

# Schools in the role of the family – Kolping pedagogy in Hungary

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## RESEARCH ARTICLE

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## ABSTRACT

The success of church-based schools is proved by the students' results and with the low rate of dropout according to previous researches. Nevertheless, there are neither international, nor Hungarian studies about Kolping pedagogy and its pioneer character that makes it a special actor among the faith-based schools, which aim to reduce the rate of student drop-out. In our study, we search for the specific characters of Kolping pedagogy in the schools' institutional documents. We investigated eight Hungarian secondary grammar and vocational schools' house rules, operational and organisational regulations, and pedagogical programmes ( $N = 8/8/8$ ) with one method of content analysis which is document analysis. In the documents Adolf Kolping's community-building philosophy can be found according to the four pillars that have their roots in the history of the 19th century. The schools' general pedagogical principles want to solve modern social phenomena, and create chances for low SES students. Our results show that – even if with different methods (fitting to the institutions' individual characters) – but every document includes the Kolping characters with different aims and tasks. These are fulfilled by several pedagogical methods, first of all by community building. Just like in case of every type of church-based schools, intragenerational community networks are important chances for generating social and cultural capital.

## KEYWORDS

Kolping pedagogy, Kolping education, disadvantage compensation, opportunity creation, secondary education

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The second author's family name has been incorrectly identified in the online first version; it was corrected in the issue on 8 September 2025.

## INTRODUCTION

There are already several studies about the operation of denominational schools and their characteristics measured in cross-sectoral terms (Bacsikai, 2018; Jeynes, 2012; Mahmoudi, Jafari, Nasrabadi, & Liaghatdar, 2012; Pusztai, 2008, 2011, 2013, 2016), but only few care about disadvantaged high school students. Besides, the role of the vocational schools in compensating with opportunities and their effectiveness have not been investigated either. Even less talk about the Kolping institutions that started working in Hungary in the 90s (Mike, 2015). Through educational and social activities, homes for the elder and for disabled people and primary schools have appeared under the auspices of the Hungarian Bishops' Conference in the whole country. Moreover, in the past 15 years, several vocational schools, technical schools and a high school became Kolping schools. The aim of Adolf Kolping, the German Roman Catholic bishop, founder of bachelor societies was finding the balance between church and family, between private and community life. Besides, he also wanted to make young people valuable members of society, the Church and the community, but at the same time preparing them for a happy and harmonious life, based on their independent values (Kolping International Website, 2025) (Fig. 1).

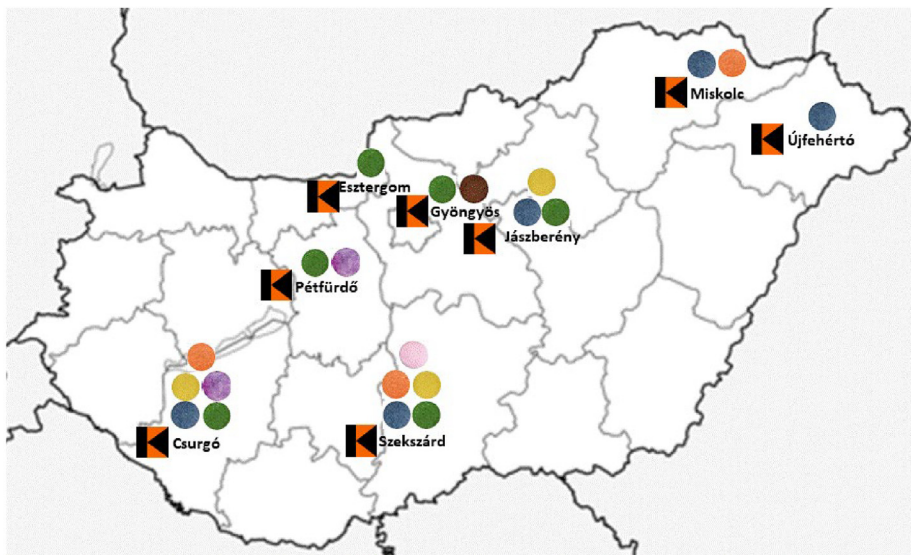


Fig. 1. Kolping secondary schools in Hungary  
 Source: self-editing.

