

Régió és Oktatás XIV.

Editors

Edina Márkus, Julianna Boros, Tamás Kozma

Sustainability of Innovation



Debreceni Egyetemi Kiadó
Debrecen University Press

**Debrecen
2022**

Sustainability of Innovation

RÉGIÓ ÉS OKTATÁS XIV.
REGION AND EDUCATION XIV.

Series of the Center for Higher Education
Research & Development (CHERD)

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ISBN978-963-615-067-9

ISSN 2060-2596 (Printed)

ISSN 2064-6046 (Online)

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FOREWORD

Our everyday lives are saturated by innovations. We don't even realise how many problems we have to solve every day, including some that are not just our own, individual problems, but those of a wider or smaller community. Many of these problems cannot be solved in the traditional way, by the means we are used to. In such cases, we look for new solutions: solutions that we have not tried before. We call these new solutions innovations. If we fail upon using them, they become forgotten. If an innovation is successful, it will circulate and will be used by all those who face a similar problem. This is how innovations spread.

But when can we call an innovation permanent, sustainable? In this volume we look for the answer to this question.

In our geographical statistical analysis of learning regions, we have noticed that the indicators of so-called community learning 'behave' differently from the indicators of the other three learning types (formal, non-formal and cultural) (Kozma ed 2016).

Therefore, we decided to explore the areas where the statistical indicators of community learning signalled something unusual. According to international literature, we referred to them as "learning communities" and began to study them through case studies while they were looking for unusual solutions to their problems (Márkus & Kozma, eds 2019). We understood that social innovation requires communities that are engaged in social learning. Thus, we started to address community building as a precondition for social innovation (Boros, Kozma & Márkus eds 2021). We studied the contributions of school, social learning and local culture to community development that underpins innovation.

Our present volume contains fourteen papers and is divided into three chapters. The first chapter addresses the theoretical issue of the sustainability of innovations. Magdolna Benke examines the scope of innovators and the nature of their activities, distinguishing bottom-up innovators and top-down delegates (*The role of empowerment in social innovation*). Julianna Boros and Eszter Bucher Boros provide a new understanding of civil society, emphasising the differences and interconnections between non-profit organisations and civil movements (*The role of the civic society in social innovation*).

The second chapter presents case studies. Julianna Boros, Eszter Bucher and Adél Csikai follow the attempts of the Hungarian region of Ormánság, emphasising the importance of family farming as an innovative activity (*Leading in seedlings*). Katalin Forray R and Mária Bognár investigated the factors and methods that led to the renewal of a private higher education institution. They have found that a "local hero" was able to exploit the changes in external conditions in an innovative way (*Why did the*

"Kodolanyi" survive?). Edina Márkus and Vanda Guba tell the story of the Invisible School Foundation, which was established to educate and train children with social disadvantages. Their innovation is not only to teach, but to arrange the whole environment of the children (*The "Invisible School" as a social innovation*). Dorina Tóth presents Labour market innovations in the North-Eastern region of Hungary (*Labour market innovations in northeastern Hungary*).

Norbert Tóth presents the winding story of the institutionalisation of the Lovári language. This story well illustrates the circumstances that are so different from the institutionalisation of other ethnic languages in Hungary (*The institutionalisation of the Lovari language as a social innovation*). According to Réka Horváth, the Arany János Talent Development Programme has been one of the most successful innovations in Hungary in recent years. Although not a social innovation in the traditional sense of the word, it is an example of a top-down and bottom-up civil/governmental partnership (*The "János Arany" Talent Management Programme as a social innovation*). Gabriella Velics considers community radio to be an effective local innovation if the local community can provide financial support and organise local listeners without having to serve commercial enterprises through advertising (*The role of community radio in Covid-19*).

Community gardens are, according to Beata Dan, innovative platforms for inclusive education, where the development of children with special needs is more effective and faster (*Community gardens: innovative platforms for inclusive education*). The innovative training course at Corvinus University is preparing cultural influencers among intellectuals of Roma origin. According to Katalin Godó and Irén Godó, the course not only prepares future influencers, but also contributes to the discovery, relearning and re-living of Roma identity (*Innovative Training for Romani Cultural Influencers*). Dóra Szabó writes about the gap between teachers of different ages, which can be bridged by using IT tools and methods (*Bridging the digital divide among teachers*). Arató, Szalóki and Varga present their method, developed over many years, based on a combination of drama, visual arts therapy and storytelling (*Tales, maps and pictures: An innovative approach to child development*).

In the closing chapter of the book, Tamás Kozma addresses the issue of what makes innovations sustainable (*Sustainable innovations: Civic-government partnership*). The sustainable innovations are those initiated by NGOs in partnership with the government. Community problems - local, regional, even national - can only be solved by these two spheres working together. The keyword here is partnership. We find numerous good examples of partnership in this volume. However, rivalry between the two parties leads to the failure of initiatives. Another question is what determines successful cooperation between NGOs and governments.

Exploring, understanding and demonstrating it is the objective of a subsequent volume.

The Editors

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PART I.
SUSTAINABILITY

THE ROLE OF THE CIVIC SOCIETY IN SOCIAL INNOVATION

Abstract

This publication describes the concept of civic society as the basis for community learning, its concept and related theories. The concept of civic society has been interpreted in a variety of ways. In this publication, we look at civil organisations from the perspective of the non-profit sector. The term civic society is both broader and narrower than the non-profit sector, which is often used synonymously with civic society, and includes both civil and non-profit organisations, but excludes informal organisations. Civil organisations generally include unregistered organisations, protest movements, spontaneous movements for specific purposes as well as grassroots foundations and associations that are part of the non-profit sector. In addition, there are a number of non-profit organisations that cannot be included in the above-mentioned categories at all, since they are service providers, carry out redistribution activities, perform public functions and it is undeniable that when we think of "small circles of freedom" (Bibó I. 1986), it is not the non-profit service providers that come to mind.

Introduction

The concept of civic society is generally understood in terms of its relationship with the state. The idea of civic society is based on the autonomous initiating personality, the civic ethos, and is understood as those civic initiatives in which citizens voluntarily participate in order to express their interests and values, where the main criterion is that they operate autonomously and separately from the state (Bartal A. M. 2005).

Civic society

The concept of civic society has a wide range of interpretations. Aristotle and Cicero were the first to write about civic society, but they did not distinguish between the state and society. This concept only changed during the Enlightenment, when the notions of state and society became distinct. For John Locke, civic society meant civilisation based on a social contract between the people and the ruler. Locke distinguishes between political and civic society, but does not clearly separate civic society from the state. Immanuel Kant is the

first to do so, he makes a distinction between the state and civic society. Hegel thought the same, he stated that civic society is independent of the state, although it lives in symbiosis with it (Szoboszlai Zs. - Péter J. 2000).

In Marx and Engels, the duality of society and state was expressed with remarkable sharpness. The state was the political order, while civic society was the framework of economic relations, a social space where individuals manage their economic actions (Szoboszlai Zs. - Péter J. 2000).

Tönnies, a German sociologist, creates two conceptual categories for understanding civic society: community (*Gemeinschaft*) and society (*Gesellschaft*). The community is based on the interpersonal relations of feudal life, social interactions and negotiations are direct, defined by strong emotional attachment and face-to-face relations. This form of coexistence is called into being by the type of will inherent in man. The community is defined by consent, which "must be understood as a mutual and shared, unifying feeling, the unified will of the community" (Tönnies, F. 1983). (Tönnies, F. 1983) Tönnies contrasts community and society. In the former, the relations between people are real and personal, based on trust and agreement, such as family, kinship, neighbourhood, friendship. In contrast, social relations are impersonal, it's the coexistence of people who are independent of each other. He believes that "there are two epochs in the great cultural development, in which the epoch of community is followed by the epoch of society. One is characterised by consensus, tradition and religion, the other by convention, politics and public opinion." (Tönnies, F. 1983)

For Durkheim, the distinction between community and society can be seen in the notion of organic and mechanical solidarity. In his work on the social division of labour, he calls relations characterised by the close, intimate, face-to-face interaction that is common at lower levels of the division of labour mechanical solidarity. The higher level of the division of labour has created a relationship between people called organic solidarity, in which they become interdependent and their interactions are less personal. Mechanical solidarity corresponds to Tönnies' communal relations, organic solidarity to social relations. At the same time, Durkheim does not distinguish between the concepts of community and society, but speaks of society in both cases. Durkheim distinguishes between primitive societies characterised by mechanical solidarity, where the main integrating factor is the collective consciousness, and modern organised societies, where organic solidarity is observed, where the role of the individual is increased. Collective consciousness is "a set of beliefs and feelings common to the average members of a given society, forming a definite system with a life of its own." (Durkheim, E. 1986) Repressive sanctions are typical, which apply to all members of society if one transgresses against the collective consciousness. In modern societies, organic solidarity prevails, the main integrating factor being the

social division of labour, through which the members of society become increasingly interdependent. In contrast to mechanical solidarity, the social structure is not made up of homogeneous parts, but of a system of different bodies, each with its own role (Durkheim, E. 1986). According to Durkheim, man's pursuit of his biological needs, on the one hand, makes it difficult for social organization to come into being. On the other hand, man has the capacity to believe in moral values, which makes possible the formation of collective consciousness and public agreement. In his view, the functioning of a 'normal' society means that it is characterised by a high degree of cohesion, unity and integration. This is the basis of a stable society.

Max Weber also distinguishes between the concepts of community and association. The former is defined as a social relationship united by a subjectively felt, emotional-inductive or traditional sense of belonging of individuals. "Community can be formed on any kind of impulsive or emotional or traditional basis. It may be a brotherhood rooted in spiritual communion, an erotic relationship of some kind, a relationship based on respect, a "national" community or a comradeship group" (Weber, M. 1987). He calls a social relationship a society which is held together by the interest-based orientation of individuals acting in a goal- or value-rational way. "We speak of a social relationship when several people are aligned with each other according to the meaning of their behaviour and their behaviour is guided by this mutual alignment" (Weber, M. 1987). Weber's concept of the social and associational relationship corresponds in fact to the way Tönnies understood the social and associational relationship (Farkas, F. 2001).

According to Jürgen Habermas (1993), in complex modern societies, several spheres of existence, hardly connected to each other, coexist at the same time, and their systemic logic may be different. civic society is the arena for all kinds of social interaction, which is constantly under threat because formalised system logic intrudes into the world of non-formalised, semi-unregulated, direct personal relations.

John Keane (2004) in his book "civic society: Old Images, New Visions" presents civic society today, including three distinctive approaches. These three approaches are:

- Empirical-analytical interpretation. This interpretation describes and explains civic society as an ideal type of complex socio-political reality on the basis of theoretical and empirical research. It focuses on the origins of civic society, its developmental stages and forms.

- The political strategy approach is concerned with exploring the differences between civic society and the state. The concept of civic society as political strategy spread in the countries of Eastern Europe in the 1980s. This is illustrated by the new theory of evolutionism, which sees the solidarity network built up between civic society organisations as a way of removing the

party-state from the scene of everyday life. It sees civic society as a social fact, a key to democratisation and a means of social self-defence.

- The last approach looks at the democratisation of civic society and its role in democracy.

White (1994) summarises the role of society in four points:

- it tips the balance between power and society in favour of society;
- plays a controlling role, controlling the state;
- acts as a mediator between the aforementioned actors;
- it helps to create democratic institutions that respond legitimately to new social expectations.

The best known and most accepted definition of civic society is that of Cohen and Arató (1988), who attribute the following characteristics to modern civic society:

- a set of associations of individuals and organizations, self-sufficient organizations, which differ in their formation and functioning from the institutions of the state and the economy;
- civic society is not a society without a state;
- a public sphere made up of voluntary and voluntary associations;
- it articulates its interests to the state;
- it has its constitutional and legal basis in the democratic functioning of the rule of law.

Civic societies in Hungary

Non-profit organisations in Hungary have played a significant role in the life of local society throughout history, and voluntary organisations have been strong enough to achieve their goals in a Hungarian society that is organised from above. They have managed to survive bans, evade government control, and seek to impose their will. This way, they even survived dictatorial regimes and were able to revive at the slightest slackening of pressure. The turbulent history of non-profit organisations shows that they are as important in the life of the community today as they were in previous eras. The preservation of residential amenities, the quality, beautification and enrichment of the living environment has been a concern of local society since the 19th century, in the form of associations for the protection and improvement of towns, bathing clubs and communities. Local social organisations have a long history of community development, most notably in the dualist period (Sebestyén I. 1996, Márkus E. 2016).

The era of dualism provided the social, economic and legal conditions for the local population to live an active community life. The role of organisations in terms of quality and innovation was prominent during this period. The number of cultural, civic, welfare and social associations was high.

Through their activities, they had a significant influence on the social and cultural policies of the public sector and created cooperation between these two sectors. Their numbers and roles remained significant in the period between the two world wars, but they did not reach their former heyday. The period of state socialism marked a break in the life of NGOs, with the disappearance of foundations and the survival of only those associations that were politically harmless. The forty years of state socialism wreaked havoc on society's capacity for initiative and community organisation.

In Hungary in the 1980s, the concept of civic society is mainly associated with Elemér Hankiss (1982), who coined the term "second society". Hankiss defined the concept as a structure of autonomous activities independent of power in the economy, in public forums, in culture, in political interactions, in social consciousness. Kondorosi (1998) argues that civic society is a network of associations of individuals, organisations and autonomous organisations that are distinct from the institutions of the state and the economy in the way they operate and are created. civic society is not a society without a state, the boundaries between them vary according to political conditions. It cannot be identified with the public sphere, but is based on voluntary and freely chosen associations. Its role is to use the public sphere and its capacity to articulate interests to confront the state with the values and aspirations it represents.

In Hungary, before the regime change, the relationship between state and society was characterised by both the Kádár principle of cooperation and the Kádár principle of division. It is important to emphasise the negotiated nature of the Hungarian transformation (Bartal A. M. 2005), the role of the intellectuals and the fact that the differences between social strata in Hungary have not diminished. According to Anheier and Siebel, the Hungarian situation was characterised by a particular duality: the compromise coexistence of the old system and the new nomenclature. In their view, it was the country with the greatest continuity in the relationship between state and society among the Eastern European countries, as evidenced by the relationship between the reform communists and the opposition and the survival of the second economy. The authors describe the political, social and economic transformation in Hungary as a controlled transformation: they emphasise the prominent role of civic society in the institutionalisation of state-society relations. The controlled transformation is illustrated by the post-change trajectory of organisations operating under state socialism. In Hungary, the third sector emerged from a variety of organisational sources. The first is the set of organisations that were still in operation under state socialism, the second is the set of newly established organisations. According to a 1991 survey, the most typical type of the Hungarian non-profit sector is the service foundation. The Hungarian non-profit sector was seen as more similar to the American than to the

European one, with the legal regulation of the sector being more influenced by the German legal system (Anheier, H. - Glasius, M. - Kaldor, M. 2004).

According to Éva Kuti, there were two models for defining the social and economic role of the third sector in Hungarian government practice: either the redistributive activity of the government relying on external service providers and intermediaries, following the American model, or the Western European model based on private charity and voluntary organisations. (Kuti É. 1991) It has now become clear that neither of these paths has been realised in its pure form, and a specific Hungarian model has emerged, which was not based on a conscious concept, but rather was shaped by political and expert groups influencing government policies (Bartal A. M. 2005).

Over the past decade, in the absence of a conscious approach, governments have pursued a policy of 'push and pull' towards the non-profit sector, both in regulation and funding. The non-profit sector has become part of the so-called welfare model without clarifying, for example, which public services are provided exclusively by the state through its own institutional system and which are outsourced services to the non-profit or even market sector (Harsányi I. 1997).

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THE ROLE OF EMPOWERMENT IN SOCIAL INNOVATION

Abstract

A recurring issue in the implementation of innovation processes is the extent to which the relevant social strata and groups are involved in the planning and implementation of the processes of change. This paper describes the emergence of the concept of empowerment in different disciplines, the process of change and enrichment of the concept, and examines the role of civil society in promoting innovation. The study concludes that empowerment (the 'granting of rights') is in itself a necessary but not a sufficient condition and instrument to support the emergence and persistence of social innovation. A stronger and richer meaning of empowerment is 'enabling', which can only be achieved through continuous learning and by closing capability gaps. The next step could be to understand empowerment as a basic citizenship right.

Keywords: empowerment, learning, innovation, partnership, civil society

Intentions to innovate, according to their direction

Starting from here, the topic can be subdivided into several aspects, according to at least two of the following. The first is the direction of innovation, i.e. whether it comes from below, from inside, from the social group concerned, or from above, from outside. The second aspect is the extent of the involvement of the stakeholders, i.e. whether their involvement extends to the planning of the changes or only to their implementation. There are many community initiatives where the initiative starts from the bottom up, from community members who are involved in planning and implementing the implementation process and then maintaining it. Examples include the cultivation of local folklore, the promotion of a local product (one of the most successful examples is the spread of batata cultivation in the country), the activities of local choirs and orchestras, and more recently the community garden movement. Some of these activities have a long tradition, such as the cultivation of folk traditions or the choir movement, while others have grown into successful innovations thanks to the perseverance and dogged persistence of the initiators (e.g. batata cultivation). And there are movements that started in other countries, which have found a positive echo in Hungary and can already show successful examples (e.g. the community garden movement). For research results on social innovation in Hungary, see Márkus and Kozma (eds.) (2019), Boros, Kozma, Márkus (eds.) (2021). For research on learning regions see Kozma et

al. (2015), and Benke (2013, 2020); for research on learning communities see Benke (2016, 2019).

I think the issue takes on a different dimension in cases where a development intention does not come from within the community but from above or from outside. A prominent example of this among regional development projects is the range of plans for the development of disadvantaged areas. A cardinal question arising about these plans is the extent to which a professional planning team can communicate with local people and involve them in the planning process and the implementation of projects. This issue is of particular concern because the experience of many development projects has shown that without meaningful involvement of local people, the success of development projects that consume large sums of money is doubtful, as in many cases, success only lasts until the project itself is completed and the process reverts to pre-development conditions after the program has been completed (Benke, 2005, 2020). If there is a follow-up after the project has been completed, the regression can be detected; if there is no follow-up, the fact of regression may remain obscure if attention is no longer focused on the project site and its target groups. The reception of ex-post evaluation can understandably be negative, as it can point to shortcomings in the design.

An example of a development topic that consumes huge funds at the international level is the Learning Regions project (Kozma et al., 2015), which failed to successfully deliver on its 'bottom-up' forms of cooperation, which were high on its forward-looking agenda, aiming to involve all stakeholders. In my view, it is likely that this is why the learning region projects have been replaced at EU level by learning cities and then learning communities development programmes.

The "bottom level", the involvement of stakeholders in the planning process, is all the more challenging the more backward the area, and the further the education level of the people living there is from the education level of the developers. At the same time, an EU requirement to involve local people in the planning process is a milestone. This process is referred to as 'socialisation' in planning documents. This requirement was already in place at the time of Hungary's preparation for EU accession (Illés, 2005). The task of how to meaningfully involve local people in the planning process and how to 'empower' them with this role and responsibility, posed a further challenge. National planning documents show that 'handbook' type publications have been produced to assist planners in successfully involving local people. However, this work has not been accompanied by training programmes and in most cases the planners - developers have been left to manage (as best they can) how to successfully engage and communicate with local people. These problems have been reported in several research results (Gébert, G. Fekete,

Málovics, Sain, Bajmócy). The problem of social participation is also the subject of doctoral theses at several universities (Andó, Bodorkós, Csillag, Dömötör, Salamin).

It is worth reviewing how the concept of empowerment emerged in the context of development and how its meaning and function has changed over the years.

The emergence and changing of the concept of empowerment

The term empowerment is first mentioned in the Constitution of the United States of America (Andó, 2011, 2013), which identifies the concept with "the power derived from position" or "the empowerment of the individual"; the latter includes "the acceptance of personal responsibility" (Maccoby, 1999; cited in Andó 2011:13). The content of the concept of empowerment has changed significantly over time. It was first applied in religion and sociology. In the context of the American civil rights movements, the concept of empowerment, with a religious interpretation, represented the need to encourage the poor to take responsibility for their destiny. The view that poverty is not a natural and necessary condition that should be accepted was emphasized. The concept was frequently encountered in education and psychology in the 1970s and 1980s. In the 1990s it was used in management science and is now used in social work. As its use has expanded to more disciplines, its purposes have also broadened. From the recognition of the importance of individual contribution, increased self-esteem, knowledge and dignity, and the goals of access to information resources and identification with culture, the concept has now expanded to include the goals of political participation, empowerment of underrepresented groups, participation in decision-making, responsibility, and engagement (Andó, 2011, 2013).

To date, there is an ongoing conceptual debate on empowerment in the international development literature. The concept is used in different ways by researchers with different perspectives. Therefore, theoretical explanations of empowerment are highly context-dependent, varying from country to country, society to society, region to region, and person to person. According to Järvinen, empowerment is positive and can be defined as the efforts of communities and individuals struggling for development, liberation, rights, economic growth, resources, change, and problem-solving (Alinsky, 1971; cited in Järvinen, 2007: 62). Another author considers empowerment as a process of change whereby individuals or groups with little or no power are empowered to make decisions that affect their lives (Nath, 2001). However, Sen (1981) used the term 'entitlement' interchangeably with 'empowerment' in his book 'Poverty and Famines'. This implies that empowerment requires real rights and equitable distribution of society's resources. Empowerment can also

be seen in terms of 'means' and 'ends'. Empowerment can also be an end in itself, as development programs can serve to empower a particular group of people who would otherwise remain disenfranchised. However, empowering the beneficiaries of a development program can also lead to valuable results as a means to an end.

According to Bennett (2002), empowerment is the development of resources and competencies that ensure that different individuals and groups can participate in, influence, and hold organisations to account. Empowerment is also defined as a process aimed at changing the nature and direction of systemic forces (Batliwala, 1993). Thus, it refers to equal access to entitlements through the sharing of control over entitlements; and the ability to influence decisions about participation and resource allocation (Holcombe, 1995).

Zimmerman (2000) examines empowerment from two different perspectives. These are empowerment as value orientation and empowerment as theory. Empowerment as a value orientation proposes goals and strategies for achieving change, while empowerment theory provides principles and a framework for systematizing our knowledge. Zimmerman (2000) also argues that empowerment is context- and population-specific, and takes different forms for different people in different contexts. Thus, a universal measure of empowerment is not possible.

In relation to empowerment, we can distinguish between individual, community, and social empowerment (Balcazar, Keys & Vryhof, 2019). Individual empowerment enables people to exercise control and increase self-efficacy. Self-efficacy can be described as the development of a sense of personal power, strength, or "mastery" that helps to increase an individual's ability to act in situations where the individual feels that he or she lacks power. However, merely increasing self-efficacy without a significant change in the individual's life may not result in empowerment (Cattaneo & Chapman, 2010). An important tool for developing individual empowerment is critical awareness, which prompts individuals to identify the personal and contextual factors that may be part of empowerment. Methods include training, advocacy skills development, learning, and seeking resources and opportunities (Cattaneo & Chapman, 2010).

Community empowerment means that a community has the resources and talents to manage its affairs, control and influence relevant groups and forces within and outside the community, and develop empowered leaders and community organisations. One example of developing empowered leaders is community members learning to organize themselves to participate in the development of their community and to take action to achieve that development. Indicators of community empowerment include collective reflection, social participation, and policy debates, as well as outcomes such as

obtaining adequate resources to improve community well-being and social justice (Anckermann et al., 2005). Community empowerment is achieved by increasing the community's influence over the structures and policies that affect the lived experiences of the community and its members. Increasing influence is often achieved through partnerships between those in power and other members of the community. These partnerships may take the form of advisory bodies, coalitions, or wider community inclusion initiatives.

Finally, social empowerment refers to the processes and structures that influence the empowerment of individuals, organisations, and communities. An important consideration is an extent to which society promotes equity, i.e. the equal distribution of resources and opportunities while providing support to those who have less than they need. An empowering society works towards a fair and efficient distribution of resources. Policies and practices that support such equity, and the voices of individuals, organisations, and communities, are crucial. Society-wide empowerment is concerned with ensuring that everyone has adequate resources (Balcazar, Keys & Vryhof, 2019).

According to Bajmócy and colleagues, who - as we will see later - draw attention to the different interpretations of the topic of "responsible research and innovation" and advocate a "transformative" approach, "empowerment aims at enabling stakeholders to critically understand their socio-political environment, to formulate and express their needs, to plan and to make decisions" (Bajmócy et al, 2019:295). It is important that they "become aware of their resources and increase their capacity for self-sustainability and problem-solving" (Arieli et al., 2009; Bajmócy et al., 2019: 295).

The emergence of the concept of empowerment in different disciplines

The theoretical knowledge and methodology of management disciplines influence the way we work, manage and evaluate our activities in all work organisations. The duality in the way the issue of empowerment appears in the different 'schools' of human resource management (HRM) is extremely exciting. In the idealistic (soft) so-called 'future model' of EEM, there is a transfer of responsibility to lower and lower levels of the organisational hierarchy, and a beginning of the dismantling and flattening of hierarchies. A management philosophy based on empowerment provides scope for the empowerment and development of the self-actualizing, proactive and responsible employee (Bakacsi et al., 2004). In the future model, the 'maturity' of subordinates is high, and the employee's self-actualization goal is linked to the goals of the work organisation in which he or she works. There is personal control, i.e. self-actualization, and constant development of personal effectiveness (Karoliny et al., 2003). In the new model, the rate of obsolescence of acquired knowledge is increasing, the share of knowledge-

intensive technologies that create added value from knowledge is getting hired, and the corresponding need for training and development of individuals and organisations is growing. There is an increasing demand for the empowerment of the individual (Bakacsi et al., 2004). In this model, knowledge, information, and empowerment, the quality of the application of the empowerment principle, appear as the sources of performance.

However, empowerment is ultimately an adaptation imperative, without which the organisation would not be able to cope with the constantly and rapidly changing environmental influences. The 'new model' is cooperative, individualizing, and trust-based (Kővári, 2003). In the 'future model', commitment and creativity are strong values and driving forces. Success depends on increasingly sophisticated responses to environmental stimuli (Porter, 1993). The role of internal resources in competitiveness is increasing. Only resources that are valuable, rare, imperfectly replicable, and irreplaceable can provide a sustainable competitive advantage. Competitiveness depends on collective, commonly acquired organisational knowledge, which is built up over a long period of time and is difficult to replicate (Porter, 1993). Corporate culture, organisational learning, and organisational trust play a crucial role in the creation of value in the firm. Organisational trust refers to the quality, durability, and depth of the relationships between the members of the organisation. When it exists, cooperation is not based on fear of control, but on personal respect and commitment to common goals (Benke, 2020).

The critical EEM is sharply critical of the above. According to this, the social legitimacy of EEM practices that promote high engagement is limited, as they are not generally recommended for use, but "only in the case of development- and quality-oriented strategies and/or white-collar employee groups, and that in times of economic crisis, EEM activity is in retreat" (Hidegh, 2018:87). It seems that the human values espoused by EEM do not apply to all employees. Alvesson and Willmott (1996) point out that the introduction of high levels of engagement and empowerment in the workplace is a matter of power: "the change process is top-down and there is a very diverse and wide range of tools available to top management to break down organisational resistance" (Hidegh, 2018:87). According to Habermas (2009), EEM contributes to the latentisation of conflicts of interest rather than actual reconciliation of interests, the soft model of EEM seeks to ensure both consensus and managerial control. Critical EEM sees the process of achieving desirable corporate values and behaviors through corporate management training as an activity of 'colonizing power'. Deetz (2003) refers to HR professionals as 'symbolic elites' who reinforce covert forms of domination and promote 'unobtrusive surveillance' in the workplace (see Hidegh, 2018).

Controversially, the rhetoric of the 'soft EEM model' increasingly emphasizes employee involvement and empowerment, but as Legge (1998) points out, soft EEM is often 'a wolf in sheep's clothing' (Star, 2012:84). Often, under the guise of involvement, 'employees are transformed, constrained and exploited by manipulating organisational culture' (Star, 2012:84). 'Corporate culture building is usually a top-down, power-saturated process that is driven by the interests of a narrow group' (Hidegh, 2018:89). True inclusion happens with only a small number of workers: usually well-qualified, marketable knowledge workers. "While workers who are important for maintaining a competitive advantage in the firm have a chance to do so, low-skilled, easily replaceable physical workers (or even, say, administrative workers in a call center) who form a large mass and are 'less valuable' in this logic, do not" (Dobák et al., 2011).

Following this logic, it follows that the mass, low-skilled, easily replaceable workforce has no chance of being empowered and thus able to participate as partners in the innovation initiatives that come to it from outside and above. Equally, they cannot escape unfavorable conditions of work organisation and remuneration, especially because, according to the strategic EEM, there is no need for trade unions in weakening work organisations (Bakacsi, 2004). This circumstance can make the position of unempowered workers significantly vulnerable. It has been suggested that employer expert interest groups may be behind the push for the development of a new type of loosened worker representation (Benke, 2020:95).

Emphasizing the empowerment requirement in learning region concepts

The idea of empowerment is a requirement of the learning region concept. Nyhan (2007) emphasizes an approach to the learning region concept that focuses on achieving social and economic objectives in an integrated way. In this case, learning region initiatives imply or presuppose the empowerment of local communities (through the involvement of people from different interest groups) in order to improve indicators of their living conditions and the quality of their lives, from both an economic and a social perspective.

Longworth (2002) emphasizes the role of six pillars in the learning region: knowledge, skills, values, attitudes, contribution, and empowerment. Longworth points out that, in order to ensure that stakeholders actively contribute to the development of the learning region and are genuinely involved in its functioning, tools (such as a toolkit or script) have been developed to encourage stakeholder involvement, linked to schools, businesses, universities, local authorities, and adult education providers.

One of the most important ideas for the development of the learning region concept, which is also the logical and ideological starting point of the

empowerment theme, is bottom-up development (Benke, 2020), which has its roots in the 18th and 19th centuries (Ray, 1999). Related to this is the concept of endogenous development from the literature. Endogenous development is a bottom-up process in which local resources are used (Brugger, 1986). Local processes become endogenous in the terminological sense when a community becomes aware of its own resources and makes these resources the basis for development, although this undoubtedly requires that the community actually has control over the resources in question and is free to choose how to exploit them (Ray, 1999).

The positive relationship between empowerment and innovation is confirmed by several studies. Empowerment stimulates innovation, and the ability and willingness to innovate reinforce empowerment. Spreitzer and colleagues (1999), by examining four empowerment factors (relevance, competence, self-determination, and influence), have shown that they enhance both organisational and individual innovation competence (Spreitzer, De Janesz, Quinn, 1999; Andó, 2011).

The expectation and lack of empowerment in spatial development

Kukorelli (2016) points out that social innovation as a new form of cooperation can create new networks and new communities. He highlights the importance of social innovation in disadvantaged rural areas as a way to foster the adoption of new innovations. Social innovation, if successful, can generate institutional backing, i.e. it can become an organisational innovation, and thus should be seen as an inevitable element of rural development (Kukorelli, 2016). In the first half of the 1990s, grassroots initiatives were exemplified by the formation of small-scale regional organisations, which designed regional innovations through previously little-known cooperation (G. Fekete, 2001). Since "social innovation is sensitive to social relations and actions, it is necessary for development policy" (Kukorelli, 2016:421).

At the same time, research shows that innovation is more effective when local government, NGOs, and the private sector act together in a social innovation process (Kobayashi & Westlund, 2013, cited in Kukorelli, 2016). One study that conducted an innovation inventory reported that, unlike many international examples, in Hungary, it is not NGOs that are behind successful municipal innovation, but the mayor, who is "the idea manager, the network builder, the implementer,". In our small villages, successes mostly depend on the mayor alone" (Kukorelli, 2016: 422). Although the requirement of empowerment was already included in the so-called Aarhus Convention (see Boda 2008) in 1998 on "Convention on access to information, public participation in decision-making and access to justice in environmental matters", and there was a proposal to extend its scope beyond the environment

to broader issues, this requirement has been a persistent weakness of Hungarian spatial planning (Benke, 2021a, b).

The importance of grassroots initiatives in Hungarian territorial development was emphasized by the planning methodology in the period of preparation for accession to the EU, which in principle opened up the possibility for small regions in Hungary to formulate their own future development needs. However, the implementation of this approach has encountered a number of difficulties (Benke, 2013), among which, in addition to problems of perception and the lack of sufficient financial resources, the fact that the stakeholders were not prepared for their new role, for representing local interests and for mastering the ability to engage in dialogue has also weighed heavily (Benke, 2020, 2021). This was also confirmed by Kukorelli's research mentioned above, highlighting the importance of the role and active presence of outsiders in the initiation and management of local innovations. In the study cited, the proportion of innovators born elsewhere exceeded the proportion born locally, especially for social innovations (Kukorelli, 2016). The observation that innovations not linked to village contact capital are very rarely able to spark social innovation and may therefore fail, requires further research (Kukorelli, 2016).

Based on an analysis of the development documents of cities with county rights, Bajmóczy and his colleagues conclude that "it is clear that the population is not involved in the professional work. Nowhere is the aim of their involvement in the joint production of knowledge necessary for the success of local development' (Bajmóczy et al. 2015). In order to express their opinions, residents need to take action, which is particularly difficult for marginalized social groups, especially as their 'empowerment' is not mentioned in the documents (Benke, 2021). Therefore, local residents with low advocacy capacity cannot represent their views on planning through any channels. Overall, the researchers concluded that "resident participation essentially equips the actors in the center of power with the means to implement their development ideas with greater support/broader legitimacy. Resident participation (in planning) does not go hand in hand with the dispersal of power" (Bajmóczy et al., 2015). The opportunity for involvement provided by legislation has been found to be insufficient in itself and has not been accompanied by the actual participation of residents in development and planning (Bajmóczy, 2011).

Another study of people living in extreme poverty found that 'a community with strong internal (social) but weak external (system) integration can be a strong disincentive to inclusion. In such cases, small community lifeworlds may emphasize different problems compared to those of the majority society' (Málovics et al., 2017: 178). In such cases, communication between developers and locals may be even more difficult to establish.

Hypothesis: the presence of NGOs/CSOs can be an indicator of the level of empowerment

At this point in the research, I assume that I can approximate the degree of empowerment through the strength and activity of NGOs. My hypothesis is that in those areas and on those issues where and in which CSOs are strong, it is easier to cooperate with professional developers, where 'empowerment' works better because the grassroots CSOs themselves represent the 'stakeholders'. As I have not had the opportunity to investigate the domestic context, I will draw on international literature to highlight some of the more important connections.

