A RADIOGRAPHY OF THE VALUE REGISTER
OF FUTURE TEACHER STUDENTS*

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Abstract

Students are perceived as a group that manifests certain specific cultural particularities, among which there are the values, beliefs and principles of conduct. Since the instructional-educational activities carried out with them must take into account those aspects that they value and which represent benchmarks in the cognitive, affective and behavioral spheres, we decided to find out which axiological benchmarks the students we work with refer to. They assimilate the cultural values promoted by the university and, at the same time, they are active participants in the act of creating new values. We were interested in identifying the most common values among master's students who are enrolled in the courses of the psychopedagogical module and also to what extent these are found in their attitudes and opinions in specific training situations. In order to achieve the proposed goal, we started from the hypothesis that students refer to both classical and recent values. In order to test the research hypothesis, we used qualitative research methods, which allowed us to inventory the dominant values of the students' axiological register, but also to find out some reasons and arguments they base their opinions on.

Key words: Education, Students, Values, Value orientations.

1. Introduction

Regarded as a kind of core of the social being shaped by culture, *values* represent what is meaningful to people. They relate exclusively to humans and they have a desirable character. We turn to them when we want to find out the specifics of a society or a cultural group, but also when we are interested in the motivational bases of the attitudes and behaviors of human individuals. We believe that all aspects of people's daily lives are influenced by values. Values are constructs that transcend objects and situations, relate to personality traits, and are among the most important

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predictors of behavior and attitude. The complexity of the approach to values has led to the investigation of their relationship with behaviors and to the analysis of the influence of values on personal and organizational effectiveness. Values are related to action, being a ferment of it (Cucoș, 2002) and they also affect well-being (ie happiness, life satisfaction) (Kim *et al*., 2020). Also, values have been compared to beliefs (Rokeach, 1973), needs (Super, 1973), goals (Schwartz & Bilsky, 1987), criteria for choosing goals (Locke, 1976) and attitudes (Eagly & Chaiken, 1992; Fishbein & Ajzen, 1975) (*apud* Dose, 1997, p. 220).

Understanding values as reference standards in human activity leads to defining them as "desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity" (Schwartz, 1994, p. 21). Thus, they constitute criteria for the appreciation of things, relationships, social institutions, cultural products, behaviors and ideas, common standards that give coherence to social life (Chelcea & Iluț, 2003).

Value orientations are a person's choices in relation to the diversity of values that influence attitude and behavior. To choose from among several possible options is to assign a higher value to one of them. As Călin mentions, "value orientation means the value adopted and followed by someone in his behavior" (2001, p. 110). In contemporary society, value orientations undergo important changes: tolerance replaces normativism, differences are accepted, truths are contextual and equivalent, and the idea of consensus has become obsolete. We are witnessing a leveling of the boundaries between elite and mass culture, we are moving towards criticism and reflexivity. However, "individual axiological orientation (internalized values) – constitutes a subjective data, something internal and virtual, acting as a motivational vector that determines or colors our acts of conduct" (Călin, 2013, p. 70).

Given the specificity of values and the importance of value orientations from an educational point of view, we are interested in the referential framework of students preparing to be teachers. Referring to contemporary subjects, Baldwin (2020) believes that they become phenomenologists of their own identities as an effect of a digitally generated zoom-in culture. Thus, "digitally mediated identity proves to be one of the essential activities of the 21st century Western culture" (Baldwin, 2020, p. 57). We can learn certain dominants according to value orientations, which are broader and reflected in behavior. These impose a series of value polarities, among the most well-known being the modernism-traditionalism polarity, the modernism-postmodernism polarity and the individualism-collectivism polarity (Voicu & Voicu, 2002). Moreover, the most influential contemporary theory in the study of values aims to replace materialistic values, dominant in modern societies, with post-materialistic ones. From the perspective of the "evolutionary theory of emancipation" (a continuation of the "revised theory of modernization"), it is considered that "the correspondence between objective living conditions and subjective life orientations consists in the fact that preventive closure is adaptive under pressing threats, while promotive openness is adaptive in the presence of promising opportunities" (Beugelsdijk & Welzel, 2018, p. 1472).