Adolf Kolping is known for his ecclesiastical and civil service, the Bachelors' societies founded by him and the family movements that emerged along them. After all, Kolping's work indicated a number of international and Hungarian writings (Bolberitz, 1999; Festing, 1985) thus, on the Kolping educational model no research has yet been published. Neither, on the work of institutions, nor in international or domestic scene (Chima, 2009). One reason for this may be that each of the Kolping institutions are different, they operate under different needs and conditions, with a different concept everywhere across the globe. In Germany the aim is to reach out to migrant learners (Kolping International Website, 2025). In West Africa social needs come to surface in agricultural training (Kolping International Website, 2025), meanwhile, in Asia health courses are required. In Poland, young people are helped to find a job (Kolping International Website, 2025), in Hungary, the Kolping Organisation (KOSZISZ: Kolping Organisation of Educational and Social Institutions) wants to improve job opportunities for disadvantaged people through a wide spectrum of training and services (Bánhidly, 2022, p. 29).

## COMPENSATING FOR DISADVANTAGES THROUGH EDUCATION

### Education as an institutional task

A novel challenge of educational work is that grammar schools and vocational training institutions currently deal with Generation Z (born between 1995 and 2010) which lives in the digital world where they feel at home. Nevertheless, without proper motivation and consistent guidance they will be not able to find and use their abilities and opportunities for a successful life. One of the phenomena of our time is the loneliness and isolation of young people, which is confirmed by the psychological nature of teenagers (Nagy & Trencsényi, 2012; Walsh, 1996). In addition, traditional types of family transform. Moreover, there is a change in perceptions of fundamental (culture-based, social and moral) values, and new (technology-based) habits are also emerging in our culture of behaviour, and many of the old ones are lost. The question, how old norms can be established in a constantly changing world, may arise. High school age is the period of young people coming of age whereas parents give them more freedom and treat them more equal. Parental involvement is also changing: while in primary school, the majority of parents hold their children tightly by their hands, from the beginning of high school or vocational school they give more autonomy to the young people and stay away from school. There are also parents who do not have skills and knowledge to continue supporting their child because there is a lack of experience and habits indicating the teacher's support with their children's education. If the family background is not supportive, the school community can be a serious tool to avoid dropping out (Bacskai, 2022; Németh & Ceglédi, 2009; Pusztai et al., 2024a, 2024b), but this requires educational work from facilitators and a broad spectrum of skills to create a school order (Bacskai, 2015).

In case of disadvantaged people, students with special needs or underachieving students, children with emotional deficit because of the missing family-support, there is a high need of interference. These phenomena exist exponentially, deepened by lower social background endowments that affect not only the economic but also the spiritual well-being. Social handicap can mean abandonment. Parents' education, existence, family instability, ethnicity affiliation, and disadvantaged residence may cause sociocultural disadvantage (Pusztai, 2021, p. 19;

Gyarmathy, 2010). Children and young people from disadvantaged backgrounds do not start, and they do not study on equal terms with their peers (Várnagy & Várnagy, 2000).

In summary, recent changes have a strong impact on the expectations towards school. One of the cornerstones of state and church education is whether the institutions will be able to provide the security in which the basic moral and social norms can be inherited. Moreover, the ability of the educator will be a key question in connection with the parents' role in raising children and in managing young people whereas most parents are not but the teachers can be sufficient. Just like in the case of reducing disadvantage at school. This is why church-run schools hold an important role to create a value-transmitting and balanced environment. These institutions strive to appreciate teachers and mobilise parents (Kocsis, Markos, & Pusztai, 2022; Major, Bacskai, & Engler, 2022; Pusztai, 2013). The success of church institutions is based on several factors, including low dropout rates and stable work ethic (Pusztai, 2005, 2011). Another reason for their popularity and effectiveness may be the educators' value-creating-transferring nature of work, strong communities in small classes, and harmonious relations between teachers and parents. Here, in our context, we highlight the concept of "value forming education" that means the schools' interpretation of value transfer that express among others moral, behavioural and cultural principles (Veugelers & Vedder, 2003).

