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## ***Education in Korea: Some Aspects***

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## **Preface**

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***Kiseob Chung***<sup>1</sup>

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I am very pleased to have the opportunity to introduce the education in Korea to the Hungarian Educational Research Journal which is the official journal of the Hungarian Education Research Association. I would like to thank the Hungarian Educational Research Association for this opportunity. Four papers are presented at this time, but obviously all four papers would not be able to provide all the information on education in Korea. I hope our 4 papers can help Hungarian education scholars and those who are engaged in education to understand the education in Korea. Traditionally the zeal for children's education in Korea has been very high. As shown in the results of PISA, Korea shows high levels of academic achievement compared to that of other countries. Nevertheless, some issues still remain to be solved and are being discussed. Therefore, our papers do not only introduce educational situations in Korea, but also some issues related to the topic.

Education of a country can be fully understood under its historical and cultural background, because it has an unique history. Korea located in the East Asia and Hungary located in the Central Europe have different history and tradition of education. As they have different points of view accumulated by different experiences, it is not easy to identify and understand the education system and issues of other countries. We would like to help you to understand the education of Korea by mainly handling relatively recent educational efforts and attempts of Korea which all the countries are currently paying attention to.

The purpose of the first paper, „Secondary school teachers' training course in Korea”, is to help understand the general education system of Korea. It talks about school education systems, current situations of schools, students and teachers, changing process of teachers' training courses, current situations of secondary school teachers' courses and some issues to be discussed in Korea. Teachers' training courses vary depending on the schools such as kindergarten, elementary schools and secondary schools. Teachers' training courses are being performed in University. Due to limited

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space, we cannot talk about all teachers' training courses here. Thus, we would like to talk about the overview of teachers' training courses in Korea and we are focused on secondary school teachers' training courses.

The title of the second paper is „After-school programs in elementary schools in Korea”. We introduce backgrounds of introduction of after-school programs, goals of after-school programs, contents of after-school programs, contributions and discussions of after-school programs. In Korea, society has been changed due to currency crisis in 1997 and financial crisis in 2008 as follows: increases in economic difficulties, nuclear family and single-parent family, and expansion of women's participation in the society. Such social changes have increased interests in public childcare environment in which elementary school students are stably protected and take some activities after school hours in schools instead of home. As a result, each school is operating 'after-school programs' to contribute to reduce private school tuition and improving the schooling features and 'develop creative and talented students to prepare for future society' by providing various and creative educational opportunities.

After-school programs originate from 'educational activities after school' which is one of educational programs proposed by the Board of Education in 1995 to develop personality and creativity of students. As the after-school programs have reflected various educational policies of the government, it has been renamed 'specialty & aptitude educational activities' and 'after-school programs' in 1999 and 2004, respectively. After-school programs in elementary schools are classified into class and specialty & aptitude programs performed on weekdays, childcare programs and Saturday programs on the basis of the features of the programs. This paper gives more detailed features and examples of each program.

The purpose of the third paper, „alternative schools in Korea”, is to introduce the experiments of school education in a new type to complement the problems and limitations of public education. It's not that they never had the condition in South Korea but, the voluntary educational reforms have been actively developed as people criticize the college entrance exam-oriented education in early 1990s. These efforts have been gradually settled down in the type of schools outside of the educational system in Korea. In addition, the government has announced the plans for establishment and support for alternative schools and legalized the alternative schools to accommodate educational changes and demands since 1997. As of 2014, many authorized alternative education organizations such as a total of 24 alternative schools (6 public/ 18 private schools), a total of 12 specialized junior high schools (3 public/ 9 private schools), a total of 24 specialized high schools (3 public/ 21 private schools) and a total of 199 entrusted alternative schools (middle & long-term) are being operated in Korea.

These alternative educational organizations are accredited and given a certain amount of autonomy by the national educational system. Curricula are formed by combining common basic curricula at the national level with alternative curricular in accordance

with the school autonomy. These curricula and general school management policies increase the trust for school education and satisfaction with school living, because students and parents are given positive responses. Moreover, it contributes to minimize the number of students who drop out of schools due to maladjustment under the public education system.

The purpose of the fourth paper, „educational support for children from multicultural families in Korea” is to cover the government’s educational policies and discussions for students from multicultural families in Korea. You can find efforts to resolve new educational challenges caused by changes in population in the society in Korea. The proportion of those who have diverse cultural backgrounds has recently been increased with increasing international exchanges and international marriage. They have experienced many difficulties due to cultural differences, social prejudices and difficulties in communication, when they try to adapt themselves in the society in Korea. In particular, students from multicultural families have been reported to experience difficulties such as poor school achievement, bullying and emotional shocks caused by lack of language skills, discrimination and prejudices and economic difficulties. Government has promoted the educational support policy targeting students from multicultural families and performed various support projects to prevent these problems and help their smooth social adjustment since 2006. As of 2014, students from multicultural families account for more than 1% of the entire students. It seems to gradually increase in the future. On the basis of the awareness of these issues, the paper covers the current situations of children from multicultural families, contents of multicultural educational policies being promoted since 2006, educational support policies to improve Korean language skills and basic school achievements of children from multicultural families, and current discussions.

I hope these papers will help Hungarian readers to expand the understanding of education in Korea from the perspectives of the comparative education. I wish educational discussions be actively exchanged between two countries in the future. Once again, I would like to thank the Hungarian Education Research Association for giving us the opportunity to introduce the education in Korea.



## **After School of Korean Elementary Schools**

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2016, Vol. 6(4) 9–20  
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### **Abstract**

Because of the rapid industrialization, Korea faced with many problems at all level of the society during the transformation to a knowledge based economy in the last few decades. There was a call for rescheduling the daily life of the family. Even the need had been on the surface for a long time, the Korean After School Program was settled only in the early 2000s. This paper, after defining the after school education and referencing the current educational situation in Korea, is pointing out the educational significance of this program, its effects on student achievement as well. Using the system based approach, participation of the other actor of the educational system, mostly from the school side (teachers, parents, students) are also described in this study. Extended this approach, most importantly, the after school became an opportunity to restore confidence of public education actively coping with changing social needs.

**Keywords:** after school program, Korean education, public education, care activities

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## I. Introduction

Changes in lifestyles of Koreans such as expansion of women's social participation, increase in single-parent homes, nuclearization brought about a lot of changes even in the role and function of elementary schools. As a result, parents expected elementary schools to educate students while protecting them even after school. In addition, as the economic difficulties of Korean homes are worsened due to the financial crisis in 1997 and world financial crisis in 2008, parents asked for the school's efforts for reducing private education expenses.

Thus, in order to solve the diverse needs of parents and all levels of society, each elementary school is operating after school to provide various and creative educational experiences that complement the school educational function. This paper is to examine the overview, development process of elementary After School, current operation situation in schools and then, present educational achievements and tasks of After School.

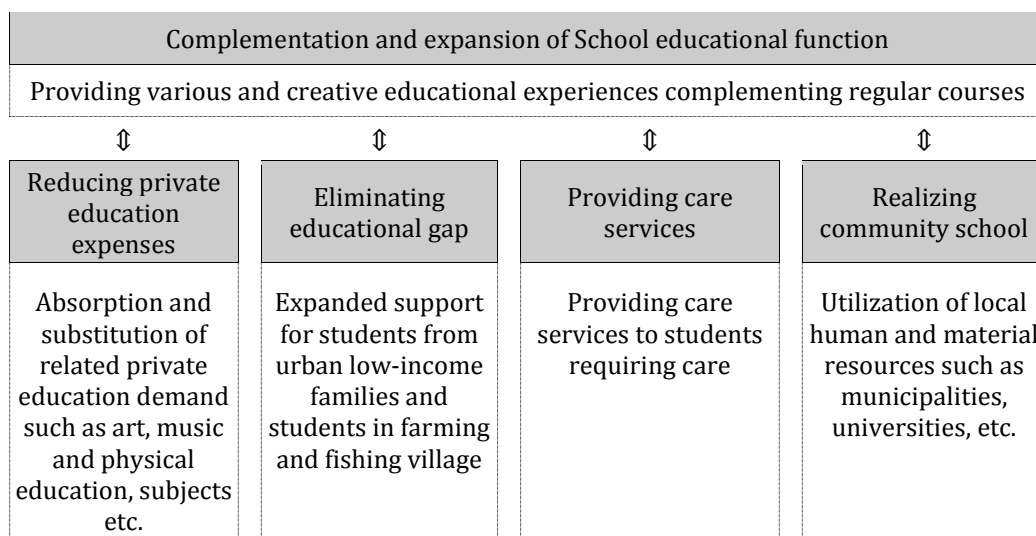
## II. Overview of Korean Elementary After School

### 1. Concept

After school is education and care activities other than regular classes conducted by payment by beneficiary or financial aid by reflecting the needs and choices of students and parents and school educational activities operated continuously during a certain period of time depending on the school plan (Incheon Metropolitan Office of Education, 2015).

### 2. Objective

Figure 1: Complementation and expansion of School educational function



Source: Joint development by 17 city·provincial education offices (2015), 2015 After School Operation Guidelines

### ***3. Development Process of Korean Elementary After School<sup>5</sup>***

The elementary after school system settled in Korea in 2006 has changed little by little according to the direction of national education policy. In after school, 1995 to 2003 can be considered to be the introductory period, 2004 to 2007 to be the system maintenance and spread period, 2008 to 2012 to be the private participation expansion period and after 2013 to be the settlement and transition period.

#### *A. Introductory period (1995~2003)*

The beginning of after school can be seen after-school educational activities proposed by the Education Board at that time. After-school educational activities were one of the educational programs to cultivate students' personality and creativity by providing educational opportunities for exerting individual diversity.

In 1996, 'After school Activation Plan' was presented. The term after-school educational activities was used and existing skills, aptitude development activities and supplementary self-learning were included.

In 1997, the scope of after-school educational activities was expanded in 'Plan for reducing private education expenses through extra-curricular measures' and even after-school care function targeting infants and elementary school low graders was included.

In 1998, the term of after-school educational activities is changed to special ability-aptitude educational activities in 'special ability aptitude educational activities operation plan.' The reason was to emphasize students' special ability and aptitude education by targeting annual abolition of entrance examination-centered supplementary lessons and self-learning.

#### *B. System maintenance and spread period (2004~2007)*

In 2004, they focused on the reduction in private education expenses. The characteristics of after school at this time are equal educational opportunities, resumption of supplementary lessons by level and the concept of educational welfare was added.

In 2006, the after school policy was carried out for the purpose of complementation of school educational function, reduction in private education expenses, education welfare realization, regional socialization of school. And the Ministry of Education & Human Resources Development overseeing the education policy spread after school operation throughout the country. Also, the after school support project became in earnest and

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<sup>5</sup> Reconstructed the contents of Lee Ju-hyeong (2014)'s paper "Analysis of After-school related Research Papers".

farming, mountain and fishing village, college mentoring support project and elementary after school child care support project were carried out.

In 2007, education policy development and promotion related administrative agencies including Ministry of Education & Human Resources Development, Korea Education Development Institute, urban . provincial unit Education Office, regional education office made an active effort for the establishment and expansion of after school and introduced the English native instructor system.

### *C. Private participation expansion period (2008~2012)*

In 2008, the school liberalization promotion plan was announced and consignment of after school operation to non-profit companies was allowed. And liberalization of the after school project was conducted such as transfer of after school project to province and additional fund raising, introduction of after school-related head teacher system, introduction of after school support social service agent system, introduction of economic incentives system for after school administrators. In 2009, the after school team was installed and operated in the Ministry of Education, Science and Technology and 10 municipalities· Education Offices jointly test operated the after school support center. The parent coordinator system was introduced for after school operation and management support and day care classroom system was carried out.

In 2010, there were after school free vouchers and college student mentoring support project. Free vouchers are free vouchers provided to students from low-income families in urban areas. The college student mentoring support project is that college students provide tutoring 4 hours per week to poor students living in city and farming, mountain and fishing villages.

In 2011, a plan for strengthening public education and reducing private education was established according to ‘after school social enterprises discovery and development plan.’ With regard to after-school operations, the autonomy of schools was enhanced and procedures were simplified. And jobs were created through private participation activation, after school instructor training, discovery and development of after school social enterprises. Also, support for vulnerable groups was expanded and care function such as Saturday care classroom operation was strengthened.

### *D. Settlement and transition period (After 2013)*

In 2013, elementary school care services began to be provided for free according to ‘National Tasks Action Plan.’ This means to focus on not only enhancing students’ skills but strengthening the care function of schools based on the after school system. Looking at disclosed national statistical data in 2013 to examine the recent elementary after school operating status, 99.9% schools in the country were operating after school. And 2,035,000 people, 73.3% of all elementary school students were involved in after

school. Looking at changes in students participating in after school, the ratio is increasing continuously from 65.2% in 2010 and 72.2% in 2013.

The contents of elementary after school programs are diverse from Korean, mathematics to essay and can be largely classified into 12. P.E-related programs were the most, 41,278 followed by other subjects 38,176 programs, music related 32,802 programs, English related 25,901 programs, math related 25,708 programs, art related 25,562 programs, computer related 23,276 programs. Social studies related programs were the least, 2,198 and examining in order based on the number of many programs, there were knowledge based subjects and art, music and physical education in top 5 programs.

### **III Korean Elementary After School Operating Status**

The elementary after school operating status can be divided and into subjects and skill aptitude program conducted during the week, elementary care classroom, Saturday program according to the nature of organized programs and examined as follows:

#### ***1. Subjects and skill aptitude program***

The school field cannot escape from the operational plan of each city-provincial education office unit because most Korean elementary schools are national-public educational institutions and conduct compulsory education. And the basic operating plan of each city-provincial education office unit contains similar information without escaping from the policy of the Ministry of Education establishing national education policies. Therefore, this paper is to present the current elementary after school operating status through '2015 after school operating basic plan' of Incheon Metropolitan Office of Education located in the metropolitan area where more than half of the Korean population is living while also including city and farming village, fishing village as its administrative districts. In the case of subjects and skill aptitude programs, the number of open departments is determined depending on the number of participating students so K elementary school in Incheon has less than 300 students and is operating 11 departments. Even in the same administrative district, B elementary school is operating about 30 departments<sup>2)</sup> as the students want. The head of the school can autonomously operate after school programs to be operated in the school by school conditions and needs of students and parents and going through deliberation (consultation) of School Council.

For after school activation, unit schools establish the after school annual operating plan by including it in the school education plan and operate after school as soon as regular classes begin in early school year and at this time, they should not operate an after-school program preceding the school curriculum. But, they can operate English after school courses of 1st grade and 2nd grade of elementary school.

Typical tasks performed by schools with regard with the operation of subjects and skill aptitude programs include program open related basic research and analysis, instructor selection and recruitment, operating plan establishment, establishment of annual instruction plan by department(program), course guide and student recruitment, fees collection, selection of free course participants, operation of after school programs, open classes for parents, best instructor selection and certificate awarding(teaching evaluation, survey evaluation, service evaluation), after school activity assessment(questionnaire), year-round educational activities promotion etc. To handle so many tasks, it may vary depending on the size of the school, the number of teachers responsible for after school work usually about 1-3 people.<sup>6</sup> In particular, after school duties such as instructor appointment, instructor fee payment, fees collection and refund cannot be handled simply and easily so city provincial education offices are operating a variety of measures for after school activation such as after school personnel training for professionalism development, formation and operation of visiting after school consulting group, formation and operation of city' s education office after school T/F team, district joint council operation etc.

And Education Offices, schools and after school authorities are developing various projects such as after school support center operation, building community networks and providing integrated education services, educational program utilization of community organizations and conjunction promotion to operate creative and high-quality programs in conjunction with the community.

## **2. Elementary school care classroom**

The reality of elementary school care classroom steadily expanding its project area among elementary after school areas is as follows ('2015 elementary care classroom operation guide). Current elementary school care classrooms can be divided into 1~2 grader centered elementary care classroom and after school connected care classroom of 3 grader or higher.

1: table: Comparison (example) of elementary care classroom and after school connected care classroom operation

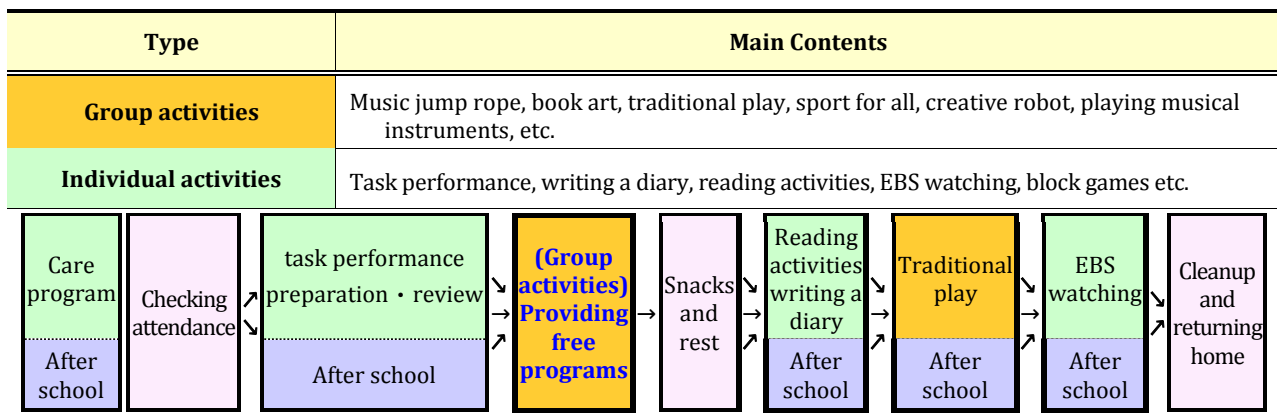
Classification	Elementary care classroom		After school connected care classroom (when operating for 2-3 hours)	
Facilities	Exclusive/combined classroom		General classroom /special classroom (building of additional care classroom is not required)	
Personnel	Dedicated person / teacher, etc.		Utilization of a variety of personnel by school (granting autonomy to each school)	
Use of after school programs	1 hour	-	1 hour	2 hours
Personal activities (Reading, homework)	2 hours	3 hours	2 hours	1 hour
Group activities	1 hour	1 hour	-	-

<sup>6</sup> If school size is large, there are many classes and there are many teachers working so the workload of 1 teacher is generally reduced.

Source: Ministry of Education, Korean Educational Development Institute (2014), 2015 Elementary Care Classroom Operation Guide

The purposes of elementary care classrooms are to support healthy growth and education improvement, prepare for protection space after school of children of dual-income, low-income households, reduce private education expenses through education-care services, realize education welfare and improve the cultural level through experience opportunities expansion for children of dual-income-low-income households by providing care services to 1-4 grade students requiring childcare after school. In principle, elementary care classrooms should be operated throughout the year including vacation but can be adjusted flexibly depending on the seasons and opinions of parents and afternoon care classroom operating hours are after school to 17:00 and evening care classroom is operated from 17:00 to 19:00. For target students, low grade students (1st-2nd grade) of dual-income households should have the priority and middle grade students (3rd-4th grade) can also join as educational expenses support target. Each school has dedicated care personnel (dedicated care person) and nursery classroom only for after school. The school tries to plan a variety of programs in which students can feel interested and take advantage of the campus facilities. Depending on the school situation and consumer demand, it can configure and operate elementary care study room programs as customized optional programs.

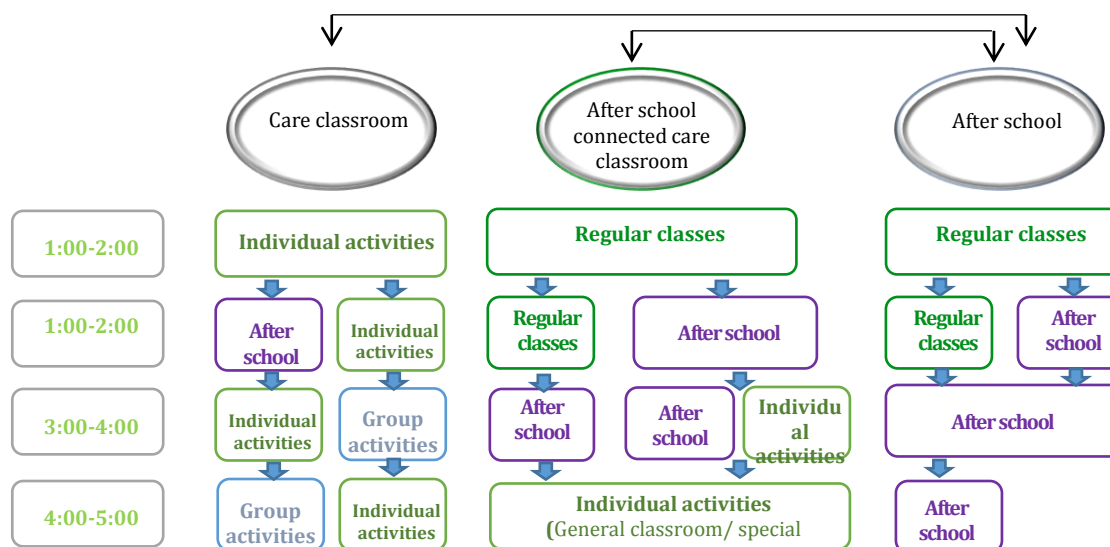
Figure 2: Care classroom program operation (example)



Source: Korean Educational Development Institute (2014), 2015 Elementary Care Classroom Operation Guide

An after school connected care classroom is the classroom operated targeting students who participate in after school programs and do not use afternoon elementary care classroom among 3rd-4th graders of dual-income, low-income, single-parent homes requiring after-school care and focuses on after school activities and voluntary activities (assignments, reading, etc.) of students and is operated in a different way from existing care classroom. Therefore, separate group activity programs and snack do not need to be provided and library, special classroom, general classroom (homeroom classroom) not exclusive classroom can be used as the operation space depending on the school situation. The relationship between elementary after school and care classroom, after school connected care classroom discussed above can be shown as follows:

Figure 3: Relationship between elementary after school and elementary school care classroom



Source: Korean Educational Development Institute (2014), 2015 elementary care classroom operation guide

### 3. Saturday Program

Due to 5-day School System introduced in 2012, parents had a lot of burden for students not going to school on Saturday. Thus, each school opened and operated 5-day School System 'Saturday program.' Saturday program aims to stably support 5-day School System by ensuring students' Saturday activities, creating sound Saturday culture to relieve academic stress and cultivate creativity, humanity of students and preparing for a variety of Saturday program support measures inside and outside schools. Main Saturday programs include Saturday care classroom, Saturday after school, Saturday sports day, Saturday culture and art club, education welfare first support project school (Saturday) program etc. Saturday care classroom and Saturday after school refer to operating the programs on Saturday. Saturday Sports Day is a regional association program using 'Living Athletic Association' instructors to support sports activities of students. A Saturday culture and art club is art education developing dreams and talents through aptitude, competence development of students. This aims to foster creativity and humanity by developing personality, aptitude and self-development and creating sound Saturday culture. It provides opportunities so that students can participate in culture and art club activities even on Saturday. This is the program operated on Saturday by the characteristics of schools and students in project areas such as learning, culture· experience, psychology and emotion, welfare in order to guarantee practical educational opportunities and eliminate educational gap through customized support of education, culture and welfare for students from education disadvantaged class.

As discussed above, apart from the regular curriculum, elementary school students are involved in various after school educational activities such as subjects and skill aptitude

program, care classroom, Saturday Program operated by the school. It may be greatly significant to examine educational achievements and challenges of after school because after school of elementary schools where students can participate every day except for Sunday if they want is actually having a lot of influence on students.

#### **IV. Educational Achievements and Challenges of Elementary After School**

The contribution of the after school system operated in Korean elementary schools to Korean education can be reviewed by dividing it into four areas of students, parents, school operation, connection with the community as follows:

When viewed from the aspect of students, elementary after school has greater educational significance in terms of experiencing activities difficult to be experienced in the regular curriculum and developing the talent and aptitude of each student and increasing students' self-esteem. Students can have opportunities to find individual talent and enjoy leisure by participating in a variety of good quality skills·aptitude programs without moving a lot to find institutes and after school greatly contributed to selecting their career by themselves and determining to enter school. And subject learning centered after school programs increased confidence in school life by improving the grades of elementary school students with poor grades. By acting positively on the overall development of elementary school students, this resulted in correct personality formation. In addition, students cultivate sensitivity through a variety of skills· aptitude program participation activities and have cooperation and considerate mind obtained in the process of working with friends and hence, educationally great performance of students' personality cultivation could be achieved.

When viewed from the aspect of parents, the after school programs of all day care classroom and Saturday program operation provided the opportunity to stably leave their children to parents and contributed a lot to self-realization due to women's social participation and reduction of household spending. The programs also provided the effect of reducing private education expenses by providing an opportunity that students can take segmented and various after school programs at an affordable price. After 2010, after school free voucher support project was particularly effective in reducing private education expenses and showed the effect of reduce the educational gap between classes and regions. And after school Saturday program operation provides a stable education service to parents working on Saturday at the time when a five-day work week is not performed in all workplaces yet. In addition, elementary schools continue to operate various after school programs during summer and winter vacations, greatly easing child-rearing and educational burden of parents - dual-career couples, single-parent families-requiring safe care education services.

When viewed from the aspect of school operation, after school became an opportunity to restore confidence of public education actively coping with changing social needs and complement school educational function. That is, schools enabled parents to reduce

private education expenses by expanding educational options depending on changes in the home and social environment and this became a chance to increase the status of public education.

When viewed from the aspect of connection with the community, continuous administrative and financial support of administration related institutions and various community groups and businesses including education donation activities of community professionals brought about the activation of elementary after school. And elementary after school activated as forming close relationships with the community played a role as the cultural center for the community in farming, fishing villages and contributed to the foundation of lifelong learning society realization and provided the opportunity to help form the local community spirit. And by providing educational programs that could not be provided to students such as English native speaker lesson program, computer certification program due to school circumstances through the participation of non-profit privately commissioned operation organizations, learning opportunities could be provided to students. In addition, college student mentoring system in conjunction with local colleges gave help to improve the academic ability of elementary school students and this became an opportunity to be a positive effect due to formation of students' self-esteem, rising confidence in school life, career choice appropriate for their skills and aptitudes etc. Elementary after school is being operated meaningfully by reflecting the condition of the region and characteristics of each school in all schools but we should pay a little more attention to the following to more increase the satisfaction of students and parents and meet the fast changing pace of the society.

