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SUMMARY OF THE DOCTORAL THESIS

Proximity factors in the configuration of social self

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Introductory argument:

In recent years, there has been a constant interest in the complex field of self-knowledge, in order to identify the factors that ensure the individual's balance and adaptability to the social reality.

Given the theme chosen for research, the present approach proposes to identify the proximity factors that favor the development of self during childhood.

In this regard, the paper focuses on some *central factors offered by the social context of the child* such as the family, the school environment and, implicitly, the social influences with which it interferes in its evolution. It highlights here the role of the family in this respect, which implies parent-child-social reporting, or social attitudes and values provided through family and school. What also means the social integration of the child, but also the role of childhood experiences on the development of self, here is mentioned the trust in one's own forces, the feeling of security, the possibility of preserving respect for oneself and others, as well as the stages of the process of acquiring self-esteem. Other important issues pursued here relate to components and needs such as affectivity and attachment.

Identifying the factors that contribute to modeling self and at the same time providing positive self-esteem *during childhood* is the *central objective* of this approach.

But we have allocated a space of research and interpretation and *student mentality*, insisting especially on the way they see their own childhood and their relationship with their family, including in the "family context" not only parents but also grandparents.

So *the research questions* arising here are: a) "What are the proximity factors identified in childhood that contribute to modeling the self and how do they work?"; b) "How do the factors of proximity involved in self-development influence the level of self-esteem of the child?"

In order to respond to these research questions, a series of theoretical and empirical aspects related to the proximity factors that influence the outlining of the self will be reviewed.

In accordance with the objectives of the thesis, the text is structured on two major parts, with a balanced weight, namely the theoretical part and the concrete-empirical research part. The first part deals with four major themes:

- 1) The self and its problems;
- 2) Family and its role in self-development in children;

- 3) The complex process of acquiring and developing self-esteem;
- 4) Human values and their significance in the formation and functioning of the personality of children and young people.

Dedicated to the analysis in the empirical results, we presented the methodology used, and then we played in the qualitative investigation, extensive interviews segments obtained on the assumption that the subjects' voices and verbal expressions can reveal nuances very important for our approach.

In quantitative research based on standardized questionnaire applied to two groups of subjects (students) have allocated a significant amount statistical processing trying to see what relevant factors can be drawn and the links between these complexes and various parameters socio-demographics, the attempt to validate the starting assumptions.

CHAPTER 1. THEIR EARTH AND THE PROBLEM

Iluț (2009) pointed out that when referring to human beings, the concept most comprehensive is the personality and the self emerges as a major component of the individuals responsible for spearheading complex and evaluating completeness person in the world in general and in the social one in particular. "The concept itself can be treated as a mental scheme central self, essence or identity of meaning how we categorize behaviors both external and internal states." (Iluț, 2009, p. 321)

Self-esteem is generally perceived as a fundamental psychological need, being analyzed by researchers in several areas and disciplines to explain the many forms of behavior. In the past, self-esteem was predominantly a psychological field with a focus on a limited psycho-sociological and sociological approach. The need for a multidisciplinary approach has become more and more enforced with the fundamental social changes of the last decades, with important implications on the cognitive, emotional and relational development of children and adults.

Self-esteem and self-esteem develop in the work and process of social experience. (Mead, 1934) The self is the result of the social process of interaction or interaction that is based on the conveyance of meanings and symbols. Human conduct is situational, in the sense that it is primarily accomplished by defining the situations in which the individual acts.

The self builds itself, that is, interactive and relational, and the society is produced by the cooperation of individuals. (Vlăsceanu, 2008)

Questions about the importance of self-esteem, high or low, also the subtle meaning of the concept of self-esteem, how and when self-formation begins, what people do to gain and increase self-esteem and avoid decreasing self-esteem in their daily lives, as self-evaluating their self, are increasingly common questions. What are the theoretical perspectives of the process of self-formation and self-esteem, how does it appear and how self-esteem and self-esteem are identified in the early years of life, what are the proximity factors that influence this process? How can the functional or dysfunctional aspects of self-esteem in children be identified in order to define it as an individual who integrates and adapts to social life? These are some of the questions and objectives that are being pursued in this endeavor.

Mead (1934) is one of the theorists who have been concerned about the way the self and the society are working together. The theory developed by him has as a basic principle the idea that the self is a reflexive concept, which can be both a subject and an object. More specifically, for Mead, the self is an object that acquires meaning in social interaction and at the same time is the subject of social interaction, therefore, the self is essentially a social structure that appears in social experience. The self is a product of the interaction in which personal experiences are reflected in the behavior of others: "Self can only exist in relationships defined with other ego. It is not difficult to draw a line between ourselves and ourselves, as long as our self exists and thus enters our experience only to the extent that the self of others exists and thus enters our experience as well "(Mead, 1934 , p. 164)

Erickson (1950) is one of the most important followers of Freud's work, whose theory is relevant to the developmental psychology of the child. If the principles of child psychology described by Piaget point to aspects of cognitive development of the child, Erikson's theory (1950) proposes a stadium of self-knowledge development in interaction with others, and emphasizes the importance of the social environment in child development. The influences of physical, social, cultural, and ideological environments act as partners of inborn biological and psychological processes that shape the development of individual personality.

Several thinkers in the field of socio-man - in particular Europeans - have firmly emphasized that the epicenter of human personality is moral values. This philosophical idea

has remained, and operational research in the field of psychology, social psychology, sociology and anthropology.

Without refuting classical theories about the development and cognitive-evaluative functioning of self, for several decades this domain has expanded and enriched with new theories and perspectives.

