Strategies of Roma Families on the Margins of Hungarian Education

By

Zsolt Szabolcsi

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Supervisor: Júlia Szalai

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ABSTRACT

Although the legal regulations in Hungary highlight that ethnic separation is illegal, the town of Nyíregyháza sustains an educational institution which applies this in an educational environment. The school was taken to court in 2012 and the decision found the school to be legal, due to the religious principles used during education. Therefore, a *de facto* segregation was *de jure* approved. However, conditions of segregation and their harmful effect on children remain. The case raises the question why do the educational system of that town maintains a segregated school for Roma children instead of supporting their integration into local schools. How do local Roma families cope with this system of education in the town?

This research is based on a series of unstructured interviews with school principals and teachers, several family studies and statistical analysis on data about the living standards of Roma in the region and about the processes in the educational system which determine the routes of Roma were carried out. The research found that Roma families are restricted to lower quality mixed schools on the periphery of the town or in the segregated school. Their choice is determined by their capacity to reject projected stigma by the majority society. Families that are capable of rejecting stigma and perform as Roma tend to choose mixed schools while those who struggle with this stigma and perform as other than the stigmatized group tend to choose the segregated school where confrontation can be avoided.

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Table of Contents

ABSTRACT i
ACKNOWLEDGEMENTS ii
Table of Contents iii
List of Figures, Tables or Illustrations iii
Introduction 1
Chapter 1 – Literature Review: Desegregation, the only way 9
1.1 - Definitions, types and motivations for educational segregation 9
1.2 - The impact of educational segregation 15
1.3 - Identity and coping strategies in the educational system 18
1.4 - The impact of poverty 21
1.5 - The counterarguments to segregation 24
Chapter 2 - Methodology 27
Chapter 3 – The Background of a system of marginalization: the case of the Huszár Estate 33
2.1 - A policy turn: from educational integration to Roma pastorization 33
2.2 - The statistics of deprivation 38
2.3 - The history of marginalization 43
2.4 - A hidden parallelism on the margins 46
Chapter 4 - Findings of the research 50
4.1 - The routes of Roma in the educational system of the town 50
4.2 - The colour of education 56
4.3 - Families and their coping 59
4.4 - Reflection on the literature 67
Conclusion 73
Bibliography 77

List of Figures, Tables or Illustrations

Figure 1 - Competency and spatial distribution 41

Introduction

Hungary is in the centre of attention again! This time the reason is not because of migration policies going against EU norms and recommendations but because of education. Adél Kegye, a lawyer for the Chance for Children Foundation (CFCF) said in a television interview on 27th May, 2016 that Hungary may face an infringement procedure due to its anti-discrimination framework on the separation of children in education.[1] The procedure is the result of a case in 2015 on educational segregation in the Sója Miklós Primary School and Kindergarten in the town of Nyíregyháza. During the case of *CFCF v. Sója Miklós Greek Catholic Kindergarten, Primary School and Others*, the Supreme Court of Hungary legally approved ethnic separation in a school run by the Greek Catholic Church (GCC).[2]

Beyond being illegal, educational segregation is also harmful. Separation based on, for example, the criteria of ethnicity generates disadvantages for children as well as for the whole society.[3] Although separation on the one hand provides the collection of advantages within one educational space, on the other, it leads to the accumulation of disadvantages in segregated classrooms. The educational quality in an environment where disadvantages are present in

[1] ATV, 'Brüsszel elsősorban a köznevelési törvénymódosítást kifogásolta [Brussels found primarily the public education act problematic]', *ATV.hu*, < http://www.atv.hu/videok/video-20160527-brusszel-elsosorban-a-koznevelesi-torvenymodositast-kifogasolta > (accessed 4th June, 2016)

[2] See the case CFCF v. Sója Miklós Eastern Catholic Kindergarten, Primary School and Others (Supreme Court of Hungary 2015).

[3] Authors on the topic of educational segregation are numerous. A series of cases proved that educational segregation based on ethnicity has a harmful effect. Just to name a few see Gábor Kertesi and Gábor Kézdi, 'Általános iskolai szegregáció Magyarországon az ezredforduló után [Elementary school segregation in Hungary after the Millennium.]', *Közgazdasági Szemle* 56, no. november (2009): 959–1000.; Gábor Kézdi and Éva Surányi, 'A Successful School Integration Program: An Evaluation of the Hungarian National Government's School Integration Program' (Budapest: Roma Education Fund, 2009).; Viktória Szirmai and Zsuzsanna Váradi, 'Térbeli-társadalmi elkülönülés és integráció a magyar nagyvárostérségben [Spatial-social separation and integration in the Hungarian cities]', in *Társadalmi integráció a jelenkori Magyarországon: tanulmányok*, ed. Imre Kovách et al. (Budapest: MTA Társadalomtudományi Kutatóközpont (Szociológiai Intézet) [u.a.], 2012).; Robert D. Putnam, *Our Kids: The American Dream in Crisis* (London: Simon & Schuster, 2015).; Júlia Szalai and Mária Neményi, 'Contested Issues of Ethnic Differences in Education: New Contribution of the Edumigrom Project', in *Contested Issues of Social Inclusion Through Education In Multiethnic Communities across Europe* (Budapest: Center of Policy Studies, CEU, 2011), 106–37.; Júlia Szalai, 'A szabadságtalanság bővülő körei: a iskolai szegregáció társadalmi "értelméről" [The expanding circles of un-freedom: about social "rational" of school segregation]', *Esély* 21, no. 3 (2010): 3–23.

higher proportion leads to a downward spiral in the quality of education.[4] Children in segregated classes, in most of the cases, choose a lower educational track for further study leading to a profession that barely provides access to labour market opportunities.[5] Therefore, they are deprived of an equal chance to realize their full potential.

As a result of educational segregation and selection procedures, the most determinant factor in one's social position in a fragmented society becomes one's parental socioeconomic background. Putnam's study shows that in the U.S. due to the increasing educational and residential segregation of people, schools are unable to provide equal opportunity to all children. The educational background of parents, determining social status, income, the ability to spend time and look after children's development, is a decisive factor in one's educational and, therefore, employment career.[6] The distance between upper and lower stratum in society, therefore, increases, while mobility between the two significantly decreases.

In Hungary, the separation of upper and lower stratum of society has its historical reasons. Although the level of poverty in the 1970s reached its lowest peak, during the 1980s 10 per cent of the population lived under basic subsistence.[7] The transition in the early 1990s to a market economy tripled the number of people in poverty. Estimations on the proportion of those living below subsistence level was 22 per cent in 1992, 24 per cent in 1993, 32 per cent in 1994.[8] As a result of this dramatic transformation, according to Ladányi, a new strata emerged that no longer suffered from merely the lowest income, but was stricken by the worse

[4] Gábor Kertesi and Gábor Kézdi, 'Általános iskolai szegregáció – okok és következmények [Elementary school segregation - causes and consequences]', BUDAPESTI MUNKAGAZDASÁGTANI FÜZETEK (Budapest: Magyar Tudományos Akadémia Közgazdaságtudományi Intézet Munkaerőpiaci Kutatások Műhelye, 2004).
[5] József Nagy, 'Renewing Primary Education', in *Green Book: For the Renewal of Public Education in Hungary*, ed. Károly Fazekas, János Köllő, and Júlia Varga (Budapest: ECOSTAT, 2009), 61–80.
[6] Putnam, *Our Kids*.
[7] Zsuzsanna Vidra and Tünde Virág, 'Faith-Based Organisations and Social Exclusion in Hungary', in *Faith-Based Organisationsand Social Exclusion in Austria, in Poland and in Hungary*, ed. Anon (Leuven: Acco, 2011), 73–104. p1
[8] See Household Panel at the website of TÁRKI Social Research Institute on < http://www.tarki.hu/hu/research/index.html#Hungarian_Household_Panel_Survey > (accessed 2nd June, 2016); Quoted also by Vidra and Virág, 'Faith-Based Organisations'. p2

housing conditions, the lowest living standards, discrimination and segregation from the rest of the society.[9] The transition period hit the Roma the hardest in terms of unemployment and poverty leading to the ethnicization of poverty. This process was strengthened by existing inequalities, residential and educational segregation of Roma[10] resulting in severe societal divisions and parallel institutions for Roma.

The structural constraints of society leading to the ethnicization of poverty and the establishment of parallel institutions in education, housing and employment led to the strengthening of social stratification in which the most determinant factor in one's future prospects is their place of birth or parental background. The minimized social mobility, observed by Putnam in the US, is the result of the incapability of communities to compensate for the social disadvantages of new generations. Similarly, the disparities in Hungary between Roma in poverty and members of the majority society appear right at the moment of conception and affects development from early childhood to adolescence.[11] This societal division reinforces and reproduces residential and educational segregation and reduces the chance for upward social mobility.

The emerging parallelism in the institutional systems for poverty stricken Roma and for the majority society also has its political dimensions. Separation in general, but especially ethnosocial segregation, prevents individuals from acquiring knowledge and behavioural patterns through experiences with people outside of their community.[12] Therefore, it strengthens existing categories. Segregation as a result also reinforces and reproduces existing social disparities. These create self-fulfilling prophecies for members of identity groups that

[9] János Ladányi and Iván Szelényi, 'The Social Construction of Ethnicity in Bulgaria, Romania and Hungary during Market Transition', *Review of Sociology* 7, no. 2 (2001): 34–79.
[10] They use the term racialization but in the context of Hungary the term of ethnicization seems to suit more. Rebecca Emigh, Éva Fodor, and Iván Szelényi, 'The Racialization and Feminisation of Poverty?', in *Poverty,Ethnicity and Gender in Eastern Europe during the Market Transition*, ed. Rebecca Emigh and Iván Szelényi (Praeger, 2006), 1–32.
[11] Mária Herczog, 'Encouraging Early Child Development', in *Green Book: For the Renewal of Public Education in Hungary*, ed. Károly Fazekas, János Köllő, and Júlia Varga (Budapest: ECOSTAT, 2009), 39–60.
[12] Kertesi and Kézdi, 'Általános iskolai szegregáció magyarországon az ezredforduló után'.

also justify treatment in policy frameworks for instance.[13] Segregation, whether it is gender, race, ethnic or cultural, merit-based or socioeconomically determined, creates identity containers for individuals in accordance to which they are treated or supposed to act. Through the process of internalization, these identifications generate a more subtle, underlying power structure. This subtle, underlying power structure that identities generate is increasingly developed in Hungary by the contribution of religious organizations in faith-based schools that have recently taken a crucial role in education.

The marginalized residential unit of the Huszár Estate in the town of Nyíregyháza appears as a parallel community to the rest of the town. The increasing level of poverty hit the residents of the Huszár Estate and, therefore, the more mobile population left the residency from the 1980s onwards. The flight of people of higher socioeconomic status led to the accumulation of poverty stricken Roma in the estate which is located on the margins of the town surrounded by walls and railway tracks.[14] The one thousand Roma inhabitants of the unit are served by the faith-based Sója Miklós Primary School and Kindergarten that currently provides service for only Roma students from the residential unit. Although in 2007 the school was closed down due to ethnic segregation, the GCC re-established the primary school in 2011. This time the *de facto* segregation was *de jure*, however, approved by the Curia in a decision in 2014 based on the application of religious principles during education.[15]

The research focuses on the educational structure of Nyíregyháza, where the legally approved segregated faith-based primary school emerged, and on the coping strategies of Roma families who encounter with this educational structure and live in the segregated residential unit of the Huszár Estate. The history of the marginalized Huszár Estate that had a segregated

[13] Vera Messing, 'Communities and Schools', in *Contested Issues of Social Inclusion through Education in Multiethnic Communities across Europe* (Budapest: Center of Policy Studies, CEU, 2011), 19–34. p25
[14] János Zolnay, 'Pro Urbe', *Beszélő*, 2000, < http://beszelo.c3.hu/cikkek/pro-urbe > (accessed 4th June, 2016)
[15] See the case CFCF v. Sója Miklós Eastern Catholic Kindergarten, Primary School and Others (Supreme Court of Hungary 2015).

primary school which was closed down in 2007 and reopened in 2011 raises the questions on what makes the system of marginalization function in this town and why the segregated faith-based primary school operate in the educational system of this town. Furthermore, in what way do people with low ethnosocial status from the marginalized Huszár Estate cope with this educational system in Nyíregyháza?

This thesis will present the research on coping strategies of Roma families living in the Huszár Estate within the educational environment of the town of Nyíregyháza. The research was carried out in April and May 2016 and it was based on two research tracks. Firstly, it analyses the educational system of the town and its structural mechanisms. Secondly, the research aims to analyse strategies of Roma families from the ghettoized estate within this educational structure. In both tracks, the research relies on unstructured interviews and family studies as well as the statistical analysis of the Roma and disadvantaged people in the region and in the schools of the town. Unstructured interviews are conducted with school principals and teachers while family studies focus on the living conditions, educational background and future aspirations of Roma families who live in the ghettoized estate

Based on the findings of the research, it appears that the town has a highly selective educational system in which Roma are unwanted elements and therefore pushed to the margins. Apparently, tendencies on the educational market of the town are significantly determined by the proportion of students with low ethnosocial status in school populations. The higher the proportion of students from low ethnosocial status in a school the least demanded it becomes by middle class parents. Middle class parents who do not get admission into advanced primary schools search for quality education in faith-based schools that can filter the student population by its admission procedure due to the fact that these schools have no catchment area. These schools take middle class students who live on the periphery of the town away from local schools with a catchment area. The leftover lower middle-class and poverty stricken Roma

families who have the right of admission in their local schools on the periphery, therefore, concentrate in these schools. It appears that these students are the least wanted elements of the educational system of the town due to the tendencies of the educational market. The re-establishment of the segregated faith-based school in the Huszár Estate, therefore, seems to function as an institution that holds back these unwanted elements, which are the impoverished Roma population from their inflow to the town. Therefore, it serves as a balancing institution of the educational market.

Roma families cope with this marginalizing environment in a variety of ways. Although Roma families from the estate aim to utilize the educational system of the town for the development of a prosperous future for their children, the lack of knowledge and perspectives on the realization of this aim often stand as obstacles. These are, however, not compensated by schools. In fact, school principals and teachers show low awareness on the necessity of the creation of an environment that generates positive self-identification for Roma students. Teachers advocate an equal treatment and a colour-blind approach providing support in the curriculum but they fail to recognize identity related conflicts and the necessity of positive self-identification in classrooms. In this educational environment, Roma students often end up as the stigmatized other or forced into conformism by peer pressure. Families, therefore, from the isolated estate, due to the low level of embeddedness into the institutions of the majority society and the lack of internal cohesion among and within Roma communities, tend to resolve the tension between self-esteem and negatively perceived group identities by an attempt of complete assimilation into the life of the majority society.

The main finding of the research is that the segregated faith-based school is in fact a mere symptom of a structural problem that characterises the educational system of the town. It has a highly selective educational system providing separate institutions for the local elites and for Roma students from the estate. These Roma families have strong aspiration to assimilate.

However, stigmas attached to Roma identifications and belonging to the ghettoized estate determine their choices of schools in the town. Those parents who are able to perform as Roma in mixed environments and able to reject the projection of stigmas on them, tend to choose a mixed primary school on the periphery of the town. On the other hand, parents who perform as other than the stigmatized Roma group, while this identity performance is not confirmed by non-Roma in a mixed environment, tend to choose the segregated faith-based school. Therefore, the demand for the segregated faith-based school is the result of the strongly discriminating educational structure of the town.

This thesis starts with the review of literature on educational segregation. The first chapter reviews relevant literature on the definition, types and motivations for educational segregation. Then, it moves on to discussions on the impact of educational segregation on the segregated groups. Possible coping strategies of these groups with educational marginalization are examined in relation to poverty and its possible negative impact on marginalized groups. The chapter, finally, reviews the literature on counterarguments to desegregation. The next chapter outlines the methodology of the research in greater detail and the possible limitations of the research. The following chapter provides background information on educational segregation reflecting on the case of Nyíregyháza. This chapter reviews educational policy from the early 2000s leading towards a new policy framework that prioritizes religious organizations in education. The chapter, then, moves on to draw evidence on the marginal position of Roma people in the region, in the town and in the educational system, based on statistical data analysis. This marginalization is explained by the historical reasons in the following section and by the currently sustained parallelism of the institutions designated for the marginalized groups of Roma. In the following chapter, the findings of the research will be presented. This chapter starts with the analysis of the educational system of the town with which Roma parents from the estate have to cope with. Then, it moves on to the analysis of

educational methods applied by school principals and teachers in the town. The following section of this chapter presents the coping strategies of Roma parents dealing with the marginalizing educational system of the town. The final section of this chapter reviews the findings in reflection on the previously discussed literature.

Chapter 1 – Literature Review: Desegregation, the only way

This chapter aims to review theories and previous findings on educational segregation. The chapter aims to clarify the definition, types and motivations for educational segregation. The possible impact of educational segregation, which affects all levels of society and the life of individuals, is also discussed in this section. This impact, according to theories and findings used for this research, is negative for all people who are affected by arbitrary or structural forms of separation based on the ethnosocial attributes of individuals. The impact of these, however, in this research focuses only on those who are segregated. The coping mechanisms developed by the marginalized group in the system of segregation are also reviewed and discussed. Educational segregation in the case of Roma could hardly be distinguished from low socioeconomic status. Therefore, the impact of poverty in relation to the structure of educational segregation is also reviewed. Although arguments, previous research and findings on educational segregation reveal an evident direction for integration, the practical application of these can encounter doubts. Therefore, in the final section of this chapter counter-arguments to desegregation will be considered.

