

**THE FINGERPRINT OF DENOMINATIONAL SECONDARY SCHOOLS -
SECTOR SPECIFIC FEATURES AMONG GRADUATING STUDENTS IN
UNIVERSITIES AND COLLEGES**

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Comparisons among different school sectors generally concentrate on deviations among students attending institutions of different types of school support. In this study we compare undergraduates before their finals who came from either denominational or non-denominational schools in order to investigate the influence of different schools over the long run. The present study is based on data gathered on the border regions of three East-Central European countries. It examines whether a denominational secondary school has an effect that is relevant regardless of the country in which the school is located. A recent international comparison analyzing PISA data sought to answer a similar question (Dronkers-Róbert 2006). The authors concluded that a special effect mechanism of denominational schools exists, manifested in social mobility.

Previous Research

A sector specific deviation of students' effectiveness was first recognized in the 1960s in the international literature of educational sociology (Greeley-Rossi 1966). Later when analyzing school reports of American high-school students from families with similar backgrounds but attending schools of different support types, significant deviations in the results were found, and it was stated that the so-called private institutions helped students achieve better (Coleman-Hoffer-Kilgore 1982). Others explained sector specific deviations of school results and of admissions to higher education explicitly with the efficiency of denominational schools (Coleman-Hoffer 1987, Gamoran 1992, Evans-Schwab 1995, Kuzniewski 1997). A group of analysts inspected the frequency of school failures such as dropping out of secondary schools or changing schools with regard to school types. According to those findings, the rate of students dropping out or changing schools is lower in denominational schools (Russel-Scott 2000). Other findings of the European researchers also

showed sector specific differences of school achievement (Cuyck- Dronkers 1990, Laarhoven et al. 1990, Dronkers 1995, Dronkers et al. 1999).

Different longitudinal surveys helped to research the matter more thoroughly. For example, the results of panel-surveys between 1979 and 1994 demonstrated that Catholic schools could encourage African American and Latin American students outstandingly (Polite 1992, Grogger-Neal 2000). Beside registering sector specific deviations, the studies abound in finding creative and variable explanations. A lot of researchers suppose that it is the better discipline and stricter requirements that result in higher achievement in these schools (Greeley 1982, Jensen 1986, Dronkers 1995). Others claim that some kind of characteristics of children or their families can cause deviations, so they started to pay attention to the character of communities in or around the schools. Beside the structures and contents of students' and parents' relationships within and outside the family (Coleman 1988, Carbonaro 1998) new contextual variables were included in the analysis, for example the nature of the parents' connections, the school density of church-adherents (Morgan- Sorensen 1999), the regional density of church adherents, the differences in tuition fees in different schools, the availability of grants regarding time factor (Neal 1997) and the contents of dominant norms in schools (Carbonaro 1999).

Data

This article is grounded in empirical research based on a survey conducted among higher education students in the three countries' border regions in 2005.¹

The situation of this region's society is determined by the political arrangement decided by the great powers following World War I. The former unity was divided into separate parts, which fell out of the main stream of development. Consequently, the regions at the borders are peripheral today; moreover this is the frontier zone of the EU as well. Previously the area had formed an education-ecological unity too, which is shown on maps depicting the region served by the Reformed College of Debrecen in the 19th century (Nagy 1933). Undergraduates prior to graduation from six Hungarian speaking universities and

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colleges were surveyed (three in Hungary, two in Romania and one in the Ukraine)². Using the information provided by particular higher educational institutions, we made a multi-step stratified, group sampling (according to countries, institutes, faculties). Nearly one thousand students filled in the questionnaires with the help of interviewers. The data was then analyzed with single and multivariable statistical methods.