Thus, elaborated and crystallized in the 1950s and 1960s, the theory of the place of control now occupies a major position in describing and explaining the self, and moreover in the interpretation of human thinking and behavior in general.

Another important direction of investigation and theorizing of the self-problem was (and continues to develop) that of the various hypostases of the self, among which the present self, the ideal self, the stable self and the functional self, and especially the mechanisms of reporting self-perception and self-conception, and - with particular implications in education - self-esteem (see largely Chelcea, 2006; Gavreliuc, 2019; Iluț, 2009).

At the same time, the self is treated in close connection with identity. Essentially, to a considerable extent, our self is identifying with certain social statuses and roles that are multiple and possibly competing or even contradictory. We can be, at the same time, students, young people, parents, politicians, etc. We have multiple identities and multiple faces of the self. In this sense, one can distinguish between a personal, intimate, and social self.

CHAPTER 2. FAMILY AND SELF-BUILDING

The constant interest of recent years on the complex domain of self-knowledge, namely the identification of the factors that ensure the individual's balance and adaptability to the social reality, involves a series of challenges and curiosities about the proximity factors involved in building and developing self during the onset of social life of an individual, namely in childhood.

The amount of social experiences in childhood favors the identification and individualization of the child's self, experiences embodied in various attitudes, behaviors, personal values, self-reporting (confidence in one's own self, feeling of security, the possibility of preserving respect for oneself and others) those around them, implicitly relation and adaptation to the social environment.

Giddens (2000) draws attention to the complex challenges and situations we face due to the continuous changes in the social environment, changes that require reconciliation

with the diversity of opportunities and risks, and this observation is the most obvious in our personal, emotional life, implicitly in the family environment where the process of identification, construction of the self begins.

Starting from this point it is proposed to present in this chapter the family valences in the construction of the self, the decisive impact on the intercourse and the adaptation of the child to the social life and at the same time on the social trajectory of the future adult. More specifically, the family will be defined, the social functions of the family will be highlighted, the primary socialization process and the child's education in the family context will be mentioned. The role of parental education will be identified, taking into account the changes that the family has experienced over time, as well as the current trends of family evolution in modern societies and family-style educational styles.

Iluț (2005) emphasizes that when defining the notion of a family from a socio-anthropological perspective, the interaction between formal and informal that exists in social life is a difficult aspect due to the complexity of the concept itself and the diversity of real social life.

In terms of family typology, there is a wide variety of criteria for classifying them, but the valid classifications in the present case are those that have a scientific value in the field of family sociology. (Iluț, 2005)

Socialization is the process through which the individualization of the social world is accomplished by each individual and the version of the reality (socioumane) is crystallized. Socialization is a continuous process of transformation of the biological being into a social being and involves the transmission-assimilation of the attitudes, values, conceptions or patterns of behavior specific to a society in order to form, adapt and socially integrate a person. It is a process that involves interrelation, communication, individual development, reception and interpretation of social messages. Mechanisms through which socialization is achieved are: successive adaptation to social status and roles, social learning, institutionalized learning, play, imitation, identification.

Stănciulescu defines education as an uninterrupted process of producing and updating self (1997), a process that has as a goal both socialization and individualization, both identification and differentiation of the subject, it presupposes interaction, knowledge, communication, symbolic systems (cultural). It can be a conscious action, systematically organized, more or less institutionalized, it can be an everyday, practical experience of the individual. In relation to children's education, the family is defined as the social unit made up

of adults and children, between which there are relationships of natural (blood) or social affiliation, independent of any other considerations.

So both early education and primary socialization are dependent on the family environment and climate.

In contemporary families, parents' interest in child education is a priority, while educational spheres are diverse and complex, and parents seek to discover the perfect formula for integrating the child into the social environment.

CHAPTER 3. THE PROCESS OF SELF-LOOKING

After analyzing the literature on the nature of self-esteem, it was revealed that it is the product of the interaction of the structural, innate characteristics of the individual on the one hand, and on the other hand the exertion of external influences that impose their self-esteem.

In general, sociopsychological research uses certain socio-demographic factors such as age, gender, socio-economic status as control variables. In this section some aspects related to self-esteem and socio-economic status will be presented.

The family environment is most often identified as the place where the entire child's definition begins as an individuality that involves cognitive, emotional and social development.

Therapists, psychologists, sociologists, teachers, and others are of the opinion that before understanding the child, you need to understand the family from which they come from. Interactions in the family environment underlie the process of individualizing and shaping the child's identity.

The quality of relationships especially involves accepting the child and meeting his / her biological needs, care, attention, affection.

Familial stability or family dysfunctions have also been considered when children's behavioral typology or school performance (Al-Krenawi, Graham and Slonim-Nevo, 2002)

The preschool and school environment provides the context of socialization where children learn about the patterns and behavioral styles that society expects from its members.

Especially for children, the environment in which they evolve contributes deeply to the development of the self, and this helps them to adapt and integrate into society.

In the opinion of Simons et. (1994) (Simons et al., 1994, apud Illust, 2009) there are four important factors in increasing self-esteem:

- Identify the causes of low levels of self-esteem and self-esteem and define important areas of competence;

- Psycho-affective support and social approval;
- Assimilation of motivation for realization and affirmation;
- Psychological techniques to deal with difficulties and stress.

Iluț (2009) pointed out that these factors are in relation to interconditioning and should be taken in the efforts to improve self-esteem and self-confidence, with different weights from one situation to another and from one individual to another.

The data and information presented so far certifies the complex aspects of the costly process of acquiring self-esteem in children. The social, family and school environment has a decisive role in shaping the child's identity, social adaptation and integration as a distinct individuality.

