of the local parish, the structure of society and education system.

I would have liked to execute a research that interests me and – as I live in Szalánta – concerns me personally; also, I wanted to examine how governmental decisions of a given era concern minor settlements.

For academic literature background, I relied on primary and secondary sources. Primary archival source material: Historia Domus; secondary sources: Györgyné Balogh: *Iskolánk története: 100 éves a Szalántai Általános Iskola* [The history of our school: the primary school of Szalánta is a 100-year old] (Szalánta, 2012) and Gyula Erdődy: *Szalánta-Németi története* [The history of Szalánta-Németi] (Szalánta, 2001).

The primary archival sources I used consist mostly of notes written by parsons of the time. There were relatively few books written regarding the history of both Szalánta and Németi settlements, but the two books I use are apt given the theme of research. *Iskolánk története* [The history of our school] describes the history of the local school's foundation and hardships, in addition to topics pertaining to education, and thus the book was of assistance to my research. The other book that I used, *Szalánta-Németi története* [The history of Szalánta-Németi], studies the entire history of the settlement and consequently, since as I am concerned with a given era only, I only made use of relevant parts.

The questions of my research were the following: Does a significant period such as the Dualism affect the life of a village, and if yes, to what extent? Do governmental decisions influence, and if yes, to what extent the life of a settlement?

The purpose of the study is to shed light on the influence of governmental decisions concerning the society, ecclesiastical institutions and religious life of a village via the history of a micro-settlement.

Amongst research methodologies I relied on local history sources, social history sources, as well as comparison and contras of sources.

Overall, I was concerned whether a great era such as Dualism affected the life of a village, and if yes, to what degree. As research reveals, there is indeed an affect (primarily observable in relation to laws – public education law, first and second community laws); in my opinion it is unavoidable that in a smaller village, where everyone knows

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1   1867–1918, editor's note.

János Orsós
Szabadbölcsészet BA, WHSZ tag, PTE BTK

I am really glad about the tutor system; I think I have the coolest tutor. Our relationship is really informal, my tutor motivates and encourages me about every change. I am also happy that we have a mutual research as well. We are also planning to write a book together, and these things inspire me and have a good influence on me.

one another, any change is more strongly perceived, as for instance when a teacher is laid off due to a due given law. Such an event may touch a larger community less personally than villagers, who are in daily contact with each other.

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Attila Molnár – Bálint Rigó – Sándor Konkoly – Krisztián József Kárász – Zsuzsanna Horváth

The effects of university advertisements on students of Pécs

Translated by Dóra Babilai

The number of stimuli affecting the young generation is continuously ascending, surpassing far beyond the stimulus threshold defined by biological and social evolution. Due to this, tolerance towards the stimuli is also becoming stronger. Numerous social figures aim to deliver important information to the youth, as the stereotypical university-aged group is susceptible to everything new, they are easy to influence and their habits of consumption are in general easily defined. Methods affecting the unconscious are questionable, and yet have been present in the advertising industry for decades. We might be capable of holding our ground against its effects precisely with the interpretation of stimuli affecting the unconscious by raising it on the level of consciousness. The purpose of this research is to explore and analyze the manipulative tools behind different marketing strategies and examine the possible effects of advertisements on students from individual aspects.

In addition to the assessment of the pertinent scholarly literature, mapping, photo-documenting, and categorization through a database of university advertisements, as well as the preparation of a questionnaire in accordance with the created advertisement categories, and finally the evaluation of data acquired from the filled-in questionnaires are the different phases of research process. Comparing the questionnaire results regarding frequency, interest and interference to the actual photo-documented samples, it can be concluded that the evaluation of the photo-documented and self-assessed frequency in the questionnaire is significantly different in certain types of advertisements, based on the photo-documentation. According to photo-documentation, advertisements concerning education were dominant; in contrary, based on the questionnaire survey, advertisements regarding entertainment prevailed. Though the questionnaire-based results of the study have not been fully processed yet, interesting results emerge when the processed data is compared based on gender and department. In what follows, relying on these results we intend to proceed with a deeper and more accurate research, studying the effects of different visual and textual elements of typical advertisement groups on students, by involving associative and memory tests.

