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School narratives in alumnae's life stories of the Sacred Heart

Resume of the doctoral [PhD] thesis

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Budapest

2019

I. Aim of the research

There is little mention of the schools of the Sacred Heart Society (shortly Sacré Coeur) in the literature on catholic education. An exception is Magdolna Rébay's study, published in 2002, in which the author presents the history of the Society and the schools too, in chronological order. Her work, relying on primary sources, is an important precursor of my research.

In addition to the chronological approach to school history, I wanted to get a multilayered, sophisticated image about the schools in Budapest and their alumnae 1. by exploration of the personal viewpoints through the alumnae's school *narratives*, 2. by analyzing data about their family backgrounds, 3. by knowing the *built and natural environment* of the school, and a special *variation of a Hide-and-seek game*, that was only played here.

The aim of the research was to reveal

- the social status and the family backgrounds of the students of the school
- the intellectual atmosphere and the infrastructural environment of the school
- the alumnae's experiences in connection with the school and their imprints in the multi-generational memory or identity of the students and / or the family as well as
- the typical life stories and the school's impact on the life stories of former students.

The more important research questions were as the followings:

- Who went to the schools of the Sacré Coeur? From what social groups or families did the students come ie who were the users of the school?
- To what extent did the family norms, guidelines, accord with the school norms?
- How did the former students live the years they spent there?
- What kind of imprints did the school in the alumnae's memory and / or the family memory for several generations?
- Are there any typical career paths and life stories in which the impact of the school can be traced?
- Are there, and if so, what are the "*collective stories kept in the collective memory of the group*"¹? What are their identity-shaping effect?
- Does the school give any extra content to the content of the subjects? What kind of environment surrounded the students in a spiritual, intellectual and physical sense?
- Are there any specific teaching tools in the Sacré Coeur, with particular reference to the individual game at school and to the built and natural environment of the school?

and finally

- What is a Sacré Coeur school in the present days?

¹ (Pataki, 2001, 249. p.),

II. The methods of the research, the structure of the dissertation

To illustrate how *the Sacré Coeur expansional intentions met with the right of school founding of the Catholic Church, as a respond to its weakening position in Hungary, and with the growing importance of female education*, I summarize the role of denominational education in the development of the Hungarian school system through various literature and primary sources. (*Mészáros, 2000; Fénelon, 1687/1936; Pukánszky, 2006; Németh, 1988, 2000; Puskely, 1990; Rébay, 2002; Szabó, 2012; Molnár, 1885; Tóth, 1904, Kollega, 1996-2000 etc.*). I also discuss the institutional framework of female education at the time of settling down, and I deal in detail with the establishment of the St. Ignatius spiritual order and the earlier appearance of spirituality.

On November 21, 1800 Madeleine Sophie Barat (1779-1865) founded (with the help of a former Jesuit Father, Joseph Desiré Varin) the Society of the Sacred Heart or Sacré Coeur. She was canonized as a saint in 1925 (*Rébay, 2002, p. 164.*) After the finishing of the French revolution, the Jesuit order could not work in the world, in according to the Pope's bulla, published in 1773. (*Puskely, 1990. p. 196.*) The Society of the Sacred Heart is active and contemplative order. The Society teach and evangelize like the Jesuits. It works under persecutions like the Jesuits.

The aims of the Sacré Coeur or Sacred Heart Society were according to the old Constitutions §4.². "*The aim of this Society is, therefore, to glorify the Sacred Heart of Jesus by labouring for the salvation and perfection of its members through the*

² (Constitutions of 1815, approved December 22, 1826) The source of it is the English old Constitution, belongs to the order.

imitation of the virtues of which this Divine Heart is the centre and model, and by consecrating them, as far as it is possible for women, to the santification of others, as the work dearest to the Heart of Jesus."

