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Laura ASANDULUI, Ciprian CEOBANU, Livia BACIU

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Social Dependency and Informal Institutions in Romania: Value Change Analysis

Laura ASANDULUI¹, Ciprian CEOBANU², Livia BACIU³

Abstract

In this paper the authors started from the widely accepted idea that the cultural inheritance of modern society becomes the key to its own development. Within the context of economic and institutional change, after institutional reforms continuing for twenty years, Romania still has the lowest economic performances compared to other countries in Eastern Europe. The informal features, the ideological and cultural factors influence the success of institutional transformation during social changes. In order to identify certain negative informal institutions suspected of being peculiar to the Romanians which act as obstacles in the development of Romania, a survey was conducted. In this paper we focus only on the opinion on social dependency, verifying the existence of a relationship between this behaviour as a characteristic feature of the traditional cultural model and a set of demographic and economic variables. The main results of this study show that in Romania, the probability that a person with no higher education should agree with dependency on social protection is, on average, four times higher than in the case of persons with higher education. The probability that a person with no higher education should agree with this opinion is 82.75%.

Keywords: social dependency; value change analysis; survival values; work.

¹Alexandru Ioan Cuza University, prof. dr., Faculty of Economics and Business Administration, Bd. Carol I, No 22, +40232201629, Iasi, ROMANIA. Email: asand@uaic.ro

²Alexandru Ioan Cuza University, assoc. prof. dr., Faculty of Psychology and Education Sciences, Toma Cozma No 3, +40232201290, Iasi, ROMANIA. Email: ciprian@uaic.ro

³Alexandru Ioan Cuza University, assoc. prof. dr. Faculty of Economics and Business Administration, Bd. Carol I No 22, +40232201401, Iasi, ROMANIA. Email: baci_livia@yahoo.com

Introduction

Institutions are shaped by a society's social and cultural heritage, and they contain norms and internalized and behavioral beliefs. Institutions define the rules of the socioeconomic game, that is, they define the strategies that the individuals are allowed to employ in order to follow and solve their problems (Mantzavinos, 2004: 83). Institutions manifest themselves in formal and informal organizations (Greif, 2007: 380). Cultural features embedded in the informal rules affect the ability of a society to create and operate with the formal ones. Frederic Sautet explains this in terms of enforcement: "Institutions only affect people's behavior when they are enforced. In situations where there is no overlap between formal and informal rules, and formal institutions cannot be enforced properly, it is the informal rules that take priority." Informal rules are the foundation on which formal rules are built and they persist when efforts at formal changes are attempted (Knight, 1998: 172). According to the enforcement criterion, three kinds of informal institutions in a broad sense can be distinguished: conventions as self-policing institutions, moral rules, and social norms that are enforced by the members of the social group (Mantzavinos, 2004: 85). The values reflect the general views of a certain culture and are determined by society itself. Values act as standards and criteria according to which human actions, behaviour and thought are assessed (Cobianu-Bacanu & Stoltz, 1994: 2-4). An analysis of values using World Values Surveys, conducted during five waves (1990, 1995, 2000, 2005, 2010), was the basis for the drawing up of famous cultural maps. According to Inglehart, there are two dimensions that dominate the global picture of values: (a) Traditional vs. Secular-rational values and (b) Survival vs. Self-expression values. These two dimensions cover more than 70 percent of the cross-cultural variance on scores of more specific values (Inglehart & Welzel, 2005: 63)⁴.

Starting from these two dimensions, three dominant cultural patterns can be identified at the European level: *traditionalism*, *modernism*, and *post-modernism*. In the *traditional* society, people's priorities are focused on satisfying basic needs, things happen "as God wishes" or "as the manager orders", the society is more religious, more obedient and has more respect for authority, work is seen as an obligation towards the society coming from a stronger sense of obedience, opposition to change is extremely high, family values are important, intolerance to deviant groups is also higher; at a social level, people do not worry about the future and indifference and non-involvement rule. Unlike the traditional society, *modern* society is oriented towards high, post-material needs such as innovation, intelligence, reflexivity, autonomy and independence; spare time is very important and socializing needs, social involvement and emancipation are predominant; reaction to change is also high, thus favoring progress; tolerance for deviant

⁴ See also http://margaux.grandvinum.se/SebTest/wvs/articles/folder_published/article_base_54

groups is higher, as well as concern for the future and for the protection of the environment. This cultural inheritance of *modern* society becomes the key to its own development. Values such as morality, responsibility, tolerance/empathy, thriftiness, industriousness, persistence, fructify personal and collective freedom, foster adaptation to change, the assimilation of innovation and an expansion of common/shared knowledge, the accumulation of social capital, with the result of enhancing government performance through an efficient bureaucracy, a high degree of cooperation and flexibility and lower levels of corruption, a context that favored economic growth as well as institutional progress (Rodriguez-Pose, 2009).

This distinction between *traditionalism* and *modernism* is extremely important when it comes to the acceptance or non-acceptance of social changes by individuals or groups. In this context, the relation between social and economic determinants and dominant values becomes tensed, as new forms of social, economic and political organization face the old individual or collective systems of values. Thus, the need for *a change in mentality* appears and the results of this change show only after a long period of time. Consequently, the informal features, the ideological and cultural factors influence the success of institutional transformation during social changes. The system of values and the mentality are the most difficult to change, and accepting the change of formal institutions will be more difficult for traditionalism-oriented societies, as they lack values such as creativity, innovation, inventiveness, which are the wheels of change.