Renowned social scientist Stuart Hall disapproved research merely based on measuring, which ignores social power relations when evaluating results; we considered this thought, in addition to his study on the role of media maintaining the status quo as important considerations to use in our research. We base our study on Hall's following works: *Cultural Studies: Two paradigms* (1980), *Encoding / Decoding* (1980) and *Deviancy, Politics and the Media* (1971).

Henrietta Kismarci
Biológia Bsc, WHSZ tag, PTE TTK

I really liked that during trainings we talked about serious topics playfully. At first, we didn't realize how serious these topics were, and we realized it only at the end. The English language course helped me a lot because I am not so good at English, I have always liked German better. I got to know a lot of nice people, and although I did not want to feel like this, still, I already miss them sometimes when I walk through the corridors. So, I have become a part of a community. I miss people whom I have never thought that I ever would.

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Evelin Greksa – Attila Szederkényi

The investigation of health care knowledge and health consciousness/health conduct amongst secondary school students

Translated by Dóra Babilai

Our research is concerned with the investigation of health care knowledge and health consciousness/health conduct amongst secondary school students. During research, we executed an anonymous questionnaire survey amongst tenth-grade students (average age: 17.4) in two secondary schools in Pécs, the site of our research. During our scientific work we studied the students based on different dependent, independent, and determined characteristics influencing their health condition. We were seeking for a potential connection between social position and existent knowledge. We compared the knowledge, lifestyle, and health attitude of Roma and non-Roma students. Our research is justified by the fact that there has not been a similar research executed in Hungary lately, which we have concluded after a short literature review.

We formulated the following research questions: Does health knowledge of students correlate with health consciousness? Is there a correlation between their social situation and health consciousness? Is there a connection between the qualification of the parents and health conduct or health consciousness? Is there a difference regarding health consciousness and one's nationality? What is the attitude of Roma and non-Roma concerning healthy lifestyle?

The purpose of research is to answer these questions scientifically. As part of our research, we mapped where the students mostly acquire their knowledge from (school, internet, television, family). Additionally, we questioned the students regarding how essential and useful they find health education programs.

The antecedents of the research topic based on scholarly literature: Information travels extremely fast in our modern world via various audiovisual devices, and therefore misconceptions that influence negatively the quality of life spread fast, too. Commercial channels do not contain at all or contain only very little information on health education or common knowledge. Schools, consequently, have an excessively important role in solving these problems in order to allow for individual growth and broaden everyone's knowledge. In fact, different decrees and laws compel schools to provide health education. For the research and research questions we primarily relied on scholarly literature below: Ianole, Druica and Cornescu, 2014; Bíró, Balajti, Ádány and Kósa, 2008; Nagy, 2005; Aszmann, Kovacsics, Kökönyei, Örkenyi et al., 2007; Németh, Aszmann, Halmai, Kökönyei et al., 2010; Simich and Fábián, 2011; Gábor and Kiss, 2006; Gábor and Kiss, 2007.

Methodology and results of our research: The number of participants was 45, the

questionnaire consisted of 46 questions, which were closed questions except for the last three. The questionnaire began with sociodemographic details (sex, qualification of parents, date of birth, residence, nationality), then questions concerning health consciousness followed, then based on a test (a section of the intermediate secondary school final exam of 2013, on the topic of basics of health care) we analyzed basic health care knowledge. We applied scales for measuring answers, using lower and higher measure levels; for instance, concerning smoking data collection was done on a more detailed scale, while data on financial status on a less detailed scale (i.e., good, less good).

The results of research: assessing subjective health conditions, the majority (24 persons) considered their own health condition good (which is more than half of the students). There was no significant discrepancy between subjective assessment and health consciousness. Amongst health-conscious activities, physical exercise was preferred in the overwhelming majority of cases (30 persons).

We can state with 95% confidence rate that between the participation in trainings and health consciousness there is no noteworthy difference, but amongst those who attend health educational programs it is observable that they are more health conscious, and they presented better results concerning the basics of health care.

The results revealed that most respondents smoke. Concerning alcohol consumption, it was clear that most youth drinks alcohol often. There were merely seven students who never consumed any alcohol.

