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VALUE ORIENTATIONS AMONG HIGH SCHOOL STUDENTS FROM CLUJ COUNTY

DOCTORAL THESIS

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DOCTORAL THESIS SUMMARY

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1. Research keywords

Value system, value orientations, attitude, social relations, youth, politics, society, education, ethics

2. A short summary of the subject

Knowing the position of young people towards various themes, important problems of society, and their opinions regarding different values has always been a current and vital concern among researchers. Currently, the age group of high school students consists of Generation Z, mainly influenced by information and communication technology, the digital world, and the new habits derived from it. Today's high school students live most of their lives in the online world, where they socialize and form relationships on social media sites. In many ways, they differ from the generations before them, which is manifested in the fact that they study in different educational environments where different learning procedures and tools are used. Their learning habits have also changed significantly, as their point of reference is not the teacher but the information provided by the World Wide Web.

To better understand this, we recall the process of changing the youth era, which took place in Western European societies between the 1960s and 1980s and continued in post-communist countries in the 1990s, but not to the same extent.

The role of the social environment and its influence on young people has changed, the function of traditional institutions (e.g. family, school, relatives) in the development of the personality of young people from the previous period has changed, and information acquisition tools have appeared that have influenced thinking, behavior, orientations, and value preferences of young people. These include the internet and mass media, which influence the lives, lifestyles, and attitudes of young people in today's society.

Observing all these, we can legitimately ask some essential questions on which we have built our hypotheses, which will be presented later:

- Has the authority of parents decreased due to the new factors that have appeared, has the role of the school been pushed into the background?
- Are the value preferences of the new generation shaped more by the influence of digital culture?
- Does the school continue to provide students with value transfer?

Knowing the reality of these social and historical changes and their influences, through my research, I want to detail the value orientation of the young people in Cluj County, depending on their family situation, the type of school, and the school profile.

3. Conceptual background: Analysis of the concept of value

To deepen the conceptual understanding, we tried to interpret the value concept differently and relate it to other concepts, such as culture, preference, orientation, value change, and value system.

The concept of value is one of the central concepts of psychology and social science (Allport, 1961), which includes present choices as well as future goals. Values express human relationships and contain the rules and reasons for social actions. At the level of individuals, values are consistently structured in value systems (Rokeach, 1973), values in the field of family, religion, social relations, work, etc. are determined by and determine values in all other areas of life. In addition to values, Kluckhohn also discusses value orientations, which have a higher level of generality and act as organized and generalized concepts, influencing behavior regarding man's place in nature and man's relationships with others (Kluckhohn, 1951).

We meet different definitions and conceptualizations of value in other fields, such as philosophy, ethics, economics, sociology, and anthropology. These fields of knowledge place

values at the individual level but with an essential determinant in the nature of society (Voicu, 2007). Sociology defines values as internal to the individual, which is socially determined, expressed, and induced by norms, ideologies, and customs. According to this, values:

- have motivational power to achieve specific objectives;
- play the role of standard and criterion because they are not only rational ideas but also inextricably linked to emotions;
- play the role of criterion and standard of reference (Schwartz, 1992);
- usually refer to specific situations, actions, or objects. (Schwartz, 1992, 2005).

The concept of value is difficult to define because we often encounter different definitions of this term in the literature. Perhaps the most comprehensive definition of value is given by Rokeach, who believes that "the concept of value unites the seemingly diverse interests of all the sciences that study human behavior" (Rokeach, 1973).

4. Research objectives

In our doctoral thesis, we would like to find out what are the preferred values of high school students in Cluj county (the target group), taking into account the family environment, the socio-cultural environment, the type of school, the language of learning, as well as the profile and specialization of the class. At the same time, our objective is to investigate the value orientations of high school students of Hungarian and Romanian ethnicity in Cluj County in the light of existing sociology studies and related empirical research.

Our goal is to examine the socio-demographic characteristics of value orientations and the role of certain variables - gender, age, parents' education, parents' income, religion, financial background, future plans, and social situation - in creating value preferences. It is essential to show the extent to which these variables influence the scale of students' value preferences. Also, through the doctoral thesis, we want to see where the students' preferences have gone. At the same time, we would like to receive answers to important questions such as: What role does education (school) play in students' value orientations and the development of their values? Finally, I try to find out if there is a significant difference between the students' value orientations depending on the type of school, the language of learning, or the specialty attended.

5. The theoretical framework of the research

In this chapter, we want to provide an overview of the beginnings of value research. The values that appear in society are the constituent elements of complex, diverse, and different cultures. One of the most defining issues in developing the relationship between individual and society, as well as individual and culture, is the issue of value evolution, stability, and change. As a result of accelerated technological and social change, there has been a continuous shift in values, which has allowed new values to emerge. The diversity of values in everyday life, in everyday political, economic, and moral behavior, made it necessary to define the concept as precisely as possible. This is not an easy task because there is a large gap between the abstract concepts of philosophical value and the results of empirical value research in the specialized sciences. Nevertheless, in both interpretations, the guiding and motivating power of values becomes perceptible, which determines the individual's general attitude, norms, and beliefs, which then influence the individual's actions.

