SUMMARY

APPEARANCE AND REALITY

Iván Bajomi: *Debates about the first Hungarian Council for Public Education.* First, the author makes some remarks concerning the fact that in the context of the nationalization of schools previously maintained by local governments and a lack of negotiations between government and interest groups, the new Hungarian law adopted in December 2012 does not mention consultative bodies dealing with primary and secondary education created in Hungary in 1993. In a historical part of the article (based on many documents that the author found in libraries), Ivan Bajomi shows how Hungary's first National Council of Public Education was created 140 years ago, in 1872. The creation of this body was first proposed in 1866, one year before the Austro-Hungarian Compromise that initiated a liberalisation of the authoritarian form of government preceding it. The proposition was formulated by "knowledge-broker" Gyula Schvarz, a scientist speaking many foreign languages and who looked at several Western educational systems. Three years after publication of the idea, the association of secondary school teachers pronounced in favor of the creation of an educational council too, pointing to the necessity of assuring the best form of preparation for educational reforms. After the summer and autumn of 1871, the Ministry of Education published a vehemently criticized draft of the decree on the status of the future Hungarian Council of Public Education. On the basis of information concerning the role of local and national teacher's councils in several cantons of Switzerland and territories of the existing Germany, members of the association of primary school teachers of the capital of Hungary argued that the planned body would not have sufficient autonomy. Within the framework of this debate, some influential persons contested the right of the planned council's members to formulate initiatives autonomously though, finally, this possibility was maintained in the decree; others argued that future members of the body should receive money for their work, and the terms of the decree were in the end changed to grant this. Acceptance of this change probably came from the fact that one of the main functions of the body was intense participation in elaboration of new school curricula. In the four first years of the first Hungarian Council of Public Education, several members of bodies were delegated by teachers' associations, yet from 1875 members were chosen by the responsible minister.

Zsuzsanna Hanna Biró – Péter Tibor Nagy: *The role of denomination and of ethnic identity in preferences for courses of study of students of Humanities between the two World Wars in Hungary.* If we assume that the denominational composition of secondary school teachers is the same as the denominational composition of the graduate population, we might be surprised to note that, from 1920 and 1930 census data, whereas nearly one quarter of the population of secondary school graduates and one fifth of *university graduates was Jewish, the ratio of Jews among secondary school teachers hardly exceeds 6%.* By examining denominational correlations for the probability of being admitted to a Humanities Faculty

as a student, the obtaining of a teaching degree and of being later on hired as teacher, it can be observed that the most important demarcation *is not to be found in one denomination providing more successful students;* neither is it to be found among normal social-pushing factors, nor among the "natural" preferences of school owners – such demarcations came because of emerging forms of anti-Semitism at governmental level. *Whereas it can be observed among graduates before 1920 that the chances of Jews (after obtaining a teaching degree) to obtain a teaching position were roughly the same as for Christians (in a schooling system where Jewish denominational secondary schools did not exist!) after 1920, career prospects for Jewish Humanities graduates in secondary schools were dramatically restricted. In addition, opportunities for Christians with a surname having a Hungarian character were much better as regards their getting a full teaching position than those whose German and Slovakian background was more evident.* The denominational-ethnic determination of study program choice – examined in the present study only regarding the Christian denomination – is chiefly manifest in connection with ideological subjects (Hungarian, History, foreign languages). *Also in relation to the character of a Hungarian surname, Catholic Hungarians tended to choose subject matters related to their world-view (Latin) and Protestants ones related to their national identity (Hungarian, History).* In case of people with postulated German names: as regards *a Latin literary orientation Roman Catholics are at the forefront,* while *if given an English literary orientation the Protestants, more precisely German Lutherans, have a lead.* For persons with a Slovakian background a contrast between "national" and "international" may be one framework for interpretation. An orientation of Slovakian Catholics for *German* and *French* studies fits in with such a phenomenon. Whenever Slovaks favor a subject dealing with national culture, Evangelists will choose *Hungarian* language and literature and Catholics will most likely choose *History*.

Tamas Kozma: *The World of Ubuntu.* Ubuntu is a Linux-based computer operating system. Sponsored by Mark Shuttleworth, a South African entrepreneur, Ubuntu is distributed as a free and open source software. Shuttleworth and his company Canonical Ltd. is committed to the principle of free software development. Ubuntu is named after an African philosophy, in which Ubuntu means "humanity towards others". The different releases of the operating system are named after protected species (Warty Warthog, Hoary Hedgehog etc.). Ubuntu is designed primarily for use on personal computers, though a server edition also exists. Ubuntu is more than just an operating system – it is a symbol of a movement that encourages its members and participants to fight against closed source softwares, against developers and distributors of closed source softwares and, more widely, against the trans-national monopolisation of information. This movement goes hand in hand with the environmental movement and looks at the possibilities within and the reality of Tim Jackson's "prosperity without growth".