First, even if a pre-actual condition survey is still conducted, the choice of students and parents should be expanded by building the system effectively reflecting often changing social and cultural environment and the demand of students and parents. Also, the opportunities of comprehensive and various selections should be provided and expanded to use after school attendance contents by disclosing them through school website or writing them in student records. When student customized programs, level program activation and recruitment and management of excellent instructors are preceded, various skills and aptitude programs that students want can be organized and this will be the basis of qualitative substantiality.

Second, administrative and financial support expansion at the national level and stable and sustainable funding system building should be supplemented. Currently, most after school program curriculum and skills-aptitude programs are based on beneficiary burden so learners bear the expenses but in the case of care classrooms, a lot of budget is spent such as dedicated care person expenses and care classroom free program operating costs etc. The budget of after school free vouchers for low-income students should be also ensured continuously. Therefore, in order to solve this problem, actual support needs to be secured such as placement of after school support dedicated staff by maintaining the after school support center of city, provincial education offices. And in

the case of cities or provinces that have difficulty in reinforcing by themselves, entrusting the project to social enterprise or operating after school public interest foundation will be one alternative.

Third, private participation programs of social enterprises, universities, companies, NGOs can be induced and social good resources of relevant organizations and local communities can be used. For example, unemployment crisis can be solved by operating after school social enterprises around College of Education or Teachers' College, Arts and Physical Education graduates and essay programs using the characteristics of mass media organizations can be operated. And a memorandum of understanding (MOU) with community agencies and groups that can give help to elementary after school should be signed to enable education donation activities for after school program operation to be made continuously.

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## **Alternative Schools in Korea**

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### **Abstract**

This study is a historical description and also a system analysis of the alternative schools in Korea as a phenomenon. Describing this special educational issue, the study is divided into two main parts: historical background of alternative schools, presenting the related teacher movements and challenges, also the way of its institutionalization; and the current situation. The most relatable part of the study in today's educational transformation is how a new educational approach can be realized in a traditional educational system, moreover, how can achieve even a more diversified educational system. The present challenges, such as financing and maintaining are also discussed in the paper.

**Keywords:** after school program, Korean education, public education, care activities

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## **I. Prologue**

The intention of education is not in stuffing children with teaching materials from without, but in accepting their individuality and guiding them to lead their own independent lives (Giseop Chung, 2002). As such, educational institutions should practice learner-oriented teachings, but the educational system has far seceded from the very essence of education, only deliberating on shaping the students best fitted to the times. The alternative education movement was instigated to explore separate teaching and learning approaches from that offered by the conventional educational system.

The concept of alternative education is defined by many: 1. new educational practices to let live true life within one's abilities (Heedong Kim at al., 1999); 2. an education that remedies the ills of systematic education and directs to social reform (Seongbo Sim, 1998); and 3. sustainable value orientation, smaller schools rooted in regional societies, restoration of students to their original state, education through changes, and education infused in life (Byeongheon Ko, 1998). The Ministry of Education (2014) defines alternative education an education that argues against the limits of and that searches for approaches to redirect from the current educational system and defines an alternative school as a school that emphasizes learner-oriented non-standardized educational curriculum and diversified teachings that opt for nature-friendly lifestyle and a sense of community. Thus, the concept of alternative education is not a fixed but an open one, and the education strives to accommodate extensive understanding of education and a wide spectrum of attempts (Jonghwa Im, 1999).

In Korea, alternative education movement was initiated as we become aware of the fact that our education system was the cause of various problems such as dehumanization, alienation and grievance as we depended on skill- and competence-based education founded on the values of the industrialization (Yeonggeun Jeong at al., 2002). Such movements emerged worldwide since the 1970's and became known in Korea after mid-1990. Embarked on to overcome the problems and constraints posed by standardized public education system fitted to mass production systems of industrialization and to take on new modernized educational approaches, this movement was an education reformation movement from below started by the people who discerned the need for a change.

With the purpose of finding inner values of men which can be easily overlooked in the score- and entry examination-oriented education system, early stage of alternative education in Korea began as small gatherings of teachers and students trying diversified teaching and learning techniques on weekends and during vacations. These informal associations soon took form of schools outside the national educational system, and some returned back into the system, developing into various types of schools. Alternative schools are recognized as one of school systems in Korea.

In this paper, we first examine the formation and course of expansion of alternative education movement, which later in time, became the cornerstone of the eventual establishments of alternative schools in Korea, ascertain the types and states of alternative schools as of 2015, and sort out any ongoing issues relevant to the topic.

## **II. Formation and Development of Alternative Education Movement**

### ***1. The Formation***

In Korea, the alternative education movement became active in the early 1990's. The movement had been around since long before, but it was only then when various kinds of alternative schools emerged and built momentum. There was a chain of education-related events which led to this phenomenon; we'll analyze the background of the formation of alternative education by classifying the events into 4 elements.

#### *1) Educational Practices of Small Groups*

The first factor which became the background of the formation of alternative education system was the voluntary and practical challenges made by the small teacher-student gatherings that wanted to make changes. They are organized in chronological order.

**Prior to 1970** – Long before the movement became lively, Poolmoo School was founded in Hongseong-gun, Chungnam Province in 1958. The school opted for 'living in company with the common people' and offered whole-person education in rural life settings, far away from the metropolis lifestyles filled with competition and thirst for success. Providing ecological education programs and implementing sense of community, Poolmoo School was the very first pioneer of Korean alternative education. It is Poolmoo's 57th anniversary this year, and the school had made available inspirations and practicable ideas (Alternative Education, 2008).

**1970's** – Korea joined the ranks of industrialization in 1960's, and since then, realized a miraculous economic growth known as the 'Miracle of Hangang(River)'. The education system at this time period was mostly government-controlled, and as such, the objective and direction of education was led toward quantitative growth compliant with the rapid economic growth. Therefore, toward the end of 1970's, it was only natural that people began to contemplate the genuine nature of education, followed by reflectivist approaches to transform the modern school system. The most illustrative example is the 'People's Education Movement', which was a part of awareness education that began among the common people for laborers and farmers. This humble movement developed into night school, citizens' education, study room for children with low-income working parents movements(Alternative Education, 2008), and later expanded to 'Adolescent Shelters', 'Urban Alternative Schools', and 'Alternative Schools for Elementary School Students After Classes' that provided educational opportunities for the deschooled students.

**1980's** – Many developments had challenged to free children from the uniform rote learning approach influenced by industrialization. These developments denoted various encampments for firsthand ecological experiences. They offered liberated and diversified educational programs, and toward mid-1980's, took forms of weekend schools and seasonal schools intending for creating wholesome adolescent culture. Specific examples of the movement are 'Another Culture' movement in 1984 and the establishment of 'Free School Moolggo' in 1985. These camp-type programs that oriented on children's self-governing capacity quickly spread across the nation (Alternative Education, 2008), and became the source of inspiration for other abundant alternative education approaches in the 90's.

### *2) The Appearance of Korean Teachers and Educational Workers' Union*

The second element was the appearance of Korean Teachers and Educational Workers' Union (KTEWU). It was institutionalized in 1987 by the teachers and educational workers who contrived to stimulate changes in the school system by presenting the problems with their firsthand understandings. The union aimed for education for humanization, or whole-person education, which led them to widely publicize the seriousness of educational problems. They claimed our system was too examination tests-oriented and remote from the sparkles of the children, and that there were injustice in education system stemming from economic differences. The teachers and educational workers came together to establish independence and professionalism in and bring democratization of education system, and led the students to have independent lives as democratic citizens (Okgyeong Hwang, 1998). Since its legalization in 1999, KTEWU continued to expand the practices of whole-person education in addition to various activities to better educational environment. Some of the teachers in KTEWU played important roles in shaping the alternative schools as they exist now.

### *3) Communal Childcare Campaign*

The third element is Communal Childcare Campaign which took place and expanded rapidly in the early 90's. Communal Childcare Cooperative is founded and run by a specified number of household members with invested capital. Such cooperatives greatly resolved childcare struggles for working parents (Cheolgyu Choi, 2012), most of all concerned about balance with the nature, sense of community, equality, citizen autonomy and other merits of that era. The first communal childcare cooperative was instituted in 1994 when 20 sets of parents concerned with childcare during the day came together to build a childcare center. After 7 years, in 2001, 'San School' was founded from the very groundwork set by the cooperative in Bucheon, Gyeonggi-do. This is the first alternative elementary school in Korea. More alternative elementary schools as well as middle and high schools followed soon after. This campaign was meaningful in the context that parents came forward to put into practice alternative education incorporating naturalism, communitarianism, and equalitarianism

(Alternative Education, 2008). Communal Childcare Campaign was one of important backgrounds of alternative elementary schools.

#### *4) Educationalists' Volition for New Educational Practice*

The fourth and final element is the educationalists' volition for new educational practice. Together with the social alternative education movement that opted for changes in the public education system, the educationalists displayed reflectivist movements. In the early 90's, these educationalists showed new found volition for new educational practices by publishing alternative education magazine. Some of them, in 1996, began alternative education movement based in 'Seoul Peace Education Center'. They first introduced foreign alternative education instances through research studies and literature, published 'Cheoeumcheoreom', an alternative education periodical, organized our merits of alternative education such as 'peace', 'life', 'gender equality', 'body and divinity' among others in teachable context, and led many practical movements including 'Restoration of Small Schools Act', 'Alternative Education Hanmadang', and 'Love of Education Study Room'. Some of these are still managed and run by the educationalist including 'Love of Education Study Room', "School Education Improvement Study Group" and 'Small Schools Solidarity Meeting' (Alternative Education, 2008). Their efforts played large role in settling and legislating alternative education in Korea.

As seen above, the series of alternative education movements, acts, and groups began to form solidarity, and these convergences functioned as the roots of establishment of alternative schools in Korea.

## **2. Development**

### *1) Foundation of Alternative Schools*

As seen above, the alternative education system in Korea had begun to find substitutes for our public education system and seek the possibility of whole-person education. Therefore the movement is not systematization from above, but a voluntary movement from below.

However, early on, these time-limited after school, weekend or seasonal gatherings could not take form of a school. For these movements to accomplish practical and substantial reaching there was a need to make full-time schools. As such, in February of 1995, 47 individuals from 17 alternative education organizations assembled to start a group that aimed for founding a new school; they were called 'Gathering of People Making a New School'. These activists who shared the merit of education that cherished ecologism,, communitarianism, freedom and autonomy, not only, later, gave births to numerous alternative schools, but also founded 'Mindeullae', a medium for the field of alternative education and 'Alternative Education Solidarity', a nationwide assembly (Alternative Education, 2008).

Two years after, in March 1997, Korea's very first full-time alternative school Gandhi Youth School in Sancheon, Gyeongnam Province. Even through many errors, the school maintained its fundamental whole-person education system and provided curriculum centered on 'education of love and affection', 'free education' through community lifestyle, 'rural education', and 'diversified and specialized programs'. On December 1997, Gandhi Youth School was authorized by the Specialized School Program of the government.

As the apprehensions and limitations regarding the current public education system and students in that system failing to adapt and deschooling were raised as social issues, the parents began to take interest in alternative schools. These schools, ultimately, offered a turning point in changing the perception of the school system, and many alternative schools were founded by religious organizations (Eunsook Park, 2005).

## *2) Legislation*

As mentioned in the Formation section, the need for a change in education system set off various alternative school movements and the education society challenged to put into practice these ideology and merits, within the system. In response to the efforts, after thorough and comprehensive reviews, the government began to legislate on alternative education.

Ministry of Education was seeking for preventive measures to deschoolings of students in 1996, and prepared plan for foundation and administration of alternative schools for maladjusted students in 1997. At the end of the same year, the government introduced the concept of Specialized High School, a new type of secondary educational institution, and included alternative schools in its description. The legislation process for alternative school was commencing (Byeongheon Ko, 1997). The small groups of teachers and students, wanting to change the school system, begun to take forms of schools that soon became authorized, and with the legislation, alternative education that used to be outside the education system legally became part of the system, earning opportunity to present a more methodical countermeasures to the problematic public education system.

Around the time Gandhi Youth School acquired government license in 1997, Youngsan High School located in Younggwang, Jeonnam Province also acquired license as a specialized high school. Founded in 1975 as a miscellaneous school, Youngsan High fused the principle of 'Mind Practice' of Won-Buddhism with academic curriculum to nest those students who suffered extreme psychological agony due to bullying and school violence (Nochan Park, 2008). Started by Gandhi and Youngsan, Yangeop, Hwarang, Wongyeong, and Hanbit High Schools were authorized as specialized high schools in 1997. Many more joined the circle since across the nation.

The legislation process of alternative education or alternative schools can be divided into 3 stages. The table below depicts the legislation process described by Junseong Hwang and Hyeyoung Lee in their 2010 paper.

Table 1: Legislation Process of Alternative Education

Stage	Enforcement Decree	Description
1	Enactment of Articles 76 and 91 (Feb. '98) of Enforcement Decree of the Elementary and Secondary Education Act	Emphasis on countermeasure for maladjusted students and diversification of school education. First official acknowledgement of alternative education. Rudimentary level legislation
2	Enactment of Article 60-3 (Mar. '05) and Enforcement Decree (Jun. '07) of the Elementary and Secondary Education Act	Alternative school established as an official legal term. Established the rules on the foundation and operation of alternative schools.
	Revision of Articles 60-3 (Nov. '09) of Enforcement Decree of the Elementary and Secondary Education Act	Revisions of 2nd stage enforcement decree concerning support for alternative educational institutions
3	Regulations on the Establishment and Operations of Alternative Schools (Jan. '15) (Presidential Decree No.25840)	Regulations on the establishment and operations of alternative schools in accordance with Article 60-3 of the Elementary and Secondary Education Act

### 3) Diversification

As the alternative education movement, which began to make changes in the education system, took forms of full-time schools. They were able to provide students more diversified educative experiences, and more importantly, gave opportunities for education to drop-out students again. Also, the legislation process allowed for many authorized forms of alternative schools that focused on alternative education from different aspects. Their functionality not only included providing the general alternative education, but also as trusted-type schools specifically for dropped-out or near-dropout students, and specialized schools that guarantee specialized academic programs. Along with the government's involvement, religious groups and private groups continued to run unauthorized alternative schools as well. The types and current status of these alternative schools can be seen in the next chapter.

## III Current Status and Types of Alternative Schools

### 1. Current Status of Alternative Schools

Alternative schools in Korea can be divided into two types: 1. authorized and run by Ministry of Education, and 2. Unauthorized and run by private entities. Authorized alternative schools can be further divided into three types, and they are as follows.

Table 2: Current Status of Alternative Schools in Korea

CAT	Miscellaneous	Authorized		Unauthorized	
		Specialized		Trusted	Civilian-Run
No. of Schools	Total : 24 (Public : 6 / Private : 18)	Middle School Total : 12 (Public : 3 / Private : 9)	High School Total : 24 (Public : 3 / Private : 21)		

Source : Restructure data from Ministry of Education (2014).

The different types of alternative schools as shown above are run slightly differently by their academic programs and administrative intent. The characteristics of schools by their academic programs and administrative intent are described below.

## **2. Characteristics by Type**

### *1) Authorized*

Authorized alternative schools are those that accommodated the condition of providing their students state-level education programs, and they are divided into miscellaneous, specialized, and trusted alternative schools. Schools authorized by Ministry of Education receive financial support, making their tuitions similar to general-type schools, and they are accredited, meaning their education is accepted by the state. By regulation, their academic programs must consist of 30% of state-level curriculum, and the rest 70% may include alternative curriculum of their choices.

#### *(1) Miscellaneous Schools*

Miscellaneous schools are “various educational institutions providing special academic programs, activities and conditions for students who pursue non-conventional approaches offered by standardized schools”(Seoul Educational Regulations No. 628). In other words, miscellaneous schools incorporate all educational institutions that provide regular academic programs outside the basic 6-3-3-4 school system. First introduced in 1997 and officially categorized as Miscellaneous School of Alternative Education, these schools offer experience-based character education as well as education more specifically fitting to individual aptitude and liking for those students who deschooled or searching for a more personalized education.

Within the branch of miscellaneous school, there are a variety of schools run with different objectives. There are job-specific alternative schools that proficiently prepare students for specific fields, Saeteomin schools that help North Korean refugee students to adapt and prepare for lives here, and multi-cultural schools that focus on adaptation to Korean society for students from multi-cultural families. They can be run as separate elementary, middle, or high schools or together, or middle and high schools only.

#### *(2) Specialized Schools*

For specialized schools, there are middle schools and high schools, and they're not just simple alternative schools but those that encourage transformation in fundamental thoughts and formation of merits in this time, and in the social order and the very foundation of school system (Daejung Kang, 2002). After recognizing the significance of diversity in schools, specialized schools were first introduced in 1997 to offer academic programs fitting to aptitudes of students who wish to develop their own special abilities. Most specialized school are boarding schools because of their geographical conditions and accessibility depending on their educational objectives.

The most visible characteristics of these schools is the liberated nature of school administration and organization of courses, with small discussion-based classes (Juyeong Yoon, 2010). Specialized middle schools and high schools each have authority to control respectively 30% and 70% of their academic programs. The common subjects for specialized middle schools are as follows.

Table 3: Specialized Subjects for Specialized Middle Schools

CAT	Common Subjects	Electives	
Specialized Subject	<ul style="list-style-type: none"> <li>· Mind Diaries</li> <li>· Ecology and Farming</li> <li>· Expressive Activities(Discussion &amp; Debate, Crafts, Music, Arts, Movies)</li> <li>· Field and Experiential Learning (Mountaineering, Teatism, Sex-Ed, etc)</li> </ul>	Expressive Arts	<ul style="list-style-type: none"> <li>· Music-Utility Music, Instrumental Ensemble, Korean Traditional Classics &amp; Music</li> <li>· Arts-Wood crafting, Pottery, Art Appreciation</li> <li>· PE-Martial arts, Mountaineering, Leisure Sports</li> <li>· Others-Photography, Theater, Video, etc</li> </ul>
		Exploration	Subject Learning, Graduation Works
		Others	Second Language, Computer Assembly, etc
CAT	Common Subjects	Electives	
Specialized Subject	<ul style="list-style-type: none"> <li>· Mind Diaries</li> <li>· Ecology and Farming</li> <li>· Expressive Activities (Discussion &amp; Debate, Crafts, Music, Arts, Movies)</li> <li>· Field and Experiential Learning (Mountaineering, Teatism, Sex-Ed, etc)</li> </ul>	Expressive Arts	<ul style="list-style-type: none"> <li>· Music-Utility Music, Instrumental Ensemble, Korean Traditional Classics &amp; Music</li> <li>· Arts-Wood crafting, Pottery, Art Appreciation</li> <li>· PE-Martial arts, Mountaineering, Leisure Sports</li> <li>· Others-Photography, Theater, Video, etc</li> </ul>
		Exploration	Subject Learning, Graduation Works
		Others	Second Language, Computer Assembly, etc

Source : Alternative Education (2008)

As shown in the table above, the subjects are composed of a variety of fields to stimulate the potential temperaments of all students, and unlike common schools, the students can select subjects of their choices. The key significance of specialized schools is the contribution to diversity and the fact that school subjects were created and managed away from standardized classes.

### (3) Trusted Alternative Schools

Trusted alternative schools were first introduced in 2001 specifically for potential middle school and high school drop-out students for the reasons of maladjustment and others. The Regional Superintendent of Education assigns qualifying standard or alternative schools as trusted alternative schools and trusts students when needed. These schools are controlled by Education Offices of the city or province. Once assigned, these schools are granted with administrative and financial support from the relevant Education Office. The overview of trusted alternative school management can be seen in the table below.



Table 4: Overview of Trusted Alternative School Management

<b>Target Students</b>	Students with special interests in various areas other than those offered by standard middle schools and high schools / Potential dropout students
<b>School Records</b>	School of affiliation
<b>Graduation</b>	Diploma from school of affiliation is offered after completion of selected courses * After trusted duration, students may return to their school of affiliation
<b>Attendance &amp; Grades</b>	School of affiliation accepts the records from trusted schools
<b>Cancellation of Trust</b>	Trust status of students with guidance problems may be cancelled → Processed following regulations of school of affiliation
<b>Application Acceptance</b>	2 times a month throughout the year
<b>Curriculum</b>	Composed of 1/3 state-level standardized subjects and 2/3 alternative subjects for students
<b>Duration</b>	1-year standard / Extension allowed (In response to the request from the student, decided by the heads of trusted school and school of affiliation)

Source: Restructured data from Alternative Education (2008).

As seen above, the curriculum of trusted alternative schools are only composed of 1/3 common standardized subjects and the rest is at the discretion of the students, minimizing the standardized subjects and maximizing subjects selected by the students. Majority of students who were at the brink of deschooling for various reasons are able to overcome their predicaments and have successfully graduated from their respective schools.

## 2) Unauthorized Schools

While various authorized alternative schools appeared after legislation of alternative schools, many unauthorized ones continuously made appearances as well. Unauthorized alternative schools can be divided into 3 types, Suburban, Urban, and Elementary. There are currently about 237 unauthorized schools (Ministry of Education, 2014) run by civilians, often forming self-regulating solidarities for information exchange and other reasons.

**Suburban Alternative Schools-** These schools further free their academic curriculum from specialized schools. Their system is non-graded, and they aim for harmonizing learning and life. Experiences outside of school are important to their viewpoint, and as such, they employ diversified experiential learning opportunities, occupational training for food, clothing and housing as well as vocational training and related internship projects. Small-sized community-learning approach is their most common characteristics.

**Urban Alternative Schools-** Usually these schools have combined formation of middle school and high school. They were built for deschooled students who, for any reasons, cannot attend suburban-type schools or actively want to remain in urban surroundings. Forming tight relationships with various institutions and organizations in the local community, they offer academic programs fully utilizing those resources. In community

settings, the students are able to establish their identity and build confidence as well as foster communication skills. Urban alternative schools are founded with the purpose of fostering their students to become independent and healthy citizens of the society with basic capacities for career paths. Academic programs vary depending on the school's focus. They are mostly located in Seoul.

**Elementary Alternative Schools**– Founded by the ideas of communal childcare, religion, dancing body, and education movement, elementary alternative schools are for elementary school students. Mostly located in the metropolitan area, these schools display diversified forms as they have absolute control over their academic curriculum, but they most commonly focus on freedom, autonomy, equality, human rights, sense of community, and life. Also, elasticity in academic programs as well as daily operations, extremely high participation of parents in academic programs, non-graded system, and project and experiential learning are also common grounds in their school programs. Most elementary alternative schools are inclined to combine elementary and middle school systems, and as such, sometime run as an unified elementary, middle, and high school.

#### **IV. Arguments and Their Issues**

As seen above, the alternative schools in Korea began and developed with social movement for alternative education and settled after legislation as state-recognized education system. In that process, these schools received positive assessments as they attained perceptible achievements in examining the conventional entry examination-oriented education, displaying prospects of diversified school systems, and offering opportunities of education to deschooled or maladjusted students. However, the following issues are still ongoing.

##### ***1) Perception of Alternative Schools***

In the early stages of formation, alternative schools had to be self-sufficient in all aspect of running a school as they were autonomously established schools outside the state education system. With no assistance, financial or otherwise, from the state, the burden, mostly financial, fell to the parents. As such many students from the common masses were not able to attend these schools even if they wanted to. On the other hand, some alternative schools had to strangely experience entry competitions as there were too many students and parents trying to break away from the public education.

Moreover, as these phenomenons became frequent in few schools, they unwillingly develop contrary effect of aristocratic academy in which only the richest could attend. Even though such occurrence was extremely rare among alternative schools, there emerged negative viewpoints of them, judging them to be the symbol of private education. However, such negative notions are diminishing as they became authorized by the Ministry of Education and grew in numbers. Also, more changes in the awareness of these type of schools took place as the government began with financial support

project for unauthorized alternative schools since 2006. There still are some people suggesting negative aspects of these schools.

### ***2) Unaccredited Grades from Unauthorized Alternative Schools***

As illustrated in the Current Status of Alternative Schools, there are many authorized alternative schools as of 2015. However, unauthorized ones are great in numbers, too. The authorized schools grant their graduates diplomas and academic background the state acknowledges, but as this is not the case for the graduates of unauthorized schools, they must take state qualification tests to go onto next level of education or find employment. This burden is unfair to those students. The government is continuously authorizing unauthorized schools, but some of them refuse to enter into the state education system due to their ideology and other reasons. As such recognition of credits from unauthorized schools is still an ongoing issue.

### ***3) Limitations to Academic Curriculum***

As seen in the Types of Alternative Schools, authorized alternative schools are guaranteed absolute control over 70% of their curriculum. The state continues to guarantee their autonomy, and some unit schools are operating independent programs as they see fit. However, a number of high schools have organized college-prep courses in their programs which may impose limitation on running diversified alternative subjects. For this reason, there are voices suggesting more alternative subjects imposed on their academic programs.

## **V. Epilogue**

So far, we have looked into the formation, development, current status and types of alternative schools in Korea as well as the issues at hand. Alternative Education Movement that developed into various forms of social movements converged to take forms of schools, and the legislation brought them into the state education system that settled in as authorized educational institutions receiving state assistance. Currently, there are two types of alternative schools, state-authorized and –supported schools and unauthorized schools run by civilians.

Presently, after 20 years of the first foundation of an alternative school, the autonomous academic curriculum have contributed to attracting positive responses from the parents, elevating reliance and satisfaction in school education. Also, they minimize the number of dropout students arising from various reasons and help those students to bring back interests in school education.

Students who received education from alternative schools are, in general, satisfied with their schools in terms of relationship with teachers, educational programs, classes, facilities and more (Hyeonsu Ko, 2010). Also it can be seen from results of study (Yeonghwa Kim, 2014). The graduates of alternative schools develop their critical mind

and interest, and when faced with specific problems, they lead their lives independently and energetically. It seems the experiences that students undergo in alternative schools have enormous impact on their students.

Alternative schools in Korea still have the works of gradual authorization of unauthorized alternative schools. However, they seem to continuously propose developmental directions in school education.