2. Literature rewiev
2.1. Characteristics of values

The human being is characterized as a personality according to the values towards which it is oriented. "Although the nature of values and their structure may be universal, individuals and groups differ substantially in the relative importance they attribute to the values" (Schwartz, 2012, p. 3). Lijadi (2019) approaches them as the foundation of human behavior, expressing what individuals consider important and worthy of having, keeping and pursuing. Values are classified according to different criteria that highlight their *diversity*. M. Rokeach made a valuable contribution to the study of values. Thus, the person's preferences regarding what he wants to achieve in life and the goals he pursues throughout his life are a criterion for identifying final or terminal values (e.g. comfort, achievement, peace, security, freedom, harmony, love, social recognition, true friendship). The means by which the objectives are to be achieved refer to the instrumental values (e.g. ambition, receptivity, competence, cheerfulness, courage, forgiveness, honesty, creativity, independence, politeness, responsibility) (Rokeach 1973). Among the criteria for classifying values we can enumerate duration, relationship with their bearer, independence, depth of satisfaction. Thus, Scheler (1973) speaks of sensible, vital, spiritual and sacred values.

The higher the number of criteria for classifying values, the greater their number and the greater the difficulty of a complete radiography. Depending on the incidence on the community and individuals, there are possible values and probable values; according to the degree of manifestation in behavior, there are potential values, actualized values, virtual values and operant values; if we refer to their place and role in the structure of mentalities, there are central and marginal values, etc. (Iluț, 1973). Schwartz identifies six main features found in the writings of several theorists (2012, pp. 3-4): (1) there are beliefs inextricably linked to affect; (2) they refer to desirable ends that motivate action; (3) they transcend specific actions and situations; (4) they serve as standards or criteria; (5) they are ordered by the importance relative to each other; (6) the relative importance of multiple values guides action.

Within societies, there is a consensus on the *hierarchical order* of values. While benevolence, universalism, and self-direction values are most important, power and stimulation values are least important. Schwartz interprets these assessments from the perspective of a pancultural hierarchy, which is based on the adaptive functions of values in maintaining societies and our shared human nature. There is therefore a hierarchy of values. Values can be looked upon as being hierarchical, leading to the idea of a value system. However, it is not the values themselves that matter, but the hierarchical value system that matters. On the other hand, "within the range of preferences, some values are more widely viewed as desirable; there is greater social consensus on their desirability" (Dose, 1997, p. 228). In Scheler's view, a value that occupies a higher position in the hierarchy provides greater satisfaction, and the more indivisible a value is, the more spiritual it is. Experiencing higher values provides greater personal evolution. Scheler proposes a vision of the human being that evolves according to three levels (*apud* Cadena & Castaño, 2020, p. 116): (1) at the lowest

level are placed the individuals who dedicate themselves to sensory values, related to feelings of pleasure and pain; (2) at an intermediate level are those who prefer affective values, related to emotions; (3) at the highest level, the spiritual one, there are people who realize spiritual and sacred values.

Polarity is another characteristic of values (e.g. healthy-sick, beautiful-ugly, true-false, sacred-profane). Value is bipolar (for every value there is a countervalue; every positive value has its corresponding negative value). Values are *absolute* because they have an objectivity that is independent of human appreciation or judgment, do not depend on human perception or belief, and are not influenced by personal emotions, opinions, or feelings. On the other hand, some authors emphasize the *relativity* and, therefore, the subjectivity of values.

To the list of the characteristics of values we add their *social determination*. "The social determination of values is a fundamental characteristic, which we find in F. Nietzsche, G. Hofstede, R. Inglehart and S. Schwartz, the most influential contemporary authors, who include in their theories social defining elements of values. From this perspective, values are framed in a system of preferences of a person, group or community. For sociologists, values must be considered as social facts with an essential role in ensuring social unity" (Tulei, 2019, p. 15). The process of generating new values through co-participation leads to *the fusion* of values and is influenced by changes in society.