Mentality and values – attitudes system

In plain language, the mentality refers to a certain manner of seeing things, a certain frame of mind, a particular way of acting. As a rule, when a certain mentality is taken into consideration, certain behaviours, or a specific way of perceiving the world are referred to (Ceobanu, 1995). For the various groups, a mentality is a common framework acquired through the assimilation of norms and values. Mentality can be seen as “an impression left by the common characteristic features of socializing within the psyche” (Mucchielli, 1985:19-20). Mentalities have an increased cognitive content, since the human subjects resort to classifications of external information, to stereotypes, in order to prevail more easily over insecure circumstances that occur in the environment in which they work and make decisions. Classifications can create mentalities, which mean that the human individual will not have to operate with a multitude of objects, but only with one class. From among these values, the values – attitudes system, norms and stereotypes are some of the most important elements in creating mentalities. The value – attitude system is especially important in the structure of mentality. Seen as *generalized states of mind or moods that lead to a motivated behaviour*, attitudes hold a special individual connotation. Seen as broad relational elements

around which attitudinal structures can be organized, values allow an expansion towards the collective domain of criteria and of patterns used to describe reality. Therefore, mentality includes the set of systems of values and principles; these are completed by the set of typical behaviours of a group or individual (Mucchielli, 1985:16-20).

The profile of the mentality refers to the type of thinking which lies at the basis of the mentality which supports it, and also to the degree of generality of the values system that lies at the basis of that mentality. From this point of view, a distinction can be made between *an individual mentality* and *a collective mentality*. There are two types of mentality which can be theoretically supported through the existence of two ways of thinking: (1) Individual thinking which resorts to reason and reality and is grounded in the concept – idea; it relates to the individual's value system and offers support to individual mentality; (2) The thinking of masses and large groups, which is automatic and is dominated by stereotypical associations and clichés; it is formed through processes of overlapping and through projections and is based on the image - idea (Moscovici, 1981: 128-167); when it becomes dominant and the individual level, it is related to a general value system, therefore the thinking of masses underlies group mentality.

At the level of the group, the value system and the reference system that actualizes as a mentality is constantly active, appearing as an encoding grid, as a template for the appropriation of the information extracted from reality; mentality defines a group's interests and objectives in concrete situations (Mucchielli, 1985: 20-24). A set of functional characteristic features of group mentality can be extracted: mentality functions in the same way as ideology; mentality is an essential constituent of a group's cultural identity; mentality can be regarded as a source of the social influence forces; mentality can also be regarded as a source of the group's cohesion.

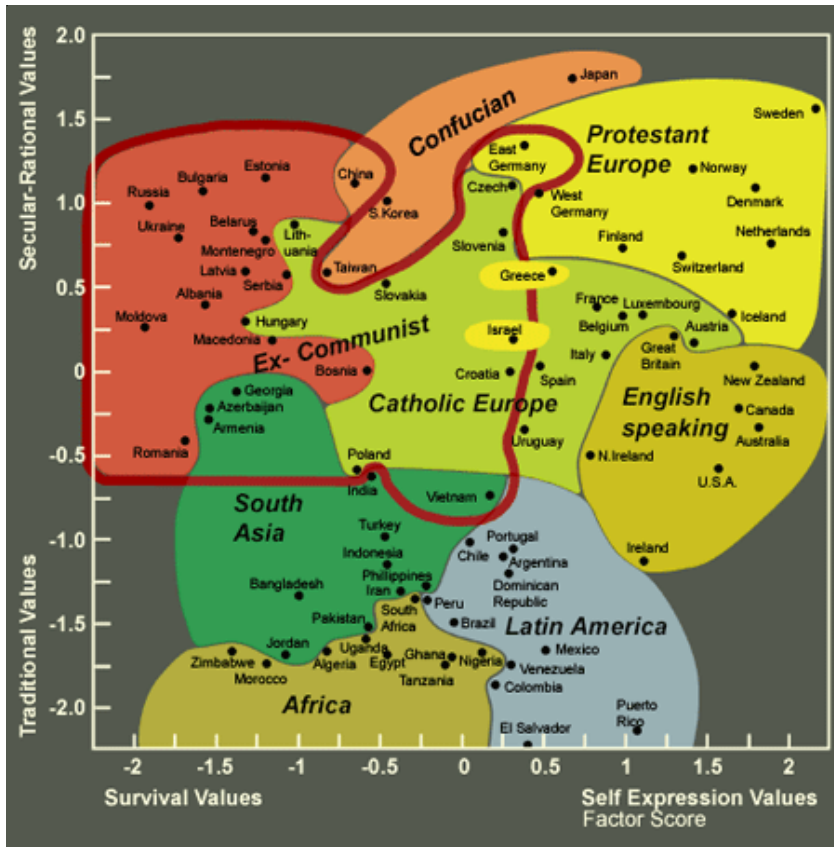
At an individual level, mentalities, as well as the value systems that constitute them, have several functions: motivational, evaluative, prescriptive, and prospective; they are guides for action and attitudes. There is a direct relationship between *values* and *self-esteem*, and personal success respectively, since the latter determines a certain type of behaviour. For instance, when the individuals are strongly motivated to be economically and socially successful and believe that their actions will be rewarded, they will act towards saving, will display dedication to work, initiative and innovation, and will invest in their future. The dominant values are related to taking control over their own destiny, to rationality, determination and persistence. If, on the other hand, the individuals regard success as

due to luck or to uncontrollable external events, they will have a more passive type of economic behaviour, they will be more resigned and even slovenly. The dominant values will be obedience, religious faith, non-involvement, the mentality of being socially assisted lack of interest towards their own education, lack of respect towards entrepreneurship, lack of tolerance and respect for other people (Inglehart & Welzel, 2006). Considered at a general social level, such values can be obstacles towards economic development and social progress (Williamson, 2009). In this context, it is necessary to be aware of the fact that certain behaviour rules have a very slow changing rhythm, as they find their origin in immutable cultural factors, while others can change to the extent to which the economic game is more attractive in terms of economic results (North, 2006). The *inherited* behaviour, rules and beliefs are constituted by and, at the same time, reflect the cognitive models shared by individuals; therefore it represents common knowledge in terms of expected and, at the same time, socially accepted behavior. These can hardly be changed and the main reason for this is the ideology of a social community.

