YOUNG PEOPLE AND EUROPEAN VALUES

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This study is a very general and synthetically view about values orientations of Romanian yong people. The whoh paper proves a Romanian youth attached to the most significant. European values such as democracy, greedam, solidarity, rust in other nations and tolerance toward ethnic minorities and towarce other minorities – racial, aexual, religions et. This approach is also about the way wich young people is relatece with the main ethical values. For example, concerning the responsability was indentified two categories of young: a. the young with a „social behavios", placing on th top of the list the needs'and expectations of others; b. the young displaying a „tradisionalist" or „romantic" behovior and who primarily appeal to a series of tradisional values such as honor, morality, integrityx, dignity.

Intoduction

This study has an main objective the construction of a socio-moral portrait of the young in Romania, containing the main characteristics which distinguish the Romanian youth from the rest of the population. In order to achieve this main objective the authors took into account two specific objectives:

a. The identification of the main socio-cultural sub-groups within the Romanian youth which display relatively separate value hierarchies within the large category of Romanian youth, who exhibit their own value systems which guide their attitudes and behavior.

b. The identification of the place of the Romanian youth within the contemporary European value system by estimating the socio-political and moral values which have lost some of their importance during the last few years, as well as the values which should be defended and restored today.

For the purpose of achieving these aims we have conducted a sociological investigation at national level, on a representative sample of approximately 2000 young from 21 counties from the following geo-cultural areas of the country: Moldova, Dobrogea, Muntenia, Oltenia, Banat, Crisana-Maramures, Transylvania and Bucharest. The conclusions of this paper were also based on the results of other researches having the same topic conducted by research institutes in Romania, France, Hungary and Poland.

As a broad remark we could state that the prevailing moral and civic values of the youth in nowadays Romania display the three fundamental axes of life: family, work and inter-personal relations, especially love and friendship.

All these together constitute the leading values for the current and future behavior of the young.

We can also notice a relative state of value confusion of the Romanian youth which equally leads to an unequal manifesting of the growing-up process, inclusive on the formation of moral and civic conscience.

The youth in Romania significantly guide their behavior and reactions firstly **according to their own beliefs,** but also to the way in which, the community would react. Thus, the conforming behaviors seem to have their importance in the moral lead of the young, at least at the level of social perception.

A third very broad conclusion refers to politics and touches upon its powerful degrading on the evaluation scale of the juvenile population, as well as on the scale of the whole population. As we well know, Romanians and especially the young expected from the new regime after December 1989 a series of clear decisions and options, capable to ensure a bearable transition of this difficult period of social, economical and spiritual change. Unfortunately the weak efficiency of the Romanian political system, no matter the color of the various governments, led to powerfully demoralizing and alienating effects, including the large devaluing of the political on the population value scale. Accordingly, nowadays the political, politics and politicians are ranked the last in the hierarchy of the values appreciated by the young. Moreover, oftentimes the elements of the political system are envisaged as the main causes of the current economic and moral degrading.

On the first places in the hierarchy of the aspects which the young consider as essential for their lives is the family, money, work and love.

In so far as work is concerned we notice that, although it is considered as a fundamental form of accomplishing one's personality, still, the young seem to value more powerfully the extrinsic factor, such as money and the work place safety, and only secondly the intrinsic factors, such as self-accomplishment through professional fulfillment. On the last place as a work value comes the work's social utility. The young nowadays have become more individualistic and materialist (in the sense of being interested in the material side) comparatively with the young of the previous periods of time. It is possible that they are simply more honest and give less conforming answers to the social investigator's questions, comparatively with the communist epoch conformism.

In what follows we will stress in a synthetic manner the main results of the study regarding the following aspects:
1. The universe of the values and civic attitudes of the young in Romania.
2. The Romanian youth and identity values.
3. Manifestations of responsibility – as value and attitude – among the Romanian youth.

4. The young and the marginal cultural values.
5. The rural youth: elements for a special psycho-moral profile.
6. Tendencies in the evolution of the socio-moral values in Europe and the place of the Romanian young from the point of view of these tendencies.