1.1 - Definitions, types and motivations for educational segregation

Educational segregation consists of different elements of marginalization. Dupcsik's definition emphasises that segregation involves exclusion because segregation is the separated education of the children of disadvantaged groups that are at risk of discrimination.[16] Mickelson and

[16] Csaba Dupcsik, 'Az integráció fogalma a társadalomtudományos és laikus társadalomképekben az oktatási integráció példáján keresztül [The term of integration in the social scientific and laic social imagery through the

Nkomo add the factor of disproportionality of disadvantaged students within one educational environment.[17] This definition considers local environments in which a mixed educational environment would be possible but as a result of the selective mechanisms members of different ethnic groups are directed into different educational environments. Beyond ethnic attributes, Mickelson and Nkomo also refer to the criteria of socioeconomic status as a category considered in the process of exclusion.[18] Messing's definition combines these elements and she emphasises the overrepresentation of students from an ethnic minority background in certain schools or classes. She refers to ethnosocial segregation as an intersection of ethnic minority belonging and low socioeconomic status. Messing's definition, however, does not have a condition of proportionality based on the ethnic proportion of the local environment[19] but rather an ideal proportion of disadvantages within one classroom.[20] Educational segregation, therefore, can be defined as a process of exclusion and rejection of children from lower ethnosocial status and their accumulation within a separate educational environment.

Educational segregation, based on a chosen criteria, can be done spatially in two ways. One way of spatial segregation involves the voluntary or involuntary separation of children into different schools. This is often done in the Czech Republic, for instance, with Roma who are placed into special schools with reduced curriculum for children with learning difficulties.[21] In the Hungarian countryside, villages that have one primary school often make an agreement

example of educational integration]', in *Társadalmi integráció a jelenkori Magyarországon: tanulmányok*, ed. Imre Kovách et al. (Budapest: MTA Társadalomtudományi Kutatóközpont (Szociológiai Intézet) [u.a.], 2012).

[17] Roslyn Arlin Mickelson and Mokubung Nkomo, 'Integrated Schooling, Life Course Outcomes, and Social Cohesion in Multiethnic Democratic Societies', *Review of Research in Education* 36, no. 1 (1 March 2012): 197–238, doi:10.3102/0091732X11422667. p204

[18] Socioeconomic status is more than family background or social status. It reflects the impact of those on the individual. Socioeconomic status, for example, involves the impact of parental educational level, their income that has an impact on the educational outcome of a child. See Mickelson and Nkomo, 'Integrated Schooling'. p206

[19] Vera Messing, 'Apart or Together: Motivations Behind Ethnic Segregation in Education across Europe', in *Migrant, Roma and Post-Colonial Youth in Education across Europe: Being 'Visibly Different'* (Houndmill, Basingstoke: Palgrave Macmillan, 2014), 17–33. p18

[20] This proportion is about 20 to 40 % of the class size. Messing, 'Apart or Together'. p27

[21] Messing, 'Communities and Schools'. p29

about sorting out Roma and non-Roma children into separate primary schools from surrounding villages.[22] The other way students are separated happens within a school into different classes based on certain categories, such as ethnicity, merit or socioeconomic background. This is often done for the prevention of *white flight* that occurs if parents find the level of education below their desired standard based on their observation of the student population.[23] In this case, the primary school aims to keep all students in the same place but applies an internal division.

Mixed schools that do not segregate often have a positive attitude towards diversity. These schools teach students in a mixed environment and use a colour-blind or colour conscious approach. The colour-blind approach towards diversity does not consider ethnic differences in order to avoid reinforcing them. According to this approach every student should be treated equally.[24] However, as Feischmidt and Vidra observe, students arrive at the educational system with differences due to their socioeconomic status or certain disadvantages due to their ethnic background. The disadvantages caused by these differences appear as deficits of the child that become self-fulfilling labels. Furthermore, the constant concealment of cultural difference takes the child's resources away from coursework and classroom activities.[25] Therefore, the subsequent result of the colour-blind approach is the increasing distance between students from different social stratum throughout their educational career.

[22] See Zolnay's study János Zolnay, 'Abusive Language and Discriminatory Measures in Hungarian Local Policy', in *The Gypsy 'Menace': Populism and the New Anti-Gypsy Politics*, ed. Michael Stewart (London: Hurst, 2012), 25–42.; Gábor Erőss, 'Iskolai (dez)integrációs paradoxonok [Paradoxons of educational (dis)integration]', in *Társadalmi integráció a jelenkori Magyarországon: tanulmányok*, ed. Imre Kovách et al. (Budapest: MTA Társadalomtudományi Kutatóközpont (Szociológiai Intézet) [u.a.], 2012). p263-264

[23] Messing, 'Apart or Together' p23-26, 29-32; Messing, 'Communities and Schools'. p27-29; Margit Feischmidt and Zsuzsanna Vidra, 'Az oktatási integráció társadalmi lenyomata [The imprint of educational integration]', in *Asszimiláció, integráció, szegregáció: párhuzamos értelmezések és modellek a kisebbségkutatásban*, ed. Nándor Bárdi and Ágnes Tóth, Tér és terep : az MTA Etnikai-Nemzeti Kisebbségkutató Intézetének évkönyve 8 (Budapest: Argumentum, 2011), 57–94. p87-88

[24] Messing, 'Apart or Together' p26-29; Messing, 'Communities and Schools'. p32-34; See a study on the French educational system that applies a colour-blind approach to ethnicity. Claire Schiff, 'Experiencing Ethnicity in a Colour-Blind System: Minority Students in France', in *Migrant, Roma and Post-Colonial Youth in Education across Europe: Being 'Visibly Different'* (Houndmill, Basingstoke: Palgrave Macmillan, 2014), 167–83.

[25] Feischmidt and Vidra, 'Az oktatási integráció'. p57-60

Students from higher ethnosocial status remain more capable of utilizing educational institutions while students from lower ethnosocial status often struggle. Therefore, a colour conscious approach, which promotes positive identification with one's own group and a multicultural curriculum, helps students to overcome differences and provides equal opportunity in a more effective way.[26]

Segregation can be caused by of variety factors. Erőss highlights that educational segregation can be perceived as a symptom of a wider societal disintegration involving strong socioeconomic stratification.[27] This idea leads to two explanations; the structural and the socio-psychological explanations of educational segregation. Structural causes of segregation, according to Szalai, have three main factors. Firstly, the residential segregation of people with low socioeconomic background deprives them from social, economic and cultural resources. These residential units turn into social ghettos that have a determinative effect on those who have no extra resources to mobilize. Secondly, the selective educational system sorts out children into classes in accordance to their merit or performance. As a result of this process of selection, students from the lower segments of society are overrepresented in classes designated for lower performing students. This phenomenon results in the reproduction of existing social stratifications and lowers the chance of social mobility. Thirdly, the process of selection is further reinforced by the desired separation by members of the majority society from the members of the minority culture.[28] These explanations are based on the assumption that systemic constraints make each rational actor, such as school principals, teachers, parents or elected members of a municipality, to indirectly opt for segregation in their own interest. Systemic constraints, therefore, stem from parents who have the capacity to apply pressure on

[26] Messing, 'Apart or Together' p26-29; Messing, 'Communities and Schools'. p32-34
[27] Erőss, 'Iskolai (dez)integrációs'. p262-263
[28] Szalai, 'A szabadságtalanság bővülő körei: a iskolai szegregáció társadalmi "értelméről" [The expanding circles of un-freedom: about social "rational" of school segregation]'. p6-7; Feischmidt and Vidra also quotes this argument in Feischmidt and Vidra, 'Az oktatási integráció'.

school principals and members of the municipality for the separation of students based on their merit. Decision makers aim to fulfil the desire of these parents as they can opt for another school or town. This would leads to a downward spiral of segregation and the ghettoization of their primary school. However, since educational segregation is linked to ethnicity, systemic reasons may not adequately explain the phenomenon.

Structural reasons of educational segregation are sustained by sociopsychological factors. Szalai argues that sociopsychological factors that sustain educational segregation stem from the positional devaluation and status ambiguity of the impoverished lower middle-class in Hungary. The illusory status of this strata is maintained by the sustenance of an even lower strata that lives in deep-poverty. The distinction between the impoverished lower middle-class and the people who live in deep poverty is sustained by segregation. Beyond pushing the people in deep poverty outside of the perceived border of the community, segregation also links them to the rigid categorical distinction of ethnic or cultural differences. While the impoverished lower-middle class is still within the boundaries of the ingroup, members of the poor and ethnically distinct strata are pushed outside into segregated schools and residential units. Educational segregation, therefore, has a status signifier [státuszkijelölő] function for the maintenance of social hierarchy.[29] Consequently, the parental need of maintaining a separate school or class for Roma students may not entirely be based on the desire for a higher quality educational environment but it also involves the distinction from the ethnicized Other, which is seen as excluded. This sustains social and cultural stratification and provides a perceived security for the lower-middle class. Parental demands, therefore, not only rational calculations but also have a sociopsychological aspect that has an impact on all levels of decision making reaching even the elected members of a municipality.

[29] Szalai also brings up a similar case from the time before 1989. See Szalai, 'A szabadságtalanság'. p8-12

Szalai's observations are supported by sociopsychological theories on racial and ethnic differentiation that point out that groups have a tendency to prioritize themselves over other groups. Artificially created group hierarchies are driven by a variety of motives. Tajfel argues that the need to maintain a positive self-image generates emotional drives for the prioritization of one's own group. Therefore, one's relative group position is in fact more important than the absolute group position.[30] Consequently, the individual prioritizes their own group while, at the same time, marginalizing outgroups. Although Clark's and Clark's theory of outgroup favourism[31] questions Tajfel's concept of outgroup hatred, Brewer observes that discrimination can be triggered merely by the ingroup preference without hostility or negative affect toward outgroups.[32] This can be the case especially when fear of losing status arises. Blumer supports this by claiming that powerful groups aim to maintain their position as well as the hierarchy of groups and, therefore, these groups will promote social attitudes and policies that benefit themselves.[33]

Furthermore, beyond simply favouring one's own group, attributes attached to groups can serve as markers of position in the hierarchy of groups. Taking Blumer's idea further, Bobo's group position theory claims that ethnic prejudice is not just the result of the learnt approaches toward people from different ethnic groups but, rather, a more complex fusion of "identity, interests, sense of proper place, and entitlement."[34] Thus, the ethnic classification of poverty serves the maintenance of group positions. Successful classification creates "positively

[30] Henri Tajfel, 'The Attributes of Intergroup Behaviour', in *Human Groups and Social Categories* (Cambridge: Cambridge Univ. Press, 1981), 228–53. p237
[31] K. B. Clark and M. P. Clark, 'Racial Identification and Preference in Negro Children', in *Readings in Social Psychology*, ed. T. M. Newcomb and E. L. Hartley (New York: Holt, Rinehart, & Winston, 1947), 169–78.; Jim Sidanius and Felicia Pratto, 'From Viciousness to Viciousness', in *Social Dominance: An Intergroup Theory of Social Hierarchy and Oppression* (Cambridge: Cambridge University Press, 1999), 3–30. p20
[32] Marilynn B. Brewer, 'The Psychology of Prejudice: Ingroup Love or Outgroup Hate?', *Journal of Social Issues* 55, no. 3 (1999): 429–44.
[33] Herbert Blumer, 'Race Prejudice as a Sense of Group Position', *Pacific Sociological Review* 1, no. 3–5 (1960).
[34] Lawrence Bobo D., 'Prejudice as Group Position: Microfoundations of a Sociological Approach to Racism and Race Relations', *Journal of Social Issues* 55, no. 3 (1999): 445–72. p468

privileged ethnic group[s] to keep themselves out of the category of 'poor' and/or to blame the poor for their own poverty at the same time".[35] This leads to symbolic racism, which, according to Sears and Henry, implicates that low status position in the social hierarchy of groups is the result of their own lack of work ethic and self-sufficiency. Symbolic racism, therefore, links values and attitudes to ethnic groups and it provides an analytic tool for explanations for the lower status position of these groups.[36]

Underlying reasons for differential treatment and the distribution of resources in favour of the ingroup are explained by Social Dominance Theory (SDT). The underlying reasons may be driven by a perceived threat that, according SDT, leads to the emergence of mechanisms for the maintenance of group based hierarchy. This includes the distinction between groups by a fluid arbitrary-set system that can focus on categories, such as ethnicity, estate, nation, race, class or regional grouping. SDT, therefore, is based on the model of group-based social hierarchy that affects the individual and institutional behaviour and, thereby, often results in aggregated individual differential treatment.[37] The effects of the fear of losing group position, therefore, as Szalai argues, seems to lead to educational segregation.

1.2 - The impact of educational segregation

Educational segregation has a direct effect on academic performance. Kertesi and Kézdi point out that socioeconomic status and academic performance have a strong correlation. Low socioeconomic status increases the chance of learning difficulties for a child and provides less preparation for school. As a result of this, these students start their educational career with

[35] Emigh, Fodor, and Szelényi, 'The Racialization and Feminisation of Poverty?' p5
[36] David O. Sears and P. J. Henry, 'The Origins of Symbolic Racism', *Journal of Personality and Social Psychology* 85, no. 2 (2003): 259–75, doi:10.1037/0022-3514.85.2.259.
[37] Jim Sidanius and Felicia Pratto, 'Social Dominance Theory: A New Synthesis', in *Social Dominance: An Intergroup Theory of Social Hierarchy and Oppression* (Cambridge: Cambridge University Press, 1999), 31–58. p31-43

disadvantages compared to students from higher socioeconomic status. If merit-based selection process applied in schools, children with more disadvantages will be allocated in one classroom or school. Thus, learning difficulties accumulate in one educational environment that reduces the quality of education and makes teaching more demanding. Furthermore, it can generate a resistant attitude that creates oppositional ideals or behaviours. The positive peer pressure that ideally creates competition among students and increases their performance turns into a value orientation that idealize resistance to education. This often leads to reduced expectations that reduces the motivation of even high performing students.[38] A segregated educational environment, therefore, mostly decreases students' capacity of high performance.

Decreasing performance and the accumulation of disadvantages in one educational environment increases limitation on social mobility. The accumulation of disadvantages in a segregated environment develops into lower performance and limits access to higher quality further education.[39] The subsequent effect of low quality primary education is the lack of skills that are essential for further education. Students with lower ethnosocial status and without adequate skills often choose the vocational training track or become premature school leavers. The chance of these students to successfully integrate is, however, even if they finish the vocational track of the educational system, is limited due to the opportunities that these degrees provide on the labour market. Risk of social exclusion of students in a segregated educational environment is very high.

Educational segregation involves highly uneven interethnic relationships that increases the chance of negative psychological developments. Internal separation, for instance, often

[38] Kertesi and Kézdi, 'Általános iskolai szegregáció Magyarországon az ezredforduló után'.
[39] On the lack of skill essential for further educational success see Gábor Kertesi and Gábor Kézdi, 'A roma és nem roma tanulók teszteredményei közti különbségekről és e különbségek okairól [About the causes of the difference in the test scores of Roma and non-Roma students]', *Közgazdasági Szemle* LIX, no. július-augusztus (2012): 798–853, p801-803; On the topic of premature school leavers see Nagy, 'Renewing Primary Education'.; About the limited opportunities on the labour market see Ilona Liskó, 'Vocational Training and Early School Leavers', in *Green Book: For the Renewal of Public Education in Hungary*, ed. Károly Fazekas, János Köllő, and Júlia Varga (Budapest: ECOSTAT, 2009), 105–30.; About the risk of social exclusion see Szalai, 'A szabadságtalanság'. p17-18

develop stereotype anxiety in the separated lower status group. Members of this group are labelled as the Other and are treated as representatives of a group, perceived in accordance to the projected stereotypes. This treatment and the permanent threat of being excommunicated generate negative self-esteem and anxieties and often develop further to the internalization of the projected stereotypes and stigma consciousness. The behavioural consequences of the latter may lead through apathy to disruptive and militant opposition.[40] The deprivation of dignity and reduced self-esteem can lead to self-exclusionary trends among minority students. This withdrawal from the peer group generates an enclosed and ethicized "island culture".[41] Therefore, the psychological consequences of segregation seem to be extremely harmful for the development of children and adolescents.

Educational segregation has a wider societal impact. Kertesi and Kézdi emphasise the consequences of the lack of contact between students from different ethnosocial backgrounds. As they argue, segregation limits personal experiences that can lead to the increased acceptance of stereotypes and prejudices toward unfamiliar groups. Distance is further increased between these groups through the development of different value-ordination generating social fragmentation and distinct segments of society. People from these segments of society experience the same events in a different way. In such fragmented community, groups become outsiders and they will not be seen as part of the political community. Therefore, their financial support may be refused by burdened groups resulting in further marginalization.[42] As a result of fragmentation, a system of norms of the majority society turns into a selective measure providing access to or rejection from institutions.

[40] Szalai and Neményi, 'Contested Issues'. p118-119; Neményi, Mária. 'A megnevezés dilemmái [The dilemmas of naming]'. In *Társadalmi integráció a jelenkori Magyarországon: tanulmányok*, edited by Imre Kovách, Csaba Dupcsik, Tamás P. Tóth, and Judit Takács. Budapest: MTA Társadalomtudományi Kutatóközpont (Szociológiai Intézet) [u.a.], 2012. p311
[41] Messing, 'Communities and Schools'. p33
[42] Kertesi and Kézdi, 'Általános iskolai szegregáció Magyarországon az ezredforduló után'.