The concept of "civil society" does not have a clear meaning. Experts point out that CSOs are potentially a critical catalyst for unlocking the energies and resources of the poor and voiceless and for building pluralistic and democratic societies. The civil society sector has also been described as one of the remarkable social innovations of the twentieth century, providing a means through which people can exercise individual initiative in private life to achieve public goals (Anheier & Salamon, 1997). A "strong civil society" is seen by many as a factor that is a cornerstone for promoting democracy, good governance, women's empowerment, sustainable development, and political participation (Kroger, 2018; Castells, 2008). Others also see it as a "third wave" and "third way" of democracy and a key component of social capital (Fine & Rai 1997; Fukuyama 2001). Some look at civil society as a magical ingredient that can correct a series of state and market failures (Edwards, 2011). However, Foley & Edwards (1996) beyond concerns about the definition, highlight the elusive nature of the relationship between 'civil society' and democratic governance. Castells (2008) distinguishes between two different types of civil society: local civil society and global civil society. Castells refers to locally based, grassroots organisations, community groups, trade unions, advocacy groups, religious groups, and civic associations as local civil society. Local civil society actors defend local interests and specific values against or beyond the formal political process. He calls NGOs global civil society. They work outside government channels to address global problems in developed and developing countries.

According to the World Economic Forum (2013), NGOs play a significant role as advocates, raising awareness of social problems and challenges, advocating for change, and representing and empowering the voices of the population, marginalized or under-represented groups. As globalization has significantly weakened traditional governance processes, CSOs are also emerging as a vehicle for alternative approaches to solving 21st-century governance problems.

Civil society has an unique role to play in driving innovation. It has the capacity to experiment, to move faster (than the government), and to act as an agent of change. At the same time, it should be recognized that CSOs often implement sensitive programs with political consequences, sometimes creating fear on the state side. NGOs have gradually become powerful players in both the political and socio-economic spheres, sometimes undermining the role and authority of the state.

Experts see the partnership as a key tool for strengthening civil society. They believe that cooperation between civil society and public authorities is a common way of strengthening civil society. Partnerships and capacity building are often used synonymously in development debates. The United Nations Development Program (UNDP) sees the partnership as a means of developing the capacity of different actors to carry out tasks, solve problems and set and achieve goals. They also believe that partnership is a process that enhances the capacity of individuals to improve their lives and promote social change for the benefit of disadvantaged groups. Overall, the partnership works as a vital tool for empowerment. As Cernea (1985) notes, bringing people to the fore in development projects is not just about organizing people, but involves empowering people to become social actors rather than passive subjects.

Explanation of the communication difficulties encountered

Several theoretical works explain the minor and major failures of these development projects and the communication problems between developers and the local population, which do not seem to have been given enough attention by planners. One of these overlooked ideas is that of Boschma (2005), who draws attention to the five dimensions of proximity, which he defines as: cognitive, organisational, social, institutional, and geographical. He argues that without 'proximity' two firms, two potential partners, cannot learn from each other. At least one of these five dimensions must be fulfilled for the process of mutual learning to take place. This insight in fact refers to the regional approach to 'weak links' (Granovetter, 1973; Barabási, 2003; Csermely, 2005), which network researchers consider to be of utmost importance. In a related context, it is important to point out that one relatively recent study of the relationship between networks and empowerment points to the criticality of weak links in networks in both the functioning of organisations and empowerment.

"Bringing together people from different disciplines is a key element of empowerment because without their different approaches and knowledge, the new knowledge needed to solve unknown problems cannot be created" (Andó, 2011:43). Andó points out that networking, mutual trust, the free flow of information, the willingness to transfer and assume responsibility, and the

harmonization of values are also fundamental elements of empowerment (Andó, 2011:43). A similar point is made by Lengyel (2012), who highlights that the further apart two partners are in the social network, the more difficult it is for them to learn from each other. This idea, in my view, is of particular relevance when assessing the causes of spatial development failures, as it reinforces the view that local people cannot be left out of the planning process. In other words, the challenge of how to bridge the 'gap' between the knowledge of qualified planners and developers and that of the less educated local population seems to be an unresolved one.

The above shows that empowerment of the local low-educated population is an extremely important and unresolved issue in local development processes in underdeveloped areas.

An explanation for the failures. From utilitarian economics to capability economics

In the search for a way forward, it is important to remember Hudson's (1999) critique of the learning regions. Hudson interprets the development and use of new knowledge in the capitalist system as a zero-sum game in which the gain to one firm or region is the loss to another. In his view, the prospects of achieving convergence between different regions on the basis of a policy focused on learning do not bode well for success, in light of the forces that lead to unequal economic development. In summarizing the results of my research on the learning region, and also on the basis of my recent investigations into the future of vocational education and training, I have concluded that the ultimate driver and perpetuator of the problems identified is an utilitarian economic approach (Benke, 2020, 2022).

"Utilitarianism is a fundamental principle of classical liberal economics. It is a school of economics that proclaims that the only moral norm, the principle of utility, guides our decisions. In this spirit, we should always choose the option that is best for all concerned. The utilitarian approach is, however, insensitive to social inequalities. Because the model is a zero-sum game, the poorest, the most disadvantaged, the most vulnerable can only be improved at the expense of the richest, the best off" (Benke, 2020: 200).

In contrast, the 'capability approach theory' (Sen, 1999, 2003) is one of the alternatives to utilitarian economic philosophy, coined by Nobel Prize-winning professor Amartya Sen. "Rather than focusing exclusively on economic processes, the capability approach proposes an in-depth analysis of the relationship between economic and non-economic factors. The capability approach (thus) assigns an active role to stakeholders (including, in particular, local residents) rather than a passive recipient role. Expert and local (lay) knowledge are not substitutes but complementary. The capability approach

draws attention to the prerequisites for genuine participation. A further important message is that stakeholders can make a real contribution both to knowledge production and to community decision-making. An essential element of the development process is the elimination of capability gaps, the empowerment." (Gébert, Bajmócy, Málovics & Pataki, 2016: 23-44).

The evaluation of "empowerment" is an exciting research issue in adult education (Boyadjieva & Ilieva-Trichkova, 2021), but it is still lacking in vocational education and training (VET). It is important to highlight that the capability approach, by focusing on the needs of people rather than the needs of the economy, emphasizes social justice, human rights, and poverty alleviation in the evaluation of VET (Powell & McGrath, 2014; Benke & Rachwal, 2022).

Based on the research results so far, I see empowerment (as the "granting of rights") as a necessary but not sufficient condition and instrument to support the emergence and persistence of social innovation. A stronger, richer meaning of the term empowerment is 'enabling', which can only be achieved through continuous learning, by closing capability gaps. And the most important conclusion: empowerment is not a panacea, despite the trite use of the term in the present day, and its effectiveness in a utilitarian economy and society faces strong limits. To 'beef up' a single element of the system can only lead to limited success.

A new direction: 'Principles for responsible research and innovation' with a transformative approach

The above approach is supported, in my view, by the ground-breaking work that advocates a transformative understanding of the "principles of responsible research and innovation" and generates debate on the subject. In their study, Zoltán Bajmócy, Judit Gébert, György Málovics, and György Pataki (2019) contrast the 'systemic' and 'transformative' approaches to the topic. They emphasize that the systemic approach promises solutions to environmental, social, and ethical challenges in the R&D and innovation system, while leaving important aspects and issues outside the scope of the analysis, thus "in fact narrowing the scope of debates and possible solutions and diverting attention from the problems affecting the system's operational logic. A transformative approach, on the other hand, does not promise incremental solutions within the current logic of the system, but rather seeks to offer a space for the ethical and political assumptions underlying research and innovation processes to be revealed and debated" (Bajmócy et al., 2019:286).

When looking at the realization of the goals of 'empowerment', the literature clearly indicates that there is a problem with putting theory into practice. 'Community participation has won the war of words, but the real

success behind the rhetoric is less evident' (Gregory, 2000:180). According to Bajmócy and colleagues, if participation is to be taken seriously and its aim is empowerment, then participation must be 'an attitude that understands empowerment as a fundamental right of citizenship' rather than a 'project-oriented technical tool' (Hickey & Mohan, 2004). In other words, as a process that results in narrowing the gaps in capability and in power in society, empowering more people to critically understand their socio-political (and technological) environment, to articulate and express their needs, and to plan and make decisions" (Bajmócy et al, 2019:296). This also means that a transformative approach to responsible research and innovation does not ensure stakeholder participation by simply involving stakeholders in the innovation process on a case-by-case basis, and does not resolve (but rather makes aware_B.M.) the practical, moral, and political dilemmas that arise in social decision-making. "Participation here means a deep democratization of science, research, and innovation" (Bajmócy et.al., 2019:296).

The transformative interpretation does not look at interdisciplinary research for a solution, where expert knowledge remains valid and legitimate knowledge, but rather advocates transdisciplinary research and decision-making processes. While "accepting the validity of different forms of knowledge, it seeks to combine lay (local, context-dependent) and expert knowledge, to create a common knowledge space for all actors (Funtowitz & Ravetz, 1993, Epstein, 1995, Sen, 2003). Transformative interpretation does not see the layperson's feelings and fears as obstacles to be overcome, but as circumstances to be taken into account and tried to be jointly processed, incorporated into the decision-making process, essentially 'harnessed'. The aim is to "spread decision-making power" on innovations among the actors. The aim is to create an opportunity for open debate and community decision-making, bringing out the 'moral and political presuppositions' of the R+D+I system, and opening the way for change where necessary, while not avoiding 'taking a stance'. This interpretation "serves to democratize science and technology, thereby taking on the conflict of interests and values" (Bajmócy et. al., 2019:300).

This approach is refreshing for the reader after years of exaggerated, elusive and superficial statements on empowerment. Its strength is certainly that it tries to present an honest, authentic, and realistic picture of the feasibility of participation, involvement, and engagement. However, its workability is unpredictable, as it concerns power relations. In my view, an understanding of empowerment in which experts and local people are part of a joint knowledge creation process, in which lay people's aspects, previously considered as obstacles, become conditions to be considered and exploited, can be accompanied by a liberation of attitudes and thinking that can help local people to take responsibility for community life and community can give rise to new

elements of social innovation. Participatory action research could be used to test the feasibility of this theoretical proposition.

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PART II.
SOCIAL INNOVATIONS

LEADING IN SEEDLINGS

A family business on the edge of Ormansag (Hungary)

Abstract

The paper presents a model social enterprise in the form of a case study. The social initiative operates in a typical disadvantaged small village in Ormanság, close to the Croatian-Hungarian border, in a peripheral situation. The village is characterised by low employment rates and labour intensity, not only due to the lack of jobs, but also due to the low education and vocational skills of the population and poor transport conditions. Despite these handicaps, the village in question has an exemplary social enterprise. The aim of our research and study is to understand and describe the innovation process that the enterprise has gone through so far and to gather information on its impact on the social environment. This innovation, the start-up and operation of the enterprise, is a stage of community learning that can provide a way out of the disadvantaged situation. This publication examines the creation and drivers of said social enterprise, focusing on the area of community learning, its innovative and multiplying role in community development and self-development. Social enterprises serve a public, social or societal purpose(s), reinvesting their profits primarily in their core activities to achieve the aforementioned purpose(s), and operate on the basis of participatory democracy. (Tóth 2011, G.Fekete et al. 2017, Kozma, 2018, Péter 2018, Bucher 2020) These enterprises are located between the civil and the for-profit sectors, and are therefore often able to leverage the strengths of both sectors in innovative ways for the development of communities. (Bucher, 2019) They have the potential to meet social, community and economic needs at the same time.

Keywords: social entrepreneurship, social innovation, community development, social learning

Social enterprises

Social enterprise has emerged as a new concept, but there is no single definition for it. The one that combines different approaches comes from the European Commission. It is understood as an enterprise (G. Fekete et al. OFA publication 2017):

- in which a public, social or societal purpose is served by commercial activity often manifested in a high level of social innovation;
- whose profits are primarily reinvested in their core business to achieve their social purpose;
- whose operations are based on participatory democracy.

The definition used by NESsT also points to broad interpretation, according to which social enterprises cannot only operate in the social field, but can also address a much wider range of social problems.

Two basic models of social entrepreneurship can be distinguished in Hungary: the American and the European approach (G. Fekete et al. OFA publication 2017:61-62)

American social enterprise model

According to this model, social entrepreneurship sits at the intersection of the business sector and the non-profit sector. In terms of organisational form, the model is very permissive, as it interprets very different organisational and legal forms as social enterprises (e.g. cooperative, association, foundation, non-profit business corporation, and even social enterprise can be a for-profit organisation or a sole proprietorship (Tóth et al. 2011).

European social enterprise model

The European social enterprise model presents three dimensions of social enterprise: social, entrepreneurial and governance. In terms of organisational form, this model is less permissive. Although for-profit business enterprise is allowed, only social cooperatives can appear alongside non-profit organisations due to the specific governance criterion. The most typical organisational forms for social enterprises are cooperatives, social cooperatives, foundations, associations, non-profit business corporations and business companies. (G. Fekete et al. OFA publication 2017:61-63)

Social cooperative

Social cooperatives can be established in our country since 2006. It is closely linked to the idea of social enterprise and is one of its embodiments. Their main social functions include the promotion of the health, social, educational, cultural and/or economic situation of society. In addition, their main objective is to create job opportunities for unemployed and disadvantaged people. Their operation and governance are also democratic. Since 2013, they also have the possibility to participate as members of a local government body. National

legislation and policy often emphasise the role of social cooperatives in the employment of disadvantaged people.

The case of Kisszentmárton (Hungary)

Kisszentmárton is a small village of 230 inhabitants¹ in the traditional Ormánság region of Baranya, located in the floodplain of the Drava. Its population, social and economic profile is similar to that of other segregated villages in the Sellyei district: there is a high rate of unemployment due to lack of education, and a high proportion of people in public employment and living on social transfers. Despite the slow decline, the population of the settlement has a youthful age structure: the ageing index of the village is not only better than the national and county averages, but also much higher than the district level, with children under 14 years old compared to the population over 60 years old. The main reason for the population decline is therefore the high level of emigration in the district as a whole, which is also marked at county level. In the case of Kisszentmárton, 201 people moved out of the municipality in 2010, in comparison to 135 people who moved in (cf. Table 1). There is no clear trend in population decline, with a slight increase in the population in the period following the change of regime, followed by a steady decline since the turn of the millennium.

Kisszentmárton is a settlement with a special structure: about 5 km from the centre of the village is Mailáthpuszta, which used to be an economic centre and later gave home to border guard barracks. It is home to almost a third of the current population of the village, mostly in old, poorly maintained, low-quality housing.

The low income level is characterised by the fact that while the proportion of taxpayers in Kisszentmárton is above the regional and national averages (due to poor mortality rates, the proportion of elderly people is low and the proportion of working age population is higher), the total net income per inhabitant is only half the national level (cf. Table 1).

The presence of Roma/Gypsies in the municipality is above the district level. Segregation is a process that characterises the whole region and can be traced back to the migration trends and population policy practices of the socialist period, which intensified in the region after the regime change, complemented by the characteristics of socially motivated migration (Kovács K. 2005: 141-152; Kovács T. 2005: 29-52; Ragadics 2019: 50-55).

As a development of the last decades, in addition to the emigration of more educated, motivated, younger residents, there has been an increasing influx of poorer, less educated people seeking cheap real estate in the settlements of Sellye district (Boros 2011; Temesi 2006). The Ormánság

¹Source: Detailed Gazetteer of Hungary, 2021.

region has been characterized by migration for some time now in the demographic spatial structure of the country. The outward migration has been driven by different processes. On the one hand, the small rural areas had already reached the limits of their ability to support themselves by the end of the 19th century, and on the other hand, the political decisions that determined the paths of settlement (e.g. border-free, underdevelopment, declining care system, etc.) also negatively affected the rural peripheries of the country (cf. Ladányi - Virág 2010).

A significant proportion of Kisszentmárton's current residents also came to the village from other settlements. Only a quarter of the people we interviewed have lived in the village since birth.² The majority of those living here have no or only a passing knowledge of the rich cultural heritage of the village and the landscape, the characteristics of floodplain farming, and the rules of sustainable coexistence between nature and man.

The area between the Drava and the Fekete-víz has seen many vicissitudes throughout history. Until the middle of the 19th century, the everyday life of the people living here was dominated by the symbiosis with the water-flooded floodplain. In the 14th century, the medieval town of Zenthmarton, which changed hands from one noble family to another, had its own parish. From the 16th century onwards, the settlement was referred to as Pusztaszentmárton, part of the Sziget manor. In Turkish times, the village shared its present territory with two other smaller settlements (Szigecske and Boristeleke), which were later destroyed. In the early 18th century, the dwindling population was joined by inhabitants from the surrounding settlements, following the Chamber's decision (Temesi 2006). Kisszentmárton was part of the Pécs chapter estate.

The people who lived here obtained a large part of their subsistence from the floodplains by grazing, acorn farming, fishing, woodcutting and gathering other natural resources (fruit, mushrooms, small game). This way of life was reduced from the second half of the 18th century, when the manor extended its influence over ever larger areas and state legislation encouraged the serfs to focus on land management in order to ensure predictable taxation. The issue of common land was settled in a long period of litigation (Z. Kiss 1991: 101-111). After the serf emancipation, the land allocated to the village proved insufficient to ensure the sustainable livelihood of the growing number of families, and social diseases typical of the region, which developed in the context of the monastic culture in the last third of the 19th century, also appeared here (Ragadics 2019).

² Of the 44 households surveyed, 11 respondents have lived in the surveyed municipality since birth.

Mailáthpuszta, formerly a part of Cún, was annexed in 1925 to the village, which was also showing signs of peasant bourgeoisie development, but at the same time was becoming increasingly socially diverse. During the socialist period, several local farmers were put on the kulak list. The agricultural cooperative was established in 1959 and soon merged with four other cooperatives in the area, with Baranyhídvég as its centre. Traditional pig and cattle breeding were also included in the farming activities of the cooperative (Temesi 2006: 79-92).

In the period following the regime change, commuting opportunities were reduced and the cooperative also ceased to exist. The erosion of the social fabric and the low skills of the population have led to a shift towards social employment and various forms of public employment. The role of the village leaders and village entrepreneurs in organising these activities and mobilising community resources was crucial.

Oil Press Social Cooperative

The cooperative is a good example of how, with the right entrepreneurial spirit and support, it is possible to break out and create and develop a successful social enterprise in a disadvantaged small town like Kisszentmárton in Ormánság.

The organisation was set up in 2009 with the help of the National Employment Foundation's "Co-operate 2007" competition. Olajütő Szociális Szövetkezet was established by unemployed founders. In the process, 8 people became the owners. The current managing director and a family member, the former mayor of Kisszentmárton and a family member, as well as friends and acquaintances with whom they had previous working relationships. It should be emphasized that the basic idea for the activity was to find a direction and then to find appropriate sources of funding. So the idea came first, and only afterwards was a suitable application made. Gábor Bogdán and József Spilák were the two people whose names were associated with the cooperative. While the former brought with him agricultural expertise and entrepreneurial affinity, the latter brought social responsibility and a commitment to the community. The result of the meeting of two different personalities and different family patterns is the Olajütő Szociális Szövetkezet.

The activity and the choice of name pay homage to a forgotten ancient profession. The origin of the term "olajütő" refers to an activity that was widespread in West-Hungary. In the past, oil was not pressed (as it is today), but "pounded" with a kind of hammer press. In the Órség, pumpkin seeds were used as a by-product of the pumpkin grown for animal feed in backyard farming. During the winter, when farm work was interrupted, the pumpkin

seeds were processed (peeled, dried) and taken to the local oil mill, who prepared their own home-made oil for the families to use throughout the year.

In choosing the activity, the founders' previous agricultural knowledge and expertise played an important role, as well as the friendship and business relationship between the founders that went back many years before the founding of the Olajútő Szociális Szövetkezet. For the unemployed people involved in the cooperative, getting a job in this form was a process of job socialisation. Working together also contributed to the later successful employment of the employees.

The cooperative produces cold-pressed oils using local raw materials and local labour. The soil and climate of the region are ideal for the cultivation of pumpkin seeds, which was initially used to produce cold-pressed pumpkin seed oil from their own cultivation and by buying local pumpkin seeds. These days they produce a wide range of oils (sunflower, walnut, poppy, grape, linseed). The raw materials are sourced from Hungary, supporting local farmers and agricultural entrepreneurs. An important aspect in the procurement process is to provide income and livelihood to nearby settlements and entrepreneurs. For example, grape seeds for the production of grapeseed oil are purchased from the Villány wine-growing region. Their products meet all the requirements of today's world: they are of natural origin and contain no additives or preservatives. They are essential for a healthy life.

With the help of the EU grant VP 3-4.2.1.-15, the oil mill was extended with additional machines and workplaces. Thanks to the increase in capacity, two production lines are now producing oils by cold and hot pressing. During this period, a brand development (Ormánsági Olajok) and a rebranding took place. Particular emphasis has been placed on marketing activities (social media platforms, website). The products are available throughout the country and are included in the product ranges of large national food chains such as SPAR, Auchan, BIJÓ, Herbaház, MediLine. The interesting thing about the past year is that sales in the online space have exceeded those through traditional retail channels.

The company also takes environmental aspects into account in the production process, as all products are bottled in recyclable materials (PET bottles, glass). In addition, the oil cake produced as a by-product of the pressing process is an excellent feed supplement, thus minimising waste.

Future goals include expanding the customer base and business partners as well as the product range.

Summary

When considering the future potential of social enterprises as non-profit organisations, we can say that the stagnation of the growth in numbers and the changing legal and economic environment will make the non-profit sector increasingly innovative. Traditional organisations, which benefit from all the advantages of grassroots initiatives, will continue to play a very valuable social role: organising people's daily lives, helping and supporting each other and giving a positive sense of belonging. However, among social organisations, we find organisations that, while retaining their social function, are opening up to the business sector, becoming entrepreneurial and providing services. (Márkus E. 2021) In Central and Eastern Europe, social enterprises are made up of new, emerging organisations that have emerged between the market and the state to achieve their social goals through economic activities. The majority of these types of organisations are work-integration and service-oriented, or they strengthen local development in disadvantaged areas. In most cases, their creation is motivated by the scarcity of state programmes, and in many cases they have emerged as a product of organisational culture and welfare partnership paradigms. They have mostly started as grassroots initiatives as a result of EU programmes or pilot projects by international donors, rather than as a result of specific state social policy interventions (Les and Kolin 2009:35, Márkus E. 2010).

The catalysts for innovation in social entrepreneurship are the following factors, which also legitimise their future role:

- The rise of social challenges
- The deterioration of the finances of the non-profit sector
- The emergence of new types of social and environmental problems

Social entrepreneurship does not have a long history in our country, little research has been done in this field, and even what we mean by the term is debated. In addition, non-profit international organisations promoting social entrepreneurship, the European Union's initiatives to promote social entrepreneurship, and domestic measures to develop social entrepreneurship play an important role in the spread of social entrepreneurship.

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WHY WAS THE „KODOLÁNYI” ABLE TO SURVIVE?

The innovation of a private university

Abstract

Most of the colleges established in the years after the change of regime could only survive if the state or church was behind its maintenance. In the careers of few private universities, an upward curve can be described as in the János Kodolányi University, as its history is about a bottom-up social innovation. Founded by young, ambitious teachers, the former college saw a rapid increase in student numbers in the first decade and a half due to its unique training. Attractive and special trainings can be said to be successful at ten training sites in the country and at two foreign locations as long as the views of local management and school management are in agreement. In 2010, a decrease in the number of students studying at tertiary level was observed in Hungary, which also threatened the survival of the institution. Despite the decline, the university still survives, with current trends predicting staff growth. What this could be down to? The institution named the best college in Hungary in 2009 is committed to maintaining its rank. It is constantly following international trends, adjusting to the needs of the labour market, practice-oriented, its training, tools and external relations are constantly expanding. The pursuit of renewable innovation, creativity, accompanies the life of the university.

Introduction

Innovation is often apostrophized as a driver of development, the engine of progress. If we search for the term on the Internet, we come across this definition over and over again, no matter what language we search for and no matter what specific topic we are interested in (cf. Moulaert, F., McCallum, D., Melomood, A., & Hamdouch, A. 2013; Moulaert, F., McCallum, D 2019). If, as below, we try to review the history of a post-regime university today, we run into innovation in every consideration, in every step. The very idea of “creating a private institution in higher education” is starkly new. After all, a college or university is not founded by ordinary citizens, but by high-ranking governments and government offices. However, in the euphoria of regime change, this novelty seemed a very tempting and feasible step.

In the years immediately following the change of regime, many new colleges were established across the country and along our external borders. However, most of the newly established institutions could not survive in the

2000s, partly due to their internal problems, even more so due to the rules of EU accession and higher education legislation (Márkus E, Kozma T eds 2019). In addition to these factors, of course, the competitive situation also caused a losing position (cf., for example, the lost struggle of higher education in Mezőtúr over the county seat). Among the non-state-maintained, ecclesiastical universities have remained stable or are gaining in importance, such as Pázmány Péter University. Behind the system-level state higher education is the state itself, but state-sponsored churches also provide a strong backdrop. There was no such line of defense behind the private sector (perhaps in the coming years). How did some non-state and non-church universities survive? There are two reasons for this: the protagonist and the patron.

The János Kodolányi University in Székesfehérvár is one of them. Tracking its career is particularly instructive because it is an “early-born” institution compared to today’s wave of privatization of higher education. It can also be said that it has fortunately survived the foreign and domestic “newborn universities” of regime change (Kozma 2004). The story is about a social innovation that started from the bottom up, tried to spread, not just one, but many communities in its background and changed form, but it still works today (Kozma, 2019). We wonder why?

The history of the university

The idea of the excellent professional working community of the József Attila Grammar School in Székesfehérvár was to establish a college in 1991. The establishment of the college is due to the initiative of two ambitious young teachers, Lajos Rockenbauer and Ottó Péter Szabó. Lajos Rockenbauer became the first general director in 1992-95, and today he runs an outstanding grammar school in Székesfehérvár. Dr. Péter Ottó Szabó has been the rector of the university since 2000. Minister of Education Bertalan Andrásfalvy supported the initiative, since Székesfehérvár is a city with a long history and good economic potential, which has been trying for centuries to organize an independent higher education institution. The then mayor, Dr. István Balsay also considered it important to have higher education in the city, and he welcomed the organization of a private, non-municipal or government college. The city provided the prospective college with an empty building at 59 Szabadságharcos Street, used by the local MSZMP (Hungarian Socialist Workers' Party) until then, which still houses the university. The local government supported the development of the assets with HUF 3.5 million and also won the support of the World Bank, which helped to acquire the most modern assets. The tenure is difficult to keep track of because the building was owned by a large number of businesses and is encumbered by a bank mortgage.

The new college could officially begin its activities on April 30, 1992, training a new type of civilian intelligentsia. The foundation responsible for its

establishment and operation, as well as the school itself, were renamed the János Kodolányi College out of respect for the work of the writer and his attachment to the city. On September 14, 1992, 147 students and 25 teachers began their three-year tuition fee training in teaching in English and German. This was an extremely important and popular undertaking, as there were not enough teachers among the languages that replaced the obligatory Russian language.

The start from the founding seemed a triumphant march for almost a decade and a half. The number of students increased to around 3,000 immediately after the start (it was already 12,000 in 2004). The enrollments were trained in a wide range of fields, from traditional humanities and social sciences to communication and art management courses, which were also new at the national level.

Until now, there has been a practical lack of higher education in the region, so the establishment and start-up of a new institution has raised heightened expectations. Its particularly attractive training offer has met almost every need. The training courses in journalism, tourism, jazz instrumentation and jazz singing are outstanding and nationally unique. From 1995 he operated his own radio for almost two decades, and in 1997 the organization of the vocational high school and other institutions belonging to the institution, which also bear the name of the writer, began. Due to the great interest, training places were established within the country, such as in Budapest, Siófok and Orosháza. In the years of the most dynamic development, education took place in 10 training places: Budapest, Szekszárd, Szombathely, Debrecen, Kaposvár, Pécs, Salgótarján, Tatabánya, Nyíregyháza, Székesfehérvár, then it gradually withdrew from these places because of views that did not coincide with local control. In addition, a branch college has been established in Austria (Fürstenfeld) and Ukraine (Rivnye). Focusing on practical training, the school signed agreements with several companies, institutions, television and newspaper editors. These relationships have ensured that innovative, up-to-date, well-trained professionals enter the labour market. The university provided practical training to its students in its own TV studio, professional sound studio, journals, research and development institute. It was first nationwide to place its courses online, reaching even more students. Its investments were also significant. The investment of HUF 30 million, which enabled the Microsoft Live Meeting 2007 video conferencing system, is outstanding. Recognizing the importance of the Lifelong Learning concept, it adapted its trainings to the local conditions of the member schools. It has received numerous domestic and international awards for building a unique quality management system and professional programme. It boasted its own state-recognized language exam system and the teaching of its own language programme.

Trends in participation in higher education

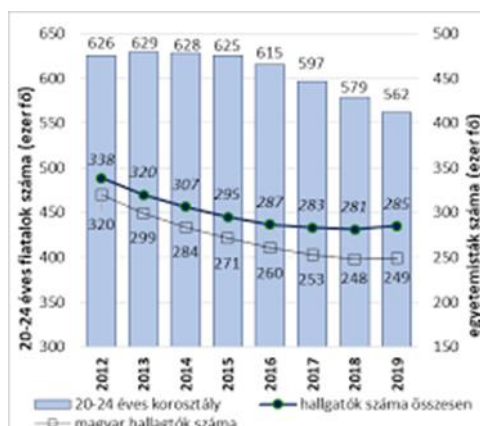
Rapid development in higher education began in the 1990s. The source of the increase in the number of students in the first half of the decade was those who were forced to postpone their studies for political or other reasons. But the opportunities that opened up also provided massive directions for further learning for those who, for whatever reason, had not previously had access to it.

Giving an example from another field, the university degree in romology was accredited in 2001 at the University of Pécs. It started with studying at a correspondence course. In the first two years, the average number was 40-50, the vast majority of students had a college degree as a school or a pre-school teacher, and wanted to get a university degree. They were doing a job already related to gypsies. After a few years, the number of students dropped significantly, and by 2015, correspondence training had virtually ceased.

Nationwide the number of graduates in the population aged 15-74 increased by an average of 40,000 per year in the 1990s, but the rate of growth did not remain so high. Thus, the positive impact of previous higher education expansion persisted until the mid-2010s, despite the fact that the number of students in higher education has been declining for a long time. However, the recession only began to feel its effects after this (Katona, 2002).

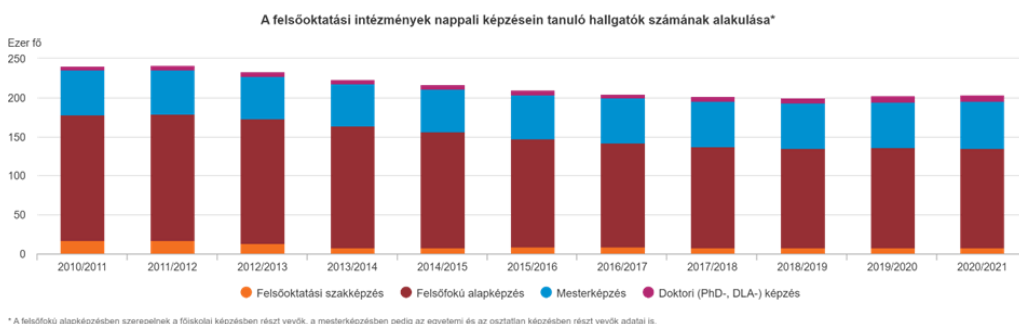
The expansion of higher education broke in 2005-2006, as indicated by a slight decrease in the number of applicants each year. The number of participants in full-time training started to decrease significantly in the second half of the 2000s. Practically fewer and fewer have been studying at university or college every year. A natural correction due to demographic change would be understandable, as a decline in the number of births could also lead to a reduction in the number of people with tertiary education. In Hungary, however, this process was so strong in the second half of the decade that the growth in the proportion of graduates nationally came to a halt. In some age groups, especially young people, we have even seen a decline.

As a result of demographic trends, the number of young people fell by a tenth by 2019, and the participation of 20-24 year olds in higher education was 16% lower than in 2012. During this period, 60% of students studied in undergraduate education and 15% in undivided education, ie the share of students in undivided education increased from 10% to 15%, and the share of participants in undergraduate education decreased from 65% to 60%.



Source: FIR 1.16 table, SAO editing

240.7 thousand students continued their studies in full-time courses at higher education institutions in 2010, 200.1 thousand in 2018, 203.6 thousand in 2019, and 204.8 thousand in 2020. The number of students in non-full-time training increased to 82.8 thousand, or 1.3 thousand in higher education compared to the previous academic year.



(CSO data, Higher Education, 2020/2021)

This process proved to be stubborn. According to the report of the State Audit Office in 2021, there was a small increase in the number of students in only a few subjects, mainly in the technical field, while a decrease could be observed elsewhere. The development of previous trends can be well observed in the figure above.

These tendencies developed mainly in the rural universities and colleges of the country - with the exception of the institutions in Budapest, especially the Eötvös Loránd University - and also affected the smaller institutions that were established and operated since the 1990s. Thus, the institution under study was also forced to face a dramatic decline in the number of applicants and students.

The number of students at Kodolányi (then still a college) was around 3500-4000 before 2000, by the end of 2010 this number had fallen to about a tenth. The development of the number of students receiving state funding shows an even more dramatic picture: at the beginning of the 2000s, one-fifth and one-sixth of students could study with state funding; between 2015 and 2015, no students received state support or scholarships. In the 2001-2002 academic year, nearly 4,000 students began their studies, and in 2014, it dropped drastically to 550. The statistics for 2021 show an increase in the number of students in higher education, which can also be seen in the number of people admitted to the university (750 people) and those receiving state support (37 people).

The data on the number of students were highlighted because, in our opinion, this is the most sensitive indicator of the attractiveness of the institution, the training in circumstances where there is no bureaucratic interference in decisions. As the number of students in tertiary education has generally decreased, the operation of Kodolányi is striking in this respect, because the decrease is huge, which also threatened the existence of the institution.

This seems to contradict the fact that in 2009 Kodolányi became the best college, foundation and private institution in Hungary, and every effort is made to maintain that rank to this day. Thanks to their policy of building foreign relations, the number of foreign students has increased, and student and teacher exchanges have been significant. Following the international trends - in line with the needs of the labour market - the constantly expanding training opportunities, modern teaching methods and knowledge can make the institution attractive, despite the strict order - the study and examination schedule - and the high admission point limit. 90% of graduates who leave here will find a job or start a business within six months. The college's own publications convey this welcome news. After that, it may be surprising that the number of students - and applicants - has decreased more drastically than in higher education in general, and this is also typical of the state support and financing of the institution.