Theoretical considerations

We would like to compare students to determine which school sector is more effective. We defined what we consider effectiveness in higher education according to the following points:

1. Although in this area the inner screens of higher education do not select strongly, we can speak about dropping out to a certain extent. Students, who are not only admitted to higher education but also managed to get to the final year, are very likely to get a degree and can be considered successful.
2. In this disadvantageous area under survey, only those with a clear sense of vision are able to choose a career and find a job, and only very purposive in their preparation. Otherwise the student has to alter the educational track again and again, or he becomes unemployed, which means he or she has to be financed by his or her family. A student can be described successful if he is ready to enter the world of work, and his attitude to work is positive. Besides, by the end of his university or college years, the image of work has to be mature. Still there remains ambiguity whether such preparation is compatible with the expectations of employers concerning employees and with the conception of social welfare.
3. The inner logic of the educational system makes it possible for pupils who achieve well to arrive at a higher level. This stimulus works in higher education too among students heading for a doctorate. However, for those who are at a lower level (ISCED 5B) it is a step forward to get a university degree (ISCED 5A). All in all, a student in higher education is successful who strives for a higher level in the educational system or alters his former bad decision effectively.

² In Hungary the University of Debrecen, the College of Nyíregyháza, and Ferenc Kölcsey Reformed Teacher Training's College, in Rumania the Partium Christian University and the Teacher Training's College in Szatmárnémeti, and in Ukraine II. Ferenc Rákóczi Hungarian College of Ruthenia.

4. The traditional function of higher education is to form intellectuals. Acquiring the culture of intellectuals is essential for success during these years. We consider intellectual culture as high culture. Sticking to the traditional conception of high culture we define intellectuals as reading and well-read people.

Social Background of Students from Denominational and Non-denominational Schools

It is widely believed that the majority of denominational schools are elite establishments mostly attended by pupils with favorable social backgrounds, but according to our last research the social background of denominational secondary school pupils is generally not advantageous. Denominational students have more highly qualified parents and definitely fewer parents with little schooling, but there is a big gap between those from the capital city and province. Parents from both the top and the bottom of the occupational structure are missing. Among the parents are a larger number of entrepreneurs. Almost 70% of students come from villages or small towns, and the number of children in the families is well above average (Pusztai 2006).

We supposed that it was students with better backgrounds who were able to get a degree, no matter which school they came from, including those from denominational schools. Many students must have been selected; however, undergraduates coming from denominational schools preserved their socially unfavourable position through graduation. The most important indicator for that is that there are more unemployed (40%) among parents of denominational pupils. It means that the rate of unemployment is much higher among parents of denominational rather than non-denominational pupils.

If we consider the financial situations, it is also evident that former denominational school children fall below the average, and to make things worse the number of dependents in their families is higher (1.47 compared to 1.2)

It is difficult to compare parents' educational levels because qualifications have different names and levels in the three educational systems. We eliminated this problem with the help of ISCED system. On the other hand, we must emphasize that it is impossible to compare the achievement of generations growing up as a minority, entirely deprived of the possibility of higher education in the mother tongue, to the achievements of citizens of Hungary, who have access to a developed system of institutions.

According to findings there are fewer highly qualified people among former denominational pupils' parents, in the case of both mothers and fathers. The rate of parents completing intermediate or elementary level of education is a little above the average. All things considered, the educational level of denominational pupils' parents is lower than the average.

Students coming from denominational schools tend to live in students' hostels during their university years too; the rate is over 40%. They are likely to live so far from the place of higher education so they cannot commute. The right to live in a students' hostel depends on the students' social situation and their good school achievement. Consequently, they are likely to fulfill either one or even both of these requirements. Far more former denominational pupils come from villages than non-denominational school children in all three regions; the rate of inhabitants of villages or small towns is nearly 70%.

Religiosity of Students from Denominational or Non-denominational Schools

Inspecting religious practice through several generations, students' families can be classified into five bigger family types in the sample.

One-seventh of students live in homogeneously religious families, where the young, their parents and grandparents all practice their religion actively both individually and communally. Their circle of friends comprises mostly religious people, and they are also members of micro-communities.

One-sixth of the students' parents can be described by heterogeneously religious. In these families the young and their mother can be characterized as active individual and communal religious practice, but their relationships are not dominated by people of the same sort. Grandparents' individual religious practice is markedly strong, and the rate of individual religious practice between sexes is very balanced in this generation.