Values and mentalities in Romania

In the case of the Romanian people, the research carried during 1999-2004 within the European Values Survey project, allows the authors to define it as a traditionalist people oriented towards the survival values. This orientation has, in our opinion, a double explanation. The orientation towards the traditional values can be seen as dominant within the mentality of the Romanians. From a certain point of view, traditionalism can be interpreted as a resistance means in front of communist aggression, especially in the rural areas. The orientation towards survival values is also a reflex derived from the communist period; this orientation is equally present in the neighbor ex-communist countries. The poverty that characterized a great part of the population during the long years of communism oriented people towards the survival values rather than towards self-expression values.

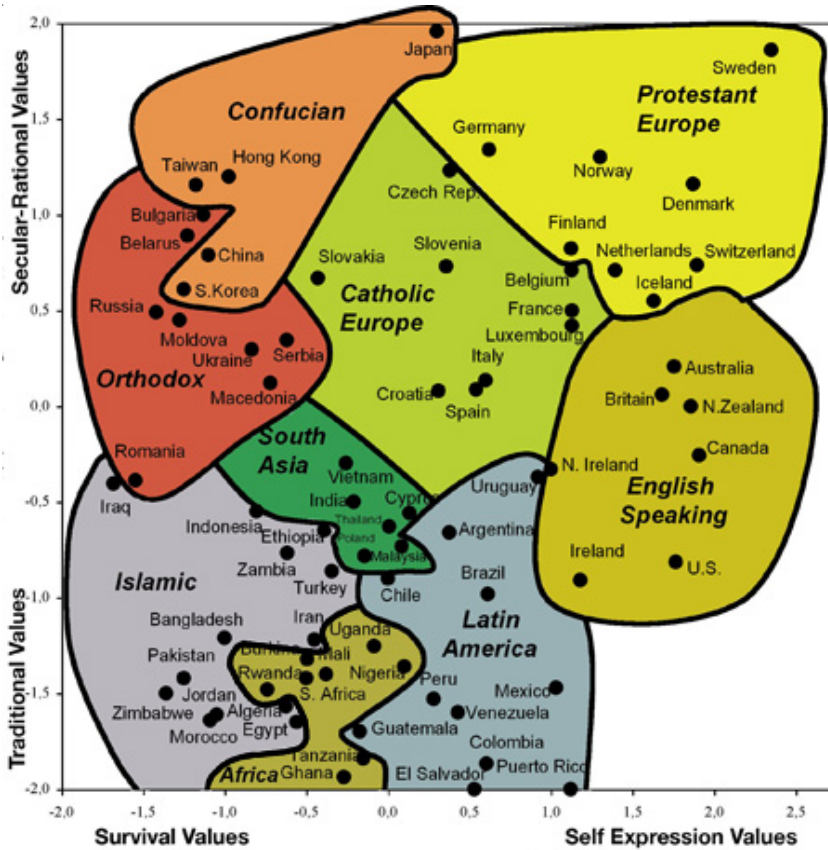
Fig. 1 Cultural map, 2005



Source: Inglehart & Welzel, 2005: 63.

New research on values, of 2005-2008 (Inglehart & Welzel, 2010) indicates a similar cultural pattern as the one revealed by the previous research for Romania.

Fig. 2 Cultural map, 2010



Source: Inglehart & Welzel, 2010: 554.

It can be noticed that the commitment for the traditional values remains the same as in the previous analysis; on the one hand the orientation towards the survival values demonstrates a certain cultural pattern, dominated by a specific mentality; on the other hand it demonstrates a certain economic condition which cannot be ignored. Also, the percentage of the population in urban areas can explain this cultural orientation. With more than 50 % of the population living in the rural area, in small subsistence farms, this commitment for traditional and survival values can be more easily explained.

All these cultural characteristics demonstrate the existence of a certain mentality of the population. Within this mentality work values have their specific place. Since the 1980s a number of comparative studies on the differences among various countries with respect to the importance of work (Roe & Ester, 1999: 2) have linked work related values to general life values. Many of the differences among work values were interpreted in terms of cultural patterns and differences in mentality (Ingelhart & Welzel, 2005; Ingelhart & Welzel, 2010). The study of values converge in recognizing four types of work values: *intrinsic* work values, *extrinsic* work values, *social* or *interpersonal* work values and *power* values. There are authors (Ros, Schwartz & Surkiss, 1999: 55) who link intrinsic work values with change values “the pursuit of autonomy, interest and creativity in work,”; the extrinsic values are linked with conservation values (job security and income); interpersonal work values express the desire for positive social relations; power values offers prestige, value and influence.