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## **Direction and Tasks of Educational Policy for Students of Multicultural Families in Korea**

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### **Abstract**

This paper is a study on how to improve the government's educational support policy for multicultural students in Korea. In recent years, the proportion of people with diverse backgrounds has been increased due to the expansion of international human exchange and international marriage. Since 2006, the government has been promoting diverse educational support policies targeting multicultural families for smooth social adaptation. It is time to look at the changes in the multicultural education policy over the past 10 years and to think about the future direction based on this. Therefore, in this paper, the current status of children of multicultural families in Korea and the changes in education policy for each year were examined, and the measures to improve was found. As a result, first, multicultural students were suffering from poor learning, bullying and emotional shock due to lack of language skills, discrimination and prejudice, and economic difficulties. Also, there was a possibility of becoming a new marginalized class due to poor educational environment. Second, in the early stage of Korea's multicultural education policy, the assimilationism education policy aimed at a few multicultural families has changed into multiculturalism education policy that multicultural students and parents of multicultural families have self-respect for their culture and respect mutual culture as the main members of the society. Korea is now just starting to take a step towards multiculturalism. Therefore, it is necessary to set and practice social goals and educational goals through serious reflection considering Korea's actual situation, culture, and history.

**Keywords:** multicultural education, multicultural students, multicultural education policy, multiculturalism society

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## **I. Introduction**

In recent years, the proportion of people with diverse backgrounds has been increased due to the expansion of international human exchange and international marriage. Until the early 1980s, Korea was a country that sent human resources to Germany and the Middle East. However, due to the rapid economic development, small and medium enterprises have required labor that can be utilized as simple labor force since the 1990s. Also, in the early 1990s, when the bachelors of the rural areas were struggling to find a spouse, the project was carried out by the local governments to make a bachelor of the village be married. Women from China, Vietnam, the Philippines, Cambodia, Japan, and Mongolia were married to the village bachelor, which increased the number of married migrant women.

According to the Ministry of Justice statistics, the number of foreigners staying in Korea, which was 910,149 in 2006, became 2,036,163 as of September 2016 and accounted for 3.9% of the total population of 51,677,054. It has more than doubled in just 10 years. In terms of the total population, the number of foreigners in Korea was smaller than that in the US, Australia, Canada, Germany, the United Kingdom, and France which entered the multicultural society earlier than Korea, but the number of foreigners in Korea is likely to continue to increase in the future. According to the recent announcement of Ministry of Education, the number of students in multicultural families was more than 1% of the total elementary, middle and high school students in 2014. Also, the number of preschool children was 2.12 million, thus, it is expected that the number of multicultural students entering elementary, middle and high schools will increase more. The first step was that President Roh Moo-hyun said, "Progress into multi-racial and multiculturalism is trend that can not be resisted" at the "Committee on correcting Gap between the rich and the poor, and Discrimination against the people in Korea" held on April 26, 2006. Which was the announcement that Korean society was entering multicultural society. Since then, laws such as the Multicultural Family Support Act and the Basic Law for the Treatment of Foreigners in Korea have been enacted. Also, various efforts have been made, such as multiculturalism and multicultural education policies for marriage migrant women and children of multicultural families were presented as official agendas. Each government department implemented multicultural policies, each local government established a center to support multicultural families, and the research on multicultural society and multicultural education was actively conducted. Several academic conferences which topics on multiculturalism were held and dozens of government research reports were published. As a result of increase in the number of foreign residents, it has been 10 years since Korea began to consider multicultural education as a policy initiative. Due to multicultural policies and news, multiculturalism has become a familiar word in Korean society.

As multicultural policies were poured at once, multiculturalism has become a commonplace in Korean society, and Korean society has been recognized as a multicultural society for a long time. However, the children of multicultural families still

have difficulty adapting to Korean society due to cultural differences, social prejudice, and difficulty of communication. It was figured out that in particular, students of multicultural families were suffering from poor learning, bullying, and emotional shock due to lack of language skills, discrimination and prejudice, and economic difficulties. The Korean government, which recognized that multicultural families had the possibility of becoming a new marginalized class due to their poor educational environment, has been promoting education support policies and proceeding the project targeting students from multicultural families since 2006. Therefore, the purpose of this study is to provide basic data on future direction of multicultural education research and policy through analysis of the changes of multiculturalism and multicultural education policies in Korea.

## **II. Policy Category for Multicultural Education**

### ***1. Analysis Criteria for Multicultural Education Policy***

The policy of the immigrants at the national level in Korea began in the 1990s. However, its history is shorter than Western society because it has been only ten years since Korean people started to pay attention to it. Based on immigrant adaptation patterns, Castles and Miller (2003) classified immigrant integration types as three categories such as 'Differential Exclusionary Model', 'Assimilationist Model' and 'Multicultural Model'.

The 'Differential Exclusionary Model' means that the immigrant communities block immigrant settlement in principle. The immigrant countries accept immigrants only as workers, but they do not accept them in social and political areas such as welfare, nationality (citizenship) and elections. Gastarbeiter in Germany and the foreign industrial training system in Korea are examples. The United States and Canada also apply a differential exclusion model for certain types of immigrants, including production workers. Because of globalization, the number of countries applying the 'Differential Exclusion Model' is decreasing (Seol, 2006).

The 'Assimilationist Model' allows immigrants to join as a citizen under the condition of cultural assimilation. Immigrants abandon the language, culture, and social characteristics of their native country and make it ideal to become a member of the mainstream society. For example, immigrants from various countries come together as if everything that melts into the melting pot is one, but it emphasizes social integration by assimilating into immigrant societies (Seol, 2006).

The 'Multicultural Model' allows immigrants to coexist with mainstream society by recognizing and encouraging their cultures. Immigrants can maintain their social characteristics such as language, habits, and religion. This is compared to Salad Bowl or Ethnic Mosaic to recognize cultural diversity and to apply it to social integration (Seol, 2006).

## 2. Analysis Framework of Multicultural Education Policy

In order to analyze the policy of multicultural education, the criterion I and the criterion II of the multicultural education policy categories were set up. The elements of the criterion I of the multicultural education policy category were divided into the concept and content of multicultural education, and the subject of multicultural education. The concept and contents of multicultural education were divided into three parts: first, the concept and content of multicultural education are missing or unclear, second, the adaptation of Korea and Korean culture are emphasized and third, the need for education for cultural diversity and respect for mutual culture is emphasized. The multicultural education targets were divided into five parts: Not eligible for multicultural education, students and parents in multicultural families, students and parents in general households and teachers. Table 1 summarizes the analysis criterion I of the multicultural education policy category.

Table 1: The analysis criterion I of the Multicultural Education Policy Category

Element	Degree
<b>Multicultural education concept and contents</b>	A. The concept and content of multicultural education are missing or unclear B. Korean language and Korean culture adaptation are emphasized. C. The need for education for cultural diversity and respect for mutual culture is emphasized.
<b>Multicultural education subject</b>	A. Not eligible for multicultural education B. Multicultural students, parents C. Multicultural family students, parents of multicultural families, general household students D. Multicultural family students, multicultural family parents, general family students, teachers E. Multicultural family students, multicultural family parents, general family students, teachers, parents

The analysis criterion II for the multicultural education policy category was established by newly designing three analysis contents including the Differential Exclusion Model, the Assimilation Model and the Multiculturalism Model through combining the contents of the Multicultural Education Policy analysis criteria I of (Table 2).

First, in the case of the Differential Exclusion Model, there was no concept and content of multicultural education, and there was no target of multicultural education. In this case, it is classified as A·a.

Second, in case of the Assimilation Model, the concepts and contents of multicultural education are not clear or only Korean language and the migrants' adaptation of Korean culture are emphasized even if there are concepts and content about multicultural education. Multicultural education is limited to multicultural students and their parents. In this case, they are classified as A·b and B·b, respectively.

Third, in case of the Multiculturalism Model, the need of education for cultural diversity and respect of mutual culture are emphasized. Multicultural education subjects include

multicultural family students, multicultural family parents, general family students, teachers, and parents. This case is classified as C·c, C·d and C·e, respectively.

Table 2: The analysis criterion II of the Multicultural Education Policy Category

Analysis contents	Characteristic	Combination	Meaning
<b>Differen-tial exclusionary model</b>	The immigration system is insufficient or does not exist.	A·a	There is no concept or content of multicultural education, and there is no target.
<b>Assimila-tionist Model</b>	Although there are related laws and systems for policy protection and support of migrants, the unilateral socio-cultural integration are emphasized for their stable settlement and social integration.	A·b	The concept and contents of multicultural education are not clear, but the target of multicultural education is restricted to multicultural students and their parents.
		B·b	Immigrants' adaptation to Korea and Korean culture are emphasized, and the target of multicultural education is restricted to multicultural students and their parents.
<b>Multicultural Model</b>	Cultural diversity is emphasized. Multicultural education is based on understanding and respect of other cultures. The target of multicultural education is not limited to immigrants, but to all citizens.	C·c	Cultural diversity and respect for mutual culture are emphasized. Multicultural education students, multicultural family parents, and general family students are the targets of multicultural education.
		C·d	Cultural diversity and respect for mutual culture are emphasized. Multicultural education targets include teachers in addition to multicultural family students, multicultural family parents, and general family students.
		C·e	Cultural diversity and respect for mutual culture are emphasized. Multicultural education targets include parents of general family students as well as multicultural family students, multicultural family parents, general family students and teachers.

### III Background and Status of Multicultural Education Policy in Korea

#### 1. Status of Multicultural Family Students

Multicultural family children can be divided into three categories. According to research of Cho (2006), the first is 'a child born between a Korean father and a foreign mother' or 'a child born between a Korean mother and a foreign father' as a child of an international marriage family. Second, as a child of a migrant worker's family, 'a child born by a migrant worker who is married in Korea' or 'a child of a family who has married in the home country and moved to Korea'. Third, as a child of North Korean refugee family, 'a child who entered Korea after being born in North Korea' or 'a child born after entering Korea'. However, according to the 「Act on Support for Multicultural Families」, which is a current statute, the use of 'multicultural families' is limited. In the 「Multicultural

Family Support Act」, the term 'multicultural family' is defined in Article 2, Paragraph 1 as a family who consists of a foreigner who has been married to a Korean citizen or who has a marital relationship with a Korean citizen who has obtained Korean nationality from birth, and a family who consists of a person who has been conferred Korean citizenship and a Korean citizen who has acquired Korean nationality from birth. In other words, children of a multicultural family are only children of a family who consists of a foreigner who has been married to a Korean citizen or who has a marital relationship with a Korean citizen who has obtained Korean nationality from birth, and a family who consists of a person who has been conferred Korean citizenship and a Korean citizen who has acquired Korean nationality from birth. However, the Ministry of Education (2012) categorized the children of multicultural families as children of international marriage families, children of foreign families and children of middle-income families. According to the classification of the Ministry of Education (2012), children of multicultural families are defined as children of international marriage families (domestic birth children, children in middle entry) and children of migrant workers.

According to the Ministry of Education statistics, as of 2015, the number of students from multicultural families was 82,536, which was 1.35% of the total number of students. Since 2006, while the total number of students has decreased year by year, the number of students from multicultural families has increased (compared to 2006 and 2015, while the total number of students has decreased by 7.8%, the number of multicultural students has increased by 11.3% (See Table 3).

Table 3: Trend of increase in multicultural students (unit: persons)

<b>Year</b>	<b>Number of multicultural students (A)</b>	<b>Total number of students (B)</b>	<b>Percentage of multicultural students (A/B*100)</b>
<b>2006</b>	9,389	7,822,527	0.12%
<b>2007</b>	14,654	7,782,667	0.19%
<b>2008</b>	20,18	7,664,215	0.26%
<b>2009</b>	26,015	7,494,603	0.35%
<b>2010</b>	31,788	7,284,295	0.44%
<b>2011</b>	38,678	7,036,504	0.55%
<b>2012</b>	46,954	6,771,039	0.69%
<b>2013</b>	55,78	6,529,196	0.85%
<b>2014</b>	67,806	6,333,570	1.07%
<b>2015</b>	82,536	6,137,374	1.35%

Source: Ministry of Education, 2016 Multicultural Support Plan

As shown in (Table 4), the number of students of multicultural families in 2015 was 68,099 (83%), followed by 8,176 foreign students (10%) and 6,261 students (8%) respectively. In terms of grade level, 60,283 elementary school students (73%) were the most common, followed by 13,865 students (17%) for middle school students and 8,388 students (10%) for high school students. According to the Ministry of Education Data

(2015), preschoolers under 6 years of age among multicultural families were about 120,000, thus, it was expected to have a significant increase in school-age children in the future.

Table 4: Number of students in multicultural families in 2015 (unit: persons)

Category	Elementary student	Middle school student	High school student	Sum
Domestic birth	50,279	11,075	6,745	68,099
Middle entry	3,988	1,393	880	6,261
Foreign family	6,016	1,397	763	8,176
Sum	60,283	13,865	8,388	82,536

Source: Ministry of Education, 2016 Multicultural Support Plan

As mentioned above, the number of students in multicultural families is increasing as Korea has recently entered a multicultural society. The Ministry of Education is implementing multicultural education policies for multicultural families and general students. For multicultural students, a preparatory school program for their lack of Korean language skills and school adjustment was made (eg, Hannuri School). In order to enhance general students' understanding of multicultural society and multicultural students, the multicultural emphasis school was established. However, the percentage of students who stopped studying in multicultural families has been increased year by year (0.7% in 2011, 0.8% in 2012, 1.0% in 2013, 1.0% in 2014, see Table 5). According to research of Cho (2006), children of multicultural families experienced severe learning disruption due to lack of language ability and confused identity. In addition, it was reported that they could experience unhealthy emotional impacts due to bullying. And they tended to lose their pride in their home country, embarrassing and hiding their home countries, and not being actively involved in school life because they were assigned to a grade that did not fit their age. Therefore, it is necessary to analyze the policies of multicultural education in Korea as a measure to prevent cumulative learning deficits of multicultural students from various causes, and to look for directions.

Table 5: School dropout rate of students in multicultural families (unit: persons, %)

Year	Category	Elementary	Middle	High	Total
2011 (‘10.3~’11.2)	Number of enrolled students	24,701	5,260	1,827	31,788
	Number of dropout students	97	83	35	215
	School dropout rate (%)	<b>0.4</b>	<b>1.6</b>	<b>1.9</b>	<b>0.7</b>
2012 (‘11.3~’12.2)	Number of enrolled students	28,667	7,634	2,377	38,678
	Number of dropout students	157	114	48	319
	School dropout rate (%)	<b>0.5</b>	<b>1.5</b>	<b>2.0</b>	<b>0.8</b>
2013 (‘12.3~’13.2)	Number of enrolled students	33,792	9,647	3,515	46,954
	Number of dropout students	292	122	73	487
	School dropout rate (%)	<b>0.8</b>	<b>1.2</b>	<b>2.1</b>	<b>1.0</b>
2014 (‘13.3~’14.2)	Number of enrolled students	39,430	11,294	5,056	55,780
	Number of dropout students	328	140	104	572
	School dropout rate (%)	<b>0.8</b>	<b>1.2</b>	<b>2.1</b>	<b>1.0</b>

Source: Ministry of Education, Selection results and future plans of Regional Multicultural Education Support Center



## ***2. The chronological enforcement list for the multicultural education policy***

In 2006, the announcement of the Korean government presented on 'The Children of Multicultural Families Educational Support Countermeasures' has provided with the expansion of active movements in every kind of the multicultural education policy among new social members in Korean's multicultural society. In Ministry of Education, this educational policy for the children of multicultural families has been preparing the enhancement of the support plan, the current education status for the children of international marriage families and foreign workers and the combinatorial support countermeasures of the students of multicultural families every year since 2006. This policy has come to the fore as a new educational system for the class of disadvantaged people. In this chapter, the progress of enhancement and the current status of the multicultural education policy of South Korea will be examined.

### *1) The educational support countermeasures for the children of multicultural families in 2006*

In May 2006, Ministry of Education announced 'The Children of Multicultural Families Educational Support Countermeasures' which gained a strategic and systematic foothold on the preparation of the comprehensive support countermeasures of the children of multicultural families. The purpose of this education support business for the children of multicultural families of Ministry of Education is to support every child of multicultural families to receive various kinds of educational benefits from formal education without any restriction or isolation. That is, the countermeasures of preventing the discriminative eyes and educational isolation toward the children of multicultural families. However, 'The Children of Multicultural Families Educational Support Countermeasures' holds a greater significance of and in itself due to the very first establishment and enhancement of the support policy conducted for the benefits of the children of multicultural families.

In 2006, the government advocated the prevention countermeasures of the educational exclusion for the children of multicultural families by sharing the paradigm about Multiculturalism and co-hosting 'Contest for Case Study Share of Multicultural Families Support' with Ministry of Education, Justice, Administration, Health and Welfare and Gender Equality and Family for construction of networks and cooperative systems among the governments for the support of the multicultural families. Thus far, many kinds of educational policies for the children of multicultural families have begun to be explored by the governments. Also, the plan for active supports in building up the cooperative system of the multicultural families support was established by sharing the plans of each local community in which addressing each community's uniqueness and considering its status. Thus, 'The Children of Multicultural Families Educational Support Countermeasures' was birthed from the realization of the necessity of social integration and protection of human rights of various members within the society. This countermeasure addresses the project of the educational support policy of the children

of multicultural families, which entails 1) construction of the cooperative system among the governments for multicultural families support 2) construction of the cooperative system for multicultural families support in a local community 3) enhancement of supporting functions for the children of multicultural families in schools 4) enhancement of teachers' competence for the education of the children of multicultural families 5) application of multicultural education requisite in school curriculum and textbooks 6) expansion of mentoring business of college students to the children of multicultural families and 7) distinct projects for targets of the policy (bilingual education for the children of international marriage families, social status stability of the children of illegal immigrants and so on.

*2) The educational support countermeasures for the children of multicultural families in 2007*

In 2007, the government was highly determined to fix and improve on the problems in which were associated in the projects and business in 2006. In 2007, the purpose of the policy was firstly to contribute to the social integration in which people can overcome the sense of exclusion and difference within the school and social life by acquiring the culture of Korean and South Korea in early stage of annulling the linguistic and cultural barrier. Secondly, as an organizing member of Korean society with the social sense of belonging, establishing the self-identity and overcoming the cultural prejudice through the expansion of understanding of the public on multi-culture.

In order to reach and fulfill the purpose, the consolidation of the school-based multicultural education was established through the execution of diversified school education policy and the consolidation of the understanding of the multicultural education in detailed enterprises. The detailed contents for the diversified school education policy are the attendance growth, the development of educational programs, the activation in the training for home teacher, the integrated educational support for each student. For the consolidation of the understanding of the multicultural education in detailed enterprises, the reformation of school curriculum, understanding, respects, prejudice, conquest and magnanimity, the education on a diversified research study, the reinforcement of the mass media and the public advertisement. Also in the 2007s, these are four projects of the policy of 'The Children of Multicultural Families Educational Support Countermeasures' which entail 1) designation and operation of 'Joong-Ang Multicultural Education Center' 2) execution of the education support business for the children of multicultural families 3) periodical assessment and management on performance 4) construction of other support system. Especially the establishment of 'Joong-Ang Multicultural Education Center' holds a greater significance of and in itself due to its national set-up of the center with full-scale support and modification for the multicultural education policy for the children of multicultural families like Education Office, Universities and other individual organizations.

*3) The educational support countermeasures for the children of multicultural families in 2008*

In 2008, 'The Children of Multicultural Families Educational Support Countermeasures' was examined and 1) expansion of the support for social integration and the adapted education system for diversified members of Korean society due to the increase in the number of marriage Immigrants and foreign workers 2) support for fostering the children of multicultural families into global talents who have a command of different languages for the fulfillment of 'Talents Power' and 3) enhancement of the synergy through a systematic connection of the multicultural education support policy. To be detailed, first, the purpose of the policy was to construct the social environment in which a consumer-centered practical field study is enhanced and the understanding of the multicultural education, the culture and history of the multicultural families are well-respected and understood. These points appear to be helpful for the expansion of the support for social integration and the adapted education for the diversified members of Korean society due to the increase in the number of marriage immigrants and foreign workers and also for the improvement of the academic skills and school adaptation of the children of multicultural families. This support policy aims for the right understanding of one's family and background and the positive cultivation of self-identity of the children of multicultural families. So that, people of the multicultural families under the poor economic and social basis could receive the education in Korean and its culture understanding and the identity crisis followed by the poor academic skills, the annulled educational difference and social prejudice could be minimized. Secondly, the government of Myung-Park, Lee strived for the fulfillment of 'Talents Power' which initiated the support for fostering the children of multicultural families into global talents into global talents who have a command of different languages. Not only the research and development of the multicultural education were conducted but also, Korean textbooks and education programs and the core teachers fostering programs were created. Also, the local governments carried forward the multicultural-related education and built up its network according to the uniqueness of each city in each multicultural education center. Thirdly, the children of multicultural families were fostered under the value, personality and respect for originality of the multicultural pluralism through the annulment of the education difference, social integration and the enhancement of understanding mindsets of the children of common families under the systematic connection of the support policy. Through this policy, the government aimed to emphasize the 'Pure Blood' by making a great effort to plan of fostering teachers and parents with whom the mindsets toward multi-culture are opened.

More than anything, in 2008, 'The Children of Multicultural Families Educational Support Countermeasures' holds a greater significance of and in itself due to its comprehensive and systematic plan for 2009-2012, creating 'Medium and Long-Term plan of the Education Support Plan for the Children of Multicultural Families' unlike the previous years of short-term plan establishment. Needless to say, this new plan also holds a greater significance of constructing a detailed implementation according to the

preference of each Education office in different cities and considering the children's need of education among the central and local government. Also, the target of the policy has been lowered from elementary students to kindergarteners. Thus, the children of multicultural families who are not reached the school age, even the kindergarten, are able to receive the education at nearby kindergartens in 9 regions including Seoul, Gyeonggi and others.

*4) The educational support countermeasures for the children of multicultural families in 2009*

In 2009, the education support plan was focused on the purpose of the improvement on the public awareness of the multicultural families of the society by activating a better understanding of multi-culture of teachers, students and parents and also the recent increase supporting of the adapted education system under the consideration of the characteristics of the children of multicultural families. These are reasoned upon the necessity of supporting the adapted education system under the consideration of the characteristics of the child of multicultural families and also the improvement on the public awareness toward the multicultural families by teachers, students and parents. The core of the policy is 1) reinforcement of the activation, connection and construction of the multicultural education, 2) support for the field-study education and 3) understanding of the multicultural education and the support for the excavation of the multicultural families' strength. For the purpose of completing these goals, firstly, many research studies on textbooks and programs related to the multicultural education were conducted at 'Joong-Ang Multicultural Education Center for the reinforcement of the activation, connection and construction of the multicultural education. The government stated the possibility of establishing a lecture on the multicultural education in 10 different universities for imposing a better understanding of future teachers on multi-culture. Secondly, for the support of the field-study education, over 10 students of multicultural families are supported with Korean Education and other subject learning in about 46 schools and Mentoring Programs in which professors, college students and retirees come to mentor the students of multicultural families and also the basic academic learning, extracurricular activities and cultural experience are held during the vacation seasons. The parents of multicultural families are also supported with Korean and Information Technology education programs, 1:1 Mentoring and Counseling between the parents of common and multicultural families. Thirdly, it is the support of the understanding of the multicultural education by the students of common families and for the excavation of the strength in the multicultural families; this could enhance the school's discretion and extracurricular activities for 'the understanding of the multicultural education' and the specialized support program for fostering global talents by whom the students and parents of multicultural families are targeted. This enables the enhancement of sympathy by people through the activities of the multicultural experience.

*5) The educational support countermeasures for the children of multicultural families in 2010*

In 2010, when the range of the adapted multicultural education support business of 2009 was expanded and became a vision of 'the realization of the multicultural society with learning and understanding with one another', the educational support plan for the children of multicultural families was announced. This plan has led to the three goals of the annulment of the educational gap of the children, the enhancement of capacity of the parents and the expansion and enhancement of the multicultural society based on the multicultural education. This plan was birthed by the intent of annulling the linguistic and cultural gap and growing as a member of the majority society group and was aimed for the increasing support of the adapted education for the characteristics of the child of multicultural families and the improvement in educational achievement in early age. This vision and plan are followed by these four development strategies: 1) adapted education system upon the characteristics of one's academic level and target, 2) expansion of the educational support in one's weakness of infants and children of immigrants, 3) task division among institutions and the reinforcement of the connection between related institutions in the area and 4) activation of the support for the strength of the multicultural families. And these are detailed projects for the reinforcement of the multicultural education basis and support system: 1) adapted educational support for the children of multicultural families, 2) improvement of professionalism in the multicultural education of teachers, 3) support and its utilization of the parents in multicultural families, 4) educational support for the infants of multicultural families, 5) educational support for the children of immigrants and 6) reinforcement of the multicultural education basis and support system.

In 2010, these contents of the development do not necessarily demonstrate a big change from the previous one because it had been implemented since 2008. However, it holds a great significance of and in itself due to making the initiative to discover the vulnerable zone of the education for the infants of multicultural families; it has only reached to approximately 4,200 people that is 18.2% of children going to the kindergarten out of 23,058 children of the age 3 to 5 in the multicultural families. The education of infants and toddlers reflects the multicultural education in many different ways such as providing the information on diverse language for the education of infants and toddlers, constructing the education programs for the infants and toddlers of multicultural families, training for the kindergarten teachers and allowing the child and parent interactions in the educational settings.

*6) The educational support countermeasures for the children of multicultural families in 2011*

The multicultural education policy of the Korean government had greatly flourished and established the supporting plan as the number of remarried couples and children of immigrants. Firstly, 'Global Bridge Business' in which the students of multicultural

families with the excellent academic talents are chosen to be fostered as the core educational human resources between South Korea and one's native country. This is the educational program whose targets are the students of multicultural families with from Grade 5 in elementary school to Grade 2 in junior high school and whose parents are from Vietnam, Philippines and China. These programs are on leadership, worldwide citizenship, establishment of self-identity, the understanding of the multicultural education and international exchange and volunteer work up to 20~ 60 hours of classes. South Korean students are occasionally included in the programs to reciprocally understand the consolidated education of Multiculturalism.

Also in 2011, 'Bridge of Educational Hope' was restored to enable the movement of social status with the priority on the students of multicultural families with a coordinator in charge of North Korean Defectors. 'Bridge of Educational Hope' claims the justified society is a society in which no discrimination is dealt in job markets or opportunities for education and movement of social status is enabled and its reward is equal to the amount of the effort exerted. That is, the slogan of Education and Welfare Division that is initiated by the government. As a result, there have been sound school expenses provided for the children of multicultural families and North Korean Defectors.