Less than one-tenth of students live in families where parents, brothers, and sisters do not really practice religion; however, the student practices religion in a micro-community too, and the grandmother on mother's side is actively religious.

One-third of students come from families where the last two generations' institutional religiosity is getting rare, and family members do not know about each other's individual religious practice.

One-fourth of students live in expressly non-religious families, where all the three generations under survey are non-religious.

Types of Religiousness with Respect to former School Types, expressed as a percentage

	<i>Non-denominational</i>	<i>denominational</i>	<i>All</i>
<i>Active homogeneously religious family</i>	11.1	<u>33.1</u>	13.8
<i>Heterogeneously religious family</i>	14.9	<u>24.6</u>	16.1
<i>Only the student is actively religious</i>	8.0	11.9	8.5
<i>Ritually religious family</i>	38.3	21.2	36.2
<i>Non-religious family</i>	27.8	9.3	25.5
<i>N=</i>	828	118	946

*Significance level of the correlation: ***= 0.000. The underlined values refer to the fact that the number given in the cell is much higher than expected on the basis of random distribution*

In accordance with expectations, denominational schools are peculiarly composed in this respect too, because the youth belonging to the most religious types are in the majority. Most of them come from active religious families, the second largest number of students come from heterogeneously religious families. Most students coming from non-denominational schools live in ritually religious or non-religious families.

Graduation Rates of Students from Denominational Schools

The composition of students getting into higher education with regard to their former school support type is proportional in theory to the distribution of secondary school pupils according to school type. The rate of denominational secondary school children within the scope of higher institutions under survey is 5-6%, while the rate of former denominational drop outs is 11% in the Hungarian frontier higher institutions under survey. The rate in the Ukrainian institutions is 12.8%, in the Romanian institution it is 34.5%. To sum up, the rate is different, but it shows definite over representation. Two of the institutions of higher education in the survey are church-run; however, denominational school pupils are under represented in the Hungarian one and are over represented only in one of the Romanian institutions. It is important in a minority populated area since education was undertaken by the church in this region, as the state neglected to do it.

Entering the World of Work

How students enter and get along in the world of work show different attitudes. We think that one extreme is when the student with his university degree does not want to change his ongoing status in the labor market; he continues his previous activities. The other extreme

is when he tries to postpone taking up a job or he hesitates to do so. These career paths have been increasing recently among students in Hungary as well (Gábor 2002). The youth's school career and the order of different stations in life have become very individual. The attitude toward work has also acquired a number of postmodern aspects, such as avoiding organizational constraints, refusing steady jobs that aren't creative enough or changing jobs frequently in the hope of a promotion. Education-sociological researchers analyzing pupils' and students' efficiency have been traditionally interested in why some students had become emotionally, physically, and intellectually ready to enter the world of work by the end of their university years considering knowledge, endurance, zeal, expectations of tasks and challenge, etc., while others had not really.

In our sample almost half of the youth regard a university degree as a turning point, and they are determined to take up a job. So their attitude toward entering the world of work is traditional. The former denominational pupils – both in our country [Hungary] and over the frontier - belong to this group to a significant degree.

Students' Post-Graduation from University Plans, According to Secondary School Type (as percentage)

	<i>Non-denominational</i>	<i>denominational</i>	<i>All</i>
<i>Students rather continuing studies</i>	23.0	19.5	22.5
<i>Students starting to work as soon as possible</i>	55.1	<u>66.9</u>	56.6
<i>Uncertain</i>	<u>21.9</u>	13.6	20.8
<i>N=</i>	827	118	945

Significance level of the correlation is 0.038. The underlined values refer to the fact that the number given in the cell is much higher than expected on the basis of random distribution.