Each type of work values is more compatible with certain national values and less with others. The pursuit of intrinsic work values is likely to be seen as desirable and justified in the areas where self-expression values are emphasized in a society. From this point of view, in Romania the intrinsic work values are less sought for. The expression of personal creativity and interest for the person’s autonomy do not represent priorities at the level of the people’s mentality. In the societies where conservatism values are emphasized (e.g. Romania), people are more likely to be discouraged from pursuing these individual goals in their work. It is more likely that extrinsic work values (job security and income) prevail within the collective mentality when it’s about a society where work isn’t valued as it should. From this point of view if work isn’t socially and economically valued it is normal to perpetuate subsistence values. Also, the fact that work is not valued encourages the development of the mentality of being the receiver of social assistance.

It is normal that people change the way they understand the significance of work. This different understanding of the meaning of work was clearly demonstrated by various researches⁵. Such research has identified a decrease of work centrality in several countries over a six-year period. While the value associated with the role of work has decreased, the expressive side of work was valued higher and the obligation side lower. However, the magnitude of these changes was small. The explanations vary from country to country.

⁵ World Values Survey 1999-2001; 2005-2006.

Table 1 Opinion about work in a few European countries (%)

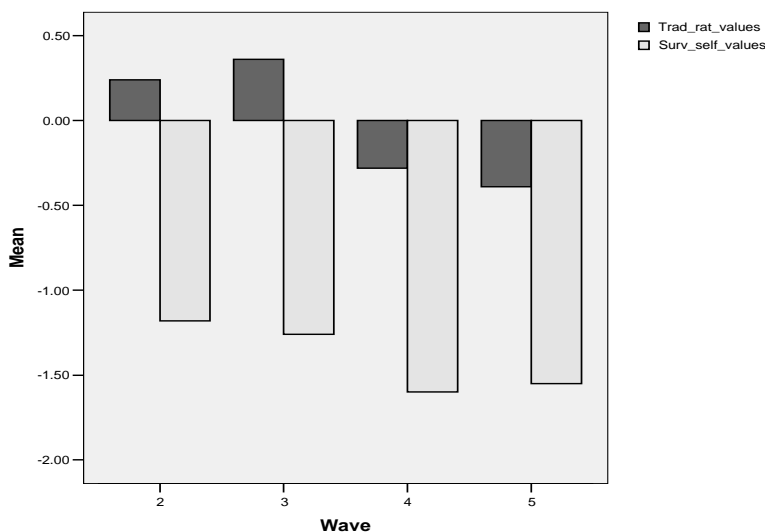
Opinion about work	Country									
	Romania		Poland		Italy		Germany		Sweden	
	1999	2005	1999	2005	1999	2005	1999	2005	1999	2005
It is humiliating to receive money without having to work for it	63	59	61	58	61	58	66	58	39	31
People who don't work are lazy	78	80	76	74	76	74	74	72	36	39
Work is a duty towards society	74	66	71	66	71	66	66	68	58	61

Source: Voicu&Voicu, 2007: 283.

While in countries such as Italy, Germany, Sweden and Poland the number of the people who link the development of personal skills with work place decreases, Romania is the only country where work is linked with personal development. In these circumstances in a country such as Romania, the lack of a work place, the lower appreciation of the work in relation to society demonstrates the perpetuation of a thinking model related to social dependency. This mentality that does not value work under its intrinsic determination does not recognize the social importance of work and admits that it is not humiliating to get money without working. This can also be seen as a reflection of developing the so called “social states”.

In an analysis of Romania along a period of 15 years using the data from World Values Surveys, a set of elements can be identified that are arguments in favour of the statement that the Romanians have a mentality of socially assisted people, meaning that many of them approve of social assistance. Along with a greater importance given to traditional values, which can be associated with heightened religious beliefs following the fall of the communist regime (Díez-Nicolás, 2003: 245), a slight tendency can be noticed of regression towards 'survival' values, which are favoured against 'self-expression' values (Fig. 1). The explanations of this phenomenon are to be found in the aftereffects of the communist regime, which – through its very nature – estranged most people from the knowledge and skills required in order to develop successfully in a capitalist society. The people's pauperization and polarization during the 15 years covered by the World Values Surveys study were conducive to this conclusion.

Fig. 3 Traditional and survival values, Romania



Moreover, it should be emphasized that the orientation towards survival values is stronger in middle-aged or elderly persons (Inglehart & Welzel, 2005: 112). Unlike younger people, middle-aged people hold on to a way of thinking dominated by the protective dictator's model and the communist state model which could control and organize the instances of everyday life. Most definitely, the transition to the post-modern society and the generation change will be conducive to a gradual abatement of this type of mentality. In the study of the connection between institutions and economic performance in Romania, the analysis of values is of essence. The reason is that, in a traditional society, as is Romania, in the long run, the effects that are pernicious to the accumulation of social capital and general welfare are passed on from parents to their children, and the transition to new mentalities and values does no longer occur. After institutional reforms continued for twenty years, Romania still has the lowest economic performances compared to other countries in Eastern Europe. While in the 90s Romania was comparatively equal in the start to a new type of regime, today our country is at least ten years behind the others (Pohoață, 2007). Romania lies behind with respect to the general attitude towards the values of the free market, which is reflected in diminished efficiency of Romanian firms (Popescu & Pohoață, 2007:208).

Data and Methods

Starting from these ascertained facts, a survey was conducted which aimed at identifying certain negative *informal institutions* suspected of being peculiar to the Romanians (shirking, postponing one's jobs, lack of ambition, superficiality,

bribery or offering small gifts, neglect and indolence, lack of punctuality, a way of thinking based on social dependency, a negative collective identity). These informal institutions act as obstacles in the economic and social development of Romania (Baciu, Asandului & Iacobuță, 2009). The method for collecting data was stratified random sampling. Probability sample designs can be improved with features to assure the representation of population subgroups in the sample, and one such feature is stratification (Groves et al., 2004: 109). We used stratification in order to increase the reliability and confidence obtainable from survey data. The stratified random sample allowed us to ensure that certain categories of people will be included in the sample in appropriate numbers. Strata are mutually exclusive groups of elements on a sampling frame. In stratified sampling, independent selections are made from each stratum.