In the continuation of the paper, we presented different analyses of the concept of value, mentioning the fact that the emerging scientific sociology of the 20th century used the concept of value in a sense close to philosophy. I specified here Weber's conception, according to which value is a simple and lawless meaning, arbitrarily and irrationally designed, determining our actions (Weber, 1987). Weber analyzed the value changes that occurred with the emergence of industrial society. He considered the work ethic and Protestant value system to be the prototype of modernity and rationality.

Durkheim also analyzes the concept of value from a philosophical point of view, primarily in terms of moral consciousness. He dealt most with the concept of collective consciousness, which, from his perspective, forms a system with specific characteristics and the role of keeping social groups and societies together (Durkheim, 1893).

I continued with the presentation of the *conceptualizations and analyses of values* by Kluckhohn and Parsons, Kluckhohn being the one who made the first attempt to develop analytical conceptual schemes and dimensions applicable to value research and introduced the concept of value orientations. At the same time, he talked about the three value dimensions: the dimension of modality, content, and intention (Kluckhohn, 1956), and developed the binary value typology model (Kluckholm, 1951). Talcott Parsons' attempt to conceptualize and analyze value is related to Kluckhohn's in many ways. Parsons presents value as a synonym for moral norms.

Next, I considered the rapid increase in the volume of value research in the 1960s, mentioning Milton Rokeach as the central figure of these times in the mentioned field. His contribution consists of developing compelling theoretical aspects orienting the structure of the organization of values and developing a special value measurement test (Rokeach Value Survey-Rokeach value scale) used to carry out empirical value tests. At the same time, Rokeach divides values into two categories, distinguishing between instrumental and terminal values (Rokeach, 1973). Rokeach and his colleagues conducted a series of surveys in the United States of America, questioning people of different social statuses, educational levels, ethnicities, etc. Because the values of the value test are culture-independent, the test can be used in cross-cultural comparative studies, furthering Rokeach's contribution to empirical values research.

In the continuation of this chapter, I talked about the types of values of Ronald Inglehart, who, in the 1970s, called the changes in the value system that took place in advanced industrial societies a "quiet revolution of values" (Inglehart, 1977). He believed that two processes played an important role in the transformation of the value system: the shift from a materialist to a post-materialist approach and the shift from industrial to post-industrial society. His research revealed a post-modern development, during which societies dominated by material values became post-modern societies dominated by post-material values due to economic development.

Shalom H. Schwartz, an Israeli researcher, also made a noteworthy contribution due to his finding that values refer to three basic human needs: people's biological needs, the coordination of social interactions, and the aspirations for survival (welfare and well-being) of different groups. These needs vary from the individual to the collective, encompassing ever wider human groups. At the same time, he starts from the assumption that there are universally valid values of fundamental importance that people from all social environments endow with the same meaning, called fundamental values (Schwartz, 1987). Schwartz's theory is perhaps the most advanced contemporary theory of value, which is remarkable not only from the point of view of theoretical but also empirical usability. He identified ten core values, which he divided into two groups and four categories of opposite values according to the table below (see Table 1).

Table 1.

| Value groups | Value Categories | Value Types |
|----------------------|-------------------------|-------------------------------|
| Self-centered values | Openness to change | Self-Direction Stimulation |

| | | |
|---------------|--------------------|-------------------------------------|
| Social Values | Self-Enhancement | Hedonism Achievement Power |
| | Conservatism | Security Tradition Conformity |
| | Self-Transcendence | Benevolence Universalism |

Source: Schwartz 1992, name of the 10 value dimensions

Geert Hofstede, Dutch cultural researcher, social psychologist, and founder of cross-cultural research based on statistics, defines culture as a "mental program (mental software)." To define culture, Hofstede interprets culture as an onion consisting of different layers and symbols recognized by people from the same culture. For those people, symbols are words, objects, gestures, images, and facial expressions endowed with specific meaning, which have specific meanings (Hofstede, 2011). The life spent in a particular culture, in a specific social space, programs the forms of orientation, behavior patterns, value relations, and attitudes that have a decisive effect on people's behavior (Hofstede, 2008).

Based on the above, we can conclude that the value system does not only form a complex structure, but specific value elements can remain unchanged over time, and there are universal values that cross cultures and prevail globally.

Next, we detailed the value research in Hungarian and Romanian society, broken down into different time stages. First, I highlighted the changes taking place in Hungarian society's value system, changes that led to the transition from traditional values to modern and postmodern values.

After a brief account of the historical events that led to the value changes of people and society, we presented Hungarian value research from the period after the 1970s/1980s. We detailed the research coordinated by Hankiss Elemér, who comprehensively described (using Rokeach's means and target values) the particularities and historical evolution of values in Hungary, finding that the Hungarian socialist society is characterized more by an individualistic way of thinking. In his thesis, entitled *The Immaturity of Values*, examining the order of values that determined the meaning of values in Hungarian society in the 20th century, he distinguished four value systems: the traditional-Christian value system, the puritan-accumulative value system, the consumerist-hedonist value system and the labor movements of the 19th century.