Expectations regarding the planned job show a varied picture about students. As the eighteen variables in question are in connection with each other in various ways, we examined whether different types could be classified on the basis of diverse expectations concerning jobs. Data was reduced by factor analysis and five new characteristic variables emerged. The table below shows the correlational connections between factors and original variables, and it also contains the terminology of the new variables

Correlational Connections of Factors and Variables Concerning Job Expectations

	<i>Altru- ism</i>	<i>Experience centricity</i>	<i>Exemption stress</i>	<i>of Careerism</i>	<i>Independence</i>
<i>A job should be responsible</i>	0.76	0.10	-0.13	0.06	-0.08
<i>A job should give opportunity to help others</i>	0.70	0.12	0.27	-0.15	0.11
<i>A job should benefit the society</i>	0.69	0.23	0.26	-0.06	-0.06

<i>A job should give opportunity to meet people</i>	0.51	0.38	0.18	0.03	0.11
<i>A job should be efficiency centered</i>	0.48	-0.07	-0.25	0.33	0.17
<i>Team work</i>	0.44	0.25	0.26	0.19	0.02
<i>A job should be interesting</i>	0.06	0.79	0.02	0.00	0.18
<i>Good atmosphere at work</i>	0.11	0.75	0.30	0.01	0.05
<i>A job should give sense of achievement</i>	0.23	0.71	0.07	0.16	-0.08
<i>A job should be varied and not monotonous</i>	0.30	0.52	-0.01	0.19	0.18
<i>Colleagues should be kind</i>	0.27	0.31	0.61	0.00	0.01
<i>Beside working there should be time for the family too</i>	0.03	0.08	0.56	0.00	0.07
<i>A steady job</i>	0.01	-0.06	0.56	0.52	-0.09
<i>A high pay</i>	-0.10	0.08	0.11	0.72	0.17
<i>Good promotional prospects</i>	0.16	0.20	-0.07	0.76	0.07
<i>A job should not be strenuous</i>	0.06	-0.08	0.33	0.07	0.75
<i>Flexible working hours</i>	-0.07	0.25	-0.09	0.16	0.69
<i>Employees should be able to make decisions on their own</i>	0.43	0.20	-0.27	0.06	0.48

We spotted five types of attitudes towards work with the help of factor analysis. One of our new variables is called altruism, because that seemed the most effective basic variable. This variable unites the contents of responsible, socially useful work, which makes it possible to help others, to meet people, and to work as a team. It is interesting that the claim for efficiency is also best expressed in this variable.

The second variable is called experience centrality because it features the elements of entertainment and getting pleasant experiences. Work appears as an interesting, varied, lively activity, which gives a sense of achievement, almost like a free time activity or hobby. The claim for a good atmosphere causes the organizational status of work to fall into the background.

The third variable, called exemption of stress, aims at minimizing the risks of work. It summarizes the basic variables that focus on eliminating situations most endangering individuals at work. These situations can be, for example, conflicts at work, which can mean the exploitation of the employee at the cost of the family or unsteady jobs. Consequently, the basic variables can be expressed in the following words: colleagues should be nice, the employee should have time for the family too, and the job should be steady.

The fourth variable combines the basic variables of advancement in career, prospects for promotion, and high salary. Contrary to the previous variable, this one concentrates on how the employee can gain the maximum benefit by work.

The fifth variable is centered around the efforts to have as much independence as possible in the organizational statutes coexisting with the world of work. It implies that the job should not be strenuous, working hours should be flexible, and the employee should be able to make decisions on his own.

The following step is to find out how popular the above mentioned images of work are among drop outs of different school types. As the average of the new variables is zero in all the cases in the entire sample, one of the ways to compare the groups is to compare the group averages.

Connections between Ideal Job Image and Former School Type, (factor scores group averages)

	<i>altruism</i>	<i>Experience centricity</i>	<i>Exemption of stress</i>	<i>Careerism</i>	<i>Independence</i>	<i>N=</i>
<i>Non-denominational</i>	-0.046	-0.007	-0.022	0.031	0.022	775
<i>Denominational</i>	0.362	0.023	0.162	-0.209	-0.129	104
<i>All</i>	0.003	-0.003	-0.001	0.003	0.004	879
<i>sig.</i>	0.000	Ns.	Ns.	0.021	Ns.	