The strata were established according to a set of criteria, as follows: (1) cultural area (Moldova, Muntenia, Oltenia, Transilvania, Crișana and Maramureș, Banat, Dobrogea); (2) the residential environment (rural vs. urban); (3) the size of the urban localities (under 50,000 inhabitants, 50,000 – 150,000 inhabitants, over 150,000).

The sample was formed of sub-samples created through selection at the level of each stratum (a random selection of 137 sampling points based on election lists in 88 localities). The response rate was 92%. The subjects were persons aged at least 18, able to work. Population by regions is observed in Table 2.

Table 2. Population by Regions

Region	Population Percent
Moldova	24.9
Bucharest	10.5
Dobrogea	10.4
Transilvania	27.9
Muntenia	26.3
Total	100.0

Source: computed by authors

The instrument used was the questionnaire. The questions regarding negative informal institutions assumed to be specific to the Romanians (shirking, postponing one’s jobs, lack of ambition, superficiality, bribery or offering small gifts, neglect and indolence, lack of punctuality, the approval with the social dependency, a negative collective identity) were presented in the questionnaire as affirmative statements in order to check the respondents’ candour, judging that they would not openly admit that they are envious, or lazy, or neglectful. Related to the way of thinking based on social dependency, the following statement was presented: *The State is under the obligation of helping the citizens and offers everybody means of subsistence.* In order to measure the intensity of opinions on

this issue, the Likert scale was used. The Likert scale states the opinion and obtains the respondent's degree of agreement or disagreement. This is a response scale on which the subjects place their opinions on 5 scale points, between „strongly agree” and „strongly disagree”.

Reliability analysis allowed us to study the properties of measurement scales and the items that they consist of. The reliability analysis procedure calculates a number of commonly used measures of scale reliability and also provides information about the relationships between individual items in the scale. Intraclass correlation coefficients can be used to compute interrater reliability estimates. Internal consistency estimates reliability by grouping questions in a questionnaire that measure the same concept.

Cronbach's alpha is a coefficient of reliability. Computation of alpha is based on the reliability of a test relative to other tests with same number of items, and measuring the same construct of interest. It is a model of internal consistency, based on the average inter-item correlation

$$\alpha = [k / (k - 1)] \cdot \left[1 - \frac{\sum_i (s_i^2)}{s_{sum}^2} \right]$$

k represents the number of items;

s_i^2 represents the variances for the k items;

s_{sum}^2 represents the variance of the sum of all items.

The value of 0.6 for the coefficient of reliability is considered an acceptable value.

Discussion

This paragraph offers an overview of the socio-demographic characteristics of the sample such as age, gender, and education. These characteristics will help to provide a better understanding of the population under study. Population by age is presented in Table 3, while the structure of the sample by family size is presented in Table 4.

Table 3. Population by Age

Age category	Population Percent	Cumulative Percent
18-24	17.0	17.0
25-34	27.0	44.0
35-44	31.0	75.0
45-54	21.1	96.1
over 55	3.9	100.0
Total	100.0	

Source: computed by authors

17% of the respondents were between 18 and 24 years old, and almost 4%, over 55 years old.

Table 4. The structure of the sample by family size

Family Size	Percent	Valid Percent	Cumulative Percent
one person	5.0	5.1	5.1
two persons	17.2	17.6	22.7
three persons	39.7	40.4	63.1
four persons	25.1	25.6	88.7
five or more persons	11.1	11.3	100.0
Total	98.1	100.0	
Missing NR	1.9		
Total	100.0		

Source: computed by authors

In the Table 5 the level of education attended is presented: 34% have at most vocational school, and 22% have at least college education.

Table 5. The structure of the sample by education

Education	Percent	Valid Percent	Cumulative Percent
primary school	.6	.6	.6
7-8 years of school	3.9	4.0	4.6
10 years of school	14.7	14.9	19.5
vocational school	14.5	14.7	34.2
high school	37.8	38.5	72.7
post high school	4.8	4.9	77.6
college	1.3	1.3	78.9
faculty	18.5	18.9	97.8
post-graduate studies	2.2	2.2	100.0
Total	98.2	100.0	
NR	1.8		
Total	100.0		

Source: computed by authors

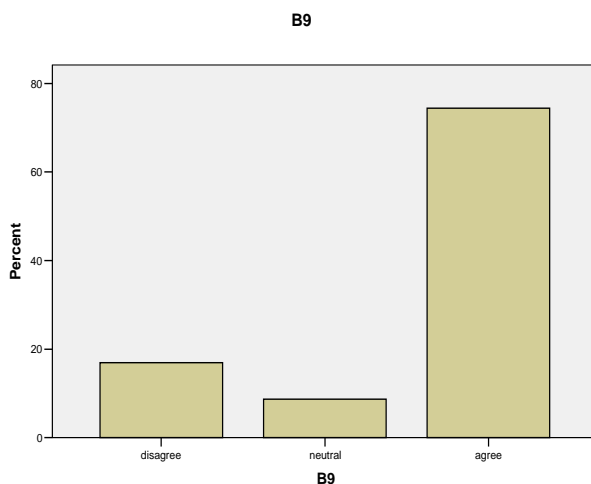
The statistical analysis allowed the identification of certain associations and of certain dependencies between the opinion on social dependency and a series of demo-economic features. The data reveal that over 74% of the Romanians expressed their agreement in favour of the statement *The State is under the obligation of helping the citizens and offer everybody means of subsistence* (Table 6, Fig. 4).