1.3 - Identity and coping strategies in the educational system

Educational environments involve the process of the encounter with the majority perception of group values and expectations. According to Bourdieu's observations, students who carry cultural attributes identical to the dominant cultural forms are more prone to adapt to the expectations of schools, which is the representation of dominant values. Thus, those who arrive in the educational system cannot enforce and express their cultural attributes and may develop, as a result, opposing attitudes.[43] This is largely the result of the denial of difference and the articulation of impartiality that are in this context result in an implicit cultural imperialism and the emergence of threatened identities.[44] The monopoly of the dominant culture, for instance, appears in the educational curriculum in Hungary that conceals Roma history, forced assimilation or other aspects that would provide explanations for existing social and cultural differences. Instead, Roma students who have lower performance and difficulties in the educational system tend to internalize the label of the deviant Other.[45]

The encounter with the majority perception and expectations lead to various strategies in the education system. Dealing with the collective stigma[46] and othering, students pursue, according to Feischmidt, a strategy of under- or over-communication of ethnic othering. The former strategy signifies an integrational ambition, while the latter, shows an oppositional attitude.[47] Moldenhawer's assessment of educational strategies shows similar results that ethnic

[43] Pierre Bourdieu, 'Cultural Reproduction and Social Reproduction', in *Power and Ideology in Education*, ed. J. Karabel and A. H. Halsey (New York: Oxford University Press, 1977), 487–511.
[44] Néményi, 'A megnevezés dilemmái'. p306-310
[45]Júlia Szalai, 'Az esélyegyenlőség esélytelensége: osztályozás és etnikai szelekció az általános iskolában [The inequality of equal treatment: grading and ethnic selection in primary school]', *Esély*, no. 2 (2012): 8–31. p18
[46] The term refers to the perception and treatment based on ethnic attributes that are linked to various values other than the ones would be linked to the dominant group. See Szalai, 'A szabadságtalanság'. p16
[47] Margit Feischmidt, 'Roma Adolescents' Discourses on Being "Othered"', in *Migrant, Roma and Post-Colonial Youth in Education across Europe: Being 'Visibly Different'*, ed. Júlia Szalai and Claire Schiff (Houndmill, Basingstoke: Palgrave Macmillan, 2014), 120–34.

experience in education determines students' approach towards the educational system.[48] Factors determining these attitudes, as Neményi and Szalai argue, are the embeddedness of the minority group in host society and the internal cohesion and resources of the minority community.[49]

The low level of embeddedness and the lack of internal cohesion or resources create oppositional attitudes. The lack of interethnic relations and ethnic distancing of minority groups from the dominant norms of the majority society decrease the level of trust between ethnic groups.[50] As a result, ethnic antagonism is likely to create competition and ethnic polarization.[51] In such a polarized environment ethnic minority students can suffer from the imposition of the dominant cultural norms and the exclusion of students with different cultural attributes.[52] The ambition to stay in a system in which one's group identity is perceived as inferior decreases.[53] Oppositional strategies and lowered ambition in educational institutions are, therefore, developed. These, in combination with humiliating stigma, reduce the courage for confrontation with members of the majority society and turn to obstacles in the labour market or leads to the cycle of self-defeatism and escapism.[54]

[48] Moldenhawer highlights three main strategies; strategy of strategy of commitment, strategies of instrumentalization and strategy of opposition. Bolette Moldenhawer, 'Educational Strategies of Minority Youth and the Social Construction of Ethnicity', in *Migrant, Roma and Post-Colonial Youth in Education across Europe: Being 'Visibly Different'*, ed. Júlia Szalai and C. Schiff (Houndmill, Basingstoke: Palgrave Macmillan, 2014), 135–51.

[49] Vera Messing, Mária Neményi, and Róza Vajda, 'Schools as Sites of Socialization, Interpersonal Relations, and Identity Formation', in *Contested Issues of Social Inclusion Through Education In Multiethnic Communities across Europe* (Budapest: Center of Policy Studies, CEU, 2011), 79–105. p88-90

[50] Messing, Neményi, and Vajda, 'Schools as Sites of Socialization'. p88-90

[51] Szalai and Neményi, 'Contested Issues'. p120-121; Tajfel also point to this direction. He argues that after the internalization of the negative majority perception of the group identity, the individual or the group can pursue various forms of assimilation or integration and the establishment of a positive group identification through competition. See Henri Tajfel, 'The Social Psychology of Minorities', in *Human Groups and Social Categories* (Cambridge: Cambridge Univ. Press, 1981), 309–43.

[52] Margit Feischmidt, 'A szegregáció folyománya: kortárs és tanár-diák kapcsolatok Európa multi-etnikus iskolai közösségeiben [The course of segregation: peer and teacher-student relations in multiethnic communities of Europe]', *Esély*, no. 2 (2013): 53–69. p59

[53] Szalai, 'A szabadságtalanság'. p16

[54] For labour market obstacles see Messing, Neményi, and Vajda, 'Schools as Sites of Socialization'. p83; For self-defeatism and escapism see Mária Neményi and Róza Vajda, 'Intricacies of Ethnicity: A Comparative Study of Minority Identity Formation during Adolescence', in *Migrant, Roma and Post-Colonial Youth in Education across Europe: Being 'Visibly Different'*, ed. Júlia Szalai and Claire Schiff (Houdmills, Basingstoke: Palgrave Macmillan, 2014), 103–20.

Teachers' approach to ethnosocial difference also plays a role in students' strategies toward coursework. Not only do educational institutions represent the culture of the majority society even, or especially, in segregated ghetto schools but often teachers also stand as the expression of exclusion for students.[55] This appears mostly in mixed schools where ethnic difference remains a taboo. Teachers' implicit expressions of the values of the majority society often reflect hierarchical and ethnicized differences and they "attempt to give chance to every child to be like the majority".[56] This creates the majority ideal and the racialized minority Other category within a colour-blind system. Beyond these subtle forms of racism, many teachers, according to Feischmidt's and Vidra's study, point toward Roma children's family background and their cultural deficit preventing them performing better in school.[57] These attitudes appear in the personal devaluation of Roma children by teachers during classes. A personal account of a Roma student in Szalai's study reveals that Hungarian teachers' lean toward Hungarian students in grading is in fact seen as an accepted and rational act.[58] This implies an implicit ethnic polarization within the class reinforced by the teacher. These in combination with the lack of classroom climate that could develop a positive self-identification for Roma[59] reinforce the feeling of otherness and the idea that educational institutions are established for students from the majority society.

The parental background of Roma students is not the main reason for a negative performance in school. Kertesi and Kézdi argue that Roma children receive less early stimulus that is measured by their pre-school attendance and the frequency of storytelling by parents. This leads to lower cognitive and linguistic developments. As they argue, storytelling is

[55] Feischmidt, 'A szegregáció folyománya'. p59
[56] Feischmidt, 'A szegregáció folyománya'. p60
[57] Feischmidt and Vidra, 'Az oktatási integráció'. p81-86
[58] Júlia Szalai, 'School Performance and Ideas on Advancement', in *Contested Issues of Social Inclusion through Education In Multiethnic Communities across Europe* (Budapest: Center of Policy Studies, CEU, 2011), 35–78. p47
[59] Feischmidt and Vidra, 'Az oktatási integráció'. p61

negatively correlated with the educational level of parents. Therefore, since low parental educational level is overrepresented among Roma parents, their children suffer from a lack of linguistic development and cognitive stimulus.[60] However, Roma students possibly have the same amount of vocabulary and cognitive stimulus from storytelling but these remain latent in educational institutions that provide no room for cultural differences. Roma parents, furthermore, expect their children to achieve in school. According to Szalai, parents strongly encourage their children to achieve higher than they did when they were in school. The ambition of acquiring a university degree is just as high among Roma students as it is among their non-Roma peers. However, these ambitions fade away as Roma children accommodate to the educational institution and internalize their assigned roles.[61] Beyond the educational system that neglects ethnic differences and low socioeconomic status, poverty and ethnic discrimination generates an obstacle for Roma students.

1.4 - The impact of poverty

The most significant negative impact on educational attainment is poverty. Herczog's study on developmental outcomes of children points out that certain risk factors can potentially lead to behavioural, emotional or cognitive problems. Low socio-economic or minority status, for instance, increases the chance of the development of behavioural or psychological problems of a child.[62] Learning difficulties can occur as a result of chronic stress and lack of security[63] between the ages of three to five. This can affect the development of executive functions in the brain that are responsible for intellectual and socio-emotional learning.[64] The lack of material

[60] Gábor Kertesi and Gábor Kézdi, 'Iskoláskor előtti egyenlőtlenségek [Inequalty before primary school]', in *Oktatás és foglalkoztatás*, ed. K. Fazekas (Budapest: MTA Közgazdaságitudományi Intézet, 2009), 107–21.
[61] Szalai, 'Az esélyegyenlőség esélytelensége'. p19
[62] Herczog, 'Encouraging Early Child Development'.
[63] Kertesi and Kézdi, 'A roma és nem roma tanulók'. p813-814
[64] Putnam, *Our Kids*. p130-132

resources can have a direct impact on early child care and security due to the stress and the lack of time leading to the lack of attention to the child.[65] According to Strelitz's and Lister's report in the UK, parents who work unsocial hours significantly increased by 2008.[66] This mainly affects children from low socioeconomic status. This signifies the difference in the upbringing of children from higher and lower socioeconomic status.[67] Furthermore, while children from higher educated families are expected to be self-reliant, children from lower educated families are expected to be obedient. In terms of verbal parenting in the US, parents on welfare use about 26,000 verbal encouragements a year and 57,000 verbal discouragement. The proportion among professional families are 166,000 and 26,000. The subsequent effect is that while the former develop skills to follow instructions, the latter develop skills for making choices.[68] Therefore, the impact of poverty on the family can generate a knock on effect on the development of a child and their performance in school.

Poverty is often combined with residential segregation. Residential segregation can be categorized in a variety of ways. Residential segregation according to Ladányi, can happen in micro- or macro-level units. The former is without ethnic marker but strongly disadvantaged smaller and mostly incoherent units, while the latter is bigger in size, coherent and consists of socially disadvantaged ethnically distinct people.[69] Zhou's observations lead to the distinction between ethnic enclaves and underclass ghettos. Both residential units face similar problems

[65] Kertesi and Kézdi, 'A roma és nem roma tanulók'. p814-815

[66] 80% of fathers and more than half of all mothers work atypical times. See Jason Strelitz and Ruth Lister, 'Why Money Matter: Family Income, Poverty and Children's Lives' (London: Save the Children, 2008). p98

[67] This term refers also to parental education which is a significant factor in the upbringing of a child. See Szalai, 'Az esélyegyenlőség esélytelensége'. p15-16; Messing, 'Communities and Schools'. p25; Kertesi and Kézdi, 'A roma és nem roma tanulók'. p838

[68] Putnam, *Our Kids*. p111-120

[69] The concept of segregation, as Ladányi argues, can be positioned as one polarity of the inclusion and exclusion continuum. The scale of acceptance and rejection involves dimensions of social, economic, residential attributes; the insider or outsider, upper or lower stratum characteristics. Categorization can be based on rigid or flexible attributes, for instance, racial, ethnic or cultural traits. János Ladányi, 'Integráció, asszimiláció, szegregáció [Integration, assimilation, segregation]', in *Asszimiláció, integráció, szegregáció: párhuzamos értelmezések és modellek a kisebbségkutatásban*, ed. Nándor Bárdi and Ágnes Tóth, Tér és terep : az MTA Etnikai-Nemzeti Kisebbségkutató Intézetének évkönyve 8 (Budapest: Argumentum, 2011), 49–56. p52

such as segregation from middle-class neighbours, rundown houses or underprivileged residents from low socioeconomic backgrounds. However, enclaves have strong internal cohesion based on the capacity of mobilizing cultural and social resources that help children's way out from poverty. These units have social and cultural services run by co-ethnics and have strong internal networks. An underclass ghetto, on the other hand, is demoralized by the societal stigmatization and structural barriers. Members often develop fatalist attitudes and withdrawal from the majority society. These units lack internal links among members of the ghetto and have no resources to establish businesses, cultural and social organizations.[70]

Residential segregation in Hungary has its specific attributes. Segregated living spaces, according to Váradi and Virág, involve a stigmatized and distinguishable spatial unit that mostly people with low ethnosocial status inhabit. The ghetto is a settlement with an ethnic concentration of people who suffer from long-term unemployment, intergenerational poverty and stigmatization by the majority society. The latter aims to distance itself from the people in this neighbourhood by all possible means. Ghettos have two types. Firstly, a ghetto is a settlement of Roma within a town but concentrated to one location with physical, mental barriers and minimal access to local institutions. Secondly, ghetto villages are strongly stigmatized spaces and completely separated from the majority society. In both types of ghettos, parallel local institutions with the majority society that completely separate people can develop.[71]

[70] Min Zhou, 'Ethnicity as Social Capital: Community-Based Institutions and Embedded Networks of Social Relations', in *Ethnicity, Social Mobility, and Public Policy*, ed. T. Loury and M. Teles (Cambridge: Cambridge University Press, 2005), 131–60. p137-140

[71] Váradi and Virág, 'A térbeli kirekesztés'.

1.5 - The counterarguments to segregation

Despite the arguments presented previously, the negative impact of ethnosocial segregation on educational performance is opposed by the general public. Dupcsik highlights that one of the major counterargument for desegregation stems from the public perception of integration. Sceptics from the general public understand integrated education as harmful for those whose skills are more developed and socioeconomic background is higher.[72] These views and rhetoric often coincide with racist and degrading expressions based on behaviourist approaches. Although the perception of the general public may not provide a scientifically proven contribution to the debate on desegregation, their contribution in political and, therefore, policy outcomes certainly have a crucial weight.

Anti-integrationist views, by social scientists, are based on the protection of children from higher socioeconomic background and the support and maintenance of rigid social structures with less upward social mobility. Dupcsik's comparison highlights the argumentation of anti-integration. According to the separated but equal theories, segregated education does not necessarily provide lower quality education, whereas integrated education does by holding more talented students back. Furthermore, conflicts due to students from other culture or social stratum are also mentioned as an obstacle in classes resulting in disciplining problems.[73] These ideas are, however, based on a negatively perceived Other that is not treated as part of the community. Having these false assumptions, advocates of anti-integration clearly do not consider educational methods that are capable of developing children at different levels within one classroom.

The practical realization of educational desegregation policies, however, can have reduced impact in unfavourable environments. Controlled and monitored integrated

[72] Dupcsik, 'Az integráció fogalma'. p255-256
[73] Dupcsik, 'Az integráció fogalma'. p244-245

educational environments turned out to be beneficial for all actors at all levels of society in Kézdi's and Surányi's study in 2006.[74] However, the practical realization of integration can lead to crucial problems if it is strongly rejected by actors who carry out the work of integration. Teachers as the main actors of a classroom can generate a classroom climate that does not favour integration. Policies from above may have the capacity to force integration. However, if these provide no training, resources, extra payment for teachers or if the teaching staff reject the implementation of integrational methods, mixed classrooms may not achieve their intended goals but result in a stronger degradation of students with lower ethnosocial status. Therefore, parental opposition and an unfavourable climate can cause significant harm to minority children. According to Messing, the question of segregation is not always clear cut:

> [Do] ethnic minority students benefit more from segregated schools that serve their anticipated needs, provide a comfortable and safe environment, where they feel good, where truancy is negligible and the formation of their identities is less exposed to damage when compared to peers studying in majority environments? However, studying in such a school often results not only in isolation from majority society but also, due to lowered expectations of the teachers, deprives students from equal future opportunities as compared to peers studying in "majority" schools. Or would they profit more from studying in more prestigious schools, where they are more likely to be exposed to the prejudices of majority students, the lack of success, and thus are more in danger of suffering damaged identities, in particular if this environment is not only alien but also unreceptive...?[75]

From Messing's questions, it seems that integration on the practical level may not always be clear cut as it depends on a variety of factors and considerations. This argument, however, does not seem to provide legible reasons for segregated education. In the case of an unfavourable environment the aim may be the change of the host environment rather than the withdrawal into segregation.

Reviewing previous research on educational segregation, it is not clear why ethnosocial segregation in education may be maintained. Based on the theories in this chapter, educational segregation is a process of exclusion that deprives groups, based on certain attributes, from

[74] Kézdi and Surányi, 'A Successful School'.
[75] Messing, Neményi, and Vajda, 'Schools as Sites of Socialization'. p83-84

having access to the same institutions that other groups in society have. This process of deprivation is driven by the motive of the maintenance of relative status positions over groups that are marked by attributes, such as ethnicity or social status. This is achieved by exclusion and the distribution of goods based on the attributes that mark difference. As a result of exclusion, the marginalized members of society are pushed into low quality schools that reduces their chance of realizing their full potential. Therefore, members of these groups study further on the lower educational track and occupy a position on the margins of the labour market. While their social status is reproduced by the educational system, it also makes them internalize the role of Otherness. Fragmentation in society as a result increases and poverty becomes a marker of difference as well as a strong hindrance on social mobility. Counterarguments to integration do not seem to provide convincing methods to overcome social inequality in society. The next chapter will provide an overview on the methodology of the research conducted in Nyíregyháza.