One of our assumptions was that students mostly acquire health care knowledge from the internet. This assumption was sound, though it cannot be related to health consciousness ($p=0.997$).

We compared the test results of health care basics with health consciousness. Those who achieved good results on the test are more health conscious than the ones who obtained less ($p=0.009$).

We considered analysis of sexual behavior crucial. According to the sample, students begin sexual life at the average age of 15.6. We checked whether relationship with parents has an influence on when sexual life begins. Very small discrepancy was shown ($p=0.777$), but usually those who do not lead a sexual life maintain a worse relationship with their parents, while where the relationship with parents is good, they already lead a sexual life. We also asked students on whom they mostly talk to about their personal problems. We assumed that if they discuss their problems with parents, the beginning of sexual life is postponed. There was absolutely no difference regarding this question ($p=0.972$).

We looked at social status and health consciousness in our research, and our assumption, that those in a better social position are more health conscious, was justified to a certain degree, but there was no significant difference ($p=0.344$). Those in a worse social position obtained worse results on the test than the ones in better position Concerning relationship with parents and social status, we observed that those in better social position maintain bad relationship with parents and are less health conscious. Regarding sharing of problems, it was noticeable that amongst those in worse social position, more do not discuss problems with their parents.

There was significant difference between social status and nationality ($p=0.0008$), which might be explained by the fact that in one school, nearly all respondents were Roma, Gypsies or socially disadvantaged students.

Summary and suggestions: Considering the results of the study, we may conclude that participation in health educational trainings and programs is an essential factor in the acquisition of proper health conduct, given that those students who participated in these programs had better results. We find it important that health care programs in schools emphasize sexual education, paying attention to various forms of contraception, as our study showed few students choose the proper form of contraception.

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Angéla Bogdán

Analysis of the Program against Child Poverty – the example of Kisvaszar (in the course of research)

Translated by Dóra Babilai

My research topic fits into the "Make it better for the children!" National Strategy, and it scrutinizes the realization of the Program against Child Poverty in Kisvaszar, as part of the program. The purpose of this research: investigation of the program first on a national, then on a local level; studying the local community; revision of the effectiveness of the program from the point of view of experts and institutional leaders; providing a comprehensive picture on the situation of the settlement.

Kisvaszar is a segregated area which belongs to the micro-region of Sásd. The entire village is characterized by the high ratio of low-status population. The ratio of Gypsy/ Roma households from the entire number is high—90 %. (A kisvaszari szegregátum... [The segregated area of Kisvaszar...], 2014).

Within the scope of the micro-regional Chance for Children Program, in 2011 a community house was built in the village, where different courses and assistance programs were held. In addition, the program had an effect on the local kindergarten, where a parents' club was founded, in scope of which several nationality programs were carried out. A children's nurse was employed as well, who was of Roma origin. There is no primary school in Kisvaszar; thus, children attend a school in the neighboring settlement, Vásárosdombó. It is also amongst the research goals to assess the functioning of the school and the activities going on there, in order to see how activities within the school and extracurricular activities are related to one another, and how these can help socially disadvantaged students.

The main instrument of the study is interviewing, which is the current phase of the research: experts (regional coordinator, community house leader) involved in the program have been interviewed already, and additional interviews (on the spot) are soon to follow. In terms of methods statistical analysis and assessment of national, local and institutional documents are also important to mention, as the draft of the semi-structured interviews were based on these.

In Kisvaszar the tender for the Program against Child Poverty was closed in 2014. Until then, the community house in addition to the diverse community activities – activities to aid learning, film club, summer camps – provided cleaning and washing functions as well as the help of different experts (e.g., employees of children welfare services and family support services) to assist the families (Hosszú, 2014). My assumption was that after the program closure, the community house would no longer function the way as it used to due to the provided resource. It became clear from the existing inter-

views that my assumption is partially justified, as there are no on-going activities in the house any more, but children still go in regularly to play with the toy supply available. The cleaning and washing function ceased as there is no electricity in the community house, and the local government does not have sufficient financial resources to pay the utility fees of the community house.

The chosen research is still ongoing, and I have been increasingly realizing the true complexity of the topic at hand. I plan to have a summary of preliminary results of research available in half a year.