Table 6. The structure of opinions on the statement “the state is under the obligation of helping the citizens and offer everybody means of subsistence”

Answer variants	Answer percentage
Disagreement	16.9
Neutral	8.7
Agreement	74.4
Total	100.0

Source: computed by authors

Fig. 4. Opinions regarding the statement *The State is under the obligation of helping the citizens.*



The Chi Square Test reveals that the opinions regarding the way of thinking concerning social dependency do not differ according to gender or employment status (employed versus unemployed), but there is a statistically significant relation between dependency on social protection and the following variables: level of education, income, and province.

From among the respondents who expressed their agreement with the dependency on social protection, 37% have graduated less than 10 classes, 38 % have graduated high school and 32% have graduated a form of higher education (Table 7).

Table 7. Row Profiles

Opinion	Education				Active Margin
	Edu_1	Edu_2	Edu_3	Edu_4	
Disagree	.236	.370	.073	.321	1.000
Neutral	.310	.393	.083	.214	1.000
Agree	.372	.384	.057	.187	1.000
Mass	.343	.382	.062	.212	

Source: computed by authors.

From among the respondents who have graduated a form of higher education, 26% do not agree with the social dependency, while 65% agree. From among the respondents who have graduated less than 10 classes, 80% agree, while 12% do not agree (Table 8).

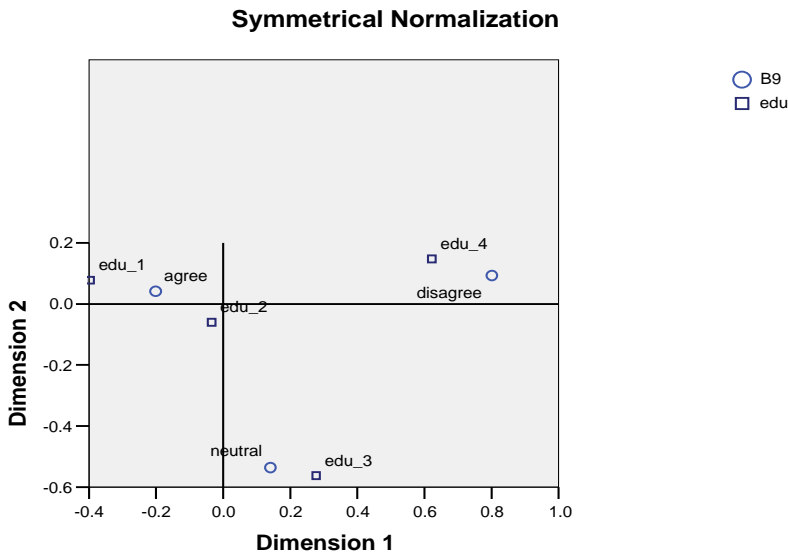
Table 8. Column Profiles

Opinion	Education				Mass
	Edu 1	Edu 2	Edu 3	Edu 4	
Disagree	.118	.165	.200	.259	.171
Neutral	.079	.089	.117	.088	.087
Agree	.804	.745	.683	.654	.742
Active Margin	1.000	1.000	1.000	1.000	

Source: computed by authors.

The degree to which the opinions on social dependency and the level of education are associated is calculated by the Gamma coefficient. This indicator with a value of -0.224 indicates the existence of a negative weak, but statistically significant relation (sig. = 0.000) between the two variables. The results of multiple correspondence analysis indicate a great similarity of *edu_1* with *agree*, with regard to their position on the first axis. The correspondences map (Fig. 5) shows that the people with less than high school education is closer to the opinion *agree*; whereas the people with university degrees are closer to the opinion *disagree* regarding social dependency.

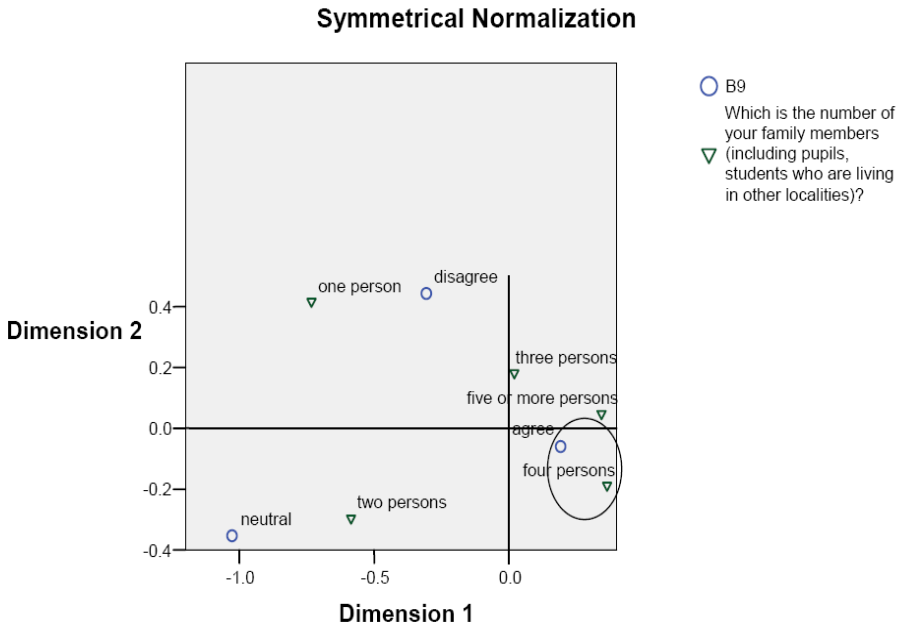
Fig. 5. Correspondence map between the mentality on social dependency and the level of the respondent's education