Chapter 2 - Methodology

The examination of the coping strategy of Roma families, who live in the ghettoized Huszár Estate, with the educational environment of the town is the focus of this thesis. The research was carried out in April and May 2016. Two research tracks were used. Firstly, the study focuses on the examination of primary educational institutions of the town. The structure of this educational system has produced an environment in which the segregated faith-based primary school was re-established after its closure. The first research track examines the mechanisms led to the re-establishment and the maintenance of the faith-based segregated school in the Huszár Estate. Secondly, the study focuses on the coping strategies of Roma families who live in this estate. The second research track analyses possible strategies of Roma parents within the educational system that sustains the segregated and parallel run institution. Moreover, the research also analyses statistical data for the examination of the living standards of Roma in the region of Nyíregyháza and for examination of educational disparities in the town.

The first research track was based on the selection of primary schools. The research due to its limited scope used a selection of schools for the examination of the educational system. The town of Nyíregyháza has 27 primary schools from which 21 are located in the town and have primary education from the first to the eighth grade. Each school is separate unit under the administrative supervision of a centre educational institution, which might be responsible for several units. From this sample, schools were selected based on their competency test scores, their proportion of disadvantaged children, their proportion of teachers with more advanced qualifications and class sizes. Furthermore, the range included schools with restricted catchment area, schools without catchment area, faith-based and state-run schools, centre, periphery and a ghetto school. Based on these criterion, the sample, firstly, included a

prestigious primary school specialized on choir training. This school has no restriction on its catchment area and located in the centre of the town. Secondly, a primary school that had different internal competency test scores implicating merit-based internal separation within different internal units was selected. This school is located at the northern estate and its main institution has a catchment area. Thirdly, a state-run school in the centre with a catchment area and with an average competency score was selected. Fourthly, for the category with lower competency scores, a faith-based school in the centre and a state-run school on the South Western periphery with a catchment area were selected. The last category is the segregated faith-based primary school serving the Huszár Estate. This school has no catchment area, however, only students from the estate attend to this school.

Six school visits were used for the research that involved six interviews with principals and five interviews with teachers. Unstructured interviews with principals and teachers focused on three aspects of education. Firstly, interviews aimed to examine educational methods that integrate or separate children with different social statuses. Secondly, the focus of interviews was on the student body, whether the parental background reflect higher or lower socioeconomic status and the way children are selected for admission. Thirdly, interviews aimed to examine attitudes toward Roma children during teaching.

The second research track was based on visits of Roma families who live in the ghettoized Huszár Estate. The aim of family visits was the assessment of coping strategies of Roma families with the educational system of the town. This was done through the examination of the home environment, parental education and motivation in choosing a school for the child. The home environment was examined on the basis of the observational part of the HOME-

INDEX short from version that is designed for the measurement of the simulative capacity of homes for children.[76]

The recruitment of families was assisted by a local contact and by the principal of the segregated faith-based primary school. The local contact is an active member of an organization providing support for disadvantaged families in education and housing. The local contact organized eight family visits from which three visits did not work out. The school principal also organized two family visit. Therefore, family visits remained balanced as half of the visits were parents whose children attend to the segregated faith-based primary school. All together seven family visits were carried from which six were used for the study.

The transcriptions of family visits are based on the reconstruction of their own perspective. Family studies were transcribed to reflect the point of view of interviewees. This involves a first person narrative in the transcription. Even though the language of the interviews were in Hungarian, personal stories are transcribed for the presentation of this research in English. In order to present a similar narrative, these aim to use similar stylistic expression. Although the translation generates a limitation on the level of originality, each family account provides a single perspective, reflecting their original account, expression, and way of talking during interviews. The length of family visits took from 20 minutes to 1 hour. Some families were visited twice. For readability, accessibility and fluency, transcriptions are based on a selection of sections but no elements were added to interviewees' responses. The names of interviewees and family were changed.

The analysis of statistics on living standards aimed to examine the level of the marginalization of Roma in the town and in the region. The statistical analysis focused on the regional disparities and the position of Roma within these disparities. The analysis is based on

[76] Robert Bradley et al., 'The Home Environments of Children in the United States Part I: Variations by age, ethnicity, and poverty status', *Wiley on Behalf of the Society for Research in Child Development* 72, no. 6 (2001): 1844–67. p1849-1851

public data provided by the Central Statistical Office. The analysis focused on the level of education, unemployment rates and housing conditions of regional and local inhabitants in the county of Szabolcs-Szatmár-Bereg in Northern Hungary. This analysis also examines the situation of Roma in comparison to the inhabitants of the town.

The use of statistics on processes within the educational system of the town aimed to examine possible disparities leading to the reproduction of inequalities. The analysis on schools used a sample of 23 educational units providing primary education. Schools located outside of the town but belonging to one of the centre educational institution located in the town were excluded from the sample. Schools that provide alternative educational method, such as the Waldorf School, were also excluded from the sample. The analysis aimed to examine whether a spatial distribution of disadvantages determine educational quality in primary schools in Nyíregyháza. Therefore, the statistical analysis focused on the proportion of disadvantages among schools located in different parts of the town. The three categories for the examination of spatial distribution are Centre located schools, schools at the Northern Estate and schools in the Periphery. The latter category includes mainly school at the South Western periphery but two schools from the Eastern and North Eastern periphery of the town also belong to this group. These were checked against the competency scores achieved by schools in 2015 by eighth graders on reading skills.

The findings of the research might have a distortion due to the strongly polarized educational narratives in the Huszár Estate. On the one hand, the articulated narratives emphasize the high quality of the local school, while, others highlight its immoral and degenerating mission as a result of segregation. Both of these narratives tend to contain or conceal information in order to support their own purpose. As a result, non-of-these polarities articulated by parents can be seen as objective and reliable. These narratives are chosen by parents based on subjective factors such as trust or conformity toward group norms. Parents as

well as children who attend to any of the schools often take one side and present their views accordingly. Due to this strong polarization of the community for the support of either the local segregated school or the local volunteer for desegregation, the views of parents mostly conform to one or the other narrative.

Furthermore, the strongly biased community created a limitation on the number of available parents whose children attend to the faith-based segregated school. Due to the previously high media attention on the court case of the *CFCF v. Sója Miklós Primary School and Kindergarten and Others* the school leadership has a tendency to reject interviews and visits aiming to gain information about the school. Families whose children attend to this school are also involved into this policy and, therefore, they often rejected giving an interview. The rejection of parents to give an interview was explained by the principal of the faith-based segregated school as a sign of solidarity, while, according to the local volunteer for desegregation, these families are intimidated and if they talk they might face to consequences. The research, therefore, could use a sample, from parents whose children attend to the segregated faith-based school, consisting of people who gave information regardless of the policy of the school or parents who were selected by the school principal. From the sample provided by the school principal, interviewees had the tendency to address questions that were not asked during the interview but are either part of the narrative of the local activist against the school or were part of the previously mentioned court case. These interviews, therefore, certainly have a strong bias and intention to distort the outcome of the research.

Several other limitations may have distorted the results of the research. Firstly, the interviewer does not have visible marks of Roma origin and, therefore, interviewees during family visits might have experienced some level of cultural distance that possibly led to some level of the concealment of information. The role of the interviewer and interviewee could also define power relations that in combination with the cultural distance, perhaps, further triggered

distortion in some cases in the answers of interviewees. Secondly, the recruitment of families for participation was based on the network of the local contact who is an integrated member of the community. It is possible that the local contact also have interest in presenting a sample of cases. Moreover, the reliance on the network of the local contact further limits the representativeness of the sample of family visits. On the other hand, the reliance on the sample of the school principal of the segregated faith-based primary school can be seen as a balance for the biased representation of the network of the local contact. However, it is also possible that the use of their sample of families simply reinforces the polarization of narratives. Thirdly, during school visits, effects of social desirability bias was also present in the case of principals and teachers who tended to draw a politically correct image about their school. Furthermore, as the segregation issue has been a sensitive case for the town due to previous media attention, principals may have not revealed information because of the fear of misuse. The next chapter will provide an overview on the background of the educational segregation in Hungary in reflection to the case of Nyíregyháza.

Chapter 3 – The Background of a system of marginalization: the case of the Huszár Estate

While educational segregation has far-reaching and profoundly negative consequences on all actors in society, it still seems to be a part of the educational system in Hungary. This chapter aims to overview the background of the case of this research. Different aspects of the educational structure surrounding the segregated faith-based primary school, called Sója Miklós Primary School and Kindergarten, will be discussed. In light of the theoretical overview on segregation in the previous chapter, the primary school appears to be part of a system of marginalization by having students exclusively from low ethnosocial status from the isolated ghetto community, called Huszár Estate. The chapter presents the changing policy framework from the early 2000s that determined the treatment of students with different ethnosocial background in the educational system of Hungary. While these policy frameworks aimed to utilize the educational system, the level of segregation and the marginalization of Roma in the North Eastern regions of Hungary increased. Statistical evidence, presented in this chapter, shows that people with low ethnosocial status have only limited access to institutional support in society. The educational policy framework, furthermore, failed to desegregate. The legal case for the closure of the segregated faith-based school will also be discussed in this chapter.

2.1 - A policy turn: from educational integration to Roma pastorization

The framework for educational integration and anti-discrimination policies was laid down in the early 2000s in Hungary. According to Erőss, the period from 2002 to 2005 was the first phase of the establishment of the legal and institutional system for the regulation of anti-discrimination. In education, financial incentives were provided for integrated institutions

and from 2005 the policies on catchment areas and free choice of school were introduced.[77] The legal support of these policies was articulated in The Provision of Equal Treatment and Equal Opportunity Act 2003 in which 8 § defines negative discrimination and 10 § defines illegal separation.[78] This legal regulation conforms to EU regulations on anti-discrimination.[79]

The first phase of the anti-discrimination policies was followed by an integrational phase. In the period 2004 to 2007, EU funds created the opportunity for innovation in teaching methods and an advisory network was established for schools where severely disadvantaged children were in high proportion.[80] Beyond this network, further support of integrational programs were launched including awareness-raising programs for the importance of a cohesive society and the Study Halls program.[81] This phase prepared local municipalities for the third phase.

In the third phase, local municipalities were involved in the establishment of equal opportunity and mainstreaming. From 2007 to 2010, funding spent on local developments

[77] Erőss, 'Iskolai (dez)integrációs'. p33

[78] Egyenlő bánásmódról és az esélyegyenlőség előmozdításáról szóló 2003. évi CXXV. törvény (Ebtv.) 10. § (2) *"Jogellenes elkülönítésnek minősül az a magatartás, amely a 8. §-ban meghatározott tulajdonságai alapján egyes személyeket vagy személyek csoportját másoktól - tárgyilagos mérlegelés szerinti ésszerű indok nélkül - elkülönít."* [The separation of individuals or groups according to attributes stated in the 8. § -without objective or sensible reason – is the violation of the law.]. In "27. § (*3) Az egyenlő bánásmód követelményének megsértését jelenti különösen valamely személy vagy csoport a) jogellenes elkülönítése egy oktatási intézményben, illetve az azon belül létrehozott tagozatban, osztályban vagy csoportban"* [It is a violation of the requirement of equal treatment if specially a single individual or a group a) is unlawfully segregated in an institution, or within an institution in an established class or group]

[79] These conform to the European Convention of Human Rights that in Article 14 and Article 2 protocol No. 1 highlights that the enjoyment of rights and freedoms should be secured without discrimination and the right to education should not be denied. This legal framework provides substantial support for integrated education and at the same time prohibits segregation. Furthermore, it also conforms to EU directives that explicitly state that combating discrimination is one of the goal of the EU. See "Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin" in *Council Recommendation on Effective Roma Integration Measures in the Member States*. Council of European Union, 2013.

[80] Erőss, 'Iskolai (dez)integrációs'. p264

[81] The Study Halls program aims to support school activities, reduce difficulties deriving from social disadvantages but, at the same time, preserve the cultural identity of children. See Szilvia Németh, 'A tanoda-típusú intézmények működésének, tevékenységének elemzése [The analysis of the activity of study halls type institutions]' (Budapest: TÁRKI-TUDOK, 2009), http://www.romaeducationfund.hu/sites/default/files/publications/tanodaelemzes_tarki_-ref_08_0.pdf. p15-18; 'Stigma: Segregált roma oktatás Közép- és Kelet-Európában [Stigma: Segregated Roma education in Central- and Eastern-Europe]' (Budapest: European Roma Rights Centre, 2005). p18-42; 'Towards Roma Inclusion A Review of Roma Education Initiatives in Central and South-Eastern Europe' (Geneva: United Nations Children's Fund (UNICEF), 2010). p57-60

required the applicant to design an action plan for the integration of locally segregated units.[82] This incentive-based policy involved further monitoring and the follow up of students' educational track. Elements of affirmative action were also introduced into the implementation of equal opportunity and mainstreaming policies as well as the prohibition of the selection of students by primary schools.

Many elements of anti-discrimination remained after 2010. The Public Education Act in 2011[83] maintains the limitation of the choice of students by primary schools. Primary schools can only admit students from their catchment area in the order of applications. If free places are left open, schools have to admit severely disadvantaged children. Further free places are given to people based on a lottery.[84] However, the regulation did not specify class proportionality and, as a result, primary schools, while admitting children from a lower ethnosocial background, place these children into separate classrooms in parallel with other classrooms. These discriminatory measures were made even though the Hungarian Constitution after 2010 also highlights the importance of equal treatment. Section XV of the Constitution states that everyone should be treated equally and the realization of equal opportunity should be supported with further measures.[85] Moreover, the previous anti-discrimination and integration policy was replaced by the Catch-up program,[86] which aimed to

[82] Dupcsik, 'Az integráció fogalma'. p264
[83] In Hungarian: Köznevelési Törvény
[84] Dupcsik, 'Az integráció fogalma'. p265
[85] Constitution of Hungary 2011, Section XV. 1: Every person is equal by the law and legally able. 2: Hungary assures fundamental rights to every person without discrimination based on race, colour, sex, disability, language, religion, political or other view, national or social origin, wealth, birth or other situation. 3: Men and women are equal by the law. 4: Hungary promote equal opportunity with further initiatives. 5: Hungary protects women, disabled, children and elderly by special initiatives. In Hungarian see: Alkotmány XV. cikk (1) A törvény előtt mindenki egyenlő. Minden ember jogképes. (2) Magyarország az alapvető jogokat mindenkinek bármely megkülönböztetés, nevezetesen faj, szín, nem, fogyatékosság, nyelv, vallás, politikai vagy más vélemény, nemzeti vagy társadalmi származás, vagyoni, születési vagy egyéb helyzet szerinti kűlönbségtétel nélkül biztosítja. (3) A nők és a férfiak egyenjogúak. (4) Magyarország az esélyegyenlőség megvalósulását külön intézkedésekkel segíti, (5) Magyarország külön intézkedésekkel védi a gyermekeket, a nőket, az időseket és a fogyatékkal élőket.
[86] In Hungarian: Felzárkóztatás Program. "Folytatni és lehetõség szerint az oktatás minden szintjén erõsíteni kell a hátrányos helyzetû, köztük roma fiatalok iskolai sikerességét elõmozdító programokat, ösztöndíj-programokat, azok mûködtetését." [Continue and, in accordance to the possibilities on every level of education, strengthen the support of programs that increase the success of disadvantaged, including Roma, youngsters.] *A Kormány*

target students with low ethnosocial background while implying that their deficit should be remedied. At the same time, the head of the Ministry of Human Resources was given the power to authorize the maintenance of segregated education in certain cases.[87] The cases were not specified and this regulation has remained ambiguous due to its incompatibility with EU regulations. Consequently, after 2010, anti-discrimination policy in education left the path of the previous policies in many aspects.

The changing educational policy of the 2010s increased the priority of religious organizations in education. Váradi highlights that local municipalities can give up financial obligations from 2011 by passing the maintenance of educational institutions to a religious organization. This removes the financial burden of contributing to the budget of schools by local municipalities. Before 2010, however, the removal of the burden of costs for the maintenance of schools could only be done after 5 years of passing an educational institution to a religious organization.[88] As a result, local municipalities did not pass schools in order to balance their budget instantly. However, from 2010, this limitation was removed from educational policy and, as a result, in 2011, the number of religious schools increased more than 25 per cent.[89] The new financial structure of educational institutions, therefore, benefits religious organizations.

Religious organizations have a traditionally segregating method for the support of Roma communities. Religious organizations do not provide a neutrally organized system of knowledge but, according to Virág and Vidra, these organizations primarily aim to create an

1430/2011. (XII. 13.) Korm. Határozata a Nemzeti Társadalmi Felzárkózási Stratégiáról, Valamint Végrehajtásának a 2012–2014. évekre Szóló Kormányzati Intézkedési Tervérõl, 1430/2011. (XII. 13.), n.d. (accessed 4th June, 2016)

[87] The new policy provides the authority for the Head of the Ministry of Human Resources to judge each situation and give permission for segregated education. Zoltán Balog, *Egyes oktatási tárgyú törvények módosításáról 2014. évi XXXVI. Törvény 12. § [About the modification of some education related laws]*, vol. 96, 2014. p11148-11149

[88] Balázs Váradi, 'Közoktatás: A költségvetés és az egyházi és önkormányzati közoktatási intézményrendszer aránya' (Budapest: Budapest Intézet, 2011). p2

[89] Váradi, 'Közoktatás: A költségvetés és az egyházi'. p2

"evangelizing community".[90] Within this community, low ethnosocial status is addressed by a traditionally segregating method, called Roma pastorization. According to the case studies presented by Virág and Vidra, separate churches are established for Roma and non-Roma religious communities even within the same village. As a result of this, two separate communities emerge that after some time might intermingle. People from the Roma church might visit the non-Roma church or the other way around. However, these groups are essentially separate until the Roma community is able to integrate.[91] Roma pastorization, therefore, involves a gradual integration (többlépcsős integráció) that aims to bring members of a low ethnosocial status group to a level on which they can be integrated. The involvement of religious organizations into education, beyond the spreading of religious views for students, also results in the separation of Roma and non-Roma educational institutions. This situation can be observed in the case of the faith-based primary school in Nyíregyháza, where an ethnically segregated school was taken over in 2011 by the Greek Catholic Church (GCC) in order to run it and create a Roma community from the residentially segregated unit.