The background of the processes should be explored by separate research. At present, we can see from this that the relationship between the local government of the headquarters and the management of the college has deteriorated. This was mainly due to the fact that the college "withdrew" from Székesfehérvár in 2017, moving its headquarters to the remote small town of Orosháza, where it had previously attended with special training. (This was Kodolányi's deep landing, the deepest point.) Why did the choice fall to Orosháza? Since 2004, the university has been providing training here as part of its headquarters education. More important, however, is why did the successful institution choose another location? The buildings, which have been

in use in Székesfehérvár for almost twenty years, have remained its property in the hope that they will be able to operate again. Outsourced training also remained. The change of headquarters in 2017 was followed by a change in the identity of the executives and the process of classifying the college as a university began. In 2018, Kodolányi College became a university. In 2020, the private university was purchased by an international company called Docler Holding - for the long-term stable operation - the owner of which, György Gattyán, was once a student of the college.

Celebrating its 30th anniversary in 2021, Kodolányi János University is present in Budapest, Székesfehérvár and Orosháza, but it has students from all over the world in flexible distance education. It has contacts with 170 partner institutions in 33 countries. In addition to communication, management and tourism courses, social sciences and informatics are also available, as well as special courses such as light and jazz music or plant engineering. In addition to these, there are also specialized trainings (for example business trainer, professional, translator or protocol), and there is also a language examination center in the institution (communication by Dr. Péter Szatmári, Vice-Rector, Portfolio, 2021). In 2020, Dr. Péter Ottó Szabó, the founding rector of Kodolányi, became the president of the private institutional section of the Hungarian Rectors' Conference. He was chosen because he is the most experienced leader in the field of private higher education in Hungary. On February 1, 2021, the university returned its headquarters to Székesfehérvár based on a decision of the senate.

Conclusion

When founding the university, Péter Ottó Szabó and Lajos Rockenbauer already kept in mind that a private school can only be successful if it offers new, better programs and trainings in other Hungarian higher education. Their work was characterized by creativity and plenty of good ideas, they developed new curriculum programs thoroughly, and due to these efforts, the increase in student numbers and survival. The rector considers constant technological development and a well-trained teaching staff a priority. An active relationship with the labour market, the involvement of practitioners in education is important to get students out of the institution with additional knowledge that will make them successful in a competitive situation. The cooperative learning model, the personalized portfolio of students, mentoring, the study of student experiences, the development of distance learning materials, the availability of e-learning materials and online consultation in the Moodle system are all innovative solutions. The unique PIQ & Lead model developed by the university is an example to follow for all higher education. It received the National Excellence Award for the operation of a creative and innovative

organizational culture. From the beginning to the present day, only the expansion of programs, departments, trainings, the development of technological and communication solutions can be experienced and felt in the life of the university. Despite all the difficulties, there is no break - with the exception of the significant reduction in the number of employees between 2014 and 2019 - in the progress that is seen in the growth of the university, in economic growth. The future is difficult to predict, but current trends predict further headcount growth.

But who owns the university? This is what Tamás Kozma asked, and this question can also be asked from the point of view of our story (Kozma, 2004). This story is key to us because by studying it we can follow an almost impossible innovation: the successful establishment of a university in a central city, without local higher education foundations, from private resources in 21st century Hungary. To this question, this story can be answered by operators and users.

The rector of today's university, the former college director, believes that he knows exactly what conditions are needed for a private university to survive internal and external shifts: to operate as a premium higher education institution, to continuously examine what education is or is not available in Hungary and to fill the gaps, or much better to do. It needs to be an international brand and not be tied to an educational venue, it needs to be able to build relationships.

If we try to define why we can call this story a successful social innovation, we can consider each step of the establishment of the university individually as innovative. The former college was established during the hottest years of the regime change, and its originators and organizers were young teachers who wanted to create something new and useful in their city. They organized a foundation that gave their business a name and prestige. This way they were able to gain the support of the new and prestigious mayor of the city and, together, the consent of the responsible minister. The successful retraining of former Russian teachers was one of the revolutionary steps of the start. There was a huge demand for it, and discovering and satisfying it was one of the most successful innovations of the beginning. Today, we see that this start-up may have provided the huge kick-off that sustained and stimulated the new college to grow. Let's not ignore the fact that it was a cost-effective course, the student either financed their own course or managed to get support from their school or city. The large number of students ensured survival and provided an opportunity for development. Why did this new institution and not another school of traditional higher education notice and realize this education? This is one of the crucial issues and crucial points of innovation, because this is where the process of renewal itself can begin.

Of course, success is not guaranteed even after a good start. But we see that the first major actions of the leadership were followed by new innovations. This can be seen as the selection and launch of new courses. Mass communication, media, creative activity in these fields are not traditional higher education majors, but are attractive to significant groups of young people. It was also an innovation package that helped the institution to survive and develop.

More than ten years after the triumph of the start, the problems began to intensify. We have shown above that higher education as a whole is approaching a low point nationally due to various demographic and social reasons. Here, the situation was exacerbated by the cessation of good co-operation with the city administration, which called into question the situation of the buildings used for a decade. The significantly declining number of students also threatened the existence of the school. At that time, the management of the institution took an unexpected and innovative step again: they symbolically moved the school to Orosháza, organizing the management and education there.

This decision and its consequences have been examined empirically for several years (Forray & Kozma, 2020). We have found that an institution so detached from the traditional also risks what the city originally invited and resettled. In addition to the university, prestige proponents played the sword mostly, and they would have needed traditional rather than form-breaking higher education. The university provides this with only dubious results. Traditionists believe that the traditional grammar school in the center of the city, even if its building is not traditional enough to the tradition attributed to it, better expresses the character of a school town than a modern institution in the midst of transformation, even though it is officially called a university. After all, although the idea seemed like a good escape route, it did not live up to expectations. And although it still functions as a place of training today, it no longer wants and cannot replace the original institution (Forray & Kozma, 2021)

The university headquarters has been returned to its original location, but it is still operating at its headquarters in Budapest. On the surface, it seems as if only the investment of capital has consolidated its position. Its history on the other hand, shows, in fact that it is only through continuous readiness and only through continuous innovation that the survival and development of a business, whether a university or another operating organization, can be ensured.

What does this story have to say? Apparently it's about Kodolányi. In reality, however, about more: a locally-initiated renewal. Thus, there was the establishment of an institution that was initiated from below in the context of the age (the first stage of regime change) (innovation). It was a problem to set

up the city's own higher education institution, to create the city's higher education that they wanted to solve. After the dream came true, the college was established at the time, and an alternative path was seen in the departments located in many cities in Hungary, which, however, generated new problems and disagreements between school and state leaders. Reconciliation failed, they found a way out of organizing their own institution, but they became entangled in party-political battles and almost disappeared when the Patron came (of course, not by himself).

Lessons learned

- the fact that (accidentally?) it ran into privatization
- the fact that there was someone who struggled with clenched teeth “just about” and had to persevere pointlessly
- and that there was a patron.

These things are related, one would not have been without the other. We believe that the lessons can only be interpreted if we realize that the constant effort has created the opportunity to stabilize its operations and continue its work at a new, higher level.

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THE CASE OF THE INVISIBLE SCHOOL

Abstract

The study examines the circumstances under which a mentoring-based initiative can be established, with special focus on the necessary resources and social impact. The Invisible School initiative under survey is a mentoring programme that connects children living in temporary homes who wish to study and university students and adults who wish to offer their help. We examine whether this initiative meets the requirements of social innovation, with emphasis on the innovative elements involved, the circumstances of its establishment, and the potential for sustainability. The methods of investigation include an analysis of the documents of the Invisible School (tender applications, web page, informational material, press material) and interviews with the organisers of the Invisible School.

Keywords: social innovation, sustainability, mentoring

Introduction

Counselling and mentoring are approaches that appear primarily in the professional literatures of psychology and educational sciences and they stand for support for the individual, but the concepts are readily accessible and their elements are highly adaptable to the support of communities, too. The activity was established as a profession in Western Europe and North America already in the 1930s and has since become an activity subject to a degree from higher education. In Hungary counselling professionals have been trained in tertiary education since 1993 (as employment counsellors, addictology counsellors, higher education counsellors, etc.) (Ritoók-Herskovits, 2013:14). The term ‘mentoring’ is used in many fields, also as an umbrella term for support activities, but with regard to its scientific background, it is mostly used in pedagogy. This paper does discuss its use in psychology or educational sciences but examines the circumstances of setting up a mentoring-based initiative, with special focus on the necessary resources and social impact.

The Arany János Talent Development Programme is over two decades old, but in addition to it several other initiatives have been launched in the past few years using mentoring both in public secondary and higher education (AJP, Tanítsuk Magyarországot [Let’s Teach Hungary] Programme, the

Csányi Foundation, etc.). These initiatives are manifold, some of them top-down, with funds available for establishing the network, and the mentors receiving remuneration. Others are set up as a grassroots effort and involve a substantial amount of voluntary work.

The initiative of the Invisible School under survey here belongs in the latter group. It is a mentoring programme which connects children living in temporary homes who wish to study and university students and adults who wish to offer their help.

We examine whether this initiative meets the requirements of social innovation, with emphasis on the innovative elements involved, the circumstances of its establishment, and its potential for sustainability.

The methods involved include an analysis of the documents of the Invisible School (tender applications, web page, informational material, press material) and an interview with the organisers. The interview questions are grouped according to the following topics: antecedents of the initiative, circumstances of its establishment, its development, difficulties during the years and overcoming them; goals and target groups; innovative elements of the initiative and its social usefulness; organising operations, organisational framework; the conditions of success; cooperative projects; sustainability and prospects for the future.

Interpretations of social innovation

The concepts of social innovation are several and there is no one uniform definition. Common aspects, however, are apparent in the various definitions.

To understand the concept of social innovation, it is practical to reach back to the classic definition of innovation. The concept was first used in a scientific sense by Schumpeter, who lists five basic and possible forms of innovation: 1) the manufacturing of new, or old but renovated, or like new goods (products); 2) the introduction of a new manufacturing procedure or method; 3) the discovery or opening of new markets; 4) the discovery of a new base material for production or a new resource; 5) setting up a new organisation or the creation of a monopoly (Schumpeter 1980).

Based on Schumpeter, the OECD (2005) created a definition, published in the Oslo Manual, which was also used by the European Union and the Hungarian Innovation Association, according to which “*An innovation is the implementation of a new or significantly improved product (good or service), or process, a new marketing method, or a new organisational method in business practices, workplace organisation or external relations.*” (OECD 2005:19).

In the past decades there have been several attempts at defining social innovation, but there is no one generally accepted version, only approaches and interpretations. Nonetheless, we can establish that besides the economic interpretation of innovation the social aspects are now garnering increased attention.

Adams and Hess define the term thus: *“At this practical level, social innovation can be defined as mould-breaking ways of confronting unmet social need by creating new and sustainable capabilities, assets or opportunities for change”* (Adams – Hess, 2010, 3).

Social innovation to Bradford (2004), Ferguson (2017), and Kozma (2018) means a new social activity that is directed at solving a specific problem while creating new social behaviours and attitudes.

According to Pol and Ville (2009), social innovations are any novel strategy with the capacity to enhance either the macro quality of life or the quantity of life. There is a difference between micro and macro levels: whereas the former is built on the needs of the individual, the rest focuses on community needs. To Pol and Ville, those ideas that are potentially suitable for increasing a community’s overall quality of life and prospects for life are to be regarded as desirable social innovations.

Benedek et al. (2015a) have defined the types of social innovation following the classic typology of Schumpeter (1980), distinguishing product, technological, service, organisational and institutional network innovations.

Figure 1. A possible typology of social innovation

Goal	Level
increasing the quality of life	global
enhancing employment	macro
improving public safety	mid
increasing self-esteem	micro

SOCIAL INNOVATION

local and state government	EU funds	small-scale	product
research and development, innovation	state funds	mid-scale	technology
business sector, corporate ventures	self-financing	radical	service
NGOs, households			organisation
			network of institutions
Innovators	Financing	Timeframe	Type

Source: Veresné-Balaton (2021:15), based on Benedek et al. (2015b)

The initiative under survey may be identified first and foremost as a service, although it is undeniable that the establishment of the initiative as an organisation (the foundation and the network of its collaborating partners) and its development and maintenance can also be regarded as innovations (Bucher 2019, 2021).

The goal of an innovation, according to Benedek et al. (2015a), can be fourfold: to increase the quality of life, enhance employment, improve public safety and increase self-esteem. The social innovation under survey here involves increasing both the quality of life and self-esteem.

Circumstances of establishing the Invisible School, improvement

The initiative was launched in 2017 in 3 temporary homes in Debrecen, Hungary, with 23 pairs of mentors and mentored. Now the Invisible School, operating as a foundation since September 2020, is functional in 8 Debrecen-based and 1 Budapest-based temporary homes with 68 mentors and 76 mentored.

In 2016 a child relative of one of the organisers of the Debrecen chapter of Rotaract was disabled, and the child was tutored by a team of 4 university

students. This provided the original idea of the initiative. Setting up the programme was greatly assisted by a tender totalling 2400 EUR that was announced by Auchan with the subject matter of youth and community. The tender was directed at the already launched activity. The programme mainly targeted disabled people then, and included children in temporary homes, but from 2017 it expressly focussed on such children. They had a partnership with ReFoMix Nonprofit Közhasznú Kft., which, in addition to caring for the homeless, also operates 2 temporary homes housing 40 persons, and this collaboration gave the idea of helping people in temporary homes. The main goal was then transformed to include the education and development of children living in temporary homes. The organisers chose these care homes because they are institutionalised with house rules and the target group can be reached as an organised body.

Paczári (2022) distinguishes between three kinds of motivation for the social innovations under survey: 1) the initiative is partly brought to life by the appearance of a social problem. 2) another group of initiatives is created through personal involvement, the creators are personally concerned with a social problem and that brings to the fore an unmet social need. 3) the third group she calls the community of actors. Here she delegates innovations that serve the development of a working and active group, where the profile is expanded with a new activity (Paczári, 2022:158).

In the case of the initiative under survey the main motivation belonged in the first class: sensing an apparent social problem provided the actors with motivation.

Initially the organisers were fuelled by enthusiasm, then they won tender funds which provided an impetus. As time went by it became obvious that operation would be subject to an organisational background, so in 2019 they founded the Invisible School Foundation.

Novelty and social use

Almost all definitions of social innovation include novelty, which is an important aspect. However, professional literature on the topic also stresses that these novelties do not have to be brand new methods, procedures, products or services that have never been applied anywhere else. Even if the novelty is new to the environment of the initiative, that is, it has only been applied as an innovation somewhere else, it can be called a social innovation.(Boros-Ragadics-Gergye 2019) According to Rogers (1995), if the beneficiaries of the

novelty regard it as an innovation, even if it has already been used in another region or sector, it is a social innovation in this new sector or area of activity.

Gillwald (qtd. in Neumaier, 2012, 50) believes that the quality of social innovations lies in their effect rather than their novelty, as a more efficient approach to already existing problems can provide ample motivation, too.

The basic activity of the Invisible School, mentoring, is not a novelty, since – as we already mentioned in the introduction – there are several initiatives in Hungary with the same primary goal. Nonetheless, their approach is unique as they support children living in temporary homes with the help of voluntary mentors.

The programme is founded upon personalised mentoring, where the mentor and the mentored jointly define the framework of the weekly lessons, the goals and the pace, so both parties can efficiently evolve. The responsibilities of mentors range from assistance in doing the homework, to preparation for tests and quizzes to learning through enjoyment and raising the confidence of the mentored. Mentoring work is not simply teaching or raising the affinity of the mentored to learning; there are quarterly interactive group sessions as well as a five-day summer camp to support the children enrolled in the programme. The aim is to teach the mentored to get by on their own, so that they will regard learning as something valuable rather than something compulsory.

Institutions of temporary homes assist families in restarting their life using different methods but many times they cannot assist the children's individual development due to a lack of means. The programme makes up for that lack in response to the children's personal needs and learning challenges. This means closing gaps at school or talent development, as a result of which it is easier for the children to fit in socially.

The foundations of the programme were laid down together with the managers of these temporary homes. The organisation thrives on the assistance provided by the mentors and the mentored.

The opportunities of the mentored are multiplied through the connection of social strata that would otherwise probably not make contact. The mentors set an example of opportunities in life, demonstrating that learning and knowledge are important and they present the children with examples of jobs they can take when they grow up.

The activity also improves the mentors' social awareness, they learn about the framework of temporary care, gain real experience with a disadvantaged group as well as realise that a small help goes a long way. Mentors also improve in the environment of the Invisible School. Their

organisational and communicational skills are enhanced, and teacher training majors can gain professional experience, too.

Challenges

The first challenge to operation included the fluctuation of mentors. Owing to this, new mentors need to be recruited every semester, and in addition to the involvement of new mentors there is an effort to maintain a circle of experienced mentors. Beyond that the continuous improvement of skills and abilities provides an opportunity for the initiative, so in the past period the organisers have launched a thematically modular series of training sessions for the mentors. They also try to develop the community of mentors in addition to the formal and informal meetings.

It was important to understand that the mentors are not professional teachers, but like older siblings helping younger ones, the young adult and adult volunteers assist the mentored in their school tasks. As they have no experience whatsoever, preparatory courses are necessary and help is needed in unexpected situations.

Harmonising the work of the four members of the management has presented a great challenge throughout the years. The university students who were in the management at the beginning developed together with the organisation. Already in the earliest period leadership was handed down among the members of the management, as the roles changed in accordance with personal circumstances and based on who could expend more energy on organisational work. The organisers manage the Invisible School as a voluntary activity alongside their day jobs. They perform the following tasks: marketing and communication; organisation and management of volunteers, keeping contact with partners; organisation and administration of professional work; organisation of camps and mentor training. Since 2019 the officials of the temporary homes have been carrying out important tasks, too, along with the managers. Naturally, the initiative would not be viable without the mentors themselves.

In the Covid period personal meetings became difficult to handle, but they managed to bridge the gap with a charity campaign in which computers were collected.

Achievements and prospects

From the perspective of organisational functioning and organisational culture, the members of the management emphasise volunteering, a continuously improving and learning organisational environment and decision-making based on participation.

They regard the initiative successful due to the fact that the children do not fail their subjects but many of them wish to pursue further studies. Success equals the development of the children, but this is very difficult to measure quantitatively in the long term as the students are involved in the system only for a short period, no more than 1.5 years.

Temporary homes recommend the programme to one another.

Some of the support partners contact the organisation itself, such as in the case of the cooperation with TELEKOM. Other successes include being involved in the circle of organisations supported by APPY in Budapest.

The permanent presence of the mentors is also an achievement, as many of them compile their timetables to include activities at the Invisible School.

The positive feedback from parents, educational institutions, family assistant professionals can also be regarded as achievements.

The social efficiency of the activities is not measured, but positive feedback is recorded. Occasional surveys would come in handy to quantify efficiency but there is no time to do so.

Sustainability and collaborations

The organisation regards their partner network as the key to their sustained operation and success. Some of their partners support the organisation's activity through professional counselling, others by raising funds through donations.

They received professional help from ReFoMix Kft, the Foundation for the Poor in Debrecen, and the professionals employed in the temporary home. In addition, the Association of Alternative Communities provides them with a seat and an office.

A strong corporate donation network was established throughout the years. Their expansion into Budapest was preceded by a member moving to the capital. There Appy is an important supporter of the initiative: an NGO that provides operational and professional support as well as office infrastructure to foundations and associations helping disabled or disadvantaged children. Their goal is to help these organisations become more efficient in their work so that they can better the lives of more people in need.

The donation network includes Rotary's Debrecen chapter, too, who raise funds for the summer holidays of the children. Auchan, too, goes on to support them providing training courses and camps.

The University of Debrecen also provides help by presenting the organisation's activities to the students majoring in fields connected to the activities on professional days and in special seminars, while they also recruit members by distributing the organisation's mentoring call via their electronic educational interface. 70-80% of the mentors are university students.

The Invisible School is an excellent example of the cooperation of NGOs and the market (as supporters), since success is dependent on support and the efforts of the latter. The state appears as an actor through the temporary homes.

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LABOUR MARKET INNOVATIONS IN NORTH-EAST HUNGARY

Abstract

We examine it in our study, that in the Northeast-Hungarian community higher education centres (CHECs) completed with what kind of chances they may settle down in the local labour market – since CHEC the aim of a concept the promoting of the local economy by way of the keeping of the degree ones.

From the graduate manpower shortage in the training's participant professional practice places, we asked it, while we open up the chances of employment with the analysis of Frissdiplomások 2018 database in the examined counties. Based on the results of our previous research can be related, that CHEC listeners the institution they live near direct one, from CHEC county recruit (Tóth 2019; 2017). Because of this during the analysis of the database in Borsod-Abaúj-Zemplén county, Nógrád county and Szabolcs-Szatmár-Bereg county living person, (in the country on the basic training of any of the higher educational institutions) obtained a university leaving certificate listener we examine it. Emerges from our research, they have an opinion quite differently the CHEC from completed ones the various economic players: who see their potential employees in the listeners are, is, who the graduate workforce wandering away in the future.

Keywords: community higher education centre, labour market, disadvantaged region, employment

I. The connection between higher education (CHEC) and the local labour market

CCIV of 2011. The 2015 amendment of the National Higher Education Act (by Act CXXXI of 2015) and the Government Decree (87/2015 (IV)) issued for the implementation of the Higher Education Act had the main aim of adapting higher education institutions to the local labour market link and synchronize training with it, taking extra care to ensure that the institutions in disadvantaged regions have an economic revitalizing and population-retaining effect. Higher education will respond more quickly to the needs of the labour market if the courses are specialized, and the profile of higher education institutions is refined. This means that each higher education institution must concentrate on the courses that most define its own profile, and not to compete with other higher education institutions whose courses are more competitive, leaving behind any weaker courses, - wrote the strategic material (Fokozatváltás a felsőoktatásban, 2014).

The CHEC is a type of institution whose purpose is to improve the competitiveness of the region by adapting the training to the needs of the local labour market. The CHEC has a contract with one of the higher education institutions and this host university can start accredited courses at the CHEC. In the case of certain training courses (e.g. engineering training), a third party (company, organization, company, etc.) provides the training places necessary for the CHEC courses, thus giving space to dual training, during which the student gets to know a workplace structure and work processes, and thus it will be easier for you to find a job after obtaining your diploma.

Higher education policy is not only under the control of education politicians, but is also a multi-stakeholder arena, these actors are the actors/stakeholders of higher education. Interested parties are individuals or organizations that are affected by the performance and results of the institution and therefore have an impact on it, setting certain expectations towards it. Freeman (1984) defines an individual or group as an individual or group that influences the functioning of an organization to achieve its individual goal (Freeman, 1984). In short, stakeholders are confident in the functioning and success of the institution. In the case of higher education institutions, stakeholders include students, alumni communities, future students, representatives of the labour market, organizations ordering services from the institution, organizations representing state expectations, organizations that develop state expectations (state management of higher education), maintainer of the institution, representatives of academia, teachers, staff, local society, NGOs and suppliers of the institution (Kerekes et al. 2012: 94). Stakeholders in higher education are able to influence and increase the competitiveness of the institution, so it is important that the institution strives to meet the needs of stakeholder groups (Dobni & Luffman, 2003).

Interest groups have a great influence on institutions, and it is also possible that interest groups enter coalitions with each other and, together, exert a greater impact on the institution in the hope of greater benefits (Jongbloed et al., 2008). Of course, this does not mean parasites or overmoistening the "mother institution", but results in an economic (sometimes social) process in which the participants enter contracts with each other and mutually benefit from the operation of the partner organization.

In the era of the knowledge-based society and economy, every higher education institution would like to redefine its own function and role (Geiger, 1993). For universities to strengthen their role in this knowledge-based society, they are building more and more contacts with the "outside world": communities (social sphere), market (economic sphere), research institutes (academic sphere), various interest groups, stakeholders. These relationships can take regional or even international forms from a local, narrow environment, so a university can acquire more quality relationships today

(Enders, 2004). The most pronounced element of the (social and economic) relations of higher education is the transfer of knowledge. An important factor in the quantitative and qualitative development of economic relations in higher education can be the ability of the higher education institution to transfer to students the skills and competences that they can apply in the labour market. Relations with the social sphere mostly provide access to higher education and opportunities for social mobility. The better the management of a higher education institution, the more it is characterized by many external contacts and the presence of stakeholders around the institution. Good leadership must, of course, be accompanied by a "relationship" strategy, in which the business perception of the institution of higher education is often reflected (Jongbloed et al., 2008).

Summing up, it can be said that the actors involved in the creation, operation, and operation of the CHEC are now also stakeholders of the higher education arena. This includes the state (as institution maintainer and as managing institution), the region (narrower or wider environment of the institution), market participants, students and the group of people working in the institution, since these identifiable actors directly benefit from the operation of the higher education institution. In the present thesis, we monitor the labour market opportunities of graduates in the narrower region (county) to explore and project the chances of finding a job for graduates of the CHEC.

II. Hypotheses and method of research

Along the lines of our research, we have come up with two hypotheses, these are:

H1: CHEC's aim to meet the graduate workforce needs of the (narrower) region (microregion, city) with locally trained students.

H2: The needs of the regional labour market are influenced by local companies and organizations, so institutions and companies participating in training, functioning as places of practice, can train their own potential employees.

To prove our first hypothesis, we conducted semi-structured interviews with the leaders of the municipalities hosting the CHEC to reveal the third missionary function of the CHEC, the formation of its network of contacts and the interests related to it. From the interviews, we also sought to answer the question of whether CHEC can have a disadvantage-compensating, economic development function. Interview excerpts are always stylized and anonymized. Furthermore, we analysed the 2018 Frissdiplomás database, focusing on presenting the chances of finding a job in north-eastern Hungary.

The focus of our study was on the CHECs of the North-Eastern Hungarian settlements that started operating in 2016 and 2017. This includes the CHECs of Salgótarján, Ózd, Sátoraljaújhely and Kisvárd. These settlements and their regions form a comparable bloc, partly in terms of their proximity to the border and partly in terms of the regions' backward economy. We believe that in these regions, higher education can indirectly exert its effect of economic revitalization and population retention. During the analysis of the above-mentioned database, we give an idea of the status and labour market position of those who have just graduated (or at least absolutory). The database includes those who absolution in 2017, 2015 and 2013. The database is not exhaustive, the response and return are voluntary, and therefore our sample is not representative. We work with a total of 806 people in our analyses: we examine students living in Borsod-Abaúj-Zemplén (N=282), Nógrád (N=159) and Szabolcs-Szatmár-Bereg (N=365) counties, who have obtained absolutory degrees in BA/BSc courses in the last few years. The year of obtaining absolutory is not dealt with separately, we treat together students who graduated in different years. We do not carry out analyses by training area because our results would be distorted due to the low number of elements.

III. Economic functions of the CHECs

The motivations of the host cities can be summarized in 4 points based on interviews with the leaders of the municipalities:

1. Labour market needs: workers with inadequate qualifications for unfilled jobs are not adequately trained. If the company does not get an employee, it cannot develop and develop, and this can also lead to relocation from the given city. By meeting the needs of the labour market, businesses can be kept locally by municipalities.

2. Improving demographic statistics: the population of cities is decreasing every year (due to emigration, number of births and number of deaths), training is intended to reduce the rate of emigration.

3. Financial reasons: by meeting the labour demand, keeping companies and corporations in place means tax revenue for the settlements (and carries with it other positives).

4. Historical reasons and prestige issue.

City and university interests are intertwined in social responsibility, as the university wants to support social inclusion and the development of the county.

Interviews with the managers of companies participating in the practical training are summarised anonymously at their request. For this

reason, we do not link these actors to either a higher education institution or a settlement. The results of the interviews are summarized in the following points:

- the number of participants in the internship is extremely low, so their relationship with students is good;

- students do not have the opportunity to find employment elsewhere in the given county, only where they have spent their internship (this, of course, strengthens their ability to stay put);

- students of typical age mostly went on to further education: they are admitted to gestor universities for master's programs, they continue their studies at their headquarters;

- it happens that several of the company's senior managers also teach at the gestor university, these companies have a good relationship with the gestor higher education institution;

- there have also been cases where the University of Gestor has not previously had any relationship with the company, but nevertheless cooperates in training courses, but the company does not plan to conduct joint research and development;

- enterprises that have had a relationship with the gestor university in the past have generally been involved in their dual courses as well as places of practice;

- companies did not send their own workers to basic training (but they plan, or at least consider it conceivable);

- in the case of medical training (graduate nurse), it can be said that the place of practice cannot accommodate more graduate nurses – there is no need for as many graduates as there are departments in each hospital.

Our first hypothesis was verified as in the analysis of the legal and policy background of the CHEC and was also supported by interviews. Overall, we can say that most internship sites would be happy to employ students who graduated from KFKK, however, this has not yet been done in practice at the time of querying. The relationship between the universities and the actors of the labour market is also twofold: there is a decade of cooperation, but in some places, there is also a feeling of mistrust on the part of employers.

IV. Job opportunities among graduates from north-eastern Hungary

With few exceptions (4 people), students in the counties studied in full-time (68.3%) and correspondence (31.2%) classes. 65.6% of the students were state

sponsored, 22.8% were reimbursed/self-funded, and 11.2% were studying in a variety of funding forms. Comparing counties, the rates are the same, there is no significant difference between the forms of funding for students living there.

Recent graduates in north-eastern Hungary are below the national average in terms of whether they obtain their degree immediately after obtaining absolutory. The worst situation is faced by the authors of the absolutory of Nógrád County: almost 2/3 of the students do not receive their diploma after fulfilling the study conditions. The reason for the delay was the lack of a language exam for 86.3% of students from Borsod-Abaúj-Zemplén county, 76.4% of students from Nógrád county and 86.5% from Szabolcs-Szatmár-Bereg county. The national average is 76.1% of the degree retention due to the lack of a language exam, so students in north-eastern Hungary are also in a worse position in terms of language exams.

Most students do not receive their diploma right away, so the question arises as to how they can assert themselves in the labour market with the absolutory. The students can be divided into three categories: there are those who entered the labour market without a diploma, only with an absolution; some have not entered the labour market; the third group includes those students who were active in the labour market even before obtaining the final exam. Half of the students in Borsod-Abaúj-Zemplén County and Nógrád County entered the labour market already with the final exam.

During the examination of the labour market location, we also examine the strategies for applying for jobs. The students from Nógrád county prove to be the most confident, they try to find a job below the average of the examined counties and the national average, and they submit their resumes to employers. In connection with this, they participate in fewer job interviews, however, when examined in proportion, participation in interviews can still be considered high depending on the number of applications. During the ANOVA test, the time spent searching for a job by students from Nógrád County and Szabolcs-Szatmár-Bereg County differs significantly from the national average: the former finds a job quickly, while students living in the latter county are able to find a job nearly 5 months after obtaining the final exam.

We created a main component of variables measuring job satisfaction. In the following table, we present the value of this main component, focusing on the investigated counties. Surprisingly, students living in the county of Szabolcs-Szatmár-Bereg show above-average satisfaction with their workplace. The people from Nógrád County are the most dissatisfied with their working conditions (professional advancement, prestige, personal and material conditions, salary, etc.).

Table 1: Job satisfaction by county

County	Average	N	St. dev.
Szabolcs-Szatmár-Bereg	,0841290	315	,99225108
Borsod-Abaúj-Zemplén	-,0439339	243	1,02910860
Nógrád	-,1005086	137	,97100293
National average	,0026348	5845	1,00678983

Source: Frissdiplomás 2018

In the next block, we will deal with professional practice. 80.8% of students from Borsod-Abaúj-Zemplén county, 85.4% from Nógrád county, and 83.9% from Szabolcs-Szatmár-Bereg county participated in professional practice during their studies. In terms of professional practice, the national average affected 82.1% of students. Most of the courses in the examined KFKKs are practice-oriented, and obtaining a diploma is tied to the completion of a professional internship. Participants in the practical training can play an important role in retaining the graduate workforce: they can later employ CHEC graduates (also) - we asked about this in more detail during the presentation of the interviews. The internships later employed 38.1% of students from Borsod-Abaúj-Zemplén County, 49.6% from Nógrád County, and 35.1% from Szabolcs-Szatmár-Bereg County. According to the national average, 40.1% of the students later worked at their former internship location, so comparing the data, it can be stated that students living in Borsod-Abaúj-Zemplén counties and Szabolcs-Szatmár-Bereg counties are less likely to expect the internship they will be employed in their place. However, the students in Nógrád County are in an extremely good position: almost half of the students were employed at their former internship location, thus surpassing the national average.

V. Summary

In summary, we can see that the placement of students living in the examined counties (at least) who obtained an absolved degree in the labour market is in many ways more difficult than for those living in other counties of the country. The graduates of Borsod-Abaúj-Zemplén and Szabolcs-Szatmár-Bereg counties are at a disadvantage compared to the national average. A third of the students living in these areas can expect that their internship site will later become their employer, while in the case of those living in Nógrád county, the internship sites offer a job to half of the students.

Our first hypothesis was verified, but we do not consider our second hypothesis to be verified. During the interviews, most of the interviews conducted with the leaders of the cities, the representatives of the universities and the employers confirmed that there is a need for a graduate workforce in the examined regions – in theory. However, the analysis of Fresh Graduates 2018 revealed that a third of the students did not obtain their diploma immediately after obtaining the final exam, and this excludes the student from certain jobs. On the other hand, most of the students are not employed by their former practice place, except in Nógrád county, where almost 60% of the students are provided with a job even after obtaining the final exam/diploma.

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Norbert Tóth

THE INSTITUTIONALISATION OF THE LOVARI LANGUAGE

A story of a social innovation

Abstract

In this current paper we intend to reflect upon the historicity and social impact of Lovari language education from the perspective of social innovation. Our starting point is that the process of the acceptance of the Lovari language and its recognition in the educational palette of foreign languages is a "bottom-up" initiative that developed mainly from the work of Romani intellectuals. The focus of our interest is, among others, the following questions: Who invented it? Who supported it? Who prevented it? What language learning methods are used by people teaching Lovari language who are originally not language teachers?

The "institutionalization" of language education in Lovari and the state-recognized language exam certificate that can be obtained in this language have a serious social impact, for example, it helped disadvantaged and/or Roma students to obtain a university degree. From this point of view, we also consider this phenomenon as an innovation. Besides the secondary sources, we tend to map the topic with the help of primary, qualitative data. In addition to interviews with Lovari language teachers (N=3) who have been teaching for several decades, we would like to put our own perceptions in a narrative.