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Norbert Dávid Csonka – Márió Kőszegi

Description of the complex settlement program, based on the example of György-telep

Translated by Dóra Babilai

Our present study continues Anita Oláh and Márió Kőszegi's previous research in which they explored details about the on-going complex settlement rehabilitation program (see more: Jónás, 2014; Lakatos, 2014) at György-telep (settlement), which is a segregated area in the eastern district of the city of Pécs. They detailed elements of the program and attempted to answer the question whether the program was successful, although they could not give a complete answer to the question because at that time the settlement rehabilitation program was around mid-term (Oláh, 2014). In our study this year, we believe that we can give a more accurate answer to this question. The purpose of research was determined as follows: the examination of the complex settlement rehabilitation program's success at György-telep.

Our research questions were the following: Are the goals of the program fulfilled (i.e., integration, living conditions, other improvements)? Did the social status of the program participants change? How did their chances for employment change? How did the school performance of the children change? Is the program successful? How could the program be improved to be (even) more successful?

During research, we conducted semi-structured interviews with program organizers, colleagues and other participants, and then analyzed those. We interviewed them about how the goals of the program (integration, improving living conditions, other improvements) were realized so far according to them. Answers to this question mostly suggested that goals had not yet been completely fulfilled, but they were on a good way towards completing those. The other main question was regarding employment: we wondered how participants had managed to find jobs since the beginning of the program. Answers show that though not easily (for the reason of experienced racism), but yet they managed to obtain jobs. Our next question intended to examine the change in the children's studies. The answers lead us to the conclusion that the children participating in the program continuously – especially in the after-school (*tanoda*) program – performed and behaved better in school. Our main question was whether the interviewees considered the program successful after all. The answer was yes, the program was rewarding. Why? It is because people formed a community. It is important because people were previously distant with each other, but it changed. They changed in their attitude, which is essential in order to change their lives in a positive direction. Their residential environment improved, as their houses were getting renovated; this is extremely important because most houses in the settlement had no permanent plumbing for instance, and thus they faced difficulties that are often not considered by most people. Roads are also being restored (Program TIOP) during the summer of 2015,

which is also essential as we realized during our research that due to the poor road conditions the ambulance could not approach the last house. We received more similar positive feedback from our interviewees concerning the success. Our conclusion is that the program is rewarding, though, the two years set for the program is too short, and it could be more productive if it lasted longer. Hence, it could be more successful if for example students participating in the program were assisted throughout their educational progress till secondary school, and perhaps even further, and aiding the local habitants in their daily struggles in the future as well.

During the study we experienced how truly complex this program is, and how many people are required in order to make it work.

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Georgina Laboda – Lilla Laboda – Bernadett Tóth – Krisztián Kőszegi

Primary and secondary school students' knowledge about Roma in the light of a questionnaire survey

Translated by Dóra Babilai

We carried out our research in scope of the research tender of Henrik Wlislocki Student College (*szakkollégium*). The executors of research are Lilla Laboda, Georgina Laboda, Bernadett Tóth, students at the Faculty of Humanities of the University of Pécs (PTE), and Krisztián Kőszegi, student of the Faculty of Sciences at PTE.

The purpose of our research is to become acquainted with primary and secondary school students' knowledge concerning Roma, how they think about them and what picture they have developed about Gypsies. We chose the questionnaire survey as our research method so that we can collect the necessary information in the most accurate way. We conducted our research in a primary and secondary school in Pécs with a mostly homogenous composition of students, where both primary and secondary school students were studying. During the survey, we had our questionnaire filled out in two fifth-grade and two tenth-grade classes, which involved a total of 78 persons. In the beginning of our research, we assumed that primary school students are not aware of the concept of Gypsies and they have little and inaccurate information, while secondary school students' knowledge is based on stereotypes. With our study results we intend to draw attention to the need of basic knowledge concerning the Gypsies among primary school students; without this understanding, they have merely knowledge based on stereotypes by the time they reach secondary school years This, in turn, contributes to the spread of negative image formed about Gypsies.