While various anti-discrimination and integrational policies were applied and implemented in Hungary since the 2000s, the level of educational segregation has steadily increased with minor fluctuations. The proportion of Roma students and students at risk increased by the end of the 1990s to 8 per cent of the total school population. This in combination with the trend of increased mobility, due to the free choice of school by parents, developed increased selectivity by schools.[92] As a result, in Budapest, for instance, the number of Roma students who studied in a Roma majority school increased from 7.1 per cent in 1992 to 18.1 per cent in 2000.[93] The same tendency can be observed in urban and rural areas. By 2006, the increasing number of Roma students resulted in increasing segregation. Comparing

[90] Vidra and Virág, 'Faith-Based Organisations'. p13-14
[91] Vidra and Virág, 'Faith-Based Organisations'. p13-14
[92] Kertesi and Kézdi, 'Általános iskolai szegregáció – okok és következmények'. p52
[93] Havas and Liskó, 'Szegregáció a roma tanulók általános iskolai'. p9

the data from 1992 with the data from 2006, Kertesi and Kézdi find that in urban areas the level of segregation tripled and in rural areas it more than doubled.[94] The impact of legal regulations and integrational policies from 2003 and the pressure of civil organizations on larger municipalities resulted in a 25 per cent drop in larger municipalities and 20 per cent in smaller ones by 2008. After this break in the trend, however, segregation continued to increase again due to the high level of social disparities.[95]

2.2 - The statistics of deprivation

Statistical evidence shows that the Szabolcs-Szatmár-Bereg County (SzSzB) provides the lowest living standards in the country. According to the 2011 census by the Central Statistical Office, the county has the highest number of low educated residents among people over the age of 15.[96] Unemployment rates and the number of inactive earners, such as people on pensions or other benefits, consist of 37 per cent of the local population. This is one of the highest in Hungary but does not differ much from the average of the country.[97] Data on housing and population, however, shows that 274 people share 100 residential units, which is the highest compared to other counties.[98] In terms of the quality of these residencies, the county has the highest proportion, 9 per cent from the lowest quality category (komfort nélküli) houses, while the number of the highest quality category is much below the average with 49.1

[94] Kertesi and Kézdi, 'Általános Iskolai szegregáció Magyarországon'. p983-984
[95] Gábor Kézdi and Gábor Kertesi, 'Ethnic Segregation between Hungarian Schools: Long-Run Trends and Geographic Distribution' (Institute of Economics, Research Centre for Economic and Regional Studies, Hungarian Academy of Sciences Department of Human Resources, Corvinus University of Budapest, 2012). p32-33
[96] See Központi Statisztikai Hivatal, table 1.4 A 15 éves és idősebb népesség a legmagasabb befejezett iskolai végzettség szerint, 2011. [Central Statistical Office, table 1.4 15 years and older population according to highest educational achievement]
[97] See Központi Statisztikai Hivatal, table 2.5 A népesség gazdasági aktivitás és legmagasabb befejezett iskolai végzettség szerint.. [Central Statistical Office, table 2.5 Population according to economic activity and highest educational degree.]
[98] See Központi Statisztikai Hivatal, table 2.5 A lakott lakások szobaszám és laksűrűség szerint. [Central Statistical Office, table Distribution of inhabited residencies according to the number of rooms and residential density.]

per cent.[99] The lowest quality category often lacks a bathroom or a kitchen inside the house.[100] These houses are mostly located in low status urban spaces, were built before 1960, owned and subsidized by the local council and rented out to Roma people.[101] Based on these data, the county has the lowest living standards in the country.

Roma people, based on their educational level, are on the margins in the county. According to Kertesi and Kézdi Roma students in schools are above 30 per cent in SzSzB, implying that the Roma population is one of the highest in the region.[102] However, from 28,101 Roma people who are older than 15, in the county, in 2011, 113 people had degrees from higher education, 814 people had the Matura exam from a secondary school and 2,160 people had educational degrees from vocational training schools.[103] Accordingly, from the Roma population, 0.4 per cent have higher educational degree and 2.8 per cent has the Matura exam. Among the population of the majority society in the county, 13.3 per cent have higher educational degree and 38.3 per cent have the Matura exam. These data show that the county has a high level of disparity in its population and Roma is a strongly disadvantaged group with low educational and employment prospects.

Roma people are also pushed to the margins in the prosperous city of Nyíregyháza that has one of the highest living standards exceeding the average level of the country. The city has the highest number of people with the Matura and higher educational degrees.[104] The

[99] See Központi Statisztikai Hivatal, table 2.15 A lakott lakások megoszlása komfortosság szerint. [Central Statistical Office, table 2.15 Distribution of inhabited residencies according to quality categories.]
[100] The county is in the first three counties in terms of the number of houses without a bathroom or a kitchen inside the house. See Központi Statisztikai Hivatal, table 4.7 A lakások lakói a lakás fürdőszobával, konyhával való ellátottsága szerint. [Central Statistical Office, table 4.7 Inhabitants of residencies in accordance to the facilities of bathrooms and kitchen.]
[101] See Központi Statisztikai Hivatal, table 4.36 A lakások lakóinak megoszlása nemzetiséghez tartozás és a lakás főbb jellemzői szerint, 2011. [Central Statistical Office, table 4.36 The proportion of inhabitants of residencies based on nationality/ethnicity and main attributes of houses.]
[102] Kézdi and Kertesi, 'Ethnic Segregation'. p34-35
[103] See Központi Statisztikai Hivatal, table 2.1.6.1 A népesség nemzetiség, korcsoport, legmagasabb befejezett iskolai végzettség és nemek szerint, 2011. [Central Statistical Office, table Population according to nationality/ethnicity, age group, highest educational achievement and gender.]
[104] See Központi Statisztikai Hivatal, table 4.1.4.2 A népesség iskolai végzettség és nemek szerint, 2011. [Central Statistical Office, table 4.1.4.2 Population according highest educational achievement and gender.]

employment rate is 10 per cent higher than the rate of the county, while the unemployment rate is 6.3 per cent compared to 7.3 per cent in the county.[105] However, according to Szoboszlai, the city has 2,208 Roma inhabitants from which the majority live in two social ghettos; the Huszár Estate and the Keleti Residency. 22 per cent of the subsidized social houses are in these two residencies and nearly all of them are in one of the lowest quality category. From all the subsidized social houses of the town only 19 per cent are in one of the low quality category.[106] Therefore, almost all of the low quality subsidized social houses are inhabited by Roma families located on the margin of the town, isolated from the rest and more prosperous areas.

The elementary educational system of Nyíregyháza povides high quality education for most of its residents. According to the data provided by the Educational Institute of Hungary, the average primary school level competency scores of the town has exceeded the average score of the country from 2008.[107] The educational system has a variety types of schools. State-run schools without a catchment area that can apply an admission procedure and select children based on their skills, such as musical talent, language skills or coordination. These advanced schools provide the highest quality education. Similar level is provided by many faith-based schools that do not have a catchment area either. These schools, however, tend to prioritize their religious community and admit some children from outside. Local statue-run primary schools have a designated catchment area and, therefore, these are obliged to admit children from their area. These schools, however, can admit children outside of their area, if they have space or capacity for more students. These schools often apply internal separation from the

[105] See Központi Statisztikai Hivatal, table 4.1.5.1 A népesség gazdasági aktivitás szerint, 2011. [Central Statistical Office, table 4.1.5.1 Population according to economic activity.]
[106] A Huszár-telepen 290 bérlakás van, amik nagyrészt komfort alatti besorolásban vannak. Nyíregyházán a bérlakások 10%-a van komfort nélküli és 9%-a van félkomfortos besorolásban. Tehát majdnem az összes alacsony besorolású lakásban szegregáltan élő Romák laknak. See Katalin Szoboszlai, 'Lakásjellemzők a nyíregyházi járásban és a megyeszékhelyen [Residential characteristics in Nyíregyháza and its district]', *Acta Medicina et Sociologica* 6, no. 18–19 (2015): 30–46. p36
[107] See data provided by Oktatási Hivatal.

Name of school	School-level average competency score	Location	Ratio of disadvantaged / severely disadvantaged
Sója Miklós Greek Catholic Primary School	Not Available	Southern Periphery	90% / 75%
Nyíregyházi Móricz Zsigmond Primary School Vécsey Károly unit	1376	Southern Periphery	20% / 14%
Nyíregyházi Móra Ferenc Primary School, Petőfi Sándor unit	1402	Southern Periphery	8.6% / 4.8%
Szent Imre Catholic Primary School unit	1470	Northern Estates*	4% / 2.5%
Nyíregyházi Móricz Zsigmond Primary School Kertvárosi unit	1508	Western Periphery	7.5% / 8.3% estimate
Nyíregyházi Arany János Primary School unit	1519	Northern Estates*	No separate data for this internal unit.
Nyíregyházi Bem József Primary School Kazinczy Ferenc unit	1536	Western Periphery (Western Centre location serving Western residencies)	6.5% / 8.1%
Túróczy Zoltán Evangelic English-Hungarian duo-lingual Primary School	1540	Centre**	6.4% / 3.1%
Nyíregyházi Móricz Zsigmond Primary School (Virág street 65.)	1555	Southern Periphery	7.5% / 8.7%
Bethlen Gábor Primary School	1592	Easter Periphery	5.4% / 1.3%
Nyíregyházi Móra Ferenc Primary School (Fazekas János tér 8.)	1607	Northern Eastern Periphery	3.6% / 4.4%
Nyíregyházi Bem József Primary School (Epreskert utca 10.)	1607	Centre	2.7% / 3.1%
Nyíregyházi Apáczai Csere János Primary School	1623	Centre	0.2% / 0.1%
Nyíregyházi Arany János Primary School, Zelk Zoltán English-Hungarian duo-lingual unit	1634	Northern Estate	2% / 0.4%
Nyíregyházi Bem József Primary School Gárdonyi Géza unit	1649	Northern Estates	5% / 7%
Jókai Mór Reformed Christian Primary School	1653	Centre	1% / 0%
Szent Miklós Greek Catholic Primary School	1654	Centre	1.5% / 1.2%
Nyíregyházi Univerisity Eötvös József Advanced Primary School unit	1657	Northern Estates*	No separate data for this internal unit.
Nyíregyházi Arany János Primary School, Eight-grade gymnasium unit	1676	Northern Estates	2.3% / 2.7%
Nyíregyházi Kodály Zoltán Primary School	1715	Centre	0.7% / 5%
Nyíregyházi University Eötvös József Advanced Primary School, Eight-grade gymnasium unit	1719	Northern Estates	0% / 0% estimate
Szent Imre Catholic Primary School, Eight-grade gymnasium unit	1729	Northern Estates	0% / 0%

* This school is the elementary school section of an eight-grade gymnasium.

** This school has started a duo-lingual training four years ago and the student population is currently being replaced. See page 53 for further information on the evangelical school.

Figure 1 – Competency scores and the spatial distribution of disadvantages

fifth grade and transfer children with better results into an eight-grade gymnasium[108] that operate within the same school.

The town, apparently, has high educational disparities distributed on a spatial basis. According to the data obtained from the Educational Institute of Hungary, the higher the ratio of children with disadvantages and severe disadvantages the lower the competency score of a school. Figure 1 shows that schools with high competency scores have a very small ratio of children with disadvantages that barely exceed 3 per cent. These schools, as Figure 1 shows, are located in two regions of the town, either in the Centre or at the Northern Estates. Schools with lower competency scores tend to have higher ratio of disadvantages. This ratio starts from 7 and 8 per cent and increases to 20 and 14 per cent of children with disadvantages and sever disadvantages. The ratio of disadvantages peaks in the segregated faith-based primary school in the Huszár Estate where it reaches 90 and 75 per cent. The school in which disadvantages accumulate in higher ratio are located mainly in the South Western periphery of the town. In this area, where disadvantages are high in schools, competency scores that signify the level of education, are low. Figure 1 shows that the higher the ratio of disadvantages in a school the lower its competency score. Consequently, disadvantages and low quality education characterize more the South Western Periphery of the town, while the Centre and the Northern Estates are provide high quality education and have a lower ratio of disadvantages.

The two exceptions of schools with low competency scores from the Norther Estates are in fact the result of an internal selection due to a transfer into an eight-grade gymnasium. Some schools apply an internal merit-based selection of students at the end of the fourth grade. The higher achieving students are transferred into an eight-grade gymnasium where the educational level is higher. This internal selection results in the accumulation of lower

[108] An eight-grade gymnasium is an advanced school starting at the fifth elementary grade and finishing at the 4th secondary level grade. This type of school provides a more comprehensive curriculum and absorbs the best students from elementary school at the end of the 4th grade.

achieving students in the remaining class. Competency scores, although these unit are within one school, are measured as separate. Table 1 includes all these units with competency scores including those units that are within one school but provide an average primary school or an eight-grade gymnasium level of education. These exceptions, therefore, do invalidate the idea that the town has spatial distribution of disadvantages.

Consequently, disadvantages seem to accumulate on the Southern Western Periphery, while students without disadvantages seem to attend in schools in the Centre or in the Northern Estates. Schools in the centre of the town show stable and high educational outcomes. One of the highest educational outcomes is produced by the Kodály Zoltán Primary School in the centre of the town. This school has less than 1% disadvantaged and 5% severely disadvantaged students. Schools on the periphery, however, accumulate children with learning difficulties and, therefore, the educational quality decreases. The unit of Móricz Zsigmond Primary School on Vécsey Street in the South Western Periphery has the lowest score on competency tests. This school has 22% disadvantaged and 14% severely disadvantaged students. Therefore, it appears that the educational system of the town fails to disperse disadvantaged children and it rather separates them resulting in their regional accumulation within the town.

2.3 - The history of marginalization

The current ethnosocial marginalization stems from the failure of the residential policies of the socialist era. Hungarian minority policy on Roma people in the socialist era was predominantly driven by the need of the concealment of an ideological controversy. Stewart points out that the existence and appearance of poverty in socialist Hungary was an ideological

question.[109] Therefore, the MSZMP KB[110] focused specifically on Roma assimilation as the rate of poverty was the highest among sedentary and travelling Roma. However, as Majtényi argues, the process of assimilation was driven by racist and paternalistic motives.[111] As the socialist transformation did not lead to automatic assimilation, a variety of methods aimed at the complete dissolution of Roma identity and the poverty that characterized their lifestyle. Majtényi identifies elements of forced assimilation from the 1960s onwards including increased police brutality toward traveling Gipsies, forced displacement of Roma families or the prohibition of traditional Roma professions to force Roma into wage labour. Education programs were also a tool for the so-called catch-up of Roma during which children were placed into segregated classrooms.[112] The necessity to conceal poverty and ideological controversy, therefore, led to the forced assimilation of Roma in Hungary from the 1960s onwards.

Roma people were forcibly moved into residencies that reproduced their segregation. Váradi's and Virág's study highlight that the implementation of Roma policies that aimed at the relocation of Roma people from remote settlements to the spaces of the majority society failed to achieve the goal of assimilation. Between 1965 and 1980, the state provided low rate

[109] The existence or the increasing level of visible poverty generated an ideological controversy with the teleological approach of socialist development in which poverty is dissolved automatically by socialist developments. See Michael Stewart, 'Communist Roma Policy 1945-89 as Seen Through the Hungarian Case', in *Between Past and Future: The Roma of Central and Eastern Europe*, ed. Will Guy (Hatfield: University Of Hertfordshire Press, 2002), 71–92.; Kemény also points out that when he presented his findings on Roma poverty, named as a study on the life of people on low income, he was removed from his position and the results of his study were classified as secret documents. See István Kemény, *Közelről s távolból* (Budapest: Fapadoskönyv.hu, 1991). p183

[110] Magyar Szocialista Munkáspárt Központi Bizottság [Hungarian Socialist Workers' Party Central Committee] where basically decisions were made.