### A holistic approach to education

Holistic pedagogy calls attention to the completeness of the educational process: man is complete degree - requires intellectual, social, moral, aesthetic, spiritual development, and is individual needs-based (Hevesi, 2012). Légrádi considers the complexity of man in which education should be extended to all areas, i.e. implement physical, emotional, intellectual, volitional, moral and spiritual education (Géczi, 2006). Unlike normal pedagogical methods, it promises a more balanced development, included developing individual social skills. It can be suitable for all types of students, but it also fills teachers with positive feelings, because balanced and liberated teachers themselves thrive in the community stability and health (Mahmoudi et al., 2012). Holistic pedagogy also shows to be effective in developing a value system, which in the case of high school students can have also a positive impact for future employee intentions and decisions (Spsychalski, 2023).

By prioritising educational tasks, more time should be given to personal relationships to develop, deepen and build community, but at the same time educational goals should also be formulated. The Kolping pedagogical model - along with the Cologne priest's philosophy - assumes the identity of young generations by establishing close links between local communities so that it can reduce feelings of isolation, abandonment and rootlessness (Kosowska-Maca, 2016). This is indicated by the fact that Kolping schools encourage intensive engagement while teachers and students are together during church and other municipal events in extracurricular activities (Bánhidly, 2022).

### The relevance of our research

Schools define their success with their results. Although - in case of Kolping schools - this success cannot be weighted in grades but in finishing school with a proper school report. Young people with behavioural problems and those who are less motivated should have a better chance of completing their studies at Kolping schools than in other institutions, considering that there are

far fewer cases of school dropouts in Kolping schools than in other types of schools (public, church-based, foundation schools). Their effectiveness in academic success is not specifically measurable, but it is rather in resilience, as students adapt school standards while developing their social skills (Ceglédi, 2022). This is supported by Jeynes' research, where it turns out that church schools can reduce social disadvantage more sufficiently compared to other sectors (Jeynes, 2012; Pusztai, 2005). According to Pusztai, the religious school community can improve the students' aspirations for higher education and future family plans (Pusztai, 2005, 2011).

## KOLPING SECONDARY SCHOOLS IN HUNGARY

Adolf Kolping (1813–1965), a priest from Cologne, advocated harmony between teaching and life with the aim of to give meaning of life to the languishing young men. Kolping movement started in Hungary in 1853, and flourished between the two world wars. Kolping families, are still active today and organize social and cultural programs throughout the country as part of Kolping International Organisation. The establishment of institutions in Hungary began in the 1990s, in which the Kolping Organisation in Augsburg, Germany gave financial and operational support. The institutional maintenance system offers social care and fulfils educational tasks, including primary and secondary education. The purpose of taking over social institutions and schools was to create opportunities for marginalised people, reaching out to those who otherwise have no chance either at school or later in the labour market (Chima, 2009). In order to avoid economic and financial anomalies, KOSZISZ (Kolping Maintenance of Educational and Social Institutions) was established in 2007 with two profile: one that offers local social service, and the other that plays an important role in the education of disadvantage children and youth. Social institutions are the Kolping Support System in Budapest and in 12 cities and towns in different part of Hungary, the Kolping Care Home in Lenti, Letenye, Tordas, Túrje-Zalaszentgrót and the Blessed László Batthyány-Strattmann Catholic Social Institute for the Blind.

There are schools in primary and secondary education as well. The [Table 1](#) contains the list of schools which operate within KOSZISZ.

The school of opportunity and coping – this is the motto of these educational institutions. They support the most disadvantaged children and young people. While teaching and training for a profession, they place great emphasis on religious education.

They consider faith important in everyday life, for forming goals, reducing risk-behaviour, starting a family, encouraging the preparation for employment, and community engagement. Strong emphasis is placed on school management, teachers and professional helpers, which, according to international researches, is a decisive factor in school system success. For disadvantaged students, the school functions like a second home (replacing the missing family) which also serves as a model for the young in family planning. Education for family life is based on developing the student's personality, introducing and promoting a healthy and conscious way of life, putting attention on the importance of individual responsibility. This makes Kolping pedagogy unique, because most schools are experiencing a growing need for family life education, but only a few undertake it (Pusztai-Csók, 2023). The Kolping however, treats the young people's preparation for family life while integrating new families into the community (Bánhidy, 2022; Mike, 2015).