Childhood experiences are not forgotten in childhood, but are reinterpreted and remodeled throughout life, depending on the stage the individual is going through, the evolution of the family of origin, the perception of social distances, the opportunities and constraints of the present, as well as promises and risks of the future.

In the composition of the overall image of life are included numerous and significant elements: the initial structure of the personality of the individual, his evolution, the cultural and professional learning practices, the history of the relationship between the individual and those around him, the relations in which the places, social roles, norms, the universe of expectations, rivalries and affinities, symbolic conflicts and phenomena, crossroads in the whole of life, personal ideologies and collective mentalities.

Developing self-confidence and self-esteem is done by parents and educators by learning attitudes that help to adapt and solve a problem.

Social integration is based on prerequisites for self-confidence, the feeling of security, the possibility of preserving respect for oneself and others. Social experience seems possible only if for the social actor, the meaning of his biography always presents a certain coherence, and this implies the continuous reporting of different stages and types of experiences between them.

CHAPTER 4. VALUES AS ESSENTIAL DIMENSIONS OF THE SELF

Debate on values and value systems is a particularly important aspect when referring to self-study. Self and self-identity are formed in the process of constant interaction between the growing child and the others (especially the others).

All societies and cultures have a system of norms and values relating to what is desirable, regulate the behavior of its members, ensure consistency between material and spiritual aspects and thus prefigure a certain profile of the individual - a profile of personality. Between culture and the personality structure of individuals there is a permanent causal circuit that provides some stability and unity over time. Thus, implicitly and explicitly, the socio-cultural context promotes a personality model representative of a particular culture. (Iluț 2004, 2009).

Human collectives develop sets of values common to their members, which ensure social cohesion and the possibility of cohabitation, but also allow value orientations specific to subgroups or even individuals who adhere to common values. (Voicu and Voicu 2007)

The mechanisms of assimilation of the value matrix of a culture, of a social group, are not yet clear enough (Iluț, 2004), the considerations and processes of learning and learning are complex, the child proceeds to a synthesis and construction of personal experiences - from the environment family, school, group of friends, technology, mass media - through various mechanisms generated by the social environment such as positive / negative sanctioning, conditioning, imitation, identification, etc.

Social institutions such as family and school are value providers and have built-in values. (Hechter, 1993) Values come to a certain extent from individual experience and their relative importance is influenced by life experiences. Values summarize past experience and provide a strategy to meet new elections. (Kahle, 1996)

Iluț (2004) summarizes the perspectives of the genesis of values by showing that the values emerged from certain needs - not so much in terms of individual biological requirements as the maintenance and evolution of the human species, the maintenance of ethnic communities, classes or social groups. They have arisen from practical needs, from human activity as a whole, their genesis being explained by basic necessities and which, once established, have themselves been the reasons for action.

Schwartz's Basic Human Values Theory (2006) makes an incurs on the typologies of values and the underlying motivations of each value. From the perspective of this theory - values are defined as desirable, trans-situational objectives, which vary in importance, and serve as guiding principles in people's lives. The basic idea of the theory is that the values

form a circular structure that reflects the motivations expressed by each value. The circular structure captures the conflicts and compatibility of the ten values that are apparently universally culturally.

The sociological theory of postmaterialism was developed in the 1970s by Ronald Inglehart. After much research, Inglehart said that the Western societies he studied have gone through the transformation of individual values, the shift from materialistic values (emphasizing economic and physical security) to a new set of postmaterialist values that emphasized instead the autonomy and self-expression.

Iluț (2004) shows that the intimate mechanisms by which the individual acquires the value matrix of a culture, of a social group, are not yet fully clear, because here are the processes of learning such as conditioning, reward, punishment, imitation and identification phenomena. The child adheres successively to several reference groups: parents, group of friends, colleagues, teachers, models offered by literature or models discovered through mass media, technology, and he builds his own models through a personal synthesis of those of circulation. Thus, the socio-cultural environment, which constitutes the axiological background of the acquisition of values and beliefs by the younger generation, is not amorphous and undifferentiated.

The literature shows that the values are relatively stable and that they are resistant to change. (Rokeach 1973) Integrated into consistent value systems, value orientations are not changing easily. Any change involves substantive changes to the hierarchy of preferences, reflected in behavior, attitudes, structuring social norms and institutions.

The change of values is determined and stimulated by the interaction between groups with different value orientations, changing economic conditions and technological progress, changing generations. The change is gradual and rarely presupposes the creation of new values - the change does not mean both axiological innovations, but also restructurings in their importance and the number of adherents of the consensus achieved. Values usually change by converting old ones, initially into small communities, and then contagious to larger parts of society. Interaction between groups with different value orientations is an important factor in value change. (Voicu, 2008; Iluț, 2004)

CHAPTER 5. RESEARCH STRATEGY AND METHODOLOGY

Purpose, sample and hypothesis

In this approach *the aim of the research* is to identify the proximity factors in the formation of the social self.

The sample of quantitative research consisted of two groups of subjects (two samples of age), totaling 135 persons included in the research (71 students, 64 children).

The research assumptions that have been tested have been shaped by the development of the theories on child education and youth development, more specifically those on the formation of self-esteem and the process of internalizing values, approaches described in the theoretical chapters. These hypotheses were:

• *Student research assumptions:*

1. Parents' occupation influences student orientation in pursuing a similar profession.
2. The parent's background (rural or urban) is associated with students' religiosity and church attendance.
3. The precarious financial status of your own family will cause the student to find a job.
4. The image of the family is influenced by the parent's background (rural or urban).