The tools are the followings (in according to the so called old Constitution 6.§:

- "The education of children as boarders.
- The free instruction of poor children as day-pupils.
- Retreats offered to persons living in the world.
- Such contacts with people outside our communities"

The Society founded the first school in Budapest in 1883 in the 7th district, in István street (from 1929 Ajtósi Dürer avenue). Then in 1917 in the 8th district in Mikszáth Kálmán square was opened a new cloister with an academic grammar school for girls, with a boarding school. (*Stuart*, 1925. introduction)

In the school block in Ajtósi Dürer Avenue, among other things, there were an "inner" elementary school (boarding, with fee) until 1946, and an "outter" elementary (free) school until 1931. As well as a senior girl school from 1884 to 1897, it was replaced by a civil school until 1936. Meanwhile, between 1914 and 1917, the first Catholic Academic Grammar School in Budapest worked here, which moved to Mikszáth Square under the name of Sophianum, also underwent elementary education. From 1936 opened another academic grammar school in the Ajtósi Dürer avenue, under the name of Philippineum. The Language Master's Course was working there from From the academic year 1924-25. to 1939 - 40, and then was the Master's Training Institute in 1940-1948. As far as elementary schools and lower secondary schools are concerned, from 1946 the eight-grade elementary school and the four-grade grammar school replaced the 4-year elementary - 8-year high school structure.

The schools were secularized in 1948, the members of order could not teach any more, in 1950 the order was dissolved. (Rébay, 2002, pp. 188-189)

In spite of this, the school's memory has been kept alive in the remembrance of many people. Among the remembrance researches, (*Németh és Szabolcs*, 2001; *Assmann*, 2018; *Nora*, 2010; *Szabolcs*, 2001; *Bartlett*, 1932/1985; *Halbwachs*, 1992 etc.) I emphasize *Jan Assmann's* (2018) *cultural memory concept*, which stands from the following components: *Mimetic memory* by imitation of actions (eg game); *memory in objects*; *communicative memory*, which means a recent narrative; a cultural memory that combines the former three. In the thesis, each segment of each of the three memories is revealed. The mimetic memory, in a special hide-and-seek game played only in the Sacré Coeur, and a description of the daily rituals associated with the sacred spaces of the school. The communicative memory is shown through interviews with former students, as well as the memory in objects reveals in the memorials and rewards.

In order to outline the relevant elements of *qualitative methodology*, I present various researches, including biographical research (*Sarantakos*, 1993). In terms of qualitative research, the relevant theories are discussed in some chapters of the dissertation when analysing the topic in question.

Amongst the methodological problems of the Interview research (*Seidman*, 2002; *Kvale*, 2005; *Sántha*, 2006; etc.) I also deal with the problems of interview transcriptions. In order to mitigate these problems, I publish three valuable recollections in the appendix: *Ádám Márta* (2003): *Képek a börtönéletből*. (manuscript); *Ádám Márta* (2005): *Kaleidoszkóp*. (manuscript); *Éva Nővér* (2019): „*Mozgásművészet*” vagy „*Tánc*”. (manuscript)

Finding Primary Resources (Kéri, 2001) was directed to the following sites:

i. Memoires, school reports, photos,
(locality: OPKM, FSZEK, Piarista Levéltár, Országgyűlési Könyvtár, private collections), object memorials

ii. Archival sources:

Budapest Főváros Levéltára (HU BFL), Archivi Generali Società del Sacro Cuore, Roma (AGSSC), Society of The Sacred Heart England and Wales Provincial Archives, Roehampton University, London.

Applied methods: genogram for the representation and analysis of family background, semi-structured qualitative interview (with 13 participants), narrative interview on some issues, phenomenological method for transcribing the interview with content reduction. Following the interview research with Kvale's steps: "1. Thematics, 2. planning, 3. Interview, 4. Transcription, 5. Analysis 6. Review 7. Report". (Kvale, 2005. p. 91.)

The sample

My participants are members of the Hungarian Sacré Coeur Alumnae's Association. From qualitative sampling selection strategies, I used "snowball" sampling. 13 participants responded to the interview questions. The number of Sacré Coeur students outside the association is unknown and cannot be achieved.