Table 1. Primary, secondary and vocational schools in the Kolping institutional network

Name of school	City	Social status	Number of students	Establishment and joining KOSZISZ
Blessed Batthyány-Strattmann László Catholic Kindergarten, Primary School and Special Children's Home	Budapest	mentally retarded, blind, deaf and handicapped children and young people	98	founded: 1982 Kolping: 2016
Timaffy Endre Primary School, Fairy Garden Kindergarten, Nursery	Dunasziget	segregated part of the country, low SES families	60	founded: 1883 Kolping: 2012
Kolping Catholic Primary School	Nagykőrös	low SES student (roma families)	106	founded: 1904 Kolping: 2001
Királyfalvi Miklós Primary School and Kindergarten	Pócspetri	low SES area	179	founded: 1771 Kolping: 2013
Kolping Catholic Primary School	Szászberek	low SES area	2013	founded: 1901 Kolping: 2013
Szent István High School	Újfehértó	low SES students	131	founded: 1961 Kolping:
Nagyváthy János Technical School, High School, Vocational School and Dormitory	Csurgó	low SES students	310	founded: 1797 Kolping: 2013
Catholic Vocational School	Esztergom	low SES students	180	founded: 1994 Kolping: 2007
Catholic Vocational School	Gyöngyös	low SES students	240	founded: 1993 Kolping: 2008
Terplán Zénó Kolping Technical School, High School and Vocational School	Jászberény	low SES students	150	founded: 1999 Kolping: 2020
Kolping Catholic Technical School, Vocational School and Vocational High School	Miskolc	low SES students	76	founded: 2009 Kolping: 2021
Kolping Catholic Vocational School, Vocational School, Primary School, Dormitory	Pétfürdő	low SES students	160	founded/Kolping: 1992 (primal institution)

(continued)

Table 1. Continued

Name of school	City	Social status	Number of students	Establishment and joining KOSZISZ
Kolping Catholic Vocational School, High School and Primary Art School	Szekszárd	low SES students	92	founded and Kolping: 1991 (primal institution)

Source: self-editing.

In our research we examine secondary schools in Hungarian education including grammar schools, technical schools and vocational training institutions. For our study, we have chosen secondary education because there are only a few researches on this field of education in case of disadvantage compensation and creating opportunities for low SES students. Besides, we can hardly find any researches on the educational tasks of high schools and vocational schools on condition of their role in preparation for family, career-building and community participation/volunteering.

## EXAMINATION OF THE BASIC DOCUMENTS OF SCHOOLS

The explicit aim of the schools operated by the Hungarian Bishops' Conference and the Hungarian Kolping Association is to train citizens for Christian faith, for activities in their future workplaces, families and communities, and so, for social responsibility, too (Bánhid, 2022).

Our first research question is whether the references to the four pillars of Kolping pedagogy can be found in the basic documents of the institutions. We also want to know how this pedagogy was conceptualised into the documents according to the needs of the local area and its inhabitants. Further question is what kind of techniques are used for reaching this special pedagogy. According to the legal provisions in force (Act CXC of 2011 on National Public Education), these are the local provisions that educational institutions must take care of (Bábosik, 2006).

As for the institutional documents, we analysed the Pedagogical Program, the Organizational and Operational Regulations and the House Rules, because they may refer significant elements of the school's pedagogical concept (Table 2).

### Document analysis

According to Flick, in case of a qualitative empirical research, comparison of documents helps us to find similarities and differences and is guided by its own ways (Flick, 2022). From the possible methods of research, we chose the explicit form of comparison so, we tried to identify the presence of particular phenomena, in our case: the four Kolping pillars.