And 'Enforcement Decree of Elementary and Junior High Education' (Article 19, Article 75, and Article 89 No.2) was established by the educational support for the children of multicultural immigrants in December 27, 2010. This law entails that the children of multicultural immigrants could enter the schools with the submission of the reports which have the proof of foreign residency in South Korea. So the children who were unable to be enrolled as students in schools due to their non-residency before the school age have now been approved to enter the schools since 2011.

#### *7) The educational support countermeasures for the children of multicultural families in 2012*

In 2012, the most remarkable aspect on the policy of the multicultural education in Ministry of Education was that 'The Advancement Plan for the Education of the Students of Multicultural Families in 2012' was announced for growth of creative global talents who understand the diversity of every student and 'Korean Education Curriculum', which was included in the revision of the education curriculum of 2009.

The number of students of multicultural families was 0.19% in 2007, 0.35% in 2009 and 0.55% in 2011 and is assumed to be 0.87% in 2013 and 1.12% in 2014. The increased number of students of multicultural families has proposed a new direction of the education policy and that is called 'The Advancement Plan for the Education of the Students of Multicultural Families in 2012'. Firstly, the management of the preparatory schools in the public education and the multicultural education coordinators for the students of multicultural families. Secondly, the introduction of Korean Sign Language (KSL) and the reinforcement of the basic academic skills training which enabled the

students of multicultural families to take KSL course as formal school education. Thirdly, the reinforcement of the bilingual education for the students of common and multicultural families which purports to the development of textbooks in various levels for Vietnamese, Thai, Mongolian and Russian language and the development of EBS broadcast programs and its distribution. Fourthly, the reinforcement of the training for the future career and further school education of the students allows the management of 'Da-Som School' which specializes in the vocational training. Fifthly, the promotion of 150 pioneering schools for the students of multicultural families to have a more multicultural-amiable school environment. Lastly, the distribution of the multicultural-amiable textbooks for the reinforcement of the support for the students and parents of multicultural families and the expansion of the lifelong education centers for the parents of multicultural families from 11 to 16 places.

These contents are all included in 'The Advancement Plan for the Education of the Students of Multicultural Families in 2012' which has become the all-inclusive integration of the multicultural education experiences. The inclusion of 'Korean Education Curriculum' in the revision of the education curriculum of 2009 enabled the National level of education curriculum to be classified into three sections: the education subject matters curriculum, the creative experiential activities curriculum and the Korean education curriculum (Jae-Myung, Lee, 2014).

*8) The educational support countermeasures for the children of multicultural families in 2013*

In 2013, the most remarkable aspect on the policy of the multicultural education in Ministry of Education was the expansion of the special class for the students of multicultural families in 'Enforcement Decree of Elementary and Junior High Education' established by law in October 22, 2013. This examines firstly, the installation of the special class for the students and the proposal of the standard of qualification of teachers. This allows not only the installation of the special class but also, the entering and transferring of the students without the proof of residency in South Korea. This also provides the basis to hire the teachers for the multicultural languages and establish the necessary standard of qualification. Secondly, the preparation for the deliberation system (Article 54 No. 5 and 6) on the academic interruption provides with counseling and career searching programs under the recommendation of a school principal. This offers the opportunity of the deliberation and the basis for the recognition of the deliberation period as attendance. Thirdly, the expansion of the targets of Deliberative Council of Academy (Article 98 No.2), which includes North Korean defectors and the students of multicultural families who are in a delicate situation to be issued with the proof of enrollment. This allows the academic background of these students to be recognized through Deliberative Council of Academy.

*9) The educational support countermeasures for the children of multicultural families in 2014*

In 2014, the vision of the multicultural education policy was the fulfillment of harmonious multicultural society through the global cultivation of citizenships. The five domains for the development were 1) fulfillment of the research on the multicultural education policy 2) business management and its support for the multicultural education 3) contents development of the multicultural education for raising the public awareness on Multiculturalism 4) reinforcement of the capacity of the related parties on the multicultural education and 5) construction and promotion of networks of the multicultural education.

Firstly, there has been an effort of finding the support of the educational plan for the stable settlement of the children of resettlement of the refugees, the support of the career education plan and the derivation of effective support system for the fulfillment of the research on the multicultural education policy. Secondly, the business management and its support for the multicultural education, the school management focused on the support for the multicultural education and the support for the management of research schools for Korean education curriculum made progress. Thirdly, the contents of the multicultural education for raising the public awareness on Multiculturalism were developed upon the training data of the multicultural education. This data connects the advertisement of the public awareness on Multiculturalism and the education curriculum of Junior High school. Fourthly, the reinforcement of the capacity of the related parties on the multicultural education focused on training the coordinator in charge of Multiculturalism and hosting the workshop of the people who are in charge of Multiculturalism in Education Offices. This advocates the reinforcement of the connected cooperation and also of one's professionalism. There is also the duty training for the reinforcement of the capacity of teachers and faculties working in preparatory schools, specialized schools and research schools. Lastly, there are several businesses to support the consulting of the business management of cultural education centers for seeking the examination of the directionality of the multicultural education and the activation plan such as opening the forum of the multicultural education, the contest exhibition of excellence case in the multicultural education and the distribution of those collections.

*10) 2015 Education Support Measures*

The educational support measures for multicultural students in 2015 were ① to strengthen basic education and medical education through customized education, ② to strengthen education for understanding of multiculturalism, ③ to link government departments, and to improve policy efficiency through linkage within the region.

The details of this were as follows. First, as a policy for strengthening basic education and career education through customized education, it was decided to intensively

provide Korean language and Korean culture adaptation programs so that children who had difficulty in the Korean language and entered Korea midway could adapt well at regular schools. Also, in order to provide customized Korean language education tailored to the characteristics of multicultural students, Korean language learning was complemented in 'KSL (Korean as a second language)' curriculum, and Korean language acquisition and academic achievement were supported by developing and applying measurement tools that could measure the degree of Korean language achievement. In addition, a project of college students Mentoring (4,000 students) who supported individual learning for the purpose of enhancing the basic academic ability of multicultural students was conducted. Also, a Global Bridge project that provided specialized education by finding multicultural students with excellent bilingual, math and science was operated as well as the Universities which were operating Global Bridge project were expanded from existing ten universities to 17 universities. In addition, if multicultural students in general high schools wish to have vocational education, the institutions that could provide vocational education support for them were expanded from 10 institutions to 15 institutions. Second, strengthening understanding of multicultural education was carried out by appointing 150 Multicultural emphasis schools in order to increase general students' acceptance and understanding of multiculturalism. Also, in order for preliminary and in-service teachers to enhance the understanding of multicultural students and to strengthen the guidance ability of multicultural students, multicultural understanding education on-line and off-line in various duties and qualification training was conducted. In addition, creating a healthy growth environment for multicultural students was supported by conducting parents education such as communicating with children and providing information about school life and career progression, and holding conferences. Third, in order to enhance policy efficiency through inter-ministry linkages and local linkages, the demonstration project to develop a local multicultural education model supporting the multicultural education of the school was operated through linking and utilizing multicultural policy resources in the region.

In addition, the measures such as education support for multicultural preschool children, education for multicultural parents, support for entrance of students in midway entry into public education and activities related to the education information of multiculturalism through the Ministerial Meeting of Social Ministerial Relations related to the education support of multicultural students.

### ***3. Self-examination of Multicultural Education Policy***

#### *1) Measures and plans of education support for multicultural students*

The Ministry of Education has set up a support plan for students from multicultural families every year from 2006 to 2016. In addition, they are making efforts to improve their educational environment through various research projects every year. In particular, it operates a preliminary school (26 in 2012, 50 in 2013, 80 in 2014, 100 in

2015) and a multicultural coordinator in order to solve the problem of maladjustment due to culture and language of middle-entry students and foreign students. In the case of the preparatory school, it is a place where students of multicultural families can receive pre-adjustment education before they are placed in regular schools, and they can be educated about Korean and Korean culture for about 6 months. The Multicultural Coordinator supports admissions counseling, school placement, and follow-up management for multicultural students.

In addition, the Ministry of Education has established a cooperative system with government ministries such as the Ministry of Justice, the Ministry of Government Administration and Home Affairs, the Ministry of Health and Welfare, the Ministry of Gender Equality and Family, and has helped multicultural students participate in society as a true member of society and feel the reward of life so that they can adapt to Korean society by utilizing various resources such as schools, local governments, multicultural family support centers, university lifelong education institutions, and private organizations .

## *2) Research and development support for multicultural education*

In 2007, the Ministry of Education designated Seoul National University Multicultural Education Research Center as the 'Central Multicultural Education Center'. The Central Multicultural Education Center has studied and developed multilingual Korean language textbooks for multicultural students, language and history of each country, and reference materials for cultural teachers. In 2008, the Center developed a core teacher training program for multicultural education and established a network for multicultural education. In 2009, the Center developed job training programs for multicultural education teachers in primary and secondary schools and trained them. Also, it published educational materials and Guidebooks in order to help them understand the culture and society of Thailand, Vietnam, the Philippines and Mongolia which account for a large number of multicultural families in Korea. The Center also produced multicultural understanding education video materials, developed and operated a lifelong education program for multicultural families that general family parents could understand and interact with multicultural families. From 2013, the National Institute for Lifelong Education has been playing the role of 'Central Multicultural Education Center'. As of 2016, the 'Central Multicultural Education Center' has been responsible for multicultural education for multicultural education in the city and provincial offices of education (regional multicultural education support center), schools (elementary, middle and high school, and alternative educational facilities), and lifelong educational institutions (parent education, Immigrant Literacy Education, Global Citizenship Education). The promoting areas are as follows; first, support for multicultural education policy and conducting research, second, multicultural education project management and operation, third, multicultural education data and contents development, fourth multicultural education, and fifth, conducting multicultural education policy research.



### *3) Support for customized multicultural education*

As a part of the project to support multicultural education in consideration of the conditions of each city and provincial office of education, there are multicultural education base schools. Multicultural base schools are schools which are many students in multicultural families attending and 45 schools in 2010, 46 schools in 2010, 80 schools in 2011, and 120 schools in 2012 were designated. The base school supports Korean language education and curriculum learning maps of multicultural students, and educates and trains students and parents in the surrounding area.

Starting in 2012, preparatory schools to receive intensive education in Korean and Korean culture before multicultural students (especially middle-entry students) enroll in regular schools have been set up and operated (26 in 2012, 50 in 2013, 80 in 2014, 100 schools in 2015, and 110 schools in 2016). The preparatory school arranges Korean language instructors, bilingual instructors and counselors to support early adaptation of multicultural students, and when they complete the course, it helps them return to their original school or transfer to other multicultural schools.

From 2015, also multicultural kindergartens that support language and basic learning of preschool children in multicultural families have been operated (30 in 2015 and 60 in 2016). Multicultural kindergartens educate multicultural and general family children after integrating them and carry out customized education considering the developmental stages and characteristics of multicultural family children.

### *4) Improvement of education rights for multicultural students*

Under the existing law, children of illegal immigrants could not enter or transfer to schools in Korea. However, in accordance with the recommendation of the United Nations Convention on the Rights of the Child, the revision of the <Enforcement Decree of the Elementary and Secondary Education Act> in 2008 was made, thus, it became possible for children of illegal aliens to receive equal education. If children who live illegally are found to be living in a lease contract or a residence permit, they can enter middle school because they are able to enroll in or transfer to schools in Korea.

## **IV. Analysis on Korea Multicultural Policy and Multicultural Education Policy**

So far, the background of Korea's multicultural education policy and the progress of each year have been examined. Based on this, Korea's multicultural policy and multicultural education policy were classified as Differential Exclusion Model, Assimilation Model, and Multiculturalism Model. Also, in this paper, it was shown that Korean multicultural policy and multicultural education policy has been changed from the Assimilation Model to the Multiculturalism Model through the criterion I of the policy analysis on multicultural education policy and the criterion II of the policy analysis on multicultural education.



### ***1. Differential Exclusion Model (1990's)***

The multicultural policy of Korea during this period can be called the formation period.

Korea has experienced rapid economic growth in the 1980s, and the trend that evaded 3D (Dirty, Dangerous and Difficult) sectors of the small and medium manufacturing and construction industries appeared. In order to alleviate the labor shortage, a large number of foreign workers were introduced. In 1991, the government introduced the 'Overseas Invested Enterprise Trainee System' to introduce foreigners as trainees instead of workers. However, it did not contribute much to solving the manpower shortage of small manufacturing and construction industry, and many foreigners were illegally employed. To solve these problems, the "Foreigners' Industrial Training System" was introduced in 1993. However, the "Foreigners' Industrial Training System" classified foreign workers as simple-functioning workers, focused on how to allow them to enter and stay in certain conditions, and to impose strong restrictions on entry qualifications. As a result, illegal immigrants increased and human rights violations began to arise. Thus, in 1995, the Ministry of Labor enacted the "Guidelines for the Protection and Management of Foreign Industrial Trainees". The "Guidelines for the Protection and Management of Foreign Industrial Trainees" covered not only the minimum wage, working hours, holidays and holidays of foreign workers but also the prohibition of assault, industrial accident and compensation insurance.

In addition, the marriage of men in agriculture, mountain and fishing villages became a problem as women in these villages became employed in cities due to the economic growth of Korea in the 1990s. As a result, the number of married migrant women began to increase as a result of the project entitled 'Making the Rural Bachelor get married' at the local organization level. According to the 「Nationality Act」, in the past, only when the father was a citizen of the Republic of Korea, he was a paternalist who gave his children nationality. According to the 「Nationality Act」 revised in 1997, the parent-paternalism that if either father or mother is a Korean national, he or she gives the child has been enacted and the factors to discriminate between the sexes have been abolished. In addition, marriage immigrants can apply for permanent residence if they live in Korea for two years or more after marriage, and reside in Korea for more than one year after three years of marriage.

In September 1999, the "Act on Immigration and Legal Status of Overseas Koreans" was enacted to provide legal preferential treatment for compatriots. However, since Korea did not have diplomatic relations with the communist countries until the early 1990s, Koreans living in China and CIS regions were excluded.

As mentioned above, there were systems related to immigrant in this period, but this was aimed at restricting settlement of immigrants and there was no policy content for multicultural education.

## ***2. Assimilation Model (the early and middle of 2000s)***

The Korean multicultural policy in this period can be said to be the beginning of the era.

According to the Ministry of Justice statistics, the number of migrant foreign workers in Korea was about 363,000 in January 2003, but about 287,000 (79.1%) were illegal aliens. The "Foreigners' Industrial Training System" introduced in 1993 was criticized as a system for mass production of illegal aliens because it was a policy to use industrial trainees who could not exercise labor rights. The Korean government established a system called the 'Employment Permit System' in 2004 and abolished the "Foreigners' Industrial Training System" in 2007 in order to solve the problems such as human rights violation and illegal stay of immigrants and to guarantee the labor rights of migrant workers.

In the mid - 2000s, as international marriage increased, policy interest in multicultural families grew. In particular, in 2008, the Multicultural Family Support Act was enacted, and various efforts were made, including multicultural policies for marriage migrant women and children of multicultural families being announced on the official agenda. According to the "Nationality Act" amended in 2004, in addition to allowing the applicant to reside in Korea for more than two years after marriage, or to reside in Korea for one year or more after three years marriage, if the woman was unable to live a normal marriage without her reasons, or if the spouse was missing or has died, the Minister of Justice recognized it and let them apply for permanent residence. A person who was nurturing or was responsible for nurturing a minor was authorized by the Minister of Justice to apply for permanent residence. By establishing the "Multicultural Family Support Act" and amending the "Nationality Act", the marriage immigrant women were made easier to acquire nationality in order to improve the unstable legal status of married immigrant women and protect their children.

The Act on the Immigration and Legal Status of Overseas Koreans was amended in 2004 to eliminate discrimination against Chinese and CIS nationals and allow free entry and employment.

During this period, a large number of related laws and regulations were created to provide policy protection and to support for migrants. As interest in multicultural education has increased, the Ministry of Education has invested a lot of funds for multicultural education. However, it can be seen that multicultural education is limited to multicultural students and their parents.

## ***3. Multicultural Model (late 2000s ~)***

Korea's multicultural policy during this period is a growing period.

In order to guarantee the labor rights of foreign workers, the "Employment Permit System" established in 2004 was designed to recognize foreign workers as workers and

made employment contracts renew with employers every year in order to guarantee their labor rights. Foreign workers are required to conclude labor contracts for employment conditions such as wages, working hours and holidays, in order to prevent employers from discriminating.

Since the mid-2000s, the government has been carrying out various multicultural projects for married immigrants and multicultural students. It also cultivates multicultural experts (lecturers) by department such as Ministry of Culture and Tourism, Ministry of Health and Welfare, Ministry of Gender Equality and Family, Ministry of Justice and Ministry of Education. In May 2008, the Ministry of Justice selected the Active Brain Tower (ABT), a major base university for integrating multicultural society, in order to cultivate multicultural society experts. In addition, in July 2012, according to the Department of Immigration Control Act (Article 39, Paragraph 3) and Article 19 of the "Immigrant Integration and Management Program", a degree program for cultivating multicultural social experts was created (Jeong & Jeon, 2016).

In 2007, the 'Visiting Employment Act' for legitimate employment of Chinese and CIS Korean nationals was introduced. 'Visiting employment system' allowed foreign nationals over 25 years of age to freely enter Korea if they had domestic family register or family members. In case compatriots who did not have any family members in Korea, it was allowed them to enter the country within the range of annual allowable number of people, and visiting employment ensuring a 5-year valid and at least one 3-year stay was guaranteed. In 2010, through the 'Overseas Koreans Technical Training Program', the Korean immigration and residence status of Korean compatriots was diversified so that Chinese compatriots could acquire Overseas Korean visa and permanent resident status (Kim, Pan-jun, 2014).

This period did not change the multicultural policy much compared to the period of the Assimilation Model (early and middle of 2000s). However, the concepts and content of multicultural education have changed from the emphasizing on Korean language and adaptation of Korean culture to enhancing understanding for cultural diversity and mutual respect of the general public. In the case of multicultural education, it can be seen that multicultural students and their parents were education targets before, but general family students and parents, and teachers are included in the education target now.

#### ***4. Sintering***

Until now, the educational policy for Korean students in multicultural families has made many achievements, mainly in the Ministry of Education. These multicultural education policies have been helpful not only for multicultural students and their families, but also for teachers who need to teach multicultural students at school, and for ordinary family students who have to live together in school.

The year 2016 has marked the eleventh year since the Ministry of Education started its multicultural education policy in earnest. The government announces multicultural education policies annually and supports many research projects. However, it is also true that there are many aspects that are insufficient in comparison with actual investment and effort. Therefore, there is a need to reconsider the problems in the implementation of multicultural education and to find new directions for it.

## **V. Conclusion**

### ***1. Summary***

The educational policies for children of multicultural families that Korean government is promoting are; first is "contributing to social integration through resolution of language and cultural barriers." It means overcoming the alienation and heterogeneity in school and social life by learning Korean and Korean culture early. The second is to "increase social attribution and multicultural sensitivity," which is to establish the self-identity of a child of a multicultural family as a member of Korean society (Park, Seong-hyuk, 2008). The Korean government's educational policy on multicultural education which has such a direction, has a short history, but shows a slight difference by year.

First of all, in 2006, when the "Education Support for Children of Multicultural Families" was implemented, adaptation education for minority was a big part. The purpose of multicultural education was to support children of multicultural families from being neglected or alienated from formal education. And this policy direction was continuing until 2008. In order to prevent the alienation of multicultural families, the Korean government has focused on programs related to their support for school adaptation and scholastic support, in particular, support of Korean language and basic learning, and developing stable emotions.

The basic premise of multicultural education should be respect for diversity. However, the early Korean multicultural education policy has been practiced in order to solve the problem that students of multicultural families have difficulty in adapting to school and low academic achievement. It is believed that standardized standards such as standardized academic achievement assessment are given preference rather than respect for diversity. This policy has been criticized for not being able to respect the diversity of multiculturalism and to take into consideration the cultural background of the culture, which may lead to concern that the people of the minority culture may be brought to the periphery. The priority of the various support measures for multicultural family children is to respect their personal characteristics and to suggest that learning should be linked in the context of their lives. In order to do so, it was argued that various activities should be developed to broaden the understanding between students and teachers, and that learning related to multicultural education should be conducted throughout the curriculum.

Then, the policies to support education for multicultural families made in 2009 and 2010, began to be emphasized in order to stimulate multicultural understanding among teachers, general students and general parents in addition to customized education for multicultural families. Customized education programs for multicultural families started in 2009 include mentoring programs and policies centering on base schools, "The implementation of a multicultural society that live together with learning and understanding" in 2010 and the "Global Bridge Business" in 2011. The Mentoring Program was a multi-cultural educational council established by the Department of Education, college students, and schools to help students learn about the home environment and learning of multicultural families. In addition to providing support for learning, by forming a bond between each other, practical help was given in more stable emotional development. In addition, multicultural education centered on the base schools has been designated as a teacher for multicultural families, and has provided various support for multicultural families. The Ministry of Education actively promoted these policies and implemented individualized education programs such as focusing on programs for stable emotional support as well as support for the alienation of multicultural families. In addition, the project to strengthen the capacity of multicultural family members, such as supporting and cultivating international leaders' programs to understand the culture of their parents, cultivate leadership and grow into global talents for multicultural families was promoted.

This progressive development has brought about changes such as 'advancement of education for multicultural students' in 2012 and 'Korean language curriculum' in the revised curriculum in 2009, and the actual amendments were made in 2013. In the early stages of multicultural education policy, the emphasis on Korean language and culture education for adaptation to Korean society is gradually shifting to bilingual education and multicultural understanding education. Through this, the direction of education is being shifted toward the pursuit of cultural diversity in mutual understanding Education policy. In other words, it shows that the education policy of the Assimilation targeting on the only a few multicultural families education is changing to the multiculturalism that the students and parents of the multicultural families have the self-respect of their own culture and respect mutual culture as the main members of the society.

In addition, with the vision of realizing a harmonious multicultural society through the cultivation of global citizen consciousness in 2014, efforts have been made to provide career education support and efficient support system considering their characteristics for stable settlement of multicultural students. At the same time, the efforts developing educational programs for general students to raise awareness of multiculturalism have been made. In addition, it is promoting a project for the development of multicultural education contents to raise awareness of multiculturalism, such as public awareness promotion project of general public and development of multicultural education instructional materials linked with curriculum in secondary education. Furthermore, in order to strengthen staffs' professionalism and cooperation, the efforts of various

aspects such as job training for multicultural education teachers working in preparatory schools, core schools, and research schools have been made.

## **2. Suggestions**

In Korea, multicultural education policy has been implemented rapidly by institutionalization of multicultural education support policy centered on Ministry of Education. As a result, not only the educational and research aspects, but also the social aspects have made many changes. Based on the results of this study, the following suggestions for Korean multicultural education policy have been made.

First, it is necessary to study the policy of multicultural education from various perspectives. Since the mid-2000s, in addition to the interest of multicultural education, multicultural education has been pursued in various ways. Multicultural education has a close relationship with rural policies, educational policies, family policies, immigration policies, welfare policies, cultural policies and unemployment policies. Therefore, the study on multicultural education is carried out by a group of scholars who have diverse majors such as pedagogy, social education, politics, administration, law, cultural anthropology, Korean language education, art education, music education, and physical education. In other words, since multicultural education can be accessed from various academic fields, scholars in various fields are conducting research (Jeon, 2015). However, there are not so many papers analyzing the correlation between multicultural education policy and multicultural policy. In this study, the multicultural education policy was analyzed by formulating criterion of the multicultural education policy and applying to the integration type of immigrants of Kessler and Miller. However, similar studies need to be attempted from a different point of view.

Second, serious reflection is needed before realizing multicultural education policy. Korea has a short history in the policy of multicultural education and has made many changes during that period. The most significant feature is that Korea's educational policy is changing from an assimilation policy to a multicultural education policy. However, since Korea has long emphasized on a single ethnic and ethnic culture, Korean society, in which rejection of other cultures become unconscious, requires much more effort than other countries in promoting multicultural education policy. It is necessary to find out enough discussion and consensus through serious reflection before the implementation of education policy and to implement the policy after establishing direction of how multicultural education should be and how it should be developed in Korean society. In that, the part about difference should come from 'Respect' rather than 'Discrimination', and through respect, both Korean and migrants should be able to create Korean culture as an important member to lead Korean society. In order to do so, education policy should be regarded as a civic education that should be implemented throughout Korean society, not education targeting migrants. The first problem that multicultural families have in adapting to Korean society is their understanding of Korean and Korean culture, but the later differential treatment makes them more difficult. And most of all, it is necessary to understand that the issue of multicultural education derives from the communication between cultures made up of various standards such as gender, religion, disability, social minority, etc., apart from the

awareness, communication, consideration and respect between the culture of other countries and their own culture.

Korea is now just starting to take a step towards multicultural policy. Therefore, discussions on how to set up and promote social goals and educational goals can not but be varied. However, it is considered that serious reflection and practice are needed in consideration of Korea's actual situation, culture, and history, rather than following the multicultural policies of various countries as it has taken a long history in implementing multicultural education policy.

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*Research Article*



**The Motivational Force of Employing Literature  
in a Foreign Language Classroom**

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**Abstract**

Abs Changing motivational patterns in a FL classroom environment have prompted teachers to utilise as many inventive ideas and tools as possible. This paper points out that importance and significance of employing literature when teaching English to university students. Literature is mainly characterised with regard to its relevance, emphasising the fact that contemporary and modern literary texts serve the methodological purpose most profoundly. However, the use of fairy-tales strongly supports the argumentation of the L2 motivational self system, thus resulting in several aspects of literary genres. This paper aims to highlight one of the most significant motivational theories underlining the validity and merits of applying literature, especially fairy-tales in order to enhance and improve students' attitudes and motivation when learning a language. tract text

**Keywords:** motivation, literature, language learning, fairy-tale

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## Introduction

Proficiency in English has become an indispensable tool for university students pursuing studies in any field, let alone English for Special Purposes (ESP). The number of students committing themselves to attaining a more advanced level of English has been steadily increasing. A knowledge of professional English facilitates study and research in every field as well as providing a wide variety of work opportunities following graduation. In second language acquisition (SLA) research the technical terms learning autonomy and motivation have become educational catchphrases which are supported by a vast amount of, and seemingly never-ending, research results. Both terms focus on the psychological aspects of second language acquisition, the theoretical background that forms the basis of motivation and learning autonomy.