Keywords: social innovation, Lovari language, language teaching

I. Introduction

In Hungary, the nearly one million Gypsy population can be divided into three major linguistic groups. The Romungros, who call themselves Hungarian Gypsies or musical Gypsies, who speak Hungarian as their mother tongue and do not use the ancient language. This group has the largest Hungarian gypsy population. There are significant numbers of Olah (or Vlach) Gypsies who speak the Romani language, primarily in the eastern part of Hungary. Around the 19th century, the Beas Gypsies settled from Romania, most of them are located in Southern Transdanubia. (Boros-Bucher, 2020) Their language is the archaic Beas language, which is not related to the Romani spoken by the Olah Gypsies (Pálmainé, 2007).

In this study, we examine the most widespread dialect of the Romani language, Lovari, from the aspect of social innovation.

II. Minority language rights (internationally and domestically)

The literature highlights in several respects that ethnic minorities have two main rights enforcement platforms with regard to human rights (Tilkovszky, 1998; Cserti Csapó, 2000). On the one hand, ethnic minorities, including the Roma, have the right to benefit equally from all the opportunities that society offers to all citizens. At the same time, from the point of view of our topic, it should be emphasized that ethnic minorities also have the right to have free control over their own culture and to realize the cultural content characteristic of the given ethnicity. One of the main manifestations of this is the language, because for the minority with its own language, it is considered the most important cultural element.

Ethnic minorities have to face many difficulties, however, from the point of view of language use, the situation is fortunate, as they now have legal guarantees for the use of their language (Orsós, 2015). However, we consider it important to point out that from the Second World War until the 1990s, clarifying the problems and legal situation of minorities was not a priority in international politics. The scientific discourse regards the following events as a turning point: the breakup of the Soviet Union, the civil war raging in Yugoslavia, and the fact that efforts to curtail the rights of nationalities in Eastern European states (Tilkovszky, 1998).

The European Charter for Regional or Minority Languages signed on November 5, 1992, can be considered a milestone in terms of enforcing minority language rights. The document was signed by 12 countries: Austria, Denmark, Finland, the Netherlands, Liechtenstein, Luxembourg, Malta, Germany, Norway, Spain, Cyprus and Hungary as well (Cserti Csapó, 2000)

According to Péter Kovács (1996), since the Charter can be considered an international treaty, it was suitable for outlining the development directions that are of fundamental importance from the point of view of minority protection. The Charter is an internationally legally binding convention whose primary purpose is to protect minority languages, and it offers the countries that join it the advantage that their language policy becomes part of an internationally recognized cross-system. It should also be emphasized that the Charter changes the wording that was characteristic of previous minority protection documents, i.e. it does not want to protect linguistic minorities, but minority languages.

Among the international documents regulating the linguistic rights of minorities, recommendation No. 1203 issued by the Council of Europe in 1993 should be highlighted (Cserti Csapó, 2000). From the point of view of our topic, this is also relevant because the systematic support of the Romani language is formulated as an important goal. In order to achieve this goal, he

proposed the creation of a European program for the study of the Romani language.

III. The Romani language as a social innovation

A unified definition of social innovation accepted by everyone in the scientific discourse has not yet been developed, so when we tend to conceptualize the term we rely on theories that are somehow related to the topic we are discussing.

Gusztáv Nemes and Ágnes Varga define the concept of social innovation as follows: "Social innovation is a new approach, paradigm, product, procedural process, practice that is *different from the previous practice, which aims to solve the problems and needs that arise in society, while new values, attitudes, new social relations and possibly new structures are created* (Nemes&Varga, 2015, p. 437)." Starting from this conceptual cross-system, we believe that the "development" of the Romani language can also be considered a social innovation, because a narrow stratum of Romani intellectuals before the regime change - primarily Ervin Karsai and József Choli Daróczi - approached the Romani language from the perspective of a new paradigm, which after putting the vision into practice, a "product" was created. By "product" we mean that the above-mentioned Romani intellectuals began to systematically take care of their mother tongue, during which a language corpus (dictionary, storybooks, language books) was created, which represented a starting point and orientation point for all those who wanted to learn Romani to deal with. In addition to all of this, Nemes and Varga's (2015) term is also relevant because it draws attention to the fact that social innovation creates new values. With regard to the Romani language, this statement is also correct, since based on research results and our own emic position, we can claim that the Romani language has become more valued among people of Romani origin. We also know from assimilation studies that there is a tendency for Roma intellectuals who have "broken out" from their local community and no longer speak the language to relearn the language (Biczó, 2018).

In order to clarify the conceptual framework, we consider it necessary to mention the study of the European Commission in 2006. According to the research results, there are several forms of implementing social innovation: on the one hand, social innovation as an innovation that is organized from the bottom up and implemented with the involvement of civil organizations; on the other hand, a response to community needs in accordance with social values; and thirdly, social innovation can also be seen as a process resulting in the renewal and transformation of society (Veresné Somosi&Balaton, 2021).

From the findings outlined above, the most important point from the point of view of our topic is that social innovation is a bottom-up process. We

also interpret the creation of the rudimentary corpus of the Romani language as a process outlined along similar principles. Intellectual work related to this was started by Roma intellectuals in the 1980s. Our related empirical data describe the initiation of the process as follows:

"I definitely say that until the end of the 1980s, oral communication was typical, and there was not really any written communication. As far as I know, this initiative was primarily connected to the then so-called first-round Gypsy intellectuals. First of all, I would like to mention the name of György Rostás Farkas. His name is attributed to the creation of the first Romani, or Lovari dictionary. Previously, Choli already had a dictionary, but what could actually be considered a real dictionary, and which could be taken to the language exam until the beginning of the 2000s and was very useful, was that of Rostás. Also, the work of József Choli Daróczi, Ágnes Daróczi or Ervin Karsai cannot be missed." (Language teacher 1)

"As far as I know, some educated Romani people started working with the Lovari language from the point of view of having a written language, being able to take a language exam, and of course, so that those Roma who for some reason do not know the language can also learn it. (...) Among the specific people, I can single out József Choli Daróczi or Ágnes Daróczi. Ágnes majored in Hungarian and ethnography, and then she also worked in journalism. He could have achieved a lot of good results, but at that time he was working in some cultural department, and as far as I know, he didn't really have time to deal with the language from this point of view." (Language teacher 2)

"Even before the regime change, the Gypsy intelligentsia organized such creative art camps, where they painted, sang, danced and had different ideas about the preservation of the Gypsy language. At the same time, I think that since their family spoke Gypsy, I don't think they even thought that language loss would be to this extent during those 20-30 years. I am convinced that this is also why they did not invest so much energy in this, because they considered it natural that the Gypsies would pass on their languages to their children anyway." (Language teacher 3)

The interview excerpts above also highlight that the effort to preserve the Romani language can be considered a grassroots initiative, the leaders of which are first-generation Romani intellectuals. The social acceptance of the Romani language and the increase in its prestige would have been unthinkable without the legal guarantees provided to minorities after the regime change. In the following, we briefly reflect on the related legal documents.

IV. Legal guarantees after the change of the regime

After the change of the regime, the rights of minorities gained a new colour in Hungary as well. The first real milestone was the LXXVII of 1993 which can be considered the law on the rights of national and ethnic minorities. The primary goal of the document was to provide minorities living in Hungary with a legal framework for living and preserving their identity. The law was also a major step forward with regard to the Romani language, as the law also declared the linguistic rights of minorities. An important element of the law is that it supported the preschool education and schooling of national minorities with the additional norms of the central budget (Lakatos, 2015).

The law was later amended, and Decree No. 32/1997 on the issuance of the directive on the kindergarten education of national and ethnic minorities and the directive on the school education of national and ethnic minorities. (XI.5.) According to the MKM decree, for public education and public education, teaching and training work in separate groups was defined as a guideline to be followed (Szalai, 2007).

After 2003, the Integration Pedagogical System was introduced, and to some extent the education policy was also modified. According to this, the department tried to deal separately with being a minority and disadvantages arising from socio-cultural conditions, so the content elements that were primarily related to catch-up correlating with social disadvantages were removed from the Gypsy minority education section (Orsós, 2015).

From the point of view of ethnic education, the year 2003 can also be considered an important date because Decree 32/1997 MKM was amended, as a result of which it became possible to teach the Romani or Beas languages in public education. In relation to the educational policy decision, Anna Orsós (2015) draws attention to the fact that, although the measure is important, it did not solve the conditions of minority language education, and in addition to all this, the permissive amendment of the decree did not raise the authority of Gypsy languages compared to other minority languages.

In relation to the last decade, we must highlight the entry into force of the Act CLXXIX of 2011 on the rights of nationalities. According to this, the concept of national or ethnic minority has been abolished, and the term nationality must be used uniformly. The following nationalities were enshrined in law: Bulgarian, Greek, Croatian, Polish, German, Armenian, Roma, Romanian, Ruthenian, Serbian, Slovak, Slovenian and Ukrainian. In addition, the law also declares that: "22. § (1) the languages used by nationalities are Bulgarian, Greek, Croatian, Polish, German, Armenian, Gypsy (Romani or Beas, hereinafter together: Roma), Romanian, Ruthenian, Serbian, Slovak, the Slovene and Ukrainian languages, and also the Hungarian language in the case of the Roma and Armenian nationalities. (2) The state recognizes the mother

tongue of Hungarian nationalities as a community-unifying factor. Regardless of who maintains the public education institution, it supports the use of the language used by the nationalities in the public education of the nationalities. The additional cost of public education of the nationality is borne by the state - as defined by law." (Section 5 (1)).(CLXXIX of 2011)

The above law therefore clearly regulates and provides the legal framework for the implementation of nationality education. For the teaching of Gypsy languages (Romani, Beas) and Gypsy folklore, the professional, primarily human resource conditions are still lacking, and qualitative and quantitative development would be necessary in the field of teaching aids. For a contextual understanding of the problem, we rely on empirical data in the following, which we obtained with the help of structured interviews with language teachers in Lovári who have been practicing for more than a decade.

V. Milestones in the process of "institutionalisation" of the Lovári language

The "institutionalization" of the Lovari language - which can be interpreted in the theoretical framework of social innovation as a "from below" initiative - went through several important stages. The empirical data show that the first real, manifest result of the aforementioned Romani intellectual elite is that in the mid-nineties, the opportunity to obtain a state-recognized language exam certificate in the Romani language was opened, which is primarily due to the work of Ervin Karsai. Karsai was responsible for conducting the written and oral language tests for many years, later József Choli Daróczi joined the work (Kolompár, 2002).

At the end of the nineties, more and more language learners wanted to obtain a state-recognized language exam certificate in the Romani language, which entailed the need to expand the collective responsible for conducting the language exam. The Foreign Language Training Centre launched an examiner training course, within the framework of which four examiners were added to the system. Despite the popularity of the Romani language, at the end of 2001 the Language Accreditation Committee suspended the possibility of language exams in the Romani language. However, at the beginning of 2002, a working group of young people was formed, which systematically began to deal with revising and rethinking the tasks of the written and oral language exams:

"It is clear that within the framework of the ITK, an exam had to be taken every 2 years, and various tasks had to be solved, that is, tasks related to language testing. In accordance with the KER, i.e. the Common European Cross System, we had to evaluate different types of tasks, whether they were considered basic, intermediate or advanced, and we had to find possible errors

and pitfalls. I think that it worked very well at ITK. Moreover, there were also various discussions where you could learn from each other." (Language teacher 1)

71/1998 contributed to the spread and growing popularity of Romani language learning. Government Decree No. (IV.8.), which made it possible for several language examination centres to accredit language examinations from January 1, 2000, which was also financially supported by the Office of Education (Kolompár, 2002). Thanks to this, it became possible to take the written language exam in Lovari in more and more rural locations. The administration of the oral language test has always been under the competence of the ITK based in Budapest.

In relation to the language test, Szilvia Lakatos (2015) draws attention to the fact that until 2005 all language tests takers successfully passed the requirements, i.e. no failed tests were registered. From 2006, however, a new trend was outlined, the number of failures increased more and more, and it even happened that unsuccessful attempts were more typical: in 2013, out of 945 language test takers, only 334 obtained a language test certificate, in 2014 out of 739 people only 295 (Lakatos, 2015). The reasons are obviously manifold, but we assume that the difficulty level of the Lovari language exam started to correlate more and more with the KER B2 level. As English language teachers, we take the position that, partly due to the nature of the Lovari language, and partly due to the professional beliefs of those who accredit the language, in relation to the "major European languages" (English, German, French, Spanish), the Lovári language is not in practice in all respects reached the KER B2 level of difficulty. At the same time, it should be mentioned that the language examination centre tried to solve the related problems:

"You should know that in 2017 all language exam centres had to adapt to the KER. This means that all exam centres in Hungary, without exception, have had their operating licenses revoked and have been given one year to accredit their language exam centres based on the KER. I think that this was also aimed at filtering out possible corruption, because it was then that it was made mandatory to make a recording of what was said in the oral exams. (...) The content and form requirements were standardized for all languages, so the written Lovari language exam has the same requirements as for English or German. I consider this a very good step, it should have been done earlier." (Language teacher 3)

In addition to all of this, we consider it necessary to point out that the fact that the ELTE Origo Language Centre has suspended the possibility of language examinations in the Lovari language can be considered a serious

change in Hungary from the point of view of the Lovari language examination, and thus EZRA Human Service Provider Ltd. has been placed in a monopoly position. The language teacher from Lovári, who worked in both language examination centres and thus experienced the processes from a special position, interpreted the situation as follows:

"Essentially, Origo was not removed from the system, but what happened was that 2-3 years ago ITK suspended the accreditation of all minor languages for one year. This is a very complicated process anyway, since for every language, every language centre has to be re-applied every two years, which means a lot of work and costs a lot of money. This work is done for each language, and the funding and many other things depend on how many people have taken the language test in that language in the previous two years. In the case of Lovari, between 2018 and 2017, the number of language test takers was extremely high, perhaps in fifth place after the major languages. (...) After a while, I felt that ITK did not have a professional staff behind the Lovari language that could ensure this regularity. I think that this is partly why the ITK neglected the Lovári language.(...) Now only EZRA conducts the Lovári language exam in Hungary. (...) It started with Dr. János Papp making the Lovári dictionary. He started a family business in Békés county, and they learned the language from Ildikó Hegyi for many years. (...) For about two years, the language tests were conducted in parallel at the Origo ITK and at the EZRA centre. It is clear that the EZRA failed more and more examinees, so it was less and less worthwhile for Origo to deal with the Lovári language. In essence, yes, there were competitors." (Language teacher 1)

VI. Challenges and difficulties

In the course of our research, we wanted to outline the difficulties and challenges that were the most prominent during the "institutionalization" of language education in Lovari. From this point of view, the first real difficulty can be considered to be the lack and limitation of educational aids. Our respondents formulated the problem as follows:

"In the beginning, one of the most serious difficulties was that there was nothing to teach from, there was no normal dictionary, there were no language books. Of course, today there are various publications that can be used for that, but unfortunately I have to say that in the last 27-28 years there have not been any huge changes that could be said to have boosted the professional part of language teaching in Lovári so much." (Language teacher 3)

"The fact that more and more textbooks are being published is definitely a positive result. By the way, there is the textbook of József Daróczi Choli, or there is that of Ervin Karsai, but the book written by János Papp can be considered quite new. These are roughly understandable, and more and more grammar tables and collections have already been published. There are also different translations, which certainly help the work of language learners and language teachers. I could say things like that, for example, they translated the Bible, The Little Prince, Fateless, and there are of course various fairy tales as well. At the same time, I am of the opinion that there are still gaps, because for example, as far as I know, no one has compiled such a thing as, say, the established word relationships in the Gypsy language. So I am thinking of word connections that cannot be translated literally, because the expression itself means something completely different from the lexical meaning of the words it contains. These make the work of language learners very difficult and of course ours as well." (Language teacher 2)

As the above interview excerpts also report, there are textbooks and other aids for learning the Lovari language, but the selection represents a very narrow spectrum, which in our opinion limits the methodology of teaching the language to a certain extent. At the same time, it is necessary to emphasize that the teaching materials are not the real neuralgic point in relation to Hungarian language education in Lovari. Our respondents unanimously stated that the real problem is the fact that there is no Lovari language teacher training in any higher education institution in Hungary:

"My opinion is that it is a huge problem that there is no Lovari language teacher training in Hungary" (Language teacher 3)

"One is that you can learn the language very well if you are lucky and get a good teacher, but you can't learn teaching from anyone, so I would consider it very important that such a training, i.e. a Lovari language teacher training start in Hungary. (...) My opinion is that people who speak the language well, and now I am not only thinking of Gypsies, but of course also non-Gypsies who speak the language well, the fact that they speak the language very well does not at all mean that they can teach it." (Language teacher 2)

Certainly, the accreditation of language teacher training in Lovari or even Beas would induce serious, positive changes in the teaching of Gypsy languages in Hungary, which would probably have an impact on the social acceptance and recognition of Gypsy languages. The emergence of Gypsy language teacher training as a higher education curriculum could also be an

alternative to solve the difficulties arising from the codification and standardization of the Lovari language. In the course of our research, we found that, in addition to the difficulties explained above, the standardization of the Lovari language appears as the third main problem. Our respondent interpreted the problem as follows:

"Now I'm going to say something strange. The Gypsy people are an interesting people, they fear what is theirs, and it is the same with language. I have often experienced from language teachers of Gypsy origin that they use the language in very different forms, and when I brought this up as a topic, they said that this is how the language is used towards them. Of course, there is no problem with this, but during the language test, that is, during the evaluation, these raises a lot of problems, because if there are 10-11 dialects, which ones are accepted and which ones are not. I can say that there are confrontations between language teachers regarding the different dialects of the Romani language." (Language teacher 1)

The problem set out in the interview excerpt above poses serious challenges and difficulties to professionals working on the topic at the international level as well. Yaron Matras (2007), a linguist at the University of Manchester, takes the position that in the case of the Romani language, codification can be considered a multi-cantered experiment. This means that there is no organization with the authority to make language planning concepts and practical decisions for all varieties of the Romani language. The codification activity is thus multifarious and, including local characteristics, locally cantered (Matras, 2007). This trend is also valid for Hungary, but based on empirical research, we can state that the Lovári dialect is given priority during standardization (Lakatos, 2015). The primary reason for this is that the majority of the Olah Gypsy communities living in Hungary speak the Lovári dialect of the Romani language.

VII. Conclusion

All in all, it can be stated that after the change of regime, the legal guarantees that are considered essential for the social acceptance of the language were provided for the minority languages, including the Lovári language. In recent decades, specialists dealing with the Lovári language have achieved serious success, as several language books, dictionaries and other publications are available to students preparing for the accredited Lovári language exam. At the same time, our research also highlighted that there are still many problems that need to be solved. Regarding teaching materials, we represent the professional opinion expressed by Yaron Matras (2007) in an international context, that is,

that the target audience is not always clear in the case of different teaching aids. It is easy to see that in the case of those language learners who use the Lovári language in their own local community during their primary socialization and want to obtain a language exam certificate, in their case other learning content would prove to be effective and relevant, since they only need to learn basic vocabulary or grammatical conjugations to a limited extent. However, for language learners who are completely unfamiliar with the Lovári language, systematic learning of grammar and basic vocabulary is absolutely necessary.

In addition to the shortcomings of curriculum development, we must mention the difficulties related to language planning. The creation of the standard Lovári language is an extremely difficult task not only because there is no concept that could serve as a basis for language planning, but also because there are tensions between the professional body that teaches the language regarding the dominance of individual dialects. Based on our experience gained during the research, we would advocate professional discourse within an organized framework as the first step in resolving professional contradictions.

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CLXXIX of 2011 law on the rights of nationalities

THE JÁNOS ARANY TALENT MANAGEMENT PROGRAMME

Analysis of a social innovation

Abstract

The János Arany Talent Management Programme (hereinafter referred to as AJTP) is a disadvantage compensation programme which aims to enable disadvantaged students with outstanding abilities to develop their inherent talent. The principles and objectives of the programme include the creation of an inclusive environment, the promotion of further education and social mobility of disadvantaged students. In the past two decades, professionals working with pedagogy have carried out numerous research, and examined the operation of the programme based on different aspects. Knowing the existing research results, the novel approach, in which we consider the János Arany Talent Management Programme, can be interpreted as social innovation. The social innovation has different approaches, of which I associate the activities of the talent programme with the following three:

- social innovation as problem solving,*
- social innovation as community learning,*
- social innovation as social change.*

This novel approach hopefully opens new perspectives for further research and contributes to the successful operation of the AJTP.

Keywords: János Arany Talent Management Programme, social innovation: problem solving; community learning; social change.

Introduction

The János Arany Talent Management Programme was launched on a pilot basis in 2000. Its aim was to enable disadvantaged, talented 8th grader students to continue their education in the best secondary schools of the country, and to continue their studies after acquiring their school-leaving certificate. (Fehérvári, Varga, 2018) The pilot base of the programme has now completely ceased, in fact, with its best practices and framework curriculum (with the AJTP annex of the National syllabus for boarding schools) it has literally elevated to „the rank of law”. It has grown into an internationally renowned national talent management network with the participation of countless grammar schools and boarding schools. (Tolnai, 2010)

As a teacher candidate and practising teacher, I dealt with the issue of talent management a lot, I also examined the operation of the AJTP. While reading the literature, I noticed that in the past two decades a great deal of research has been done on the programme, in which the basic principles, the

target group, the student achievement, the use of research, the psychological factors that influence school performance, and further education data were examined. (Fehérvári, Varga, 2018) During my research work I did not come across a single study in which the János Arany Talent Management Programme would have been interpreted as a social innovation. It is important to clarify that the AJTP cannot be considered an innovation currently in 2022. It has been operating for 22 years, during this time it has become a defining element of the Hungarian public education. According to my experience, the activity, the basic principles, and the objectives of the programme are known by most professionals dealing with education and care. Nevertheless, I believe that this novel approach is useful, since it raises new issues that can influence future research and the successful operation of the programme.

Tamás Kozma presents four approaches of social innovation in his article Interpretations of social innovation (Kozma Tamás: A társadalmi innováció értelmezései) (social innovation as problem solving; social innovation as community learning; social innovation as organizational transformation; social innovation as social change). I associate the activity of the talent programme three of these: problem solving, community learning, social change. At the beginning of the study, I present the most basic information about the programme. The innovations have a lot of common characteristics. I review the similarities and the differences between most innovations and the AJTP. In the chapter „The connection between the János Arany Talent Management Programme and problem solving in relation to social innovation” I write about what problem was the reason why the programme was created for, moreover, about the circumstances of its launch. In relation to community learning I report, among others, about the platforms in which community learning takes place, as also about how impact assessments and existing experiences have shaped/are shaping the programme. In addition, I also write about what the reception of the programme was like, and what changes have been taken place compared to that. I present the social changes triggered by the AJTP in an educational policy approach. In this chapter I describe in detail how it promotes disadvantage compensation, school dropout reduction, further education of disadvantaged students, upward mobility, and elimination of prejudices. Other keywords: equity, inclusion, positive discrimination, preference, resilience. In the summary I draw conclusions and look back at the main experiences of the research.

Introduction to the János Arany Talent Management Programme

The Ministry of Education launched the János Arany Talent Management Programme in 2000. (Balogh, 2004) According to the head of the János Arany Programme Office, the Minister of Education at the time played a role in the development and launch of the programme, who read a sociological study which claimed that the number of students from small settlements were very low in higher education institutions (their proportion did not even reach 1%). As a result of this piece of information, the Ministry decided to dedicate a significant support for establishing an educational programme which improves this ratio by creating equal opportunities. In 2001 László Környei Secretary of State for Public Education (launcher of the programme) formulated the objective of the AJTP in the Magyar Napló (Hungarian Diary) as follows: „The aim of launching the programme was to enable as many talented, disadvantaged students living in small settlements as possible to graduate from renowned universities and colleges in the coming years.” (Fehérvári, Liskó, 2006)

The Ministry of Human Resources (EMMI) announces a tender in every academic year for local (township and county) municipalities and minority municipalities living in their localities or, falling this, for disadvantaged, talented eight-grade students with residence permits to take part in the János Arany Talent Management Programme. (Szemenyei, 2018) Students selected during the tender can continue their studies at a particular grammar school and boarding school of their county and prepare for higher education. (Tóth, 2013) During the five years, students learning in the programme live in a boarding school, which provides them various cultural programmes, and organizes learning support activities jointly with the grammar school. Within the framework of the programme, students highly appreciate foreign and domestic trips. These are the most popular and expensive leisure activities, which the participants’ parents would not be able to afford.

Students can take the school-leaving exam after a one-year preparatory course and four-years grammar school classes. During the preparatory course they receive advanced level education in their native language and foreign languages, mathematics, information technology, and participate in self-awareness, personality, and skills development, communication and learning methodology. By the time of the school-leaving exam, students acquire a language knowledge suitable for passing the C type B2 language exam, moreover, they take the international ECDL computing exam. (Tóth, 2013)

The best secondary schools and boarding schools of the country will get the chance to develop, improve and operate the programme. In the sake of efficiency, attention is drawn to the importance of cooperation between schools and boarding schools. The unity, efficiency, and interdependence of education and care must be realized in the institutions. For this purpose, a professional

community must be established, whose members are willing and able to think and work together. (Kovácsné, 2013)

The Talent Management Programme as problem solving

Social learning is usually launched by some great, universal, existential challenge or disaster (e.g.: natural disaster, economic crisis, political turnaround). When the members of the community already feel the danger on their own skin, there is a moment when they decide that they must stand up together against the threat. This decision is the first step of problem solving. (Kozma, 2019)

Many believed that the expansion of higher education would increase the chances of entry for all social groups. In the framework of a 1998 research, the transition of the matriculation age group from secondary to higher education was examined. Secondary school students were required to fill in a questionnaire before the school-leaving exam by the researchers, in which their family background, school journey and ambition for further education were examined. In the second phase of the research the data was linked to the admission results, so they got an accurate picture on who got into higher education. After the evaluation the following conclusions were drawn: the selection already starts at the beginning of secondary education; students from grammar schools have more chance to get into a higher education institution; students from small settlements have lower chances of admission, than those living in towns.

Other research provided similar results as well, and highlighted that due to school dropout, admission to a training does not equal acquiring a higher school qualification, therefore the expansion alone does not influence equalization of opportunities. (Fehérvári, 2015) The impossibility of potential upward mobility (beyond equity) narrows the base of intellectual supply, which seriously threatens the development of a knowledge-based society. The intensification of differences between settlements, together with the increase of learning inequality continuously worsen the prospects of separated regions and the people living there. The János Arany Talent Management Programme was brought to life by this realization. Thus, we can conclude that unlike the majority of social innovations, the development and launch of the AJTP was not initiated by a natural disaster, nor an economic crisis, rather by the intention of creating real equal opportunities.

The social innovations are typically structured from „down under”. Naturally, there are always opinion leaders and organizers who recognize and name the problem affecting the community. After naming the threat, comes the awareness and recognition of the danger. (Kozma, 2019) Unlike most innovations, the János Arany Talent Management Programme is a programme initiated from „above”. The programme was formulated primarily by

educational researchers and teachers. They were the opinion leaders, who drew attention to the lack of unequal opportunities, and equity appearing in education. They carried out research on the topic and published the results of data collection. The results and statistical data reached the decision makers (e.g.: Minister of Education, Secretary of State for Public Education), who realized the seriousness of the problem and took the first step in planning and launching it.

Katalin R. Forray writes the following about the circumstances of the launch of the programme in her study called Transformation of Roma/Gypsy society (A roma/cigány társadalom átalakulása): „The János Arany Talent Management Programme (AJTP) is a civil organization originally, but was launched based on a government decision and funding in 2000, with the participation of 13 secondary schools and 352 students... This support is an example of how a civil organization can operate for decades – with government support. The existence of the János Arany Talent Management Programme also exemplifies that a change of government does not necessarily withers civil initiatives if their right of existence is legitimized by government support.” (Forray, 2022)

As I wrote earlier, the János Arany Talent Management Programme was launched based on educational policy considerations. The aim of its creation was to provide further study opportunities for disadvantaged, talented students living in small settlements. (Cziráki, 2016) The new and innovative nature of the AJTP are also proven by the fact that there are no available pre-formulated professional programmes for reaching its objective. The necessary documents were prepared in the first year of launch. The Ministry invited the staff of the Department of Psychology of the University of Debrecen to develop the professional programmes and to ensure the professional supervision and control of the János Arany Talent Management Programme. They were chosen since they had the necessary knowledge for the professional management for such type of programme, additionally, at that time more psychologists were working at the department who had been dealing with the issue of talent management for years, and had experience in conducting similar programmes. (Fehérvári, Liskó, 2006)

At the launch of the János Arany Talent management Programme it was also considered an innovation, because it was different in many ways from the already known talent management programmes, e.g.:

- It is included in the legislations of education.
- It covers the whole country. In every county there is at least one school and boarding school which is a member of the AJTP network.
- It is important that schools and boarding schools can be able to cooperate, since the quality of their relationship defines the effective operation of the programme.

- The János Arany Programme Office operates in the Hungarian Institute for Educational Research and Development Institute, which coordinates the work of the institutions.

- The AJTP receives continuous professional and expert support.

- It is associated with a separate assessment and evaluation system.

- The official website of the János Arany Talent Management Programme: www.ajtp.hu

- Tasks related to the AJTP are performed by programme officers in schools, and by programme managers in boarding schools.

- The programme achieves talent management in a complex way with educational, cultural, and social activities.

- At the end of their grammar school studies, students take their school-leaving exam, in addition, they have an opportunity to acquire a language exam, an ECDL computing exam and a driver's license.

- Learning methodology, self-awareness and drama pedagogy workshops help to develop personality and community.

- The training starts with a one-year preparatory course, the purpose of which is levelling and foundation. In the preparatory year students study, among others, foreign languages and IT in a high number of hours.

- Countrywide events and programmes make it possible to unfold students' hidden talents (e.g.: academic competitions, academic and art competitions, cultural festival, sports meeting, career orientation camp, freshman camp).

- Students attending AJTP classes take part in field trips.

- Further trainings related to the programme are organized for teachers.

- Representatives of the AJTP schools and boarding schools, as well as competent staff of the Programme Office, the Ministry, and the University of Debrecen participate in two conferences each year. (Academic Year Opening Conference, Talent Management Conference)

- Members of the AJTP network receive normative budget support. The institution pairs jointly cover part of the costs.

The Talent Management Programme as community learning innovation

As a result of the appearance and spread of innovation, the whole community learns. This procedure is called „community learning”, although this phenomenon is rather referred to as „social learning” in international literature. Apart from a minor difference in meaning (in the English literature the term community learning is used in a narrower sense, it is simply interpreted as „outside the school” learning), both expressions mean a learning process between the discovery and spread of a new problem solution. (Kozma, 2019)

One of the characteristics of community learning is that it is implemented in a community. However, from the aspect of research done on

community learning makes quite a difference about what we consider community, and how we interpret the term community. While reviewing the concepts of community learning and social learning, it was already brought up that we can also examine this phenomenon in a narrower and broader sense. In the János Arany Talent Management Programme the process of community learning is implemented at micro- and macro levels as well (e.g.: AJTP class, year, teaching staff, grammar school, boarding school, AJTP network, society).

First, it is important to discover the connection between the reception of the programme and community learning. According to what the principals said, we know that the launch of the AJTP took place with the approval and support of the teaching staff in 95% of the cases, although the interviews done with the programme officers do not comply with this data. It turned out that the agreement between the teachers was far from such degree. Since reputable elite schools were asked to run the programme, the main reason for doubts was that the disadvantaged students accepted in the János Arany Talent Management Programme would lower the average of the grammar school, as they are less able to meet the requirements that are placed on students attending other types of classes. The teachers also expressed their displeasure, because in their opinion, work is much more difficult with disadvantaged students, they require more attention, and unusual pedagogical methods must be used in their case.

After the initial reservations, the majority of instructors related to the programme with more positivity and enthusiasm. Naturally, there were some schools where teachers' expectations were not met, they were dissatisfied with the performance of disadvantaged students who, despite their best efforts, were not able to keep up with their peers that had good family backgrounds. Teachers were not the only ones who expressed criticism against the AJTP, but also the maintainers and parents living in the given settlement. They complained that disadvantaged village children occupy the places in renowned grammar schools in towns, which were run from their own taxpayers' money, and were operated to educate their own residents. In some cases, the village municipalities also made it difficult to start the programme.

All in all, we can say that the launch of the AJTP was not problem-free. Although heads of institutions and some dedicated teachers supported the programme, a part of teachers were concerned about the schools' prestige, and local governments felt sorry for the elite school places from disadvantaged children from small settlements. (Fehérvári, Liskó, 2006) The title of my dissertation in progress is: National level examination of activities in schools and boarding schools belonging to the János Arany Talent Management Programme network in the light of positive pedagogy. I interviewed programme managers and programme officers in schools and boarding schools in Pécs, Szeged, Debrecen, Miskolc and Győr. I asked my interviewees a

related question (What is the judgement of the AJTP students in schools like? How do teachers and students learning in other types of classes relate to them?). The answers were the same as described before. Many reported that they felt some revulsion toward the AJTP when joining the programme, which was mainly due to the great contrast between the grammar school and the students.

They had different attitudes towards the fact that disadvantaged village students can get admission to urban, renowned elite grammar schools, which are basically attended by students from good family backgrounds. The respondents emphasized the role of teachers, they find it important that the teachers have a positive attitude towards the AJTP students, since with their attitude they set an example for students attending other types of classes. Compared to the beginning, certainly there has been a change in a positive direction, there are no oppositions, the children make friends with each other, and the instructors are happy that the schools can operate the AJTP. This is mainly because most János Arany students continue their studies and prove that they have a talent in something. One of the school programme managers described how the AJTP became a part of their grammar school with a vivid metaphor: „The programme has grown into the stem of the school, using a metaphor it is like the process of budding, when a different kind of fruit is grafted into a fruit tree, and it bears nicely afterwards as well.” The positive attitude change that appears as an effect of acquiring experience is clearly the result of the learning process.