2.2. Educational values

Education provides answers and solutions to the creation of a culture based on the needs of the community in accordance with the values and systems that apply within it. According to Cucoș, the educational value derives from a certain context and is "that optimal ratio, of adequacy between the means (that is, the form, the conditions) of achieving education and its finality (target)" (2000, p. 79). Reboul identifies three groups of educational values (1992, p. 4): (1) values that education cultivates (integration into the environment – in a traditional society, or cultivation of the autonomy of the individual, of the critical spirit, of judgment – in a more liberal society); (2) values indispensable to education (obedience, discipline, obedience to others – in a classical society, or cooperation, creativity, own initiative – in the case of a modern education); (3) values that represent benchmarks in judging the results of education (the robot portrait of the "good student", the "smart student", the "competent teacher").

Pedagogically validated, educational values include (Rassekh & Văideanu, 1987, p. 163): (1) social values (e.g. cooperation, justice, kindness, respect for others); (2) values related to the individual (e.g. honesty, sense of order, peace of mind); (3) values concerning countries and the world (e.g. patriotism, national consciousness, peaceful citizenship); (4) process values (e.g. perception, truth-seeking, reflection). In the analysis between value and education, Călin understands by education "the process of knowing and sensitizing man to values and their creative assimilation" (2001, p. 106). In an analysis of the relationship between culture, education and values, Antonesei (2002, pp. 47-48) distinguishes the main cultural categories transmitted through education: (1) eternally human values (they have

passed the test of time and form the most stable and safe area because they are the result of successive selection processes); (2) the values of the national community (preserved in the national cultural heritage); (3) the values of the saeculum (are the values specific to a certain historical era). By reference to a topography of values, there are framework values (they are preserved by modernity and include Truth, Goodness, Beauty, Sacred Feeling, Legality, Freedom, Equality and Solidarity), respectively derived values (they are not established in an hermetic and frozen reality) (Antonesei, 2002). Analyzing the relationship between intrinsic value and educational value, Gatley states that "whether a student values something for its own sake is up to them, there is no imperative to value some things rather than others just because they are intrinsically, rather than extrinsically valuable" (2021, p. 687). In postmodern theory, "education should help students construct diverse values that are useful for them, in the context of their own culture. Values are considered useful for a given culture, not universally true or correct" (Stan, 2004, p. 113). Only a few studies have empirically examined the association between country-level cultural values and educational achievement.

However, there are a number of concerns about identifying educational values. For example, the Educational Values Evaluation and Design (EVED) framework identifies the elements of a complex educational system from the perspective of how they inculcate (or fail to promote) educational and societal values in an inclusive environment (Schuelka & Sherab, 2022). The values promoted by the education system are (European Commission, 2023): equity, excellence, well-being, professionalism, respect, diversity, transparency, collaboration. There are other values added to these, but there are three things that matter to students: the academic staff they work with, the nature of their academic study, and a sense of belonging. The latter is based on common values, which the students of a particular institution share. Starting from the epistemological foundations of values and value orientations, a radiography of the ones that young people appreciate can be made. The investigation of the students' attitudes allows accentuating the dynamics and hierarchical structure of value orientations, and their inventory provides a perspective on the axiological dominants in today's society.

3. Metodology
3.1. Organization and conduct of research

42 students enrolled in the psycho-pedagogical training program participated in the research: Agronomy (4) + Horticulture (15) + Techniques (Automation, Computers and Electronics – 13, Mechanics – 6, Electrical Engineering – 4). *The research sample* includes master's students in the 2nd year, between 23 and 38 years old. The students were divided into two groups that were worked with separately, both having the same training program in "Sociology of education": Group 1 – Agronomy and Horticulture and Group 2 – Automation, Computers and Electronics, Mechanics, Electrical Engineering.

The purpose of the research is to make a radiography of the value system to which the master's students relate. *The objectives* of the research aim at:

1. Defining the conceptual framework by defining values, classifying them and identifying their characteristics;

2. Examining the data about certain values, grouped according to the dimensions of education;

3. Analyzing the main value orientations of students objectified in opinions and attitudes about different social situations with educational implications;

4. Checking the students' responses and drawing conclusions based on the research findings.

In the data collection process, we started from *the question*: What are the most common values among students and to what extent are they found in their attitudes and opinions in certain training situations. This study used methods specific to the interpretive and inductive approach and explored the axiological experiences and perspectives of the students who participated in the research.