[111] A quotation from a committee report demonstrate this attitude: "Sokáig azt hittük, hogy a cigánykérdés magától megoldódik a szocialista fejlődés során. Úgy véltük, hogy az 1945-tel kezdődött fordulatnak részesei lesznek a cigányok is, s e folyamat végére felszívódnak a társadalomban, átlényegülnek, vagyis megszűnnek cigánynak lenni, ezzel megszűnik a cigánykérdés. [We believed that the Gipsy question will be solved automatically by the process of socialist development. We thought that Gipsies will be part of the process of the turn in 1945, and by the end of this process they will disappear in society, so, they will stop being Gipsy anymore, thereby, the Gipsy question disappear.] See György Majtényi, 'Állami segítség vagy erőszakos asszimiláció? [State support or forced assimilation?]', in *Cigánysors : A cigányság történeti múltja és jelene I. [Gispy destiny: the historical past and present of Gipsies]*, ed. Attila Márfi, vol. 1, 2 vols. (Győr: Palatia Nyormda & Kiadó, 2005), 121–33. p125

[112] Majtényi, "Állami segítség."

loans and free land in order to build low quality (csökkentett comfort fokozatú) houses for Roma people who were moving out from remote Roma settlements. The policy, however, was implemented by local committees that often chose low value lands remote from the centre and institutions of the town. Mainly as a result of local resistance, Roma settlements were located on the margins of a town or a completely isolated area. Although remote Roma settlements nearly disappeared, the relocation policy resulted in the reproduction of residential segregation and living conditions of Roma in comparison to the members of the majority society.[113]

The effect of forced assimilation before the transition in 1989, had far reaching consequences on Roma communities in Hungary. As a result of the forced assimilation into the villages some Roma people developed the tendency of distancing themselves from the Roma category. According to Horváth's ethnographic observations, while Roma were coerced to move into villages and send their children into schools in the same way as people from the majority society, their role remained marginal in every aspect of the life of the village. Although Roma people were not called Gipsies in the town, the Gipsy category turned into a degrading label. Horváth underlines that Roma children often teased each other by calling the other a Gipsy that signified their distancing from the ethnic category with a negative connotation and the desire to assimilate into the majority society.[114] The distancing from the Gipsy category was also observed in a sociological study by Ladányi and Szelényi, who pointed out that Roma had less chance to avoid self-identifying themselves as Roma in Bulgarian social ghettos while due to the scattered distribution of Roma people in Hungary, they tend to self-identify themselves as members of the majority society.[115] Consequently, assimilationist

[113] Kemény's study is also quoted by Váradi and Virág, 'A térbeli kirekesztés'. p93-94
[114] In housing for instance Roma occupied residential units on the edge of the settlement or in education Roma were seated in the back of the classroom. See Kata Horváth, 'Silencing and Naming the Difference', in *The Gypsy 'Menace': Populism and the New Anti-Gypsy Politics*, ed. Michael Stewart (London: Hurst, 2012), 117–36.
[115] Ladányi and Szelényi, 'The Social Construction of Ethnicity'.

policies before 1989, mostly failed and rather played a role in the reproduction of existing inequalities.

2.4 - A hidden parallelism on the margins

The transformation of the Huszár Estate into a ghetto started from the 1970s. The Huszár Estate was originally a cavalry military barrack in which the main building hosted cavalry officers.[116] From 1957, the barrack hosted Soviet officers and, later, the Hungarian cadre elite. The latter moved out when a newly built prefabricated estate was erected on the Eastern side of the barrack. The land value of the estate decreased and by the early 1970s, the wealthier population of the Guszev Estate, which was the new name of the residency, was completely replaced by poverty stricken Roma families. These families were moved, due to the policy framework of Roma assimilation, from remote Roma settlements to the isolated Roma residency of Nyíregyháza. They occupied the buildings that were previously used as stables for the horses of military officers. The settlement remained isolated from the centre and from its institutions by its distance, its physical barriers and its socioeconomically deprived and stigmatized population. People from the settlement had limited access to institutions except parallel run units that reinforced their exclusion from the institutions of the majority society.

In the early 2000s, the estate had more than a thousand inhabitants who, according to the Central Statistical Office, concentrated the most disadvantaged people in the town of Nyíregyháza.[117] The estate has remained on the outskirts of the town, isolated from its centre and surrounded by walls from two sides, an old factory from the back and railway tracks. This

[116] Zolnay, 'Pro Urbe'.
[117] "Szabolcs - Szatmár - Bereg megyei statisztikai tájékoztató [Statisztical report of Szabolcs - Szatmár - Bereg County]." Nyíregyháza: Központi Statisztikai Hivatal Szabolcs-Szatmár-Bereg megyei igazgatósága, 2003. < http://www.ksh.hu/docs/hun/xftp/megy/0303/szab0303.pdf%20p53-58 > (accessed 4th April, 2016)

isolated ghetto had one solid road from which houses can be accessed. In the early 2010s, due to the increasing media attention, the municipality launched projects in the estate that led to the establishment of a playground and the renovation of some houses. Parallel run supportive units, a kindergarten, various welfare units have been established recently for the marginalized people in the estate.

The role of the primary school serving the estate reflects the changing circumstances and policy frameworks on anti-discrimination. The main building that was originally used for the accommodation of cavalry officers was turned into a primary school in the 1970s. Since the residential unit consisted of only families with low ethnosocial background, the school provided low quality segregated education for the local children of Roma origins. Non-Roma children, who at the time were still present in the estate, attended primary schools in the centre.[118] The 13th Primary School that served the ghettoized estate, therefore, played a crucial role in the reproduction of disadvantages of Roma students. The education provided in this ethnically separated environment, in most of the cases, was only enough to finish the eighth grade of elementary school. Students from the school in the secondary level could not keep up with the workload and often dropped out.[119] By 2007 when it was closed down, the primary school in the estate provided education for Roma students exclusively.[120] Due to the legal and policy framework from 2003, a civil organization, called Chance for Children Foundation (CFCF), could generate pressure on the local municipality that eventually decided to close down the educational unit and provide transportation for local children to access nearby primary schools.[121] As a result, the 13th Primary School was turned into a Study Hall.

[118] This information was obtained during an interview with a non-Roma, retired train engine conductor who spent his childhood in the Huszár Estate but attended to elementary school outside.
[119] Zolnay, 'Pro Urbe'.
[120] János Zolnay, 'Kényszerek és választások. oktatáspolitika és etnikai szegregáció Miskolc és Nyíregyháza [Coercion and choice. education policy and ethnic segregation Miskolc and Nyíregyháza]', *Esély* 17, no. 4 (2006): 48–71.
[121] 'Legal Victory in Hungarian Roma School Segregation Case', *European Roma Rights Centre*, 18 May 2007, < http://www.errc.org/article/legal-victory-in-hungarian-roma-school-segregation-case/2777 > (accessed 4th June, 2016)

The changing educational policy from 2010 also had an impact on the primary school in the estate. In 2011 the primary school was reopened at the request of the local municipality[122] by the GCC as Sója Miklós Primary School.[123] Since 2007, the ethnosocial proportion of the estate did not changed and, therefore, the new primary school could not provide an integrated educational environment. The attempt of the CFCF to legally enforce the anti-discrimination law was, however, turned down. According to the Supreme Court of Hungary, the school can be run legally because religious principles applied during education provide exemption from criterion of illegal ethnic separation.[124] Since religious education provides exemption from ethnic separation if students' voluntary choice or personal beliefs make them choose the school, the GCC managed to maintain a *de facto* segregated school, while it is also legal, according to the interpretation of the Supreme Court of Hungary. Although from a legal perspective the educational environment was approved, the condition of ethnic separation still has an effect on students.

From this chapter it appears that educational policy from the early 2000s aimed to actively reduce the level of segregation and to promote equal treatment in education by legal, institutional and financial means. A shift in educational policy, however, took a new turn with the prioritization of faith-based schools in the educational system. While these schools often provide high quality training, the method used for the education of Roma is based on their separation from the majority society. The socially marginalized Roma population, therefore, in the new educational policy framework faced another barrier dividing them from the majority society. Their access to public goods and institutional support was already limited and their

[122] The local municipality requested the Greek Catholic Church if they would run the school in the Huszár Estate. See decision of the CFCF v. Sója Miklós Greek Catholic Kindergarten, Primary School and Others (Supreme Court of Hungary 2015).
[123] "Intézményi adatlap: Sója Miklós Görögkatolikus Óvoda És Általános Iskola [Institutional data: Sója Miklós Görögkatolikus Óvoda És Általános Iskola]." *Oktatási Hivatal*, n.d. < http://www.oktatas.hu/hivatali_ugyek/kir_intezmenykereso/!Intezmenykereso/Intezmeny/Index/201829 > (accessed 12th December, 2015)
[124] See decision of the CFCF v. Sója Miklós Eastern Catholic Kindergarten, Primary School and Others (Supreme Court of Hungary 2015).

social positions were reinforced by their access to low quality educational institutions. Although the marginal role of Roma also has historical reasons, the separation of Roma from the isolated ghetto was sustained by the faith-based primary school in the estate despite the legal framework on anti-discrimination. In light of the background information presented in this chapter, it remains a question what makes the system of marginalization function and why the segregated faith-based primary school functions in the educational system of the town. Furthermore, in what way do people with low ethnosocial status cope with this educational system in Nyíregyháza? The next chapter will present the findings of this research.

Chapter 4 - Findings of the research

In this chapter, the findings of the research is presented. The structure of the educational system of the town of Nyíregyháza seems to create a system in which people with low ethnosocial status have limited chance to access higher quality institutions. This is the result of a merit-based selection process that faith-based schools in the centre and advanced state-run schools without a catchment area can apply. Furthermore, students who get into a mixed educational environment encounter a colour-blind educational method that has a negative impact on their integration (see Chapter 1). As a reaction, parents from the Huszár Estate tend to choose either mixed schools on the periphery of the town that have an increased student population with disadvantages or choose the segregated faith-based primary school. The most decisive factor in their choice, according to the findings, is parents' capacity to have a positive self-identification and their ability to reject stigmas projected on them. It seems that the main reason for choosing the segregated faith-based primary school in the Huszár Estate is its capacity to generate the feeling of a secure environment for Roma parents and their children from the degrading treatment of the majority society outside.

4.1 - The routes of Roma in the educational system of the town

The educational structure of the town shows a highly selective mechanism that channels Roma pupils into parallel run institutions. A strong merit-based selection process can be observed in the educational system of the town. State-run schools without a catchment area appear to be among the highest quality schools. While these schools can select students based on existing skills and potential capacities, faith-based schools admit people from their religious community regardless of their socioeconomic status. Students, however, who are admitted to these schools mostly have higher ethnosocial background. Students who are rejected can

choose from a variety of local state-run elementary schools that are obliged to accept applicants if they belong to their catchment area. These schools apply a variety of techniques to remain attractive for parents, such as internal merit-based selection, advanced sport facilities and achievements or other advanced educational programs. State-run schools with a catchment area, on the periphery of the town, where Roma families are concentrated, struggle to remain attractive to non-Roma middle class local families who often take their children to more distant faith-based schools where Roma are lower in number. This phenomenon leads to the accumulation of disadvantages within one regional unit of the town. The routes of Roma parents and children seem to be leading into these school or into the segregated faith-based primary school in the estate.

The most prestigious schools of the town often reject Roma applicants due to lower skills. Instead, these schools select children with previously developed skills. The function of these schools is the advanced development of skills in order to collect and produce exceptionally talented students. Early selection process, therefore, requires parents to choose preschools providing early development in, for example, language, physical coordination or music. The selection processes of elementary schools varies in accordance with the profile of the school. In advanced language teaching schools, the admission process often involves a test of language capacities. In the most prestigious school of the town, children are trained to have advanced choir skills. Special musical talent is required to get admission and special emphasis is put on the further advancement of students' musical talent. This school, however, happens to have no Roma students except a few who were adopted by priests and have an upbringing in a non-Roma family. The school principal explains that this tendency is due to the lack of musical discipline of Roma students from traditional Roma families:

> Many people think that Roma have special musical talent. However, as soon as Roma children need to follow a set of rules based on music sheet during singing, they lose the thread. They are socialized for free singing and they leave choirs.

Therefore, even talented Roma children who have the potential of becoming singers drop out due to the unreconciled cultural difference.

Prestigious faith-based schools tend to absorb students with higher ethnosocial background and neglect low status Roma students. Faith-based schools are not obliged to accept applicants from a designated catchment area and, therefore, these schools tend to prioritize religious affiliation during admission. These schools, furthermore, often admit students from non-religious background, if they accept religious practices or show respect toward them. Beyond providing religious values and education for the local religious community, these school also compete for the local middle class parents whose free choice of school determine the educational market. More advanced teaching can be achieved with students from higher socioeconomic status due to their stronger parental support. However, the loss of prestige can occur if a school appears to have students from low ethnosocial status. Therefore, pressure for higher achievement and good reputation make schools neglect Roma students or admit them only in very low numbers from families that do not suffer from deep poverty and marginalization.

A strategy of sorting out Roma children and replacing them with middle class pupils in order to increase reputation and attract parents from higher ethnosocial status can be observed in the evangelical school of the town. The school was not in full function before 1989. In the 1990s, it was re-established as one of the oldest educational intuition of the town. However, the building, which was built by the evangelical community before the 1950s, was occupied by another school that had to be moved before the evangelical school could be fully re-established. Therefore, it took a decade to make the school functioning in its previous premises. As a result of the transition period, the school had acquired low status and bad reputation and, therefore, admitted students from all backgrounds. To change this tendency, the school launched an advanced language program in the late 2000s in which the number of Roma

children due to the early selection was low. The subsequent effect of this was an increase of applications from middle class families and a change of status and reputation for the school that further increased applications from students with higher socioeconomic status. Parallel to this, students with disadvantaged background could be rejected as the number of applicants were enough to run the school. As a result, the lower four grades of the school have significantly less Roma students than the upper four grades who are going to leave the school in a few years.

The perceived necessity to attract middle-class applicants also generates pressure on state-run primary schools with a catchment area. State-run primary schools with a designated catchment area receive applications from parents who were rejected from or did not apply to advanced or prestigious faith-based primary schools. These schools are obliged to accept local children regardless of their ethnosocial status or merit. In order to remain attractive to parents from secular background, they are under pressure of achievement and, therefore, they apply techniques that integrate or techniques that disintegrate students from different backgrounds.

A technique of integration is applied in a school through a system in which students remain in a mixed classroom but can choose subject classes on three levels. In this system, the classroom composition remains, while students can become members of more advanced subject classes, according to their own capacities and courage. Therefore, regardless of classroom membership, students can mix in accordance to their results.

The example of disintegration can also be found more often in the form of an eight-grade gymnasium. Several schools apply a strong merit-based selection at the end of the 4th grade. Students with higher results are transferred to a more advanced eight-grade gymnasium and the rest of the students remain in the elementary school section. This internal selection leads to the division of higher and lower achieving students that results in the accumulation of advantaged or disadvantages within one educational environment.

Consequently, while the integrating method provides the opportunity for constant transition between advanced and standard subject classes giving the power to students to change their status, the other provides a one-time entry into higher status groups that remain for the rest of the time spent in the school. While one increases competition based on the perception of equal chance to everyone to advance, the other generates a view of a rigid stratification between the advanced and the others. Therefore, techniques of integration and disintegration are applied in state-run primary schools in order to retain the remaining secular middle class student population.

Another form in the competition for middle class parents appears in schools on the South Western Periphery (periphery) of the town. The competition for middle class parents absorbs students from higher ethnosocial status and channels them toward faith-based and advanced primary schools without catchment area. This process results in the accumulation of the remaining lower middle-class and Roma students in primary schools on the periphery. The increasing number of Roma students in a school leads to a spiral that discourages middle class parents to apply. However, at the same time, it attracts Roma parents. Roma parents who want to apply to a mixed school but cannot be admitted to a faith-based or advanced primary school have the option of choosing from schools on the periphery. As a result, schools on the periphery are under the threat of turning into the local segregated schools. A principal from a school in the periphery of the town emphasises that the deteriorating process, in which the existence of his schools is threatened, may serve the purpose of faith-based schools in the town:

> We tried everything. I submitted a request to become an English duo lingual school. We had all the human resources except the native English speaker but the KLIK rejected my proposal. It'd changed the student proportion because local parents wouldn't leave for faith-based schools in the centre. They'd stay with us, then. I don't know what could be the reason for the rejection of this proposal.

The principal's attempt to change the proportion of the student population is similar to the strategy applied by the evangelical school. However, the attempt by the principal from the

school on the periphery was rejected by the educational management authorities. The principal implies that the redistribution of the student population that leads to the ghettoization of his school might be intentionally overlooked as it serves the interest of faith-based schools in the town.

Apart from mixed primary schools on the periphery of the town, Roma parents can choose the local segregated faith-based school serving the ghettoized Huszár Estate. This school attracts Roma parents who believe that the level of education is adequate and their children are not exposed to discrimination and exclusion by teachers and students. Many Roma children in other schools of the town suffer from exclusion and marginalization by their peers or by teachers. In some cases, Roma parents from the estate decided to bring back their children to the segregated faith-based school due to increased emotional stress caused by peers of their child in a school in the centre. In doing so, Roma parents tend to accept the strong ethnosocial separation that the local faith-based school applies.

Beyond the ethnosocial separation, Roma parents also accept faith-based education. The faith-based educational approach, called Roma pastorization, is based on a gradual integration method. While the term already implies ethnic separation, according to the concept, Roma children have to adopt behavioural and attitudinal elements of the majority society that helps their integration into the next level. This process is based on separate development from the majority society and, later, when a level is reached, these students can be released into the life of the majority society. This gradual integration, however, raises crucial concerns about the treatment of people from ethnic groups and it involves ethnic separation in education which is illegal, degrading and inefficient.

The structure of the educational system of the town implies that Roma students are not part of the student population for which schools compete. Roma students seem to be almost completely excluded from advanced education institutions of the town. The redistributive

tendency of the student population shows established channels for the aspiration of middle class parents leading into faith-based schools, advanced primary schools or eight-grade gymnasium unis. Roma parents, on the other hand, are either pushed into marginalized mixed schools or to the segregated faith-based primary school serving the ghettoized estate. Consequently, Roma seem to be the unwanted participants of the marketized educational system of the town. Therefore, the presence and the access of Roma pupils to institutions of the town is, apparently, hindered by a merit-based selection process. The segregated faith-based school, furthermore, keeps Roma away from the majority society by the parallel educational unit. The distance that Roma experience from the majority society in education is also strengthened by schools and teachers that seem to lack adequate methods for the comfort of Roma students in mixed classrooms.