It is striking at first sight that altruism and career-oriented attitude are related significantly to former school type. According to the details of the findings, denominational pupils score high for altruism, so it is they who strongly hold on to a coherent image of work where the central elements are responsibility, helping others, social usefulness, dealing with people, and team work. The negative group-average of non-denominational pupils calls attention to the fact that altruism is the least important factor in choosing a job for former pupils of other school types. The other significant value in group variation was measured in the case of career-oriented attitude. This is what attracts former denominational pupils the least. Experience centricity or exemption of stress are more important for denominational students than for others, independence, however, is not important to them.

To sum up, former denominational pupils prepare for work with more determination than the average pupil, and they would like to work in socially useful, responsible jobs, where they can help people and work as a team. They consider efficiency important, but they reject a career-oriented attitude.

Further Studies after Graduation

40% of the youth in the sample plan to continue studying part or full-time after graduation. So the inclination for life-long learning appears in this circle. We wondered what

proportion of students coming from different school sectors with different support bases consider their ongoing studies as the last stage of their education. We supposed that as former denominational pupils are overrepresented in the group that wishes to take up a job as soon as possible then they are more likely to go on studying in a smaller proportion.

However, findings in this field show the advantage of denominational schools, even though regional deviations are large in this respect. In Hungary, 56% of students coming from denominational schools would like to continue studying, this rate is lower among students living in minority regions, because they have only been given the chance to obtain the first degree recently.

Looking at the rate of inclination for further studies, we do not know yet whether these students have acquired the attitude of life-long learners described by Green as outposts who bring educational expansion in motion again and again (Green 1980), or if they just try to correct their former bad, or not entirely effective, choice of going on studying. As it is impossible to avoid certain intermediary levels, we can say that the level n+1 means university for college students, but Ph.D. for university students. So those who follow this line can be described as ambitious outposts of expansion. Students, who try to correct bad decisions, are likely to try another major at the same educational level. All in all, 5% of the sample, 8.3% of former non-denominational students would like to go on to Ph.D. level, 16% of students graduating from colleges would like to go to university and 4% would like to get to Ph.D. level. These rates are a little higher among former denominational students: 20% plan to go to university, 10% would like to do a Ph.D. We can conclude that a higher number of former denominational pupils would like to move one step forward from their present educational level.

Students' Attitude toward Further Studies from Schools of Different Types, (as a percentage)

	<i>N</i>	<i>o</i>	<i>n</i> - denominational	<i>All</i>
<i>Students not planning to go on studying</i>	16.6		20.5	17.1
<i>Uncertain whether they want to go on studying or not</i>	41.8		28.6	40.1
<i>Students planning to go on studying</i>	41.6		<u>50.9</u>	42.7
<i>N=</i>	770		112	882

Significance level of the correlation is 0.028. The underlined values refer to the fact that the number given in the cell is much higher than expected on the basis of random distribution.

Extracurricular Workload

Looking for other dimensions of efficiency we also researched extracurricular activities done during university or college years; for example publications, essays written within the framework of a so called scientific students' circle, assignments as demonstrators, acquired scholarships like the scholarship of the republic, and memberships in classified boards. These activities can be good indicators of successful higher studies. With respect to publications and essays, former denominational students achieve a bit worse than the average, but concerning assignments as demonstrators, scholarship of the republic or other scholarships and memberships in classified boards, they achieve better than the average. Although there is no significant connection between school types and efficiency according to the index³ made on the basis of the findings in this field, former denominational students achieve a bit above the average.

Taking Part in Extracurricular Activities in Higher Education among Students From Secondary Schools of Different Types, (expressed as a percentage)

	<u>N</u> o n - denominational	denominational	all
<i>Under the average</i>	<u>61.6</u>	<u>55.1</u>	60.8
<i>Over the average</i>	<u>38.4</u>	<u>44.9</u>	39.2
<i>N=</i>	828	118	946

The correlation is not significant. The underlined values refer to the fact that the number given in the cell is much higher than expected on the basis of random distribution.