The universe of the values and civic attitudes of the young in Romania

A first aspect concerns the civic priorities in Romania in the youth's view, which means the attitudes and civic actions which could improve the present situation. According to the national research, the majority of the young people consider that it is extremely important in order to improve the situation to respect the law, the maintenance of order in the country, human rights, the denouncing of fiscal frauds as well as the fight against any type of violence. At a closer analysis of the type of mentality supposed by the aforementioned attitudes we notice the stress on order as compared to freedom, on the respect of the norms and the limiting of the excessive manifestations of the individual freedom. We appreciate that this type of relating is not caused by any inclination towards totalitarianism of the Romanian young, but that it arises from the shocking remark that the laws and order and various types of norms have alarmingly not been respected in Romania during the past few years. This reality thus gives birth to reactions of an «authoritarian» type and not to any special attachment for totalitarian solutions of maintaining order and respecting of norms. **The balance between order and freedom is, for the moment, in favor of order,** given its extreme lack at the level of the entire society. We consider that as long as the attitudes and mentalities «pro-order» and «pro-limitation» of the excessive manifestations of individual freedom seek to ensure the public good and the defense of the others' sphere of freedom we can attach the label of «civic» to these attitudes without being wrong. The lack of harmonization and even the crisis in the normativity sphere during the past years induce in the collective mentality, including that of the young, the need to denounce all serious forms of law infringing, from the revealing and condemning the large fiscal frauds to the oppositions against all forms of violence.

In so far as the civism is concerned, just like in the case of other socio-moral and political values, the distance between **the intentional and the actional is quite significant.** Thus we appreciate that civism seems today rather a socio-politic ideal, rather than a reality in Romania; it seems «activated» only in some «social oases», the rest remaining, in the best case, **at a level of potentiality.**

In order to have a real democratic behavior it is not enough to have civic mentality and attitudes, which it seems that many young have assimilated, but something more is also necessary, and that is the effective implication in the

defense of public good, in one word civic participation. In modern times the best way for the **civic participation** is the association of people in various organizations or associations independent from the government or power And what these NGOs should primarily seek is **solidarity and protection.**

The potential of civic involvement of the young in Romania was revealed by the answers regarding the organizations (associations) in which they would like to activate. The result was that on the first places in the options concerning the civic involvement of the young were the associations for defending human rights, the one for the environment protection and humanitarian solidarity, all of them together make up a set of value oriented options which are in a perfect agreement with the abovementioned desirable civic attitudes.

An important role in expressing the desire of participation is occupied by the activities and organizations with a sports profile. Those, even if lacking en explicit civic character, are specific and necessary at a young age, not only for the development of physical skills, but also for the **development of sociability and competition spirit,** moral values which prove to be so useful for a good adaptation to the requirements of modern times.

On the second place we find the youth's option for organizations and activities which imply the defense the interests of the citizens, namely the associations for religious charity, fight against racism, organizations for the defense and preservation of culture and even the desire of participation in the school councils.

A different situation is registered in the case of civic implication through the means of **political parties and trade unions,** the institutional mistrust manifesting this time through the **cvasi-general refuse of the young to take part in the community's life,** in the political or trade union sphere.

Elements of civic activity are found in the analysis of the young's attitude towards **four serious problems of humanity:** globalization, interethnic conflicts, conflicts between the rich and poor, conflict between generations.

The evaluation of the seriousness of these problems for Romania reveals the fact that what firstly alarms the young are the increase of the difference between the rich and poor, the environment's pollution and the decrease of the importance of the national culture.

A second level of seriousness concerns the problems related to the inter-group or inter-identity relationships, be they interethnic, interracial or intergeneration relationships.

A third type of serious problems evaluated by the young refers **to globalization** with its two subjacent tendencies: **americanization** and the increase of the multinational trusts. Nevertheless, neither of those seems to constitute for the time being a very serious threat in the young's perception, comparatively with the perception of the young in other contemporary societies,

including the Western ones. So such anti-globalist stands appeared in Romania as well, although they **are still rudimentary, naïve and confuse,** representing shy rejection signs of the intrusion of the foreign companies in the national economy, sporadically being denounced the consequences in the field of economic life, the environment degrading (unemployment, poverty, pollution), harming of the national sovereignty and the decrease of the importance of the national culture. In spite of the incipient stage of the antiglobalist social positions half of the investigated young consider that „the rich West exploits the poor East", while about a third appreciate that „the Eastern European countries could not be an equal partner for the West".

Another important step towards a real civic behavior presupposes the **appropriation of tolerance as a principle for relating with the others,** as individuals, groups or communities. To the extent in which in one society the number of the individuals which manifest toleration s reasonably high that society qualifies as being authentically democratic.