Name, (status) d=daily pupil, sb=semi-boarder, b=border	Ajtósi (P), S	SC primary school (4 years)	SC elementary school (8 years)	secular elementary school	SC grammar school (8 years)	secular grammar school (4 years)
Márta ÁDAM, (sb, b)	S	'37-'41 1-4.			'41-'48 I-VII.	'48-'49 VIII.
Mária LEGEZA	S				'40-'42 III-IV.	

Bajor Ervinné, (b)						
Genovéva BARTHA, (b)	S	'39-'43 1-4.			'43-'48 I-V.	'48-'49 VI.
Sister Éva, (sb, b)	S				'45-'48 VI- VIII.	
Mária FRANK Dr. Szász Jánosné , (sb, d)	S				'38-'45 II-VIII.	
Isa JÁLICS (b)	S				'36-'44 I-VIII.	
Judit (d)	P				'45-'48 V-VII.	'48-'49 VIII.
Éva KOHL Dr. Szalai Lajosné (d)	S	'34-'38 1-4.			'38-'46 I-VIII.	
Mária KOROSSY Dr. Korossyné (d, sb)	S	'36-'40 1-4.			'40-'48 I-VIII.	
Dr. Marietta PÁLOSI (d)	P		'46-'48 5-6.	'48-'49 7.		
Mária PRETSCH (b)	S				'46-'48 V-VI.	'48-'49 VII.
Dr. Edina SALACZ Rochlitzné (d)	S	'43-'46 1-3.	'46-'48 4-5.	'48-'49 6.		
Éva HEGEDŰS Somogyi Ferencné (d)	S	'42-'46 1-4.	'46-'48 5-6.	'48-'49 7.		

1. táblázat *The participants' years, status, in the school types of the Sacré Coeur*

Following *the criticism of the sources*, I used *life history analysis* and *thematic analysis* based on interviews as well as

descriptive analysis, *iconological analysis* of the school's teaching tools, and their supposed or real educational effects.

The actuality of the research is due to the fact that nowadays the establishment of a denominational school type and a school for the children of elite social classes with similar functions is gaining ground again. Due to the widening of the educational palette in this way, interest may also increase for successful school examples in the past. If it is important for us the voice of the pupils of the schools, the personal point of view, we will start asking the question at the 24th hour.

After presenting the selected participants, *life stories* from their most important stories were placed. The quotes are firstly the experiences of McAdams' life history model, *nuclear episodes*, secondly the details of the responses to interview questions. I also analyse family guides and the impact system of the symbolic family, as well as the process of genogram and multigenerational transmission of generations. (*Boreczky and mtsai, 2007; Boreczky, 2004; McGoldrick, Gerson, and Petry, 2008; Tóth, 2006; Szondi, 1973*)

In Chapter 5 titled with “Teaching, learning” I present primarily the primary sources and documents of the school subject and methodological novelties that can be considered modern.