• *Children's research assumptions:*

1. Parents' occupation influences the orientation of children to follow similar occupations to their parents.
2. There is a significant association between the social status and the parental values adopted in the socialization of the children (if the questionnaire shows the educational level of the parents).
3. The parent's background is associated with religion / church walk.
4. The financial status of the family has an influence on the contribution made to the education of the child.
- 5 Family cohesiveness (support, affectivity, communication, involvement in family activities) provides a model for child formation.

Qualitative and quantitative methods

To achieve the purpose of the research and to verify the hypotheses we used both qualitative research methods and quantitative research methods. The tools were developed taking into account the research objectives, the research assumptions to be tested as well as the literature.

As a **qualitative method**, a series of semi-structured interviews (6 interviews) for teachers (urban and rural), teachers (from urban and rural areas) - extenso in **Annex 3**, as well as case studies on different age categories (31-37 years, 54-78 years) - listed in **Annex 4**.

Quantitative research was conducted through a sociological survey based on the application of two standardized questionnaires (a total of 135 questionnaires to pupils and students) - these tools are included in **Annex 1** and **Annex 2**. The questionnaire items were built on themes to facilitate the verification of research hypotheses.

CHAPTER 6. RESULTS OF QUALITATIVE RESEARCH

In addition to the quantitative results obtained from the questionnaires, a series of semi-structured interviews and case studies were carried out to obtain a depth assessment to identify proximity factors in defining social self. Proximity factors in the configuration of social self must be identified in all environments that children transit through their development and evolution. In this respect, a series of interviews with the educators of private kindergarten and state kindergartens from the urban area were carried out in order to identify aspects related to the involvement of the family and the kindergarten in the process of the child's development and evolutionary process as well as the relations and interactions between the representatives of these social institutions.

Thus, interviews with urban educators, state education and private education, interviews with teachers from urban and rural areas, as well as case studies (participants were aged between 31-37 years and 54-78 years) .

The overall outcome of the content analysis of interviews and case studies has two aspects:

- The social context in the rural environment favors / builds formal relations characterized by rigidity, the transmission of a traditional value system, social norms oriented more towards the outside of the family, the community and implicitly defining / constructing a socially orientated social being from the exterior to the inside of the child / individual.

- The social context in the urban environment favors the building of relationships based on open communication at the level of the family and the community in which the building of the social self follows rather a reversal path from the inside to the outside of the child / individual and the transmission of a value system oriented towards modernism and postmodernism .

The rural social environment is characterized by traditionalism, the sharing and transmission of the system of traditional values characterized by conformism, obedience and obedience while the urban environment emphasizes individualism, freedom and free expression.

The main themes addressed in the **qualitative research** through the topics included in the interviews and case studies were: free opinions on how religion is approached and about the reasons and behaviors regarding church attendance; appraisals and discussions about the system of values passed on to children - from tradition to modernity; opinions and discussions on family cohesion and emotional relationships; views on family status, parent education, and optics on the education system.

CHAPTER 7. QUANTITATIVE RESEARCH

Quantitative research was conducted on two lots: one student and one pupils. In order to better distinguish the relationship between the variables of the research at various indicators and to check the statistical validity of the research assumptions, after the quantitative research chapter has been exposed and commented on the weights (frequencies) obtained at various indicators, in the next chapter a correlational factorial analysis was made of the results obtained both in the students group and in the pupils group.

CHAPTER 8. FACTORIAL ANALYSIS OF RESEARCH INDICATORS

Conclusions

An important conclusion that emerged from the analysis of content and which was then combined with the information from the quantitative research was that the social environment in the rural environment favors / building formal relations characterized by rigidity, the transmission of a traditionalist value system, oriented social norms rather to the outside of the family, to the community, and implicitly to defining / building a socially oriented one from the outside towards the inside of the child / individual. on the other hand, the social context in the urban environment favors the building of relationships based on an open communication at the level of the family and the community in which the building of the social self follows rather a reversal path from inside to the outside of the child / individual and the transmission of a value system with orientation to modernism and postmodernism.

The rural social environment is characterized by traditionalism, sharing and transmitting the system of traditional values (conformism, obedience and obedience) while the urban environment emphasizes modern, flexible and expressive values (individualism, freedom and free expression).

In the next chapter we conducted a *correlational factorial analysis* of the results obtained both for the students' group and for the pupils. For the *sample of students* we obtained 6 factors in the factorial analysis: factor of religiosity (FREL), parental origin factor (PPAR), parental education (SPAR), family material status (FSMF), factor of the atmosphere family (FAF) and self-esteem factor (FSS). For *the sample of students* we obtained 6 factors in the factorial analysis: parental origin factor (PPAR), family material status (FSMF), family atmosphere factor (FAF), parents' interest in school activity (FIC - the factor of interest for behavior and FIS - the factor of interest for the study) and the factor of self-esteem (FSS). All of these factors were used in research to establish optimal statistical correlations in hypothesis testing.

I present the most important conclusions drawn from the statistical analysis of the results, structuring the data according to the proposed research assumptions:

Sample of students:

Hypothesis 1. Parents' occupation influences student orientation in pursuing a similar profession.

Parents' occupations - both mother and father - are, in most cases, not very high socio-professional status, so they may not as a model attract students to follow them: 88,2 % of surveyed students claim they do not want to follow the occupation of their parents, while 11.8% want to follow the occupation of their parents.