Several conclusions can be drawn based on the impact assessments. In most cases, research examine the objectives and the target group of the programme. In addition to impact assessment which reveal complex and several sub-areas, research analyzing special areas appear after a while, among which there are a large number of psychological examinations. The results of the research highlight that the set objectives are mostly achieved, so the programme provides a real opportunity for disadvantaged students in the field of social mobility. The researchers found that the AJTP gives a chance for students succeeding in their studies and future career, while among teachers a change in attitude and pedagogical-methodological enrichment can be shown. (Andl, 2018) Despite the fact that the achievement of objectives is considered successful, researchers wish to improve it in many areas. Examples include renewing professional content, strengthening external control and assessment, clarifying, and dividing tasks, introducing central marketing, optimizing money usage, and operating transparent, mandatory, and uniform programme elements for everyone. (Kovácsné, 2013) We can also find the reduction of dropout rate among the development areas. However, it is not clear what the programme refers to as a dropout. The reason for school-leaving is not always

poor academic results. Moving and transferring to another class can result in class leaving. (Tolnai, 2010)

The research is useful from the aspect of community learning, because it draws the attention to possible problems, and in many cases it also outlines a solution strategy. This is the reason why the exploratory examinations have a very important role, as they provide the basis for development.

Naturally, the improvement and development of the programme can not only happen through impact assessment and research. Members of the AJTP network regularly keep contact and meet in a conference twice a year (Academic Year Opening Conference, Talent Management Conference). In its framework they have the opportunity to share their experiences and good practices with each other. The cooperation also takes place at local level, the instructors and educators reflect on their work, think over the strengths and weaknesses of their work, based on which they formulate their short- and long-term plans and objectives, after that they take the necessary steps in the direction of maintaining and increasing the effectiveness of the programme.

In favor of more effective work, the AJTP students also provided some suggestions. According to their opinions, the opportunity should be tied to the academic average, and it would be worthwhile if more attention was paid on the division of the money devoted to the programme. They emphasized the lack of individual attention. They reported on the exclusion inside schools, which could be avoided by more joint programmes. In addition, it is also crucial that schools and boarding schools should not become each other's competitors. Modifications are necessary due to perfection, but the reflection period serves the development of the institutions. (Horváth, 2020)

Up to this point I have mainly written about how the results of impact assessments and research, also the experiences of teachers and students shape the programme, how they contribute to the preservation and improvement of the quality. However, community learning can be approached by a different angle. This other approach is no other than the cooperative learning. Teachers working in the AJTP classes like to use the cooperative learning organization.

As a result of social, economic, cultural changes in the 21st century, new challenges and demands are being formulated against the educational system which urge the reformation of learning and teaching. For the realization of reformation, developing new educational and training strategies become necessary. To mediate modern knowledge, it is worth using creative, personal, small group forms of work which complement the frontal method. An example for this is the cooperative learning organization, which can renew the process of learning and teaching, making it easier to get and maintain students' interests. Hereby their performance improves, as well as their personal and social competences, which contribute to the success in the labor market (e.g.:

communication skill, cooperation, conflict management, critical thinking, creativity). (Orbán, 2009)
(Horváth, 2020)

The Talent Management Programme and social change: A policy approach

On the one hand, educational policy is the scene of the appearance of education-related interests and power ambitions, on the other hand, it is the action strategy for education. Education policy is a type of policy which includes goals, views and measures that determine the main directions of educational development, additionally, the tools and methods necessary for the practical implementation of the objectives.

In the focus of the János Arany Talent Management Programme there are education policy objectives such as reducing dropout rates, promoting the further studies of disadvantaged students, supporting social mobility, and liquidating prejudices. (Radó, 2001)

Education policy also has a social shaping effect. The social function of education can be seen in the fact that the school can deepen or weaken social inequalities. One of the most fundamental issues of pedagogy in the 21st century is how to reduce or eliminate the disadvantages resulting from differences in opportunities. Children from disadvantaged social situations enter school with poorer knowledge than their white middle-class peers, they perform worse and are less ambitious. (Boros-Bucher 2020) The problem lies in the fact that the institution bases its needs only on those belonging to the majority of the society and does not take the interests of groups requiring special treatment into consideration. The statement, according to which the school reproduces inequality of opportunity is based on this fact. Above all, by modernizing the organizational culture of facilities and eliminating latent discrimination, it would be possible to ensure that the talents of disadvantaged students with outstanding abilities should not be wasted. (Benczi, 2017)

The right for quality and personalized education appears in various international conventions as well (e.g.: Universal Declaration of Human Rights, International Covenant on Economic, Social and Cultural Rights, Charter of Fundamental Rights of the European Union). Furthermore, in 1960, under the aegis of UNESCO, the Convention Against Discrimination in Education was established. (Forray, 2000)

The documents make it clear that the right to education and literacy is a manifestation form of right to human dignity, which must be made accessible to all. Hungary is a part of the conventions combating against negative discrimination applied in education. (Árva, 2014)

Depending on the financial situation of a family, the abilities of children, and the characteristics of the world around them define how and to what extent

they can support their child. If a family lives in poor financial and social conditions, it makes it very difficult to provide high-quality schooling and further education. Preference and positive discrimination help to combat disadvantages and difficulties. Various programmes, strategies and foundations make inclusivity possible, which are available for children with different ability levels. (Kónya, 1996)

The emergence of the educational programme called „No Child Left Behind” (NCLB) means a paradigmatic and epochal change in the thinking and practice of education policy. The objective of the NCLB programme is to create such educational conditions which allow each child without exception to succeed in learning. The most important element of realization is promoting personalized learning and teaching organization. (Halász, 2007) Such and similar programmes draw attention to the fact that it is vital for the society to expand the intellectual class with individuals who were considered disadvantaged as children. The supportive education policy, therefore, offers a real opportunity for fulfilling social mobility, (Fehérvári, Varga, 2018) among others, through academic success and positive self-evaluation. (Forray, Hegedűs, 2003)

The János Arany Talent Management Programme plays a role in promoting positive change. The staff of the facilities belonging to the AJTP network work to support disadvantaged and talented secondary school students in acquiring a secondary school-leaving certificate, and later continue their studies in higher education institutions.

One of the determining tasks of education policy is to examine the existence of equity. This is necessary, because schools are not or are barely able to compensate for different social (related to social, territorial, individual abilities or ethnical background) disadvantages which have a negative impact on school performance. In order to vindicate human rights and equity, a definite anti-discrimination and multicultural education policy is crucial. This includes the enforcement of the prohibitions of discrimination, the reintegration of illegitimate or otherwise separated children, and a creation of a more receptive multicultural atmosphere. All this is complemented by efforts and measures which strengthen access and improve the quality of education.

The institutions belonging to the AJTP network provide an excellent opportunity to experience social diversity, and to eliminate prejudices. (Varga, 2015) The conscious anti-racist education and the sensitivity towards social problems contribute to the strengthening of emotional intelligence. (Forray, Hegedűs, 2003)

Improving the quality of education in the case of disadvantaged students means that educational programmes are also accessible to them at all levels, and by applying the tools of differentiated pedagogy, they achieve success in schools, thus the chance of dropout reduces. As a result, the students have a

greater chance to start in the labor market and in the field of social empowerment. Education policy is about change and development. In the case of the János Arany Talent Management Programme, the innovation refers to the methodological repertoire of teachers, changing their approach, eliminating prejudices, and to the latest research results, about talent management. In other words, by investing in further training, it is worth improving teachers' and other professionals' abilities to adapt to the necessary changes. In addition, to ensure efficient operation, the – professional – discourse and cooperation between the persons of the programme are essential. For the effective work and the improvement of the programme, interaction, exchange of opinions, and experiences between those involved are crucial (e.g.: teachers, boarding school educators, other professionals, parents, children). The quality education of disadvantaged, talented students is a state obligation, because the creation of opportunities and equity have a minority and human rights dimension as well. Therefore, the state is among the listed actors. (Radó, 2001)

The János Arany Talent Management Programme can be linked to the minority education policy in relation to the topics of minority rights enforcement, language use, and equality before the law. In this case, politics means the enforcement of interests, namely enforcing the interests of minorities and disadvantaged people related to school and education. (Kozma, 2003)

Since the target group of the AJTP includes disadvantaged and talented students, many of whom are Gypsies/Roma, therefore it is worth discussing the education policy relating to Gypsies in a separate paragraph. This type of education policy considers the Roma a group which the respective government wishes to integrate into the society with the special means of education. In this sense, the Gypsy behave differently compared to the majority and have a different attitude towards schools, therefore Roma children do not reach the levels of education that are considered ordinary in the given society. In the case of integration, instead of „assimilation”, it is important to search for solutions in which diversity and multiple cultures are accepted (intercultural education). Thus, the education policy of the Gypsy includes the solution of social problems, moreover, steps are taken in order to preserve the Roma culture. (Forray, Hegedűs, w. d.)

In modern societies equity and fairness are among the expectations associated with education. Various educational policy instruments are available to influence equal opportunities: mapping educational inequalities, regulating content, financing education, regional planning, and target programmes for the integration of groups with special educational needs. (Polónyi, 2008)

Quality education is located in the section of efficiency, effectiveness and equity. The term equity refers to the fact that the exclusion of

disadvantageous distinction is necessary, but not a sufficient condition for the creation of real equal opportunity. In other words, supporting measures and active action are needed to compensate the differences (inequities) that appear in society. (Varga, 2015) Assistance can be embedded in such pedagogical environment, which is collectively called inclusive (mutually inclusive). That is, in such learning environment the prohibition of disadvantaged discrimination and equal treatment, with the provision of fair services that provide real access, are enforced at the same time. Among the research analyzing the János Arany Talent Management Programme, there is some which examine the programme in connection with the concept of resilience. Despite social disadvantages, resilience is the phenomenon of a successfully evolving school career. On that basis, those students are considered resilient, who achieve better results than expected based on their social background. The AJTP is a disadvantage compensation programme which offers solutions for the following problem areas in the sociology of education: student dropout, early school leaving, low education, youth unemployment. (Fehérvári, Varga, 2018)
(Horváth, 2020)

Summary

Social innovations take time to have an impact, and to reduce or eliminate the problem they were originally created for. The János Arany Talent Management Programme has stood the test of time due to its ability for continuous reformation. It was created in 2000 and was considered a real innovation then, today it has become a „part of public awareness”, its effects can be examined. (Kozma, 2019) More than 20 years later it is considered a well-known and recognized programme.

The members of the AJTP network have been working to ensure that the programme remains in existence and continues to function. The teachers of the institutions participating in the programme form a real community whose actors reflect on their work, go over the strengths and weaknesses of their work, based on which they formulate their short- and long-term plans, and objectives, after that they take the necessary steps in the direction of keeping and increasing the effectiveness of the programme. The members of the network regularly keep in touch at national level, are able to cooperate, and share their experiences and best practices with each other. The results achieved by the János Arany Talent Management Programme are inspiring, the programme plays a part in the creation of new innovations (e.g.: János Arany College Programme, János Arany College and Vocational School Programme). Based on the impact assessments and research results, we can conclude that the AJTP lives up to its expectations. Considering the achieved results, the programme will hopefully remain in existence for a long time, will

be able to respond to the challenges of the changing world, and will continue to give disadvantaged, talented students an opportunity to break out of the disadvantaged situation and continue their studies. (Vince, 2019)

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THE ROLE OF COMMUNITY RADIO IN COVID-19

Abstract

Educational processes in all countries were strongly affected by the Covid-19 pandemic. Alongside ICT giants, even supranational organizations have focused on the use of these tools to address the complex problems of social, educational and health issues, as if this is the new norm in the 21st century. But where it is not present: as there is no electricity, no network coverage, and no personal ICT tools, there needs to find other ways to deliver information and services to the population.

UNICEF's warning that 826 million school-age children worldwide missed out on previously available education in the early days of the pandemic (UNESCO, 2020) sets the direction of research. Based on my previous research, I know that community radio as a strong community movement has been a vivid part of everyday life in less technicised parts of the world, ensuring awareness campaigns, community-space development and education. The pandemic and quarantine measures have provided a new opportunity to strengthen their position (Westoby & Harris, 2020). Although community radio has been a well-known tool in education since the 1970s, with examples mainly in Australia, Canada, USA (Nwaerodu & Thompson, 1987), the last 10 years have seen its resurgence in some countries in Africa, South East Asia, South America and Africa (Africa Educational Trust, 2019) (Education Development Center, 2020).

The paper is based on literature review and information received from CMFE (Community Media Forum Europe) associate members via regular newsletter or email. Case studies from Bangladesh (BNNRC, 2020), Indonesia (Prahmana, Hartanto, Kusumaningtyas, & Muchlas, 2021), Bolivia and Sierra Leone have several similarities in how to ensure engaging radio lessons and provide access to education in rural areas.

It appears that local communication technology can help realize UN Sustainable Development Goal 4 on quality education, even in times of crisis. The practical relevance of this research is to investigate whether it is possible to include community radio in the educational process in case of an emergency, even in Hungary.

Keywords: community radio, educational radio content, social disadvantage, Covid-19

Introduction

It's axiomatic, that education has been fundamentally influenced by the consequences of the Covid-19 pandemic worldwide. Collective solutions emerged driven by ICT companies while part of our world had no chance to join and solve social, educational, and health problems with these tools. Even the transnational bodies focused on using ICT tools in education during the lockdown as it would be a key element of all nations in the 21st century. According to UNICEF, school closure left nearly 826 million students (50%) out of school in the early phase of the pandemic (UNESCO, 2020). Poverty, regional conflicts, and famine are some of the key elements that affect people's chances to attend school even in those states where an education system is available. Community development and education are in profound uncertainty at these times but the pandemic also creates opportunities as never before to explore new solutions for challenges (Westoby & Harris, 2020). The Covid-19 pandemic and general rules such as the lockdown made the situation more difficult. The paper focuses on that part of the world that has limited access to ICT; therefore, choose another way for providing education with educational technology tools like radio, TV and mobile phone. Some parts of Africa, South-East Asia and South America switched from formal education to innovative approaches that use local communication channels for education. Community radio has been used extensively as an educational tool in developing countries since the 1970s (Nwaerandu & Thompson, 1987) (Africa Educational Trust, 2019). The revival of radio in education was the consequence of the pandemic and emphasize local specifications (Education Development Center, 2020).

Methods

The research is based on three methods:

March 2020. – March 2022.: Collecting first-hand information from Community Media Forum Europe affiliate member organisations by e-mail and regular newsletters.

Ongoing since December 2021.: Scientific literature research and processing. The database of ERIC was accessed in 2021. December and more than 100 papers listed with the keywords 'community radio, education, covid'. Only full text and peer-reviewed papers were selected with the publication date of 2020 and 2021. Assessing selected papers will continue during the summer of 2022.

Ongoing since December 2021.: Processing of secondary literature. Conducting several searches on Google with the same keywords 'community radio, education, covid'. Only reports from international mass communication organizations, transnational organisations (UNESCO, Worldbank),

international not-for-profit organisations, governmental offices and ministries were selected. Assessing selected papers will continue during the summer of 2022.

This study presents the state of research as of June 2022. The paper is based on a literature review and case studies on the radio in education during the Covid-19 pandemic. Case studies from Bangladesh (BNNRC, 2020), Indonesia (Prahmana, Hartanto, Kusumaningtyas, & Muchlas, 2021), Bolivia (Borchers, 2021) and Sierra Leone (World Bank, 2021) (Sengeh, 2021) has several similarities in how to ensure engaging radio lessons and provide access to education in rural areas.

Findings and lessons learned from country to country

The first community radio appeared in Bolivia in 1949 when mining workers experienced poverty problems and state-controlled propaganda on the radio which never broadcasted the truth about their concerns. The workers and the labour union then established community radio which was regulated by them and broadcasted their viewpoint; they also used radio as a propaganda tool to attract support for solidarity (Prahmana, Hartanto, Kusumaningtyas, & Muchlas, 2021). Community radio has since started as a tool for ‘give voice to voiceless’, a tool for those who are missing both on public service radio and commercial radio as well. Community radio has several principles: the main characteristics are participation (community members are the main actors), locality (serves the community's interest), and non-profit (not used to earn a profit). Community involvement is significant to provide and control broadcast content and also radio management is based on members of the community (Lewis, 2008).

Radio has been used for education in rural Canada since the 1920s: content such as lectures, and teachers’ lessons appeared in distance education in ordinary schools, but also for students with disabilities. In India, a rural community-based *Farm Radio Forum* (this format was started also in Canada in 1941) has been used not only for education and literacy but to provide information about agriculture, and health issues since the 1950s (Prahmana, Hartanto, Kusumaningtyas, & Muchlas, 2021). Such radio initiatives have been introduced in many countries since that time: the idea and way of operation learned from Canada became popular in community development. These educational radio contents usually use two-way communication, forums, multi-media and also printed materials. The forums are popular among adult listeners too and have been dealing mainly with problems in the remote areas of developing countries: literacy, agriculture, health, women's issues, innovations, and self-government (Nwaerendu & Thompson, 1987).

The most well-known example of radio in education is *School of the Air*, which has been serving the inhabitants of the outback in Australia for more

than 70 years. It is still working on primary and secondary education levels but not with the classic two-way radio format on short-wave frequencies, it now uses online technology (Alice Springs School of the Air, 2022).

As Covid-19 hit the world, all countries tried to reorganize education in line with the rule of distancing and other pandemic measures. This paper is focusing on those areas where ICT technology was not a proper solution because of geographical constraints, lack of technology or literacy.

Bangladesh

The BNNRC (Bangladesh NGOs Network for Radio and Communication) was established in 2009. They identify themselves as a national apex body on community media development. They are working for building a democratic society on the principles of free flow of information, equitable and affordable access to information and ICT for the remote and marginalized population in Bangladesh (BNNRC, 2022). The network has 18 community radio stations "on air" in the country, broadcasting 157 hours of the program per day providing not only information but education, local entertainment and development motivation activities. The main aim is to ensure empowerment and the right to information for people of rural communities. That's why they use the local language, local presenters (mostly women), and the preferred topics are health, agriculture, education, and local culture. The network also meets a specific need as broadcasting monsoon weather information and emergency information in case of floods. The existence of this network with a range of 6.18 million listeners was the firm base of providing information since the very beginning of the Covid-19 pandemic. 18 radio stations have already broadcasted the Coronavirus Education programme on 1 March 2020 for the population in rural areas; in this case, they provided the first information about the virus and prevention in the local language with local presenters. This regular coverage has gradually eased the panic in rural areas, with listeners asking questions about various information during various live broadcasts through telephone calls, text messages and Facebook Live. It's easy to admit that such a solution proved beneficial because the audience was more accepting of advice from a person who knew and who speaks the same language or dialect.

"In times of crisis, information saves lives. In the response to Covid-19, we see how vital it is to get accurate and trusted messages to people so that they know what they need to do and where they can get help when they need it. Now 18 Community Radios stations in Bangladesh have been broadcasting 165 hours of Coronavirus prevention education with the active participation of community people. There are 1000 community youth and youth women community radio broadcasters who broadcast programs for around 10 million

listeners and viewers, 7x24 hours. This awareness campaign will be continued unto the normal situation is brought back." AHM Bazlur Rahman, CEO BNNRC. (Rahman, 2020)

In the next phase, they focused on misinformation and launched the *Counter Misinformation & Malformation Awareness Campaign on 7th February 2021* (Rahman, 2021). The purpose of the campaign was to identify all kinds of mis/dis/malinformation about the immunization program and to facilitate the lives of people by providing scientific information to disadvantaged groups and marginalized communities at risk in the immunization program. As part of the campaign, community radio stations broadcasted various programs (news, radio drama, jingle, vox pop, public service announcement) to raise awareness about the Covid-19 vaccination program and to counter-propaganda. Radio programs also provide information on the importance of the vaccine for Covid-19 from public health and socio-economic point of view, who will be vaccinated first in the radio broadcasting area, how the vaccine will be available, what to do after vaccination, etc. Being told by a person from the community in the local dialect information is more credible and acceptable than hearing it from a stranger. Young voices or women reporters were probably more acceptable as well.

Indonesia

The geographical conditions of Indonesia made it difficult for all regions to have access to online learning during the Covid-19 pandemic. The Indonesian government made steps to provide education during these uncertain times, policies and guidelines have been established and issued for learning from home, but it doesn't use for those who are not connected to the internet.

„Many students have to walk far up the mountains, climb trees, or reach the woods to get internet signal.” (Prahmana, Hartanto, Kusumaningtyas, & Muchlas, 2021, old.: 1) In these cases teachers got an extra workload (similar to Hungary) and visit students' homes for providing education. It's easy to see that this is not efficient and it does not serve the interests of students, parents and teachers.

Radio has been used for education since 1980 in Indonesia. *Radio Edukasi* (Education Radio) - developed by the Ministry of Education and Culture - support formal and informal learning, it also has a wide partnership with other radio stations but topography hinders clear radio transmission. The solution could be the community radio (*Radio Komunitas*), which is more local and also legally recognized by Law Number 32 of 2002. Indonesian Community Radio Network (ICRN) was also established in 2002 and now it has 11 networks in different parts and islands of Indonesia. Unfortunately,

community radio is being used for broadcasting social content useful for the local community but has not yet been used for education. Prahmana suggests that community radio-based blended learning would be an alternative solution to provide education in difficult areas (Prahmana, Hartanto, Kusumaningtyas, & Muchlas, 2021).

Bolivia

The Bolivian Community Radio Network established *Radio Escuela* (School Radio) in September 2021 and broadcasted 100 educational programs to students of rural regions. The financial base for the process has been provided by DW Akademie as part of a project funded by the German Federal Ministry for Economic Cooperation and Development.

The project targeted four rural regions in central Bolivia and the learning process was based mainly on radio programs. Nearly 20 local radio stations broadcasted the content reaching more than 25 000 students. Next to the broadcasted programs, the Bolivian Community Radio Network has also developed brochures, worksheets and games to support individual learning. Another benefit of the project was to show young learners how the media works and offers a critical approach to the media: e.g. learning how to assess and check information. It was also supported to make their program, so young students became hosts of *the Radio Escuela* program, listeners could send messages and the host reads out their comments (Borchers, 2021). Participation is a principle in community radio, in this case, we see the evidence of "from, by, for and about the community".

Sierra Leone

During the Ebola outbreak between 2014-16 radio was used for education, these were the years far before Zoom and online learning platforms. Students were out of school for nine months and the interactive *Radio Teaching Programme* worked well. The situation of Covid-19 was somehow similar to this previous experience and the routine helped strengthen the distance learning process provided by radio during the school closures in 2020-2021. As the method of using radio for education was not new, teachers could focus on sharing their knowledge and preparing more proper content. They organise themselves to teach each other.

"We built education radio programmes for literacy and numeracy for the early grade students. We also developed teaching manuals. Teachers decided to meet in small groups with appropriate social distancing to sit with those with radios, follow along together and learn from group discussions of the lessons. – Dr. Staneala Beckley, Chair of Sierra Leone Teaching Service

Commission in the Ministry of Basic and Senior Secondary Education.”
(World Bank, 2021)

In 2020 the Institute for Governance Reform and Oxfam Sierra Leone investigated the education system and revealed some major deficiencies: low access to *Radio Teaching Programme* because of a lack of contiguous FM radio transmitter coverage and a limited number of receivers. That means not all students were being reached in certain rural districts. The analysis shows that adding alternative transmitters to the programme would be beneficial: e.g. 14 transmitters enable 90 %, 17 transmitters enable 96% reach of students, approximately 2.8 million children. The Ministry of Basic and Senior Secondary Education has already committed to buying the first set of three transmitters in addition to two transmitters from an NGO partner (Sengeh, 2021).

Conclusion

Existing local communication technology can help us find solutions that are needed to meet United Nation's Sustainable Development Goal 4: ensuring inclusive and equitable quality education for all, even in times of pandemic or other emergencies. Radio can be a substitute for ICT in areas where the internet and online learning is not available (UNESCO, 2020). More and more manuals are available for planning and delivering education via radio. The impact of the pandemic is reflected in the fact that most of these were published in 2020. These pragmatic guides are available from transnational organisations to help the decision-making process and project implementation e.g. Education Radio Knowledge Pack, Education TV Knowledge Pack from the Worldbank (Zacharia, 2020) and Interactive Audio Instruction Repurposing Toolkit (Education Development Center, 2020). These manuals also help to plan community solutions and projects which are locally embedded. Focusing on local resources helps design education using the local language or dialect with local people and partners.

The partnership and cooperation of local actors such as volunteers, civil society, and churches (Velics & Doliwa, 2015) are essential to a long-term commitment to spreading awareness. They also help to provide the financial background and enable practical project activities. To increase awareness about the educational radio programs during the pandemic and share the broadcast schedules, several communications campaigns used non-ICT tools such as newspapers, advertisements and even announcements through community loudspeakers. The partners also can provide space and resources for the radio station or for the staff and teachers who support the training. All the details of radio education in an emergency are far from being worked out and arranged. The hindering elements are missing educational content in an

audio-visual format in the local language; the production of such content in a short time is doubtful, lack of partnerships and collaboration between education and media specialists. As evidence from Lagos shows it would be also beneficial if more community media centres were available in different communities to encourage group listening where learners can be supervised as learning solely unassisted has not had the same efficiency (Sanusi, Talabi, Adelabu, & Alade, 2021). These factors need to be understood in more detail to make radio-assisted learning in disadvantaged areas a reality.

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Beáta Andrea Dan

COMMUNITY GARDENS:

Innovative platforms for inclusive education

Abstract

This study explores the question of how to implement innovative teaching techniques in SEN education. Our case study from Romania shows how a community garden contribute to children with special education needs wellbeing by influencing the learning and social environment. The case study shows how inclusive education can be attuned to learning innovation through experiential learning and gardening projects with NGOs and with the local Hungarian minorities' community. The results are inspiring. The understanding of community gardens has accelerated when measured by direct impacts. Community gardens truly allocate a unique way to address innovative teaching techniques through experiential learning (Huys, et al. 2017). This case study provides an explication for the cooperation between community gardens and the local SEN school as an approach to promote inclusive education and health.

Keywords: innovation, experiential learning, community garden, inclusive education, case study, Romania

Introduction

Seeking for new answers to the questions of how to promote a sense of belonging for ensuring special educational needs students' progress enables inclusive education institutions to successfully pursue their commission to contribute to social and educational innovation. (Kozma et al, 2011). According to recent researches, however not many special educational institutions pay due attention, or advance in performing their inclusive duties, including their role in local communities' innovation programs. In Romania Special Education Centers have a key role in the educational process of children with learning problems or disabilities. Exceptional children will also require effective common learning environment and novel approaches (Dan & Kovacs, 2021).

Our study introduces a novel educational setting where students with special educational needs learn together in an inclusive environment. From an inclusive perspective the community gardens' mission is re-imagining and reinventing teaching techniques through experiential learning (Kolb, 1984).

Uncle Peter's community garden is a place where each student learns and participates together with their peer group. We explore how the process of learning by doing has been designed and carried out for all students at one Hungarian minority special educational institution from Romania, Bihor County. Romania provides an interesting frame of reference for our case study because Hungarian minority communities are persistently encouraged innovative teaching and learning methods and they are also partners in equity.

Our study key focus is on special educational needs students and their role in local Hungarian minority community. Despite the success of innovative learning environment offered by local communities, there has been a lot of recent effort to rewrite the negative social perception of disabled people in Romania. Although the case study presented in this study talks about one special school and one NGO, we maintain that the innovative learning environment that we present have an extensive relevancy and can be adapted for the needs of other special or inclusive schools as well.

Inclusive educational platforms

First, we want to outline the theoretical background of inclusive educational platforms as innovative teaching practices. Educational platforms are basically online services and resources, but we use this term in the context of a group of innovative teaching practices. Therefore, we give an explanation what educational platforms means in our context and how can be approached in an inclusive setting. From our perspective a platform is a group of teaching practices which enable each student to fully engage in the learning environment, providing a positive milieu and it is responsive to individual needs by applying experiential teaching principles. Innovative platforms put inclusive innovation systems into practice by uniting different actors to address issues of mutual interest (Swaans et al., 2014). This field closely follows the paradigm of the holistic innovation with its four main elements, such as: strategic, total, open and collaborative. This paradigm of holistic innovation moves from the industrial revolution and tech world notions popularized by western scholars towards an outstretched discussion between scholars, researchers as well as technological and social innovations, which aim is more complex by including ethical and social concerns (Chen et al., 2018, Kohlgrüber et al., 2021).

Social innovations are needed in inclusive educational settings by combining innovative teaching methods with essential skills and optimizing the learning environment for individual needs (Rouse, 2008, Florian & Linklater, 2010). Connected to the experiential learning recent studies suggests that educational innovations had a strong tendency to rely on interdisciplinary curricula (Huckestein, 2008; Blair, 2009, Parmer et al., 2009, Morris &

Zidenberg-Cherr, 2013). Using social innovations in education as inclusive platforms is based in two arguments: first, new social practices can solve societal challenges if the above-mentioned innovation become successful, second educational innovation is installed in social innovation process which mean that they are the co-developers of the novel method (Kohlgrüber et al., 2021). The key stakeholders will only develop an inclusive educational innovation if they believe that they can make a difference (Hart et al., 2004, Florian et al., 2016).

The main problem is that in Romania the contrast between the medical and the social model of disability is still persistent, therefore the person's impairment or difference is in the focus which requires medical treatment (Goering, 2015). The concept of social model of disability was developed in the mid of 70's, but this "big idea" (Hasler, 1993) wasn't implemented in Romania till 1995 (Ghergut, 2011, Baciú & Lazăr, 2017). Children with different type of disabilities are integrated in special educational centers, therefore providing a successful strategic plan for inclusion local communities want to change attitudes by providing an open platform for all children. NGO's try to address inclusion by social and local challenges like equity and non-discrimination, encouraging effective and sustainable school-family-community partnerships.

In this study, we suggest that an inclusive educational approach provides good foundation for learning and teaching innovation in special schools and garden-based contexts. In our case-study, we examine how an experiential-based model of teaching and learning has been integrated into the inclusive educational services and curriculum of one Romanian special school.

Research methodology

Our research main question concerns the success and effect of a garden-based model for inclusive education:

1. How does innovative teaching practices impact SEN students?
2. How does innovative teaching practices impact SEN teachers?
3. What impact does community garden model have on the role of local Hungarian minority community?

The research method of the study is a combination of case study and active research as a systematic process of examining the practical evidence of community gardens. The case study serves as a worthy narrative (Dyer & Wilkins, 1991), meanwhile the action research method refers to the fact that one of the authors works and teaches in the local Hungarian community, from Romania, Oradea, Bihor County, which has been studied. Action research has a natural affinity in addressing goals of community innovation and social

inclusion (Padgett, 2016). The research presents two institutions: one NGO and one SEN school from Romania, which managed by collaboration to raise awareness and provide basic knowledge about inclusive education.

Garden-based activities in special education creates a number of opportunities for pupils with disabilities and creates an innovative and recreational environment for learning (Alaimo et al. 2008; Blair, 2009; Datta & Maree, 2016). Gardening has become well-known and SEN schools can use these currents to enhance inclusive education through experiential learning as well as to enhance the physical activity and the health of students with disabilities. Despite the fact that local communities should play an important role promoting inclusion, it seems that garden-based activities have been missing from SEN school program as well as from diversity and inclusion plans in Romania. This study shows that a strategic inclusion plan can help local minority communities make the most of its diversity by creating an inclusive community garden.

The case

Inclusive education is an important topic in Romania, but in our case-study the focus is on teaching and learning innovative practices which can enhance inclusion. In this context, the Romanian NGO's have started to re-imagine and to re-construct educational roles as active actors of the local Hungarian minority innovation systems.

1. The Uncle Peter's Garden and the local special school

The Grund School Community Association was founded in 2019 in Oradea, Bihor County, in order to lay the foundation of a community where education related issues are discussed and debated involving actors from all walk of life, such as: parents, educators, therapists, facilitators and children. They created a space where art, culture and experiential learning is in the focus, being among the first association which has been engaged in the adoption of a local community garden. In Western Europe and in America garden-based activities have decades of tradition as self-organized urban-movements, but in Romania this is quite a new phenomenon. The local community garden entitled Uncle Peter's Garden have become the focal point for the local Hungarian activism by fostering community engagement and creating an inclusive space. When Uncle Peter's Garden was established, it formulated its main strategic goal as being a meeting point and an innovative inclusive platform. The long-term goal of the project is to create an environmentally conscious and sustainable lifestyle providing social, educational and psychological rehabilitation.

Their missions:

- Supporting alternative forms of multilingual and international education.
- Creating a positive learning environment by taking into account the student's perspective.
- Providing teaching and learning opportunities that are personalized to a child's skills and feelings.
- Creating emotionally and intellectually safe supportive environment that allows students to utilize their individual strengths.
- Promoting and attaining the goals of universal and equitable access to education
- Implementing experiential learning to address community problems or create innovative teaching methods.
- Providing integrated support and expanded learning opportunities, including after-school and summer programs.

While community engagement delivering inclusive educational approaches has clearly advanced in Romania there are still many unsolved questions related to special education. In our case study the local special school educate Hungarian minority children with all kind of disabilities and has more the 140 students and around 40 employees, working in three different locations: Oradea, Valea lui Mihai and Salonta. The school was established in 2015 by the Romanian Ministry of Education to renew its inclusive education for Hungarian minority students with disabilities. Bonitas Special Education Center integrate the traditional educational approaches by offering individualized learning and teaching programs as well as special therapy sessions. Making society more inclusive, Bonitas started to develop partnerships between local NGOs to diversify educational services which allows access to innovative educational practices for children with disabilities. Therefore, with higher family and community involvement in educational programs they managed to raise awareness and provided basic knowledge about SEN.

2. Foundations for the inclusive educational platform

The establishment of the inclusive educational platform is based on the collaboration of one NGO and one SEN school, furthermore, the analysis covered the benefits of the new educational approaches. The main points of the research were outlined through three questions:

1. How does innovative teaching practices impact SEN students?
2. How does innovative teaching practices impact SEN teachers?

3. What impact does community garden model have on the role of local Hungarian minority community? (see Table 1)

<i>Problem</i>	<i>Solution</i>	<i>Benefit</i>
Ineffective cooperation in inclusive programs	Teaching and learning innovations based on community involvement	Fortifies the relationship between SEN school and local community
Prioritizing education based on children's disability is discriminatory	Broad-based training of all educators on how to deal with diversity	Educators and parents are considered partners in developing policies for inclusive education
The traditional idea of inclusive education is disability oriented	Support for the individual progress of pupils	Providing opportunities for innovative teaching methods
Low family and community involvement in the educational processes	Multidisciplinary collaboration encouraging school-family-community partnership	Educational and social innovation practices become familiar to local stakeholders
Inclusive education is very complex and it is hard to implement, it can only be delivered by special educators	Innovative projects, cooperative team work involving schools, families and local community.	Innovative teaching methods become well-known practices in the inclusive context

Based on the analysis presented in Table 1, a local NGO and a SEN school started to develop a new model of inclusive education in Romania. About 9 SEN teachers and 5 volunteers started to design a new extra-curriculum for children with disabilities based on gardening activities. These activities include general objectives, such as:

- implementing an educational path as a part of a guided trail for all children enabling nature and biology lessons to be held based on experiential learning;

- increasing the capacity of the NGO's volunteers to deliver inclusive educational sessions for children with additional needs;
- developing the psychosocial skills of the children with specific learning difficulties and disabilities;
- increasing the awareness of inclusive education at local community level in Oradea, Bihor County;
- using gardening as an educational tool to build and foster the importance of environment conscious and sustainable lifestyle.

