

Theses of Doctorate (PhD) Dissertation

**Higher Education – Pedagogical Significance of
Colleges for Advanced Studies in Inter-sectoral
Comparison**

Katalin Kardos

Tutor: Prof. Dr. Gabriella Pusztai



UNIVERSITY OF DEBRECEN

Doctoral School of Human Sciences

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Objectives of the Thesis, Description of the Topic

The aim of our dissertation¹ is to compare the recruitment and effectiveness of colleges for advanced studies in the different maintained segments of the system, which has been revived with changed content after the change of regime, and to draw conclusions about the impact of the different college concepts on students and the pedagogical significance of higher education.

The importance of the issue must also be emphasized because, following the massing and diversification of the higher education system, context-specific constructions of the purpose, meaning, ethics and content of the study work of higher education were formed in student communities belonging to different campuses and institutional units, which strongly determined the role interpretations of young people, especially non-traditional students from families with no academic traditions. Therefore, colleges for advanced studies – as ‘interpretive communities’ (Pusztai 2011, Kardos 2014) and as co-living learning communities (Tinto 2003, Bordás & Ceglédi 2012) – play a crucial role in the life of these young people.

The determining point of our research was to carry it out in such colleges for advanced studies where, on one hand, the social elite of the future is being educated, and, on the other hand, which establishes a socialising agent for students of underprivileged background, or that can be viewed as an active group of young people – who live and study together – of the same interests. It is important to note that our research was not conducted in a central region of privileged higher education but also in institutions in which the student society of changed background in our current higher education is well recognisable (Pusztai 2011, Kardos 2014).

In our thesis, the institutional impact of colleges for advanced studies was examined in a wider aspect, with the students’ engagement in studying in a learning community being the focus. Our approach placed the question of the impact of colleges for advanced studies into a wider context, examining institutional socialising impacts, as well as individual and communal significances in a wider institutional environment (Pusztai 2012, Pascarella & Terenzini 2005).

¹ The thesis is written in the first-person plural, with the use of which we wish to express that the results have undergone scientific research, statistical analysis, peer review within the Doctoral School.

One of the most important questions of our thesis is whether the different types of college institutions in higher education are meant to fill the gaps of mass higher education by surrounding students as, more or less, co-living learning communities with an effective environment of socialization. We were curious whether student relations formed in such colleges can be interpreted as a resource – based on the theory of social capital – that poses a positive impact on further education, academic success and future plans of its members. Are there any differences in institutional functioning in the case of colleges with different funders and operating types? Also, do different college types have different effects on student achievement?

Colleges for advanced studies in Bordás and Ceglédi (2012) are interpreted as knowledge-sharing and knowledge-building learning communities, which are able to further the tradition of the community culture accumulated over the years (Kardos 2016, Ceglédi & Bordás & Kardos 2016), similar to the living-learning communities of Anglo-Saxon education systems (Inkelas 2018, Inkelas & Soldner 2011, Inkelas et. al 2018). We found similarities between the learning methods of the Hungarian colleges for advanced studies and the learning communities living together, so in our thesis, we interpreted the colleges for advanced studies as a higher education pedagogical initiative replacing the gaps in university education and building on the dynamics of the learning community.

According to the literature, a learning community can be described in abundant ways. In a broader context, the learning community includes all learning communities, such as local communities, learning communities of education institutions, as well as virtual learning communities (Benke 2016, Kozma 2010).

Traditionally, in a stricter interpretation, learning communities are always related to education. Based on this, the goal of such communities is to widely support the study process of young people and to stop academic failure and dropout, as well as discrimination among different social classes within an institution (Benke 2016). In American literature, learning communities are mostly institutional or virtual groups, which show the versatility and depth of the phrase itself. On an organisational level, it includes collaborative learning methods, and small group projects in classes, schools or higher education institutions, which methods aim to evoke the feeling of community and co-learning (Benke 2016). In the course of another characteristic type of learning community, the community of student colleges merges with academic work (Ryan

1992, Tinto 2003, Pusztai 2011). In his empirical work, Tinto (2003) emphasises the positive benefits of being a member of a learning community by sharing co-constructed knowledge and actively reflecting on the views and studies of one another. As learning communities operate on a voluntary basis, these are characterised by higher activity as opposed to traditional work methods of higher education. During their collaboration, the focus is on the communal nature of the study work. *'Even the first studies of the 1990s showed that living-learning communities create an efficient environment for the students, which – based on experiences – work so well because of the communication among fellow students and tutors'* (Pusztai 2011:122, Tinto 2003, Pascarella & Terenzini 2005). Hungarian colleges for advanced studies became a central point of research as of their similar ambitions (Erős 2010, Ceglédi 2011, Kardos 2011).