Attitude to High Culture

The consumption of high culture very often appears in surveys as explanatory variable of school efficiency. In this study, however, we perceive it as an intellectual attitude which is formed during the educational career. We wondered whether there was a difference in quantity or in style among students coming from schools of different types in this respect. Studying the consumption of high culture, we generally survey how often people go to theatres, concerts, museums, libraries or book shops, and how often they read books or newspapers. However, in this survey we left out the activities that need outdoor infrastructure, because of the regionally unequal possibilities and the great geographical

³ If the student has at least one of the extracurricular activities (publications, essays, assignments to posts of demonstrators, scholarships e.g. scholarship of the republic, memberships in classified boards), he is more efficient than the average. If the actual achievement is regarded as 1, and the ones only planned are not taken into consideration, an index from 1 to 7 is created. Even if there is only one achievement, it is considered efficient, because 60% of the students under survey did not achieve anything.

deviations of cultural events. We considered book reading an appropriate dimension that is not influenced by regional or local possibilities.

5% of the students do not read at all, almost 20% only very rarely, 46% occasionally. It is surprising that scarcely 30% say that they read on a regular basis, despite the fact that this can be regarded as a criterion of being an intellectual.

Reading Habits of Students Coming from Schools of Different Types (as percentage)

	<u>N</u> o n -	<u>denominational</u>	<u>denominational</u>	<u>All</u>
<i>Students reading rarely or never</i>	71.2	64.4	70.3	
<i>Students reading often</i>	28.8	35.6	29.7	
<i>N=</i>	826	118	944	

The correlation is not significant. The underlined values refer to the fact that the number given in the cell is much higher than expected on the basis of random distribution.

The analysis shows that there are more former denominational pupils belonging to the group of readers than the average, although as was noted above, their parents are definitely under-qualified. When we wanted to find out where the custom of reading came from, we first examined the parents' reading habits. We discovered that denominational students' love of reading could not be originated from the parents, because compared to the other groups their parents are the least keen readers.

Beside parental attitude, a good supply of cultural products can also be effective. Former denominational pupils' parents possess fewer books at home than the average, but their children have an average number of books of their own. Researching the consumption of high culture, we also looked at the students' daily schedule in minutes. We noticed significant deviations only in some aspects: former denominational pupils significantly stand out in spending time on self-education and reading. They spend 57 minutes on self-education compared to the average of 39 minutes, 92 minutes on reading while the average is 54 minutes, and only 34 minutes on the Internet instead of the average of 61 minutes. All the other deviations are not significant, but it is worth noting that denominational students spend 68 minutes in front of the television, that is 10 minutes shorter than the average.

Comparison of Variables Influencing Effectiveness

Last, we tried to examine what variables and with how much explanatory power can be made responsible for the development of the indicators in the sample. We think of the indicators that embody the criteria of effectiveness from our point of view: the intention to

take up a job immediately, the attitude to consider work an effort to benefit the society, the ambition to go on studying after graduation and time spent in reading.

Three of the above enumerated variables are continuous variables. The variable called altruist attitude to work comprises factor scores that were produced as a result of factor analysis. Extracurricular workload was embodied by a seven value index; the time spent reading was given in minutes. The content of two dependent variables was formed into a dichotomy from categorical variables: these were the determined intention to take up a job and the plan to go on studying after graduation. We used independent variables, mainly existing in categorical form, in dummy form. In this way they were brought to a homogeneously high measuring level.