(Elemér Hankiss, 1983). Among the four value systems, we can say that the last three are closely related to dynamic economic progress. He found that in Western Europe and Hungary (albeit more slowly), fundamental changes took place, manifested by the fact that society slowly moved to the consumerist, social, hedonistic value system, but the system of values of the traditional Christian and labor revolutions.

The 1990s also brought changes that demonstrated that the role of the values emphasized in the ideology of the old system, such as equality, social respect, and the joy of work, has significantly decreased. A prominent role was given to interpersonal values as well as spiritual and Christian values such as inner harmony, true love, happiness, wisdom, and salvation (Füstös & Szokolczai, 1999). The connection between a high degree of individualization and the intellectual characteristic of the value system caused the significant change characteristic of the 1990s.

In the next sub-chapter, we presented the Romanian value research, which before 1990 was linked to a highly politicized institution. The initiative of researchers was dictated by strict, rigid boundaries, which made it challenging to preserve relative scientific objectivity. At the same time, the Youth Research Center was placed under the jurisdiction of the Ministry of Youth and Sports, which made Youth Research subordinate to public policy even after 1990. Even in these new circumstances, the research center tried to create the internal conditions for the field of youth research, which he succeeded, but the complete independence of researchers did not show itself even in the early nineties, the change from the previous era was more visible only in the mid-nineties. In 1999, Dumitru Sandu's youth research provided a valid paradigm. Although it does not explicitly address the issue of youth, it nevertheless draws attention to the characteristics of rural youth, who have been significantly affected by reforms and modernization processes. In the years after the turn of the millennium, the European Commission, through the Youth Committee, proposed the development of a separate country report for Romania as well. The team was made up of international experts who drew up the report, according to which there is a danger that economic development and democratization will marginalize some social groups (for example, young people). In 2003, a new volume was created and published by the National Agency for the Support of Youth Initiatives (ANSIT), in which the proposal was made to bring research in the field of youth closer to decision-making and the achievement of concrete political tasks by youth. Subsequently, ANSIT investigations between 2004 and 2006 found that young people consider tolerance, civilized behavior, a sense

of responsibility, and work as the most important values. In contrast, they reject individualism, obedience, and material gain. Regarding accession to the European Union, it can be seen that young people oppose globalization despite being the beneficiaries of technical development and information technology (Mitulescu, 2011).

Sociologist Bogdan Voicu explains the development of the value system of Romanian society through a modernization paradigm. Bogdan Voicu's theory of pseudo-modernity is based on the results of the European Values Study of 1999, which also covers Romania. From a cultural point of view, Romania is a modernized society struggling with material problems. However, at the same time, it is linked to postmodern cultures, so it is considered a pseudo-modern society, characterized by a tense pursuit of modernization and a constant fluctuation between traditionalism and postmodernity (Voicu, 2001).

Globalization has resulted in a process of individualization whereby the path of human life has become individualized and varied (Beck, 1999). The individualization process also affected Romania, especially in the 1990s, after the communist regime. Since then, we also talk about lifestyle research in Romania, thanks to Dumitru Sandu and Mircea Comşa, who, examining the different lifestyles, classify them in a two-dimensional space: the resource dimension and the position dimension, based on which they distinguish 12 groups: super pessimists, rich pessimists, poor optimists, rich optimists, modern rich, integrated pessimists, integrated optimists, integrated traditionalists, poor retirees, sick and poor retirees. (Comşa, 2006) We observe that in Romania, as a result of the change in the era of youth that took place in the early 90s, the age of youth has lengthened, school time has increased, and youth has become more and more independent. This has led to the development of a new value system and cultural model, where the orientation of young people is directed towards spending free time and consumption (Veress, 2011). After the change of regime, Romanian society began to change radically.

Next, we turned our attention to some research on youth and value orientations of young people at the international level in the sub-chapter: International research on value orientations among young people. We mentioned Keniston here, who considers young people to be carriers or metaphors of social change because, in youth, "the individual experiences for the first time the possible and ambivalent conflicts between independent individuality and social influence" (Keniston, 1970). Denying the thesis of youth as a transition from childhood to adulthood, Wyn

and Woodman state that youth can now be considered a separate generation because they have their lifestyle (Wyn & Woodman, 2006, 2014). Young people's vision and individuality are valued, and the focus is on how young people build their own careers and life paths.

A contradiction is seen in post-socialist countries, where, despite young people having more opportunities, they have less and less chance to plan their private lives. Unfortunately, in these societies, several risks appear simultaneously, and individualization cannot ensure the transition to adult life, so there is a delay in this regard. In the value system of post-socialist youth, family values play an increasingly important role, as does the need for self-presentation or "presentation" of the individualized person. Post-socialist youth is characterized by a kind of domestication and apparent normalization (Ule, 2012). However independent Eastern European societies have become after the collapse of socialist systems, the cultural patterns of youth are still shaped by or linked to Western patterns.

After mentioning international-level research, in the next sub-chapter, *Research on value orientations of young people in Hungary*, we have reviewed the significant research in the field of values of young people in Hungary.