Based on our experience so far, we can say that at the centre of colleges for advanced studies, there is a different, community-based educational model, which is based on the competition of individuals, and helping fellow students, all in order to help society move forward (Ceglédi & Bordás 2011, Kardos 2014). Previous studies in Hungary, often limited to only a few colleges, pointed out, for example, the importance of contemporary relations in terms of achieving good academic results, and drew attention to the beneficial effect of Romani/Gypsy colleges operating in Hungary in reducing the chances of dropping out of students with less favorable social status (Rákó & Bocsi 2020, Hajdu et. al 2014). The wide-ranging pedagogical impact of co-living offered by institutions also reinforces what had previously been described. The role of pedagogues, tutors of the colleges and mentors cannot – and should not – be overlooked as most of the time they are the ones who help the students, by advising, encouraging, discussing a problem or helping with study-related issues. The Hungarian studies did not cover the differences between the institutional funding sectors, did not apply the social capital theory in relation to colleges, or did not reveal the higher education-pedagogical innovations that could be used in higher education with many complex challenges from the educational point of view, and did not point to the multifaceted pedagogical effect of the possibility of living together offered by higher education talent management institutions.

During our work, we set off of the presumption that due to the adaptation to the changed student population, the most significant agent of higher education-pedagogical and out-of-class activities is colleges for advanced studies, which – with its versatile

educational methods – efficiently complement the hiatus of higher education as a learning community that offers co-living. Our research question was whether the different types of colleges operate along different concepts of higher education and pedagogy and whether this has an impact on their students.

Applied Methods

The population of the study consists of students who had attended either ecclesiastical or non-ecclesiastical, or Romani/Gypsy colleges for advanced studies, related to either ecclesiastical or non-ecclesiastical universities. In determining the sampling framework, we relied on the current list of colleges on the online interface as well as the results of our own exploratory work. During the sampling procedure, a regional and sectarian stratified sample was taken from the professional colleges providing the basic population.

Institutions were added to the sample from the greater regions of Hungary (Northern Hungary; Northern and Southern Great Plain; Southern, Central and Western Transdanubia) and Budapest, institutions were included in our sample in proportion to the number of professional colleges from all denominations. Traditional, paper-based questionnaires paired with online ones were executed. The questionnaires were identical, both in form and content. The questionnaire was based on hypotheses based on national and international literature and was created with the contribution of the CHERD (The Centre for Higher Educational Research and Development) research group of the University of Debrecen.

During our survey research in the spring of 2015 and 2016, 322 students of 32 countries were contacted. Among the institutions participating in the research, 11 Church colleges (123 students, including 3 Church Romani/Gypsy colleges with 26 students) and 15 non-church colleges - small university (61 persons), association (76 persons) and Romani/Gypsy higher education (36 persons)– college was included in the sample. The shortlist of the Higher Education Information System enlists 176 colleges for advanced studies, of which 31 are ecclesiastical talent-promoting institutions.²

² (<https://firgraf.oh.gov.hu/prg/gyorslista.php?gy=70> Last viewed 03/05/2022)

According to Biczó (2021), in 2020 the number of students in the 11 Roma talent management institutions that make up the Romani/Gypsy colleges for advanced studies network is 326. We know from Sepsi's (2016) work on models of colleges for advanced studies that in the year of the 2016 survey there were a total of 106 colleges across the country, of which 46 were qualified and the remaining 60 were not yet qualified or college pledges. In 2016, out of the 106 talent management institutions, of which 46 qualified, 32 (30.1 per cent) were reached, 12 qualified professional colleges are included in our database. Since there was no complete list of students in the college, only the colleges, we carried out a multi-stage, stratified, group sampling. In the first step, we determined the number of colleges included in the sample based on the total frequency of the colleges in each educational ecology region, proportional to the number of elements (16 in the capital and Central Region, 6 in Northern Great Plain, 3 in Southern Great Plain, 3 in Northern Transdanubia, 2 in northern Hungary, 2 in Southern Transdanubia). Then, in a given region, the corresponding number of specialized colleges was selected from the list by systematic sampling.