The problem of our investigation is the identification of the register of values to which the master's students enrolled in the courses of the psycho-pedagogical mode relate. Starting from the mentioned question problem, we issue the *hypothesis* according to which, in an attempt to understand the world they live in and interpret certain situations specific to social interactions, students consider important both classical values and more recent modern values.

We called for a *focus group* during the semester (October 2023-January 2024) as part of the seminar activities specific to the subject of "Sociology of Education". We followed the rules for constructing the focus group moderation guide (announcing the theme and objectives, establishing discussion subthemes and formulating questions, with an emphasis on open-ended ones).

We are further presenting the situations where we used the focus group in order to identify the value orientations of the students.

1. Theme (Situation): School at the center of social change

a) Premises: (1) In the context of globalization, change becomes a learning process; (2) The purpose of the school institution is to provide the framework for action in order to implement the reform measures.

b) Questions for discussion: Strategic or operational changes?, What values does the Romanian school promote?

c) The learners' attitude towards some aspects of the social system:

- 8 students from the Horticulture and 5 students from the Technical specializations were involved. From the first group, 3 of those who participated in the focus group (37.50 %) are in favor of punctual, operational changes. From the second group, 4 of them (80 %) chose operational changes.

- The main values reported by the students are: truth (first group 75 %, second group 80 %), responsibility (first group 25 %, second group 60 %), tolerance (first group 25 %, second group 60 %), participation (first group 75 %, second group 40 %), equity (first group 25 %, second group 60 %) and cooperation (first group 50 %, second group 40 %).

2. Theme (Situation): The culture of the school organization

a) Premises: The analysis of the mission and values of the school organization the students are part of.

b) Questions for discussion: Traditional/ parochial, paternalistic/ dependent, submissive or democratic/ participatory culture? A culture of collaboration or competition?

c) The learners' attitude towards some aspects of the social system:

- While the participants of the first group (10) made arguments for a democratic culture in percentage of 70.00 %, the participants of the second group (12) made arguments for a democratic culture in percentage of 75.00 %.

- The students majoring in Agriculture and Horticulture emphasized the fact that this has at its center the values of respect for human dignity, freedom, equality, promotion of human rights. The students in Technical specializations structured democratic values in several social dimensions: belonging, identity, tolerance, trust, inclusion, civic concerns and freedom.

- Among the 10 participants of the first group, 6 (60.00 %) pleaded for a culture of cooperation. In the second group, out of a total of 12 participants, 6 (50.00 %) chose the culture of cooperation.

3. Theme (Situation): Vulnerable groups

a) Premises: In a class in Romania, where there is only one student of Roma ethnicity, the teacher wants to name him in order to give him an individual task.

b) Questions for discussion: Is it okay or not if he says to another student: "Give your gipsy colleague the assignment to solve!"?, Is it better if he says: "Give your Roma colleague the task to solve!"?, Would it be more appropriate to find another way of expression?, How can the effect of using nuances in formulating be explained?

c) The learners' attitude towards some aspects of the social system:

- In the activity carried out with students majoring in Agriculture and Horticulture, out of the total of 14 participating subjects, only 1 of them chose the first option; 3 of the others chose the second option, and the rest (10 students) brought arguments in favor of the third option. As for the students from the Technical faculties, 17 subjects participated in the focus group: none opted for the first proposed option. If 2 of them chose the second option, the others (15 students) expressed themselves in favor of the third option.

- Therefore, a significant percentage includes students who, by the opinions expressed, exclude the first answer options. They believe that nuances in expression can have a positive or negative effect, depending on the context.

4. Theme (Situation): The role of education/ school in managing social problems (e.g. school dropout, poverty)

a) Premises: Directions of school intervention in preventing and/ or solving social problems.

b) Questions for discussion: What is the axiological universe that determines these courses of action? (case study and text analysis)

c) The learners' attitude towards some aspects of the social system:

8 students from both groups participated in the focus group. The students presented different possible directions of action at the school level. During the discussions, the most frequent reference was made to: children's rights (75 %), equality (75 %), equity (75 %), freedom (50 %), inclusion (50 %), well-being (25 %), solidarity (25 %).

