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„SZOKERESZ”<sup>123</sup>

After the millennium, the role of universities got through a lot of change. At the beginning of the 2000's the servicing role dominated (utilization of knowledge) then it was changed to the contractor role. The next developmental stage is the so-called third generational university which's most important function is the orientation towards society and maintainability. Nowadays higher education has to accomplish a mission in which's focus is the approval to the development of the society.<sup>124</sup> The approval to the development of society suits to the concept of the inclusive university, which originates from the USA. Since 2003, the quality-improving principles of the world's universities are based on mutual inclusion, diversity and fairness (we are talking mostly about leading American universities). Their conviction is that diversity in higher education has a positive effect on the cooperation and commitment between students, it prepares them to the participation in a democratic society, and moreover, it helps their cognitive and emotional development and supports the safekeeping of their identity.<sup>125</sup>

The concept of inclusive university, the support diversity and fairness is strengthened by the Christian Roma colleges established by the Hungarian historical church. In 2011, the Hungarian historical churches (Roma catholic, Greek catholic, reformed, evangelic) undertook the support of the closing-up of gypsy/Roma besides the curing of prejudice in light of the social inclusion within the frame of colleges, and also established the network of Keresztény

123 Jancsák Csaba: „So keres, SZKRSZ?” – *The contribution to the success in higher education and labor-market in light of value-sociology of Christian Roma College of Szeged*. Lectured by Nagy Gábor Dániel. Cover design: Majzik Andrea. Belvedere Meridionale, Szeged, 2015. 102 p.

124 Keczer Gabriella 2014 *Az egyetemek szerepe, iránítása és működése a 21. század elején*. Egyesület Közép-Európa kutatására. Szeged. [http://nfkk.uni-corvinus.hu/fileadmin/user\\_upload/hu/kutatokozpontok/NFKK/publikaciok/Keczer.pdf](http://nfkk.uni-corvinus.hu/fileadmin/user_upload/hu/kutatokozpontok/NFKK/publikaciok/Keczer.pdf)

125 Rayman Julianna 2015)A Befogadó Egyetem stratégiája: egy kutatói fejlesztői munka az inkluzív kiválóság jegyében. <http://www.kompetenspedagogus.hu/sites/default/files/08-autonomia-es-felelosseg-pte-btk-ni-2015-03szam.pdf>

Roma Szakkolégium (KRSZH) (Christian Roma College Network).<sup>126</sup> According to the Founding document in proof (2011) and the Charta (2013) KRSZH has no independent legal personality, it is a volunteer alliance, which contains the colleges supported by historical churches. The work of KRSZH is directed by the Council, which members are the directors of the colleges, one representative of the supporting churches and the Secretary of State (or its deputy) in charge of the closing-up of Romas with consultation right. The Council is directed by the Chairman. The Chairman is elected by the members; he has a one year mandate and can be reelected twice. The new Chairman is always from another church, based on the principles of rotation. According to the founding document in proof of KRSZH, the main goal of the college is to “add to the formation of gypsy intellectuals who are committed to public duties and with active social communication, who combines the scientific excellence with being sensitive towards societal questions. The institution driven by religious education has an aim to have students develop in all dimension of their humanity, by deepening spirituality and the intellectual, moral and social lifestyle.” The founding document in proof contains the obligatory items of the educational program of colleges. The educational program is modular; it has the following obligatory elements: gypsy-Hungarian identity-building cultural module, public-awareness module and spiritual module. Cultural module contains those educational elements which focus on the values of gypsy/Roma culture, building of bi-identity, the understanding of Hungarian-gypsy co-existence and on the realization of mutual dependency and historical interdependency. The aim of the public-awareness module is to make sure that collegians steps into the intellectual elite's world with trustworthy

126 In the school year of 2011/2012, a Christian Roma college started in Debrecen (Calvinistic), Miskolc (Greek Catholic), Budapest (Roma Catholic – Jesuit) Nyíregyháza (Evangelic), in 2012/2013 in Szeged (Roma Catholic), in 2016/2016 in Debrecen (Greek Catholic). The network grew with a new institution in the year 2016/2017, the Calvinistic Roma college started in Budapest.

base. They have high-level mother-tongue and foreign language competences, they can safely use the informational and communicational devices they have some experience in society-organizing, proposal writing. Throughout self-knowing and self-expressing activities, they self-evaluation, self-critique and social competence can develop. The spiritual module helps students in the deepening of their belief, they can gain a basic knowledge about theology, in religious questions and they can become able to represent their beliefs convincingly in the world and in the church. The spiritual viewpoint applies horizontally in the educational program of colleges: it penetrates the content of the training and also the cultural-public life. In the college's educational program / pedagogical program the proportion of the modules, the degree of choice, the academic units and the options of validation are determined by each college independently. KRSZH operates according to the principle of integration and partnership; it is open to all gypsy and non-gypsy youngsters who take the college's spirituality and educational program. (The overall numbers of students can maximum contain 25% of non-gypsy students.)<sup>127</sup> In the mission statement of KRSZH, volunteering appears as an emphasized task, the support and advocating of volunteer work, which is a stressed device in the education of social responsibility.