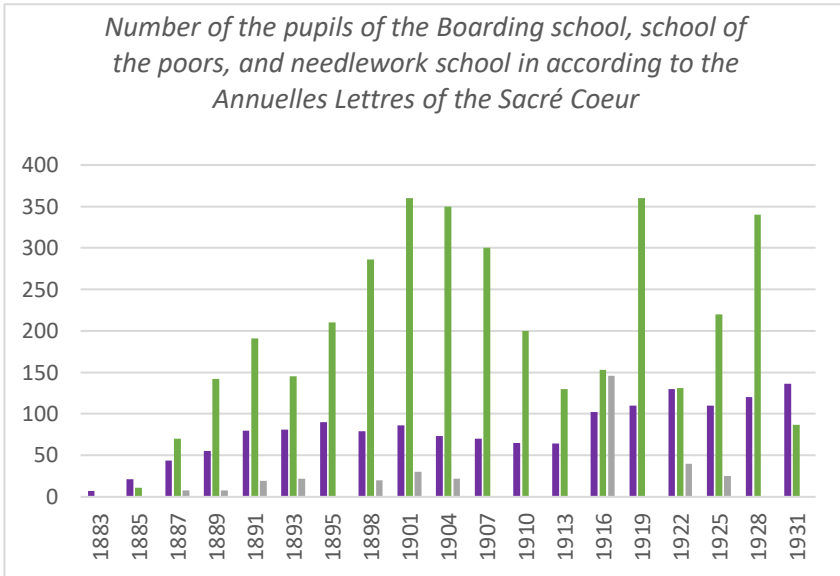
In Chapter 6 titled with “Educational tools”, I highlighted the severals episodes of the personal care, received in the Sacré Coeur, from the results of thematic processing. Then I present some features of the functioning of an active *community of Remembrance* beyond school years, quotes, object memories, etc. through presentation. (*Nyíri, 1984; Mikonya, 2000; Kolvenbach, 1997*)

In Chapter 7, titled with Speaking Walls, Meaningful Games, we first follow the physical spaces that define school stories and the rituals that characterize the spaces through the memories of the students. For a short time, let's stop at one of the school's pairs of photos, and explore the educational goals hidden in the spaces with image analysis. In connection with the game, played only in the Sacré Coeur, we reveal its deeper value beyond the profane meaning, using Hedvig Justné Kéry's explanation. (*Boreczky, 1997; Jeney, 1969; Németh, 1997; Justné, 1975; Eliade, 1999; Endrei és Zolnay, 1986; Panofsky, 1984; etc.*)

In addition to the recollections, the secularization leading to the liquidation of the school is revealed in archive sources in Chapter 8 of the dissertation, and then in the Outlook... c. in the final part, I will present gradually transforming school in London in more detail, and I quote one or two sentences about other schools.

III. The main results of the research

"We must serve every class of the society", quotes János Molnár (1885. 276. p.) from the founder of the order. In terms of the social composition and family background of the pupils in the school, according to the aims of the school to serve all social classes, children from the upper social classes and middle-class children could study in a school block at Ajtósi Dürer, while the Sophianum at Mikszáth Square received children from the middle class. Officials and intellectuals were the largest and growing number of parents of high school students. However, the most important thing is the number of forgotten "poor school" or external elementary school data, which was collected by Barbara Vesey Archivist (Society of The Sacred Heart England and Wales Provincial Archives) from the Annual Reports sent by the Hungarian House to London.



1. figure Number of the pupils of the Boarding school, school of the poors, and needlework school in the Ajtósi Dürer Avenue.

Life story analysis

From the questions of the participant's family, the questions about parents', grandparents' professional life, schooling, religion, I recalled the most important part of their memories. Participants, in addition to their family life's study and professional life, also recalled family-related tragedies, early deaths, nationalization, war-related stories, and a description of their parents. The religiousness of the family, as well as its ideological background, was mentioned by most participants (Erikson, 1993). These stories are family-specific policies (Boreczky et al., 2007), family coping strategies (Duke, 2005), and generic transmissions of generations (McGoldrick, Gerson, and Petry, 2008), and in some cases, symbolic family effects. (Boreczky, 2004) I tried to outline.

In this summary, family guides and school norms were in harmony, especially with the faith of God, in coping strategies of the family, in the external control, in the devotion to God. But in everything as well as in family tragedies, the principle of seeking and finding meaning is also a guiding principle for many participants.

A characteristic element of life history is the different degrees of declassification of the participants' families, as well as the unfulfilled learning intentions of the participants and their parents. In spite of this, the participating women are mostly middle managers, and their career is always *rising*. The school-reinforced family culture (values, ways of struggling, etc.) as resources have probably played a significant role in this.