If tolerance is the first step towards a civic democracy and pluralism in any given society (in the everyday life, politics, culture etc.), **intolerance,** on the contrary, can lead and oftentimes in the history did lead to totalitarian manifestations. There must be stressed that the totalitarian type of attitudes does not necessarily refer solely to the political regime, but also to the non-accepting or weak accepting of the opinion, habits, culture or even color differences, differences of physical look etc. All these attitudes can be found in the Romanian society, in the groups, communitiesor individuals', or even at the level of some public institutions or private firms. The discrimination on age, sex, skin color, religion, bodily weight bases are only some examples of manifestations of intolerance in society. We could also say that a society in which the dominant attitudes are those of rejection and intolerance towards the minorities (which go beyond the socially accepted patterns) is not a democratic one, even if formally, the laws and Constitution could create the impression that difference and pluralism are accepted and even defended.

The tolerance of the young regarding minorities other than the ethnic ones, was analyzed through the answers to the question: „Would you accept as neighbors individuals belonging to some groups considered as more or less marginal «social outsiders»?" By naming these minority groups we reached the result revealing that although **no social minority benefits from a maximum tolerance on behalf of the young,** there are some categories of people who, even if different from the «average citizen» are tolerated by the vast majority of people: **people with a different skin color and those with large families.** Also, the **political extremists,** be they leftists or rightists get similar results of tolerance, highly enough to allow us to infer that the Romanian youth is not intolerant from a political point of view. The highest if not the maximum intolerance had the alcoholic and the drug addicts. Also a

very low tolerance was registered in the case of persons having a criminal record and homosexuals, from here resulting that the infringement of the Penal Code and sexual normality are more difficult to «digest» and accepted by the Romanian youth as compared to other physical or spiritual differences.

The Romanian youth and identity values

The importance given by the Romanian young to the **national identity values** is quite significant and can be compared to the other socio-political values. From this point of view probably that the Romanian youth belong to the categories of a patriarchal and national type rather than to the cosmopolitan ones. This, in spite of the fact that the young population is powerfully attached to Europeanism and cosmopolitanism. The most important national values in the eyes of the Romanian youth are: the national unity, the country's economic independence, cultural richness, the maintenance of the national traditions and the political sovereignty of the country.

It should also be signaled that the necessity of securing the borders is not taken into account by the young, or at least not to the extent required by the European standards. **The more permissive thinking of the Romanian youth towards immigration and towards foreigners generally** is also confirmed by other indicators which will be analyzed further on, as well as the acceptance of the immigration phenomena on the Romanian territory and especially the tolerance towards other ethnic groups and other nations.

The criteria for ethnic identification include, in the perception of the Romanian young, objective factors like the language, as well as affective elements such as national pride or sacrifice for the country. Synthesizing the answer received at the question: „How should someone be in order to be considered Romanian?' we obtained at least four types of ethnic markers:

a. elements of self-identification which regard the feeling of belonging to a certain ethnic group; also in the sphere of psychology of the people are included other identity markers: to be ready to give their life for Romania, love the Romanian flag, know and love the Romanian culture and to be considered by the people in their proximity as Romanians.

b. another significant category of identification criteria is the linguistic one, basic objective criterion in differentiating and self-perception of identification.

c. a third category of criteria of national identification is represented by the so-called «benefit and respect of the law». In this case the Romanian young have included criteria such as: «to respect the Romanian law», «to exercise their right to vote in Romania» and the be «in agreement with the Romanian state».

d. a last type of identity ethnic predictors comprise what is understood by the objectifying of the national juridical status: in order to be Romanian an individual must live in Romania or at least one of the parents has to be

Romanian, or that individual must have been born in Romania or have the Romanian nationality.

In short, for the Romanian youth the ethnic identification is a concept which refers firstly to the free will and own option, secondly to the community of the desired or inherited language and thirdly to the respect of the same norms and the benefit from the same politic and civic rights. We find **in these identity markers the great political values of the modern Europe transferred in the field of ethnic identity: democracy, liberty, participation and freedom respect.**

In so far as the **attitude towards other ethnic groups are concerned, it can also offer relevant indications regarding the degree of tolerance and xenophobia within the society.** It was oftentimes said about Romania in a negative way of relating with the foreigners that its people have an excess of hospitality, even towards the enemies.(Anghel P.,,,O istorie a literaturii române, apud Bădescu, I., *Teoria latenţei*, Bucureşti Ed. Isogep-Evxin 1999 p. 234) defined this special characteristic of the Romanians as a «deficit of aggressiveness», the Romanians not hitting or attacking but very seldom and as having excessive trust in the foreigners. In the same sense Ilie Badescu (Bădescu, I., Op. cit., p. 234) talks about a high coefficient of «trusting expectations» of the Romanian population, visible until today.