In order to reach the goals mentioned above, the Grund School Community Association have had a training course for SEN teachers and volunteers including parents and professionals on gardening and experiential learning theory and started a local project on innovation teaching practices. The local Hungarian minority community has been very supportive towards their goal. The combining of experiential teaching methods and gardening activities under the same umbrella has been a key to success in re-constructing a new attitude toward the social model of disability.

Discussion

The innovative teaching practice including experiential learning and gardening activities related to inclusive education have been encouraging. The local community interest and understanding in innovative educational platforms has clearly accelerated when measured in formal and informal course feedback. Furthermore, children with disabilities excitement to participate in innovative teaching and learning activities has increased. The highly practice-oriented teaching methods, learning by doing has lowered the students' anxiety and raised their interest towards nature and biology lessons. Traditionally, Romanian teaching and learning practices are theory-oriented and students' interest towards academic knowledge has been very low.

The NGO and the SEN school have been working together with the learning by doing principles and the new inclusive approach based on gardening model for about a year. During this time, we have learnt that based on the pedagogy of experiential learning teaching and learning starts with practical learning, as well as social, educational, psychological rehabilitation. Even children with additional needs are much more interested and receptive to knowledge delivered in a practical way.

The involvement of local NGOs and other stakeholders in inclusive educational processes are ambitious and requires a lot of extra effort, but the outcomes outlay the difficulties for everyone. It can be challenging at first to get local community interest because of the stereotypes concerning persons with disabilities, however all the actors involved in this project have been

positively responded to the pedagogical innovations. Involving local community and NGOs as partners of the inclusive education, or as co-teachers opens up innovative teaching practices. In Romania not all aspects of special education are visible but with intensive collaboration with schools, parents and community we can raise the awareness of diversity and start a dialogue to discuss and reflect upon inclusive educational platforms.

Conclusion

In this study we have analysed the case of innovative teaching platforms at inclusive educational level. Although our study is based on one case only, we consider that it has deeper relevance as well. The innovative teaching platform based on gardening and experiential learning is both general and extensible enough to be updated to different inclusive educational contexts. The educational system in Romania maintains a distance between theory and practice, therefore, special schools are mainly regulated by laws written in accordance with recent international values and rights related to children with disabilities, but these laws are difficult to implement in everyday practice.

Analysing the case, we have organized our study on how the innovative educational platforms has been developed than the actual teaching takes place, therefore further research is required to examine the specific educational process that take place among children with disabilities.

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Katalin Godó - Irén Godó

INNOVATIVE TRAINING FOR ROMANI CULTURAL INFLUENCERS

A specific experience of identity

Abstract

The experience of Romani identity in a society where there is a lack of openness in the acceptance of Roma, and where research on xenophobia (TÁRKI 2006) has shown that Hungarians are generally not tolerant of people belonging to other minorities or ethnic groups, is a great curiosity. Not only has there been no influencer training in our country so far, but even less so for Romani cultural influencers. The juxtaposition of these three words gives the training we are examining an even more distinctive character and makes it an innovative good practice. Initiatives to be present in the digital space are particularly relevant in the current period.

In our qualitative research, we conducted semi-structured interviews with the participants of the training, the founder, and the trainers in December 2021, with a total of 10 participants. A full survey of participants was carried out (N=8 students and 2 trainers). The training itself was part of the EU-funded AMASS project at the Corvinus University during the Spring semester of the academic year 2020/21 and in the Spring semester of the academic year 2021/22. Those who have completed this received a certificate of completion of the Romani Cultural Influencer course (60 hours per semester) and also a basis to start or continue their influencer activities in the online space. In our research, we were curious to know the respondents' motivation, the training's usefulness, and the activities in the online space that the training encouraged the participants to do (during and after the training).

Our results point to the experience of a particular project, but they can also be useful for others, as we are looking at the impact of an innovative, unique initiative, and training, which could be the starting point for similar good practices.

Introduction

Today, it is not easy to define what can be considered an innovation in education. Some would say that innovation is anything new and different from the trends and tendencies that have been used so far. Others argue that the concept of innovation in education should be more specific, as it has certain criteria for being innovative. The term can be used not only in a material sense but as a method that can also lead to innovation or the introduction of a

particular process. It can be used in both a tangible and intangible (e.g. personal) sense, depending on whether the term is used to refer to a particular institution or its staff (e.g. innovative teacher). According to Széll (2019), however, the effectiveness and innovativeness of teachers can be an important indicator of the effectiveness of pedagogical work in a given institution, so it may be a distinct question to what extent the two factors can be disconnected or disconnected since innovation in a given public education institution can have an impact on school effectiveness in a holistic sense. However, in most cases, the key actors and intermediaries of innovation are teachers in the education sector and schools at the institutional level. Furthermore, innovations in the public sector are mostly service-based (Széll 2019). Some interpret it as a complex, non-linear (in terms of temporality), multi-actor process, in which actors seek to innovate towards and for the benefit of a common goal (Halász 2014, Széll 2019). In practice, the concept is slowly taking on a multidisciplinary character, which also leads to another-generalized use; and its definition is often imprecise. Indeed, its conceptual explanation varies depending on the focus of the research and the questions it is approached with (Széll 2019). In any case, innovation has already "infected" education, and the era of information-intensive, monotonous lessons is over. Today, more attention is being paid to ensuring that students are involved in interesting and exciting lessons. This often requires the use of the 'tool' of innovation.

Digitalization and its implications

It is well known that education plays an extraordinary role in the lives of individuals. Today, every member of society is obliged to participate in at least primary education to become an actor (pupil, student) in education up to the age of compulsory education, which is currently defined as reaching the age of 16. As we live in an increasingly changing society, the circumstances and quality of education itself cannot be as constant as they were years ago. In the words of Fegyverneki (2018:16), schools "cannot be mummified". There is a need to innovate and adapt to an evolving world. And there is a growing need to make room for means that support the process of social progress. Today, we are living in a revolutionary era of digitalization, with more and more technological advances being introduced to the market. The explosive growth of digitalization has also changed educational practice, bringing student-centered, collaborative digital learning opportunities to the fore. Electronic devices, whether Internet-based or not, have become instruments of teaching-learning, putting the teacher-led and teacher-supported learning system into a new perspective. The intense daily contact with virtuality also significantly impacts students' behavioral culture (Szebedy 2017). Ignoring this is no longer

an option for today's teachers. The new, changed circumstances call for a renewal of education.

In addition to the role of the teacher, the role of the student has also been redefined, and the teacher is no longer the sole source and carrier of information. In addition to the role of the teacher, the role of the student has been redefined, and the teacher is no longer the sole source and carrier of information. Whereas the students used to be passive recipients, today they are active participants in the teaching process and even an integral part of the construction of knowledge. Learning can therefore be interpreted as a reflective process (Szivák 2010; Hunya 2014), in which the involvement of the student is indispensable, and therefore the responsibility for learning is shared between the student and the teacher (Hunya 2014). Knowledge becomes export knowledge for the most part; that means it is hidden by external sources, and we are not necessarily forced to recall information from our own memories (see GPS). And since data is constantly available to the individual, the ability to obtain information becomes more important than the information itself (Szőke-Milinte 2020). And since a lot of digital stimuli reach the individual daily, as a lot of time is spent in virtual space, there is a need for digital pedagogy (Szűts 2020), which deliberately builds on info-communication tools, virtual content, and databases, as we all share the experience of this radical information transformation (Szűts 2020:7), so it is recommended to recognize their educational effectiveness.

But digital pedagogy is no longer necessarily innovative pedagogy - but innovation can also arise through/by digitalization. As for the parameters of innovation, the OECD (2015) highlights the following characteristics, which distinguish it from traditional changes and reforms: (1) novelty, namely the emergence of something new and different in an organization, (2) implementation, which refers to the practical application of an idea, whether it is a bottom-up or top-down initiative, and (3) impact, which leads to improved effectiveness (Széll 2019:17). Innovation always springs from an idea that eventually generates positive change within an organization. It can take many forms: it can be a tangible product, a process, a method, a procedure, or a service. We are looking at the latter, namely the Roma cultural influencer training, which is a unique and special initiative in our country. Today, influencer training is also a special phenomenon, as influencing is not something that requires a degree, but having a theoretical foundation can be considered an advantage. This unusual multiple-session course, yet in tune with today's trends, is an extraordinary curiosity in the supply of the training industry.

Traditional and new media

One of the basic principles of the information society is that "whoever has the information has the power" (Bokor 2015:198). The media has been part of human life for a long time and it is also an essential channel of information. Some talk about old and new media, and unlike traditional media, new media is interactive, which means that allows the mutual presence of the participants (Andok 2015:25). In this way, we can be both the creator and the user of content in the online space. During the virtual activity, individuals can interpret/modify their actions depending on the feedback.

The level of digital media consumption is constantly increasing, and the pandemic period has particularly increased the frequency of daily online content consumption. According to data from the Hungarian Youth Survey 2016, it is even higher among Generation Y and Z, with 11% of the latter not being able to bear a minute without their smartphone, 3% only a few minutes, 12% 1-2 hours and 10% between 3-6 hours (Székely & Szabó 2016:64). Many people, especially on social media, are building a follower base around themselves. They have realized that the increasing interoperability of media platforms opens up new opportunities for those who want to gain recognition or fame, and a great way to do this is to exploit the opportunities offered by the various internet platforms (Guld 2019:44-54, quoted in Szőke Milinte 2020:11).

Nowadays, the phenomenon of so-called „like hunting" is not unknown either, where users hope for positive feedback, i.e. likes, from their friends, and in return, they reciprocate. Yet the situation is ambivalent because although it allows connecting with others, in reality, it is one person; in front of the screen, he is alone at the moment. Research shows that the average American has 4 close friends, compared to less than 2 for Hungarians (Kopp, Skrabski & Rózsa, 2008, cited in Bokor 2015:198). According to Marsden (1987), close friends are followed by the "primary problem-solving group", which is somewhat narrower, consisting of only a few dozen acquaintances, relatives, or counselors to whom we may turn in problem situations. This is followed by more distant acquaintances with whom we maintain personal contact. The number of these is around 150 (Dunbar 1993). All these groups are expanding in the online space, so that the "close friends" with whom we are in daily and daily contact (Bokor 2015:198) may number up to a dozen, and the number of primary problem-solving groups is growing, with the wider group approaching 10,000.

Influencers in virtuality

The emergence of influencers in the digital world is recent. The term 'influencer' itself refers to influencing, and an influencer is a person who does

this, i.e. an 'influencer' whose aim is to manipulate media consumers in some direction. According to Kartajaya, Kotler, and Setiawan (2017), they are "respected figures in their communities who have a large number of dedicated support groups and audiences" (Wielki 2020:4). Today, the term 'influencer' has a controversial reception; some see it as positive, while others see it as negative. The latter is also since many people see the term as synonymous with "exhibitionism". One of the most common trends is the use of the concept of influencer marketing (Gundová & Cvoligová 2019; Wielki 2020). But in terms of content and purpose, it can cover a wide range of activities: it can have a role in marketing (product promotion), beauty, business, also in the field of health, etc. It also depends on the personal motivation of the influencer; whether he/she undertakes this activity for financial gain or for other reasons, such as to inform and educate as means of awareness-raising. So some are "influencers for a living" and there are those who produce online content on a layman and hobby level for their own or others' entertainment.

Some of them get invitations and build their influencer careers as a source of income. The organizational view is that "influencers are powerful human brands that have a positive impact on the performance of the companies they are associated with". But this is not universally the case for all influencers, so there are different conceptions regarding what they are. According to Kartajayana, Kotler, and Setiawan (2017), they are individuals who are respected in their communities and who have a large group of committed supporters. Lin, Bruning, and Swarna (without page number) suggest that "influencers are powerful human brands that have a positive impact on the performance of the companies they are associated with". As for their use of the internet, they are called online influencers. Influencers defined in this way are any type of person who publishes online, has a significant network of followers,s and influences the behavior of their followers. The consumption or fashion trends they dictate influence consumer behavior with content for different purposes (independent or paid content). According to the broader definition, *"an influencer is an opinion leader who is popular in a given community, with a broader or wider, regular audience, who is credible, through his or her actions, which are more and more often performed online, and who inspires trust, engages and persuades the recipients of his or her communication to make concrete choices, for example about shopping, nutrition or worldview"* (Górecka-Butora; Strykowski & Biegun 2019, cited in Wielki 2020:4). They are also called social media influencers in the context of social media use. While others claim that influencers are a type of micro-celebrity who have gathered a large number of followers on social networking sites. A person is considered an influencer after gaining a certain number of followers.

In this way we can describe:

- nano-influencers (1000- 10.000 followers)
- micro-influencers (10,000 - 20,000 followers)
- medium-level influencers (20 thousand-100,000 followers)
- macro-influencers (100,000-500,000 followers)
- top influencers (more than 500 thousand followers)
- mega influencers (1 million-5 million followers)
- celebrities (over 5 million) ((Górecka-Butora, Strykowski & Biegun 2019; Mediakix Team, cited in Wilki 2020:4)

According to Wielki (2020), the key drivers of their widespread occurrence were:

Figure 1: Two main sources of digital influencers' growing popularity (Source: Wielki 2020:3, own translation)



Since people spend a lot of time on social media, they like to follow people they trust, and organizations have seen potential in this and have started to seek alternative ways to influence consumers (Wielki 2020). This term refers to *"a marketing practice that takes advantage of well-followed online users who are able to influence consumers' attitudes and decision-making processes in favor of brands or ideas"* (Gundová & Cvoligová 2019, cited in Wielki 2020:2). According to McKinsey and Company's research in India, the power of digital influencers can be significant. Their results show that 80% of consumers consider a new brand based on a key influencer's recommendation (Agarval et al. 2019, cited in Wielki 2020:4).

They are present on various platforms: youtube (also known as YouTuber), Facebook, Instagram, etc. The characteristics and specific features of each platform determine the accessible target audience, and the form and method of content production are also influenced by where and on which platform the influencer appears. Based on the platforms they use as their main profile, influencers can be: bloggers, Instagrammers, vloggers (video bloggers; within that, YouTubers), Twitter or TikTok influencers/TikTokker (Gejzir 2021).

Media literacy, which is the ability to decode, analyze, interpret and create media content and messages, is increasingly important (Aczél et al.

2015). Empowering influencers with media literacy can also increase their effectiveness, transforming them from lay influencers to professional influencers by equipping them with knowledge through training. This was - among other things - the aim of the Roma cultural influencer training we studied.

Description of research: Training, research method, and sample

The Roma cultural influencer training is part of a pilot project led by Corvinus University of Budapest in Hungary. The Horizon 2020 international research project Acting Marching in Social Club (AMAS) involves 7 nations, with Finland as the main research leader, Hungary, the Czech Republic, the United Kingdom, Portugal, Italy, Malta, and Sweden. Several countries are participating in the research, titled: Making Marginalised Groups Visible Through Artistic Actions. Each nation chose a marginalized group that is dominant in their region: so here, the Finns worked with the Lapland community, while the Maltese worked together with HIV-positive refugees. Others have worked with elderly people suffering from dementia or persons with comprehension difficulties. In Hungary, the Roma community has become the focus of our activities. As one of the researchers who participated in the training stresses, *"And what is important is that the aim is not to support the groups from the outside, i.e. to lift them up, because that would send out such a very bad message, but to help the people themselves through different programs to make their own strengths and values visible. And so the aim of this research is really to prove that art, cultural activities, can be very powerful tools to make groups visible who are not so much in the spotlight."* (trainingorganizerr 2).

In our qualitative research, we interviewed participants of the Roma cultural influencer training course **launched in 2019** (N=8 students, 3organizerrss). The training was conducted in Hungary at the Corvinus University of Budapest for two periods: between 16 October 2020 and 8 January 2021, and between 03.09.2021 and 27.11.2021. We focused mainly on the participants of the second period, with whom we conducted semi-structured interviews of 40-60 minutes between December 2021 and January 2022. Anett Kovács, the creator of the "I Will Be an Influencer" community page, who was also one of the participants of the training, contributed to the data collection of our research. She produced podcasts out of her own ambition, which we were allowed to use with her permission, and incorporated them into the empirical part of our study. We tried to carry out a full survey among the participants of the second cycle. The total number of our elements was: 11 people. The total number of participants in the training was 8, all of whom received a certificate of completion - in fact, we had subjects who participated in both the first and second sessions (N=4). The Roma cultural influencer

training has already gone through two six-month cycles - but completing the first one was not a prerequisite for the second phase. Yet some were still interested and, building on the previous six months' experience, they were able to continue the work and further deepen their understanding of the theoretical and practical basics of influencing.

Table 1. Distribution of Roma cultural influencer training participants (N=26)

Training participants	1st cycle (16 October 2020 - 8 January 2021)	2nd cycle (3 September 2021 - 27 November 2021)
population (number of applicants)	18	11
number of people completing training	11	8
sample	3 persons (among those who completed cycles 1 + 2)	5 fő

Presentation of the Sample

The age of the respondents ranged from 17 to 40 (M_{kor}=28.5). Their sex was female and their ethnic background was 80% Roma, which was also a determining criterion for participation in the training, or at least openness to Roma culture and values. In terms of their qualifications, there were also students and people working in various fields (insurance, social sector, design, media, education), but also child-raising mothers. Both Budapest residents and people from rural areas applied.

Research Questions

The following research questions were formulated:

- **Q1.** What makes this training innovative or can it be considered innovative at all?
- **Q2.** Why did you apply for this training? What did you personally gain from it?
- **Q3.** What impact has participation in the training had on your identity?
- **Q4.** To what extent do you feel that influencer education can be relevant and important among Roma (on what platform?)

Results

Getting Information about the Training

We wanted to know how participants were informed about the training opportunities and how the information came to their attention. Among our respondents, there were multiple ways of obtaining information:

- indirectly: they read or heard about it themselves (on Facebook or other websites)
- directly: they got the information through contacts (through a friend or relative)

*„I've always been interested in the world of media, so I worked a little bit in the media, and then **I saw an article on Index** [Hungarian news portal] about Roma influencer training for Roma women, and I was really happy, I was like, this is your chance, go for it. And then I applied, I sent my motivation letter.” (age 26, model)*

*„Oh, I learned about the training **on Facebook**, because I saw the advertisement, and then I signed up for it because I had just started building my business online and I thought I would get useful information there. And I did. So that's why I applied.” (unknown age, insurance manager)*

*„I heard about the training because I started to care a lot about my Roma identity and **my mother-in-law saw the advertisement of this training on the Roma Press Centre's Facebook page**, and that's how I managed to get in.” (age 25, designer)*

Unconventional influencing

The word "influencer" is derived from the adjective form of the verb „to influence”, but the Roma cultural influencer is unique in that he or she is a person who, by embracing or even relating to his or her identity, shares content that aims to break down stereotypes while providing added value. The following combination of words (syntagma): Roma cultural + influence are not just any catchwords, but also typically revealed that the first part of the words particularly excited and attracted the participants. Some would not even have applied for conventional influencer training. The participants expected that cultural specificities will have a significant role in the learning process.

*„I didn't really have any expectations, because **I'm not that interested in the influencing itself**, but **the fact that it's Roma cultural** really caught my attention. Then I really had no expectations, I was just curious. I was very interested and I wanted to get involved in this subject anyway and I thought that this could give me something.” (age 25, designer)*

*„And I was interested **in the Roma issue** because **I am of Roma origin**, so I was interested in how I could involve the gypsiness in my own business in a way that it would be reflected there because it is important to me. And that's really it. That's why I applied.”* (age unknown, insurance manager)

*„I was looking forward to this whole training, to learn about media, editing, photography or how to post anything or **to say any little bit of information about traditions, about the Roma people**. These two things motivated me: both subjects [media literacy, romology] was interesting to me and so I was hungry for knowledge.”* (age 26, model)

*„I had quite negative thoughts about influencers because I thought it was just self-promotion, but actually for me, it became positive because it was a **Roma cultural influencer**, I think that says a lot, and I don't need to expand that, because **it gave me a very positive image of being a Roma cultural influencer**. And I thought that this will definitely be something, or something will come out of this, that will be useful for us, for Roma women.”* (age 25, designer)

*„I was initially quite negative about influencers, so in my mind, it had a negative connotation. I thought it was about self-promotion. But when I read that it was a **Roma cultural influencer**, and I saw that the training was starting at Corvinus University with high-quality instructors, I thought it could do no harm and maybe I would gain more knowledge. But **I probably wouldn't have applied for a simple influencer course**.”* (age 28, student)

The Leadership itself has emphasized:

*„It was a very good combination of all of this, **that the participants ended up with a university level knowledge, i.e. professional communication knowledge from university lecturers. We were able to give this part, but each of the participants brought their own perspective on how to represent the values of Roma culture.**”* (training organizer 2)

Is the Training Innovative?

When asked whether they considered the training innovative (K1), the majority of participants said yes, and some labeled it as modern, which was started in response to existing needs.

*„I think it was **absolutely unique, interesting, innovative**. I think that a lot of us developed, and I can see from my classmates that everyone was able to open up a little bit and wing it a little bit, and it wasn't as if something was forced on us, or we were told that this is not good, that it's not good, because we don't do it, but they always said only positive things, that it was okay and the idea was good, but it would be even better this way, so there was never such a negative thing, but really, that they helped everyone's ideas to unfold, even more, to take wing. Well, **I think it was modern training**. We really **can't say that we learned from books**. It was quite up-to-date.”* (age 26, model)

*„So being innovative for me means to create something completely new in a completely new area. **It's ultimately something that's aligned with existing expectations** that everyone nowadays lives half their life on Facebook, Instagram, and TikTok. And, in fact, the social life that is essential for our careers is also there. That's where the information actually goes, and that's why I thought that **this training would fit in with our everyday expectations**. So **I wouldn't necessarily say innovative, but it's definitely something modern**.”* (unknown age, insurance manager)

*„Well, I think the idea itself was great that this was created. So I think **it's absolutely super training** so I don't know.”* (age 25, designer)

*„So yes, it is innovative. So that I think **there is a demand for it**. Uh, and so **it's needed**. So it's as simple as that, that it should be launched.”* (age unknown, foundation staff member)

Below we give an overview of the characteristics or roughly the parameters of innovative training, which can be summarised under the following headings:

- there was no such training before
- voluntary participation - a predictive factor for the level of engagement
- training flexibility
- focus and content of the training (modern and specific)
 - training is only a framework - content varies - flexible from individual to individual
 - continuous feedback (not only from trainers but also from participants)
 - self-knowledge
 - mutual knowledge transfer
 - guest lecturers
 - field visits
 - combination of theory and practice
 - a form of portfolio "debriefing"

- transmission of cultural and individual values - which makes the training unique \supseteq community of fate
- creative stimulation
- individual mentoring
- universal knowledge

Pilot character

As such, the training is extremely innovative and unprecedented in the domestic scene. This is confirmed by one of the organizers:

*„A training that **has never been done before. So that we had no precedent examples.** (...) It's a relatively new thing, because the fact that we're talking about influencers, I think, is a new thing. The activity itself is very ancient and has always existed, but the fact that it has gained such a large surface and emphasis has come along with the digital expansion.”* (Training organizer 2)

*„So **I think it's absolutely innovative, because I haven't seen anything like it,** which doesn't mean something similar doesn't exist or existed before, but I haven't seen it, so it's absolutely positive.”* (age 37, social worker)

One of the characteristics of innovation is that it is an initiative that is unique in every respect and has often no precedent. This condition was met in the case of the training we examined.

Volunteering-based "Extra-Job" (as an activity beyond work)

Concerning this training, it is also important to emphasize that participation is a voluntary choice, which may predict greater commitment on the part of participants, but may also increase the risk of dropout. So it can be both an advantage and a disadvantage because it is not mandatory, so ordinary working people can suspend it because of their workload - there is no particular risk. At the same time, a stable base can emerge, who in the meantime can show extraordinary commitment. One of the organizers also emphasizes that:

*„Here, it is **no longer a mandatory activity, but a voluntary activity on the part of the participants.**”* (training organizer 2)

So there is a kind of direct proportionality in the relationship between energy investment and return on investment. It was pointed out that:

*„We had to, or tried to, transfer knowledge from so many directions, so that they all lead in the same direction, to produce good content by the participants, and as in all training, it is also the case here that **what the***

participants invest in, they will take out that much. Because, if there is no investment from the participant, it will be difficult. So how we talk about individual development is in many cases about how much the particular person wanted to develop.” (training organizer 2)

Training flexibility

The organizers tried to adjust flexibly to the life situations and circumstances of the participants, for example by recording the learning materials to help those who were not present in certain cases:

„So, it's quite obvious that if someone's job requires them to come to the training at 11:00 for the 9:00 training, then they have to accept it, and that's why, for example, in the 2nd training, we had audio material recorded for everything, so that those who couldn't come because of illness or work could catch up.” (training organizer 2)

Openness to participation and content

The training itself can provide lessons for both beginners and advanced influencers, but also for ordinary people. This was stressed by the participants themselves, in this sense, the training is only a framework - the content varies - and it is flexible from individual to individual:

*„I think **everyone can benefit** from applying for the training because you can get so much specific knowledge that can help your personal development. If some people don't want to be an influencer, later on, they can still get useful knowledge because they can develop their digital skills.*” (age 28, student)

*„I would absolutely **recommend it to people who are starting to get into influencing and I love this world**. They love posting, they love producing content, they're close to being out there, and they're confident. Well, I would actually recommend it to beginners. Anyway, **it doesn't depend on whether you have an idea or not** when you apply, because we didn't have an idea either, it depends on how determined you are and then how much you want to do it because if you want to do it, you can figure out an idea. But if you don't want to do it, just feel like it's good here, then it's not worth starting. So I really recommend it for beginners, if you're in the mindset that you **like producing content, watching it, doing it, participating in it**, you can absolutely jump in as a beginner.”*(age 26, model)

*„Any participant can get tiny bits of information and knowledge **that we can't get on an everyday basis, but can only be mentioned in some special training courses.**” (age 26, model)*

Similarly, the organizers have not set any expectations in this respect:

*„So, I think there are two things that we can talk about here, **that if some people want to do this as a profession, they want to be an influencer.** But the practice of influencing can also manifest itself in a million other activities. Of course, the focus here was on communication, and **how to represent the values of culture on various social media platforms, but organizing an awareness-raising program in your own community can be an influencer activity just as much.** So, it is certain that **if someone is already involved in this activity, he or she can broaden the scope of his or her knowledge, deepen his or her knowledge, and discover new areas,** but for those who are just now flirting with the idea of getting to know it. I think it could be very useful in terms of getting to know it, and of course, that would be best, if it could also help Roma women in the middle of a change, for example, those who would like to have the opportunity to **turn their lives in a new direction, if they need to do so.** I am sure that **the project has led everyone through such a change in a positive sense, and that they have found in it what they would have liked to develop and change.**” (training organizer 2)*

Mentoring

They tracked everyone's individual progress, using mentoring as one of the tools to do this. The mentoring itself is the curiosity of the training. For the realization of their individual projects and plans, the students were assigned to a professional who helps them in their work and focuses on the participants individually - getting to know them, their characteristics, and personality traits. Although it's not emphasized, influencing itself is an activity where you work with your personality. In the execution of the projects, or even in terms of personal development, they received effective help from a mentor who is both a media expert and an expert on the human soul (coach and psychologist-candidate). The organizers also emphasized the importance of mentoring:

*„Of course, because you've brought in a very wide range of topics, **so here and here again mentoring** as such has been and still is something **that has to be polished** who knows how.” (training organizer 2)*

Specificities and characteristics of the training

Guest lecturers

The training was attended by a wide range of lecturers, which was unanimously welcomed by the participants:

*„We felt very inspired to **become acquainted with Roma influencers** and they came to give us a lecture.” (age 26, model)*

*„Well, it was very good, I think, that they provided an example as they invited **external lecturers**, their presentation was very motivating. The one I particularly liked was the editor or senior editor lady from Glamour [Hungarian fashion magazine], I can't remember now. So I think it's a really good idea to invite someone who already has that job. And her presentation was very motivating.” (unknown age, insurance manager)*

„I have enjoyed meeting many celebrities and media professionals.” (age 28, student)

The organizers also reflected on the importance of this:

*„It also helped a lot **that external lecturers came**, so that it was not just about a very static approach as the lecturers of Corvinus University telling us what to do, but also many experts came to give lectures who do not teach at universities, who do not come from an academic environment, but who actually operate in the practical world, and they were able to convey aspects and **credibly represent them** because it is difficult to grasp what influencers are. It's come up many times what it's all about, that there really can be so many different kinds of influencer activities. There are a lot of different ways to do it and there's no sure-fire recipe, but they were able to give some perspectives, **share some experiences with the participants that worked for them or didn't work for them**, or that I think the participants were able to learn from other people's life stories or professional stories.” (training organizer 2)*

Roma Lecturers - Good, but not on an Exclusive Basis

*„It is important, of course, that if there are Roma teachers, I am happy to learn from them, but as if I know, **I don't consider it a priority** that only Roma people should teach in a course on Roma issues. After all, there are very good specialists among Roma and non-Roma as well. So, I don't insist on that, but it was really good that we had Roma people giving us lectures and training.” (unknown age, insurance manager)*

„But it was inspiring to have Roma speakers. That was also quite good and it was okay, but it doesn't really matter whether the performer is Roma or not, I think it's the content of what they say and the credibility

that matters.” “In fact, I think that for a good lecturer it's not a question of whether they are Roma or non-Roma.” (age 26, model)

The importance of feedback

*„For me, it was important to have this kind of professional feedback, what you previously asked for, let's say, professional feedback on your content, or you were convinced that it was fine because it was good anyway, but it was important to have feedback from professionals in some form. I never used to get feedback on my work and my posts about it, nor did I ever get feedback on my own Instagram pictures, **so actually it was absolutely great to have professionals giving their opinion.**” (age 26, model)*

*„Hm, for me **the feedback was very** important. Well, for everyone anyway. It's good to get positive feedback, but also negative feedback, you can learn from that, because for example one of the lecturers told me that this photo is not okay, but at the beginning, I completely thought it was good, for example, people's eyes would burn out when they looked at it because it was too bright, I over-edited it a bit and that's why he told me how it should be shown. So for me, it was really good to get all the feedback.” (age unknown, insurance manager)*

There was also an opportunity to give feedback to each other, which is a special interest of the course, as it is rare that the individual receives reflections from the **student community** in addition to the lecturer. So the learning "ran" on several threads, from several sources: on the one hand from each other, and on the other hand from professionals and teachers. Some researchers emphasize that in addition to the knowledge of the teacher as human capital, the relationships between people are also important, i.e. the so-called common knowledge of a community, which can be interpreted as social capital (Hargreaves & Fullan 2012, cited in Vámos 2016:7), and which can be used not only individually, but also by the associates collectively, and can even be an essential resource for them. Several reports have highlighted its crucial role.

*„I'm the type of person who doesn't give a damn about other people's opinions, but **here the opinions of others absolutely mattered.** "I'm the type of person who doesn't give a damn about other people's opinions, but here the opinions of others absolutely mattered. As much yours as the opinion of all my classmates and teachers. Everyone's opinion mattered.” (age 26, model)*

*„**We were able to gain a lot of inspiration from each other's projects,** I feel. And from each other's content.” (age 26, model)*

The importance of this was also confirmed by the organizers, who highlighted the fact that not only the students learned from the lecturers, **but also the lecturers learned from the participants**, so the mutual process of knowledge construction and mutual knowledge transfer is a special parameter of the training:

*„And then later on, so that anyone can contact us, we'll try to help; yes, even with little things like how you can transcribe the audio. So I think that we are talking about such a **basic common knowledge creation**, that it was a community learning. It is important to emphasize and I think it is even exemplary that the instructors said they also learned from the participants: a different perspective, culture, language, and visual language. So we can talk **not just about a one-way transfer of knowledge**, but also about continuous cooperation and knowledge acquisition. In this sense, I think that **it is not only instructive from the point of view of any kind of training but also the point of view of adult education (...)** So it is a process of mutual building, **it is not necessarily a hierarchical thing**, but we have an impact on each other, as in all human interaction.” (training organizer 2)*

The decisive role and inspirational power of the fate community are also referred to in the following reflections, which can also be interpreted as a kind of social safety net (Ceglédi, 2018):

*„Actually, meeting you has also given me a lot, because **I don't really have any Roma friends**. It's more like family, so there are a lot of us, but it's completely different when your family is Roma and when you meet Roma women. And for me, it was a huge motivation and a huge boost to have **so many super Roma girls** and how different we are because I don't think any of us were a bit like each other, and nevertheless, we could work together so well. For me, that was one of the really, really positive things.” (age 25, designer)*

*"One thing that stuck with me was that **everybody had a presentation, everybody had a mission, and I** have to say that I think everybody had a little bit of introspection. We got energy from each other, from the mentor. Because we noticed how people worked **and so we could represent unity**, so I'm very happy to have met you (...) So it was that we signed up for this course and **we not only formed relationships but we formed very good friendships**. " (age 26, broadcaster)*

*„Which is absolutely very resonant for me, if you ask me what it is that **has grabbed me, let's say I love it anyway in my life when I come across***

uncut diamonds. And here was a person with whom I hope it's the beginning of a friendship and as far as I know and if he asks for help I support him/her with my knowledge he/she is XY [name] and I think it's fascinating what's in him/her and what he/she has done." (age 37, social worker)

*"I'm glad that **through the training I've met people who are very, very versatile**, who are very intelligent and I think that we've not only been in a training, but we've **formed a very good alliance and awareness and I think that this is just the beginning. So something has come to a close, but maybe a new chapter is about to start.**"* (age 26, broadcaster)

What could be learned?

According to Gejzir (2021: no page number), *"influencer marketing is essentially like storytelling"*. This means having the flexibility to share their stories with their fans in a way that still remains credible. An influencer's followers will know immediately if videos or other content is done in a different style, so it's important to have a 'style', one - that still suggests permanence and consistency.

Is influencer training without self-knowledge, not the real deal?