In the selected colleges we planned a complete query so that the different number of colleges would be included in the sample proportionally. We did not reach completeness, the willingness to respond was variable, but the number of students was proportionally well followed by the number of respondents. After selecting critically incomplete questionnaires, we were able to analyse the data of 32 students from 322 institutions. As a result of the sample selection, we designed a sample proportional to the number of elements, but the willingness to respond was not uniform, and since the date of the data collection, the college system has undergone continuous changes, which should be mentioned as a limitation of our research. The sample cannot be considered representative of today's professional colleges, however – as a significant part of the professional colleges has been achieved – the relationships obtained can be generalized to a part of the examined group, as well as to detect some phenomena and formulate hypotheses for further research. Due to the small number of elements, the differences between the two types of Roma colleges cannot be generalized, but church and non-church Romani/Gypsy colleges can modify the differences between the sectors to such an extent that they need to be treated as separate groups. In view of the fact that in the empirical analysis, the number of elements in the examined groups is low, it should be noted that at the time of the survey the colleges were small in number, and – although

the students were fully addressed – not all the students contacted answered our questionnaire that could be filled out on a voluntary basis.

With the help of multi-dimensional cluster analyses, we aimed to identify groups that share similar aspects. The applied clustering variables were as follows: the highest educational level of the parents, the relative income of the families, the type of residential settlement, as well as the individual and communal practice of religion in the case of the person who was being asked. Before performing the cluster analysis, the selected variables were checked to meet all the criteria, such as not outlying too much, the correlation of the variables being under 0.9, or data not being ranked according to a particular clustering variable. As to the size of the sample, the procedure of the K-means cluster was applied. In the last analytical chapter of our doctoral thesis, we examined the factors affecting the dimensions of effectiveness using a logistic regression method.

The following questions marked the main trends of our research:

- The main question of our dissertation was: can ecclesiastical colleges be considered living-learning communities where the applied pedagogical methods and the knowledge constructed by the community together have a positive effect on the students' academic performance?
- Are there any differences in social background and religiosity in the case of colleges with different funders?
- Based on the social capital theory, do the so-called residential-student communities of ecclesiastical college communities have resources that affect the daily life and effectiveness of students?
- Does the college community contribute to the success of academic progress and to the overcoming of disadvantages due to the social status of students in either ecclesiastical or non-ecclesiastical institutions?

The hypotheses were as follows:

H1: we assumed that students belonging to ecclesiastical higher education colleges are in a more disadvantaged socio-demographic and cultural situation compared to non-ecclesiastical students (women, children from families with more children, children from small towns, rural-rural areas, children of parents with lower education level).

Based on our previous research results, we found that there are higher numbers of religious students applying for feminine support courses and that there are more women among students with religious beliefs (Fényes 2010, Pusztai 2011, Kardos 2014). Based on our previous experience, we expected that the number of students who are traditionally from large families will be likely to be higher in the ecclesiastical colleges for advanced studies (Kardos 2011, 2014), during which we can conclude that families with more children prefer ecclesiastical educational institutions more than their traditional counterparts because they expect the replacement of the lost social capital (Pusztai 2004). However, families with several children are likely to prefer ecclesiastical institutions due to the provision of more favourable scholarship conditions, which is a characteristic feature of Romani/Gypsy colleges in particular.

H2: We assume that students belonging to ecclesiastical colleges for advanced studies are more religious than non-ecclesiastical students (in terms of self-definition and individual and community religious practice, according to church school history). The common feature of ecclesiastical colleges, including church Romani/Gypsy colleges, is that students can be admitted to the institution through a strict admission procedure, and religious dedication is an important expectation. In addition, denominational affiliation is a less important factor, but an essential element is the existence of religiosity and a Christian approach (Forray & Marton 2012). On the basis of our previous results, we assumed that the choice of institutions of denominational students is the result of a deliberate, purposeful action, against the background of which two motives are likely to be palpable: some would like to gain access to religious-based resources that are less available to them in the family, others would like to strengthen the preservation of the resources they possess (religiosity) with this step. Furthermore, in individual life paths, religiosity and former church high school/college membership have an impact on the individual's network of relationships, values, etc. and later membership of the ecclesiastical colleges for advanced studies (Pusztai 2004, Kardos 2011).