The systematic, structured, and scientifically based examination of the Hungarian youth age group actually began in the late 1960s and early 1970s. In 1970, the book series *Sociology of Youth*, edited by János Szász, appeared and was also completed as the first sociological research of Hungarian youth, examining the lifestyle of 14-18-year-old high school students in Budapest. The late 1970s and early 1980s saw much more serious social science research examining youth culture, reading, sports, theater attendance, and other habits in much greater detail.

Then, in 1979, Józsa Péter's research, titled *The Socio-Demographic Composition, Value and Mindset Structure of Hungarian Urban Youth*, found that "the value system of the youth of the '70s is primarily characterized by a private orientation" (Józsa, 1979), which opposes the collectivism represented by the system.

Also in 1979, the research titled *Youth and Culture* was carried out by Mária Andrásy and Iván Vitányi, which examined the cultural habits of young people on a broader scale. Research has established that young people are much more active in visiting cultural institutions compared to older generations. It has also been established that the level of education contributes to a large extent to the formation of the cultural habits of young people. Later, in

1987, Ferenc Gázsó, in his publication *Social Processes Among Youth*, considered that the youth age group could not be considered a unitary and independent social group. However, it is important to state that "it has sociological, psychological and cognitive characteristics specifically" (Gázsó, 1987).

Then, the system transformation processes that took place between 1988-1990 brought significant political, economic, and social changes, influenced the state and conditions of young people, the consequences of the transition to a market economy had a negative impact on their lives, which led to widespread unemployment and child poverty, placing young people in front of new challenges (Gázsó, 1992; Gábor & Jancsák, 2006). The most significant research results of that time can be found in the volumes of Ferenc Gázsó and István Stumpf, who studied the consequences of the 1988-1990 transformation in their theoretical and empirical work.

Later, in 1992 and 1993, youth readings were published that explored the value orientation and party preferences of young people: *State and Citizen* edited by György Csepeli, László Kéri and István Stumpf (Csepeli, 1992); *The Value – School – Family* volume compiled by László Boross (Boross, 1993); Ildikó Szabó and the book *The Nationalization of Man* (Szabó, 1991). It is important to note that in Hungary, analyses related to value preferences and value orientations of young people were published for the first time in these readings.

Between 1990 and 1995, András Farkas wrote several essays based on a student survey, in which he found that the feeling of insecurity among young students increased year by year. Even the optimistic and naïve views about democracy formed in 1990 seemed to be destroyed entirely, and pessimistic statements came to the fore in their place (Farkas, 2000).

Looking at empirical research from the 1990s, the following characteristics of the youth appear the low need for information, renunciation of political participation, and ambivalence and indifference towards organizational forms of collective action that pursue political or other goals (Gázsó & Laki, 2004).

In the 1990s, with the development of a market economy based on private property, society's transformations accelerated. During these years, a new era of youth appeared, which was associated with an increase in school time. The social processes of that period led to the emancipation of young people.

Next, we presented partial results of large-scale research that took place every four years in Hungary in the 2000s: Youth 2000, MOZAIK 2001, Youth 2004, and Youth 2008.

The Youth Research series between 2000 and 2008 is undoubtedly a group research work that attempts to discover the most important youth issues. The research work also continued among young Hungarians abroad, thus creating the first sociological workshops dealing with the research of young people from across the border, for example in Cluj and Miercurea Ciuc. In 2012 and 2016, a large-scale survey covering all ages of youth was carried out, mainly among students, and became known as Hungarian Youth 2012 and Hungarian Youth Research 2016. According to the results, the intention to have children has been decreasing - compared to previous measurements - and the cohabitation ratio shows an increasing value. Another significant result of the research is that the existence of migration has obviously increased among the younger age group. In the case of the intention to study further, we see a twenty percent drop (Székely, 2017).

Later, after four years, a large-scale study among young people was published, called Hungarian Youth 2020. In it, a survey of 8,000 young people aged 15-29 was also carried out.

In the next sub-chapter of the paper, we presented *the research for youth in Romania*, respectively the value system of young people in Romania. We spoke in turn about the surveys of the *Quality of Life Research Institute*, the surveys of the *Youth Research Center*, *the Romanian civil or non-profit youth surveys*, and *the surveys of young people from the profitable sector*.

After these reports, we went on to describe the values of young Hungarians in Transylvania. We divided these researches into two large groups: Research on Transylvanian youth between 1990 and 1999 and Research on youth between 2001-2020, detailing the results of the most important large-scale studies. Sociological research for youth in Transylvania began in the second half of the 90s, after the regime change, and aimed to explore the civil organizations of young Hungarians living in Romania. To be mentioned here are the authors Kántor Zoltán and Veres Valér, who wanted to describe the young Hungarian sector in Romania, as well as to find out the role and function of this age group (Veres, 1994a, 1994b).

It is also worth mentioning the 1995 survey of youth organizations, conducted at the initiative of the Youth Directorate of UDMR, established in 1994, as well as the first volume of a series entitled Situation Books about the situation of young people living in villages, in which the youth generation is defined as a social stratum.