The aim of my paper is to investigate the relationship between applying literature in the foreign language (FL) classroom and its motivational force. My interest stems strictly from my practical quotidian work of teaching English as a foreign language to university students majoring in various social sciences. I have encountered the phenomena of demotivation, flagging motivation, temporary motivational flows, directed motivational current (DMC), motivation without aims ("I would like to study English but I have no particular aim") and purposes lacking motivation. To a teacher of languages this entire web of various motivational stages can always pose perplexing problems: how to assist students in overcoming their difficulties, how to promote individual and differentiated learning styles and purposes and furthermore, how to set rational and motivating aims to help students move beyond their current or stable level of English.

My research-interest focuses on the applicability of literature: stories, fairy-tales and narratives in a FL classroom environment, mainly as a tool of motivation.

The questions that have determined the methodological and theoretical approach of this research are the following: What do stories and tales give to language learners? What is the relationship between motivation and imagination? What is tale therapy and how does it facilitate learning and education? How does the reading and interpretation of a fairy-tale bring aims and purposes closer? I aim to find and provide answers to some of these questions and to come up with connections and interdependences that function as 'intersection points' of theory and practice. As a teacher of languages one may often encounter difficult motivational stages of language acquisition, where students' motivation is flagging or disturbed by a lack of force or by other various circumstances. The conundrum of losing one's aim is not unknown to teacher or student; some researchers and professionals employ certain goal-theories or coaching techniques or simply neglect and ignore the problem. In my opinion, narratives (especially fairy-tales) can boost self-efficacy, self-confidence and are capable of re-directing and retrace students and teachers back to their original path.

De-motivation is an issue of the utmost significance and importance among teachers as well; one can easily realise that it is surprisingly difficult to help students move beyond a certain level, or that the characteristics of group-dynamics hinder valid and efficient group-work. Employing narratives, short-stories or fairy-tales can act as an impulse in a burnt-out classroom environment, can introduce new and fresh targets or even strengthen the already-existing aims and pathways. The language and discourse of fairy-tales are capable of empowering students and providing them with the tools and means to seek and find motivation

### **Literature – But What?**

In the introduction it has been clearly stated that literary texts, especially fiction, serve the purpose of enhancing motivation profoundly. However, it is still worth sharpening the focus and narrowing the lens on specific genres. As this article attempts to concentrate on methodological and motivational issues, one can answer the question above: it almost never matters which genre. In our modern, contemporary age, education should focus on relevance and validity. When teachers have a debate about the employment of literature in SLA studies and professions, most researchers agree on the fact that up-to-date, contemporary texts or fairy-tales should be selected for FL classrooms. Svetlana Dimitrova-Gyuzeleva points out that canonical classical texts should be disregarded as modern language teaching should promote and show contemporary use of language, forms and structures; furthermore, teachers should not take on the responsibility for literary studies and analyses: “In 1994 John McRae made a useful distinction between literature with a capital ‘L’ - i.e. the classical texts by renown British and American authors - and literature with a small ‘l’, such as modern popular fiction and even song lyrics. He argued that the literature used in FL classrooms today should no longer be restricted to canonical texts, but it can and must include the works of contemporary writers from a diverse range of cultures and literary schools using English as their means of expression. Nor should FL teachers feel obliged to undertake that laborious literary analysis and elitist discussion of the literary texts with their FL learners that they remember from their literature classes at school or teacher-training colleges” (Gyuzeleva, 2015).

Concerning genre, it has to be stated clearly: whatever proves and seems to be of motivational force. It is most likely to be contemporary texts, crime fiction, whodunits, adventure stories, as well as the eternally tactful and valid world of fairy-tales and children’s literature.

### **Theoretical Background**

My research has been supported by two seemingly different and independent theories, yet both fields of study assume the role of promoting psychological issues in SLA studies. The first supporting theory, the mechanism of second language acquisition, displays the motivational impact; the research corpus concerning motivation is tremendous in

volume, often controversial in nature and seems to be a dynamically evolving field of study. The seminal papers and approaches of Zoltan Dornyei have played a crucial role in supporting the hypothesis of my article: Dornyei's work is inextricably linked to the study of psycholinguistics, where second language acquisition means the comprehension of the teacher's motivational input, the various patterns of group-dynamics and an awareness of the teaching profession and its activity.

The second supporting theory is tale therapy, which is an actively and intensively employed psychological and therapeutic technique and has been developed by the Hungarian psychologist Ildiko Boldizsar. Tale therapy works basically with various international and tribal folk tales and stories, and its main mission is to make the participant face up to the parallelism between the narrative and their own life-story. Its applicability in a classroom environment has turned out to be highly efficient as fairy-tales can uproot and upend the values, roles and duties of the participants in a learning community (Boldizsar, 2010). Due to its drama-pedagogical quality and characteristics, tales and stories can rearrange and redefine the parameters of a classroom environment. The question emerges as to how a teacher can employ tale therapy without being appropriately qualified to do so: one must look upon it as a pedagogical and educational tool to be able to motivate students, to empower them with goals and sub-goals, and moreover to help them realise their place, rank and role in the world through the framework of a metaphorical discourse.

### **The L2 Motivational Self System**

The motivational work of Zoltan Dornyei consists of highly significant academic papers, neologisms, approaches and technology. His L2 motivational system places the emphasis on the psychological selves-researches. The theory of possibly selves is utilised in the field of SLA with a motivational aspect. Dornyei's theory consists of three components:

**"Ideal L2 Self**, which is the L2-specific facet of one's 'ideal self': if the person we would like to become peaks an L2, the 'ideal L2 self' is a powerful motivator to learn the L2 because of the desire to reduce the discrepancy between our actual and ideal selves. Traditional integrative and internalised instrumental motives would typically belong to this component. **Ought-to L2 Self**, which concerns the attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes. This dimension corresponds to Higgins's ought self and thus to the more extrinsic (i.e. less internalised) types of instrumental motives. **L2 Learning Experience**, which concerns situated, 'executive' motives related to the immediate learning environment and experience (e.g. the impact of the teacher, the curriculum, the peer group, the experience of success). This component is conceptualised at a different level from the two self-guides and future research will hopefully elaborate on the self aspects of this bottom-up process" (Dornyei, 2001).

As this theory stems from social psychology and centres around identity and identification, it can be a powerful basis for the theoretical background of the applicability of fairy-tales as well as other narratives. Dornyei's motivational theory utilises the selves as stages for a motivational process and progress: the Ideal L2 Self plays a crucially important role in formulating the goals of sub-goals, since this Self symbolises and embodies the wishes and the desires the L2 learner strives to become. The second component is called the Ought-to Self and it involves all the external and expected characteristics, which are not necessarily in harmony with the Ideal Self. To be able to harmonise these two selves one needs to work intensively with the third component - the tension often lies in the learning environment, which can be facilitated and transformed into one supporting an L2 learner.

At this point of intersection the psychology of the SLA field rubs shoulders with the psychology of the tale therapy. The Motivational Self System can be clearly depicted in the world of fairy-tales and folk tales. One only needs to think of the well-known, stereotypical image of the little prince who sets out to rescue his brothers or eventually win the princess. Let us analyse this recurring element from a motivational point of view: the Ought-to Self is the expectation towards the young prince, he is expected to bring home brothers believed to be dead, to bring brides for everyone and possibly eliminate the pending dangers threatening the kingdom. It is rarely stated in a classical fairy-tale whether the little prince wishes to perpetrate all these heroic deeds at all and eventually this is not even an issue. This does display the characteristics of extrinsic motivational force as it is well articulated and pronounced what the hero must do. This recurring pattern may also help to formulate the motivational system of an L2 learner. The story and identification with certain characters enables the learners to synthesize their Ideal Self with the Ought-to Self, to help recognise inner resources of one's own as well as to learn from the examples of literary characters and their fates. This process of learning can be effectively supported by fairy-tales, as the protagonists have to overcome extremely challenging situations, extreme dangers and hopelessly cruel opponents in order to achieve their goals. Fairy-tales and literary texts enable the L2 learner and reader to formulate their targets and to apply means and tools acquired in their reading experiences. This point is a significant intersection for realising one's own motivation, for engaging in L2 reading and for developing language competences. The third component of Dornyei's L2 Motivational Self System focuses on the language learning environment and the experience itself (Dornyei, 2011): it is crucially important that it should be supportive, helpful, innovative and innovating, engaging and absorbing. The learning environment includes the effect and work of the teacher, classmates, the curriculum and basically everything where the L2 learner is placed. This resembles the micro-world surrounding the protagonists and the heroes of a fairy-tale or a story, the environment where one has to find the path and solution.

At this point it may be of invaluable help to linger a while on the terms intrinsic and extrinsic motivational forces. According to Dornyei, intrinsic motivation "deals with

behaviour performed for its own sake in order to experience pleasure and satisfaction, such as the joy of doing a particular activity or satisfying one's curiosity" (Dornyei, 1997). In the case of intrinsic motivation engagement becomes the core of the motivational force, where the pleasant satisfaction, the joy in itself and the happiness of the activity and the accomplishment form the basis of the underlying drive. Intrinsic motivation matches both the term and definition of the Ideal L2 Self, where the L2 learner finds enjoyment in learning due to their own sake and reasons. Dornyei has since moved on to Directed Motivational Currents (DMC) (Dornyei, 2016) a theory within which he has been examining and describing these forces and drives of highly intense and intensive periods of time and frame.

Extrinsic motivation is by definition: "performing behaviour as a means to an end, that is, to receive some extrinsic reward (e.g. good grades) or to avoid punishment" (Dornyei, 1997). Research has often characterised this type of motivation as the dichotomised pair of intrinsic motivation, as something that can "undermine" (Dornyei, 1997) the former one. It is most likely that extrinsic motivation does play a crucial role in the L2 learning processes, but this alone will probably not drive people to master languages for enjoyment's sake. In the L2 Motivational System, extrinsic motivation can be matched with the Ought-to Self; in the relevant fairy-tales and stories it is symbolised by the task, the duty one has to fulfil since these have been "allocated" to them. It is eventually a role that has to be assumed in order to perform the deed. These kinds of roles can be well applied and utilised in the FL classroom environment; moreover, it does help again to identify oneself with goals, aims and desires.

The reasoning for the validity of employing literature in FL classroom has reached the point where it is now inevitable to reflect upon the question of *how*. Vision and imagination are the core elements of the actual cognitive process. Promoting motivation places a responsibility upon the teacher: how is it to be achieved? Employing literature, for example fairy-tales in a FL classroom does empower students within the framework of motivation and language competences. One tool for empowering students is to teach the mechanism of acquiring vision, which can facilitate the process of setting an aim as well as visualise and formulate targets in a FL classroom. The focus of this paper is not to elaborate upon and detail the various techniques and methodological approaches of providing vision, Dornyei and Kubanyiova (Dornyei & Kubanyiova, 2014) have written about this topic extensively. The relevance of vision can be depicted in sport-psychology, where one needs to visualise a would-be competition or event in order to prepare for any unexpected difficulties. This resembles a parallelism to L2 learners, where imagery training (Gould) develops the elaboration of mental images. Admittedly, imagery helps motivation, goals and the evolving determination but it will not put grammatical rules into the heads of a L2 learner. For educational purposes, the work of Berkovits (Dornyei & Ushioda, 2009) needs to be mentioned. His theoretical writing has exerted an influence on the profession of teaching and developing learning autonomy. Berkovits points out that students can improve their learning strategies and styles through the

utilisation of mental imagery, as this kind of visual aid correlates with the verbal competences. Thus in the L2 Self Motivation System it can also contribute to synchronising the Ideal Self with the Ought-to Self, that is, to help establish harmony between intrinsic and extrinsic motivation. Dornyei and Kubanyiova even define the difference between the terms vision and goal, as the former supports the latter (Dornyei and Kubanyiova, 2014).

Work and motivation can be supported by psycholinguistic or sport-psychological means and methods. However, the validity of employing literature in a FL classroom stands on its own merits, since literary texts, tales and stories assist the improvement of language skills and promote engagement. As seen earlier, engagement is key to any kind of motivation and can actually bridge the gap between the intrinsic and extrinsic kinds.

How do literature, literary texts and tales act as inducers? Fairy-tales and stories play an important role in children's lives; however, they were originally written for and told to adults. Tale therapy heavily relies on this heritage-centred approach of fairy-tales; Ildiko Boldizar (Boldizar 2011) established the basic principles of tale therapy in Hungarian, and this methodology seems to be entirely adaptable within a FL classroom environment. While Boldizar utilises tales, narrative and stories for purely therapeutic purposes, enabling her patients to immerse themselves in a fairy world to find answers to questions in the real world, language teaching pedagogy can employ tales as a means of re-definition, re-formulation and re-structuring. Tales and stories help one to reflect upon one's own life story, problematic issues by identification with heroes, or by formulating difficult situations adapted from the original stories and texts. Boldizar sums up the mechanism of fairy-tales thus: "Fairy-tales know only one answer regarding challenging situations, and that is the act, the deed itself, or the attempt to try to act. In therapy this can really mean to step and move beyond boundaries, to rise to a different level, to be re-born....The struggles in a tale almost always are beyond one's skills and power, thus the victory or the loss is also beyond the usual" (Boldizar 2011). This summary resembles today's FL classroom environments; both teachers and students need to step beyond their own limits and boundaries when teaching or learning. It is merely up to the teacher what methodology they employ to facilitate development and improvement; some find resource in using literature, some drama-pedagogy, some visual aids, while some believe in the motivational force of the digital culture. Practice has proven the validity of utilising literature, literary texts and fairy-tales in FL teaching.

### **Theory and Practice**

It is extremely important to emphasize that a teacher does not act as a therapist; their duty covers motivation and the provision of a fairly different approach and aspect. Literary texts, tales and stories can lead to improving lexis, deepening grammatical structures and enhancing intrinsic motivation simply by demonstrating a pattern, a resemblance from the tales. The most important aims of a teacher should be to assist the students, harmonise the Ideal L2 self (what I want to achieve) with the Ought-to L2 self

(what is expected of me), as well as to influence that efficiency of the students' learning process.

When immersing oneself in the world and language of a fairy-tale or any other literary texts, identification with a certain character or with a certain event or difficulty inevitably takes place. According to Boldizar, listening to or reading a story together in a class environment strongly influences the dynamics of the group resulting in restructuring roles and hierarchy as well. She also points out that when a group or a class is exposed to a tale or a narrative then different identification progress occurs; different members of the group or class place themselves in different positions, places and events in the story. This is to be expected as the members/listeners/readers are at various stages in their own lives, thus their problems will be entirely different as well. However, this can strongly help build group work, common and mutual understanding, empathy and develop the awareness of motivating oneself and others.

The question arises: what texts, which genres act most effectively when the aim is to enhance motivation and consciousness? Boldizar believes that as every tale and story is a pattern for behavioural and cognitive skills, never mind the fact that these also offer a scheme for acting and pro-coping, they constitute a significant pedagogical means. Whether it is a contemporary literary text, or a fairy-tale, the most important characteristics when choosing a story are that they should be relevant for the age-group of the L2 learners and should provide a rich resource for reflection.

A classroom example can depict an interesting methodological case: university students (young adults) were presented with a fairy-tale in English, where the plot commences with the protagonist being sent away from home "to find his path and profession." The students were extremely keen to work with the story, and they quickly managed to adapt and understand the story of the protagonist as it symbolised graduation, finishing studies and finding a career. Working with the text helped them reflect on their own lives and difficulties, and also to examine the patterns, the tools and the turn of events of the protagonist in the story. This experience was strongly supported by Boldizar's reflections: "*through tales and stories one can achieve significant level of strengthening community since every member is part of the same (other) reality, yet according to his/her own life-pattern*" (Boldizar, 2015).

Tale therapy distinguishes between 9 types of tales, which can assist different life stages and problems. The classical fairy-tales which work with symbols such as fairies, dragons, kings, witches, elves, kingdoms etc. provide the readers with coping skills, mechanisms to overcome struggles and conundrums or the ability to move beyond boundaries (Boldizar 2010). The world of tales and literary texts can build a sensing and sensitive relationship between the educator and the learner, which can lead to changes in motivation and attitudes.

## **Summary and Outlook**

This paper has attempted to look at the applicability and validity of literature, fairy-tales and various kinds of narrative in a FL classroom environment. One theoretical background is provided by Dornyei's L2 Motivational Self System, its effect on the learner and on the mechanism of the process of learning. In addition, the pedagogical relevance of Boldizsar's tale therapy also plays a crucial role when utilising literature in teaching.

Theory and practice can result in changing motivation, which can promote a development in the autonomy of the learner. Dornyei focuses on analysing motivational theories and reasoning, but he also touches upon the importance of becoming an autonomous learner. Humanistic psychology also supports this pedagogical and educational aim: "the only kind of learning which significantly affects behaviour or self-discovered, self-appropriated learning" (Dornyei: Motivation 131). To achieve it, teaching must inevitably involve various strategies: "*An important source of self-efficacy is observing models (2.1.1). Therefore, drawing attention to the fact that others are coping with a certain task and providing relevant positive examples and analogies of accomplishment may be useful in suggesting that the task attainment is within the student's means*" (Dornyei, 135).

The above process also involves the awareness of the teacher, where they are active participants in the changes of the motivation, in the development of the learning; skills/knowledge should be omnipresent in their work and in the feedback as well (Dornyei, 2001). This kind of motivational approach stems from the positive psychology, which can overtly rely on the resources of fairy-tales and various narratives. Research has also shown that one of the most important sources of self-efficacy is self-reflection and learning from others. It is the teacher's task to show what coping skills exist in order to overcome difficulties and what other positive examples can be acquired. This type of learning can be clearly traced to and in the world of fairy-tales and stories.

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## Head Start – Media Literacy in Hungarian Education Policy (1990-1995)

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### Abstract

With an ever stronger influence over culture, politics and society at large, (social) media has made its way into classrooms in many countries across the globe through media literacy education. At the core of media literacy stands the need to educate students in a century of media culture. Media literacy education has a fairly long history in Hungary, compared to other neighbouring countries. Its roots can be found in the aesthetics classes of the 1960s, but as a subject, media literacy was introduced in 1996. Hungary is in the fortunate position thus of having an optional subject to explore the role of mass-media in society for over 20 years now. This article aims to investigate the very first steps of media literacy education in terms of educational policy-making. For doing so, the article builds upon interpretive policy analysis and expert interviews and sheds light over how a very modern field of study appeared in Hungarian public education.

**Keywords:** media literacy, educational policy, foreign countries, public education, qualitative policy analysis

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## Introduction<sup>14</sup>

Every three years, when the Program for International Student Assessment (PISA) results are out, the world marvels at Finland. Why is the Finnish educational system so successful? While this question in itself would be enough to write a handful of PhD dissertations, for our purposes only one aspect will be highlighted. Finnish schools work with a changing reading environment and an “enlarged concept of text in schools and in libraries” (Sinko, 2012). The concept of “text” today thus incorporates media texts and audio-visual texts too. Finland apparently recognized the importance of these changes. Moreover, children’s socialization is tightly interwoven with (social) media, and this has been the case for at least the last 20 years. Scholars interested in this development have stressed the importance of media literacy education. Media literacy, or the skill to understand media, appeared as a concept in a 1962 BBC Handbook (Wallis, 2014). Today, the 1992 media literacy definition adopted by the Aspen Leadership Institute (the ability to access, analyse, evaluate and create media in a variety of forms), has been expanded to include further aspects. Among these, the most important aspects are those considering media literacy as a means for civic participation, self-expression and skills of inquiry (Center for Media Literacy, n.d.).

In Hungary, media literacy education stems from the film aesthetics classes introduced in the 1960s. The field of media literacy has also been influenced by those passionate teachers whom before the political change of 1989/1990 organized film clubs and were active in alternative education. The subject called *Culture of the Moving Image and Media Education* was introduced in 1996 in the very first national core curriculum that was adopted after the regime change. The national core curriculum emerged in a tumultuous period of political and social changes. Before presenting and analysing the media literacy content, I will describe the political situation, which greatly influenced the first national core curriculum of the newly democratic Hungary.

### Politics and educational policy-making

When examined in detail, throughout the last 30 years changes in political life in Hungary were followed closely by changes in educational policy-making (Bathory, 2001). For instance in the 1980s, the loosening of the regime’s grip became visible in public education as well. The three main notions influencing public education during that period were autonomy, decentralisation and alternative teaching (Bathory, 2001). More and more teachers were experimenting with alternative pedagogies. During this period, film-passionate teachers started organizing extra-curricular movie screenings and film-making workshops.

With the political turn in 1989, in line with the three main political camps of the early 1990s, three distinct view of educational policy came to the fore: the conservative, the

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<sup>14</sup> This article is based on one of the chapters of the author’s PhD dissertation. However, the article presents a number of changes and adaptations that the initial chapter did not include.

liberal, and the socialist-social democrat (Bathory, 2001, p. 93). While at the very beginning there was a strong sense of cooperation in the field of education, this cooperation disappeared and the main political camps had polarized views on how the Hungarian educational system should progress. These conflicts resulted in a total of six national core curricula between 1989 and 1995.

The first NCC was presented to professional circles in May 1990. This new document was intended to break with centralisation and was aimed at introducing a new concept: the minimum curriculum. The minimum curriculum was proposed as a foundation for the development of school-based curricula. The new document was heavily criticised. As a result a new NCC was drafted by the spring of 1991. However, the second version was not accepted either. Thus a third NCC was presented at the beginning of 1992. This NCC introduced the concept of *development areas* and the requirements were determined according to specific school periods. A strong conflict was on the way between those arguing for modernisation and those who wanted to continue a more conservative line in education. As a consequence, a fourth national core curriculum was developed. This new NCC introduced a three level regulation: the core curriculum, the framework curriculum and the local school curriculum. This one was not accepted either, and NCC number five was on its way when in 1994 a new government was installed. The leftist Hungarian Socialist Party – Alliance of Free Democrats government asked for a sixth version of the national core curriculum. This version was finally accepted and its implementation started in 1996. NCC 6 did not last long though: with the Fidesz (Alliance of Young Democrats) victory of 1998, the Law on Public Education was amended. The two-level regulation (NCC and school curricula) was discarded, and framework curricula were again reintroduced. Gabor Halasz (2001) considers the NCC implementation the most important event in public education. According to him, the biggest contradiction was to be found between the very modern curriculum approach of the NCC and the existing school mechanisms (Halasz, 2001). As Torok (2015) observes, a sort of *management naivety* led policy-makers and politicians alike, in believing that the Anglo-Saxon education model can be transplanted into the Hungarian public education without major problems.

In this short and condensed history of the Hungarian educational landscape of the 1990s, it becomes clear that public education was turned into a political battlefield. The story of Hungarian NCC could be a great example for to what Ball and Bowe (1992) are referring to when discussing whether a national core curriculum can reflect an unambiguous position of the government:

[...] Policy texts are not closed, their meanings are neither fixed nor clear, and the carryover of meanings from one policy arena and one educational site to another is subject to interpretational slippage and contestation. (p. 98)

## Methodological considerations

For understanding how media literacy appeared in the 1995 NCC, this paper will use an interpretivist paradigm (Cohen & Carbtree, 2006). The traditional view presented policy-making as a “deliberate process, undertaken by a known and bounded set of actors, who use research and reason to ensure the best policy outcomes” (Deim et al., 2014, p.1069). However, in the last three decades a growing number of policy researchers started using a new approach: they started focusing on critical and deconstructivist frameworks. Building on Norman Fairclough’s approach, this paper will focus on the different discourses on media literacy that appear in education policies. In doing so, David Hyatt’s (2013) analytical framework was used (see **Figure 1**). This framework comprises two elements: contextualizing and deconstructing policy.

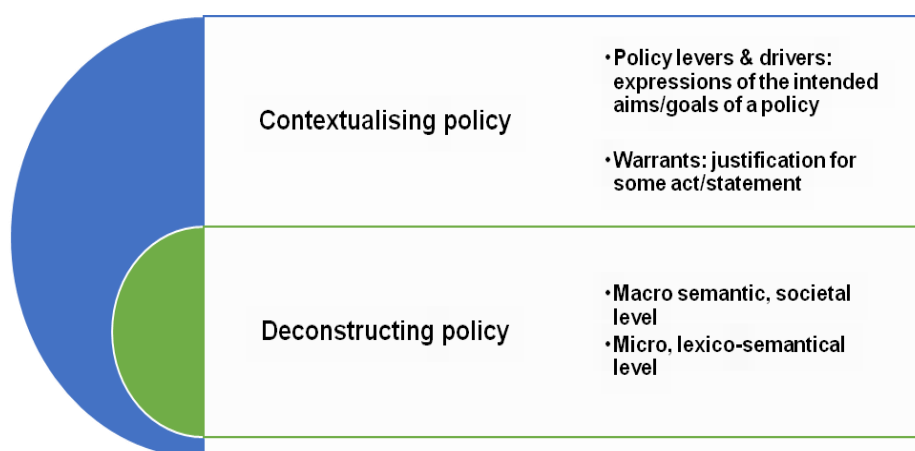


Figure 1: A model representation of Hyatt’s analytical framework for critical educational policy analysis

Firstly, the educational policy-making has to be placed within a broader economic, social and historical context. Contextualization is composed of two elements: policy levers and drivers - these refer “to expressions of the intended aims or goals of a policy” (Hyatt, 2013, p. 838) - and warrants, or “the justification, authority or «reasonable grounds» established for some act, course of action, statement or belief” (Cochran-Smith and Fries, 2001, p. 4) Hyatt argues that levers aid policy-steering, being instruments “the state has at its disposal to direct, manage and shape change in public services... functional mechanisms through which government and its agencies seek to implement policies” (Steer et al., 2007, p. 177). In educational settings, these levers can be target-setting, funding, inspection etc. (Hyatt, 2013). On the other hand, warrants provide justification for policies. Cochran-Smith and Fries (2001) talk about three types of warrants: evidentiary warrants, accountability warrants and political warrants. The evidentiary warrant is based on the commonly accepted view that if a justification is based on evidence, it is undisputable. The accountability warrant emphasizes results and outcomes. In policy-making, this type of warrants focus on what the results will be, if a specific policy will be adopted (e.g. initiatives that aim to improve standards). Political warrants “refer to the way in which a policy is justified in terms of the public/national interest, the public good” (Hyatt, 2013, p. 839).