According to these data, it is certified that too few of the students want to follow their parents' occupation (reflected in their schooling level, while 88% do not want to follow their parents' occupations, which invalidates the research hypothesis. Thus, at this level of our analysis, *the occupation of parents does not influence the students' orientation in following the kind of occupation of the parents*. In addition, there is a difficulty in the correlational analysis of the small group of subjects and its lack of representativeness in relation to the whole category of students. Therefore, we conclude that parents' occupation has a rather informative (reporting) role in the professional choice of young people and does not

automatically function as a model to follow. It should be noted that the occupations of the parents of our group of subjects are part of the average category, not associated with a high professional status, which furthermore justifies the absence of the students' professional reproduction desire.

Hypothesis 2. The parent's background (rural or urban) is associated with students' religiosity and church attendance.

Students say about their parents that in a proportion of 35.3% they are very religious, 60.3% of parents are somewhat religious and 4.4% of parents are not at all religious. Most parents are therefore "somewhat religious", not having a particular importance to this aspect. In students, normative religious attitudes, religious behavior, do not occupy an important place in their lifestyle (going to church mostly takes place on holidays). They believe that the church provides the right answers to the problems and the moral needs of the individual in a proportion of 31.9%, in a percentage of 20.3% that it provides the right answers to the problems of family life and in a proportion of 1 , 4% the church offers the right answers to the social problems in the country.

Religiosity is a traditional value that has a moderate significance in student life, and is not overwhelming. Religious behavior (walking to the church) is also limited to the general-normative aspect, being practiced only at the bigger holidays. This is associated with the relative religiosity of the student's parents (60%), while the sample of parents at the same time comes from a similar percentage in rural areas.

From factorial analysis, it results that women are more religious than male, but the difference is not statistically significant due to the lower number of subjects interviewed. It has, however, significance in the context of our analysis, correlating the data with those obtained from simple statistical research that from the qualitative one. The people under consideration are more religious if the parents are very religious, and if the parents are somewhat religious, they are on average less religious, but this link does not have a high statistical skill due to the small group of subjects.

From factorial analysis, it was somewhat counterintuitive that respondents with parents from urban areas declare themselves more religious than their other colleagues. As for going to church, most attend church only on holidays, those with parents coming from the city go to the church at a monthly rate higher than those with rural parents, the latter with a percentage of about 30% I go to church very rarely and never.

The interpretation is related to the social context of transition of the Romanian society, to the value mutation that eroded the religious values from the rural environment with its disintegration both as a moral-spiritual balance and as an integrated community space, which made the parents coming from rural areas focus on social and professional integration into the city on social and materialist ascent values, thus shading away the old religious landmarks. Instead, those who formed in the city after 1989, when religious liberty and spirituality entered into "legality", rediscovered and enthusiastically embraced what was forbidden before. In addition, they moved from the materialistic and social ascension mentality to the modernist one, which includes the interest in the questions of life and the search for spiritual equilibrium (including through religion) compared to those from rural areas.

These data are associated with the implicit assumption that the rural (traditional) environment is a source of religious socialization of the offspring, therefore the background environment has an adverse effect on the inclination and interest in religion.

According to the results, the research hypothesis to be tested according to which: *The parent's environment of origin (rural or urban) is associated with the religiosity and church attendance of the students* is partially confirmed.

Hypothesis 3. The precarious financial status of the family will determine the student to find a job.

The fact that most students do not work and considers the scholarship largely to cover the expenses and the fact that the desired job is expected first of all financial and security benefits, only then being cherished flexibility, autonomy, leave, easement, this relationship between the financial orientation imposed by the material conditions of our own family and the professional aspirations in parameters of direct determination, through learning (family socialization) and need (practical conditioning). The obtained data show that the research hypothesis formulated at the beginning of the study is confirmed, but in relative terms: *the precarious financial status of the family, will cause the student to find a job.*

This result falls within the parameters of rational behavior, the theory of rational choice. (Coleman, 1990, apud Iluț, 2004) The social and family context is more oriented towards material values, which is associated with everyday financial requirements, even if the family largely provides the material basis necessary for the students of the first year for to conduct their studies, the more professional projections will follow this line. Although we can not speak in the present case (in the student group) of financial precariousness, the aspiration

to financial security and stability offered by the future job are predominant choices for students. The third hypothesis was also validated by correlative analysis, confirming the outcome of the primary statistical analysis.

Hypothesis 4. The image of the family is influenced by the parent's environment (rural or urban).

In the sample of students, visions of marriage, couple relationships, gender roles, single mother strength and divorce (its effects on the child) are modern, egalitarian and flexible, informed about the long-term negative effects of an affective- emotionally harmful to the child, and too little anchored in conservative, traditional or religious values (at least those related to the prescription of keeping parents bound, by virtue of norm, at any cost, to a dysfunctional marriage).

Simple statistical analysis offers some relevant trends in the discussion: the more parents' parenting environment is, the more flexible the approach to marriage and the cohabitation of young people outside marriage is, the more obvious the gravity of the modernist values. Of course, a larger and more representative sample would be needed for this assumption to be confirmed unequivocally.

Concerning cohabitation (concubinage, partnership, free union), those from mixed families (according to the parent's background) appear the most open to the approval of this couple arrangement, followed by those with parents from the urban environment and significantly less permissive are the ones with parents coming from rural areas.

The awareness that a dysfunctional couple can cause more and more serious negative effects on the child than a broken family is significantly more present in students who have parents from urban areas compared to those who have mixed or rural backgrounds. It is simultaneously an indicator of the mentality itself and of the higher social education level that prevails in the urban environment and is transmitted also through education and family patterns.