4.2 - The colour of education

The support of integration in the educational system of the town discourages the recognition of different ethnosocial identifications. Teachers and school principals tend to advocate for support of students who struggle with school curriculum. Unanimously all interviewees highlight different ways of providing extra support for those who fall behind. These supportive methods range from extra classes, differentiated teaching methods to counselling. However, no elementary schools from the sample had Roma teachers. Roma identity in some occasions occur in workshops focusing on multiculturalism but it barely appears in the school curriculum nor is it brought up explicitly in class in any way. Furthermore, the theme of positive self-identification of Roma students in an environment where Roma identity is perceived negatively puzzled many of the interviewees who explicitly argued for a colour-blind approach through the process of integration. This lack of awareness and methods for the necessity to remedy identity threats seem to be a deficiency in teachers' attempt at integration.

Teaching staff appear to be rather homogenous. Firstly, teaching staff from the observed sample of elementary schools lack diversity. Not only do schools where the number of Roma is low lack Roma teachers but it is also the case in schools where Roma students are significant part of the student population. The absence of Roma teachers implies the lack of awareness to ethnic difference in classrooms. Secondly, the age range of teachers in state-run schools is mostly around 50 years. The older age range of teachers can implicate more experience or it can indicate a hindrance in the adaptation of new techniques and teaching methods. In the latter case, the unbalanced age range can lead to the conservation of methods and perspectives in teaching that might result in the reproduction of existing problems in education.

Most teachers emphasise the importance of equal treatment in all aspects of teaching. They claim that they see no ethnicity or colour during education but students who need extra support always receive it. Extra support is defined as financial means that are often collected as donations and distributed to families of low income. Beyond this, teachers also understand extra support as help in coursework. Accordingly, Roma students who need help to catch up to their peers are provided help by teachers. Support, however, never goes beyond this level. Teachers do not mention nor show awareness of identity related conflicts and self-exclusionary tendencies of the Roma students.

Teachers are not aware of the impact of negative perceptions of Roma identity in classrooms. Teachers point out that Roma identity is often intended to be hidden by Roma students. The word Gipsy as a degrading label, however, comes up during conflicts between Roma and non-Roma children. The solution for such conflicts according to the majority of teachers is limited to the punishment of children who call a Roma student a Gipsy. However, no interviewees talked about the necessity of creating a positive environment for students who identify as Roma. Threats of projected stereotypes and self-exclusionary tendencies, therefore,

can be seen as reasons for the misbehaviour of Roma students that occur as a result of the lack of extra support from teachers.

The necessity of making Roma identification equally valuable is not considered by teachers. A teacher highlights, as a positive statement about Roma, that one of her Roma student was much more trustworthy than other students who were not Roma:

> When we had an outside classroom activity, I could ask her [Roma student] to look after my handbag, if I'd to leave it somewhere for a minute. I could trust her because she stayed there and didn't leave my handbag. She was so attentive. While other kids would have lost focus and forget my handbag long ago, she always stayed there. I could trust her.

This teacher, however, fails to understand that the Roma student's reason for paying extra attention to the handbag was to counter the stereotype threat of being accused of stealing like a Gipsy. As a result of that, she could not afford to lose the handbag.

Roma students are also supported and honoured for conforming to group norms in faith-based schools instead of creating their own positive self-identification. A teacher of a faith class highlights a case when a Roma student had increased stress due to her cultural difference from others:

> Dzsenifer became sick at heart in her third grade when everyone signed up for the First Communion except her. She is from a Gipsy family, so, it doesn't work in the same way as others'. I allied with another parent and we talked with her Mum to bring her to the Communion. The Mum said that Dzsenifer hadn't been baptised but, eventually, she let Dzseni to come with the group that I took to the First Communion. I had to be next to her all the time and support her to make her not giving up. She had an inferiority complex all the time against the others because she knew that her family isn't religious but others' are. So, she had to be supported all the time, that 'Dzsenike I know you can do it, and, you can learn it, and, no one will care if you can't come every Sunday. God sees how much you can do and, that, you do as much as you can'. Eventually, I could lead her through and she got to the First Communion.

The faith class teacher ignores the fact that the desire of the child to join the First Communion stems from her need to be part of her peer group. The teacher seems to be happily supervising the transition of a Roma child into becoming a believer, while failing to dissolve the tension caused by the different cultural background of the child.

Teachers in schools where the number of Roma students has recently increased often show anxiety about their work and comment on Roma negatively. A teacher from a school in the periphery where the number of Roma students increased and middle class students decreased shows strong anxiety about her working environment:

> The student community has changed in all aspects. Not only has the approach of students to the school but also the contribution of parents. Parents have turned unreliable, inattentive, and disinterested and kids are slipshod. As a result of this, I have a very bad experience. It was so good. I remember those years when intelligent looking people came for parents' consultation time. For them, it was important how their child advances, step by step. Currently, it is not important for the vast majority, at all. Especially for these brown skin kids that have no rules at home. We try to force them to follow the rules but it is impossible to make them behave rightly. It is a constant source of conflict and whatever we achieve in school, as soon as the kids leave the school it disappears. I really feel like being in a crisis because of this.

This teacher's account shows that the accumulated difficulties in one classroom results in the increased anxiety of the teaching staff. Teachers lack adequate methods and resources to deal with children with disadvantaged background and, therefore, their views and approaches to children lead to a distorted and anxiety driven perspective that attributes these difficulties with Roma identity.

4.3 - Families and their coping

Families that take their children to a mixed school outside of the estate tend to have an integrational or assimilationist aspiration, but show awareness about the negative perception of Roma ethnicity by members of the majority society. The educational background of parents varies in the estate among interviewees from grade three to the Matura. This, however, does not seem to be decisive in their choice of schools from the available range determined by the merit-based selection of the town. Parents who choose mixed schools on the periphery of the town seem to have an awareness about the importance of a mixed environment for the future integration or assimilation of their child. The ambition to integrate or assimilate is, however, preceded by the recognition that Roma identification has a strongly negative impact on their

life and on the lives of their children. This seems to generate the desire to dissolve ethnically marked differences.

On the other hand, parents who take their children to the segregated faith-based school of the estate tend to perform as distinct from the marginalized group of Roma from the Huszár Estate. The home and educational background of these parents show a similar diversity to parents who take their children to a mixed school. However, parents often perform as distinct from other Roma people from the estate. Many attributes can provide exemption from the belonging to the marginalized and excluded category of Roma from the estate. For example, parents claim that they may be superior due to their musician ancestry or because of place of residence on the privately owned street in the estate or by not having apparent marks of Roma identification, such as skin colour, which makes them able to perform as a member of the majority society. The distancing from the marginalized Roma identification implies that these parents aspire to assimilation into the majority society and escape from performing the stigma assigned to them. However, these stigma seem to be strongly internalized and parents are not capable of confronting their projection on them in a mixed environment. The choice of the segregated environment, therefore, is possibly the result of their desire to escape from potential confrontation.

The following accounts of the first three families whose children study in a mixed school show their capacity of dealing with the stigma projected on them by the majority society. From these accounts, it appears that the capacity of coping with the stigmatized identification in a mixed environment depends on the socioeconomic background of the family. The father in the Family 1, Peter has a high educational background and a high living standard in the estate. He experienced a relatively easy path to his education and, shortly after, he established a family. Although he is aware of the stigma projected onto him by the majority society and of the everyday discrimination against Roma, he is able to reject these and utilize the educational

system for the benefit of his children. Another parent, in Family 2, Sándor has a lower educational backgorund than Peter and during his life he encountered difficulties before he settled down. He was also able to reject stigmatization. However, Sándor's aspiration in the utilization of the educational system involves some level of escapism. He highlights that the educational system provides opportunity for his child to leave for better options in countries with less discrimination. Yet another parent, in Family 3, Barbara was removed from educational system very early in her life and her living conditions are significantly below the average of the people on the estate. Her aspiration was to let her younger daughter study in the same school in the center where her older daughter is. However, the reaction of her child during the encounter with the mixed environment, where she was threatened and intimidated by the majority society, shows a lack of self-esteem which is needed to reject the stigma projected on to her. Therefore, Barbara brought her younger daughter back to the segregated faith-based school where she is not directly threatened with acts of intimidation.

The father of Family 1, Péter has a one bedroom house in which 5 people live. He works as a roofer. The three children are lively and open to all kinds of chats. The oldest one started grade one in a mixed school on the periphery of the town. The children have enough toys and books to support their growth, and the parents are caring and provide security for them. The interview starts with the mother and the father joins in later. The mother says:

> ...when I was a student it was a hype to hate Gipsies. Yes, I was excluded in school. I had no friends and it lasted very long. When I was younger people looked down on Gipsies more. My partner studied in the school here, in the estate. It was much better than the one now. It's beyond comparison. He went studying further in the Petőfi Gymnasium and had the Matura exam there. Okay, I only finished grade eleven but...how shall I say...we aren't stupid people. But, we are Roma. Some people look down on Gipsies. Péter has the Matura and the drivers licence but last time when he rang up a chap for a driver job and Péter said we are Roma, because we always say that we have Roma origins, the chap said that, then he can't hire him. Negative discrimination, thanks God, doesn't happen in school. I know the teacher and the principal. Kids from higher classes sometimes bully my son but he couldn't show me which ones were. I'll raise the topic next time for the teacher because I don't want him to be bullied. He's good results in school. We expect him at least the Matura, since his father has that. I want him to have a profession that gives him security. I don't want him to become a bricklayer or painter and end up disabled when he turns to 40. We're very decided because Péter went to a gymnasium, a boarding school where he got into lots of things. He was taken to Italy, to skiing

> in the winter, kayak training and lots of other things. He still has good contact with teachers and I want my son to have the same experience. I'll not send my daughters to boarding school. That is a different case.

The father in Family 2, Sándor, has a well-maintained home in which he lives with his wife and two children. The house has new looking furniture and plenty of games for each children who are lively and loud. Sándor does public work as a cleaner in the local market. The interview starts with the mother but since the father is at home he quickly takes over the interviewee role. The mother gives support to the children including help in their coursework. Both parents are strongly committed to the studies of the daughter who attends to the mixed school in the periphery of the town. Sándor talks openly about his life.

> I did the primary school here in the Guszev. Back then, it was super in a sense that there was discipline. I got to secondary school from here and I have become a carpenter. Right after the secondary school, when I was 17, I started to deal with drugs actively. As a result, my relationship with my Mum worsened. She chucked me out. What can you do with a drug addict kid? I got into bad company and I became a pimp. I was 21 when I got into prison. When I got out I was a pimp for another three years until I stopped completely. I took a U-turn and settled down for my family. This is me. This was me and this is what I have become. Look! Yes, I'm a Roma man, a Gipsy man. But, in the same way as there are disgusting people among Gipsies, there are disgusting people among Magyars, too. If you count people in prison, then, you'll find equal number from both. I've got a soul just like anyone else have but, somehow, I've a fixed reaction when I hear the word Gipsy. I have a reaction that I am a Gipsy. And, being a Gipsy can only be negative. People hear the name of this street and we are shunned right away. Even in school! We wanted to sign up for grade one for the smaller one but they told us we can't be accepted. I said that the other girl is going to grade two but the woman in admission just repeated the same thing. People also have a mask. The gatekeepers in school didn't let my wife in once. She told them, the teacher asked her to visit, but they looked at her and just didn't let her in. They didn't trust her. I think it's very difficult to be foresightfull in a country like this. I have grown up here, went to school here, picked a wife from here and I'm living my life here in the estate. I don't want the same for my child. This is why she is in a language class. She can leave at any time and work somewhere else.

The mother in Family 3, Barbara, is the mother in the third family. Her home is occupied by six people, from which the eldest is 12 years old and the youngest is still breast fed by the mother. She works as a cleaner in a school in the centre. The home is dark, humid and rundown. The family struggles to pay the monthly rent for the rundown flat. The mouldy walls emanate misty odour. The paint is ripped off from the wall in several spots. Three beds are in the overcrowded room and there is no space for a desk for children who run around while the

mother breast feeds the smallest one and gives the interview. Barbara struggles to talk at first but then she finds her way to phrase what she means:

> ...how could I phrase it; I did not have childhood. I have three grades because I had to work. My parents didn't think as we do now. I went to do nuts, acorn, snails[125] everything that came. I got bored with this life and when I was 14 years old I run away with the father of my oldest daughter. She was borne when I was 15. I had no childhood after that but with the kids I make it up for the loss. We moved here when this primary school was closed down so the biggest was assigned for a school in the centre. Now she is in grade seven. They admitted the little one, too, because the older one is there and I work there. But, she started to have psychological problems. She didn't act as before. Previously, she liked going to school and had no problem at all, but she has changed. She left to school crying and got home crying. We asked what was wrong but she didn't tell a word. I thought a kid hurt her but she didn't say a word, no matter how much I grilled her. So, I couldn't stand it anymore and I took her back to this school in the estate. I think other kids bullied her but she didn't tell a word who and what happened. She was just crying all the time and didn't want to go to school.

What inevitably appears from these personal accounts is the social distance that families from the Huszár Estate have from the life of the families of majority society. The life of parents, their family background, educational history and place of socialization show that there is another, invisible society from which many people from the estate come from. This burdensome invisibility is, however, constantly reproduced in the Huszár Estate by the living conditions of these people and their lack of opportunity to cross paths with people from the outside. This emerging parallelism, while remains invisible, has a strong impact on the strategies of these families in the educational system. Parents often doubt their own membership in the majority society and their entitlements for equal access to institutions. Their lack of self-esteem and the effects of the projected stigma often lead to self-exclusion and the acceptance of the segregated faith-based education within the comfort zone of the segregated residential area. There is no degradation nor exclusion for being Roma or poor within the walls of the ghettoized estate and there is no social package or stigma that people have to carry with them when exit the estate. Arguably, the segregated faith-based school has a seductive power

[125] Agricultural work: picking nuts, acorns or snails. In Hungarian: „El kellett mennem diózni, csigabiga, makk, ami jött munka mindenre."

for local Roma for staying in this hidden parallelism instead of facing the uncertain and discomforting outside.

The accounts of the following three families whose children study in the segregated faith-based school show their tendency to avoid projected stigmas by avoiding the mixed environment. From these accounts, it appears that parents distance themselves from the stigmatized identification of being Roma and perform in a mixed environment, or even in the estate, as better than their Roma fellows. Furthermore, based on the grades of their child, every interviewee from this sample believes that their child benefits from the school. However, the level of engagement with the school varies among parents.

The following three families whose children attend to the local faith-based primary school were visited. A grandmother in Family 4, Gizi highlights her musician ancestry that makes them superior to other Roma people. She expresses her doubts about the school, due to its reputation in the majority society, however, her health condition makes her unable to change the school for her child. She relies on the help received from the school. Kriszta, the mother in Family 5, also highlights that she is different from the people in the estate as she lives on the privately owned street of the ghettoized estate. She also plays down the bad conditions of the estate by drawing an image of a developing quarter. She believes that the school benefits her children more than mixed schools while she refers to practical reasons to choose the local school. Katalin, the mother in Family 6, claims that the school has no negative impact on the development of children but the problem is with parents, who blame the school for their own misconduct. She claims that people in the estate have ambitions but these totally dissolve due to the fear of failure. This prevents people to even start working for the betterment of their own life. Katalin points out that she is not identified by others as being Roma and people are surprised when she tells them she lives in the Huszár Estate.

Two people live in Gizi's home. Gizi is the grandmother of Tamás whose parents live in the house next door. Tamás attends the local faith-based segregated school. The house seems spacious for two people, tidy and well-maintained from inside. The grandmother gives all her attention to the child. As Gizi says:

> ...I was borne into a musician family. We're more educated than the average but we still don't look down on them. I was taught to try fitting in by my aunty. My Mum and my Dad died when I was a kid and my aunty raised me up. She worked in the local TSZ[126] and I was her assistant helper. During the time I spent in school, I had good teachers. Everyone was the same. Gipsies and non-Gipsies weren't separated there. Teachers are nice here, too. I have high blood pressure and I often need to go to the hospital. Teachers look after my child [grandson] when I'm there. He is with me since he was 2 months old. My daughter was too young when she got pregnant and I made her do the abortion. She got on with her man again but I didn't dare to end it. She might not get pregnant ever anymore, I thought. So, I took Tamás and let her go. He is the best in class but, allegedly...people say that, because it's a Gipsy school, he is going be looked down. I don't know... teachers are really good here. Teachers in the town look down on Roma kids. He wants to be a doctor to heal me or a policeman. One from the two, we'll see. I'll probably won't live by then, I'm very old. I don't know what walk of life he is going to take.