Looking for explanations, we had to take gender into consideration as well because gender efficiency might change significantly in both directions during the different stages of an educational career. Gender is presented as a dummy variable (male=1). Parents' qualifications play an essential role in the model for two reasons: on one hand it is important to check the hypothesis concerning the reproduction of cultural capital, on the other hand it has emerged that enormous impulses work in children whose parents' level of education is intermediate and who represent the first generation of intellectuals in the family. It would be worth catching these impulses in action. Parents' educational level is represented by two dummy variables (parents with intermediate educational level=1, parents with academic qualifications=1). As students not only possess parental cultural capital, and as several authors pointed out on the far-reaching effects of students' own cultural activities (DiMaggio 1997, Blaskó 1998), we also represented students' reading habits in the analysis except for the 5th model (students often reading=1). The influence of financial matters on school career emerges again and again. Several surveys have proved that it does not surpass the influence of parents' educational level. However, financial means acts as a condition of high achievement in higher education. Students need certain basic financial support so that they can really concentrate on their studies. As a consequence, it is inevitable to examine the influence of financial matters (students better-off than the average=1).

The different types and institutional forms of religious practice act as sources of ambition on the level of the individual and as sources of social capital on the level of the community; the overall picture is influenced by channels mediating norms, standards, and information. So this caused us to also represent individual religious practice (students

praying=1), communal religious practice (students going to church regularly=1) and minor communal religious practice (membership in religious youth communities=1), even the composition of the students' friends (religious friends in majority=1). It has been proven in the literature several times that the stations of former school careers can be important independent or mediatory variables. So it is important to look at the effect of the secondary class's type where an exam prior to completing the school was issued (grammar school=1) and the effect of the school type (denominational=1). Several variables helped to represent regional inequalities: temporary address during the school year (youth hostel=1), two variables show the type of permanent habitation (large city=1 and village=1), and regional habitation (over the frontier=1).

Standardized Regression Coefficients of the Model Explaining Students' Effectiveness and Significance Levels Belonging to Independent Variables and R² Values of the Models

	<i>Altruist to work</i>	<i>attitude</i>	<i>Inclination to start working</i>	<i>Extracurricular workload</i>	<i>Post Graduate study plans</i>	<i>Time spent reading</i>	
<i>Gender</i>	-0.09	**	0.02	0.08	**	-0.04	0.01
<i>Parents with intermediate educational level</i>	-0.04		0.05	0.00		-0.04	-0.07
<i>Parents with academic qualifications</i>	-0.07		0.00	0.00		-0.02	-0.05
<i>Reading habits</i>	0.08	**	0.02	0.08	**	0.08	**
<i>Possession of cultural goods</i>	0.09	**	-0.02	0.06		0.12	***
<i>Possession of financial goods above the average</i>	-0.04		-0.04	0.00		0.07	*
<i>Personal religious practice</i>	0.07		0.03	0.11	**	0.08	*
<i>Institutional religious practice</i>	0.05		-0.07	0.06		0.02	0.06
<i>Religious practice in a basic community</i>	0.12	***	0.01	-0.01		0.03	0.01
<i>Religious friends</i>	-0.01		0.02	-0.04		-0.04	-0.02
<i>School leaving exam in a grammar school</i>	0.01		0.04	0.00		0.05	0.02
<i>Place of the youth hostel during the school year</i>	-0.05		-0.04	0.03		0.07	**
<i>Permanent place of living in a large city</i>	-0.05		0.07	0.01		0.06	-0.01
<i>Permanent place of living in a village</i>	0.00		0.07	0.01		-0.03	0.08
<i>Denominational school</i>	0.07	*	0.07	**	-0.02	0.03	0.10
<i>Students over the frontier</i>	0.05		0.04	0.05		-0.06	0.09
<i>R²</i>	0.105		0.02	0.38		0.07	0.07

Significant values are marked by*: **p*< 0.05, ***p*<0.01, ****p*<.001.

During the binary analysis we noticed that former denominational pupils showed definite intention to start working as they approached the end of their higher studies. Examining this phenomenon from several aspects, we concluded that it was indeed the school support sector whose influence could be regarded positive and significant, even if the rate explained by this model remained low. School norms suggesting the ultimate goal of studying and the importance of conscientiousness could provide an explanation for the development of a more traditional career-model.