The following trends have been outlined in the other indicators that are being followed in the group of students, which can enrich the analysis and interpretation of the data:

- *Characteristics / cohesive factors of the family of origin*: students state that love and support (91%), mutual support (almost 90%), followed by fun activities (80.6%) and open

communication 79.4%). The atmosphere is good, supportive and open, which is hardly supposed to be reproduced in the future family life of these young people.

- *The self-declared self* has implied the introduction in the questionnaire of aspects related to the subjective perceptions and the value grid by which the students in life are oriented, in order to be able to analyze more closely the picture that configures the social self of the youth. Nearly 82% of students have a high confidence in their own potential, they believe they have more qualities and trust in themselves. Factor Factor Analysis FSS (factor of self-esteem) included 4 items that refer to the respondent: he likes himself as he is, is able to do things as well as most colleagues, has many qualities, has self-confidence. This set of four variables gives a KMO = 0.599 coefficient, so they were applied to factorial analysis. The unifactorial model has a power of explanation of item variations of 46.1% and the obtained factor correlates well and very well with the corresponding items. Respondents have a rather good and very good opinion of their own person. The results indicate that female subjects have on average a lower score of self-esteem than males, but this difference is not statistically significant.

- *Student's degree of happiness*: the well-being of students is generally self-assessed as good and very good, which is natural given optimism and - we can say this for the age of the first year students - one "Worry-free" from the point of view of social obligations - inherent in this stage of life.

- *The importance given to social values*: the most important social values appreciated by students as very important are: the family - 91.2%, leisure time - 63.5%, the school - 60.3%, the work - 50%, followed closely by the group of friends (45.6%), while not important, is considered in the decreasing order of distribution of responses: politics - 38.2%, followed, at a significant distance, by religion - 17.6%. A somewhat problematic aspect in the context of postmodernity and the spirit of the "citizen of the world" so present in Western media and culture (the mentality in the sphere of concern for universal civic values and the care for an anonymous "other" towards society in the sense generic) is that volunteer activities occupy a lower place in the hierarchy of social values of leisure time and the group of friends (only 19.1% consider volunteering a very important value, although another 41% of the sample still considers it "important"). The fact that 4.4% considers volunteering to be of no great value is relevant in this respect. Here, we can presume that neither the social system, through the basic and formal institutions and its non-formal organizations (starting with the educational environment in the family, community and schools and ending with associations and NGOs)

is not likely to stimulate interest and to promote such post-materialist, modern values through axiological and concrete life strategies with a participatory profile in the younger generation, or at least did not bid in this direction in their socialist years (see, in this regard, Inglehart, 1997 Voicu and Voicu, 2007).

- *Students' opinions on the qualities of future children and on the involvement of grandparents in their education*: First, in the grid of qualities desired by students for their own children is health, followed by love, respect for others, ambition, courage, responsibility, calmness and patience. More conservative values, such as dignity, being laborer, with faith and forgiving, accumulate fewer options. This distribution describes a modern value orientation in the sense of aspiration for the future generation to develop freely and at the same time flexible, and it is important to note here that love and respect for others prevails over ambition, courage and responsibility, a short distance from them.

- *Influence of grandparents*: students believe that grandparents influence the growth and education of children to a great extent in a percentage of 33.8% and a great extent in a percentage of 38.2%, while 16.2% believes that the influence of grandparents in raising and educating children is low. The influence of grandparents is positive in raising 57.4% of children, so 27.9%, while 14.7% of students do not comment on the influence of grandparents in raising children. As future parents, students consider to involve grandparents in raising and educating their children to a great extent in 25.4% of cases, to a large extent - 40.3% and a small extent - 25.4% while 9% of students do not pronounce. I have highlighted here that the contribution of grandparents includes, besides the educational (value and socializing) dimension, a pragmatic component in the sense that it is rational to seek help with low costs and even benefits (sharing of expenses for the little ones), income from some people as parents' own baby-sitting, therefore the influence of grandparents in raising and educating children is inherent to this material, financial and time contribution.

In factorial analysis, the Family Atmospheric Factor (FAF) included the 5 items that refer to the atmosphere within the respondent's family: family members rely on each other, openly discuss and listen to each other, love each other and care for each other, doing together many activities together, having fun and laughing together. This set of 5 variables gives a KMO = 0.785, so they were suitable for factorial analysis. The unifactorial model has a power of explanation of item variations of 68.3%, and the obtained factor correlates well and very well with the corresponding items. There appears to be a small number of

respondents who declare the lack of the above elements in their families, and most interviewees have a good and very good atmosphere in their families.

Sample of pupils:

One objective of student research was to identify parents' occupations in order to test the first research hypothesis that: *"Parents' occupation influences the orientation of children to follow similar occupations to their parents."*

Given the "average" level of parental occupations, with very few parents in positions of high social status, very well-valued (such as a doctor or lawyer) and a majority of parents having jobs that are less attractive or prestigious (mothers and households prevail in mothers, and drivers and construction workers in their fathers), it would not be surprising that offspring might not be attracted or influenced in their studies by these professional profiles. In support of this assumption, we have the result that only a third of the sample of children wants to follow the occupations of their parents, while two-thirds do not want to follow their parents' occupations. On the test of this hypothesis we came back through the factorial analysis, which showed that most children (two thirds) say they do not want to follow their parents' occupations, and only about a third of the students say they want to follow their parents' occupation with a more pronounced preference this sense if parents have a higher education. In the case of girls, 25.0% would be the upper occupation of parents and only 10.0% of the lower occupation of parents, statistically significant difference, and in boys we find very similar percentages, so for boys and physical occupations are worthy to follow. Girls would like to follow the mother's occupation in 15.6% of cases, and 53.6% of boys would follow father's occupation. The first hypothesis, therefore, is not checked for the group of pupils taken as a whole, but there are some tendencies that are worth mentioning: the children's preference to follow the parents' higher occupations, the inclination of the boys to follow their father's occupations more than this happens to girls, if fathers occupy physical labor.