The second component of the analytical framework is policy-deconstruction, which is carried out by applying critical discourse analysis and critical literacy analysis. The analysis will present both the macro semantic level and the micro semantic level (vocabulary, use of stylistic devices, and grammar).

### **Contextualising media literacy policy**

The 1995 curriculum was special because of the two-level regulation model that was introduced in contrast with the centralised model known during communism. The new model had two building blocks: 1.) the NCC that defined basic requirements in ten subject areas and 2.) the detailed local curricula, which was a school-level document.

Media literacy, as such, is not mentioned in the NCC. This is not at least surprising since the term “mediatudatossag” (media literacy) or “mediamuveltseg” (media culture) has only just recently gained recognition in Hungary. In the 1995-NCC the term used is “mediaismeret” (media knowledge or media education). Media education appears for the first time in the chapter on the NCC’s ten subject areas, and within that in the Arts subject area.

Although media literacy as a term does not appear in the NCC, we can spot a very important policy lever in connection with it in the common requirements. All subject areas have a number of common cross-curricular requirements. These requirements have to appear in all levels of public education, according to the NCC. There are seven common requirements: 1) Homeland studies (Hon- es nepismeret), 2) Connections to Europe and the Wider World (Kapcsolodas Europahoz es a nagyvilaghoz), 3) Environmental Education (Kornyezeti neveles), 4) Culture of Communication (Kommunikacios kultura), 5) Physical and Mental Health (Testi es lelki egeszseg), 6) Learning to Learn (Tanulas), and 7) Career Orientation (Palyaorientacio). Among these, the specific lever in connection with what we call now media literacy appears in Culture of Communication:

Today, the vast majority of information is not addressed to us personally, but through intermediary artificial systems. The massive, passive consumption of information could lead to a distortion of living and thinking. Therefore, the schools must educate the youth to understand and be selective about the new audio-visual environment. (NCC, 1995)

This text signifies a very important milestone in the history of media education in Hungary: only few years after the 1989 events, and the curriculum experts already highlighted that one of the goals of the national core curriculum should be to have media literate pupils.

For understanding this goal thoroughly, it is important to see what levers were at that time accessible to the Hungarian government. The levers accessible for the government were the minimal requirements as stipulated in the NCC. The NCC defines broad subject areas, instead of traditional academic subjects and it only presents the proposed

distribution of teaching time between them. However, the framework curricula and the local programs had to follow the NCC indications.

As another important element of contextualization, warrants provide justification for policies. For the first new NCC, the political warrant stands out. The NCC became the battlefield for fierce political clashes between the different governments and parties. The long and divisive debates surrounding the NCC introduction led to widespread uncertainty in the sphere of public education. However, when there was no further possibility to delay the introduction of the NCC, the ruling political actors were forced to make a decision, and face the lasting opposition of political adversaries (Torok, 2015). It is no wonder then that the final, 1995 NCC was being thus justified in terms of education for a “good society”:

The NCC requirements are defined by values formulated in the Constitution, the preamble of the Act on Public Education, in certain international conventions on fundamental human rights, freedom of conscience and freedom of religion, and [values of] public education, children's rights, and rights of national and ethnic minorities. These values are complemented by the European development of civic values, scientific-technical progress, and the domestic cultural values and pedagogical traditions. (NCC, 1995)

### **Deconstructing media literacy policy - the macro semantic level**

When it comes to policy analysis it is crucial to shed light on how governments justify their actions. Policies are frequently justified by attaching them to dominant norms (Hyatt, 2013). According to Fairclough (2003) there are four modes to accomplish legitimation discursively: authorization, rationalization, moral evaluation and mythopoesis (legitimation through narratives). The legitimation of the NCC is positioned in the introductory part of the document. In analysing this fragment, it is telling that the authors of the NCC combine two modes of legitimation: authorization and moral evaluation. The very first sentence is: “The NCC is the fundamental document of Hungarian public education as it was laid down in the –successively modified- 1993 Act no. LXXIX” (NCC, 1995). The authors reference here another law as justification. When it comes to moral evaluation the authors of the NCC make reference to such values as fundamental human rights, freedom of conscience and religion, etc. The discourses found in the first NCC after the regime change are linked to discourses about the importance of democracy: “The NCC requirements are permeated by the values of democracy” (NCC, 1995). The value system that is presented in the NCC includes references to national values, European values and the future common problems facing humanity. With only six years after the political turn, this sequence is not surprising: policy-makers focus on the new values important to the political system.

Another element important in analysing texts from a macro, societal level is evaluation. According to Hunston and Thompson, evaluation is the “the expression of the speaker or writer’s attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about” (2000, p. 5). Further on evaluation can be

inscribed or evoked (Martin & Wodak, 2003). Inscribed evaluation presents the unconcealed opinion of the authors, while evoked evaluation uses neutral choices. In case of the NCC, one can find both inscribed and evoked evaluation. One example of inscribed evaluation comes up when the authors highlight that the new NCC is a “unitary foundation” (NCC, 1995) for preparing framework curricula, pedagogical programs and local curricula through its “modern combination of basic educational content and competencies to be developed” (NCC, 1995). Evaluation in this case is overtly constructed. Meanwhile there are a number of phrases which fit into the evoked category: “[the NCC] gives an opportunity for the enforcement of school operators’, parents’, and pupils’ values and interests, for the enforcement of pedagogues’ professional pursuits, as well as for taking into consideration the existing situation, conditions and opportunities” (NCC, 1995). The message here is clear: the new NCC takes into consideration the needs and interests of those directly impacted by its adoption. The ideological value behind this phrase is then that the NCC is a unitary document that supports differentiation. In terms of evaluation thus, what comes across from this introductory part of the NCC is that the new curriculum is indeed new because it “breaks away” (NCC, 1995) from older regulations, it is “modern”, it takes into consideration the schools’ and pupils’ existing conditions and it has as a main task to serve personal development.

A further aspect of analysis is the use of presuppositions or implications. In the case of the NCC, one of the most interesting presuppositions is that schools and teachers *would like* differentiation. The following fragment is revealing:

Content regulation is built on the diversified activities of schools, teachers and students and on an unified common basis. It gives an opportunity to school owners, parents and pupils to validate their values, interests and professional aspirations, and to take into account the existing circumstances, conditions and opportunities. (NCC, 1995)

The presupposition of the authors is that school owners, teachers and parents *want* to have their interests, values and aspirations to be taken into account by a core curriculum that offers a basis on which to build local curricula. The NCC was offering thus this opportunity for them. This is once again, a proof of the Anglo-Saxon influence mentioned earlier. Educational experts agree now that this presupposition was only wishful thinking (Utone, 2004). „The schools and the teachers were not prepared for such freedom. They were accustomed to have everything clearly stipulated, with centralised teaching requirements. This is why, probably, this NCC was met with strong resistance and was later taken into a more centralised direction.” – as Jakab explained (Gy. Jakab, personal communication, November 4, 2015).

### **Deconstructing media literacy policy - the micro semantic level**

As previously mentioned, the term media literacy does not appear as such in the NCC. Therefore, this analysis took into account all relevant textual content that referred to what today we would call media literacy education. References to media literacy can be

found in the common cross-curricular requirements, referred to as *Communication Culture*. Media literacy education appears also in specific subjects: in *Culture of the Moving Image and Media Education* and partly in *Information Technology*. In the microanalysis I will first focus on the cross-curricular requirements, and then I will examine media literacy elements in the main subject.

Media literacy first appears in the cross-curricular requirements. Out of the seven cross-curricular requirements, *Communication Culture* occupies the fourth place, preceded by *Homeland studies*, *Connections to Europe and the Wider World*, and *Environmental Education*. *Communication Culture* is the “understanding, selection, analysis, evaluation, use, transmission and creation of information that serves cognition, learning, knowledge, human relationships, collaboration and social interaction” (NCC, 1995). The definition uses general terms and offers broad applications of the major element here, and namely ‘information’. When observed closely, all other requirements are also phrased in loose terms. Since these cross-curricular requirements have to appear in some form in all subjects, the authors use enumerations in order to offer over-arching examples and explanations that can aid the introduction of these elements in everyday teaching. For our purposes the last three phrases are of particular interest:

Today, the vast majority of information is not gathered through “messages” addressed to us personally, but through intermediary artificial systems. The massive, passive consumption of information can lead to a distortion of living and thinking. Therefore, the schools must educate youth to understand and be selective about the new audio-visual environment. (NCC, 1995)

The second phrase has a darker tone: high mass-media usage can lead to a “distortion” of people’s lifestyles and thinking. There is no additional explanation of what “massive” usage or “distortion” actually is. “Distortion” is emphatically used here, aimed to strengthen the intention of the authors. The last sentence offers education as the solution, as shown by the adverb (“therefore”). Throughout the last 20 years of media literacy education, cinematic arts were the focus point. The same point can be made when closely analysing this last phrase. Although the second phrase talks about “information consumption” in general, this consumption refers only to the “audio-visual environment”.

Going further, the analysis of modality shows an interesting process: the selected fragment starts with the indicative mood and then with the use of the modal verbs (“can lead to” and “must educate”) it turns to the subjunctive mood. The indicative mood allows the authors to express strong affirmations, while the subjunctive mood allows expression of hypotheses (in this case, the possible distortion of living) and commands (of schools to educate youth).

While in this text there is no mention of the term *media literacy*, these three phrases reflect quite well the early understanding of media literacy: a strong emphasis on protection from harmful media effects. In this text, it is also important to highlight the

fact that the responsibility of educating media literate children rests solely on the schools.

The *Culture of the Moving Image and Media Education* subject is part of the Arts subject area, together with *Literature, Music, Dance and Drama, and Visual Culture*. In the Arts subject area the *Culture of the Moving Image and Media Education* subject is presented in the following way:

A substantial proportion of information and experience received by children is acquired through images and visual impressions. Culture of the Moving Image and Media Education prepares pupils for the reception, expedient utilization and ordering of a wide variety of visual experience. (NCC, 1995)

This definition shows the very strong moving image focus of early media education activists. It is interesting to note that although the subject preceding this definition is called *Visual Culture*, there is no connection made between the two. Yet when examined carefully there is an overwhelming reference to visuality: “images”, “visual impressions”, “visual experience”. There is no word on any other topic that might be important in terms of media education such as print or radio media, for instance. This is quite striking since the second part of the subject’s title is “media education”.

The aims of the subject are presented through an enumeration of verbs: “to receive”, “to use” and “to arrange” visual experiences. The verbs show an interest of the authors to have children to engage with this type of media. Media production is actually one of the major scopes of media literacy education. However it is intriguing to see the adjective here: “expedient utilization”. In discourse analysis, adjectives are particularly important because they express “[...] speakers’ and writers’ perceptions, evaluations, and judgements about people, things, experiences and events” (Strauss, Feiz, 2014, p. 29). This specific adjective implies that there is a utilization that is appropriate, in comparison with other utilizations that are - by comparison - not. This type of phrasing can be connected and understood in light of the child protection discourse which appeared in the cross-curricular requirements too.

The detailed requirements of the subject are divided into requirements expected by the 8<sup>th</sup> and the 10<sup>th</sup> grade. Visually the requirements appear in clearly structured tables that have three main units: *Teaching materials, Developmental requirements, and Minimal achievements*. Those familiar with curricula studies, can notice that these requirements are an interesting combination of input and output-type of education model. According to Gyorgy Jakab, this combination is the result of long debates between those advocating for a more traditional approach to education (focus on input) and the “reformists” (focus on output). The critical discourse analysis combined with information gathered through the interviews strengthens once more Ball and Bowe’s (2006, p.113) comment: “[...] as policy, the National Curriculum remains both the object and subject of struggles over meaning.”

When it comes to the linguistic aspect, the authors use a succinct description of what has to be taught and what is required from pupils. Most of the sentence lacks verbs, which makes the communication impersonal. Where there are verbs, the third person singular is being used: e.g. “He/She has the ability to consciously use the mass media” (NCC, 1995). However, there is no definition of what “conscious use” means. The requirements are sentenced in similarly broad and generalizing terms. This can be explained by the role envisaged for the National Core Curriculum: that is should be only a basis on which local curricula can be built. Unfortunately, this educational model lead to many misunderstandings. As one author observes for another subject: “Geography teachers were expecting a NCC that, as usually, would specify when and what should be taught during Geography classes.” (Utone, 2004, p. 98).

Last but not least, it is important to note that as early as 1995, the subject Information technology also contained topics connected to media literacy.

## Conclusion

The aim of this paper was to present and analyse the 1995 National Core Curriculum from the perspective of media literacy education. This was the first Core Curriculum ratified in the new democratic Hungary. The adoption of this document was proceeded by fierce debates among the different political camps, a mass media frenzy and political battles. By presenting the political landscape and the relationship between politics and policy-making, my goal was to highlight how the NCC became a document in which different ideologies and discourses collided. The 1995 NCC presented a new approach to education, since it was intended to be only an aid for preparing school-based curricula. In **Figure 2** below the synthesized results of the analysis have been outlined.

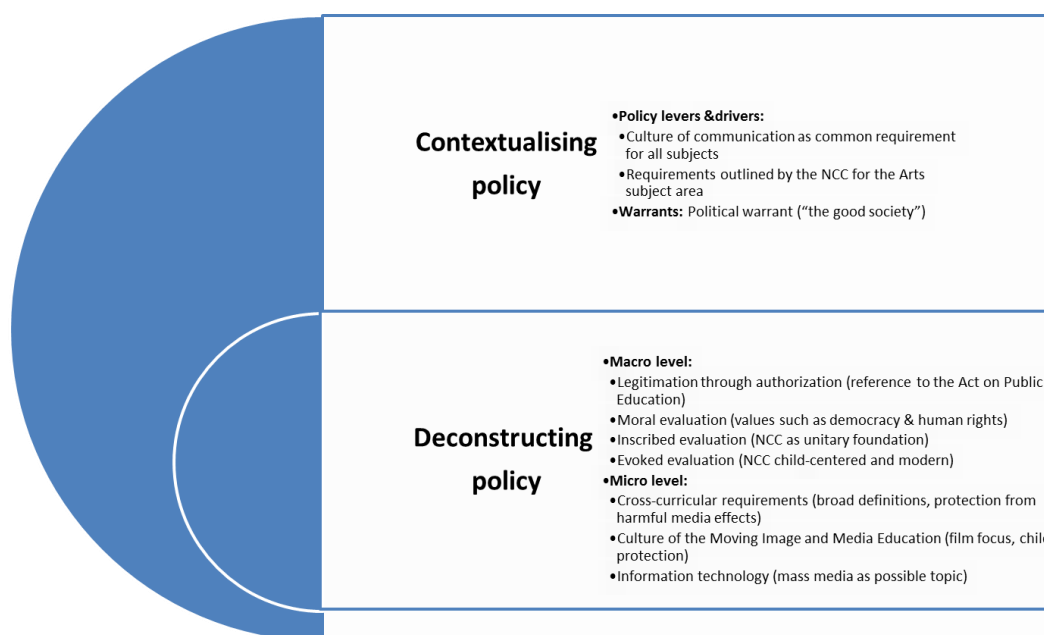


Figure 2: Synthesized results of CDA-analysis NCC 1995

In terms of media literacy education in Hungary, 1995 was a very important milestone: activists successfully lobbied for the introduction of the *Culture of the Moving Image and Media Education* subject. The micro-level analysis revealed that what we call today media literacy not only is addressed in the *Culture of the Moving Image* subject, but also in a specific cross-curricular requirement (*Culture of Communication*). The emphasis in the cross-curricular requirement is mainly on protection from harmful media effects. The micro-analysis also helped in revealing the mass amount of content on film and aesthetics in the stand alone subject. While film culture is widely addressed in the *Culture of the Moving Image and Media Education* subject, print media and radio are mentioned only once. With an emphasis on film aesthetics, the critical and social studies aspect of media literacy (e.g. the role of media in society, civic participation through media) remained mostly undiscussed in the NCC. And lastly, an interesting aspect that was found was the appearance of mass media in *Information Technology*.

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## The 'Oecumenical Schools': A Forgotten Civic Initiative in Hungary

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### Abstract

A few of the public schools in Hungary declared themselves 'oecumenical' during the first period of the political transition of 1988-1993. 'Oecumenical' meant in that context the faith-based but non-denominational school program and curriculum developed jointly by the parents (PTA) and the teachers of the institutions concerned. At the same time, local authorities still remained the owners of the schools, as regulated by the reform minded 1985 Act on Education. Under the new Act on Public Education (1993), however, 'oecumenical' schools proved illegal, since institutions operated by local authorities had to have neutral curricula and educational programmes. The 'oecumenical schools' discussed in this paper are considered as a historical case of the 'socialisation of schools' by local communities under the impact of liberation from the former political regime. Three case studies of former 'oecumenical schools' were prepared and analysed in order find out who the leading actors were in the process. It transpired that young, well-established middle class parents with relatively high levels of education were successful both in establishing and allowing their 'oecumenical schools' to survive if they had the support of the school and the local Churches. The local ministers (priests) were rather more supportive than negative; higher ranking leaders of the established Churches proved to be rather negative. The local authorities usually joined the Church authorities in rejecting 'oecumenical' schools; while the teachers were partly enthusiastically supportive, and partly hostile. School heads associated with PTA leaders became the 'agents of change' of this civic attempt of school makeover.

**Keywords:** Government-school relationship, community action, citizen participation; faith-based schools, East-Central Europe, political transition

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## **1. Introduction**

This study addresses the creation of the so-called oecumenical schools. The authors think it is an illuminating contribution to the unwritten history of Hungarian civic initiatives in the field of education including the rise of faith-based schools in the years of the political transformation. Today the history of oecumenical schools is all but lost for the professional and scientific discourse. Only two documents provide a starting point for research. One is the memorandum of Tamas Deme to the then minister of education (Deme, 1999) in which he refers to a research about oecumenical schools, as far as we know unpublished to date (Deme et al, 1994). Deme's memo to the minister is essential for familiarisation with the history of, and education in, oecumenical schools. The other source is an article by L. Aliz Somogyi (2001) published much later which offers an insight into the educational program of oecumenical schools.

We visited three formerly oecumenical schools that are partly still in operation. Two of them retained the epithet 'oecumenical' in their name; the third one had to scrap it (as defiantly noted on the school website). A total of ten partially structured interviews were conducted with the founders of the schools and other stakeholders in their history; at the same time, the main statistical data relevant to the schools and the (local) communities were collected. Three case studies were compiled on the basis of the interviews about the emergence of the erstwhile oecumenical schools. Available on the Internet courtesy of the authors, the three studies constitute the empirical foundations of this paper.

To interpret the empirical we started out from the horizontal and vertical embeddedness educational institutions. The authors relied on social network analysis to understand embeddedness – a method that, to our knowledge, had not been applied in Hungarian educational research before. The empirical findings were analysed by means of the narrative research method in the form it had been developed in the course of our earlier studies of minority institutions (Kozma, 2005: 35-36).

This paper describes our first results. First, a summary and classification of our present and past findings from professional literature are presented. Then an overview of the historical context of oecumenical schools is offered. This is followed by the presentation of three schools which one way or another exemplify the oecumenical development. Finally, lessons will be drawn from the three histories.

## **2. From embeddeness to partnership**

### ***Theoretical considerations***

Civil society and schools are topics looking back upon long traditions in educational research. They already existed before the evolution of Hungarian educational research (Kozma, 2016, 37-65) and we may rightly think they will continue to stay with us for a long time still. They take shape in research and policy in new guises (embeddedness,

public-private partnership, new localism, etc.). However, looking at it from an appropriate distance, the new narrative is also about the old topic: the cooperation of the school and its social community, successes and failures (Hungarian oecumenical schools being one case).

As far as we know, Gabriella Pusztai's excellent book (Pusztai, 2011) was the first in Hungarian professional literature to bring the theory of 'embeddedness' into the educational research discourse. Although she addresses the sociology of higher education, the theory of 'embeddedness' as she presents it (Pusztai, 2004) has a much wider scope and a further reaching effect. It can be clearly recognised in the so-called 'school research' that lay the basis of educational research where the terminology of educational sociology was applied when the connections between the school and its environment were examined (Havighurst, Neugarten, 1962; Havighurst et al., 1962; Havighurst, 1966). These early studies put the relationship between the school and the local community into the terms of reference of socialisation, and their conflicts were also explained by the terminology of socialisation (see e.g. Forray 1988). The socialisation approach originates from Margaret Mead (Mead 1970) and was for a long time the only, or at least the ruling paradigm regarding the school and its wider community. (Hungarian educational sociology drew on the American socialisation theories rather than German and French milieu theories that prevailed earlier. (On the former, cf. the telling parallels of Mead (1930) and Havighurst et al. (1962). On the latter, see for instance Wurzbacher's (1968) important handbook.) The theory of embeddedness Pusztai has introduced into Hungarian educational research is not far from this prevailing paradigm – especially if its fashionable terminology were translated to the language of education sociology.

The relationship between schools and the local community has long featured in education history and in academic textbooks on education science (pedagogy) going as far back as the Middle Ages (Olah, 2013), albeit in annex to the books (Agoston, Jausz, 1963; Nagy, S., Horvath L. 1966). The 'local educational system' as the Polish A. Lewin (1973) put it, was a new voice in education science. While less has been said about it, the local educational system clearly implanted the importance of local community in the bureaucratically centralised educational systems of the East European countries. No wonder the initiative was taken by the Poles, or that mainstream Hungarian education was relatively unresponsive.

Part of an American textbook series, Ronald Corwin's (1965) sociology of education was among the first to leave behind the rut of the socialisation paradigm of education sociologies. Corwin put power and interests into the focus of school–community relationships, thus radically changing the customary discourse. The literature researched, presented or just referenced by him represents a different approach compared to what had been adopted by Hungarian educational research up to that point, and also different from the approach to education of mainstream Hungarian sociology as reflected by academic sociology textbooks (social stratification and mobility

theories, cf. Ferge, 1968, Gazso, 1971). The problems addressed by Corwin (school bureaucracy, changes in education policy and system, teachers as employees, the place of the school in the 'local field of power' etc.) planted new questions in the educational sociology discourse.

This new perception of the relationship between schools and the local community developed in Hungarian educational research in the 1980s. These new terms of reference stem from the sociology of organisations (Szentpeteri, 1985; Etzioni, 1964). The ties between the school and its social environment are interpreted as the relationships between the organisation and its environment, discovering laws between the internal relations of the organisation and its interactions with its environment. If we remember the lessons we have once learnt about the connections between schools and (local) community (open and closed organisations; manifest goals and latent functions; relations or organisations and groups, etc.), what comes to our mind today is probably the 'dual allegiance' of schools. In the reference frame of organisational research, the school is part of two structures at the same time. It is part of a vertically structured nationwide system, and it is also part of the local community which, unlike the national educational system, is horizontally organised. This dual dependence can be a constraint as well as an extended scope of movement (Kozma, 1985).

Obviously, educational policy is not driven by theories, particularly not by those borrowed from the literature – it is the other way around; fashionable 'ideologies' are sought to underpin educational policy intentions. This is what happened at the time of the change of the political regime, when the monolithic educational administration system of the Kadar era irretrievably fell apart to give way to a newly emerging educational administration. The theory of mutual dependences suggested by organisational research and, later, by Hungarian educational policy research and researchers (Halasz et al., 1981) fit well in with the transition period. They explored the distribution of goods, interests and power in the relations between the school and local community. School autonomy, the 'socialisation' of schools, the relationship between schools and local self-government – efforts familiar from the first stage after the fall of communism – were embraced by the debate on the rising autonomy of local communities in a transforming Hungarian society.

This was not far from the public-private partnership trends developing mainly in Europe from the turn of the millennium to become a national education policy slogan in the United Kingdom, at least for a while (Crowson, Goldring, 2010). Seeking PPP at a local level was termed 'new localism' in the United States. Crowson and Goldring (ibid.) classify relevant research and development into four categories: the local embeddedness of the school and a new 'local education' (which very much akin to A. Lewin's 'local educational system' quoted above); the performance of the community and the social capital of local inhabitants (related mainly to Hungarian stratification and mobility research); the 'learning performance' of communities and families (which points at the investigation of Hungarian student cities and communities); and a new local policy

related to the above-mentioned partnership efforts, and which takes them one step further towards the appreciation of localities in the regional research discourse on globalisation.

If we understand social network research recently appearing also in Hungary (e.g. Takacs, 2011) correctly, there seems to be a new appreciation of the 1970s' educational sociology and the embeddedness paradigm of the 2000s in the research of the school and its community (Schuller, Theissens, 2010). Reference could be made, for instance, to Granovetter (1973; 1985), also cited by Buchanan (2002). He sees two drifts in networking: clustering and weak ties. Both are indispensable for the expansion of networks. Clustering (or, could we say, embeddedness) involves the individual in the group and forms the group into a community. This type of network protects the individual or group by 'embedding' them but at the same time, also constrains. Clustering leads to insularity and isolation. There is another drift running against isolation: weak links (weak because they lead out of the group). As Granovetter emphasizes, it is weak links that allow networks to spread out and become increasingly dense.

These ideas are strongly reminiscent of Etzioni's description of dual organisational processes (Etzioni, 1968). No wonder; Granovetter published his findings and analyses from the mid- 1970s; his realisations are roughly contemporaneous with other, perhaps better known, theories about organisational processes and social capital (Coleman, 1988). Similarly to all educational sociology approaches, be it in a more traditional or a more modern form, clustering (embeddedness, grouping) primarily helps to investigate the development of ties and partnership between the school and its community. It explores their emergence and strengthening, and helps us understand their absence and put an end to it. The organisational and political approaches seek (and perhaps give) explanations to development, change and transformation. It is this answer that we seek when unravelling the history of oecumenical schools in Hungary.

### **3. Historical background**

Oecumenical schools are the products of the change of the regime. They were organised in the first euphoric stage after the fall of communism when the old controls in education loosened and almost disappeared, similarly to many other state controls inherited from the Kadar regime (ownership, enterprises, employment, security, trade, etc.). This first euphoric stage is not remembered too much these days, except perhaps in the non-Hungarian literature on the change of the regime (cf. in more detail Kozma, 2016: 24-36).