The first review of the three main institutional documents (Pedagogical Programme, Organizational and Operational Regulations, House Rules) showed that the structure of the publication list and the content of the documents were partly uniform. The Pedagogical Programmes show the most similarities, in terms of the essential parts while the Organizational and Operational Regulations together with the House Rules contain largely identical elements. However,

Table 2. Institutional documents that determine school work

Type of document	Definition	Aim
Founding Regulations	The basic legal institutional document. The school's self-determination.	The most important data of the school (seat, official name of the maintenance, Education Ministry identification number, type of institution, place of duty, number of students, property and provision, economy and its documentation, head and representatives of institution, other characteristics).
Pedagogical Program	Fundamental rules about school life, the basis of other institutional documents. Including the school's mission statement that summarizes the pedagogical work and the teaching's character. Principles, aims, tasks, tools and methods are named. In the curriculum, basic tasks of teaching and characteristics of learning scenes are introduced.	Enrolment and discharge of students, input-output level, evaluation and assessment. Pedagogical characters are introduced in a common system.
Organisational and Operational Rules	Order of function, duties of teachers and students, internal check of pedagogical work, substitutions, entry and working hours, order of keeping in touch with partners, celebrations, professional teams, health promotion.	Organisational construction, agreements on inner relations, determining tasks and aims, activities and processes.
Work Plan	Tasks list in the school year according to the Pedagogical Program.	Choosing the people responsible for the given tasks.
House Rules	Fundamental rules of the institution, rights and duties, work order. Inner life of school and every-day function are defined.	Legal function of the institution, smooth pedagogy and teaching, and balanced community atmosphere will be secured.

Source: self-editing.

when analysing the policies, it turned out that they do not necessarily reflect the peculiarities of Kolping pedagogy and only a few contain provisions on education (Esztergom, Csurgó, Pétfürdő, Miskolc). Therefore, pushing the House Rules into the background, we focused on the other two selected documents.

## Organisational and operational regulations

The Organizational and Operational Regulations (OOR) are about the formal operation of the school which are prepared by the head of the school, but must be adopted by the teaching staff. Due to its operational nature, the ideology and spirit determining and influencing pedagogical work do not or hardly appear in the documents. In addition to the regulation of operation, its order, internal audits, contacts and the course of ceremonies, the work schedule of professional communities, health care tasks and extracurricular activities were included in the institutional documents. In two of the Kolping schools (Újfehértó, Esztergom), in the first chapter of the OORs, the ecclesiastical character of the institution, the person maintaining it, and the every-day manifestation of spirituality (religious classes, common prayers, religion - as a secondary school leaving examination subject) are named in the General Provisions. In this section, the expectations for teachers and students are mentioned: for example, the practice of faith by attending church regularly, receiving the sacraments. In the documents of the schools of Esztergom and Gyöngyös, the Kolping approach (educational activity and lifestyle) can be found in one passage each, while in the case of the institution in Miskolc, the four goals set by Adolf Kolping are mentioned in the Preamble. In addition, in the case of the latter two schools, the Catholic Pedagogical Institute appears as the professional service provider and further training body of the schools. There are also schools in which we could not find any chapters, paragraphs or parts about either ecclesiastical character or the ideals of Kolping (Pétfürdő, Szekszárd, Csurgó, Jászberény).

## Pedagogical programmes

The most relevant (and not coincidentally the thickest) document of the school is the Pedagogical Program (in some schools Professional Program), which is compiled by the teaching collective working in the institution taking into account the talents and needs of the students. This includes the educational plan and the local curriculum, as well as initiatives and objectives of a specific nature (Table 3).

As mentioned before, schools have preserved their individual characters which can be seen in the institutional documents. In this part of the analysis, we expected the “institutionalized” character of the Kolping ideals and their implementation into pedagogical methods. Our preconceptions turned out to be true, this is where we found the most – “unique” – characteristics.

Most of the professional programs begin with a mission statement, in which the spirit of Adolf Kolping and the goals set by him are formulated. In almost all cases, the task of supporting and catching up disadvantaged students and creating equal opportunities can be found here. The pedagogical principles further deepen the commitments defined by the four pillars of Kolping: among these, it primarily includes education (e.g. accepting atmosphere, knowledge and respect for work), community involvement (participation in residential events with the town’s community), emphasis on the importance of the family (relationship with parents). In the educational program, the characteristics inherent in the ecclesiastical character (“to become educated people, rich personalities, loving God and fellow human beings, responsible citizens, decent and humane people being capable of creation and happiness”, Pedagogical Program, Újfehértó) are increasingly emphasized in the educational program which defines and makes the “special” character of the institutions clearly visible.