5. Theme (Situation): Prosocial behaviors

a) Premises: Factors influencing prosocial behavior include the perceived responsibility, the pluralistic ignorance, the cost-benefit analysis, as well as the cultural and economic factors.

b) Questions for discussion:

The students were asked for examples of behaviors that had the following characteristics: they are conscious, free, intentional and disinterested acts; they seek to help, support or protect people in difficulty; they are taught and they promote social values (e.g. tolerance); they are influenced by the state of mind and they are based on altruism; they are carried out outside of the formal (professional) obligations and without the expectation of rewards.

c) The learners' attitude towards some aspects of the social system:

19 students participated in this focus group activity (group 1 – 12 subjects; group 2 – 7 subjects). Examples of prosocial actions that the subjects participated in or witnessed: donation of personal goods (12 students – 63.16 %); tree planting (8 students – 42.11 %); helping the elderly (7 students – 36.84 %); helping colleagues who have difficulties in solving school tasks (5 students – 26.32 %); spending free time with children from a placement center (1 student – 5.26 %); giving compliments and praises (14 students – 73.68 %).

In order to complete the answer to the question we started from in this research, we have centralized the answers provided by the students regarding the values they consider important. Thus, in order to support the description of the academic experiences generated through the focus group discussions, we applied at the end of the first semester of the academic year 2023-2024 *a questionnaire* to identify the values the students relate to. The first part of the questionnaire included demographic and contextual questions about the participants, and the following two sections of the questionnaire focused on: (1) values specific to the organizational culture of the University of Craiova; (2) the values of the general dimensions or contents of education, and (3) the values considered to be of utmost importance in a person's life.

3.2. Results and discussion

The topics discussed in the focus group during a school semester were placed in instructional situations where the students were asked to express their opinion and call on their previous experiences. By using this qualitative data collection method, I learned how students think and what kinds of experiences they share. Their interaction provided information about the topics under discussion, but also about how they orient themselves in certain situations.

In **the first activity**, the discussions focused on the beliefs behind the changes and the values promoted by the Romanian school. 13 students participated in the

activity. Of these, 7 brought arguments in favor of the operational changes. The fact that more than half of the participating students (53.85 %) prefer punctual, operational changes means that they have an open attitude and can come up with solutions that can be quickly implemented, without high costs and with positive impact. Most chose proactive change instead of reactive (adaptive) change, provided it is well planned and participative in nature. Changing the way of acting by virtue of a board of values is a necessary step in any organization. From this point of view, the values of the Romanian school that the students mentioned are presented in Figure 1. From the multitude of values that were referred to, we noted in the table the ones with the highest frequency, as they were specified.
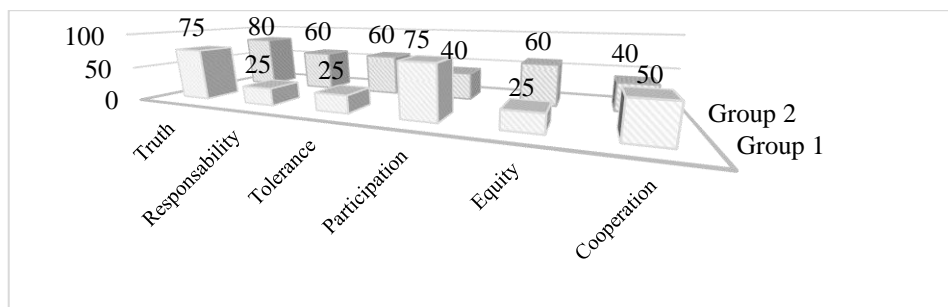
**Figure 1. The prevailing values specific to the Romanian school
in the students' perception**

It can be seen that there are high percentages recorded in both groups for two values: truth and participation. The first is part of the classic, eternally human values, and the second concerns the civic sphere, in which active involvement is a right of every citizen. An element of democratic life, participation is promoted by European policies as a dimension of a new governance model.