On studying the relation between the opinion regarding the *opinion* on social dependency and *the number of family members*, statistical analysis reveals that 64% of the subjects who do not agree with the statement “*The State is under the obligation of helping the citizens and offer everybody means of subsistence*” are part of families with 3 or 4 members. From among single persons, 62% agree and only 24% disagree with this statement. 80% of the subjects who are part of families of four members or more also agree, as do 79% of the people who come from families of five and more members.

The Gamma indicator with a value of 0.172 indicates the existence of a positive weak, but statistically significant association (sig. = 0.001) between social dependency ideas and the family size. A difference can be noticed between the opinion of families of four members and more, and mono member families (Fig. 6).

Fig. 6. Correspondence map between the mentality on social dependency and the family size

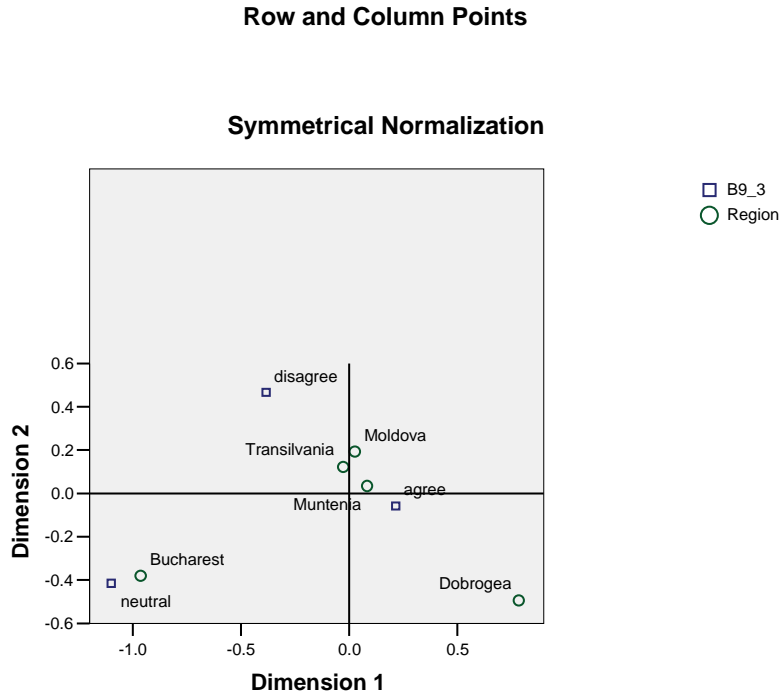


Regarding professional qualification, only 7.7% of the respondents are involved in a form of professional qualification course and only 28.9% intend to improve their qualification through training, while 64% do not. 63% of the people who are following a form of professional qualification training agree with the dependency on social assistance, while 27 % of them do not agree with it. From among those who agree with this opinion, 93.6 % do not intend to follow any form of professional training. This result confirms the previous results regarding the negative correlation between education and the approval of the social dependency, as an argument in favor of the hypothesis that educated individuals or those who aspire to a higher level of education or a higher qualification, who are responsible and self-determined, do not have a way of thinking which is a characteristic of the socially assisted person.

There is a strong association between the opinion on social dependency and the cultural province. The statistical analysis shows that there are significant differences regarding the respondents' opinion on the social dependency in the case of the inhabitants of the province Dobrogea, on the one hand, and the inhabitants of the other provinces, on the other (Fig. 5). In Dobrogea, 90% of the

population agrees with this opinion, while in the other provinces the percentage varies between 60 and 75%.

Fig. 5. Correspondence map between the opinion on social dependency and the provinces



Logistic regression has been used in order to identify the determining factors of the opinion on social dependency through developing a logic model. The modeling of probability of having a mentality of the socially assisted person was based on the functions *education, family size, province, and income*. The equation is:

$$\log it \left[\frac{P(y=1)}{1-P(y=1)} \right] = \beta_0 + \beta_1 x_1 + \beta_2 x_2 + \beta_3 x_3 + \beta_4 x_4 \quad (1)$$

Logistic regression requires each observation to be independent. Also the model should have little or no multicollinearity. In other words, the independent variables should be independent from each other. However, there is the option to include interaction effects of categorical variables in the analysis and the model. Logistic regression assumes linearity of independent variables and log odds.

The dependent variable (Y) is the opinion on social dependency, while the predictors (x_i) are: the level of education, the number of family members, the province and the net monthly income. The Backward Stepwise (LR) has been used.

Table 8. Variables in the Equation

		B	S.E.	Wald	df	Sig.*	Exp (B)
Step 1	Edu_2var	-.739	.227	10.627	1	.001	.478
	members	.082	.095	.730	1	.393	1.085
	Income	.000	.000	.001	1	.972	1.000
	Region	.007	.063	.012	1	.912	1.007
	constant	2.023	.504	16.121	1	.000	7.561
Step 2	Edu_2var	-.742	.213	12.076	1	.001	.476
	members	.082	.095	.734	1	.392	1.085
	Region	.007	.063	.012	1	.913	1.007
	constant	2.021	.499	16.390	1	.000	7.543
Step 3	Edu_2var	-.744	.212	12.330	1	.000	.475
	members	.082	.095	.737	1	.391	1.085
	constant	2.045	.446	20.999	1	.000	7.730
Step 4	Edu_2var	-.767	.210	13.318	1	.000	.464
	constant	2.337	.294	63.207	1	.000	10.346

Source: computed by authors.