Analyzing the situation of the young people in the villages, they observed the plans for migration, self-organization, the state, examples of public representation, etc., of this social stratum (Biró & Gagyí & Túros, 1995).

The main collaborator of the research in Cluj-Napoca was Kálmán Gábor (invited lecturer at the Department of Sociology of the Babeş-Bolyai University), under whose influence sociologists of the Max Weber Foundation primarily dealt with research on student youth. (Veres, 2000) In 1999, at the Department of Hungarian Sociology of the Babeş-Bolyai University in Cluj-Napoca, a multi-part series was carried out under the initiative and coordination of László Péter, whose title is Civil Courage and which included surveys related to socialization, political culture, patterns of political action, voter behavior, media use and attitudes. It is important to note that this research series was considered novel in analyzing political socialization and political culture.

In the next sub-chapter I presented the research on youth from the period 2001-2020: the primary research MOZAIK 2001, which was carried out with the support of the Hungarian state and was the basis of subsequent research. On the one hand, the research offers a complex comparison of the situation of young people from the Hungarian minority living in Romania (Transylvania); on the other hand, it reveals the situation of young people in Hungary and neighboring countries. MOZAIK 2001 was the first large-scale survey-type research in Romania, which examined young people aged 15-29 living in Transylvania on a representative sample of 6480 people.

Next, we presented the research series of the Peninsula Festival in Târgu Mureş between 2005-2008 and the Hungarian Youth investigation in Transylvania in 2008. The research results show that young people, in terms of their future goals, attribute an essential role to learning, accumulation of knowledge, and acquiring a profession. Unemployment and lack of money are also problems for them, and the only way to solve this is through study and a good job. A third of the festival participants seriously consider the possibility of settling abroad. According to

the study, young people's most common leisure activities include music, painting, and regular weekly outings to entertainment venues (Ercsei & Kiss & Szabó, 2011).

After 2009, much less empirical research was conducted; the previous research was continued. We have detailed the research for young people here, MOZAIK 2011 and Ifi 2013 (Ércsei, 2017). Similar to the Mozaik 2001 survey, the Mozaik 2011 survey examined the lifestyle, value system, material and cultural resources, future plans, labor market situation, continuing education needs, attitude, and political-social identity of young Hungarians living in Romania. We continued the research entitled Hungarian Youth in Transylvania 2013, in which it was found that, compared to previous surveys, there was no significant decrease in the sense of identity. However, the most serious problems of Transylvanian youth are unemployment, lack of money, future hopelessness, low income, poverty, and insecurity.

In 2014, there were two surveys: Hungarian Identity from Here and Beyond the Border (Székely, 2014) and Homeland at the Height, a Study on the identity of young Hungarians abroad (Székely, 2014). Both studies targeted young Hungarians between 15 and 29 living abroad. The responses show that cultural elements (Hungarian schooling, religious traditions, history, language), commitment to national identity, and positive emotions such as happiness, glory, and joy play an essential role for young people. According to the results, young people from Transylvania can accept their identity but are characterized by a problematic feeling of being a minority. From the Carpathian Basin, Hungarian national consciousness turns out to be the strongest in Transylvania, Transylvanian Hungarians are the proudest of their Hungarianness compared to Hungarians in Hungary and Vojvodina (Székely, 2014).

In 2015, large-scale surveys continued, through which we obtained a more comprehensive picture of the lifestyle of young Hungarians in Transylvania. Among them, we mention the GeneZYs survey 2015, and the research entitled "Hungarian Youth from the Carpathian Basin" and "Hungarian Youth Research from Transylvania 2016" (Szekely, 2016). Regarding the young Hungarians in Transylvania, the results of the large-scale GeneZYs survey reveal some critical data. Compared to the other young people in the large sample, young Hungarians from Transylvania have a relatively more traditional view of the world (traditional values), a much lower willingness to migrate, and a higher rate of mixed marriages. Unemployment and hopelessness remained the biggest challenge for young people in Transylvania.

Regarding the values of young people in Transylvania, the research results show significant regional and age group differences. Young people from Transylvania and Transcarpathia have a more traditional set of values compared to other regions. The values of young Hungarians in Slovakia and Vojvodina are much more modern, but the tendency to migrate to the West is also relatively high (Papp, 2015).

In the next sub-chapter, we discussed a study entitled *Transylvanian Hungarian Youth, Sociological Characteristics and Changes between 2001 and 2016* by Veres Valer, a professor at Babeş-Bolyai University in Cluj-Napoca. In the volume's seven chapters, the author examines the life and way of thinking of young Hungarians in Transylvania from several perspectives. Among them, we mention the national identity of young people, religiosity, value orientations, leisure and cultural consumption habits, financial situation, media use, family planning, relationships, etc. (Spring, 2020).

Four years later, in 2020, the *Young Hungarians Abroad* research was completed with the support of the Erzsébet Youth Fund. Issues investigated include religiosity, national identity, educational status, employment, social welfare, leisure, media, digital environment, and plans to start a family and have children.