The second activity took a look at the culture of the school organization and the students discussed the mission and values of the school organization they belong to. We found that a large percentage of students made arguments for the democratic culture. It has at its center the values of respect for human dignity, freedom, equality, promotion of human rights. Thus, more than 50 % of the students of both groups brought up modern values. Regarding the cooperation-competition ratio, students recognize the importance of cooperation.

In **the third activity**, we took a look at how students relate to people in vulnerable groups. The homogeneous composition of the group facilitated the participants' engagement in sharing and comparing, especially on topics that elicited contradictory discussions. For example, referring to the idea of acceptance and tolerance of members from various social categories, respectively from various ethnicities, generated different points of view. Since "in recent decades, in social psychology – and even in sociology – the concept of value has been largely diluted into that of norm and attitude" (Călin, 2013, p. 67), we were interested in the official documents that outline the framework legislation regarding persons belonging to

vulnerable groups. Compared to those who do not work in the education system, those who are already teachers and teach in education had a pro-inclusion and non-discrimination attitude. They know the rules in force and can give examples of concrete ways of intervention. The 6 students (19.35 %) who chose the first two options did not have solid arguments and referred to life situations, personal experiences that express certain prejudices. They represent the affective dimension associated with the stereotype, the affective reference to a certain group. They generalized some individual experiences at the level of all representatives of the respective group and culture, accepting marginalization, exclusion or discrimination.

In **the fourth activity** we selected two social problems in relation to which education plays an important role. On the one hand, the students had to analyze a case study related to school dropout. On the other hand, they had to analyze a text about children from poor families. In both situations, we were interested in finding out what is the axiological universe that determines their views. To this end, we wrote down the school-wide courses of action as they were understood by the students. During the discussions, the most frequently mentioned were: children's rights (75 %), equality (75 %), equity (75 %), inclusion (50 %), freedom (50 %), well-being (25 %) and solidarity (25 %).

The **fifth activity** was built around the theme of prosocial behaviors. It was found that, during childhood and adolescence, prosocial behaviors are of major importance because they help to develop relationships with others. We found that this need persists into early youth, as students gave many examples of prosocial actions they had participated in or witnessed, many of which were included in volunteering. Having an important role in the life of the individual and the community, volunteering is the interaction between what we value and the value we create through our actions. Following the discussions among the participants in the focus group, we noticed many opinions favorable to prosocial behaviors. Also, based on their analysis, with examples from the students' experiences, several directions of action were highlighted based on the main value orientations.
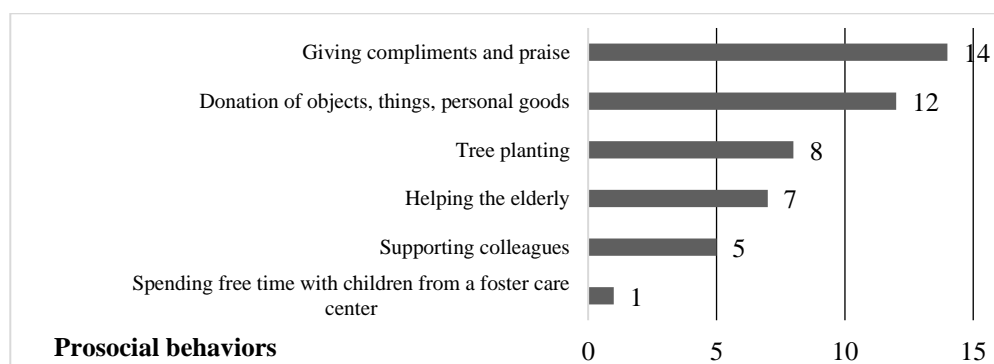

Figure 2. Directions of action in the management of social problems

The information obtained after the application of the focus group was supplemented by those obtained through the questionnaire applied at the end of the semester to the 42 students present at the exam. Thus, we obtained information about the values that the students consider specific to the organizational culture of the University of Craiova, the institution where they prepare for the teaching profession. We consider that „value orientations, integrated into consistent value systems, do not change easily. Any change implies essential transformations of the scale of preferences, reflected in behavior, attitudes, beliefs" (Antoci, 2022, p. 223). Therefore, I supplemented the information collected through the focus group with the help of the questionnaire.