The most important stories about the school: the beautiful holidays, the multiple renunciation from the speaking, the silence, the deepening, the individual care by the sisters, the calling (one sister, and one living like a sister amongst to the participants) all reinforces the same, *the deepening of the relation with God*. One of the most important results of it is the will, endurance, effort in the given situation and devotion to the community.



2. figure Summarizing mind map³

The latter is evident from the *communion behaviour in the alumnae's life stories*, or from the *functioning of the students' community of remembrance*. The interior connection to the God, giving spiritual standing, has presence in the former students' lives. The impact of the school can be seen in the intentions of the former students to get into the order.

³ I used the XMind software trial version. Downloaded: 2019.01.18
<https://www.xmind.net/download/>

Thematic analysis

As far as possible, the schools of the order have used reform ideas, eg. work-based-learning or art of the movement.

I highlight the "*Cura personalis*", a regular episode of personal care, as one of the most important results of the research. Another important result is the exploration of the functioning of a *community of remembrance* with a close network of students, sisters, teachers, and parents.

The school's educational tools include its natural and built environment, but the special version of the hide-and-seek game, played only in the Sacré Coeur schools, is a tool too, as it effectively supports and complements the educational goals.

Finally, I emphasize the principle set out in the rules of the order, "*You must do your most common occupations for supernatural reasons to bear the prints of divine shaping on your own.*" Molnár cited (Molnár, 1885. 138. o.) the plan of the rules of the Sacré Coeur. **Students have to seek higher meaning and value, find it in the smallest thing, make all their small things worthwhile, which can be practiced in communal existence, devotion for others.**

In any tiny corner of the created world, to notice any value, beauty, utility, sometimes hiding human good, physical and mental senses to sharpen the perception of the world around us, filled with meaning at all times. On the other hand, finding a higher meaning in the unchangeable suffering of us or others can protect you from collapse.

Our actions can be entrusted with higher meaning, values, and goals if we can translate them into the benefit of the community. In Sacré Coeur, the potato novena exemplifies this. Give up the conversation to get more potatoes for a needy. The hard-to-resign cancellation is full of value, it is a pleasure to spend. Overcoming our own mistakes can only be done at the

cost of cancellations, but the conviction that we can change this is the same as Carol Dweck (2015), the concept of growth mindset that is so popular today, that is, we are able to develop if we believe in its potential. Dweck (2015), as a result of the effort, we actually sacrifice time and energy to change the bad trait.

All of this shows the influence of the school, which has manifested itself in many forms of connection between remembrance and the community remembrance. Many kept their diaries, but they kept the wax hanger, the statue, the medallions of the congregations, the cap or tie badge, the ribbons of the honors, the table decorations, the holy pictures, the embroideries they received from the sisters or from each other. Paper-based documents, photos, textbooks, booklets, certificates, memo books. Typically, however, this does not end the “storing” of memories. They also collect newspaper articles, set aside what can be connected to their school or any other school of the order in any way.

The personal souvenirs, that preserve, and keep the remembrance, have a role to play in the formation of the community of remembrance, but more importantly, as the stories of others become "our" stories, they become part of the collective memory, or as common celebrations and rituals maintain their unity. One of the most important forum for the Sacré Coeur students is the Cor Unum newspaper, in which the recollections of the students are regularly displayed, and as a living community, reflect on today's events, strengthening group identity with each issue, and conserving, spreading the memories of the community into their own stories. They meet on the first Wednesday of each month, where there is also a place for common stories, besides the tasks. They have two special celebrations, which are also places for encounters, they take part in common mass at the same temple, in the King Chapel of Christ beside Sophianum. They remember their deads in the Cor Unum newspaper and in the masses offered to them. In many respects,

they are the looser duplicatum of the monastic community. They are connected to each other, though they do not live together, but until their death they remain Ancienes. What's more, they form a community not only with Hungarians, but with all Anciene around the world, and the Anciene communities are also in contact with each other. Their newspapers are called Cor Unum everywhere.

Publications of the topic of the dissertation

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