In the following subchapter, we presented the comparative study of the value orientations of young people in Romania and Hungary. Examining the values of high school students in Hungary and Romania, we mention two researches: the Minority Research Institute of the Minoritas Foundation conducted between October and November 2000 on a nationally representative sample of 3,253 high school students (Csepeli & Székelyi, 2000) and the survey Sociological Institute of the Romanian Academy of Sciences in Bucharest (Petre & Banciu & Rada & Balica, 2000). After comparing the two surveys, it can be concluded that the social environment of high school students in Hungary and Romania is more favorable than the average (Örkény & Antal, 2000). Compared to students from Hungary, the situation of Romanian students is disadvantageous in several areas, for example, students and their families often have to save, as they often run out of money at the end of the month. At the beginning of the 2000s, few students in Romania had a mobile phone, a computer, internet access, or a driver's license. Based on the collected data, it can be concluded that the lack of money occurs most often in the families of students who attend technical high schools and vocational high schools. The research also shows that, compared to Romanian students, Hungarian students are

much more satisfied with their lives so far. Regarding value preferences, family, love, money, and friendship are considered the most important in both countries, followed by knowledge and work. Romanian students consider religion much more important than young Hungarians (Örkény & Antal, 2000). In Hungary, students' life stages are influenced mainly by the social status of their parents. The type of school does not directly affect the student's vision of the future. However, the imagined successful future depends on the family environment, the school results, the acquisition of capital of traditional knowledge, and the intention to continue studies (Örkény & Antal, 2000).

Also, in this chapter, we presented the study of Iulian N. Dalu, who examined the values of young Romanians and Hungarians from the point of view of the transition between education and work. Regarding the evaluation of the education system, young Romanians and Hungarians agree that the school has lost its central role in the instructive-educational process. However, 43% of young Romanians say that school is the basis of general culture, and only 20% of young Hungarians support this opinion. The same discrepancy is evident when young people have to express their opinion about the role of school in preparing them for life because while only 13% of young Hungarians believe this, 33% of young Romanians agree that school prepares them for life (Dalu 2011). Compared to young Hungarians, young Romanians lead a more traditional lifestyle, dependent on the household regarding occupations. Young Romanians leave school later than their Hungarian counterparts, and it can be concluded that Hungarians are more inclined towards personal and financial independence.

Within the short and succinct presentation of the previously mentioned extensive research, we can observe the world of value orientations of young Romanians and Hungarians between the ages of 18-35 and learn about the value preferences of the young age group according to various variables (sex, nationality, family environment, etc.).

6. Research methods

Since one of the most commonly used exploratory techniques of quantitative research is the questionnaire survey, we also used the questionnaire method to collect a large amount of data. The sample size was 1000 respondents, students between 15 and 19 years old who studied at different types of high schools, were taught in Romanian and Hungarian and had different specializations (natural sciences, human, technological) in Cluj County. We used the auto-fill query method. Therefore, the students completed the questionnaire under the interviewer's

supervision, aiming to receive as objective answers as possible. The questionnaires were created in Romanian and Hungarian, depending on the language of instruction used by the educational institution. The questionnaire had 11 pages, with 60 questions, and included the following topics:

- socio-demographic characteristics of the student and his/her family/household (age, sex, type of settlement, residence, type of school, specialization at high school level, parents' education, parents' occupation, parents' monthly income, nationality);
- religion (religiosity, faith in God);
- the necessary conditions for a successful marriage;
- loyalty;
- values;
- migration.

The questions in the questionnaire were of a standardized type (closed/semi-closed) with a narrow range of answers, such as very likely/probable/slightly likely/unlikely. Through this questionnaire, it was relatively easy to count and compare the answers received from the students. In the framework of the questionnaire conducted among high school students in Cluj County during 2019-2020, we were particularly interested in the students' values. In examining the value system of young people, we listed a series of social values that young people had to mark in order of importance on a predetermined scale (from one to five). Closed and semi-closed questions were used in the questionnaire. The purpose of the selected question types was to obtain the most accurate answers related to the value preferences of high school students.

The study's methodological background and theoretical basis are the sociological studies of value carried out by Rokeach, Inglehart, and Schwartz. We edited the response options for the values in the questionnaire according to the Likert rating scale model, whose scale of agreement ranges from one to five (odd) numbers. A modified version of the Rokeach value scale and the purpose-value block is included in the current value orientation research questionnaire of high school students in Cluj County.

To process the database collected through the questionnaire, we resorted to statistical analysis methods, such as: statistical distribution, factorial analysis, analysis of variation (ANOVA test, T test), linear regression, verification of significance through the Bonferroni and Games Howell tests.

Socio-demographic characteristics: Students participating in the research

The research examined 998 elements of the primary population. Therefore, we resorted to quantitative research methods to present numerical data and create conclusions of general validity. As mentioned in the previous chapter, the data collection method used was the self-completed questionnaire (with closed and open questions), and the sample was created using simple random sampling. The opinion poll was conducted personally (face-to-face) and under supervision (by visiting the school).