H3: We assumed that college life is an important source of social capital in ecclesiastical institutions, that is, more meaningful contemporary and intergenerational contacts are possible, and students can participate in more community programs than in non-ecclesiastical institutions. Among the many advantages of belonging to the community of talent management institutions, we consider it important to highlight the students' commitment to the community, their mutual attention to each other, and the

stimulating power of this, which qualifies as a direct investment in social capital (Pusztai 2011, Ceglédi et al. 2016). Based on our research so far, we have observed that in the communities living in colleges for advanced studies, students mostly learn from each other and not only from their teachers, they acquire intellectual and scientific knowledge, while at the same time, they gain new value preferences and norms, which is mainly characteristic of ecclesiastical institutions (Pusztai et al. 2011, Kardos 2011, Ceglédi et al. 2016).

H4: it is assumed that students belonging to ecclesiastical colleges for advanced studies are more successful than their non-ecclesiastical collegial counterparts of the same social status (less chance of dropping out, more satisfied with their own institution, more often planning further education at the next level of higher education, more active participation in extracurricular activities, more favourable academic integrity). In setting up our hypothesis, we relied on Coleman's (1988) theory, according to which the explanation for the high performance of young people studying in ecclesiastical educational institutions is the extremely close social relationship system created around the school, which creates social capital, thus contributing to the formation of cultural capital necessary for school achievement (Pusztai 2004, 2009, Kardos 2011).

Findings of the Thesis

1. Social status hypothesis. Based on our results, our first main hypothesis, according to which the students of ecclesiastical colleges for advanced studies are in a more disadvantaged position in socio-demographic and cultural terms (women, children from families with more children, children from small-town, rural-rural people, children of lower-educated parents) compared to the students of non-ecclesiastical talent management institutions, was partially confirmed. Although female students are present in higher numbers in ecclesiastical colleges, they take students from small towns and villages into their institutions in almost the same proportion as other types of colleges for advanced studies. There are more students in ecclesiastical institutions who come from families with several children and whose parents do not have a higher education. Among the students of traditional ecclesiastical colleges, those with three or more siblings are of the highest proportion, while those with two siblings predominate in Romani/Gypsy talent care institutions. At the same time, the number of brothers and

sisters in ecclesiastical Romani/Gypsy colleges for advanced studies is typically higher than in non-ecclesiastical colleges. In the case of traditional ecclesiastical and Romani/Gypsy ecclesiastical colleges, a higher proportion of students came to higher education from rural and rural environments than students from non-ecclesiastical Romani/Gypsy colleges, where students are more likely to be residents of smaller towns. The majority of students of non-ecclesiastical colleges are children from families with higher status in the capital, their financial situation is characterized by the fact that they have everything they can afford, even more significant expenses, but among the students of ecclesiastical colleges there were often difficulties in creating everyday expenses and necessities, which is especially characteristic of Romani/Gypsy ecclesiastical colleges. Regarding the educational level of the parents, it is important to mention that the fathers' higher education level was much higher in both ecclesiastical and non-ecclesiastical institutions in the Romani/Gypsy colleges (in almost the same proportion) than that of the mothers.

Hypothesis of religiousness. We presumed that students of ecclesiastical colleges for advanced studies are more likely to be religious as opposed to those of non-ecclesiastical colleges (based on self-definition, and individual and communal practice of religion, as well as their history of attending an ecclesiastical school).

Individual practice of religion differentiated clearly among the examined types of institutions, in favour of ecclesiastical and Romani/Gypsy colleges for advanced studies. Religion appeared more strongly among students of lower social status. Furthermore, our findings proved that students in ecclesiastical colleges practice their religion more intensively than those in non-ecclesiastical colleges. Significant results were found in regards to students belonging to ecclesiastical small communities and Romani/Gypsy colleges of whom more than 50 per cent attended some kind of religious small community, as opposed to students from colleges of associations or small universities. Ecclesiastical institutions proved to be institutions strictly for religious students. Religiousness is significantly higher among them, as opposed to students in associational or small universities.