Another research hypothesis tested in this study was: *"The parent's background environment is associated with religiosity and church walking."*

Most parents of pupils - both fathers (61%) and mothers (54%) grew up in rural areas. Regarding the religion of the parents, the students state in a proportion of 24.6% that their parents are very religious, 62.3% of the parents are somewhat religious and 13.1% are not at all religious. 49.2% of students say they have been several times at church in the

previous year, 34.9% of students have been several times at church, while 15.9% of students have never been to the church. We can deduce that the moderate religion of parents is also found in their children (attending the church several times a year is found in about 50% of the interviewed subjects), so the hypothesis is, at first sight, sustainable. This hypothesis has been verified by more advanced statistical means (correlational and factorial analysis). Looking at the statistical correlations obtained between the variables "church fragmentation" and the parental residence status, it was found that church attendance was similar ($p > 0.800$) among the children's categories according to the parent's background, so the *third hypothesis is not confirmed*. Regardless of the status of parents' residential provenance, children's attendance to the church has the same values.

The hypothesis, *"The financial status of the family has an influence on the contribution made to the education of the child."* Has been verified as follows: children appreciate that their family income reaches a decent living rate of 12.5%, family income also for expensive things a share of 18.8%, and 68.8% of them think they can do everything they need. To verify the hypothesis, we used the Family Material Status Factor (FSMF) and Parental Interest Factors (FIC) and Study (FIS) factors in school. The correlation between the factor of the material state of the family and the factor of interest of the parents for the student's behavior in the school was -0,210, so the two factors are uncorrelated. The factors of the material state of the family and the interest of the parents for school study ($r = -0,131$) are also uncorrelated. So the fourth hypothesis is not confirmed by correlational and factorial analysis.

The hypothesis *"Family cohesion (support, affectivity, communication, involvement in family activities) provides a model for child formation."* It was based on the following results: the family context and family members of their children offer mutual love and care in a proportion of 92, 1%, support and mutual aid - 88.9%, joint activities - 82.5%, communication and open discussions - 71.4%, joint activities - 45.3%. In children's view, the family environment is one where emotional and affective family aspects are perceived by children as existing and important, followed by daily care and support (support), well-being and direct communication are also present. Spending time together is the sphere of activity about which more than half of children declare that "little" is taking place, and almost a third of them consider that their family is openly discussing openly and listening to each other. The

small family's perspective on one's own family is one that shapes an environment based on affectivity, support and communication, that is, it fits into the modern perspective on the optimal family environment in raising and educating the child.

The hypothesis "*There is a significant association between the social status and parental values adopted in the socialization of children*" included several items: a) *the qualities most appreciated by the children in the family* where the children rated the most - 44% offered by the family, operationalized according to attributes covering the whole range of the indicator, followed by 25%, which mentions some of the most important qualities appreciated to the family as those of hedonism, the hedonist indicator being also an aggregate of several themes mentioned by the children .

Another category identified in the children's appraisals of their family are the qualities, the values of universalism involving love, kindness, sincerity, justice, openness (covered by several formulations) - 22%; b) *parents of pupils* are seen by 73.8% of children as having the same opinion about them, compared to 26.2% of children who do not. Parents are most dissatisfied with the behavior of children when they resort to violence and aggression towards their colleagues - 71.4%, if they behave badly in classes - 70.3%, or if they get a poor grade at school - 66.7 %. There is a tendency for parents to be responsible for education, based primarily on sanctioning children's inadequate behaviors, as well as the desire to orientate pupils to achieve good learning outcomes and attitudes of cooperation and collegiality in the school group; c) *The qualities appreciated by parents - mother, father - from the perspective of children*: the main important qualities for the mother are: responsibility 71.9%, health 64.1% and respect for others 57.8%, and for father the important qualities are : courage 57.8%, health 53.1% and responsibility 46.9%. So for both mother and father health and responsibility are considered the most important qualities. What is different is the first quality mentioned, where the courage appears in the father. Gender studies show that the values promoted by fathers in educating children imply certain social norms, courage is a feature of masculinity and masculine power promoted by fathers, especially in the education of boys. If the mother's third important quality is respect for others, education promoted by mothers focuses on femininity transmission features which often presupposes collective consciousness obedience, obedience and respect for others. These features also fit into the traditionalist approach to complying with standards, rules and rules imposed and legitimated at the social level by sharing and transmitting them from one generation to the

next; d) *Significant gestures parents make for children*: The most common aspect considered important for children, considering their parents' reporting to them as children, is the care they give to children. This parental gesture is mentioned either as a general concept or it is explained in various forms as well as the other aspects-qualities that follow: help, shopping, good living, love, harmony, etc. We associate these answers with self-confidence of a child who has registered high levels in the sample and the fact that subjects are assessed as having many qualities and appreciate the affection, communication and close relationships in the family and consider so that the hypothesis proposed has validation potential at least at this level of analysis. This confirms the theories of family socialization, the theories of intergenerational transmission of values, and the psychological theories of personality development in conjunction with proximity factors, in particular family.

The factorial analysis assigned to the verification of this hypothesis processed data on the hierarchy of parental values made by the pupils after *the mother's occupation*, indicating that students with mothers with higher occupation scored more in the qualities of *responsibility, independence, honor, forgiveness, respect for others*. Although the differences of markings in none of the qualities have a high statistical significance, this result corresponds to the adoption by those with a higher level of education (and implicitly by their children, especially if the mother is the most present in the years of training of the human, modern, pro-social range of values, and supports the assumptions of modernization theories, which emphasize these values and attitudes.