One of the purposes of the survey is to collect data on a representative sample, and the results should be generalizable to the entire group.

Another purpose of the questionnaire survey was to investigate the value orientations of nearly 1,000 high school students regarding social variables, from which we obtained 998 valid responses.

The interviewees were selected from the theoretical and technological high schools in Cluj County, which teach in Romanian and Hungarian, as well as from real, humanities, and technology high schools and from different grades (grades 9-12).

To examine the hypotheses, the sample was made up of high school students who live in the cities of Cluj County, more precisely, the cities of Cluj, Dej, Gherla, and their neighboring villages.

7. Research hypotheses and empirical results

In our thesis, we explored the different value preferences of high school students in Cluj County, taking into account the variables of family origin and the type of school and profile. We used a self-published representative questionnaire, and through our survey, we highlighted the significant differences between the students' value orientations depending on their socio-demographic characteristics. High school students rated post-material values such as happiness, true friendship, and freedom as of above-average importance. Among relationship-oriented values, family and love are considered quite crucial among students. Goal- and career-oriented values are no less important for young people. However, a weaker identification with traditional values such as religion, belief in God, respect for traditions, and nationality can be observed.

In our research, we formulated six hypotheses:

1. The first hypothesis: By the end of the second decade of the 21st century, the value profiles of high school students in Cluj County will be markedly determined by the variables of the

social environment (type of place of origin, education and income status of the parents, occupation, migration background).

In the factor analysis, examining the relationship with values according to the type of residence, we found that post-material, material, and career-oriented values are more likely to be included in the values of young people living in the county residence. In contrast, the values of the religious, national-conservative factor tend to achieve the most significant variation of the factors in the case of those who live in the village. In other cities (Dej, Gherla), couple relationships and family-centered values were most preferred. With these findings, we can verify part of our first hypothesis, according to which the type of place of origin markedly determines the value profiles of high school students in Cluj County.

We also observed significant differences in value orientations depending on parents' education and income; for example, the post-materialist attitude is more visible in the children of parents with higher incomes. The value profiles of the young people in Cluj County are also determined by the parents' migration situation, a hypothesis confirmed by examining the differences in the averages of the factorial packages.

2. The second hypothesis: Religiosity plays an increasingly minor role in the value orientations of young people, but if it is included in a conservative national system of religious values, it forms an independent value orientation for a significant group of young people. The results of the descriptive analysis showed that among young people from Cluj County, religiosity turned out to be a less significant value. Instead, it is typical of young people from villages with a more traditional social environment, for whom preserving traditions and faith in God are more important, confirming this hypothesis.

2.1. The first sub-hypothesis: The conservative orientation of the national religious value is more typical for students from a more traditional social environment, from villages, with parents with lower education.

The results of our analysis also supported part of this sub-hypothesis, which revealed that a conservative national-religious value orientation is more typical for students with low-educated parents. The values of the religious, national-conservative factor structure, created from factor analysis, showed an equally negative mean for children of parents who graduated from high school or higher education, indicating that belief in God and religion play an important role in life children with undereducated parents.

2.2. Second sub-hypothesis: Among Hungarian high school students, religiosity appears separately in the structure of the value profile, separate from conservative national values, but connected to other post-material values such as peace.

The results obtained in the factor analysis also confirmed this hypothesis because, in the case of students studying in Hungarian, religiosity appears in the fourth-factor package, related to the post-material value of a peaceful world, separated from conservative national values.

3. The third hypothesis: In the case of high school students from Chuj county, who belong to generation Z, career-oriented material value orientation takes a secondary place after the value orientation of family and partner relationships. Young people seem to be quite homogeneous in relation to the two; the value profiles are only slightly differentiated according to sociodemographic variables and family background.

This hypothesis can be verified based on the hierarchy of value averages, noting that the average values of material values and career-oriented values are located in the second quarter of the value hierarchy according to the degree of preference. However, based on the results of the factor analysis, the factor of material and career-oriented values is separated only on the third place, this weakens, although it does not completely disprove the hypothesis, because the non-primary nature is still confirmed, but we can state that the position of the young generation Z is more tertiary in their system of values.

3.1. The first sub-hypothesis: The career-oriented material value system appears more prominently among young people whose parents work abroad.

Based on the comparison of the means of the factor weights, we can see that the mean of the career-oriented material factor is higher for the children of parents who work in the country, but not for those who work abroad. As a result, we conclude that our assumption in the third hypothesis was invalid, so we reject this hypothesis based on the results. According to the regression analysis, although with a negative effect, material and career-oriented values are listed somewhat before post-material values, which are less preferred by children of parents working abroad.

4. Fourth hypothesis: Post-material values appear as the least significant value orientation among young people.

We also accept the fourth hypothesis because the results of our analysis confirmed that post-material values are less significant for the majority of the studied population. Values such as an interesting/varied life and a world of beauty, which indicates creativity and natural and artistic beauty, are not a priority for young people. On the other hand, the value preference of the majority of the studied population is expressed more through the value system centered on family and partner relationships. Happiness, freedom, success/self-realization are values

considered primarily important, which is also confirmed by their high average value (between 4.57 and 4.82).