With the help of multidimensional cluster analysis, based on the examined criteria, we formed groups related by their similarity based on the data of the respondents, in order to provide a more nuanced and accurate description of the

audience of the college communities. Three major college student types cleared up before us, the first of which is the group of middle-class young people from small towns, the second is that of rural people with disadvantages, and the third is those from the privileged urban elite environment. Students from small-town middle-class backgrounds were among the most ecclesiastical colleges for advanced studies. They were the ones who received the greatest share of the opportunities offered by ecclesiastical colleges, and they preferred ecclesiastical educational institutions even during the selection of high school. College students from the small-town middle class stood out from their surroundings mainly through their religiosity and diligence.

The second type of college included rural students with handicaps, most of whom are students of one of the Romani/Gypsy colleges. Their financial situation is characterized by the fact that out of all three clusters, the children of the lowest educated parents came to the medium of higher education from the families with the most modest conditions. In terms of religion, they had similarities with the colleges of the small-town middle class, with little lag in attendance only in church and small religious communities.

The third group of students of the college was made up of the young people of the advantageous urban elite, who are mainly students of the associational, ecclesiastical and non-ecclesiastical colleges. Among them were the largest number of only children, the families of college students with the most advantageous socioeconomic status, and the children of the most qualified parents. They were the least religious group of college students.

2. Hypothesis of social capital. We presumed that living in ecclesiastical colleges for advanced studies is an important social capital. The chance for more meaningful peer and intergenerational contact is high, students can participate in more community activities than the ones in non-ecclesiastical institutions.

Our findings showed that both types of institutions aim to organise meaningful community activities where students have the chance to form direct relationships and create social capital. There was no significant difference regarding the willingness to participate. It is worth noting, however, the difference of interests among the students of the two types of institutions when it comes to the content of the programmes. Students in colleges for advanced studies of larger universities, and non-ecclesiastical colleges for advanced studies are more likely to participate in academic activities, the reason of

which lies in the requirements of these institutions being more academic and professional, which is compensated with theoretical and practical education. In contrast, ecclesiastical institutions emphasise creating communities, which may be because of their strongly being based on religious values and pedagogical concepts (Kardos 2016). Our third main hypothesis only partially proved to be true.

In the course of comparing the student society of the colleges with different funding, the characteristics of the academic career were also examined. We saw a significant difference in the past of the students, in terms of what kind of sustained secondary school they came to the world of higher education. More than two-thirds of the students of ecclesiastical colleges for advanced studies graduated from ecclesiastical secondary schools, while the proportion did not reach one-fifth of the students in the case of the association and small university colleges. The proportion of former parochial students in both Romani/Gypsy colleges is much higher than in the small university or association type. Almost two-fifths of church Romani/Gypsy students and one-third of non-ecclesiastical Romani students came from ecclesiastical schools, while in small universities the proportion is less than one-fifth, and in association colleges, it is well below one-tenth. This confirms the results of previous research on the positive impact of ecclesiastical schools on disadvantaged people and their catching-up effectiveness (Pusztai 2004, Morvai 2017).

In our thesis, we also intended an important role for the comparison of network integration. The residence of students during their studies has a significant impact on the integration of higher education. Among the students of ecclesiastical colleges for advanced studies, in both traditional and Romani/Gypsy colleges, there was a much higher proportion of young people who found housing in the building of the college. It is a striking result that the Romani students of the church lived 100 per cent in dormitories, with differences only in the fact that the college is located inside or outside the college building. More than a third of the non-ecclesiastical Romani/Gypsy students lived in the university dormitory building, but a little more than a third of them were commuting from the countryside. The housing impact of students of small universities and association colleges has shown a rather varied picture, many of them live with their families in sublet or in place. Ecclesiastical colleges are therefore better suited in this respect to the model of an effective residential student community described by Tinto (2003).

In the course of the examination of contacts with university professors, we found that traditional ecclesiastical colleges received equally significant support in the form of discussions about the curriculum, scientific issues and openness to discussing private life problems, which is also due to the frequency of student initiatives. It is also a common characteristic of ecclesiastical college students that few preferred digital technology-based contact with their university professors. On the other hand, the experience of ecclesiastical Romani colleges differed from that of traditional church colleges in that they were less able to talk to their teachers about their plans for the future, and far fewer reported that a university teacher was personally paying attention to their careers. It seems that traditional ecclesiastical colleges, if not as strongly as small university colleges, are firmly integrated into the intergenerational network of higher education institutions, but in the case of ecclesiastical Romani colleges, integration within the university has not been achieved without mentoring and tutoring.