The hierarchy of parental values made by pupils, according to *the father's occupation*, indicated that pupils with fathers with higher occupation scored more in the *trustworthiness, worker, responsibility, respect for tradition, dignity, independence*. For fathers, the values most frequently labeled are values associated with the parent's "family head"'s traditional role, while at the same time corresponding to a high and solid social status.

Hence, this hypothesis is not confirmed by a factorial analysis by controlling statistical significance, but it has a relative degree of validity if we study weaker correlation tendencies.

Other objectives of the pupils' research, operationalized by the questionnaire, were:

i) *The self-image*: Of the total sample of children, a percentage in the percentage range of 60.9% - 75% states that they are able to do things as well as most, they have many qualities they like themselves as they are and trust them. . Three quarters say they have self-confidence and almost 70% of them like themselves and think they have more qualities.

54.7% of the children claim that they are interested in the impression they have about them, while 45.3% of them say they are not interested in the impression of others on them. The result is relevant in examining the assumptions of classical normative theories, which go on the idea that the orientation towards conformism and desirable social image is prevalent in traditional societies, which should normally be verified in 10-year-olds. However, in a rather large proportion, children are positioned in the paradigm of autonomy and freedom of expression, close to the modern social perspective and less to social conformation, which indicates a modern socially proximate learning environment;

ii) *Qualities owned or desired by children for the future*: the qualities were operationalized and coded - taking into account the research theme and the given context - using the Schwartz proposed grouping of values in 1992 (Schwartz's analysis grid is one of the instruments more often used in such research). The ten categories of values are: universalism, charity, power, achievement, hedonism, stimulation, tradition, conformity, safety, self-direction. The qualities most often mentioned by children were included in the hedonistic values category. The qualities mentioned by the children on the second position in descending order are the conformity value category. The third group of qualities mentioned by children was included in the achievement value category. The fourth group includes the qualities included in the benefit value category. The next group is that of universalistic values, then stimulation, self-direction, safety. The last two categories of value, tradition and power. By working on these data, we have achieved a grouping of the qualities mentioned by children according to the decreasing importance given. Thus, in the case of the first three qualities, the same value groups are mentioned: hedonism, achievement and conformity. The conclusion here is that the age of childhood is associated with the value of hedonism formulated in various qualities that express: pleasure, play, childhood, fun, joy to live and personal satisfaction. Conformity as a sanctioned social norm - positive or negative - in the process of child education and training is also frequently mentioned by children. Achieving is an important category for children, which conveys that personal success by demonstrating personal competencies according to desirable social standards is one of the children's priorities.

iii) *Children's desirable qualities for the future*: the children have identified 115 qualities that they want for the future. The most desired qualities are those in the value category of achievements - 36%, followed by the category of self-direction - 12%, the value categories of benediction and hedonism by 10% of the total sample of children, universalism

- 8% and with a 7% percentage includes options for compliance and stimulation values. Power, safety, and tradition are mentioned value categories with lower percentages in children's wishes, respectively 5%, 4% and 1%.

The hypothesis "The child's personality is influenced by parents' attitudes displayed in different situations" has been verified by using the factor of self-esteem and the factor of family atmosphere in factorial analysis. There was a twofold increase in those with lower self-esteem among those with an inferior family atmosphere than those with a better family atmosphere, and the almost twice as high share of students with a better self-esteem among those with a better family atmosphere than those with a worse family atmosphere.

Therefore, these theoretical assumptions have been confirmed in the research: the more the family atmosphere (the statistically conjugated factor within the built factors) is more positive, open, constructive and child-oriented, the more self-esteem of children is optimized.

The main **proposals** that may come out of this research are:

- Parents invest more time in actively listening to children, as well as doing more with them.
- Preoccupation of parents to develop a genuine self of their children should be encouraged and guided in the form of psycho-pedagogical counseling.
- The intergenerational difference often allows the interference of the pride, so often the children do not listen to the parents, on the idea - "you have lived other times". In this sense, communication between parents and children is important, adjusted to the genuine understanding of the social and mental context of children, in order to create real communication bridges.

We have noticed that although grandparents often have an objective approach to the behavior of grandchildren, parents do not accept that approach. The role of parent often perceives society's pressure on child education. Then the parent tends to perceive many rules imposed by society, although, often, the results are the same. Social pressure often engages parents with subjectivism. If there is an incident in kindergarten or school that is not a serious situation, but only a comment on the behavior of children, the parent tends to approach the problem from his own perspective although the situation does not require it, nor does the teacher ask for it. Ideally this would be a family discussion, a consultation between parents

and grandparents so that consensus can be reached to help the child integrate socially with high self-esteem.

Starting from the overall conclusion of this study, a number of projects / partnerships between family and kindergarten / school are needed in the future in order to contribute to the development of a genuine children's self. Such a project is also proposed in the present case, whose basic idea is to create continuity and to establish an active relationship between family and school, between teachers, parents and children, precisely to help the child integrate socially with a high self-esteem and a well-defined personality in the field of positive psychology and prosocial values.

Such projects can also be successfully applied at older ages in the case of students, but the perspective of the approach is different. At this age, family involvement is diminished in the student's educational activity, so the university system has the opportunity to help and guide students to be prepared for their social integration into the labor market. The presence of specialists, vocational counselors, will help students to more easily follow the stages of completing their studies, develop a high level of self-esteem from college years, and successfully integrate them into the workplace that they have, I want it.

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