4.1. The first sub-hypothesis: Post-material values play a more significant role among young Hungarians than among young Romanians.

We accept this sub-hypothesis because, according to our results, post-material values, as value orientations, are less significant among high school students; however, in the case of Hungarian students, post-material values play a more significant role than among students Romanians.

5. Fifth hypothesis: We assume that the value orientation of young people is different depending on the type of school attended (theoretical, technological/professional education), as well as depending on the profile of the class (humanities, natural sciences, technological).

Depending on the different types of schools and specializations attended, significant differences can be observed in the value orientation of young people. Material and career-oriented values show the highest mean for students attending theoretical high schools, while religious and national-conservative values are preferred by students attending technological high schools;

family- and couple-centered values have the highest mean for young people taking humanities courses. However, we confirmed our fifth assumption.

5.1. First sub-hypothesis: We assume that students studying in theoretical schools have a higher proportion of post-material values than students studying in technological high schools. Although these values have a lower average, we can still observe that they appear in a higher proportion in students studying in theoretical schools than in students studying in technological high schools, so we can accept the first subsection of this hypothesis.

5.2. The second sub-hypothesis: Conservative national values have a more significant role in the value orientation of students from technological high schools than those from theoretical schools.

Examining the average values of the different specializations, we noticed that national-conservative values play a greater role in the values of high school students in technological high schools than in the case of students attending theoretical schools, thus confirming the second sub-hypothesis of the fifth hypothesis.

6. Sixth hypothesis: High school youth's moral standards and expectations related to family and (successful) marriage play a more critical role in shaping young people's value orientations than parents' social status (marital status, education, financial situation).

During the explanatory models, we concluded that the moral norms and expectations of high school students from Cluj County regarding a successful marriage play a more important role in shaping the value orientations of young people than the social status of the parents. As confirmed by the results of the regression model, young people place more importance on values such as loyalty and communication.

8. Conclusions

Following the research carried out and the results obtained, we conclude that certain statements can be made about Bogdan Voicu and Gábor Kálman's research results.

Based on the results of Bogdan Voicu's research carried out in 1999, it can be established that, due to the hierarchy of values, there are significant differences between young Romanians and Hungarians, especially in the field of self-realization and religion. For young Romanians, faith in God is the second most important value. According to Voicu, the authority of religious explanations among the Romanian population is exceptionally high compared to other European countries, which is not surprising. Data from 1999 show that an average of two-thirds of young people believe that the church adequately answers an individual's various family and moral problems. This leads to the conclusion that the church is one of the most important institutions not only for the adult population but also for the youth. However, our results indicate that in the case of young Romanians, religion no longer takes second place, as before. However, family and true friendship (values centered on family and relationships) appear as the second preferred value. Self-realization also ranked first in the ranking of young Romanians, but the values of peace and well-being proved to be more important for young Hungarians. The data analysis revealed that the value of success/self-realization is still higher in the ranking of young Romanians, and the value of peace and well-being increases in value for young Hungarians compared to their Romanian counterparts.

Voicu's investigation also revealed that young Hungarians are more tolerant in all respects than young Romanians. Our study's results confirm this, as young Hungarians place more emphasis on obedience and tolerance than their Romanian counterparts.

According to the results of 1999, self-realization, faith in God (traditional value), and family are the most important values for young people. However, in our case, happiness and true friendship are at the top of the ranking. However, the family now occupies the same position as in 1999, in third place in the ranking of values. Based on the ranking of values among young Hungarians, the values of freedom and equal opportunities they were proved to be somewhat

more important than among young Romanians. A difference in this sense also appears today, but now the results show that even if there is a slight difference between the backgrounds, these values prove to be more important among young Romanians.

Kálmán Gábor, as a result of his activity as a guest lecturer at BBTE, carried out data collection in Cluj in 1999, on the basis of which he examined, among other things, the values, independence and future strategies, action models, and attitudes of young people. In 1999, religiosity still played a decisive role among the young people of Cluj. Our survey results, on the other hand, show that religion currently has little impact on young people's lives. The most significant difference between young Hungarians and Romanians in Cluj is that the traditions (respect for traditions) of young Romanians, who want to follow Western models, are not so strong compared to young Hungarians due to strong individualization. Examining respect for traditions in our study, we found what Kálmán Gábor and his colleagues also did, namely that compared to young Hungarians, young people of Romanian nationality consider respect for traditions to be less important.

Post-material values basically characterize the young age group, however, for most, an exciting and varied life is the most preferred post-material value. This value preference is based on the characteristics of Generation Z because, as Krisztián Steigervald also argues, this age group has been exposed from a very early age to the compulsion to choose, given the opportunity to choose between various media contents, which has resulted in these young people opting for variety and diversity in all areas of their lives. Even the educational institution and the chosen workplace must meet the criterion of "insta-compatibility", which is nothing more than the endowment of these microgroups with characteristics that go hand in hand with post-material values: flexible and motivating environment, pleasant working atmosphere, and so on.

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