To the first question in the questionnaire (***item 1***), regarding the specifics of the organizational culture which students are part of, they identified a series of significant values for them. We noticed the diversity of the values, which is why classifying them into distinct categories was a challenge. We recorded them in the order of their frequency, and the final results are recorded in the Figure 3:
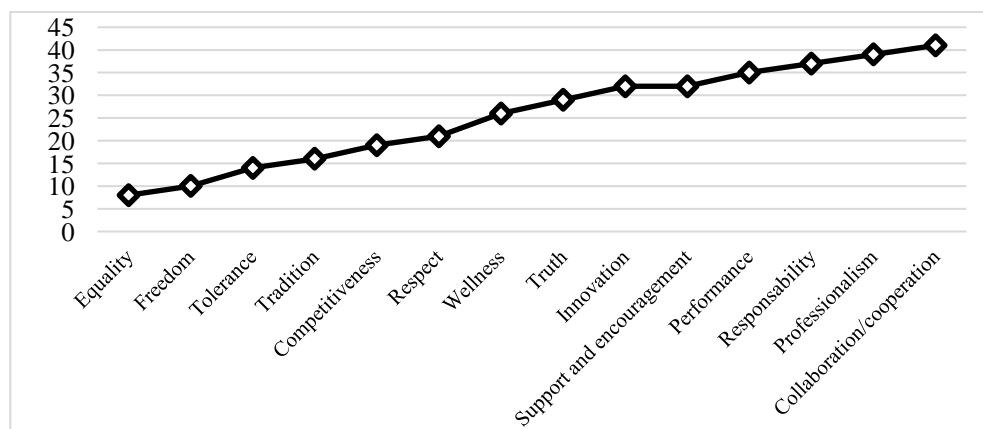

Figure 3. Values specific to the organizational culture, which includes the students participating in the research

We find that high percentages register values such as: collaboration/ cooperation or partnership, professionalism and responsibility. We notice that the students put the value of collaboration first, this being preferred, in the focus group discussions, to competition.

Item 2 of the questionnaire regarded the association of a score (from 1 to 5) for a series of values specific to the dimensions of education. From these, we have selected truth and curiosity for intellectual education, goodness and respect for moral education, beauty and harmony for aesthetic education, health and vitality for psychophysical education, respectively responsibility and utility for professional/ technological education.

The obtained results are presented in the following figure:
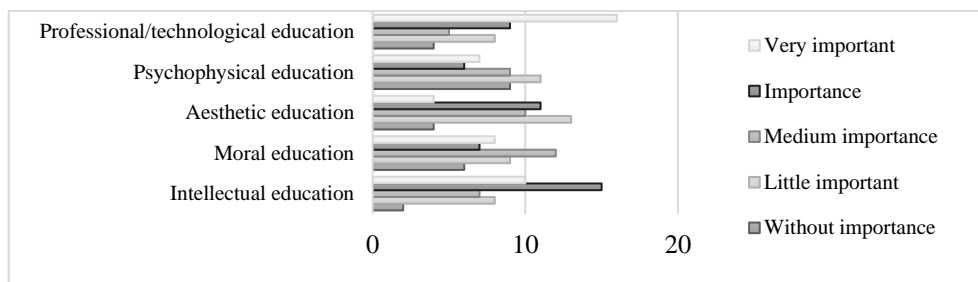
Figure 4. Values specific to the dimensions (sides) of education

It is observed that the values with an high importance are technological (38.10 %) and intellectual (23.81 %). The values considered unimportant fall into the aesthetic dimension, but the psychophysical ones do not occupy a significant place either.

Item 3 targets the value that students consider most important in their lives. And in this chapter we found a great diversity of expressed values, but there were some constants that attracted attention: justice (54.76 %), fairness (38.09 %), trust (35.71 %), involvement (33.33 %), innovation (26.19 %) and empathy (23.81 %).