Ildikó Hrubos: *Intensifying competition – multiplying missions.* In the past two decades, the background to the two most decisive trends the world's higher education system has experienced 1) increasing competition caused by difficulties in financing, and 2) the emergence of mass-education, that is, the nearly general participation of the young population in higher education. One of the answers to this combined phenomenon and related challenge has been the effort made by elite (research-oriented, excelling, world-class) universities to explicitly separate themselves from institutions involved in mass-education – which, in turn, have been trying to stand their ground by broadening their areas of activities, embarking on new missions, seeking to directly 'serve' society. The economic crisis that be-

gan in 2008 has accelerated this process. The essay reviews recent developments, the new phenomenon that these two trends appear to be getting closer to each other – shown by the third 'mission' that is coming to the foreground, and by the influence global, regional and national rankings have had on each other.

Péter Lukács: *Why do we believe?* This study examines whether the statement concerning Hungarian higher education that has been much quoted in the Hungarian media and which is to be found in recent government documents – claiming that higher education's output does not meet social and economic needs and demands – is tenable. The study argues that claims such as Hungarian higher education trains too many people to get a degree and, in consequence, unemployment among people with a such qualification is high, that 50% of degrees are worthless (as there is no need for highly qualified people in certain fields) and that the quality of higher education is deteriorating at a fast pace, all of these are simply not true. The author attempts to find explanations for why the general public accepts these widely held views uncritically from some political and sociological perspectives.

István Polónyi: *From where are students coming?* In the twenty years after the 'transition' there have been major developments in Hungarian higher education; yet such expansion halted in the middle of the first decade of the 2000s partly because its demographic base was exhausted and partly because higher education policy was being influenced by specific measures affecting in this direction.

Between 2008–2011, the number of applicants for higher education studies increased once more, though the new (2012) law means that a radical reduction in the number of students can be expected (due to radical reductions in the number of students that can get free tuition and rises in tuition fees generally).

The higher education entrance application database also suggests that from 2000 to 2010 the pursuit of more prestigious higher education relates to the region's economic level of development.

The study concludes that elite students from the capital city and more wealthy regions basically study in Budapest, while elite students from poorer regions will be more likely to accept a place at a large(r) university in their region, where the amount of prestige will be sufficient. One particular consequence of this is that even prominent universities in eastern Hungary are clearly limited to their own region.

István Murányi: *Family socialization influences – young people's prejudices and interpretations of democracy.* This paper is based on data from the "Political socialization in the family" (OTKA K78579) survey. The aim of the statistical analysis is to examine what relationships between teenagers prejudices and interpretations of democracy are, and see how the family's educational/socialization climate and level is able to influence young people's interpretations of democracy. The results show that young people's interpretations of democracy are not independent of national and ethnic minorities attitudes; primarily, attitudes towards Jews, Gypsies and Slovaks serve to determine young people's democratic values. Another important result from the research is the following: whether one supports democratic values is not something that is independent of family socialization. Finally, the article argues that how young people relate to democratic values depends on the quality of the political system.

Béla Marián: *The value system had by Debrecen University students.* Only ten percent of students describe themselves as observant believers – that is, following the teachings of his/her denomination – which was the most distinctive factor between different groups of opinions revealed by the analysis. 61 percent of students belong to some kind of de-

nomination, and 57 percent consider themselves believers to some extent (47% in its own way, 10% of which follow the teachings of his/her own Church).

The value system had by non-religious students can be seen as an average. Apart from their lack of religious affiliation, there are no other distinguishing factors in relation to most students here.

The group of university students who are religious to some extent can be divided to two groups based on different opinions held by them. The most important dimension of this separation is tolerance: the first group has an attitude of acceptance towards ethnic, social and cultural minority groups, while the second has a more exclusionary attitude. Tolerant religious students are more open and more susceptible to positive values than are their non-religious/less tolerant religious peers.

Finally, also found was a fourth group of values: one tenth of students in Debrecen can be characterised as being very pessimistic, as having a negative psychological state and as being sceptical when it comes to positive values.

The influence of the 'spirit' of the University of Debrecen can be seen in the difference between the older and younger students. In relation to a positive change, there is an indisputable role to be playing by someone's maturing – though we should mention here that the university does orientate its students in the direction of more tolerance and having a stronger commitment to positive values.

Géza Sáska: *School aggression and the media.* The relationship between the media and school aggression can be analysed from at least two perspectives. On one hand, the media presents the case of school aggression and it tends to overdramatize and generalize the issue as, for example, in the case of a student who turned against an elderly teacher with violence. Based on this single case (which occurred in 2008) the media developed a scenario in which was all teachers were seen to be vulnerable to hostility. It is important to point out that such an image was developed in a political climate when the then opposition party had organized successful referenda against the government's austerity measures. From another point of view, the issue at hand is the role of the media – including TV, CD and DVD – which gives rise to aggression, and which can be linked to computer games. However, religiosity may protect someone from such influences.

On the initiative of the Ombudsman for Educational Rights, a country-wide survey was conducted among teachers and grade 11 students. The survey showed that high school students with a middle-class background, who are less prone to aggression than average students of the same age, spend less time watching TV or playing computer games and tend to be more religious than do students with a working-class background going to vocational schools. So it can be inferred here that media professionals who often come from a middle-class background present their *own* emotions and concerns as regards lower-class, working culture being a general social phenomenon when they over-emphasize the magnitude of school aggression in their reports.