It can be concluded that the social background of the students has a significant influence on the interaction of the students of the colleges with the teachers, so even the efforts of the college are not effective, as research has generally found among the students (Pusztai 2011, Ceglédi 2018). The students of the Romani colleges participated even less than the students of the other colleges in the discussions with university teachers about topics outside the curriculum, in addition to this, they also talked sporadically with their teachers about the curriculum or other scientific topics, if they took place outside the framework of the university classes. In the course of our analyses, we came to the conclusion that college students operating under the same organizational conditions are mainly assisted by their own fellow students in the world of higher education, and the impact and role of teachers seemed secondary in this respect.

3. Hypothesis of efficiency. We presumed students of ecclesiastical colleges for advanced studies are more efficient in contrast with their fellow students of non-ecclesiastical institutions (the chance of dropout is lower, they are more satisfied with the institution, they are more likely to plan their further education, and they are more actively participating in extracurricular activities, their academic integrity is more favourable). Our fourth and final hypothesis was also only partially proven. We

measured the impact of the colleges on academic achievement in four performance dimensions.

Satisfaction was seen as an indicator of expectations being met and student fit. The expectations of small university and association college students are met the most, the satisfaction of ecclesiastical college students is below the average. The comparison between the funders shows that the students of traditional ecclesiastical colleges are most satisfied with the special programs organized by the college, and the least satisfied with the community life, information and courses, while foreign language education, the encouragement of scientific research and democratic functioning. The students of ecclesiastical Romani/Gypsy colleges are very satisfied with the technical equipment, evaluation method, community life and courses of their professional college, while the least satisfied with the democratic operation, cultural and traditionalist programs and the available services (e.g. library use, photocopying). Non-ecclesiastical Romani students highlight evaluation methods, courses, professional assistance, lecture halls and community life, while they are least satisfied with democratic functioning, cultural and traditionalist programs and incentives for scientific work. Students of small university colleges are most satisfied with the teaching staff, the programs, the information, the admission system and the incentives for learning, less with the technical equipment and the community life. Association colleges are the most satisfied with their democratic functioning in addition to information, professional assistance and programs, but less so with language training and infrastructure. The comparison also reflects the differences in student expectations.

In a study comparing the influence of factors on satisfaction, the logistic regression results showed that non-denominational college students and those whose fathers do not have a higher education are more likely to be satisfied. When examining satisfaction with the ecclesiastical colleges for advanced studies increased the chances of becoming a less-than-average satisfied college student. In addition, the high level of education of the parents did not favour the satisfaction with the college. The degree of satisfaction with the support of academic work and the teachers was different from expected, with students in non-ecclesiastical colleges being much more satisfied than students in ecclesiastical colleges. At the same time, ecclesiastical and Romani/Gypsy colleges were more satisfied with community life.

Looking at the dimension of effectiveness realized in the extra study work, we found that students of ecclesiastical colleges perform outstandingly in terms of secondary language exam results. The students of the small university and association colleges performed better than others in several aspects: their own research topic, scientific publication, higher-level complex language exam results, curriculum vitae in Hungarian and foreign languages, assignment as a demonstrator, and provision with independent creation. All these point to the fact that the students have increased their cultural capital brought with them from their family background very effectively, which also highlights the serious supporting potential of the college. The students of ecclesiastical Romani/Gypsy colleges performed better than the others in the area of obtaining the Merit- and Republican Scholarships; and the students of the non-ecclesiastical Romani colleges performed better, similarly to the students of the ecclesiastical Romani colleges, also in terms of Merit- and Republican scholarships, as well as in terms of taking on the role of grade/group responsibility. The students of the Romani colleges thus catch up with their peers in performance indicators such as the Merit- and Republican Scholarships, which have a common feature that, in addition to the recognition of excellent academic work, they also provide a salary that helps to earn a living. From this, we can conclude that higher education institutions pay attention to the fact that among high-performing students, resilient Romani/Gypsy students receive serious feedback that the institution recognizes their performance. Obviously, this can also have a positive effect on other disadvantaged, aspiring young people.