Corroborating the data obtained in the focus group and those resulting from the application of the questionnaire, we find that there is a wide variety of values that students appreciate and refer to. Some of them stand out from their system, most of them of an intellectual and ethical nature. Participants emphasize the values of democratic culture and appreciate culture based on values such as cooperation, partnership, support for others. In a world that is constantly changing, values that have passed the test of time remain in the center of attention, but some more recent ones are also finding their place. Therefore, the hypothesis that we proposed at the beginning of the research is confirmed and we find that the students participating in the research are oriented towards social values: (1) participation, cooperation – activity 1; (2) pragmatism – activity 2; (3) tolerance – activity 3; (4) equality and equity – activity 4; (5) helping – activity 5. We also noticed that the students' answers in the activities carried out during the training program highlight values that we identified in response to the questions of the quiz. Thus, many students specified that, in addition to professionalism/ academic excellence (62 %), collaboration, cooperation and partnership (74 %) are values specific to the organization they belong to. The list of the mentioned values is completed with values of a professional and intellectual, cognitive nature, while some moral values (e.g. justice – 54 % and fairness – 38 %) are placed at the top of the list of values that students appreciate the most.

In order to identify the researched values and value orientations, they established the following indicators and descriptors:

a) Focus-group: indicators - Directions in the Romanian school (descriptors: the two types of changes) – activity 1; Dominants of school culture (descriptors: the four types of culture – activity 2; Ethnic group (descriptors: types of message expression) – activity 3; Social problems (descriptors: abandonment and poverty) – activity 4; Prosocial acts (descriptors: Characteristics prosocial behaviors).

b) Questionnaire: indicators – dimensions of education (descriptors: intellectual education, moral education, aesthetic education, physical education, professional/ technological education).

4. Limits

Like the gender-related variable, age has a consistent impact on the values, attitudes, and behavior of the subjects. Generation Y representatives are more socially conscious compared to previous generations, a fact confirmed by the value options we identified. However, these may change in the following years, as they will be replaced by those from Generation Z. It is necessary that the results of the present research be supplemented with the results of other researches, which analyze the impact of age, but also the stage the students are at, in relation to their studies (there may be differences between the value options and the values that the first year Bachelor students and final year Master students appreciate).

On the one hand, the relatively small sample suggests that the results of the questionnaire cannot be generalized to other contexts. In addition, it is possible that the value orientations – analyzed through the lens of solving some tasks related to different social aspects (e.g. vulnerable groups, prosocial behaviors) that followed the analysis of the students' opinions and attitudes – are different depending on the specifics of the students' specializations or by other variables that we did not set out to control. We investigated the students' attitude expressed in opinions, but "the prediction of attitudes based on behavior has a higher degree of probability and it is more effective than the prediction of behavior based on attitudes" (Călin, 2013, p. 65). On the other hand, values are difficult to fit into certain axiological grids, and some can be included in two or more categories. Their diversity makes them difficult to group, measure, quantify, but their analysis in concrete situations, through value orientations, represents a way of ranking them.

5. Conclusions

Because values dictate our attitudes and behaviors, they shape our own personality and help us find an identity. Being trained during the approach of psycho-pedagogical training of students and knowing closely their concerns, we noted that formative-educational activities can be culturally supported by capitalizing on educational practices that share the desire to recognize, maintain and develop cultural diversity. The results indicate that students' attitudes, expressed through opinions, as a way of relating to different social situations, are guided by values. The students participating in the research appreciate prosocial values and are equally sensitive to ethical issues, which they try to understand and solve by appealing to moral values such as fairness and justice. We believe that adopting a culturally responsive pedagogy involves relating to the values students share, knowing the students' cultural backgrounds and previous life experiences, and also the way all these elements effectively support quality learning. Thus, a radiography of the values to which the students relate serves as a theoretical lens upon which various educational experiences can be constructed. We live in a society of infinite and

undefined possibilities, where what yesterday was considered normal, today can be considered worrying and even pathological.

However, modernity (supported by the affirmation of the values of autonomy, freedom and social rationality) remains under construction because the nature of the postmodern condition, as analyzed by Bauman (2000), makes us reinforce the belief that the task of modernity is still open.

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