We began our research with assessing pertinent scholarly literature. Then, we wrote the questionnaire. At this point, we had a better idea what we intended to ask in the questionnaire. We studied simultaneously the knowledge of students about Gypsies and what opinion students have of them. There were 12 questions included in the questionnaire, of which five were open-ended and the last one required detailed explanation. Getting in touch with the school was initially difficult, but they eventually welcomed us. Then we brought the prepared questionnaires and consent forms for parents, as the participants of the survey were not 18 years old yet. We visited the school two other times: once to question the two fifth-grade classes and the next time the two tenth-grade classes. In the end, our task was to evaluate the questionnaire. We wondered what the students that belong to different nationalities know and think about Gypsies. That was precisely the purpose of the second part of our questionnaire, where students could write down with which nationality they identify. Since we were interested whether the primary school students know basic information concerning Gypsies,

we asked whether there is a Gypsy anthem, whether they know Gypsy trades, or if they could point out the Gypsy flag. We also asked about the meaning of a few Gipsy words, such as *dikh* or *more*, for example. The 11th question was outside of the students' comfort zone, which related to objective opinions. In the 12th question it became clear what the present generation knows, thinks about Gypsies, when answering the following question: What comes to your mind about the word Gypsy? Answering this question, they described Gypsies practically with negative attributes only, often adding that "there are good ones too." After evaluating the questionnaires our hypothesis was justified. As a reflection on that, we propose that as early as in the primary school, information on the history and culture of Gypsies should be included in the curriculum. Our research also justifies the conclusions of scholarly literature on the topic (Ladányi-Szelényi, 1997; Ligeti, 2006).

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DIARY

Melinda Bogdán

Review of the 2011/12 yearbook of the Greek Catholic Gypsy Student College

Translated by Boróka Madarász

The yearbook of the Greek Catholic Student College provides an account of the results of the first year since its foundation, the historical background, and the functioning of the institution. The first chapter of the yearbook has the title "It has begun." At this point, it becomes evident that the college has been "*Created*" through Catholic ideologies, and the importance of human beings is a central issue for this educational establishment. As László Makkai, the director of the College has highlighted in the introduction of the yearbook, divine contribution and humanitarian love played a major role here. As for the historical background, there were several conferences prior to the foundation of the student college. After the exchange of experiences, the church leaders decided that the social improvement of the Gypsy community is a missionary assignment, and it requires a long-term solution. After long discussions, it was decided that talent nurturing and disadvantage compensation should go hand in hand. Following discussions, the representatives of four historical churches signed the agreement: the leaders of the Greek Catholic, Hungarian Calvinist, Hungarian Lutheran, and Catholic Church signed the memorandum of understanding, which was submitted to the Hungarian government. All four of these churches represented the same vision that the student college is to be established on the basis of spirituality, general education, culture, and language learning. As the yearbook highlights, all the colleges are also open to similarly minded non-Gypsies, and this attitude turns out to have beneficial consequences, as seen after the admission of new members. Just as the other above-mentioned student colleges, the Greek Catholic Gypsy Student College offers complex services to students. Besides the numerous important programs, I would like to highlight those that constitute the basis of this college system:

– Cultural module: Education of identity, culture, and ethnography.
– Spiritual module: The aim is to deepen spirituality and to acquire basic theological knowledge.
– General educational module: In addition to many practical programs (e.g., community organization, tender writing, management of administration), there are and self-awareness programs as well.

In the framework of these modules, there is an ethical mentality instruction coordinated by a psychologist once a week, based on biblical foundations. In addition, once a month there are interactive sessions that deal with social issues. Moreover, every half a year students have the opportunity to try voluntary work in order to strengthen their

sense of social responsibility. Every student is helped by a professional mentor, a university professor, in order to facilitate their immersion in their chosen field. In connection with this, students prepare a personal study schedule for each semester, which is to be fulfilled with the coordination of the mentor. An important issue, raised by the yearbook as well, is the importance of language learning, which amounts to 30 courses per semester. The yearbook shows some of the numerous programs (documented also in pictures in the final section of the book) that took place in that school year, as well as interviews made by students that assures the reader of the abundance of helpful services provided by the institution. As a summary, the creation and functioning of the student college is a milestone and a major assistance for the disadvantaged Gypsy/Roma youth and for underprivileged students. Hopefully, many other initiatives of this kind will come into being in order to enhance social integration.