The training included self-knowledge, delivered by a coach:

*„Well, it **was good to have these 1-2 self-knowledge classes**. Actually to dive into ourselves and reflect a little bit on what we are are our good and bad attributes, what kind of influencer image do I want to present, what is my goal as an influencer.*" (age 26, model)

*„Absorption in myself helped. And I really that I owe this, this creation, to the training. **And also the fact that I started to feel a much greater desire to learn**, to think about what to do next, what to study, and I think a lot about what the next step will be, I have no idea, but I really want to continue studying, so it absolutely brought that I even thought about learning at university, which is really weird.*" (age 25, designer)

*„Everything happens for a reason. For example, if I don't go to this training now, it doesn't occur to me that I'm **showing others that I'm improving myself today, even though I have a child who wants to achieve more. And I would like to show him/her that it is very difficult for him/her to go to school after preschool, it is very difficult to accept that it is compulsory,***

but I have shown him/her that if he/she starts school, I will go with him/her - not to the same place, but the point is the same, so it is never too late, and I have shown him/her and the others that. I think it's very important what you do, that you set an example through your life not only for your child but also for your followers." (age 26, broadcaster)

*"I have to say that a lot of people judge influencers because they don't know what they're really doing. But this is also two-sided. Some people's way of living can deliver something with value and with morals and quality, not just because of the obviously good display. I also like product displays. And sponsored content, because everyone likes good, branded stuff. **But on the other hand, if we can put some of ourselves in there,** we can smuggle in something about who we are and represent an individuality that we can pass on even as a legacy to others or the younger generation. That's why **self-knowledge is important.**"* (age 26, broadcaster)

Projects - creativity

The training is based on the solid foundation that the participants themselves are the bearers of traditions and cultural values. And this training is where one's own creativity, one's own uniqueness, can be brought in and even inspired; may it be the individual's leaning to tradition, but it also mobilizes other creative forces and energies, as well as many sources of one's inner creativity - painting, crochet, photography, verbal communication (podcast) or non-verbal communication (e.g. blogging), are also great means of self-expression that complement influencer activities. But there have been those who have **been encouraged to learn.**

Painting: *„It was the first task that started this process in me. And that's when I started to blossom again as an artist. That uh, the first task was to choose an object that would represent the Roma culture. And it was obvious to me that it was going to be the guitar, because my father had been playing music for us a lot since I was a child, and in our family, every family party is always like this: my father picks up the guitar, and then everybody grabs an instrument. Of course, apart from him, no one else can play music, but playing music together like that gave me a lot as a child. And that this process was when I started to record my uncle, I spent two days with him, I talked to him a lot and I didn't really think, I was just there in the situation and when you know or I don't know how much you can understand it, but when you experience the situation like that, emotions arise in me and I just ride them and that's how some kind of creative event happens. And that was also the case with the main theme, that I simply didn't think that a*

painting of mine would fit into it, and yet it did and it was really exciting.” (age 25, designer)

*„And you feel that **this training unleashed extra creative energies while you're doing any other creative work, painting, and so on.** It's not interesting. After all, I haven't done anything creative like that for a long time, which is funny because I organize designer markets, where there are a bunch of creative people and they come with their own paintings, clothes, whatever they design or they make. But I didn't do it, because I always had the excuse that I didn't have time for it, but that's obviously not true.” (age 25, designer)*

Photography: *„In the beginning, I was inspired, I travel a lot and **came up with the name of the project "your other face" reflecting upon myself** and that's how I invented the project, your other face, and to photograph Roma women in different contrasting themes because I think that each of us has another face, that just because I'm Roma and a housewife, I can be a professional tennis player or a boxer or a dancer or whatever. It's about people seeing that in me, that there's always another face. And this is also characteristic of me: I thought, okay, let's show women because I think that women have a prominent role in the family, and it is also important for me to show that there is no oppression, no segregation, no such a rule, that women are allowed to do nothing, while men are allowed to do everything, but a woman can also assert herself as a Roma in the 21st century. Just because there are traditions, she can preserve them in herself, even by stepping out of these things a little bit.” (age 26, model)*

Crochet: *„Well, for me it started about 2 years ago, I mean about 2 years ago when the covid kicked in, I was in the home office for a few months. And **I had a lot of free time and I was thinking about how to pass that time.** I couldn't go out, I couldn't go anywhere, so I started to create. I've always been creating something. **And so I started crocheting again.** I tried to upload it, but just for myself on my Instagram page, and I took nice pictures of the things I made. And that's how the page was formed. A few months later, after I started, people started ordering from me. Well, the main reason why I started to like this was that I really like to create handmade things, it's very relaxing. And the other was that I graduated as a midwife. And yeah, well I'm still working in healthcare, but so I don't have too much connection with babies in my recent job, I mean my full-time job so I've always been looking for a connection point to solve that and I get the pictures from the mums here, so it's really nice, it has become a little hobby of mine. And of course, I don't just make ordinary products, they're all made from 100% cotton or organic cotton, so they're totally eco-friendly, I don't use plastic for anything. So that's how I try to follow*

the trend of today, and not to harm the babies, so the most important thing is that they can put it in their mouth and therefore it doesn't lose its color. These materials don't because they're not dyed with artificial coloring. So they are completely safe for babies. Because it's a hobby, they are made with even more love.” (unknown age, insurance manager)

Podcast: *„I'm also a communicator, so **I combined my social skills and sensitivity, and experience to start a mission in our organization to start or build relationships.** It's never too late - so I started communicating and building an image at Family Support Service. The podcast also starts with the name **I Will Be an Influencer.** Here, it was supposed to be two audio materials, but after further consideration, I wanted to do more.*” (age 37, social worker)

Fashion: *„**The motif is a very important garment and the shawl because the shawl is worn when a girl becomes a woman when she gets married,** but it's very important. **You have to know how to wear it and not cover it up. So in a shawl, we can still achieve our goals in the same way.** For example, we can go to work. So **I used that as a nice metaphor mostly, or rather as a symbol,** that the shawl shouldn't wear us, we wear the shawl. Yes, I particularly liked this, that the transmission of values and tradition is also present here. **One doesn't throw away his or her Roma origin and that's not the end of it, I wanted to show that tradition is very important to me.** Thank God, now **the Oláh Roma society and the non-Roma society are proud of me because I represent values and I am the Roma broadcaster of the Hungarian Company.** However, I wanted to show with this question that **I will not leave behind the roots of this and nor my customs and identity.** My grandmother had a shawl, which is a family treasure and I have great respect for Roma culture and traditions and I hope very much that I can patent this motif with every single thing I say in the future.*” (age 26, broadcaster)

Inspiring creative energy: *„**Maybe I've learned that what I would like to do, I can do.** Unfortunately, I tend to lull myself into thinking that, well, why to do it, it's not going to be what I want it to be anyway. But at the same time, **I am so happy with the work I have done during the training it has been much better than I expected and much more enjoyable than I expected,** and it has given me so many exciting ideas and given me so many ideas about how to go on and what other topics I would like to work on. Feedback confirmed that this is a good direction, very creative indeed. Yes. And, especially, that I'm unfolding myself again because it's been a long time since I've been so unfettered and felt this strong desire to create.*” (age 25, designer)

This is partly related to the pandemic period, whose first period officially started in Hungary on 11 March 2020, and the first and second phases of the training were subject to less severe restrictions, which meant that the training

sessions were conducted with personal presence. It was practical training, built on a very intensive and rich methodology, with field trips, guest lecturers, and classes requiring a high level of IT and technical equipment. But there were some people for whom the training provided a strong motivational base for developing their own creativity.

Professional knowledge

*„And anyway, for the project, what I learned was that really, **to make your site so that it's really, really relevant, to make it consistent, nice images with a focus on color.** The placement of images or chronological things, for example, their appearance, what makes a page beautiful, what makes an Instagram page, or a Facebook page beautiful, what kind of content is closer to me, whether it's text or stages, or images, or videos, or really small videos and so I've practiced all this in class and thus I realized that I am going to be like this, or what I'm not going to be like, what I'm going to be able to do.” (age 26, model)*

*„Maybe it's promising, that I'm really at a university in Budapest [Corvinus] and we can get a taste of what it's like to be taught by university lecturers, and to give us confidence, and that **if we have something in our minds, they've given us a toolkit.**” (age 37, social worker)*

Confidence

*„Well, it's funny, but **my confidence has increased**, I mean, by learning how to post well or how to edit a photo well or how to get people to take a photo for me. That was the most useful part of the whole training, by the way. And now **I'm more confident to post** a photo on Instagram, for example, because I used to have it there for 2-3 days and I didn't post it, because it's not that good, but I didn't really know how to make it better, and now I'm doing it better, so it's given me confidence.” (age unknown, insurance manager)*

*„I would like to say to all the Oláh Roma women and I would like to say, also in connection with this influencer training, that it's really good that if someone does the influencer training if there is still a possibility and opportunity **because it allowed me to get much more confidence, so I could do my work and patent these things.**” (age 26, broadcaster)*

Universal Knowledge - Transmitting Knowledge Content That Can Be Used by All

*„Yes, I think it's worth applying first of all **because nowadays you can't really exist without it**, or ok, it's a bit of exaggeration saying not to exist, but it's a very important skill nowadays to be able to use social media properly. So it's a must. To give you an example, if we're looking for a new employee, almost the very first thing they do is check out the applicant's social media activity on LinkedIn. So **we must project an appropriate image of ourselves**. So for this reason alone, it's worth applying to get those skills. For example, I think, but I don't know it exactly, went there with the intention that **I run a business and I want to develop it**, but if I didn't have one, this knowledge would be very useful anyway. It is also important **to have useful training for a completely ordinary person** coming from any profession. I think everybody can use this knowledge.”* (age unknown, insurance manager)

In addition, existing knowledge can quickly become obsolete, as IT is a rapidly and dynamically evolving world, which makes the necessity of training even more vital, and even justifies its "replacement". It is also known that the phenomenon of "digital illiteracy" among teachers was also widespread during the pandemic.

*„I feel, by the way, that this was a very important way of emphasizing that **digital literacy should be such an everyday skill everywhere**, but nowadays people, even adults, are not so good at using the internet. Yes, it's essential, and **constantly evolving and we have to keep up with it**. So when I went there, I didn't know so much, okay, I'd heard of TikTok, and I'm only twenty-nine years old, but I was told there, what is TikTok essentially used for. There was a seventeen-year-old in the first round [stage], the girl who showed me the interface and how to use it. So that's how fast the world is advancing, that she's 17, I'm 29 - and I was completely behind what they are using.”* (age unknown, insurance manager)

The importance of the training and the influencer activity among Roma people

We were curious to find out why influencer activity might be important among the Roma.

*„I think it's important because **a lot of Roma use the phone alike**, mostly Facebook, TikTok and I think we Roma, or most Roma who live in rural areas, know that a lot of Roma don't have a chance to break out of the rural environment and I think they can get any news or any information that can help them to get ahead through TV, Facebook, the internet. They can even learn how to cook a soup, for example, because it's written down on the Internet, it's recorded on video. And so **it's educational for them**,*

*the internet or TV, and that if we Roma are influencers and we have produced content, it plants even more ideas in people's minds that they can do it and they can do it, they can even record the same video, they can learn how to take photos or edit videos or really work on anything that we post or that ok and learn how to, you know, cook this soup, how to sew that - I don't know - dress because saw a TikTok video on youtube and it's described there and then I'm also ready to begin and do it. And so I think that **the internet is definitely educational** in the way that they're just watching it, or in the way that they are producing content because then they want to teach other people something.” (age 26, model)*

*„Unfortunately it would be very important anyway because **a very negative public image of Roma has been shaping in the media.** Maybe the media has done this a bit intentionally because this way they get more views (e.g. on TV). So I think that this is actually a little bit of a publicity stunt. The best example I've seen is that XY was asked by XY company to do a commercial and they asked a comedian of Roma origin to promote the product. And it went very badly because they wrote the text for him in advance and it was really racist and it reinforced the stereotypes about the Roma. [I suggest you have a look at that, it was very, very, very badly done.] And that's how they tried to sell their promotional products. Well, I think **that's what a lot of the Roma are used for, I mean, the Roma theme in the first place, to produce racist content.** And they created a very bad image of us. **And I think this is the task, to show that we are just like any other ordinary people.** We need positive examples to show that we have a job, we have a degree, if we don't have a degree, we will still work in a trade, we are good people.” (unknown year, insurance manager)*

*„I think that's one of the most important things and that there are a lot of people who are not necessarily Roma, but also Roma, **who are sharing or re-sharing content that characterizes us** and I think they don't realize what they're communicating. I believe that if you convey this as a person of Roma origin, you are telling the world that yes, this is who I am and this is my ethnicity, because obviously **it should not be so polarized, but unfortunately it is.** So if you observe how the majority of society judges us, you should know that you should not do this. It sounds ugly, but we cannot do that because we are labeling ourselves negatively. I think that is also a very important thing. ... And I think that it was very useful because I found that **I shared this content and I received really good positive feedback that what I am doing is really great** and that it is needed, and the interesting thing is that **I received this from non-Roma people.** And the majority of people who follow my site are not Roma. But I think it's also very interesting that there is a need for this, and that it's very*

*important - because we are still at the point where the majority of Roma are judged as bad people - it's necessary to demonstrate that this is not true, and I think that by not admitting their Roma origin, people are only contributing to the belief that the Roma are evil people, or at least not fighting against this label, in order to stop the majority from thinking this way. (...) "I find that terribly exciting, that way, to really **reach out to the non-Roma and to mobilize them.**" (age 25, designer)*

- *„I notice, by the way, that for us Roma this is obviously * **** important. Conscious media presence is very, very important. Uh, and mainly because now, by the way, so how shall I put it, for example in the world of TikTok, who is a little familiar with it, or scrolls a little more, twice in one day and let's say, the Roma content in Hungary comes up, **one can see that we are not talking about a rosy situation** when it comes to such things. So we are again making typical mistakes, that the stereotypes that are conveyed by others are reflected and that the stereotypes that the majority imposes on us are internalized. And I think **such a fresh image is very much needed by Roma and non-Roma alike.** So I talk about these things with my non-Gypsy friends and acquaintances.” (age unknown, foundation staff member)*

Roma Identity

We were keen to see how the training influenced the participants' attitudes towards their Roma identity. Typically, the participants already had a stable sense of identity and it appears that the training tended to broaden their horizons.

*„Well, **it actually had an effect** because it made me more interested in the Roma people, Roma-looking men and women, and the external racial characteristics of Roma that can make a person look like a Roma. What are the characteristics of looks, behavior, speech, for example, clothing, or these folk costumes? Roma music, just to put Roma music under the videos. That was also important, that I got to know more of this music, the Roma anthem, the gypsy wheel from the Romani flag, then we got to know a lot of Roma painters or other Roma influencers, so **I think that it absolutely affected me.** Actually, this is the theme, that I have dug myself into it more, and since then **I'd rather appreciate that old rural tap at home**, instead of only seeing that it's not good here, the water is not connected and that we still have to carry water from the public tap, but I handle this as a memory of my childhood, which is important to show, preserve and tell others about it. It's not about right now already that unfortunately, this is the problem or that, but about that it has become a*

value, whether it's a tap, a well, a scythe, or an old tablecloth, that I now see these as beautiful and valuable.” (age 26, model)

„Well, I think my identity is fine, and it was fine before the training. It's just that since I've been working and attended a Roma special college, I've always had a milieu where I can understand my Roma identity, and in the family as well. Therefore, I was always looking for a community where I could share my experiences with young people in a similar situation, or where they could share their experiences with me, and I feel comfortable in such a community. And also the influencer training could be considered something like this. That's why I applied, of course, because of the community, but I think that my identity was already fine before. And it's fine now, but the community always adds to my personality, I think. And it's good to meet new people, and learn about new life experiences. It's cool.” (age unknown, insurance manager)

„I've always had this Roma identity, but since the birth of my son, it started to concern me more and more, and during the pregnancy, I read a lot of Roma articles, which was very unpleasant, because there were a lot of racist comments, which made me panic that I was going to give birth to a child in this world. That's why I really started to look into it and I thought that it could be a good thing for me because then I could learn to deal with these situations. (...) What is the basis for deciding who is of Roma origin or not? I often get this or that, but I don't even look like a Roma and then I always think about that, but what is the basis for deciding whether someone is of Roma origin or not? And I will work on this project topic because of that.” (age 25, designer)

One person also emphasized that identity does not need much further training or strengthening anymore, it is given and relatively stable, and it is much more important to learn the possibilities and skills of using the means of the media.

*„But that **the training was influencer training for Roma women**, so that **they were not teaching traditions**, but media, which is part of being an influencer, and that for Roma women - that was important.” (age 26, model)*

Field trips

Although they did not change their identity, some interviewees were very impressed by meeting Roma artists during field trips; whether it was meeting the designer of Roma Design, established in 2010, or the various painting exhibitions at the KuglerArt Salon or Ludwig Museum, or getting to know the head of the Gyöngyi Rácz Community Centre and his work, or communicating with Roma influencers, or impressions from DikhTv.

„Yes, it was also very interesting to see the exhibition of Roma painters, because I never had the chance to look for Roma artists and I didn't know them, but I'm glad that I did. Anyway, it was also very good, but the exhibition was a bit of an emotional burden. You know I am very sensitive. Unfortunately, I can cry over a butterfly.” (age 25, designer)

„I didn't end up making a post about it. It just came to my mind, but for me, it was really cool and the Romani Design exhibition was also top-notch, so that was really cool, they were so beautiful, especially the way the rooms harmonized with the clothes. So I was just blown away by the fact that all the walls matched the clothes perfectly and I thought they were beautiful. I have a weakness for dresses and colors anyway. So for me, it is. And the design too. Yeah, so this was good. I can highlight these all so suddenly, but for me, it was very exciting every time. I don't think there was any training to which I would have said it was not good.” (age 25, designer)

The intentional nature of this was also underlined by the training organizers:

*„Well, it was really the case that Fridays were more for theoretical classes and on Saturdays were the so-called laboratory programs. So we tried to structure it in order to have this duality, although it had to be adapted in the meantime, because there were changes: so that **the theoretical knowledge could always be incorporated into practice the next day**, into the participant's own projects.” (training organizer 2)*

Target group message

One would never believe the amount of value transmission and awareness that can be embedded in a piece of content. It takes a lot of planning and preparation. Influencing is a "craft" in itself, and the more conscious it is, the more effective it can be.

*„Actually, it's good that you ask me that because I'm thinking about changing a logo, that this project will be primarily a project, and that I won't only photograph women of Roma origin, because I'm also a woman of Roma origin, but instead I want to address everyone so that it doesn't look like I'm segregating us by only photographing Roma. No. **I photograph everyone because we are all one, but we are all one in our differences and we should all notice each other's beauty or the importance of each other's traditions.** And to avoid really having this segregation. And so that we can **accept each other's traditions or show them to as many people as possible** and now in my project I want to photograph not only Roma people and not only women but also men and*

everybody else who feels like having another face which should be shown to the world.” (age 26, model)

*„Yeah there are a lot of influencers in the world today, but it's not enough to have a story, product promotion, nor just to show something, but it's better to have a message, to always have a message that we want to deliver to people and don't necessarily always show your best side, but show instead honestly who you really are. **We are also ordinary people** and (..) **then we can represent that value.** And we undertake this huge burden of who we are.”* (age 26, broadcaster)

Feedback from several people reveals: the follower base has increased

*„Hm well since I've been on the training, my Instagram page is much more attractive, so it's actually online content production. That's where I learned how to make that interface look nice, and what kind of photos can be uploaded. I got ideas on what kind of posts to make and well that's how **I got more followers since then.** And I've sold more games since then.”* (age unknown, insurance manager)

*„During the training, **the number of followers increased,** and even TikTok appeared as a new platform. Well, on TikTok, about five hundred people follow me, but really about forty thousand and fifteen or twenty thousand people watch one of my videos so that a lot of people watch, but there are videos that only three-four thousand or one thousand people watch. Well, actually, we always manage to exceed this 1,000 number, but not always more thousands of people watch the videos.”* (age 26, model)

It could be carried on - There is a demand for it

*„Well, yes, **I really enjoyed attending this training,** I just regret that it wasn't so intensive and I could have easily spent 1 or 2 years here, I just wish I could have spent more days here and enjoyed it.”* (age 26, model)

*„**There's nothing I could say that would make me say okay, I've heard about it before,** I've been told this before, it's boring because we weren't out there and so I really tried to drink every word they said.”* (Hajnalka Rupa)

*„The history of the training is that it was part of a research, so it was created as a research element, and because of that, we had to stop at this point to be able to **issue a certificate that the participants have done this training, but in a CV, because it's a gap-filling training, there is no other, so I think that's valuable in itself.** In terms of intention, this is still the music of the future, it will not continue in the next six months, because*

it must also find its place within the university structure, and it must also be consulted with the university's management, but I think that these are, and I may have said this there, it is a very important part or thing that the kind of platforms that the influencers have created now, should be continued by their quality work on some forums. Every single post they have created contributes as evidence and argument for the usefulness of their work, it's clearly a useful thing to do, so I think it also demonstrates the responsibility of the participants.” (training organizer 2)

Summary

An influencer can perform marketing activity on TikTok without using marketing practices (Gejzír 2021), but it is worth being consequent, consistent, and conscious of the activity itself. The Roma Cultural Influencer training courses we present can provide an important basis for this: on the one hand, they can provide a professional background, and on the other hand, they can increase one's social capital, and the participants were introduced to those people who might already work in the profession.

The training has many characteristics and specificities, which we have listed, and overall we have found that the combination of these features, which are present at the same time, is what makes the training itself innovative. Some elements may be present elsewhere too, but condensed in a training course that has just been set up, it is unlikely. The training is professionalized while being student-friendly. It is theoretically grounded, with a mentor alongside professionals to assist the individual development of participants. There is no single recipe for everyone to eventually become an influencer with a lot of (number x) followers, yet it increases the chances of finding a "home" in this field. As we have seen, the follower base of several individuals has increased.

In any case, there are benefits for the individual: either to inspire their own creative work or to improve their knowledge, expand their contacts and broaden their perspective: they can get acquainted with Roma artists, designers, painters, or media professionals whose work can be a source of pride for the participants.

There are many parameters of training that are enriching for the individual, allowing them to explore a particular "zone" of the digital world and feel at home in the online space through their own means of expression (blogs, images, videos). They have approached the subject from many different angles: project management, legal aspects, etc.

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BRIDGING THE DIGITAL DIVIDE AMONG TEACHERS

Abstract

Smartphone is today's most widespread information communication tool, which has led to new habits and behavioral patterns. A tool that plays a central role in the lives of young people, social media platforms have opportunities that raise many questions from an educational point of view as well. This is a particularly important topic because nowadays the scene of media awareness is not only the family but educational institutions, which also contribute to the creation of conscious use with their role. The determining factor in the effectiveness of education is the teacher. The teacher's role is also a social process, almost parallel to the development of technology, the products of which are also used from an educational informatics point of view. One of the cornerstones of education for proper media behavior and critical thinking is to map how teachers relate to the phone and the virtual world, to consciously use them in classes as an educational IT tool and channel. In addition, the question arises as to what effect these tools have on the generational and digital divide, and how digital natives and immigrants can cooperate in education. In the course of our story, we can get to know the thoughts and opinions of a digital native and a digital immigrant teacher. How are the opportunities provided by the digital world used in education? What do they think about the 21st-century teacher attitude?

Keywords: generation gap, teacher attitude, media use, education

Introduction

Due to the virtual world of the 21st-century information society, the expectations of the school, whose basic social function was the transmission of education, have changed. The information explosion, IT development, and the spread of the media have radically changed the institution and process of education. The COVID-19 epidemic also contributes to this change, which "exiled" teaching and learning to homes, where teachers, students, and parents had to react suddenly and adapt to the given situation according to their knowledge.

In this study, we can get to know the story and opinion of a teacher (mother and daughter) working in 2 public schools, but not at the same level - primary school and secondary school. The digital immigrant teacher does not

have a smartphone, and the use of digital devices was far from him, while his daughter, who was a newly graduated trainee teacher at the time, is extremely talented in this field and takes advantage of the opportunities provided by the Internet and technology. Both were forced into their homes, which meant the same space. It is about two people with different means, but from the point of view of educational methodology, similar teacher attitudes appeared; creativity, practice-oriented, cooperative (inside and outside the classroom) teaching, and attention. Basically, as educators, it is a challenge for us to guide students' attention from the virtual world to the slower reality, and it is important to find the transition.

The more experienced teacher stated that he doesn't like the fact that technology dominates the younger generations, he doesn't have a smartphone himself because he doesn't need one. At first, he was uncertain about the educational use of telephones and smart devices, as they appeared as a disturbing factor in the lessons, they spoke up, the students' attention was distracted by these devices, they hindered them from working in class, and thus it became a subject of conflict. However, he saw its positive side and possibilities in distance education during the period of the COVID-19 epidemic, in education on online platforms. During the first phase of the pandemic, her daughter also taught from home, so she helped her work and tried to design, enrich and methodologically color her mother's digital pen holder, which she can use in her later work as a teacher. He basically defines himself as a digital juggler, he is very well-informed and acquired a rich knowledge of digital methodology during his university studies and his previous work as a teacher, mainly during self-development, but he also participated in the training. The period of joint work proved to be a successful struggle, as since then he has been happy to use ICT devices and the phone in his lessons (although he has not had a smartphone since then).

It has been proven that the fact that the teacher or the student has a device or not, does not guarantee that they can teach or learn with it. The changing teaching/learning environment simply forces us to use some kind of digital tool in the lessons, to give the students tasks available online, with which we motivate them, they become more active in the lessons, and they simply learn by having fun. In a modern, interactive way, the course material can be learned much better and sooner, and the creation of a competitive environment also supports the teaching/learning process. More and more tools are available to us, but the accelerating time does not necessarily allow us to keep up with them, which can cause difficulties for teachers who are digital immigrants. Fortunately, many people are there to help teachers, and various support groups and platforms have been created in recent years, where younger students majoring in teaching support the work of older colleagues.

During this period, the teachers have to learn a new role and leave the chair from the mostly frontal education, and this is the role of tutor, mentor, and facilitator when the main goal is to support learning. This is the changed role of the teacher in the 21st century, in which the new teacher always prioritizes his work. According to him, students have to reinvent themselves in the online and offline world, and for this reason, he repeatedly uses active methods during teaching, where he participates as a mentor and leader. This process also encourages the lifelong learning of teachers, which is essential for the development of the 21st-century teacher attitude and the development of our teacher competencies.

Naturally, students prefer to learn what they are interested in, which is why it is our task to arouse their interest in the taught topic. However, no matter how well a teacher teaches, the classroom does not provide adequate frameworks for the 21st century. century learning. Due to the abundance of information, students must be taught how to access authentic information in the digital space and how to apply what they have learned. But digital technology is only a tool in this process, it does not take over the process of education, as it will be effective through the applied pedagogy and thus we can achieve our goal, which can be information acquisition, collaboration, digital creation, all together with traditional or experiential pedagogy.

Educational reforms require the active participation of teachers, without which they would not be effective (Csapó, 2007). Today, the teacher's attitude in which the students have to meet expectations, and the teacher only pays attention to the curriculum and behavior, is no longer effective. But what should a good teacher be like? Be sensitive to students, pay attention to them, and be able to cooperate inside and outside the classroom. The impact of educational innovations depends on teachers, and how much they are able and willing to accept new opportunities, use them and develop them. More and more aspects of knowledge are included in teacher competencies and areas to be developed.

The educational informatics use of these tools is becoming more and more common, both in public education and higher education. In addition to the illustration, the students can be more effectively involved in class work with the applications, and they participate more actively in them. In many cases, the use of a smartphone also makes the curriculum more interesting and easier to learn. It has brought unprecedented change as schools transition to digital education. The sudden situation was a novelty for everyone since the focus is on the students' learning in online learning, but it is also important how the teacher helps the students in their preparation.

As a result, teachers must also be up-to-date, whether they have a smartphone or not. An essential question is what competencies teachers must acquire in the fast-paced world to be able to successfully and efficiently use

these tools in the classroom, as well as to adapt other digital methods in the aging teaching community. The generation gap was defined for 3 reasons: rapid technical development, changing social values, and the separate world of the generations. In addition, it is important to highlight the previously mentioned virtual gap, which significantly contributes to the fact that the generations are getting further and further apart. Can the gap be bridged? How can we bury this gap? Digital literacy must be increased.

Digital divide

In the middle of the 1990s, the scientific discourse related to the concept of the information society - or in other approaches the knowledge society - became increasingly dominant in social science thinking. These are comprehensive changes that will have an impact on all areas of life and initiate lasting, profound transformations: the relationship to gender will change, along with family life, the production system, and the relationship between the state and its citizens. New collaborative technologies free people from the shackles of roles and identities and enable them to enter into new types of relationships with each other—increasing the individual's radius of action significantly.

Research discussing the inequalities of the information society (digital culture, digital world) appears at the turn of the millennium. At the beginning of research related to the information society, one of the most powerful research directions is the one that focuses on social inequalities regarding access and use of communication technologies. At the same time, the studies focused in this context on comparing the dynamics and impact mechanisms of traditional social inequalities and digital inequalities, learning about their impact on each other and the changes they cause in each other, and understanding how digital inequality affects disproportionalities in other areas - for example, inequalities known in the field of education. to what extent it can transform.

The term digital divide is as old as the concept of the information society. The term primarily refers to generational differences, but we can talk about a digital divide not only in a demographic sense but also in a geographical sense (between countries and areas within countries) and a social sense (pointing to differences between social groups).

Lengyel and his partners give one of the most powerful definitions of the digital divide in his quoted work: "We can speak of a digital divide in a society when there are systematic and deep differences between certain social groups in terms of information technology-related knowledge and access. In its extreme form, this can mean that groups with certain characteristics (residence, age, school, ethnicity, etc.) are excluded from the information society, while others can participate in it. Considering the knowledge component and

relativity, this definition goes beyond the simplistic explanation of the digital divide and can be related to the concept of digital inequality (Lengyel et al, 2003).

DiMaggio and Hargittai suggest that at least five dimensions of digital inequalities must be defined to register real inequality mechanisms: quality of tools, the autonomy of use, availability of skills and knowledge necessary for use, social support, and dimensions of the purpose of use. Internet use also has a very significant dimension of linguistic inequality, as well as one that affects the accessibility and distribution of appropriate content. In the case of Hungary, this deserves special attention, because there is little Hungarian content available on the Internet, and the Hungarian population's knowledge of foreign languages is very poor.

Generational theories

Numerous (typically social and humanities) studies and scientific articles dealing with various aspects of generational changes. A generation is the "age group of people born at the same time; people living at the same time, in the same age, roughly the same age, generation" (Csepeli, 2006). The studies of generational researchers show that certain cohort experiences define generations and influence the development of the personality of individuals and age groups. The economic-social, socialization, and technological environment of the given era also contribute to this (András, 2014). Accordingly, the names of the generations are very diverse: veteran, baby boomer, X, Y, Z, Alpha generations, Millennials, Net generation, Internet generation, bit generation, etc. The Hungarian literature prefers the terms X-, Y-, and Z-generation, as the digital native and immigrant approach also uses these terms. In education, the question often arises: who has an advantage over the other in the information society: the digital immigrant teacher or the digital native student? In principle, the tension perceptible in the digital space dimension slowly disappears. However, the problem continues (and does not end) that digital competence, which is indispensable in education, is not equal to the naturalness of using e-tools, as I have already discussed. In terms of generational connotation, the teachers belong to the Y- or Z-, and the students already belong to the Alpha generation. According to certain research, 20-25% of the elderly show an interest in the Internet world and use the tools of modern technology, but this is also due to the increasing proportion of highly educated people in the older age group (Szabó & Dani, 2020).

From the point of view of ICT, we can categorize digital natives and immigrants based on digital development. Digital hermits are those who do not use information communication techniques at all, do not have a telephone or a computer, and do not encounter these devices at work. Digital explorers are

already familiar with ICT, have their own devices, and use them minimally. Digital nomads, who are still uncertain about the use of devices, show more use. Digital colonists are people who, apart from using it, also produce digital content themselves, their most important source of information is the Internet and users. Digital communication and social networking sites have already become part of their everyday life. Among the digital nomads and settlers, we can meet another group, they are the digital wanderers. Digital natives live entirely in the world of the Internet, which is their only source of information.

We consider Gen Z to be the world's first global generation, who were completely born into a world that is increasingly defined by various digital technologies. Members of Generation Z are young people born between 1995-1996 and 2010. Several kinds of literature refer to them as the "Google Generation" (Nicholas, et.al, 2011). They are in constant contact with each other, have unlimited and immediate Internet access, and cannot imagine their lives without it. The place of socialization is much more virtual space than the real one. As a result, their communication skills change, and this creates a stressful situation, they close themselves off and flee to the "safety" of the Internet. This space does not always mean safety, and its language does not match the vocabulary used in the offline space. As a result, they can easily develop anxiety and depression (Tari, 2013). The acquisition of information and source of information also extended to this platform. They easily cope with parallel actions, and multitasking skills, and self-regulated, cooperative learning does not cause difficulties for them (András, 2014). They look for everything, they always note the finding route and sources, not necessarily the content, the lexical knowledge. Social channels almost function as a living space for them. They simultaneously listen to music on their phones, use social media sites, and chat with friends and acquaintances through online chat applications. It is also necessary to mention that they are characterized by quick changes, for example, if they do not like a particular job, they are ready to switch and change jobs. This will almost become natural for them, they will not worry about possible problems (András, 2014). The desire for entertainment has intensified, they speak the language of computers and the Internet at a "native level", thanks to which an attraction to technology has developed, and their way of thinking has changed (Prensky, 2001).

The members of the Alfa generation were born after 2010, they finish primary school in these years and continue their studies in secondary schools. They are the ones who are already fully part of the Internet, the "touchpad" generation, who have been defined by the digital world since birth. The "GenC" is built around them, who are connected to the Internet almost their entire lives. Through them, a new generation will become decision-makers, and they will influence consumption. They are the ones who already get a phone in their hands as children, play games with their tablets, and watch

videos. As a result, they see the world in a completely different way, the online space is more realistic for them, and other lifestyle competencies come to the fore, which is also reflected in communication and worsens its quality. They find it harder to express themselves than previous generations. In the online world, they adopt a different attitude, which they later incorporate into the real world. They open much better. There is a growing trend in which young people want to be independent in more and more areas and to control their lives. They receive guidance from their parents, and it depends on them how much the child becomes a conscious consumer, but they are more and more influenced and influenced, which can take over "dominion" (Tóbi, 2013).

In light of their consumption, it is clear that belonging to smaller groups plays an important role. These are the so-called reference groups, which influence the members of the group and determine their consumption. It may also happen that belonging to a group is determined by certain requirements, for example, you have to follow the customs and fashion of the group. If you deviate from this, if you do not buy the brand that the others do, you can be ostracized, as you will not identify with the group (Tóbi, 2013). Consumption also plays a role in the formation of the ideal self-image. Young generations will buy products that symbolize this self-image. And they are judged by these symbols and their consumption habits (Prónay, 2011).