It should be remembered. In this first stage of the changeover, roughly until the end of the first government term in 1994, citizens were faced with an unsure state and political system; consequently, their consciousness, freedom of action and activity soared. Due to the earlier party control civil service still seemed to be more an organisation of power

than of service – and this organisation of power (and particularly its bodies at lower levels, closer to their citizens) suffered from a severe lack of legitimacy. In some cases, even its day-to-day functioning was hampered by difficulties and resistance. Moreover, against a background of a rapidly changing legal and political environment civil servants were inadequately prepared for continuous problem management. Lack of regulation combined with lack of preparation resulted in the typical phenomenon of anomie.

Members of society perceived this as a serious lack of security, but also as an increase of their individual liberties in leaps and bounds. The two simultaneous processes: the rapid disappearance of state paternalism (e.g. insecurity of jobs, shaky administration, collapse of institutions previously thought unshatterable), and increasing civil freedoms led to a quick evolvement of self-reliance, entrepreneurship and civil organisations.

In this period of anomie political demands could be fulfilled that had already been formulated in the 1980s, the last decades of the Kadar regime, indeed, realised as experiments, albeit in a lopsided fashion. Free enterprise enabled GMKs, the so-called ‘working communities’ set up in the ‘80s organise themselves as market-based business associations. Reinstatement of real property ownership and registration triggered a process of clarification and settlement of title (as far as demanding reprivatization). Local communities’ demand for self-governance was expressed in Act LXV of 1990 on Local Government restoring the autonomy of municipalities and dismantling county level administration as former power centres. The state’s exclusive monopoly to establish schools was replaced by freedom of education (putative or real, regulated or not yet regulated by law).

Although it is less discussed in the relevant literature (cf. for instance Tomka, F., 2005; Molnar, 2012; Mirak, 2014), the anomie following the change of the regime also spread to the Churches. The Churches’ constrained internal and external stability that emerged during the Kadar era became wobbly while their latitude and scope of engagement increased exponentially. The Act on the Freedom of Religion (Act IV of 1990) freed them from the state’s supervision, restored their right to social engagement (social work, school operation, religious education), and returning and maintaining former Church property and other assets, as well as new forms of supporting religious life by the state were raised. One of the many opportunities was to have the different Churches and their organisations registered as NGOs. This led to internal changes in the organisation of religious denominations.

Mention of Churches is generally associated with the pastoral corps or Church property; however, the real strength of religious denominations resides in their believers and congregations (Schreiner, 2013; Pusztai, 2013). The movement described above involved not only the Churches but also the congregations and religious people in general (Hanesova, 2013). In the early stage after the fall of communism churches were often full (especially at major holidays) as free practice of religion became part of the newly defined civil liberties. Redefined civil liberties were, of course, a challenge for the

Church organisations, withdrawn and ridden with forced compromises during the Kadar era. Public opinion and its spokespersons tried to have a voice in the future Church policy, and particularly in the social engagement of the Churches, with more or less determination. This led to seemingly endless debates in, for instance, school affairs (see e.g. Tomka, M., 2005; Papp, 2005; Polonyi, 2005).

The educational formation termed oecumenical school was conceived by the peculiar encounter of teachers demanding school autonomy and local community 'religious in its own way.' The oecumenical school is religious but non-denominational; the religious education it provided was not determined by the Church but by laypersons, parents (and teachers). The owner of the oecumenical school continued to be its original owner (generally the local government), which allowed parents to create a school board through which they determined or at least influenced the education provided by the school (this was later enshrined in the 1993 Public Education Act, specifically in Section 14 (1) of Act LXXIX of 1993).

Thus oecumenical schools were the first typical euphoric achievements of the change of the regime. Their significance falls behind many political decisions or legal institutions created at the time, yet they sprang from the same ideology and civil awakening. Their initial form is past, as is the moment they were engendered. By today, oecumenical schools – these civic or teachers' initiatives – are either history or have been integrated into the state and government system that was consolidated and solidified in the later stage of the change of the regime. Therefore for the researcher their story is strongly reminiscent of the 'newborn universities' – minority educational institutions, community colleges and local and regional initiatives – that mushroomed in the initial period after the fall of communism not only in Hungary but in the entire Carpathian Basin and, indeed, in all areas of Europe populated by minorities (Kozma, 2005; Kozma, Pataki, 2011). Their inception, ascent, stabilisation and waning was not only a curiosity in the history of the change of the regime but at the same time an edifying example for the relationship between school and (local) community.

#### **4. Inception**

The following stories are narratives. The stories were built by the researchers on the basis of interviews and documents. They are intended to clarify the role of the various stakeholder groups in the events, and to highlight the uniqueness of the events. These narratives will be referred to in our further considerations in the hope that some regularities will arise from the comparison of the unique features.

##### ***4.1. "It was the best decision of my life." (From an interview with a teacher)***

This is about a primary school in X. Situated just outside Budapest, X had undergone substantial changes in the last decade before the change of the regime. Its pleasant location and rural looking streets attracted those who were looking for a new home and could not or would not find it in the capital. In terms of social structure, X comprised

mostly young middle class parents with high educational attainment, consolidated financial status and children under 14. The fall of communism roughly coincided with the ascent of their careers, as did their moving out from the big city (most of them built detached houses). This 'migration' was not new for the locals, as it had been going on for decades. While we are not aware of relevant research, it is fact that the movement of the population resulted in a fundamental change in the life of the sleepy little Swabian village. Although signs of the old lifestyle are still apparent – mainly in the buildings – it has scarce indications socially. Therefore, it can be said that the inception of the school coincided with the waning of the original host community as it once was.

Those who moved into the village looked for a school for their children but they were deterred by state of the existing ones. They tried to take their children's future into their own hands. As newcomers they sought contacts with each other outside the workplace – connecting through the workplace would not have been possible anyway as most commuted to work in Budapest. It had to be done in their leisure time. In the spirit of the age, a group of these young parents spent some of their free time going to church, which gave them an opportunity to start organising. The common problem they tried to solve was their children's schooling. Schooling – but propelled by the winds of a new world, preferably according to the principles the parents (and not the teachers or the local councils of the time) considered important.

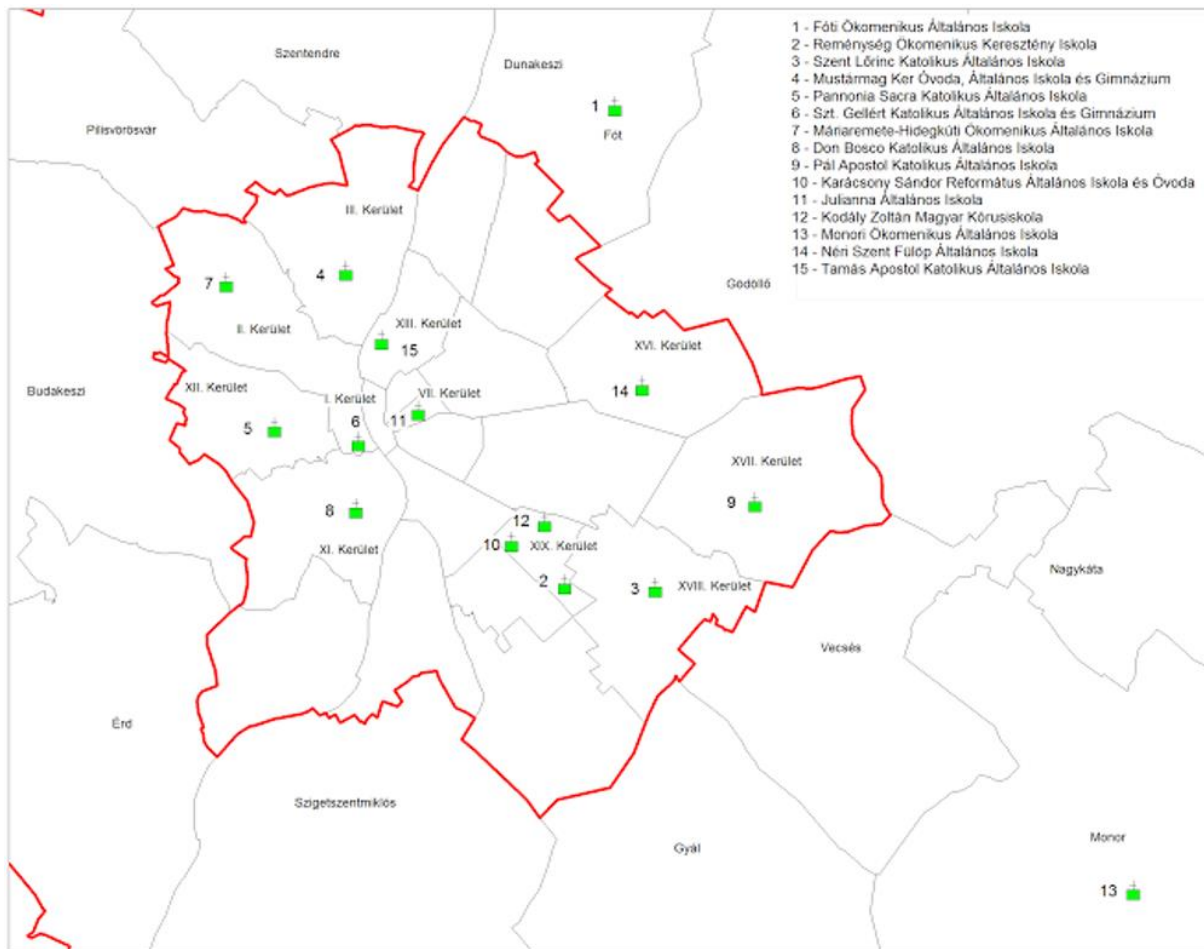
Of course, the head and teachers of the local school would not hear of it. For one thing, it had been unprecedented for parents to have a say in the educational content of the school; for another thing, the newcomers were far removed from the locals socially as well as culturally. In accordance with the spirit of the age, these affluent, confident and well-connected young newcomers decided to establish a school. The local council (not the old village council as the village had, by then, belonged to Budapest administratively) rejected the idea, as did the teachers. However, connections helped. The opinion leader group, which realised the new Association Act gave them the legal opportunity, sought support from the public. They got as far as the national television and even the minister of education appeared. The battle was won: they founded a school and could be directly involved in shaping its ideology.

The school they 'took over' was small (only just big enough for the four lower grade groups) and there were only a few teachers. But the new principal was known for his Church affiliation (not something to brandish about during the old regime) and the parents had a say in his election. (The novel practice of election of school heads was legitimate although not yet promulgated by statute). Also, the principal instantly fell for the cosy little school and these committed and resolute parents.

Although most of the parents belonged to the biggest Hungarian denomination, their educational program was wisely and deliberately formulated in a way to include preferably all Christian denominations (this was also in keeping with the rationale of school organisation). The biggest Hungarian Church did not veto this expansion –

indeed, the local priest was a dedicated supporter of the school until his death. In this way nothing kept parents from ‘taking over’ the school, which was supported by the Council – by then, Local Government – of X, willy-nilly at first, given its political composition, but later without reservation. The pioneering example of the X school was the starting point of an entire movement of oecumenical school foundation in Budapest and its vicinity (see Map 1).

Map 1: Oecumenical schools in Budapest and its vicinity



Source: Tamas Hives ed., 2005

#### **4.2. "It was a fantastic opportunity at the time, even today, there is nothing like it." (Catholic priest)**

The second school presented here is a primary and secondary school consisting of multiple units. It is also situated near the capital, in Y, a locality that is directly connected to Budapest but is not part of it in administrative terms. Like all villages in the region, Y has a special image, and this uniqueness was a determining factor in the emergence of the school. The original local population was Protestant (affiliated to the biggest Hungarian Protestant Church). In the 19<sup>th</sup> century the Catholic count and lord of the manor settled Catholic labourers in the village. Religious antagonism between the two groups has been passed down from generation to generation up until and beyond the

change of the regime (although smaller Protestant denominations have also been active or organised themselves in the local community). It was, so to speak, religious antagonisms that gave rise to and perpetuated the school.

Re-emergence of the school was based primarily on the building stock. Some of the buildings had originally belonged to the Protestants, others to the Catholics. As both the Protestants and the Catholics lost their schools in the wake of nationalisation, the need for a Church school arose even before the political changeover (and was promoted mainly by the Catholic priest). However, to implement the idea, a *modus vivendi* had to be found with the Protestants, which would have been impossible without the active involvement of parents. Similarly to X, the oecumenical school of Y was created and kept alive by the parents – albeit from a different political position. In Y the determination and desire of parents to establish a school was mainly organised by the pastors (the Catholic priest and the ministers of the smaller Protestant Churches), who recognised the need for cross-denominational collaboration. The municipality's help was also indispensable (parents who did not want their children to have a religious education send them to the new municipal school built as a result of the settlement of Church property).

Parents tended to be middle class rather than upper class or senior management. They had an advantage, which made their situation considerably easier both in their dealings with the initially reluctant local government (the school in Y started up in 1991 after the first local elections), and when faced with other, potentially threatening, local leaders. This advantage was their proximity to the capital. Although they inherited interreligious strife, many of the local inhabitants worked outside the locality, mainly in the capital. This gave a certain degree of independence. Added to this was the fact that the pastors representing the religious denominations also had a varied career path and come from outside of the community, some of them not long before the change of the regime. Therefore they were somewhat more removed from the denominational clashes the Kadar regime tried to exacerbate from above and attenuate from below (as articulated in a revealing fashion by the municipal officer quoted above).

The inter-denominational ideal was embodied by a duly established civil society organisation (a public education association). A legal entity in its own right, independent from both denominations and the local government, the NGO could act on behalf of those who wanted to establish a school. The head of the NGO and the pastor of the smaller Protestant Church found allies in two key figures: the Catholic priest and the person who subsequently became the first principal of the school. With joint forces they represented the pull factor to which other religious leaders and, more importantly, groups of dedicated parents could join.

Initially, the local government, particularly the then opposition members of the body of representatives would not hear of having a religious school in their locality (as was the case elsewhere, too). They were afraid of a rekindling of the old inter-denominational

enmity and also feared for the so-called ideological neutrality of the school. However, the key figures assisting at the birth of the oecumenical school in Y managed to defuse their concerns. Eventually, both the local government and one of the prominent local educational institutions (that held and possessed substantial real estate property) proved to be supportive, especially after the key actors had managed to give a legal footing to the parents' movement.

In this story parents appear somewhat faceless; yet their support was indispensable for Y to have an oecumenical school in two ways. One of their major contributions was to demand an ideologically (but not necessarily denominationally) committed education. In the new democracy emerging in their village after the first free elections this demand could hardly be ignored. The other contribution of parents was their dedicated work, which often meant labour (as they physically built the interior, then furnished and kitted out the school themselves). Recognising this, the organisers of the Y oecumenical school cleverly built on parents' joint purpose and tried to bring them even closer together at various events (mainly because of the latent religious antagonisms, as each denomination had its own deeply rooted grievances going back to the Kadar era).

So this is the story of the birth of the oecumenical school in Y. It started out as one or more church school(s) and this beginning was a determinant factor regarding its life. For a start, education had to be organised in different buildings traditionally located in geographically separate parts of the village. The curricula – and particularly the teaching of Scripture – required constant inter-denominational coordination and careful balancing (and for the most part, giving up ultimately resulted in relinquishing school-based divinity teaching because denominational divinity teaching separated rather than united key actors and perhaps even parents. (The oecumenical idea grew to become a whole ideology and the debate was published in several Christian press forums, cf. Raiser, K, 2009). Ultimately, representatives of the different religions obviously wanted to see their own standards reflected in Y, which required a lot of organisational effort and even more consultation and diplomacy.

The inception of the oecumenical school in Y is also an example of civic unity. But the local citizenry of Y wanted to take over the schools from the municipality at least as much as from the Churches. This was an example for externally induced Church unity leading to an agreement on oecumenical collaboration. At the same time, it is an example of denominations themselves acting as NGOs, getting away from, or at times even opposing, their Church superiors (who may even have become tainted during the previous political regime).

#### ***4.3. "A really grotesque and typical Hungarian story." (From an interview with a parent)***

The third example is the central primary school of Z. It functioned as an ISCED 2 lay school from the early 20<sup>th</sup> century when the population was below ten thousand (today,

in 2016, it is almost twice as many). The locality is situated in the vicinity of Budapest and has assumed administrative functions throughout its history (serving as a micro-regional centre or a district seat). Z is as big as a medium-sized town on the Great Hungarian Plain but has a very different character. Its image is determined by the proximity of Budapest, yet it is not a dormitory town for the capital. Industry and services have moved here from Budapest. This process was so strong in the 1960s that it has given rise to two new districts. Although by now they have more been or less integrated into the original fabric of the town they are still separated from it by the main railway line and highway that cuts across the place and disrupts the settlement patterns. All this adds to the central and, in a way, elite nature of the school. The school is the local 'posh' school; it is an institution of particular importance, nay an elite school. While it cannot compete with the elite schools of Central Budapest, it has impressive continuing education statistics. Also it has a staggeringly high number of disadvantaged students.

It was not the parents intent to have an oecumenical school in Z (if the term can be used at all), nor was it the initiative of the pastors of the four denominations in the town. It was the school's own initiative and thanks to its enterprising teachers. Here, too, the change was connected to the restructuring of institutions and redistribution of buildings and premises. But the reason was the fact that these areas, while parts of the town, were cut off from it by the main transit lines, and the initiator was the local government. As a result of the institutional restructuring, the building had become available, and the local government embarked upon establishing a new school. This was the starting point of the oecumenical 'ideal,' as our respondents tend to put it, and the specifically, it started with an application for the post of principal.

Why wasn't the school returned to one of the Churches – the Catholic Church or the more dominant Protestant Church? The answer is similar as in the case of Y: neither Church was strong enough to be able or willing to operate a school in the town. The erstwhile Catholic and Protestant schools still exist but are operated by the municipality. So the applicant who initiated the oecumenical institution and applied for – and was awarded – the principal's position was thinking in inter-denominational terms right from the outset.

He was dedicated to the project; it became his mission. Formerly an instructor in a vocational educational institution, he found himself in public education by commitment (despite his strong religious affiliation), and by a conviction that the only way to organise a religious school in the community was with cooperative support of several denominations – as in many other places. (This support was best gained in the context of a civil society foundation, which continues to work with the school decades after its establishment, strengthening its inter-denominational character and maintaining its ties with the Catholic and Protestant parishes as well as priests and pastors involved in the school's inception.)

The 'oecumenical school' in Z was launched in 1991 when the local government supported and approved the application of the would-be principal, being fully aware of the applicant's intent. As the school has been operated by the municipality from the outset and the municipal leaders were prepared to overlook its tacit or overt religious character, unlike other oecumenical schools, it was not faced with the difficult dilemma of affiliating to one or the other denomination. Its ideology transpired from the school documents, first in a covert fashion, then later it became increasingly conspicuous. Indeed, it was the school's strength as well as its vulnerability: it has become oecumenical without asking or being granted permission, and the local community took note of, and approved it. The principal and those who agreed with him banked on being able to preserve this spirit simply by pointing at the independent nature of the school's educational system and programme (and relying on the latent but tangible support of the local government, which approved the 'oecumenical' name of the school).

This worked in Z until the turn of the millennium. Although a district school, the traditions of Z coupled with the school's central situation and special character attracted teachers who embraced the ideology it represented (the school was regarded as a new institutions since its re-launch by the local government after the restructuring mentioned above). The same applied to parents. While the Z parents were not actively involved in school organisation, unlike in the case of the oecumenical schools in X and Y, they were interested and keen. Thus the process that gave rise to the school was continued peacefully for a long time. Parents outside the school district who were attracted by the school's orientation strove to enrol their children. (They tended to represent traditional Z families and/or groups with high educational attainment.) Conversely, those who were repelled by the same enrolled their children in another school even if they belonged to the oecumenical school' district.

This state of affairs lasted until a parent, who wanted his child to go to the district school but did not want the child to be nurtured on religious ideology filed a complaint against the school with the local government as well as the public administration authority. He challenged a district school's right to be ideologically non-neutral and argued that the local government was not allowed to operate a district school that is based on religious conviction. The matter ended up in court and dragged on for years. The result was that the school had to delete from its documents all wordings referring to religious conviction, thereby restoring the lawful status set forth in the public education law as follows: "State and local government-operated educational institutions may not be committed to any religion or ideology" (Section 4(2) of Act LXXIX on Public Education).

The decree was accepted by the local government, which, as some of the stakeholders put it, backed out of the school and left the then principal (not the original founder) and the teachers supporting him to their own devices. But educational bureaucracy was set in motion and held recurrent checks and inspections to see if the court decree was duly complied with. The principal and his supportive teachers turned tricky (they removed the cross from the wall and put up a painting instead that had a cross in it). Moreover,

through their foundation they were relying on the Churches so that they could continue with the religious ideology even when it was formally no longer allowed.

Parents' perception of the school moved in opposite directions. Those with religious conviction as well as the pastors themselves continued with their customary activities: school celebrations were staged in the church and religious holidays were celebrated in the school too. Others – and not just outsiders – felt the school was grim and secluded. Just like the persecuted. The more they define themselves as persecuted the more they close their ranks and become isolated from their local environment.

## **5. Stakeholders and 'local heroes'**

Comparison of these inception stories highlights startling similarities and thought-provoking differences in the attitudes of stakeholders. Recurrent actors (or groups of actors) are clearly depicted and typical 'local heroes' stand out (Nemes, Varga, 2014; Janko, Andl, 2015).

### ***5.1. Local population, parents and NGOs***

In most of the school histories (in two out of the three detailed above) it is conspicuous that it was the parents and their organisations that partly (like in Y) or entirely (like in X) took the initiative. This makes parents the lead or at least one of the lead actors in the birth of oecumenical schools. In X the oecumenical school was unequivocally championed by parents; in Y, the foundation and organisation of the school was only possible because of the parents' dedication. The contrary is also revealing. In Z, where the inception of the oecumenical school was not a parental initiative and in fact, the school came into existence partly against the parents' will, it was the parents' veto that led to the liquidation of the oecumenical school.

The fact that it is parents (the groups of people concerned) that are the key figures of the creation of oecumenical schools is an atypical consequence of the first period after the fall of communism. The political and education policy events of this period was the counter-effect of all that happened in the final stage of the Kadar regime: the highly centralised educational administration was dismantled, as was the ideological hegemony radiated, supported and accepted not only by the omnipotent ruling party but also by public administration. In this way, oecumenical schools were not so much institutions of their time in the eyes of the pioneering parents as a response to all that had happened to them at school some two or three decades before.

Naturally, there was more to it. The pioneers wanted, and were able, to make use of the loosened (educational) policy standards that characterised the turn of the decade in 1990. They also wanted to avail themselves of the strengthening freedoms extended by the first free elections and the newly developed political system. (Freedoms they hoped would or should be extended.) Other factors such as the proximity of the capital, the easing of the relative isolation of rural areas, and a certain kind of independence from

the local exercise of power also reinforced the need of parents to embrace, almost take possession of, the school as their own. The frequently quoted typical argument (Deme, 1999) was that parents have a right to the child's education, and it is the duty of the school owner (council, then later the local government) as an user of taxpayers' money to provide schools required for it.

We have presented the huge energies released by civil awareness and horizontal organisation in X and Y (and how much they were missing in Z). Similarly to the ascending curve of all civil society organisations, the inceptions depicted above resonate with the enthusiasm and success whose memory has determined the attitude of those involved for decades. The story of oecumenical schools will be over, or will continue along a different trajectory, when this civic enthusiasm is on the wane or disappears entirely. The conflicts that had to be accepted or tolerated intensified rather than reduced enthusiasm and dedication (this holds even for the Z school, although there it was the teachers' rather than the parents' dedication that was strengthened).

In each of the three cases civil society organisations (association or foundation) were established that provided a legal foundation for parental initiatives. It transpires from the later stages of the oecumenical schools' history that these NGOs managed to survive the school foundation and have stayed active. They played an important role at the time of their foundation, so much so that in X and Y some of the founders and/or heads became leaders of the movement. Based on our findings, the respective heads of the school and the NGO have grown to be the driving engine of the foundation, and also of the operation and survival, of oecumenical schools.

## ***5.2. Teachers and principals***

In this context, teachers and schools have a double role. They function, on the one hand, as a local social environment (which is exclusive rather than inclusive) and, on the other hand, as the founder and operator of the new school (enabling strong dedication and offering teachers an opportunity for self-fulfilment. Sometimes – as in the case of the school in Z – they also function as filters: a school that is launched successfully and regards itself as oecumenical with growing awareness starts attracting people from other schools.

Although in the years before the fall of communism – basically as a result of and citing the 1985 Act on Education (Act I of 1985) – school autonomy movements became more widespread, the schools visited took a different path of development (mainly because they were either newly established or re-established). It seems that this fact was either unknown to local or neighbouring schools or no such practices were pursued. However, the elections of principals (as they evolved and took place in 1990 and 1991) affected the evolution of oecumenical schools, provided that new principals (in the case of X, the founding principal) enjoyed a position where they could initiate a new pedagogical programme and could get them approved by the institutions' owners and teachers. The

turning point of breaking free of educational administration was the objective factor that made it possible for parents' groups and organisations to try and take over the school and re-create it to meet their own demands.

Undoubtedly, the recently appointed principals, along with the leaders and influential members of the NGOs referred to above, became the 'local heroes' discussed in our previous studies. (See the history of the above mentioned minority institutions and community colleges that were established after the fall of communism for comparison.) The facts about the motivation behind the 'newborn universities' discussed in our previous studies cited above more or less hold true for the 'local heroes' of oecumenical schools. They were unknown persons who risked their jobs, their reputation and sometimes even their financial status. Those who could establish and manage an institution could function as leaders or representatives of the given group and were supported by parents' groups and the above mentioned NGOs. This proved to be a force that could put considerable pressure on those against oecumenical schools, especially in the period of the fall of communism. Principals (the 'local heroes') sometimes used tools that cannot be regarded as democratic or – as the stories subsequently evidenced – regular. Nevertheless, later they (whether they liked it or not) needed to become democratic and 'representative' as they proposed their initiatives in a grassroots manner, representing their supporters and making references to them.

The 'oecumenical school' was the ideology of such local heroes. In the beginning (and, as time passed, with a growing intensity) the ideology was debated, explained, interpreted and positioned in the denominational, religious and theological-philosophical scales by many (see the technical literature referred to above). However, only a few recognised it as a motto for the movement and for organisation activity. The motto of 'oecumenical schools' meant, among others, separation for the other groups of parents and other schools of local societies. It also involved religious education as opposed to the formerly atheistic – yet practically neutral – school pedagogy. At the same time, it marked a break from the official education management which, hesitating in the wake of the new elections and, at the same time, acting in its new role, was looking for its role as an owner. The oecumenical school was a challenge for those local government representatives who opted for a neutral school, but it was also a point of reference for those who embraced new religious ideologies.