Extracurricular commitments, openness to additional tasks related to learning, research and self-education were considered important indicators of effectiveness, however, according to the results of the logistic regression analysis, belonging to either type of funder does not increase or significantly reduce the development of success in this direction, however, the high level of education of the mother does. From this, we can conclude that none of the types of colleges for advanced studies is able to compensate for the social inequalities of students brought from the family. On the other hand, in terms of scholarships available to students on the basis of outstanding academic achievement, the students of ecclesiastical colleges are highly superior to their fellow association, small university or Romani/Gypsy college students.

In the types of colleges, we examined, a significant proportion of students planned to continue their studies at the next level of higher education. Overall, more

than a third of college students are preparing for scientific and research careers, thus targeting doctoral education at the highest level of higher education. It is a remarkable result that more than a third of Romani/Gypsy college respondents are preparing to obtain a scientific degree. There is a higher proportion of ecclesiastical college students who want to study further, who spend more time studying, who attend classes more diligently and who spend more time studying at home, however, looking at the commitment to study, based on the examination of the explanatory variables under each other's control, it can be stated that belonging to either type of professional college funding does not significantly increase the chances of this. Among the factors examined by logistic regression analysis, belonging to the Romani student groups has reduced the commitment to study, regardless of the college's funder and the educational level of the parents, so even in spite of the college's support, it is the most difficult for them to keep the commitment and the belief that the study efforts will result in success at a constantly high level.

In terms of academic integrity, we have experienced the role of ecclesiastical funding as an opportunity enhancer intertwined with religiosity, complementing each other. The higher education of the students' fathers, the small settlement nature of the family's residence and the membership of non-Romani colleges strengthen moral and ethical awareness.

The novelty of our research lies in the fact that it draws attention to the higher education-pedagogical initiatives that can be useful in higher education in addition to traditional forms of work in the course of exploring the differences between the institutional funding sectors and the application of social capital theory to colleges. A further value of our work is that during an international outlook, we presented student residential-student communities operating in a similar way to the Hungarian college communities, looking for similarities or possible differences with the Hungarian higher education colleges. In the case of classical Hungarian professional colleges, the central focus is on talent management, professional, intellectual and professional development, while in the international context, it is more about elite training in a broader sense (Feledy et al 2014). The Anglo-Saxon 'colleges' form a community within the universities, with their own traditions and history, where the professional scientific work of the faculty and students takes place in community-based cooperation (Grove 2012). In co-residential and learning communities extracurricular study work is

possible, students advance simultaneously in their studies, take joint courses, and also live together in the residential units of the campuses designed and maintained for them. Among the advantages of cohabitation-based learning community membership, the literature lists the easier integration of students into higher education, their greater protection against dropping out, their more effective responses to the challenges of scientific and social life, increased openness to new ideas, strong social commitment, the acquisition of critical thinking, and the improvement of participants' performance. Students in the cohabiting learning community have a stronger than average sense of commitment to the community, the impact of peer interactions is more pronounced, they are more open to new perspectives, the diversity of students, they communicate more with their teachers, they participate in more professional-scientific events than most of their fellow students who do not belong to such communities (Hurtado et al 2020)

Overall, based on our research results, we were able to identify several strengths of the resident-student communities of international literature in the case of students of both ecclesiastical and non-ecclesiastical colleges. Their common characteristic is that they play a significant role in the formation of student identity, relationships and student engagement, influence their responses to academic and academic challenges, and make higher education experiences more meaningful. According to our results, a characteristic feature of ecclesiastical colleges is that they are surrounded by an interpretive community, in which community building is of paramount importance and a strong commitment to the academic work of higher education and the norms of ethical integrity predominate. A further speciality of the colleges examined is that while there is no need to compensate for social disadvantages in the case of Anglo-Saxon residential and learning communities, our research results show that Hungarian colleges, especially ecclesiastical and Romani/Gypsy colleges for advanced studies, are particularly effective in this as well.



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List of publications related to the dissertation

Hungarian book chapters (3)

1. Ceglédi, T., Bordás, A., **Kardos, K.**: Egyről a kettőre vagy nulláról a háromra? Szakkollégiumok intézményi hatása.
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