Table 3. Pedagogical programmes/professional programmes and their characters

School	City	Length (pages)	Number of chapters and subsections	Content
Szent István High School	Újfehértó	126	6 + 70	Pedagogical Program: Mission Statement, Pedagogical Principles, Institutional Data, Basic Tasks, Educational Program, Syllabus, Closing Directions, Legitimation Clauses, Appendix
Nagyváthy János Technical School, High School, Vocational School and Dormitory	Csurgó	170	6 + 11	Professional Program: Educational Program, Public Knowledge and Departmental Teaching Program, Specialized Training Program, Health Promotion, Legitimation, Appendix
Catholic Vocational School	Esztergom	134	12 + 25	Professional Program: Institutional Data, Roots, Mission Statement, Legal Background for the Professional Program and its Scope, Educational Program, Public Knowledge and Departmental Teaching, Training Program, Health Promotion, Closing Directions, Legitimation, Appendix
Catholic Vocational School	Gyöngyös	135	10 + 44	Pedagogical Program: Introduction, Educational Program, Syllabus, Professional Program, Extracurricular Activities & Services, School relations, Development Plans, Closing Directions, Legitimations
Terplán Zénó Kolping Technical School, High School and Vocational School	Jászberény	128	5 + 46	Professional Program: Educational Program, Health Promotion, Teaching Program, Training Program, Appendix
Kolping Catholic Technical School, Vocational School and Vocational High School	Miskolc	190	7 + 36	Professional Program: Mission Statement, Educational Program, Public Knowledge and Departmental Teaching, Training Program, Health Promotion, Occupational Guidance, Closing Directions, Legitimations, Appendix

*(continued)*

Table 3. Continued

School	City	Length (pages)	Number of chapters and subsections	Content
Kolping Catholic Vocational School, Vocational School, Primary School and Dormitory	Pétfürdő	207	6 + 41	Professional Program: Spiritual Introduction/Mission, Educational Program, Health Promotion, Teaching Program, Training Program, Dormitory Program, Educational Program for SNI students, Legitimations
Kolping Catholic Vocational School, High School and Primary Art School	Szekszárd	272	8 + 49	Pedagogical Program Introduction, Mission Statement, Educational Program, Syllabus, Compulsory curricular and extracurricular tasks, Professional Program, Service of Profession, Lesson plans, Validity rules, Appendix

Source: self-editing.

The four educational pillars can be found in several elements of educational work: religious education, tasks in the field of intellectual, moral and emotional education, the teacher's role, are also depicted in detail in the pedagogical programmes of some schools (Pétfürdő, Miskolc). Education is also emphasized in regulating the tasks of teachers, especially in relation to the class teacher's activities. The central element of this is community development, which includes retreats and pilgrimages, that are the key to the development of harmonious relationships. The success of this is ensured by the systematic and regular design of the educational and personal development system, as in the case of Pétfürdő, where we can also get acquainted with the methodology applied in practice, thanks to the recording of the tools used and the implementers. Personal development, which is interpreted as the basis of education for family life, can be found in the pedagogical program of each secondary school, with the precise designation of the professionals responsible for it: the form teachers, the special education teacher, the school doctor, the health visitor, the teaching staff, the parents and external professionals. The important part of this pedagogical concept are extra classes and activities, form teacher lessons, religious education, internships, self-knowledge trainings, and leisure activities (Pedagogical Program, Pétfürdő, p. 17).

With regard to compensation for disadvantage, pedagogical programmes have a separate subsection on "programmes to help students exposed to learning failure such as ensuring equal opportunities for students with special educational needs. Among the goals of the secondary school in Csurgó when mentioning the education, the catching up of disadvantaged young people is meant (Pedagogical Program, Csurgó, p. 6). In addition, the vocational training institution in Esztergom characterizes the novel tasks of the school, among which the first place is "the education of the whole human personality" (Pedagogical Program, Esztergom, p. 13).