In what follows we will reveal some elements which have resulted from the **research of the youth in Romania and Hungary** regarding the problems of the interethnic relations, tolerance and trust towards other ethnic groups and nations in the two countries[*].

In so far as the **perceptions and representations about other ethnic groups or nations of the young in Romania and Hungary** are concerned there must be stressed that the prejudices, suspicions and exclusion processes do not disappear once treaties are signed between two countries, nations or official and formal statements of friendship and mutual respect.

In the analysis of the interethnic relations and representations we have used the following indicators: *a.* **the trust of the sone in various nations or ethnic groups;** *b.* **tolerance towards certain ethnic minorities and** *c.* **permissiveness towards immigrants and immigration.**

a.   *The young's trust in various nations or ethnic groups.*

In so far as the Romanian young are concerned the research revealed the following types and degrees of interethnic trust: the nations which enjoy **the greatest trust in the eyes of the Romanian young** are the English, the French,

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[*] The research in Romania (The Institute of Sociology of the Romanian Academy of Sciences) on a representative sample of 2 049 young subjects was carried out simultaneously and with the same instruments as in Hungary, on a sample of over 3 000 young subjects (Institute of Minorities Studies, Budapest). D. Banciu, I. Petre, E. Balica were responsible for the project in Romania and I. Szabo and A. Orkeny were responsible in Hungary.

the Americans and, at some distance the Germans; the nations which enjoy a **medium amount of trust** are the Hungarians, the Chinese, the African Black; in descending order the following nations and ethnic groups enjoy **no trust at all**: the Roma, (Gypsies) the Russians and the Arabs.

The recognition of the others, their positive appreciation implicitly supposes the existence of a certain degree of trust in a particular ethnic or national group. The phenomenon of recognition, although present, is unequal in the social representations of the Romanian young, some peoples, nations or ethnic groups being better represented regarding the (positive) recognition. There is at the same time a group of ethnic or national communities which lack recognition in the eyes of the Romanian young, the most significant negative image being registered in the case of the Roma (Gypsies). Practically, the distance between the total trust and total distrust is enormous: **three quarters of the young in Romania declare that they have no trust whatsoever in the Roma population.**

The situation of the Roma is, in fact, a relevant example for the Romanian ethnic space but not only. In other European countries, including Hungary, the image of the Roma in the public perception is a very negative one. In this matter there must be noted that there are not many ethnic groups which suffered as a result of the negative social stereotypes the majority have in relation to them like the Gypsies and the Jews; the scope of these negative stereotypes reaching the European as well as the international space. To the two groups named above maybe another has been added, more recently, which is that of Arabs.

b.   the self-recognition represents, together with the national one, a significant step in the processes of harmonization of the interethnic and inter-nations climate of social climat in general.

In a certain sense the self-recognition precedes the recognition by the others and even influences it. The trust in the value of one's own nation, and in the national culture induces a certain attitude of trust on behalf of the others. On the contrary, an ethnic behavior of continuous self-depreciation triggers a low evaluation on behalf of the other communities with which a community comes in contact. But the reverse is also true: the good opinion about oneself is sometimes decisively influenced by the trust that the others manifest in that someone as nation, ethnic group or individual; it is the image in the mirror (to look oneself in the others' eyes) which has determined so many times the colonized to feel inferior to the colonizers, women inferior to men, black people inferior to the white etc. From the perspective of the self-knowledge of the Romanians the present research has revealed something not necessarily positive: the Romanian young do not trust totally their own nation. Thus, at the question: „How much do you trust the Romanians?" the young have answered

44,2 % a lot, 38,9 % little, 16,9 % no trust whatsoever. Thus, we can identify a **quite widely spread feeling of self-humiliation among the Romanian young nowadays.**

Comparing the scale of inter-nations trust in Romania and Hungary we notice that in Hungary the top of trust is constituted by Germans , while in Romania by French and English. We can also notice that except for the perception of Germans the Hungarian young are less trustful in other nations than the Romanians. Here it is concretely proven that 'trustful expectation' of the Romanians, as compared to the Hungarians' circumspect attitude towards the foreigners. Generally we can state that the main feature of the inter-nations phenomena of relating is that in Romania the attitude of interethnic trust and tolerance is much more widely present than in Hungary, at least in the case of the young. The largest differences between the two countries arise from the attitudes towards the Roma, French and Arabs.

c. Mutual trust: of Romanians towards the Hungarians and of the Hungarians towards the Romanians.