The Szegedi Keresztény Roma Szakkollégium (SZKRSZ) (Christian Roma College of Szeged) which is part of the (KRSZH) and was founded by the Catholic Church in Szeged, 2012 is the subject of investigation on Jancsák Csaba's work. The stylized picture found at the book's cover page – which is the logo of KRSZH as well, perfectly fits the theme: it represents the diversity of universities including Christian Roma colleges with the help of colors and shapes. The title of the book – as it turns out from the preface, the question worded in the Lovári dialect spoken by Oláh gypsies in Romani language: So keres, SZKRSZ? Meaning: What do you do SZKRSZ?<sup>128</sup> The question also foreshadows the aim of the author: with using various quantities and qualities in the research methods (questionnaire survey, personal

interviews, and focus-group discussions) it intends to provide an objective picture about the purpose, operation, results, effectiveness and labor-market effectiveness of the Szegedi Keresztény Roma Szakkollégium. As regards of the relatively low number of students in the college, the researcher always aimed to entire query in every case. The respondents were the director of the college, the current student college members and the alumnus. The research was carried out in 2014–2015. The research is partly educational, partly pedagogical-sociological; its theoretical framework consists of DPR (Graduate Career Monitoring System) tests, moreover foreign and Hungarian researches, examining the effectiveness of higher education from the perspective of added values, especially in connection with colleges. Therefore Jancsák Csaba's examination is holistic: he seeks the answer for how the living world of college forms the value system of students, their social relationships besides the knowledge gained in higher education; and how it contributes to the welfare of young people.

Colleges also work as intellectual centurms and professional-scientific workshops within the frame of higher education. Their main task is to provide vocational trainings besides the university's lectures and provide the creation of the community within a self-efficient organizational frame. The conservators of colleges could be state institutions, churches or public organizations as well. We have well-useable data about the social background of the college's students from an OFI research (2011).<sup>129</sup> Based on this, it is certain that underprivileged students appear in a larger number in schools founded by the church. From the students of the church college, 47,2% receives social support throughout the educational institution, 23,3% of them gets it throughout the government. The results from the researches (we are talking about Forray R. Katalin's and Pusztai Gabriella's researches especially) connected to colleges agree that education for the social life, preparing for social sensitivity and the responsible social life, moreover supporting unprivileged students gets a bigger emphasis in the church colleges. Church colleges have a holistic view, namely they help the development of talented students not only with

127 At the admission interview of Evangelic Roma College, students should declare their ancestry in a written form.

128 The question is a pun in itself. The college students of SZKRSZ call themselves "Szokeresz" which putting vowels into the abbreviation SZKRSZ.

129 Szakkollégiumi helyzetkép felmérése. Összeállította ADITUS Tanácsadó és Szolgáltató Zrt. Készült az Oktatókutatató és Fejlesztő Intézet megbízásából, a „Minőségfejlesztés a felsőoktatásban” TÁMOP - 4.1.4 - 08/1 – 2009 - 0002 azonosító számú projekt támogatásával. Budapest, 2011.

financial support and various technical programs but with well-built mentoring and tutoring network. These results are confirmed by Jancsák Csaba's research. The asked students emphasized the college's role in supporting mental health and in strengthening resilience, hence in the college, there is a conscious and planned personality development, partly with trainings, partly with the help of mentors. College students consider the supportive community, cooperative examples and practices to be the most relevant values of the institution, which in pair with the material environment (living circumstances, info communicational devices) add to the academic success. The author's research expanded to the exploration if the student's value system. The efficiency of the work in college is proven, because the student's value orientation is the same as the value system of the Christian Roma college (post-material, universal orientation; strong presence of trans-historical values in the frame of judgment) which is present not only in a manifest way, but in the level of everyday praxis, in everyday of the college life.

Another remarkable result of the research is the strong presence of the generational effect: the college student's plans for further education and employment are not different from the plans of another educational institution's students, the disappearing role of family and the phenomenon of middle-classification can be observed among them as well. Hence, near half of the college's students do not plan to get a job near their family's residence (small town, village, farm) after finishing their studies.

Summing up: Jancsák Csaba's work has the operation of the Christian Roma Colleges Network created in 2012 by the Hungarian historical churches in focus, which was as an outstanding initiation in Europe. The author uses quantities and qualities in the research methods, and the results of the research proves that colleges, operated by church – including SZKRSZ, successfully materialize the expanded social expectation towards roles in higher studies (creating equal opportunities, community-building, identity-strengthening, personality-developing, mentoring, etc.) The college does not reach these results with non-formal or informal pedagogical methods. Citing Jancsák Csaba: „This added value is interiorized by college youngsters in a sensitive way, and alumnus gives the feedback, that they see it as a positive value added to their welfare at labor-market” (p. 69).

The research is worth to continue: on one hand, it should be expanded towards other Christian Roma colleges and on the other hand it would worth to make a comparison between ecclesiastic and state Roma colleges within students.