All in all, pedagogical programmes albeit not uniformly, in different passages the importance of fulfilling educational tasks towards disadvantaged students and students with special needs is mentioned with parental involvement, emphasizing the leading role of teachers (mainly class teachers). In addition, most institutions identify religious activities and the strengthening of community involvement as one of the most important tools and objectives in school work.

## DISCUSSION

Founders, headmasters, directors of education highlighted their constant willing to preserve the autonomy, freedom and uniqueness of each school that have already joined KOSZISZ (Organisation of Kolping Educational and Social Institutions). This fact reflected in the schools' image in the documents, as well – as we can see in the summary of our research questions.

Research question 1: We wanted to know whether the four pillars of Kolping pedagogy can be found in the basic documents of the institutions. Adolf Kolping's philosophy appears in every schools' Pedagogical Program but in different parts or paragraphs and with different educational methods, and discussed in various depths. Every Kolping high schools and vocational schools define education and teaching with strong ethical background, most of them focus on students with low social status.

Research question 2–3: We were also curious about how this pedagogy is implemented into the documents according to the needs of the local area and its inhabitants. As the documents show individual characteristics, we can state that they call attention to the local specialities. Nevertheless, there are no special expressions or techniques in the papers mentioning the elements of the pedagogy used for achieving the Kolping goals.

In the third phase of our research, we were looking for elements of the special pedagogy and techniques that are used for educating and socialising students with low social status. Some schools have special activities, celebrations and events (mainly extracurricular) that put the Kolping aims into the centre. These are quite differently mentioned and considered in every school.

According to our results, our aims are only partly fulfilled, and we need further investigation for becoming clear about institutional variations of everyday practices of Kolping pedagogy.

## CONCLUSION

During our document analysis, it turned out that elements of Kolping pedagogy appear in institutional documents, but mostly in pedagogical programs. However, it was only partially complied with the organisational and operational regulations and barely complied in terms of policies. The aim of compensating disadvantages and creating opportunities was justified in pedagogical programmes. Specific action plans were also included in the pedagogical programmes, but there they are mostly clearly worded and broken down into tasks. For example, the commitment of teachers to education and to preparing students for personal development and family life is formulated as fundamental goals. In connection with this, the institutions emphasize the coordinated operation of the school as a whole and the provision of the necessary opportunities and activities, even outside the classroom. An important element that also

promotes the catching up of disadvantaged young people is the requirement to establish the relationship between parents and the school, according to which “regular meeting and dialogue with families is the key element of the permanent goals of school education” (Professional Program, Kolping Catholic High School of Esztergom, p. 16). In the case of disadvantaged students, it is not only the quality of the parent-school-family relationship that determines the success of education and education, but also the student-school relationship which in the educational programmes of all institutions is characterised by similar features: Christian, protective, enthusiastic, patronizing, innovative, educational and family-like.

We believe that our study puts attention to an undiscovered part of education for the reason that, until now, there were no studies about Kolping schools and Kolping pedagogy in Hungarian secondary education. Considering the hypothesis, that church-based character itself implicates selection of students, which may make schools elitist in this sector, it can be informative and exciting to understand teaching philosophy in institutions that take on handicapped and underprivileged children and young people trying to offer them a way to a successful life.

As for recommendations, we suggest for decision makers and actors in education to implement personality development, preparation for life and labour market into the institutional documents of schools, especially those with a majority of pupils from low social status. Now, in case of students who miss family support and parental incompetence - education has to be provided by schools which means a paradigm shift that takes aim at the students’ personal development and at improving their family and career aspirations knowingly that, this work often hacks the school’s primer task: knowledge transfer.

## LIMITATIONS

In our research, we could not create precise pedagogical concepts for the four pillars of Adolf Kolping, so further studies are needed to understand Kolping methods and techniques used in Kolping schools. Furthermore, we consider it important to compare the Kolping Code with documents from other sectors (state schools, schools of other types of church-run institutions, foundation schools) in the future.

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## FOR DOCUMENT ANALYSIS:

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