János Norbert Orsós

Review of the 2012/13 yearbook of the Jesuit Roma Student College

Translated by Boróka Madarász

After reading the yearbook of the Jesuit Roma Student College (Jezsuita Roma Szakkollégium, hereafter: JRSZ) one understands the establishment and operation of an interesting and well-organized community. The content organization of my review will slightly differ from the relatively short but detailed and distinctly informative structure of the yearbook. My review will touch upon the following topics: the foundation of the Christian Roma Student College Network (Keresztény Roma Szakkollégiumi Hálózat, hereafter: KRSZH); the establishment of the JRSZ and its projects, as well as the mentor, educational, and spiritual programs of the JRSZ; the execution of the first symposium; the operation of the Student Committee; and the free-time activities.

Melyik a roma?

Mind.

JEZSUITA ROMA SZAKKOLLÉGIUM

ÉVKÖNYV 2012/13

Ádám Anetta, Makkai László, Péter Mónika (2012): Görögkatolikus Cigány Szakkollégium 2011/2012-es Évkönyve. Készült a Közigazgatási és Igazságügyi Minisztérium Társadalmi Felzárkózásért Felelős Államtitkárság IX ÁJ/760/2/2011. számú támogatásának jóvoltából.

M. Beer Ilona – Keller Katalin (2013): Jezsuita Roma Kollégium és Szakkollégium Évkönyv 2012/2013. Copyrama Kft, Budapest. http://jrsz.hu/wp-content/uploads/2014/01/%C3%89vk%C3%B6nyv.pdf [2015.06.12]

The Jesuit Roma Student College belongs to the loose association of the Christian Roma Student College Network founded upon civil initiatives in 2011. Further participants of this network are: the Hungarian Lutheran Roma Student College (Magyar Evangélikus Egyház Roma Szakkollégium), the Greek Catholic Gypsy Student College of Miskolc (Miskolci Görög Katolikus Cigány Szakkollégium), the Wáli István Calvinist Roma Student College (Wáli István Református Roma Szakkollégium), and the Christian Roma Student College of Szeged (Szegedi Keresztény Roma Szakkollégium). The cooperation of the Jesuits, the Greek Catholics, the Lutherans, and the Calvinists is exemplary. They worked together in order to achieve a mutual goal: namely, the formation of the Roma student colleges and their network. Since the individual student colleges of the KRSZH are operated by different churches, the colleges have autonomy regarding professional and spiritual matters, grant regulations, and admission systems.

The Jesuit Roma Student College was established with the leadership of Tamás Forrai SJ (Societatis Jesu) in 2011 in order to assure the integration, disadvantage compensation, and talent nurturing of students in the framework of the Catholic spirit. A further goal of the college is to help young Roma intellectuals form a society of solidarity by the attainment of proper expertise, knowledge, and competences. Since the JRSZ won the "Knowledge, community, future" tender of the European Union in 2012, the college has the opportunity to guarantee a high quality talent-nurturing program. The project emphasizes the development of key competences, the reinforcement of dual identity, and the support of professional advancement. The mentor and educational program of the college assist the achievement of this goal. The mentor program enables the coordination of academic and personal development projects. The main objective of the program is to help students advance their talents with outside assistance.

The Roma youth of the JRSZ create a kind of virtual student college; they spend one weekend together every month, where they discuss important topics on public matters with renowned lecturers. During these weekends, students also have the opportunity to participate in the courses integrated in the educational modules of the college.

The modules are the following:

– Dual identity module: to strengthen the Gypsy and the Hungarian identity and to form an approach that fosters peaceful coexistence.
– Spiritual module: to gain theological and ecclesiastic knowledge.
– General educational module: serves to provide students with a firm foundation in the intellectual world.

Apart from the modules of the educational program, the significance of foreign language learning is highlighted, since a language exam certificate is obligatory in order to receive a degree.

The Student Committee of the college assures democratic principles (with András Farkas as the president), which strive to improve the cultural life of the college, though their most important goal is to form a strong and close community.