Beside the intention to start working, we also got a characteristic picture of the types of job expectations from which we found altruist attitude the most noteworthy. This attitude puts emphasis on responsibility for the community, dealing with and helping people, and efficiency, as opposed to the individualist attitude, which emphasizes advancement in career and independence. The development of the attitude towards social benefit can also be explained by other variables. Being a former denominational pupil is still a significant explanation, however, that can be best characterized by this job expectation by those who practice religion in minority communities. To refine this picture, we can say that the girls and the students who read a lot and who have a lot of cultural goods, mainly books, tend to consider socially beneficial jobs ideal for themselves.

According to a former analysis, the students from former denominational schools who take up more of an extracurricular workload than the average are in the majority. Nevertheless, according to regression analysis, the youth are stimulated by reading habits, personal religious practice, and on the basis of gender instead of the effects of regional sectors.

With respect to further studies after graduation, detailed analysis demonstrated that among students planning to study for a doctorate, former denominational students are not in significant majority. In planning any kind of higher education, the following factors play important roles: possession of cultural goods, erudition, personal religious practice, financial situation, and a place in the youth hostel.

Regarding the time spent on reading, studying and self-education, we found that former denominational pupils are again in a more advantageous situation. This result was most obvious in the case of reading. Comparing independent variables here we left out the one referring to reading habits, and beside the definite influence of possessing cultural goods

e.g. books, we did not manage to refute the hypothesis regarding the explanatory effect of school sectors.

All in all, we can say that although the models do not provide explanations to the majority, it is evident from the findings that a former denominational school has a far-reaching influence in three out of the five dependent variables: regarding the inclination to take up a job, the work attitude to benefit the society, and the time spent by reading. Besides, it is also evident that some kind of religious practice can be related to high efficiency: such as in the case of three dependent variables it means personal religious practice, and one variable is in connection with religious practice in a basic community. The effects enforced by the friends who are religious in majority, and by religious practice in a major community, that previously were so important have faded here. Perhaps the real surprise is that in a model like this, we cannot detect anything from the usually significant influence of the parents' educational level and their financial support. It is rather the cultural consumption and the availability of cultural goods that takes over the role of the traditionally effective independent variables. The influence of the social place is also weaker than expected, because neither living over the frontier nor the type of permanent habitation or the type of the secondary school played a role in the models. It is only the place of the youth hostel that has a significant effect on further studies, obviously because it serves as an information channel.

Summary

In this article we inspected undergraduates before their finals in the region under survey to find out whether deviations exist among students coming from different secondary school sectors years. Our findings show that the advantages of former denominational secondary school children can be demonstrated mainly in the attitude toward work and in the consumption of intellectual high culture in its traditional sense. These advantages cannot be explained by their favourable backgrounds; on the contrary, these young people are in more unfavorable situations than the average in several respects. This reinforces the statement based on former surveys that beside the manifest function of mediating religious culture, the social role of denominational secondary schools is to control in school the unequal chances of the young with culturally or regionally unfavourable backgrounds.

We measured the strength of explanations which seemed to be significant in the binary analysis, in regression models. On the basis of this, we can state that for students in

higher education struggling with different problems nowadays, the readiness to start working, the work attitude to benefit the society and the time spent on reading are extremely important indicators. With respect to these indicators, the influence of school types is essential compared to the influence of other explanations. According to these indicators, students from former denominational schools take part in higher education more efficiently, because these students really wish to start working after graduation, they want to contribute to social welfare, and as students they spend more time on self-education and acquiring knowledge than the average. Our findings show that personal religious practice and religious practice in a basic community, which appear after leaving denominational secondary schools or as a substitute for these church schools, can also encourage the above mentioned attitude to work, the participation in extracurricular activities, and the development or the observation of classical intellectual free time activities. Beside the explanatory factors highlighted by us, there are certainly other previously described indicators that influence students' effectiveness, although more sporadically. These indicators are the possession of cultural and financial goods, the place in the youth hostel, however it seems that the parents' educational level loses in its importance in this constellation.

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