Nevertheless, the motto of the oecumenical school signified not only separation but also integration (a factor that contemporary technical literature emphasized more than separation). Obviously, the integration was not based (or was only partially based) on theoretical principles but on factual and necessary understanding, as in the given villages (especially in Y and Z) the number of denominationally committed parents or the amount of money simply did not suffice to launch denominational education. Whether 'local heroes' were aware of this fact or not, the oecumenical school proved to be an excellent motto for looking for and identifying the gaps the fall of communism created in the hitherto normal management of education.

### ***5.3. Religious denominations and communities***

Similarly to schools and teachers, denominations and their communities played a double role in the history of the evolution of oecumenical schools: they acted as forces of integration/supporters and as forces of isolation/rivals. The former (integration and support) is directly evidenced, especially by the history of the school of Y, while the latter (isolation/rivalry) is mainly detected in the subsequent phases of the history of oecumenical schools (as clearly shown by the history of the schools of X).

Y would not have had an oecumenical school if the pastors of the local denominations had not started to cooperate. The driving force was undoubtedly the Catholic priest. (In X, the Catholic priest supported the oecumenical school, albeit it was not his own initiative.) The story of Y gives a vivid example of cooperation and support. But it also illustrates that oecumenical schools were organised for want of better solutions. As at that time the premises of the former denominational schools were fragmented, at the time of the fall of communism it was impossible to restore former denominational schools. (Those denominational leaders who worked on launching the oecumenical school of Z were motivated by the same understanding.)

Quite clearly, the motto of oecumenical schools was accepted (or, as the pastor in Y related, was initiated by the fact that denominational education lacked adequate legal background, there was no national practice for school takeover and in local communities none of the denominations was stronger than the others. Obviously, this condition strongly determined the educational plans and pedagogical programmes of oecumenical schools. During the creation of the 'image' or, what is more, the premises of the school, harmony (or tolerance) prevailed, but when it came to the pedagogical programme or to the translation of the 'image' to school subjects, the views of original denominational founders started to differ. (The story of the school of Y is a story of euphoria and a sense of community only in part; it is also an example of disheartening hassle and of the assertion of denominational interests).

In the long run, the motto of oecumenical schools was contrary to the interests of the denominations, even if the pastoral leaders who worked in and integrated into the local society did not realise (or hardly realised) this fact in the beginning. (This was contributed to by the variegated ways of the organisation and management of denominations; theoretically, Protestants were granted bigger local freedom to manoeuvre than Catholics were. Obviously, bigger local freedom to manoeuvre also brought greater isolation, as shown by the example of Y.) As a comment cited by Tamas Deme (Deme, 1999: 4) states, as far as denominations are concerned oecumenical schools can be tolerated yet they are not desirable. It could undoubtedly be tolerated until the restoration of denominational schools started and took place. And, as soon as the reorganised denominational schools appeared in local societies, oecumenical schools were qualified as undesirable for the denominations.

The motto of oecumenical schools – which seemed to be attractive and impressive in the beginning, as evidenced by the example of the school of X – in the course of the debates that started later came to be regarded as a problematic rival and, what is more, a dangerous alternative. Exploiting the wave produced by the Act on the Freedom of Religion of 1990 (Act IV of 1990, which rendered possible the establishment of numerous new religious organisations that did not qualify as traditional Churches, denominations accused oecumenical schools of propagating wrong teachings (see Deme, 1999: 4–5). Consequently, the motto of oecumenical school gradually became less attractive and came to denote an educational experiment that – albeit of a different approach – had already been present in the Kadar regime.

#### ***5.4. National and local authorities***

Most probably, in the turmoil of the fall of communism, local authorities were taken by surprise by this civil society initiative. In the Kadar regime, school experiments were authorised at the level of the ministry. After the Act of 1985 came into force, this practice came to be less restrictive, yet it was not until the Act on Local Government (Act LXV of 1990) came into force that the tasks of the operation of schools (more specifically, of ensuring that the obligation of compulsory schooling is met) were actually delegated to the local authorities. At that time democratic initiatives and NGOs organisations defined the general background, but no rules had yet evolved that the local authorities could comply with. For them, it seemed to be safer to close themselves off than to be permissive (see especially the case of X). This attitude gave an opportunity for exerting pressure and finding loopholes. In this respect, it can be stated that oecumenical schools had been illegal from the very beginning, and, as far as education administration is concerned, they did not become legal until the late 1990s. (See the section of the 1993 Public Education Act cited above.)

As evidenced by the cases of X and Y, it was possible to turn the initial resistance of education administration. In X, this happened with a unique exertion of pressure (minister, national television), while in Y the process was somewhat more democratic (reference was made to the constituents). The examples show that, most probably, the general atmosphere was gradually turning democratic. The history of X started before the first free local authority elections, while in Y the new local authorities had had some experience of the importance of the elections (and, with the election of the former local council president a more pragmatic style of governance was introduced that was less affected by national politics). In those cases where the establishment of oecumenical school was initiated not by the citizens (parents) but by the local authority (or at least the process was controlled by the local authority), the process was smoother. (This was the case in Z. However, it is to be added that the school of Z was launched later, seemingly with more experience on the part of the local authorities.)

Nevertheless, local authorities had remained uncertain until the inherently illegal status of oecumenical schools became legal and clear. The attempt to ensure that civil society

organisations take over the control of schools in terms of content and organisation proved to be successful only in X and only temporarily. In Y, the NGOs did not intend to take over education; instead, they organised educational services offered by foundations. In Z, NGOs did not participate in the formation of the oecumenical school; it was the local government that adopted the programme of the oecumenical school along with the director's application. Such a 'takeover' by the civil society would not have fallen in line with the traditional Hungarian (and European) approach to education management, according to which there are no grassroots initiatives in education. This fact holds true even if those who initiated oecumenical schools considered – in harmony with the general contemporary spirit – civil society initiatives valuable, even if such initiatives seemed illegal on the one hand, but fair and just on the other.

Therefore, as shown by the case of Z, as soon as they could they ceased to support those very oecumenical schools they had authorised (and, as authorities, they were compelled to do so). Although the heads and teachers of the institutions probably felt betrayed, the authority still was loyal and supportive. Among the fierce debates of the takeover of schools by denominations it almost seemed reassuring to them that decisions were taken at higher levels, that is, they did not had to make decisions and could avoid confrontation with their own schools. The Authority – which visited Z several times to check the legality of the 'oecumenical school' – was just an added manifestation of an education management system that operated legally (albeit, according to some, unfairly). The removal of the symbol from the oecumenical school of Z had unhappy connotations; however, what was done had to be done. An attempt had failed; an illegal situation had been eliminated.

### **5.5. *The end of the story***

This event shed light on the outcomes of the civic initiative named "oecumenical school" and marked the end of the story. Tamas Deme (1999: 5–6) specifies the following possible outcomes: 'churchification,' 'concealment' and 'ancient bisons.' The note cited above was written in 1999, when the momentum of the fall of communism was still tangible or at least was still remembered. After 15 years, the situation seems to be clearer. The stories discussed above illustrated the actual outcomes of the civic initiative named 'oecumenical schools.'

One of the possible solutions was to *become a part of denominational education*. In the stories discussed above, none of the schools took this path, yet other oecumenical institutions (or institutions that defined themselves as oecumenical) did undergo this process, all the more so as a state secretary proposal based on the 1993 Public Education Act (cited by Deme 1999: 10) expressly proposed this possibility for institutions that defined themselves as oecumenical. This was partly due to their commitment; as discussed above, oecumenical schools were often established under pressure, that is, in situations where none of the denominations that established an institution managed to operate the institution independently but one of the founders

was stronger than the others). Today, those institutions that followed this path are not regarded as 'oecumenical schools,' even if their attempts to operate in an oecumenical spirit are not questioned.

Another possible solution was to become a *foundation-operated institution*. This path was taken by X and Y. Thus oecumenical schools fell into the same category as other foundation-operated schools did, although their spirit (along with the parents, students and teachers) was markedly different. As far as their spirit is concerned, they could expect the support of right-wing governments – but this is only a label. Their operation are governed by the same rules that regulate other foundation-operated schools and they face the same challenges.

The school of Z is an example for the third solution. If they remained local government schools *and continued to be operated by local governments*, schools obviously had to conform with the neutrality of worldview, an obligation for state-operated schools even if their original founders and local heroes are still convinced that there is no such a thing as a 'neutral school.' An oecumenical approach may be detected in the organisations of teachers and parents in the form of a non-denominational religiousness, but officially, it is freedom of conscience based on individual preferences. And, as in the case of the use of minority languages, collective rights cannot be enforced.

## 6. Conclusions

The *first conclusion* pertains to the role of parents' groups (citizens' groups) in asserting their own political interests in educational matters in Hungary. It was shown that parents play a decisive role in the formation of local educational policies; that is, parents' groups (citizens' groups) are factors in the formation of educational policies that cannot be ignored. This holds true even if other factors of educational policies (in this case local authorities, schools, their teachers or the representatives of denominational education) make attempts to gain access to the rights and opportunities of policy making. As discussed elsewhere (Kozma, 2006: 137ff), educational policy is a multi-players game of several actors where all actors try to assert their own rights with the tools available for them. Keeping local initiatives on track and channelling them into higher-level policy making is an art that needs to be mastered and practised; otherwise, one group of the actors may overcome the others and render the political game inoperative.

The *second conclusion* is related to the possibilities and dangers of policy borrowing. Throughout the history of the evolution of oecumenical schools, there have been civil society attempts to take over the operation of schools from the owner, while the owner is obliged (should be obliged) to operate the schools. Such attempts were based on attractive mottos and real-life (or presumably real-life) foreign examples. However, as the conclusions of the stories discussed above show, such attempts are not compatible with the system of management, finance and control that have historically evolved in the educational matters (and in other public services) in Hungary. Only those policies can be

adopted and implemented that fit into the traditional structures. Such innovations can be properly implemented within the existing structure, but outside the structure, unfortunately, they are non-viable in the short or in the long run.

The *third conclusion* is related to the role of the 'moment'. Successful innovations, policy borrowings and creative problem solving can happen only in a given moment of history. At other times and in other places different solutions need to be sought. In this case, the 'moment' was the fall of communism, more specifically, the first, enthusiastic and anomic of the democratic transition. Those oecumenical schools that were established at that time have managed to survive in some way or another, with more or less conflicts, either in an embedded or an isolated manner. Later, however (that is, after one or two years or even only a few months), the same socio-political innovation cannot be implemented any more. Undoubtedly, it takes time for the information to spread and the experience to accumulate; however, the solutions born in the moment cannot be re-employed later. New situations call for new solutions.

This research is neither comprehensive nor concluded. Rather (and similarly to the most of such studies), it is an exploration. The details related to oecumenical schools – including the history of not only their evolution but their paths of development as well – call for further research that may shed light on the possibilities and limitations of centralisation and decentralisation, more specifically, of the cooperation between authorities and the civil society. We are convinced, however, that the results in their present form may contribute to drawing relevant conclusions on the two-way (horizontal and vertical) links of educational institutions.

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*Book Review*



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**Kirsten Fuchs-Rechlin (2010): And it still moves....! Research for professional self-recognition of pedagogues (empirical education) [Und es bewegt sich doch ...!": Eine Untersuchung zum professionellen Selbstverständnis von Pädagoginnen und Pädagogen (Empirische Erziehungswissenschaft). Waxmann Verlag LLC. [Waxmann Verlag GmbH], Munster.**

*Tunde Szanto<sup>19</sup>*

One can get an inside view of the functioning of pedagogy and the procedure of this world during the empirical and monumental reading of Kirsten Fuchs-Rechlin. This thesis belongs to the projects supported by DFG (Deutschen Forschungsgemeinschaft) i.e. German Research Association. The main topics of this work is the set-up of a successful career, the formation of it and the vocational self-recognition of students get through with their studies in pedagogy. All of the above were merged into one exploration, runner by University of Dortmund and Halle-Wittenberg between 2000 and 2003. The study, which consists of several paper, was guided by Prof. Dr. Thomas Rauschenbach and Prof. Dr. Heinz-Hermann Kruger.

The title itself could pique the interest of not just the professionals but also young adults who are on the eve of their career. Kirsten Fuchs-Rechlin, professor of Fliender Fachhochschule in Dusseldorf has published several article, study and monograph in numerous journals. Her specialties, among so many other activities, are the upbringing and training of child, infant and early childhood education and the improvement of pedagogy.

Her current dissertation's primary goal is to get to know the background of the self-recognition of a pedagogue and its development in order to get an approximate image about the circumstances that take a major role in the influence of the directives the pedagogue commits his/herself to, during his/her work. Is the personality of a teacher already full-fledged before the beginning of his/her studies or created during it or is this character starting to found after finished studies? Kirsten Fuchs-Rechlin, author of the

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documentation, tries to find answers for the question above and set up theories with empirical monitoring and searching. Pedagogues were asked about their jobs to find answer for the main questions. At the time of the opening of the pedagogic problems the aim was not the criticism of the teacher's attempt to educate, but to analyse all of the possible solutions of different situations the teacher could get into.

Accordingly, the documentation is compartmentalized into three compartments. In the first chapter, one can read about the theories, which are the base of the research, and the connections between them. After the short historical review, the chapter summarizes the outcomes of the research and the questions emerge within the conversation about the teachers who turn into professionals. This phase also mentions the theoretical concepts accepted after the 70's, the texture theoretician investigation methods based on the studies of Sociology of Religion of Niklas Luhmann, and it takes Oevermann's thoughts as a basis. Utilizing the theories above, Fuchs-Rechlin sets further questions up. In her opinion, the most important part of this quest is the definition and realization of „professional self-recognition”.

The task is based on other three speculations, namely statement of Bourdeau, which says that the professional self-recognition is the component of the teacher's habit. This professional self-recognition traces the method wherewith masters are able to control or evade the tension pent-up during their job (Schutze), after this the vocational habit is evolved (Heinze).

The research is in progress and the theoretical setting of this work will be established by the thoughts in the section above.

After the importance of these theoretical concepts, document of usage of statement of Bourdeau, explanation of professional pedagogic acting procedure and the discussion of the methods of how these concepts can be summarized are the next projects. The aim of this phase is to set up a base for further investigations about socialization theories which influence the vocational self-recognition development of pedagogues. The effect of socialization and the dimensions of structural socialization are in the focus.

Accordingly significant part of the thesis is about the Tillmann socialization levels and phases:

Table 1: Structure of socialization (Tillmann, 1999)

Levels			Constituents	
			Universal	Vocational
(4)	Macro-	Society	economic, social, political, cultural structure	Politics of labor market
(3)	Mezzo-	Organization	business, media, schools, universities, military, churches/religions	family, school, college/tertiary education, training, work organizations
(2)	Micro-	Interactions, functions	parent-child connection, lesson, acquaintanceship, friends, communication between same ages,	connection between professional and layman, communication with boss and colleague
(1)	Subject		experiences, point of view, knowledge, emotional minded and cognitive abilities	professional and greatest possible activities, competences, vocational self-concept

Table 2: Phases in the procedure of socialization (Tillmann, 1999)

Phases	Transitions	
	Universal walk of life	Vocational walk of life
Infant ages (0-4)	Enter the kindergarten, birth of siblings	
Childhood (5-12)	Beginning of school	
Young ages (13-27)	Leaving school, choosing profession, entering vocational school	Leaving school, choosing profession, entering vocational school, andragogy
Adulthood (27-65)	Beginning of a career (becoming workman), set-up personal household, marriage/divorce, family	Beginning of a career, changing workplace, unemployment, success in profession, changes of employer (boss), re-training
Old ages (65-)	Retirement	Retirement

The last section presents the investigational design i.e. investigational strategy. In this research 24 people participated such as pedagogue, social worker, associate professor, persons working in andragogy. The selection of them was random. Questionnaires were used which structures are included by the documentation. Other „DFG-projects” were helpful to produce this work. This projects include four parts, each of them are complete studies, Magister- works/papers, which are in connection with each other.

Fuchs-Rechlin’s work based on quantitative research scheme, in this case the questions, which are included in the topic of „professional self-recognition”, are summarized and highlighted in a quantitative way. All the results require a huge database.

Remaining part of this section in the documentation is about the assessment and the way one does this. Methods of assessment and the results are indispensable for the realization of „professional self-recognition”, just like the acquirer of theoretical basis mentioned in the first section.

At the end of the dissertation the „professional self-recognition”, we mentioned so many times before, gets into the focus. This part of the documentation recapitulate the effects of social background, procedure of study and professional experiences influence the process of self-recognition. Answers for this question are based on the assessment of the collected dates, right after this, the next topic is on air, which has to be enough launch for a new research. The question is: In what circumstances can a pedagogic directive be professional?

To sum up, the contents of the documentation and the essentials we discussed so far, the starting-point was to find an explanation about what is crucial for a teacher to be perfectly prepared in vocational and also spiritual way. The focus is on the evolution of the pedagogue’s habit and self-recognition. One can find solution for the problem with a work, consists of a few steps. This can be started with the formation of habit of pedagogue; further running of it is the assessment of the subject’s answers and questionnaires. The research guides the seekers to a new problem and establishes another topic worth care about. This new program is all about the directives of masters and the way one can be professional in this career. In the closure, the summation of information and outcomes are visualized, one tiny little report is at the end of the documentation is about the problems emerged during the work.

Taking all the facts into consideration, my conclusion is that this German research could be the base of any investigation in our country. The documentation itself is collected, neat and coherent. I miss the subjects, who do not finished their pedagogic studies yet, from the elaborated research topic, so one could get a little bit more established image about the circumstances that form the personality of a pedagogue.

The topic itself is not the easiest one on this profession. So many of them is about the habits and techniques of pedagogues and what is necessary for a master to be successful in teaching, but only a part of them are about the teacher him/herself. All the success in education is lie in these projects because it is not enough from us, pedagogues, to teach our kids, we need to raise them too. Without the handover of a viewpoint, a teacher will never be congruent. It is important to see, we were participants in the teaching-learning circle, and now it is up to us what way we guide our students toward, what adults will they become under our influence. One needs to understand that a long learning procedure is in progress in him/her, which started at the moment he/she dedicated his/her life to this profession.

This documentation is recommended for those professionals who like to approach the research from a brand new point of view: the teacher’s point of view and for the pedagogic students who like to get a summaries about the procedures during their studies and the reasons connected to this procedures in order to do their jobs in a way more sophisticated style. The topic is relevant, it deserve the attention from researchers and laymen equally.



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**Lajos Huse & Peter Takacs (ed.) (2015):  
Quality of Life Nyiregyhaza District 2015.  
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19. The University of Debrecen Health  
Faculty, Nyiregyhaza.**

***Fruzsina Szigeti<sup>20</sup> & Nora Barnucz<sup>21</sup>***

The study volume - entitled Quality of Life Nyiregyhaza District 2015 - was published by the Health Faculty at the University of Debrecen with ISSN 2062-0284. It can be available on this website <http://epa.oszk.hu/html/vgi/kardexlap.phtml?id=2535> as an e-volume publishing periodically in the archive of the National Szechenyi Library. Its editors are Lajos Huse, the associate professor of Social Work Department at the University of Debrecen and Peter Takacs, the associate professor of the Health Informatics Department at the University of Debrecen. Several professional experts were taken part in the preparation of this volume paying the reader's attention and his/her interest so that he/she can think about the content of it.

The book involves the results of empirical research regarding Nyiregyhaza and its catchment area (Nyiregyhaza District). The research of Nyiregyhaza District as a region is important because it is situated in the North-Great Plain region, in Szabolcs-Szatmar-Bereg County. According to most of the indicators – the rate of activity, the level of employment, the amount of gross and net average wage, the proportion of disadvantaged children, etc. – the North-Great Plain region is involved in the less-favoured areas and Szabolcs-Szatmar-Bereg County has the least favoured conditions of all. The starting point of life quality research was constituted by the Quality of Life in Nyiregyhaza research series, which was carried by the workers of the Social and Public Education Department of the Nyiregyhaza Municipality Office and the Applied Social Science Department of Health Faculty at the University of Debrecen. The panel research started in 2008 and it provides the opportunity to map and quantify the quality of life of the adult population, plus analyse, present and explain the changes during the part of the period between the data collections.

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In 2015 – with the consortium of the two institutions mentioned before – Quality of Life Nyiregyhaza District research was implemented, which comprises 13 settlements of Nyiregyhaza District: Apagy, Kalmanhaza, Kotaj, Nagycserkesz, Napkor, Nyiregyhaza, Nyirpazony, Nyirtelek, Nyirtura, Rakamaz, Senyo, Timar es Ujfeherto.

The book helps the reader to get information about the social level research of people's quality of life living in Nyiregyhaza District, which contains the survey of objective and subjective factors as well in a complex manner. On that basis, the issues of the twelve studies are based on three thematically different groups:

- 1) Social structures and their effects (mobility, fragmentation);
- 2) The basic dimensions of the local society (housing, relationships);
- 3) Human needs (social needs, health status, emotional wellbeing, cultural consumption).

The studies of Eva Huszti, Maria Malakuczine Poka, Anita R. Fedor & Erzsebet Balogh, Gergely Fabian & Peter Takacs & Fruzsina Szigeti, Laszlo Patyan and Eva Panna Szilicsany belong to the first thematic group. The second group contains the studies of Katalin Szoboszlai, Eva Huszti and Peter Takacs & Gergely Fabian & Fruzsina Szigeti. The third group is based on the studies of Lajos Huse, Fruzsina Szigeti & Gergely Fabian & Peter Takacs, Anita Krizsai & Ildiko Tothne Csatlos.

The foreword of Eva Huszti's study provides an opportunity for the reader to foster the language of the book and get information about the main socio-demographic factors (gender, education level, marital status) of the society living in Nyiregyhaza District.

Maria Malakuczine Poka's study - namely 'Settlement Structure, Demographic and Household Characteristics of Nyiregyhaza District' – gives a detailed explanation of the structural features of the areas in Nyiregyhaza District, the age composition of the community, the structures of marital status, the status of education level, the presence of other nations and their regional origin.

Anita R. Fedor's and Erzsebet Balogh's study - entitled 'Employment and Unemployment in Nyiregyhaza District' - helps the reader reveal answers for some questions: what the labour market situation is like in Nyiregyhaza District (employment or unemployment) and how all things are coherent with the European Union tendencies.

Gergely Fabian and Fruzsina Szigeti are the authors of the study called 'Income Situation and Income Poverty'. They research the incomes and their differences generated in the households of Nyiregyhaza and in Nyiregyhaza District. The conclusion of their studies is that high differences can be perceived between the county seat and the settlements of the district. On that basis, it can be sensitive to set out such local or regional programmes which can improve the inhabitants' social-economic situation.

Laszlo Patyan attempts in his study - entitled 'Elderly People's Living Condition in Nyiregyhaza District' - to introduce the characteristics, the education level, the objective and subjective factors of pension, the real and experienced quality of health status, the network of relationship and the housing circumstances of people over 65 living in Nyiregyhaza District.

The main conclusion of Eva Panna Szilicsany's study - called 'Living Difficulties and Deprivation in Nyiregyhaza District in 2015' - is based on that the proportion of people living in poverty in Nyiregyhaza District and living with the risk of social exclusion along the crucial material deprivation is likely to be higher than the Hungarian average. Furthermore, worse conditions are explored regarding the settlements of the district. The main pillar of her research is to study this hypothesis.

Katalin Szoboszlai analyses the data concerning the housing from the beginning of the life quality research in Nyiregyhaza (from 2008) to the present time. The title of her study is 'Housing Situations both in Nyiregyhaza District and Nyiregyhaza County Town'. The author uses two databases: the housing statistics data for 2013 of the Central Statistical Office and the housing poverty data of the life quality research in Nyiregyhaza 2015. It can be stated that it is necessary to prepare such a local housing plan, and the local government is willing to focus on modernization, affordability and recovery of the empty housing stocks.

The title of Eva Huszti's study is 'Tell me who you spend your free time with and I will tell you who you are. The Functioning and Some Characteristics of Contact Networks Providing Social Support'. She studies the social networking with empirical devices along the following dimensions: quantity and quality side of friendships; social support in family and non-family relationship; the frequency of keeping touch with family members, friends, neighbours; the frequency of taking part in social life and private gatherings.

'The Latest Outcomes of Nyiregyhaza Household Panel Life Quality Model Survey and the Possibilities of Life Quality Model Enlargement by Applying the Rough Set Theory' has been written by Peter Takacs, Gergely Fabian and Fruzsina Szigeti. This study focuses on the results of the first empirical procedures to improve the whole Rahman-model.

'Factors of Subjective Health and their Changes in Nyiregyhaza and its Agglomeration' was written by Lajos Huse. It explains what kind of factors - gender, age, education level, marital status, congenital or acquired illness(es), social capital, or emotional wellbeing - have effects on the subjective health status of the population in Nyiregyhaza.

'Measuring Emotional Well-being in Nyiregyhaza District' has been written by Fruzsina Szigeti, Gergely Fabian and Peter Takacs. The purpose of their empirical research is to study the value of satisfaction as a personal index in Nyiregyhaza and its nearest

settlements: Their research question is whether socio-cultural background has effects on the value of happiness, or on the assessment of statements concerning the factors of happiness. Moreover, their purpose is also to reply that question if there is a significant difference between the subjective wellbeing and its most important conditions of the population living in Nyiregyhaza and the settlements of Nyiregyhaza District.

Anita Krizsai and Ildiko Tothne Csatlos – ‘Social Problems and Changes in the Benefit System in Nyiregyhaza District’ - try to study the cooperation conditions characterizing the social services. Based on the results the population of the smaller settlements continues insisting on their contact person, they ask for some help and make complaints to him/them. The change of the most deprived persons’ condition depends on how the local governments react on the local problems.

In conclusion, the volume contains so many diversified articles that the reader can get information from several different aspects of Nyiregyhaza and its settlements. According to the reviewer it is worth paying attention to the results of the studies in the city development strategies and conceptions, because the profile of the satisfied citizen and the liveable region can be reached if the professional-political measures are implemented by taking into account the opinions and demands of citizens.