In 2013, the Jesuit Roma Student College reached a milestone: the realization of its first symposium under the title "The myth of freedom?!". The symposium was a series of programs, including lectures by Ágnes Osztolykán, Attila Sztojka, and József Choli

Daróczi. The lectures were followed by sessions with the theme of civil movements and the session leaders shared the results of these sessions in the form of a plenary lecture.

Besides hard work, there is also time for leisure activities and recreation. There are sports days and dance courses; they also have the opportunity to organize trips, which are beneficial for team cohesion. Looking at the accounts of the students, it is clear that the youth of JRSZ form an extremely colorful and heterogeneous group. The majority of the students live in difficult conditions; they have different family and cultural background, and it is very important for them to be part of a tightknit community. Hence it is a promising initiative to establish institutions similar to the Jesuit Roma Student College that support the intellectual and spiritual development of students and aims at unfolding their talents and personality.

MI VAGYUNK A VILÁG
NOJ NYISZ LUMECÁRÁ
WE ARE THE WORLD
------KÉPGALÉRIA

There comes a time when we heed a certain call
When the world must come together as one
There are people dying
And it's time to lend a hand to life
The greatest gift of all

We can't go on pretending day by day
That someone, somewhere will soon make a change
We all are a part of God's great big family
And the truth, you know,
Love is all we need

We are the world, we are the children
We are the ones who make a brighter day
So let's start giving
There's a choice we're making
We're saving our own lives
It's true we'll make a better day
Just you and me

Send them your heart so they'll know that someone cares
And their lives will be stronger and free
As God has shown us by turning stone to bread
So we all must lend a helping hand

We are the world, we are the children
We are the ones who make a brighter day
So let's start giving
There's a choice we're making
We're saving our own lives
It's true we'll make a better day
Just you and me

When you're down and out, there seems no hope at all
But if you just believe there's no way we can fall
Well...well...well
Let's realize that a change can only come
When we stand together as one

WE ARE THE WORLD
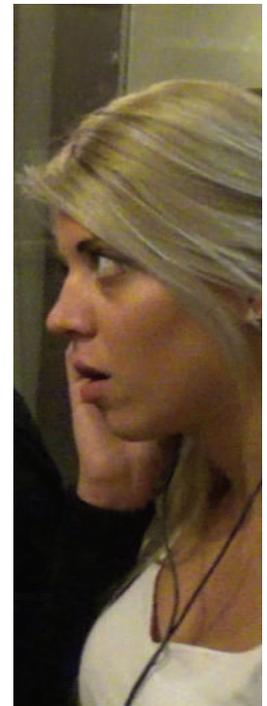
NOJ NYISZ LUMECÁRÁ

Vinyé dobá,
trébé toc sză prisjipény
biny o fi, dákă noj uná mirzsjény
Dá, kă aminyi maré, ált nu nyé rămînyé
háj, sî fij tu ku minyé.

Nu poc kusztá
zuá pă zuă
uvig ált sză-c gye, sză c-ázsutyé
Noj nyé cînyény toc lá jél, lá Dimizou-l bun
nyé plásjé, ált nu trébujé.

Noj nyisz kupij,
sî lumecárá,
ony fásjé kusztu sză fijé bun
lu toc în cárásztá
Dákă áj, lu álc sză dáj,
sză-c fijé máj binyé,
sî lá sză fijé kusztu nyé bun máj repé.

Szuflyitu-c mîj

Sză styijé, kă lyé grizsjésty
sî ly-o fi kusztu szlobod sî bun
ká Dimizou în nor, dîn tyină pit-o dát
noj mîná dăgyény lu unápált.

Noj nyisz kupij,
sî lumecárá,
ony fásjé kusztu sză fijé bun
lu toc în cárásztá
Dákă áj, lu álc sză dáj,
sză-c fijé máj binyé,
sî lá sză fijé kusztu nyé bun máj repé.

Szuflyitu-c mîj
Sză styijé, kă lyé grizsjésty
sî ly-o fi kusztu szlobod sî bun
ká Dimizou în nor, dîn tyină pit-o dát
noj mîná dăgyény lu unápált.

Noj nyisz kupij, sî lumecárá …