The phenomenon of mutual trust between the two nations is extremely important, bearing socio-political consequences for both countries, even more significant since in Romania there is an important ethnic Hungarian minority. This stresses once more the way in which the mutual trust between the two nations is manifested in the eyes of the young in the two countries. Practicaly the Romanian young have got much higher grades than the ones in Hungary: the number of the Romanian young who trust the Hungarians to a large **measure is over three times higher than that of the Hungarian young who trust Romanians.** From this point of view the young Hungarians in Hungary place us on the last but one place on the interethnic trust scale, the Roma being the last. The differences are striking also if we compare the number of the young in Hungary having no trust whatsoever in Romanians with the number of Romanians having no trust whatsoever in Hungarians: 74,6 % as opposed to 38,1 %, which means almost double. This tendency is in fact similar to that of the young Hungarians who live in Romania and it expresses an hign deficit of positive perception of the Romanians.

The attitude towards immigrants and immigration has revealed an index with a high value of the hospitality degree towards foreigners of the Romanians', and, in any case, higher than that of theHungarius teen – agers. The permissiveness scale of immigration in descending order looks as follows: Romanians who live in other countries, African Blacks, Hungarians, Chinese, Albanians from Kosovo, Arabs, Roma. Once more the significantly unfavorable attitude towards the Roma and Arabs is confirmed as well as a high or reasonable attitude towards other ethnic groups or nations. In so far as the degree of reciprocal acceptability of immigration is concerned, immigration of

Romanians towards Hungary and of Hungarians towards Romania we noticed that the Romanians would accept the Hungarians as immigrant in a percentage which is ten times higher as compared to the Hungarians' acceptability of Romanians as potential immigrants.

Manifestations of responsibility - as value and attitude - among the Romanian youth

Among the important notions which characterize the young's behavior and which have undergone fundamental mutations during the transition period is that of responsibility which expresses the act of their involvement in the social interaction process through the assumption of the consequences relating to the results of their actions. In the present study the notion of responsibility was coded through a series of indicators such as: the degree of the young's involvement in the adopting of some important decisions concerning their lives, the main moral features which define or circumscribe a young's responsibility, the main factors which shape his behavior, the young's attitudes towards the deviant and antisocial manifestations which are morally or legally sanctioned.

In so far as the young's degree of involvement in taking personal decisions is concerned, the present study, such as other researches carried out by other institutions in the field, has revealed the fact that the **young consider themselves involved to a large extent in the decision-taking process** which regard their own lives, fact which equals an **independent, caution and safety** oriented attitude. Nevertheless, there are still many who exhibit a less responsible attitude and who consider that „caution does not lead to anything good given the fact that the events and decision-taking depend on external factors and not on us".

The most appreciated by the young moral features are the ones that they would like to cultivate in their children in order to facilitate their success in life.

On the first places we find good manners, responsibility, tolerance and respect for the others. Very closely they are followed by the characteristics referring to the pleasure of work, independence and perseverance. Almost all those values have predominantly instrumental functions and they can serve for a better adapting to the transition's difficult conditions and prolonged social crisis, prevailing in front of the so-called „expressive" moral qualities such as imagination, personal charm, popularity and which cans serve less as instruments for social success and adapting.

A weak representation is also registered in the case of the civic values such as moral integrity, self-assertion, reciprocity and trust in God.

In so far as the **responsibility for their own success is concerned the young in today's Romania seem to assume to a large extent their own failures and successes.** Thus, for the obtained successes the young consider that the main merit is their own or their family's, while factors such as: school, institutions of the present society , luck or chance play only a secondary role. In so far as the failures are concerned, the young attribute those to their own mistakes, and, to a certain degree, to the society, bad luck or lack of chance. It is surprising though that school, the institutions as such are perceived as playing a minor role regarding the success or failure of the young which could also mean a certain «contesting» of the present manner in which school is involved in ensuring the access of the young into the social life.