Kriszta is the mother of the next family and she has lived on the privately owned street of the Huszár Estate for 13 years. She moved there due to the death of her mother-in-law and her partner. She lives now with her new partner, her new mother-in-law and with her four children in a one bedroom house. Kriszta and her partner do public work as cleaners of the market. Three of her children attend the faith-based segregated primary school in the estate and the fourth one will start the first grade in September. As she talks about her life she mentions that she left school very early:

> ...I didn't finish my primary school. I went to work instead. I was either in public work or in agricultural work, for example, picking apples, tomatoes and so on. Now, I clean the market. My partner does the same. So, we visit the centre quite often but I like living next to the Guszev. The street where I live is not a Gipsy estate yet. It's next to it but, frankly, nobody can say a bad word about the Guszev. It's developed a lot. Many houses have been renovated, there is a grocery store, a kindergarten...there are bad things but also good ones. I like this school, too. Teachers don't look down on the kids because of their Gipsies origin. They keep celebrations or take them to plays just like in other schools. They also have musical training. There aren't many children so teachers can pay attention to them. My little Gabi got 2s and 3s[127] in the city centre, but after one semester in this school he brought 4s and 5s. I can say that my boy is amongst the best three in his class in this school. I'm happy that I brought him here. I could not have managed otherwise because the little ones were not accepted to the school in the city. I

[126] Collective Production Association [Termelő Szövetkezet] is a type of production association in the socialist era.

[127] Grading system is from 1 to 5. 1 is fail, 2 is pass, 3 is average, 4 is good, 5 is excellent.

> couldn't run and pick them up from different places. So, I'm very satisfied with this school and I believe that they can become whatever they want to.

Katalin, as the mother in the third family, has lived in the estate for 14 years with her son, daughter and husband. She has been working as a chief administrator for the local housing agency for 7 years. She used to work also for the local segregated faith-based primary school as a guardian for one year. Her 10 years old daughter attends the local school, while her 14 years old son studies in a mixed school on the periphery.

> When I attended to school, we were 26 students in my classroom from which 4 were Roma. I was always teased and bullied. Even though I wasn't such as black girl, when I said something everyone knew what the matter is. Also, my parents...my father was very brown and I was teased all the time. He worked in the tobacco factory. Both of my parents worked and I was their only child. I had basically everything but I was happy if I had one or two friends. Time passed and I became a bit more open. Now I'm friendly and direct. From primary school, I went to a vocational training for female cloth maker. My husband has the Matura and four other vocations but my son told him not to visit the school for consultation times. He was ashamed for his father because he looks as a Roma. My son attends to the M school because the local school was closed down at the time of his admission but my daughter didn't like that school. We went to the open day and she totally freaked out. She cried the whole day through. I brought her in to the school in the Guszev and she was totally different. She was calm and easy. We signed up here for grade one and I didn't regret it at all. I can't understand what the problem with this school is for the people. I didn't go to an elite school either and I went to study further. I think this school gives the same as other schools but the problem is with these parents in the estate. People here are so afraid from failure. I mean, these people don't believe that they are able to make it through. So, they don't even start it. They go to work with a bricklayer or do public work instead of going to school. I'm not like them. People in the city don't even notice that I'm a Gipsy.

From the six family studies, it appears that the division can be made between parents whose children attend mixed schools and parents whose children attend the local segregated faith-based school. The distinction is based on their capacity to reject the projected stigma of the discriminating majority society. Parents whose children attend mixed schools are aware of the negative perception of their identification but due to their higher self-esteem are capable of dealing with these stigma in different ways. Parents, on the other hand, whose children attend the faith-based primary school, tend to distance themselves from the negatively perceived identifications and, as a result, perform as distinct from the stigmatized group in a mixed environment, or even in the estate. However, an environment which discriminates against Roma, may continue to stigmatize them and may not confirm their performance as other than

the stigmatized group. In the segregated faith-based school and in the estate, however, they can express their distance from the stigmatized group. As a result, they withdraw into the walls of the segregated community and school where they can act out their distinction from the stigmatized Roma group.

4.4 - Reflection on the literature

The town seems to apply a variety of separations within its educational system. Mickelson's and Nkomo's observation that a merit-based selection process leads to an implicit ethnosocial selection seems to be confirmed in the Nyíregyháza. Because of the higher number of people from ethnic groups within the lower socioeconomic status groups and the impact of low socioeconomic status on merit, the system that applies merit-based selection appears to perpetuate on ethnosocial selection criteria. Subsequently, disproportional representation of students with higher ethnosocial status within the student population of elite schools emerges and students from different ethnic origins are directed to other educational environments.[128] Highly selective elite schools in the educational system of the town divide children from different socioeconomic background based on their merit. The merit-based system appears to maintain the separation of students with low ethnosocial status from elite schools, in faith-based schools in the centre that do not have a catchment area and within schools that have a catchment area but maintain an internal division. This leads to the disproportionally high presence of students from lower ethnosocial status in schools on the periphery or in the segregated faith-based school. Consequently, lower middle class and students with lower ethnosocial status are pushed into mixed state-run schools and ethnically segregated faith-based schools. In these latter categories, strong ethnosocial separation appears to hold Roma students

[128] Mickelson and Nkomo, 'Integrated Schooling'.

back from school opportunities available to the majority society. A wider separation of upper and lower stratum, therefore, seem to exist in the primary school education of Nyíregyháza.

The structural causes of ethnic segregation seem to involve sociopsychological elements. Szalai's observations that sociopsychological factors play a role in the reproduction of ethnic differentiation in education as well as in other institutions of the majority society,[129] seem to show relevance to the educational structure of Nyíregyháza. However, it appears that in the case of this town the status signifier [státuszkijelölő] function of educational segregation that distinguishes the impoverished lower-middle classes from the ethnically distinct people, who also live in poverty, is not the main function. It is rather the protection of the middle class from the inflow of ethnically distinct, poverty stricken people into the institutions of the majority society. The structure of the educational system maintains a highly selective system that protects elite and faith-based schools in the city from the inflow of Roma and lower middle class students. This protective measure aims to keep educational quality high and keep middle class parents in the town.

The treatment of Roma in the educational system of the town can also be described by Social Dominance Theory. This theory points out that existing hierarchies of the community can be sustained by an ethnic marker that affects the individual and the institutional treatment of people.[130] The educational system, by strongly selecting people based on their merit, provides access or denial to higher quality educational institutions. Since merit-based selection involves ethnosocial selection, opportunities to have access to higher quality educational institutions are distributed among the applicants whose ethnosocial status is higher. The ethnically marked Roma people, therefore, whose proportionality in lower socioeconomic status groups is higher, suffer from exclusion in the merit-based selection system of the town.

[129] Szalai, 'A szabadságtalanság'. p6-12
[130] Social Dominance Theory was discussed in Chapter 1. See Sidanius and Pratto, 'Social Dominance Theory'.

Roma ethnicity, therefore, turns into a criteria of denial in admission processes and, therefore, limits social mobility and reproduces existing social positions. This phenomenon resonates with Social Dominance Theory. Roma people, as a result, are pushed back to the periphery and into the ghettoized Huszár Estate.

Roma people in the ghettoized estate of the town also seem to suffer from other deprivations. The isolated Roma settlement provides minimal support for Roma inhabitants. According to Váradi's and Virág's typology of excluded Roma settlements,[131] the Huszár Estate can be seen as ghetto because it is a strongly stigmatized space that is completely separated from the majority society. However, it is a mixture of Zhou's ethnic enclave and an underclass ghetto[132] in the sense that it consists of only one ethnic group that is segregated from middle class neighbours while at the same time it lacks internal cohesion, cultural and social resources that might help children move out from poverty by the services run by co-ethnics. This ghettoized estate has a strong societal stigmatization and structural barriers that create parallelism with the majority society.

Being a Roma student in the educational system of the town creates hindrances for advancement. An educational approach, according to Feischmidt and Vidra, ideally provides a positive self-identification of students from different cultural background in order to help their integration and development of full membership in the group.[133] However, such factors as the lack of Roma teaching staff in schools of the town, the lack of discussion on matters related to Roma identity, the non-existence of Roma in the school curriculum all generate a classroom climate in which low performance due to disadvantaged background is interpreted as personal deficiency. The lowered self-esteem, therefore, generates the tendency for behavioural problems while teachers are not aware and do not recognize the impact of this negative self-

[131] Váradi and Virág, 'A Térbeli Kirekesztés'.
[132] Zhou, 'Ethnicity as Social Capital'.
[133] Feischmidt and Vidra, 'Az oktatási integráció'. p57-60

identification. Consequently, achieving positive self-identification is nearly impossible for Roma children in this system.

The presence of ethnic othering drives Roma children out from the institutions of the majority society. Bourdieu's idea on the impact of the dominant culture in education[134] that lead to threatened identities due to the denial of difference[135] strongly affects Roma children in mixed schools. The widespread colour-blind educational approach and the lack of positive introduction of the Roma identity generate an environment in which Roma students may conform to the dominant value-orientation and try to perform the same rituals as an outsider that the majority performs or suffer from complete exclusion if the child cannot adopt dominant group norms. In both cases, children remain on the margin of the group and suffer from their difference and are often labelled as deviant.

Roma families whose aspiration is to send their children to a mixed school, still aim to utilize the marginalizing educational system. Moldenhawer's concepts of strategies of commitment as well as strategies of instrumentalization can be observed among Roma families from the sample.[136] Strategies of families highlight that the main drive in the educational system of parents is high achievement for better employment prospects. However, while parental support is strong for Roma children, perspectives on opportunities, further education and its relevance to employment prospects are, in almost all cases from the sample, vague. Parents want a better life for their children, however, the means to realize this better life is not defined. Teachers and school advisors, however, often lack ambition and courage to make Roma children work towards a higher educational career.

Personal accounts of families who live in the Huszár Estate show the reasons for the demand of the segregated faith-based school from the side of Roma people. The treatment of

[134] Bourdieu, 'Cultural Reproduction and Social Reproduction'.
[135] Neményi, 'A megnevezés dilemmái'. p306-310
[136] Moldenhawer, 'Educational Strategies'.

and experience with the exclusionary trends in the institutions of the majority society generates ethnic distancing, lack of trust and leads to ethnic antagonism and ethnic polarization. The internalization of the humiliating stigma deprives feelings of dignity and self-esteem, leading to self-exclusion and withdrawal.[137] From personal accounts, it appears that parents are aware of the negatively perceived Roma identity and they are often reminded in a mixed environment of the negative external perception of their ethnosocial status. A school in the ghettoized estate, therefore, with only Roma children, provides an environment in which these vulnerable identifications are not threatened on an everyday basis. The space of the isolated estate and its school are secure environments from humiliation through experiences of exclusion by the majority society. The parallel run institution of the estate, therefore, is also demanded by families that aim to stay away from a mixed environment in which they are vulnerable.

A distinction between parents who choose to take their children into mixed schools on the periphery or to the segregated school in the estate can be made. Parents differ in their capacity of confronting the stigma stemming from their negatively perceived group identification. Parents who take their children outside of the walls of the estate appear to have the capacity to perform as Roma even outside. These parents recognize themselves as Roma and acknowledge that this identification can lead to a negative impact on their performance in a mixed environment. However, they consider stigma as the product of a racist attitude. On the other hand, parents who have no capacity of confronting these stigma tend to distance themselves from it. These parents articulate that they are different from the stigmatized category and, therefore, they can perform as distinct from the stigmatized group. This, however, may not get confirmed in a mixed environment. These parents, therefore, maintain

[137] Messing, 'Communities and Schools'. p33; Szalai and Neményi, 'Contested Issues'. p120-121; Tajfel also point to this direction. He argues that after the internalization of the negative majority perception of the group identity, the individual or the group can pursue various forms of assimilation or integration and the establishment of a positive group identification through competition. See Tajfel, 'The Social Psychology of Minorities'.

their distance from the stigmatized category by withdrawal, which may explain their choice of a segregated faith-based school where confrontation with the majority society is not required.

Due to the low value of Roma group identity within the town, parents who send their children into mixed schools do not seem to be willing to preserve their cultural traits. Tajfel's idea on the behaviour of members of negatively perceived groups highlights a model of assimilation in which members of a stigmatized group dissolve the conflict of social personality and individual self-esteem by complete assimilation.[138] The negative perception of Roma identity within the educational system of the town generates a negative impact on the self-esteem of Roma children. The stigmatized category is, however, aimed to be abandoned by members of Roma groups. Complete assimilation is a preferred choice due to the lack of social capital, a low level of embeddedness into the institutions of the majority society and the lack of internal cohesion among and within Roma communities. Therefore, the drive for higher achievement is not the establishment of a positive self-identification but rather the assimilation into the life of the majority.

[138] Tajfel, 'The Social Psychology of Minorities'.

Conclusion

In this thesis, I have argued that Roma parents from the Huszár Estate, Nyíregyháza tend to aspire to assimilation in order to dissolve the tension between their self-perception and the perception of them by the majority society based on their group identification. Roma parents in most of the cases have two options in the educational system of the town. They either choose the segregated faith-based school in the ghettoized Huszár Estate, called Sója Miklós Primary School and Kindergarten, or they choose a mixed school on the periphery of the town. In the case when the segregated faith-based school is chosen, parents distance themselves from the negatively perceived identity associated with the Huszár Estate. However, these performed identifications are not confirmed by the majority society and, therefore, these parents choose to seek security from the projection of stigma within the walls of the estate. Therefore, for these parents the segregated faith-based school is a choice of avoidance of the mixed environment where they feel vulnerable. In the case when mixed schools on the periphery are chosen, parents appear to have the capacity to reject the projection of stigmas while, also performing as Roma in a mixed environment.

Roma parents from the ghettoized estate are forced into marginalization due to the tendencies of the educational structure of the town. This structure functions as a marketized system in which free choice of school generates the demand side. Parents tend to search for a higher quality of education outside of their catchment area. In this system Roma students seem to create a burden for schools. Parents have a tendency to choose schools that have a low proportion of students from lower ethnosocial backgrounds. The school reputation, as a result, changes in accordance to the proportion of Roma students in that school. Therefore, schools in the centre of the town that have no catchment area, have a tendency to limit their ratio of students from lower ethnosocial status in order to attract middle class students. The subsequent

effect of this process is the flight of middle class students from the periphery of the town into schools in the centre. While schools in the centre have no catchment area and, therefore, they can admit anyone based on their selection criteria, schools on the periphery are local state-run schools with a catchment area and with an obligation to admit students from their designated neighbourhood. Therefore, in these schools the remaining student population that was not admitted to the schools in the centre accumulates. This leads to the accumulation of disadvantages within the schools of the periphery areas of the town. Since Roma students seem to be a burden in this marketized educational system, the segregated faith-based primary school in the ghettoized estate serves to withhold the students of low ethnosocial status from their inflow into the educational system of the town.

The mechanism produced by the structure of the educational market of the town seems to be run by the merit-based selection procedure. Pathways of Roma children from the ghettoized estate in the educational market of the town is limited and predetermined. Primary schools providing advance training require advanced preschool education. Admission to these preschools requires social capital and financial contribution from parents. Advanced primary schools are mostly available for children of local elites. Faith-based schools without catchment area mainly accept children from their religious community and middle class children who pass selection procedures. State-run schools with or without catchment area also compete for middle class children and offer different tracks as internal selection after admission. Middle class students in these schools can get into an eight-grade gymnasium that provides high quality training. These schools, therefore, through the merit-based selection process absorb students from higher ethnosocial status. The remaining student population, as a result of the merit filter of the more prestigious schools, accumulate in the local primary schools of the periphery or in the segregated faith-based primary school in the ghettoized estate. These schools concentrate

disadvantages and learning difficulties within these confined educational spaces that are distant and isolated from the institutions of the majority society.

In the rare cases when Roma students are admitted into a school in the centre, they encounter a colour-blind educational approach. A colour-blind educational approach is based on the idea of equal treatment. While this involves the support of children with socioeconomic or merit-related disadvantages, it neglects the compensation to students with devalued identities. It appears that the necessity of compensation of students or the importance of a classroom climate in which these students can have a positive self-identification is not recognized by teachers or school principals. The subsequent reaction to the colour-blind approach in teaching by students from low ethnosocial status is either their desire to conform to the group norms or their rejection of it. In either case, these students remain outsiders within the classroom. The marginal position of these students has strong developmental and performance related consequences.

The complete marginalization of Roma and their socially excluded status within the community have micro regional implications. Educational marginalization in the observed town apparently hinders Roma poverty stricken children from having access to the institutions of the majority society. This is a quasi-concealment of Roma poverty stricken children in the educational system of the town that has a superior position within its region. The living standard of the town and its facilities are much better than in its surrounding region. The next similarly developed town is about 40 kilometres which is only accessible for everyday commute for the more mobile stratum of the town. The town aims to keep its socioeconomically higher status population by providing more advanced facilities and providing distance from the marginalized stratum of society. Thereby, the town maintains an image of prosperity and preserves the mobile regional middle class inhabitants by the concealment of poverty and the ethnic group that also resides in it.

The wider implications of this research on the current educational policy is that it seems to undermine the capacity of education to promote equal opportunity and social mobility for every member of society. The merit-based system in combination with the free choice of schools generate strong disparities within the educational system by creating the marketization of schools. As a result, it separates students from different socioeconomic backgrounds even if they are from the same neighbourhood. Upward social mobility for children from lower status groups seems to lead through the admission into faith-based school. Faith-based schools turn into an opportunity for the higher achieving student population aiming to leave the local primary school in which disadvantages are concentrated. It is not surprising then that the educational policy helps the proliferation of faith-based schools by transferring the financial burden from municipalities to the state. The educational policy, as a result, creates an environment for religiosity and thereby establishes the faith and the value-orientation of the new and more ambitious generation. The impact of the educational policy with its merit-based selection and free choice of schools pushes the already marginalized into low quality schools on the periphery and thereby reduces their chance for upward social mobility or their chance of getting out from the cycle of the reproduction of deep-poverty.

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