Media literacy, media awareness

In recent years, media awareness and the development of digital competence have played a major role in the Hungarian curriculum regulation, this can also be seen in the 2007 National Core Curriculum, which followed the recommendation of the European Parliament and the European Council 2006/962/EC and formulated lifelong learning key competencies (Herzog, 2016). Their spread also took place in the scientific world and created new conceptual categories and areas of education, which can be seen in the figure below. The field of literacy prescribes development goals according to abilities (Nagy, 2016). The new media literacy is multifaceted, as it has been supplemented with elements of digital, information, and critical literacy.

Information literacy includes the recognition, finding, evaluation, use of information, and selection of information. In addition, the investigation of the authenticity and reliability of the information, ethical rules, and the question of how information can be communicated and shared in the public and social media play an increasingly important role (Cilip, 2012).

"...The concept of digital literacy is as old as the emergence of new forms of communication, activities, and tools in the information environment created as a result of digital technology. Initially, it was defined as computer knowledge – knowledge of hardware and software – that enables you to use

the possibilities offered by information technology. With the spread of the Internet, the concept expanded significantly, as researchers already included functions related to the operation of the World Wide Web, such as the use of search engines and the efficient search for information on the World Wide Web" (Nagy, 2000).

Digital (computer) literacy includes knowledge developed into skills that enable the user to take advantage of the possibilities provided by the computer, e.g. knowledge and use of text editors, spreadsheets, and other application software (Szabó & Dani, 2020). Closely related to this is the knowledge of the Internet and networks in general, and the importance of multimedia applications is also increasing. According to Buckingham, it is not only a set of skills in terms of function, but other competencies are also needed for our digital literacy to reach the appropriate level (Buckingham, 2006). In addition, we interpret it as a collective term as a synthesis of traditional knowledge - computer literacy - information literacy (Koltay, 2009). In the information communication society, the acquisition and knowledge of the so-called digital literacy are essential. Without this, it is not possible to keep up with continuous development. Its broad concept connects the different concepts of education or literacy marked by word connections.

Media literacy is gaining more and more importance in the 21st century thanks to the digital world and the changing media environment. Media awareness is a particularly important topic since nowadays the scene is not only the family but also educational institutions, which also contribute to the cause of conscious use with their role. Children should be encouraged to adopt appropriate media behavior and critical thinking from an early age so that they can later move safely and effectively in the diverse media environment (Szijártó, 2015). The current situation, the pandemic, clearly proves that advanced digital competence, a confident presence in the online space, and advanced critical thinking are necessary. The lightning-quick digital transition forced by external circumstances made me realize even more how important it is for prospective teachers in higher education to have the highest possible knowledge of theoretical and practical ICT tools. The problems of digital inequality/division have come to the fore, the differences in digital and technical readiness between generations have intensified, and the constructed reality conveyed by the media is increasingly distorted.

During this period, the relationship between the media and media consumers changed to a great extent, and the interaction intensified. On the one hand, because the students and teaching pedagogues could only and exclusively work with the possibilities of the online world, preparation, and access to specialist literature were also realized in this form, and the direct consequence of this is that the consumption of online content has increased to

an incredible extent. On the other hand, in addition to work, this process affects teachers and students in many other ways.

According to Potter, the definition of media literacy is "The set of perspectives that we actively use when we interact with mass communication systems and interpret the messages that reach us" (Potter, 2014, p. 25). Both individual and external factors affect this literacy. Among the individual factors, social and social skills are the most important because of Internet mass communication and interactivity, thus we become active e-citizens. These individual factors are related to the cognitive, internal thought processes, which, with the existing knowledge and skills, shape him into a critical thinker and media-aware.

The question arises as to how those teachers who previously did not receive adequate knowledge for teaching media literacy during their higher education studies will be able to include it in their everyday education. In addition, media awareness and critical thinking appear as development areas. The goal is for students to meet new media, learn about its tools, and become responsible and conscious participants in the global public. This process is hindered by the fact that students not only rely on personal experiences but also learn about the world through the media, as they spend several hours a day online on social media platforms (Sági, 2006). In the latest National Core Curriculum published in 2020, the conscious use of traditional and new media is also formulated as a cross-curricular goal, which is education for media awareness, the development of an interpretive and critical attitude, and activity-centeredness (National Core Curriculum, 2020).

Summary

Continuous development and the adoption of new technological achievements are constant challenges for all teachers. We are not fully prepared for the phenomenon of media literacy, the methodology of media awareness education has not yet been centrally developed and is immature. We learned this from the story of the 2 teachers, from which we could see that self-education and lifelong learning are essential in the teaching community. In digital pedagogy, it is necessary to find opportunities to use its services and tools from an educational informatics point of view, thus getting closer to the students and making learning and teaching easier. We should not be afraid to ask for help from our colleagues and students to reduce and eliminate the digital divide.

According to current cutting-edge research, pedagogical change through the integration of model-based practice and digital technology for teaching and learning is most successful when it is supported by a community of learners. The research literature recognizes that empowering teachers to believe in themselves and in their ability to manage these new curricular and

pedagogical practices is key to successful implementation. Nevertheless, the introduction of the framework based on new competence and digital curriculum models is still in progress. The result of this is the education of understanding and critical media users. And the teacher will be able to show a model of how to live in the 21st century, and with this, the gap can be bridged. After all, it is always worth teaching.

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Vilja Arató - Réka Szalóki - Kitti Varga

TALES, MAPS, PICTURES

An innovative approach to child development

Abstract

As the founders of MeseTérKép, we have been running contemporary tale-based innovative workshops based on the knowledge of the three of us since 2017. Vilja Arató is a drama teacher, Réka Szalóki is a visual arts therapist and Kitti Varga is a children's literature expert.

The primary goal of our enterprise is to ensure that children's creativity is not lost over time, but that creative expression comes naturally to them. We try to provide the right tools and techniques for this, always showing something new in our sessions, keeping in mind that each activity should always lead to a sense of achievement. In each case, a contemporary tale provides the framework for the session, the theme of which is then adapted to individual and collective creations, while our aim is not to process the tale's world, but rather to expand it according to the children's imagination. In our study, we describe the initial motivation behind the enterprise and how it is currently run: the professional and methodological considerations behind choosing the books and the way in which our sessions are structured.

Keywords: experiential education, free creation, contemporary children's literature, museum education, art education

The Beginning

As the founders of MeseTérKép, the three of us met for the first time in 2016, each with different ideas and backgrounds, but with the same goal: we wanted to hold creative sessions where children could create freely, without constraints and without the need to conform, and where they could have fun, enrich their worldview and develop their creativity.

In the first part of the paper, we will present the theoretical and institutional concept and background that led us to the collaboration, as these form the foundation of our current methodology, and later on we will present the goals, core values and methodology of MeseTérKép, which are still the basis of the project. In this paper, we want to present the main influences on our work, so we do not aim to describe the nature and trends of children's museums (for details see Pearce 1998 and Haas 2007), the history and trends of art therapy (for details see Antalfai 2007 and Kiss 2010) or the history of childhood (see Mészáros 2003 and Lyons 2000).

Backgrounds

Vilja Arató got to know the world of children's museums during her thesis research. Although there are institutions with a similar spirit to children's museums in Hungary (Csikóca, Csodák Palota, Macskakő Gyermekmúzeum, Mesemúzeum, Minipolisz), and most traditional museums now employ museum educators, they do not exist institutionally in the classical sense of the word and with a sense of mission. *"A children's museum is an institution that serves the needs of children by organising exhibitions and programmes that stimulate curiosity and motivate learning. Children's museums are non-profit organisations, staffed by trained professionals and open to visitors with an educational purpose."* (Arató 2014:271) The focus of children's museums, which are developing in parallel with reform pedagogies, is on interactive, experiential learning through interaction with objects and people. Its fundamental innovation is that the method itself is at the center, the emphasis is on mediation, the content is flexible and depends on the recipient and the environment. The method is designed to make learning an experience, so that children develop a personal attachment, not necessarily to knowledge, but to a particular way of thinking (Arató 2014:272)

As an aesthetics student, Réka Szalóki researched the theory of art, while as a fine arts therapist she uses artistic tools in her work. From an art historical point of view, the theory and reflections of the Fluxus movement should be of interest to us: its characteristic is the crossing of genre boundaries and the idea that "every man is an artist and everything can be art". *"In this sense, art should not be a matter for a distinct elite, but a universal opportunity for everyone to contribute creatively to shaping their social environment. His famous slogan did not imply that everyone can create, or that everyone should create art in the traditional sense, but rather that creativity is not the preserve of artists, and that everyone is capable of living and working creatively in their own field."* (Joseph Beuys quoted in Horváth 2016:60) - summarises the basis of the movement in Szalóki (2018:8). This shifted the focus from the end result to the creative process itself. *"The stakes of art are no longer, therefore, that artists provide an uplifting experience for other people, but rather that everyone experiences the intensity, pleasure and meaningfulness of the artwork in their own lives."* (Horváth 2016:26)

Two main branches of the professional approach to art therapy have emerged: one, the more creative "art as therapy", which requires the participant to have a certain technical knowledge in order to communicate in the language of art. The other trend is art as psychotherapy, where the creative activity itself plays only a secondary role, the emphasis is on the therapeutic method, which is only complemented by visual tools and creations (summarised by Szalóki 2018:10). For us, the former is interesting, where the focus is on the creation

of the product and the experience of success, but does not include reflection on the creations. This direction is well applicable in pedagogy and social work, and Nóra L. Ritók is building on it, by developing her own method to achieve fantastic methods in this country (Szalóki 2018:11).

Kitti Varga also started to work with children's literature during her university studies, primarily on the social theoretical background of children's literature. In 2011, Hungarian children's literature research was still in its infancy, only a few folklorists (Mariann Domokos and Judit Gulyás) were involved more deeply in new ways of researching folktales. In the case of children's and youth literature, defining the genre is also a major difficulty, but their importance is undeniable: after the family environment, these are the first models that children encounter in their lives, and the worldview they convey is therefore also a defining one for them, with a strong rule-forming power for how they think and understand the world (Reynolds 2011: 4) These stories are the source of imagination, vocabulary, and explanations of how the world works, thus influencing one's self-image and worldview.

As attitudes to children have changed, so has children's literature. Publishing has responded quickly to changing reader needs, and market considerations have had a much stronger influence on the development of children's literature from the very beginning. This market orientation is still strongly felt in the way children's literature works today, reacting more quickly and more sensitively to market changes than adult fiction (Hermann 2017). In the second half of the 2000s, publishers focused on the quality and artistic quality of their books, with a strong emphasis on the complexity of illustrations and text. This effort has continued ever since: while in 2005, children's and young people's books accounted for only 6.57% of books published, this figure had doubled by 2019 (13.22%) (KSH 2020). While today in Hungary there is a lot of work being done by a lot of people on folk tales, and there's a well-developed system of both the Mária Bajzáth approach and the Ildikó Boldizsár story therapy, there was not much written about contemporary children's literature when we started MeseTérKép. Because of the aforementioned strong market influence, there was no children's book criticism, but rather book reviews and book reviews were published at the request of publishers. Although this has changed in recent years, with the establishment of HUBBY, the Hungarian section of the International Children's Book Council, in 2016 and the Youth and Children's Literature Centre in 2018, there are more and more children's book titles every year, and parents can easily get lost in the search for books of high literary and aesthetic quality.

After a year of joint consultation and a few trial runs, the final methodology of MeseTérKép was developed along these lines, bringing together the backgrounds of the three of us: contemporary fairy tales form the basis of the sessions, which we start by expanding the theme (mese - tale); the

session itself, in line with the specific way of thinking of children's museums, is not childlike in its theme and does not deal with a slice of reality, but with child-friendly methods, it deals with the whole world holistically, in its cultural complexity (tér - space); to finally fill the whole with individual and collective creations using a variety of artistic techniques (kép - image).

The goal of MeseTérKép

With these three main backgrounds, MeseTérKép runs contemporary fairy-tale-based creative workshops for children aged 6-12. The aim of our enterprise is to ensure that children's creativity is not lost over time, but that creative expression comes naturally to them. We try to provide the right tools and techniques, always trying something new in our sessions, always keeping in mind that the activity in hand should always lead to a sense of achievement. This is the philosophy that we want to pass on to parents: you don't have to conform all the time, play, experiment and get dirty! On the other hand, we also consider it important to present contemporary stories of high aesthetic quality (for parents and children alike), because the market is so big that they can get lost in the new books, and we show them the way.

"Every child is an artist. The problem is how to remain an artist once we grow up", says the famous Pablo Picasso quote, and we can confirm this: "Although the basic, inalienable characteristic of childhood is freedom, we find that children are less used to the idea that it is possible to create freely, not only by following strict rules or following a pattern set by someone. For us, it is very important that MeseTérkép gives them a space where they can move in many directions, where there is more than one solution." (Vilja quoted in Széles-Horváth 2022). Children today are faced with a lot of expectations both in and out of school. The platforms of communication and reception have changed, children are bombarded with a lot of information, both visual and written, from an early age, and new skills are needed to cope in the world. This is not served by our current education system, which requires lexical knowledge-based, rule- and pattern-following students, which starts in kindergarten. "We find that they are faced with the need to strive for perfection from a very young age. While we accept that there must be room for work that prioritises precision, we can see that this can easily turn into frustration, when creation should be primarily liberating and relaxing. And our fundamental aim is to make them experience that." (Réka quoted in Széles-Horváth 2022) Our aim is therefore to dissolve this kind of convulsive compulsion to conform in our sessions and to show that the process is just as important (if not more important) than the end result itself. As long as the child enjoys the process, it is not important that the end result is worthy of an exhibition. At the same time, we keep in mind during the preparation that it is important for the children to be satisfied with the end result at the end of the sessions, but we are not there

essentially for high quality artwork, but for the children's 'development of personal expression' (Refsnes 1997:349 - a very important parallel with art therapy).

One of our important goals is therefore to experience the "flow" described by Csíkszentmihályi, i.e. an effortless, yet "highly focused state of consciousness" in which we feel that everything is going well ("go with the flow" Csíkszentmihályi 2009:118). It is in this moment that the difference with drawing and technology classes in education is most apparent: in a drawing class, the depiction of a still life can be less playful, since the aim is to make the depiction as lifelike as possible, which is ultimately graded. These entrenchments of bad feelings in school make it very difficult for the participants to perceive the creation as a game. It is hoped that the sense of achievement experienced in our sessions will create a personal bond, so that the knowledge and practical experience acquired will be more deeply embedded in the participants. We believe that this development of complex, interdisciplinary learning and thinking is the key to lifelong learning.

The best thing would be, of course, if children did not develop this kind of conformity, but we see that it can be broken down over time at any age. That is why, although our main target group is 6-12 year olds, we also organise programmes for younger children (from 2 years) and families, on request, to encourage joint creativity and quality time. In addition, the method also provides an appropriate opportunity for social sensitisation, equal opportunities programmes and the involvement of special groups, as demonstrated by our integrated camps, which have been held for several years (Varga 2019).

The methodology of MeseTérKép

The following is a description of the structure of our MeseTérKép sessions, which is the same for all of them. A creative session usually lasts 60-90 minutes. In order to apply the method, the steps of a session description are included at the end of each section.

1. Story reading and discussion

We start with a reading of a contemporary tale on a theme given by the client or chosen by us. We take great care to ensure that the stories are of high literary and aesthetic quality, with language appropriate for the age group and preferably with some departure from everyday events. This section is about getting away from the everyday, about "arriving" to the session. We think it is

important to include stories because they develop creativity and stimulate the imagination, so that even children who are less receptive to creativity can get a grip on things. It is important not to leave them alone, as this might have the opposite effect: the endless possibilities might be paralyzing.

We then talk a little about the topic, expanding the scope of the story. This is the "unfreezing" stage used in art therapy to help children start thinking about the topic and to tune into the creative task.

Age: 6-10 year olds

Theme: space

Tale: Erzsi Kertész: Sebastian Light in his cosmic solitude (Cerkabella, 2017)

Discussion after reading: what planets do you know about? If you were to travel to any planet, where would you go? What would that planet look like? What would they take with them?

2. Presentation of materials and tools, followed by creation

Before starting the work, we explain the task, its parts and the materials. We try to use diverse and special materials that you might not encounter at home or in public institutions. We will also demonstrate the use of different tools, as they may never have come across them before. This way, the fewer unknown things, the freer they will be to work with them later on. In addition, we consider it important to prepare the tasks properly, so that everyone can basically enjoy a sense of achievement. In addition to the diversity of materials, another very important aspect is that all ages can use all kinds of tools, but only the ones that are adapted to them: up to school age, we use a marble tongs, which are better suited to the hands of the little ones, and scissors are not forbidden, but we give them the rounded end of those too. On the one hand, it is important to familiarise them with these tools and to develop their fine motor skills, but to be successful, it is also necessary to take into account the anatomical characteristics of the children. In this way, we develop the existing skill structures.

Once the children have been introduced to the materials, the tools and the framework of the theme, the creation begins. We don't make a pattern, as we don't want to encourage them to follow a pattern, so there is no wrong way to do it. The theme of the creation and the tools provided provide a framework, but in the process of making it, we give them enough freedom so that it does not become a predetermined task to be done. In this way the activity becomes a guided creation that encourages free expression. Feedback during the process is important, we try not to generalise but to praise specific parts. It's also perfectly fine if they get stuck at the first step, so they don't follow the steps

outlined at the beginning. In this case, the children concentrate on the creation, we don't rush them, as there is only a suggested end goal, how they get there (if they want to get there at all) is up to them. *"For me, one of the turning points - which goes some way to showing the effectiveness of the sessions - is when they first ask if they can do a particular task with a different material or a different tool than the one I have outlined beforehand. This is a big step, and we always respond with encouragement, because it is a very important recognition when a child finds out what is more comfortable, more inspiring or simply more confident in the technique used. And it also shows that he is not only working with what is put in front of him, but that he is really thinking about the task."* (Kitti quoted in Széles-Horváth 2022). While creating, discussion and brainstorming together is free, but negative criticism is not allowed, only constructive ideas.

Materials: planetary character card, needle felt, 20 cm diameter lampion, acrylic paint, brushes, sponges, glitter powder, yarn

Everyone should design their own fictional planet on the character card (planet name, surface, creatures, other features).

Then start painting it on your own lantern.

3. Closure

At the end of each session, we like to end with a feedback period: they show who made what; they tell us which task they liked most; which of their creations they are most satisfied with; which they are not - why? - these not only help us to prepare for future sessions, but also give the children the opportunity for self-reflection, learning to formulate opinions and criticism.

It can be seen from the course of the sessions that they basically follow the sonnet form structure of an art therapy group session, i.e. they consist of an exposition (warm-up discussion), an exposition (individual creative process) and a release (verbal interaction) (Szalóki 2018:14). However, the reflection circle does not try to decipher the message of the children's creations. The proportions of the three stages vary depending on the length and nature of the session: in one-off sessions, the closure is much shorter than in camps where it is used to close each day, while in stationed field trips, they are more integrated into the process of creation.

Everyone should present their final planet and share its properties with the others based on the character card.

Difficulties

We live in a benefit-based society where parents want to see the benefits immediately. That's why, in addition to the school workload, sports, music, foreign languages and development activities are given priority in the students' agenda. While the first two are also available to students who want to pursue a non-competitive activity for the pleasure of movement, music and skill development, free creative activities are not part of the timetable unless the aim is to reach a professional level. The results are not immediate and spectacular with creative activities, and may not even show benefits in the areas where they are expected. That is why few people stick with weekly sessions in the long term. The solution would be to apply this approach in schools, if not in class, then on a regular basis, even linked to the curriculum, with project-based sessions every 2-4 weeks.

Although we have received civic and professional support and recognition (in 2021 we won the Edison Platform Award in the creative category, which doubled our followers and contacts), the pandemic has caused institutional closures (not only for the duration of online education, but also afterwards, with the stop of external programmes) and the closed and overloaded education system, making access to public institutions difficult. As a consequence of the workload of teachers and students, when we do get to some institutions (especially nurseries), the nursery teachers often feel that the daily routine of their activities is more of a burden than a relief. But learning new techniques and praising individual solutions is very important. A question that is asked almost every time by new children in our sessions is "can I take all these home?" - can also be traced back to education. In the current system, completed work is collected and kept for grading purposes, and at best returned to the students months later, when the distance between the process of creation and the finished work is so great that it is rarely of interest to the children. The other option is the exhibition, where it is precisely the highlighting of individual solutions that is lost: if everyone's work is on a pile, there is unfortunately a straight road from there to comparison, while selection excludes the work of certain students.

Reflection

As we have already pointed out, we are now inundated with visual stimuli, ready-made solutions that do not require reflection or interaction and thus provide an easy way to enjoy everyday life. At the same time, more and more people feel that this kind of pleasure does not give them the level of relief, pleasure and liberation they need. People are looking for the opportunity to really feel ownership of their creations. Until our education system provides that opportunity, alternative solutions and programmes are needed. This includes the programmes of MeseTérKép, which are constantly enriched and changed through the publication of new literary works in the context of a collaboration.

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PART III.
LESSONS TO LEARN

THE KEY TO SUSTAINABLE INNOVATIONS

Abstract

Innovations can be sustainable if the local, regional or national government accepts them as legal. However, if innovation becomes part of the government practice, it cannot remain spontaneous and voluntary anymore. Studying the case of a micro-region in the Transdanubian region of Hungary, the author concludes that the theories of social innovation need to be developed in the light of real-life practices. On the one hand, innovation as civil movement is necessary to overcome traditions and accept new ideas in the community. Conversely, legal (governmental) support is needed to make innovation sustainable. It is the heritage in Central and Eastern Europe. Here, the traditional relationship between civil movements and government activities is a hierarchy. In contrast with that tradition, the key to sustainable grassroots innovation is not hierarchy but partnership between civilians (the "innovators") and the government ("the administrators").

Keywords: innovation, non-government organisation, government, partnership.

Introduction

Best practices in education are registered by the Department of Education. In order to be included, a school innovation must be "accredited". Good practices are open to the public and are available for selection. These good practices are evaluated, while their dissemination and application are monitored. Successful pedagogical innovations are taken into account upon considering pedagogical performance (Metka et al 2020). The result, unfortunately, does not live up to expectations. Those who work from such a collection of innovations do not consider their own innovative ideas, but those of others.

How to make the results of an innovation last? If we administer it, establish it, make it compulsory, we break its spontaneity and voluntariness. But if we do not make any effort for its preservation and exploitation, the innovative energies will be dissipated, leaving most of the innovations unnoticed, as private initiatives.

In the following, we address this dilemma. First we will explore it theoretically, then we will present a case study in order to reflect on it. Finally, we will draw the main conclusion: a desirable partnership between innovators

and administrators (which will also help us to figure out how to manage pedagogical innovation more efficiently.)

The problem

Social innovation

Some innovation practitioners believe that economic innovation should be accompanied by social innovation. In other words, the people who will implement the innovations should be also involved in the process of the innovation itself (National Laboratory for Social Innovation 2021: 3-5). Another group of innovators considers social innovation as a movement. Economic renewal is a social process, which is prepared and accompanied by a transformation in communities (Moulaert et al 2013).

Characteristics

Innovation is triggered when a community is confronted with a problem. Alternative paths to a solution are conceived and the chosen solution must be accepted by the community. It leads to a collision between the representatives of traditional routines and new ideas. Out of this struggle, one or more voices emerge - a key person, a change manager, a "local hero" - who can become a community leader; however, if the suggested solution is wrong, he or she fails and becomes forgotten. A successful solution to a problem is embedded in the memory of the community, contributing to its sense of identity (Kozma 2022: 18-26).

Relevant literature (Moulaert et al. 2013, 25-33) highlights the importance of knowledge. New knowledge - skills, proficiencies, competences - are developed when a challenge can no longer be met with previous knowledge (which is also true for the spread of new technologies in general). Some (Németh 2011: 11-16) interpret this as a need for a skilled workforce. Others see investment in training and culture as an alternative route to territorial development (Osborne 2014). However, innovation as a social movement is not simply about schools. It is about a kind of learning that takes place both in and outside of school in the whole community (community learning, social learning, cf. Bandura 1977, Forray & Kozma 2013). This understanding considers learning so important that its proponents even speak of "learning communities" (learning cities, learning regions) as the beginning of transformation. The people who live and participate in learning communities are both the protagonists and the prerequisites for innovations to keep the community moving (Florida (2002; Kozma edit. 2015)

In this sense, our lives are full of innovation. For life itself - both individual and communal - is a chain of problems that must be solved in one way or another in order to move on. Innovations form a chain thus keeping the community in motion. This is how social innovation evolves from problem solving into a movement. Innovations are associated with different community (political) perspectives and activisms (Moulaert et al 2013; Velics 2022). Starting with community development, through alternative movements, up to the more unconventional methods of social research (participant observation, action research, social narratology, cf. most recently: Szőke-Milinte 2022).

Theory and reality.

This is theory. As numerous case studies show, reality is fraught with conflict (Márkus & Kozma 2019). This is inherent in any movement that arises spontaneously. Its motion, its dynamism, is triggered by its spontaneity, which makes its result (if successful) become more and more known, more widespread, more prevalent. It inspires new innovations, which continue, complement and elevate the initial renewal. The latent phase of the innovation concludes with a breaking point, from where it suddenly becomes well-known and starts to spread. This is how insights, discoveries and fashions circulate (Nicholls & Murdoch 2012)

The spread of any innovation has a peak point at which it becomes stagnant, as its results become obsolete and forgotten. This raises the question: how can the results of innovation be made permanent? The capture and preservation of one-off insights require organisation; the community that has found a new solution to a new problem has to turn idea into practice. It is innovation that generates renewal, but it is administration that perpetuates it.

The dilemma

Innovations can be made permanent by organizing the renewal; by this, however, they lose their spontaneity and initiative. If everyone just does what they know how to do, there will be no one left to face the new challenge; since new initiatives are born in contrast to tradition, and our everyday knowledge.

In his book, entitled *The Square and The Tower* (2017), Ferguson formulates this dilemma as the opposition between the fairground bustle and the castle standing above it. Social innovations are represented by the fairground, with its constant changes that ensure ongoing renewal. In contrast, there is the Tower (the Castle), which perpetuates the achievements, and therefore hinders change. The two forces are in dynamic equilibrium; that is, at times one prevails while

at other times the other one dominates. It is a debatable view of history
- no matter how many fascinating examples the author tries to present
- yet, it is a superb way of illustrating the dilemma.

According to Gabriella Velics (2021:9): 'Community radio was introduced into national practice in the early 1990s as a civil innovation. The media legislations, while establishing a strict framework for the domestic community radio system, also facilitated its operation, however, the change in the media legislations (Act CLXXV of 2010) provided a much more limited scene for civilian radio stations, who lost their frequencies, thus either transferred their operations to the online space or ceased their activities.'

To which extent is innovation feasible and how much of it remains a utopia? In the following, we present a case where innovations have become sustainable - without stifling their momentum. The case is very similar to those described by Ostrom in relation to the American commons and their maintenance (Ostrom 1990).

The story

The setting

Kisvejke is a settlement in Tolna County, between Dombóvár and Bonyhád, in the northern part of the Transdanubian Valley, the centre of the so-called *Kisvejke* micro-region (see Németh 2011: 55-57). The hilly landscape is mainly suitable for extensive agricultural production.

The “American Agenda”

The “American Agenda” is the name given to the Rapid Response project launched in 1996 with the support of the USAID (US Agency for International Development) and the Hungarian government (Ministry of Labour, later Ministry of Social Affairs and Family, as well as the county labour centres). The project was based on two recognitions. One being that unemployment should be prevented as effectively as possible (hence the name: Rapid Response) while the other was that unemployment should be reduced and eliminated by relying on local resources. Therefore, the Hungarian project leader repeatedly pointed out the need for preparing in advance for expected economic changes by developing partnerships that draw primarily on local capabilities. Thus, it was not 'American money' that flowed to help

disadvantaged settlements - except upon the launch of the programme - but instead American experience and approach (Ostrom i.p.)

Those adapting the project primarily sought to involve NGOs and secondarily to legitimise their activities with the government. The emphasis was partly on involving NGOs and partly on involving local governments (municipalities); to this end, they tried to find various forms of cooperation with the government, a balance between NGOs, local governments and the national government. Community training was at the heart of community development; in an organised but not school-based form. The elected representatives of the cooperating communities had consultations, in search of forms, activities and strengths that would help them to emerge from the crisis. The "American Agenda" throughoutly sought to ensure that contributions were initiated out of voluntary decisions, were legal - established in written form, signed by all participants - and public (no backroom deals were accepted). By the time they joined the so-called SAPARD programme (1999-2002), they were already prepared for association, thanks to the "American Agenda".

The cooperative

Prior to this, fruit production was not a major profile in the area, and the producers' cooperatives were mainly engaged in extensive farming. It was only in the mid-1980s that apricot trees were planted, partly as part of the cooperation that had been established at that time. They now agreed that this orchard should be maintained even after the end of the cooperative, as a common asset that could help the micro-region in its recovery. This is how apricot production became the central activity of the new type of cooperative. In 1997, seven farmers decided to work together. The current form of the cooperative is a result of their gradual development.

In order to move forward, a number of small and large-scale improvements were necessary (cold storage facilities, machinery, infrastructure, logistics). However, market development (where to sell the fruit produced, where, and under what conditions could it become a commodity) was just as important. The contact network of the cooperative in Kisvejke now covers almost the whole of Europe; and in order to survive, it needs a large number of personal relationships. The fact that the cooperative is still in operation today without having fallen apart is due to the fact that they are still in constant need. It makes everyone realise that there is no other alternative than cooperation.

Perspectives

The fate of the municipality and the cooperative are not the same, but their interests are interconnected. Not all the inhabitants of Kisvejke are members of the cooperative; there is a particular need to employ seasonal workers. However, having a strong and successful economy affects the life and prospects of the municipality. These perspectives are affected by the economic changes taking place within the European Union - the redistribution of fruit-producing areas - and the future of farming, including agricultural production. It is also influenced by both the physical environment (climate change) and changes in the political environment... The human factor is also important: success depends to a large extent on the management of the cooperative.

Conclusions

The story of the micro-region cooperative is just one of the social innovations that we have studied in recent years (Márkus 2019), yet it illustrates what we said about social innovation as a movement in the introduction. Kisvejke is an example of how and why an innovation can survive.

Regional renewal and economic prosperity

One important lesson is the relationship between the intention of spatial renewal and the actual innovations. The movement-like renewal of the micro-region was only the first impetus for renewal. It would not have been enough for the movement-like transformation of the micro-region. For this, the first and foremost requisite was the renewal of the economy, which could not have been achieved by means of a movement. The inspiring slogan of "regional renewal" had to be interpreted in practice, which meant economic development.

"Local hero" and external interventions

In our previous analyses, we have emphasised the role of the community representative (local hero, key person, change manager, charismatic leader) (e.g. Forray & Kozma 2013). However, this is romanticised and has not been the case in reality. The innovative determination of the micro-region was organised and channelled by the previously mentioned 'American Agenda', brought in and promoted in the region by an external mediator. We should also add that the 'American Agenda' did not consist of slogans, but of community development, and in a very structured and very deliberate way. Local innovation did not 'pop out', as we have written before (Kozma 2022: 20-32), instead it was the result of conscious, committed and detailed work.

Learning

The example of Kisvejke shows that community learning and institutional training are not substitutes but rather complement each other. The development of a co-operative mentality already starts at school (SCIDA n.d.) A successful innovation is therefore based on well-grounded community learning, complemented by target-oriented training.

NGOs and the state

The Agenda represented a partnership between the NGOs and the government, both in its structure and in its execution. This partnership was manifested in the way that civil society organised and the government supported the innovations. Upon approaching and implementing our admission to the EU, this dynamic partnership turned into a rivalry. In the face of unexpected challenges (migration, pandemics, refugee crisis, energy crisis), we have seen case studies of governments becoming paralysed and incapacitated before they could act, providing recurrent opportunities for, and even forcing out civil initiatives. Later, as the government regains its capacity to act, it tends to act as a competitor in relation to civil initiatives, instead of being a partner. (On the migration crisis, see Kozma 2018, on the pandemic Forray & Kozma 2022, and on the Ukraine crisis Hetényi 2022).

Summary

How can innovation be sustained without becoming bureaucratised? The answer lies in a partnership between the government and the civil society movement. It takes a social movement to provide a new way for a community to face a new challenge. It requires well-founded community learning, on which organised trainings need to be built. A local hero can be successful upon being aware of the innovation movement, unveiling new solutions initiated by the community and supported by government. The initiative must start from the bottom, with outside and "side" support. The key to the sustainability of innovations is the partnership between innovators and administrators, NGOs and governments.

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Márkus, Edina PhD, graduated as an adult education and culture manager at the Lajos Kossuth University in 1998, where she received her doctorate in education in 2006. She has been teaching at the University of Debrecen for 20 years and is currently the Deputy Director of the Institute of Education of the Faculty of Arts. He works as a supervisor and lecturer in the Educational Sciences Program of the Doctoral School of Humanities of the University of Debrecen. Secretary of the Cultural Science Working Committee of the Education, Cultural Sciences and Psychology Committee of the Debrecen Academic Committee of the Hungarian Academy of Sciences. She is a member of the editorial board of the Pallas Debrecina book series at the University of Debrecen.



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Varga, Kitti (1991, Nagyatád) started her studies as Expert in Hungarian at the University of Pécs in 2010, followed by a Master's degree in Literature and Cultural Studies at Eötvös Loránd University. In the meantime, she completed a specialisation in Children's and Youth Literature at the Károli Gáspár University of the Reformed Church and a course in Art Education at the Moholy-Nagy University of Art and Design. In 2017 she co-founded MeseTérKép.

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Radio –, and led several award-winning student radio projects during its seven years operation. In 2010 she completed her doctoral research about the role of community radio in social communication. Her research still focuses on the radio and its role in social communication such as radio in local communication, radio in education, radio journalism. The main research area is community radio both in national and international context, its role in community development and strengthening democratic culture. Her research interest also includes community participation in local development projects, education of journalism, writing and reporting news and civic journalism. She is a member of the Hungarian Educational Research Association and the Hungarian Communication Studies Association. She is also active in European level, and as Vice President of Community Media Forum Europe she is responsible for research and education.

RÉGIÓ ÉS OKTATÁS

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2015 Tanuló régiók Magyarországon
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2019 Learning Communities and Social Innovations
Editors: Edina Márkus & Tamás Kozma

2021 Community Building and Social Innovation
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