Evaluating hierarchically the factors which guide most the young and their behaviors we made the following scale:
1. Personal beliefs.
2. Moral Norms.
3. Personal advantages.
4. Legislation.
5. Religious norms.
6. Reaction of the community.

It comes out that the behavior manner represents the result of personal factors (level of aspiration, beliefs, convictions, habits and motivations) as well as of socio-cultural ones (moral and religious principles, the group's influences or the reaction of the community, normative influences and requirements).

The research has revealed a large consensus of the young concerning the major role of the personal beliefs and advantages in the orientation of their behavior. The young perceive the way of structuring of their behavior in life firstly from the perspective of the **internal dimension of the social control (self-control),** represented by the socialization and internalization of the beliefs and personal advantages and only afterwards from the perspective of the external dimension of social control, represented by morals, religion, legislation and social reaction. This proves **the trust of the young in their capacities, motivations and personal aspirations evaluated as more important in their orientation than the moral, religious and legislative principles.**

To sum up, one can identify at least two categories of young which relate relatively differently to the notion of responsibility: *a.* **the young with a «social» behavior** which place on the top of the list the others' needs and expectations, promoting social engagement, caution and safety in their actions and who reject the deviant or violent behavior; *b.* **the young displaying a «traditionalist» or «romantic» behavior and who primarily appeal to a**

series of traditional values such as honor, morality, integrity, dignity and less to competence, merit and social contribution in order to define responsibility.

The young and the marginal cultural values

In the search of an exit from the every day routine the young orient themselves more and more towards spaces in which they non-conventionally experience the social and cultural cooperation, towards the so-called «spaces of re-composition» or spaces which can make them escape the every day monotony, conforming and the misery of the political sphere, towards «spaces of creation» which offer them the possibility to express their attitude towards the present social and political order. From these groups one can distinguish the music groups which can lack a real success among the great music consumers, but which manage through their message and through the adopted artistic practices to concentrate around themselves a large number of fans, gradually becoming generators of behavior models and values for their fans. Found at the border line between normality and deviance these cultural minorities, also called «periphery cultures», are the expression of the desire of reverting of the individual life influencing processes by the institutions which have a socializing role (family, school, mass-media etc.). Organized as a response to a general state of boredom, mediocrity and poverty of the soul's aspirations and feelings the minority cultural groups offer the young the possibility to satisfy the needs specific to their age, including that of being different, that of having a little bizarre and exhibitionist identity. However these are identity values in the most obvious sense of the word. Thus, the techno-styles, rock, rap and alternative groups form nucleuses of minority culture but becoming more and more present in the Romanian social reality.

One of the objectives that the authors of the present study had in mind were the identification of the attitude (tolerance) of the **Romanian young towards these minority cultural groups.** We started as usual from the identification of the music styles preferred by the young, noticing that almost half of the young prefer the dance, hip-hop and rock music, styles which are also the ones promoted by the radio-TV channels. Less adepts among the young have the styles punk, rave and rap.

Placed in the situation of having to express their sympathy towards six minority cultural groups the Romanian young have structured their positions as follows: **the largest sympathy was registered in the case of the rappers, alternatives and rockers, groups which could be considered as moderate from the musical, socio–behavioral model offer and social and political message point of view, as compared for instance with the punks or skinheads** which have accumulated 3,4-3,5 % values of sympathy, being associated, as we well know, with the extreme right and even with neo-nazis.

Elements for a psycho-moral portrait of the young in the country-side

Corroborating results of researches carried out by the Center of Researches on Problems of the Young, by the Institute of Sociology of the Romanian Academy and by the Psychology Faculty of the „Spiru Haret" University we obtained a certain profile, relatively specific for the rural youth which includes the following average features:

- from the varied range of aspirations and projections about work and life it resulted that **the young in the rural areas are more realistic, more restrained in their desires and more rational when it comes down to means, instruments with which they could accomplish their goals.**
- they are **more scrupulous and more conforming** concerning the respect of norms and laws and less permissive with those who have inadequate behavior in society, they are less non-conforming.
- comparatively with the young in urban areas, the young in the rural areas seem more preoccupied by and sooner inclined towards accomplishment through work rather than through entertainment, fact which allows their being characterized as responsible. Although generally for the young in nowadays Romania work occupies a central place, **for the young in rural areas work is placed on an even higher step than for the young in urban areas.**
- the study of national or ethnic identity values reveals a rural youth which is more balanced but also more sensitive to the traditional values, customs and habits.
- according to the way in which the crisis situations are perceived, crisis with which the young are confronted at present the young in rural areas seem less panicked and therefore more resisting to stress, but also less idealist.
- the attitude towards the change of governments during the past years denotes **a lower degree of critical spirit,** probably out of reflex, and a higher timidity as well as a persistence of the inferiority complexes towards the other young.
- the lower propensity for the modern facilities of technique, including IT, results not only from the belief of its uselessness, but also from the lack of financial means for their procuring.
- the lower quality of life of the young in the rural areas is also reflected in the lower level of their education ins school. The research has revealed that the chances of access on the medium and higher level of instruction are quite diminished in the case of the rural young. Maybe that is why some young prefer to place on a second position their need for higher school instruction, so that, as the national statistics prove **the school abandoning in the rural**

areas has alarmingly extended, increasing thus the social gap as opposed to the quality of life in urban areas.

◆ according to the way in which the need for modesty and sociability is appreciated it implicitly results that the young in the rural areas are themselves more sociable, **less inclined towards infatuation an more modest in behavior and self-appreciating.**

◆ particularly from the researches carried out by the specialists within the Faculty of Psychology it came out that certain psychic features are better represented among the young in the rural areas, features such as: **seriousness, perseverance, depth in dealing with the life issues.**

◆ the comparative psycho-sociological studies have revealed that most of the young in the rural areas enter earlier the process of maturation and confrontation with difficult problems of life; due to that particular reason they have the tendency to assume more intensely responsibility of their own acts, own successes and failures, but also to solve themselves, without any external help their problems. **The real degree of independence in the decision-taking process and especially in solving the problems is superior to the young in rural areas.** Those learn earlier to manage on their own, to survive and progress, reason for which they are more independent and more adaptable to the oftentimes difficult conditions of the present life in Romania.

◆ although the young in the rural areas are more disadvantaged that those from the urban ones from many points of view (reduced opportunities of study, work, transport, entertainment etc.), they do not display an even more acute feeling of frustration. Generally all young feel today in Romania slightly marginalized and disadvantaged. When present though the frustration of the young in the rural areas refers to the fact that they do not value as the previous generations did the traditionally rural way of life, with its rhythm and its constraints: thus, numerous households tasks which become the young's after the allotment of the family roles increase their feelings of dissatisfaction, displease, even of desire to escape from that way of living towards which they no longer feel attached or attracted. The lower disposition for the rural way of living, especially for the agricultural and household works affect the individual lives of the young as well as their integration in the community, their support for the perpetuation and development of the village.

◆ in all difficult situations with which they are confronted (instruction and formation, job-search, practicing one's job, family problems etc.) the young in the rural areas **favor the importance of ambition, this being considered as an essential condition for the success of any action of the young person. The positive value of ambition does not limit to the stage of favorable opinion, the young in the rural areas being more ambitious**

and **persistent when following and accomplishing a bigger or smaller goal, more fighting for a cause.** This quality has developed more in the case of the young in villages since they realize that they cannot survive unless they insist, persist and they can succeed in life only by their own forces and competences. Their ambition developed also through the becoming aware of the fact that given the oftentimes harsh competition they have to surpass alone the numerous handicaps.

Tendencies in the evolution of Europe's socio-moral values and the place of the Romanian young regarding these tendencies

The relation with the socio-moral political values of contemporary Europe situates the following tendencies on the first place:

a. **during the past years** in Europe as well as in Romania we witness a significant **regression of some traditional moral values such as:** honesty, politeness, common good respect, family spirit, feeling of duty, equality.

b. **the material values overwhelm** today by their importance, placing on a second level the spiritual values, such as the psycho-moral, political or civic.

c. **the world** of the young appears today **more restless and uncertain, having the cult of money and of individual success.**

d. today, in the eyes of the young, as well as in those of the mature population **prevail the individual values** to the prejudice **of the collectivist ones.**

e. however the desirable social value element seems to be rather of the «post-materialism» type, the people, the young feeling though the need of **going back to some of the traditional** values, but also the **maintenance of some typical for the modern** times: honesty, justice, politeness, freedom and competition.

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