* $p < .05$

If the Wald statistic is significant then the parameter is useful to the model. In our model, in Step 4, we can notice that only the variable *education* is significant (sig. = 0.000).

Exp(B) is the predicted change in odds for a unit increase in the predictor. Exp (B) is less than 1 (Table 8), so increasing values of the variable correspond to decreasing odds of the event's occurrence.

The prediction equation

$$\log it[P(y = 1)] = \beta_0 + \beta_1 x_1 = 2.337 - 0.767x \quad (2)$$

Since the estimate of β_1 is negative, the estimated probability of thinking as a socially assisted person decreases with higher levels of education. The odds of response 1, that an individual will approve social dependency, are:

$$\frac{P(1)}{1 - P(1)} = e^{\beta_0} (e^{\beta_1})^x \quad (3)$$

$$\text{Odds ratio: } \frac{P(1)/[1-P(1)]}{P(0)/[1-P(0)]} = 0.464 \quad (4)$$

The estimated probability of agreeing with the social dependency is:

$$P(y=1) = \frac{e^{2.337-0.767x}}{1+e^{2.337-0.767x}} = 0.8275 \quad (5)$$

The probability that a respondent with no higher education should agree with dependency on social protection is on average four times higher than the probability in the case of a respondent with higher education. The probability that a respondent with no higher education should agree is 82.75%, therefore there is only a probability of 17.25% that such a respondent should disagree. Consequently, the best prediction is that a person with no higher education will agree with dependency on social protection and will therefore display a way of thinking that is characteristic to a socially assisted person.

Conclusions

In Romania, the analysis of values is crucial since in the long run, the values adverse to the accumulation of human capital and general welfare are passed on from parents to children, while the transition of values and of mentalities is no longer effected. Against the indistinct background of value systems and mentalities, formal institutions are not entirely efficient even when they are correctly defined, due to the very interaction between people, mentalities, and values that are shared at the social level.

In spite of the obvious evolution of certain segments of the Romanian society, there are still important segments of the population who cannot or do not have the capacity of adapting to the realities of an ever changing society. Thus, under the influence of a set of factors (among which inherited cultural background dating from the communist period is of central importance) a certain type of thinking regarding the social dependency becomes pregnant among a certain group of the society; this mentality transfers one's own life responsibility towards public institutions. The profile of the people who fit this profile is the following: elderly people with a low level of education, who do not intend to continue their studies, who come from a numerous family, and who have over time developed the complex of learned helplessness.

The present paper has tried to verify the existence of a relationship between the opinion on social dependency as a characteristic feature of the *traditional cultural model* and a set of demographic and economic variables. It has been considered that the opinion on the social dependency is a value opposed to the

value of *self-determination* and *responsibility*, values which are characteristic to the *modern cultural model*.

The present study shows that in Romania, from among working people, 73% agree on dependency on social protection. 80% of the respondents who come from families of four members or more agree to this statement. Besides, the probability that a person with no higher education should agree with dependency on social protection is, on average, four times higher than in the case of persons with higher education. The probability that a person with no higher education should agree with this model of thinking is 82.75%.

Obviously, the attempt to define the mentality on social dependency implies the establishment of a set of values, not of one value only; this set can be contained in the statement in the questionnaire above: "*The State is under the obligation of helping the citizens and offering everybody means of subsistence.*" From this point of view, there are other data which appear to confirm the tendency towards the individualization of the mentality on the social dependency, at least for a part of Romania's population.

From the point of view of development policies, this result is relevant. A corrupted political class, which is not ready to apply credible and efficient growth and development policies, as well as a population who is resigned, easy to manipulate from the standpoint of basic needs of life, are not in a position to generate general progress any time soon.

In our opinion, the most important factor in producing this result is the *Romanians' cultural heritage*. The widely held opinion is that the Romanians share a number of cultural features which are detrimental to social capital in Banfield's (1958) or Putnam's (1999) terms. The most important are: lack of self-confidence and of confidence in others, lack of trust in institutions, disrespect of the law, of contract and entrepreneurship, lack of interest in self-development and self-improvement, lack of a sense of responsibility, fatalism and resignation, nepotism and general corruption (Baciu et al., 2009).

Generalized corruptions at the level of the public institutions against the background of decreased living standards generate the preservation of these inauspicious values and generally prevent institutional progress. This statement is proved by the poor results Romania has obtained related to the governance indicators published by World Bank (Kaufman, 2008), as compared to the other countries in the European Union. The developed countries benefit from reciprocal enhancement of the action of informal institutions (moral behaviour, culture, values) and human capital, which in their turn will have an unmediated influence over the development and progress of formal institutions. A well-educated population will have a better chance to produce and apply well the growth policies. Due to this lack of reciprocal enhancement the poverty trap that the less developed countries find themselves in, is sometimes insuperable. In Romania's case, the

reform of formal institutions is affected by inertia or is ineffective altogether because the state is held captive by corrupted elites who are interested in preserving the inefficient legislative framework in order to appropriate as much as possible of the national wealth (Woolcock, 1998; Amin, 1998; Jutting 2003; Rodriguez-Pose, 2009). Moreover, resignation, the population's lack of interest in social progress, mistrust of institutions and lack of involvement make general (institutional and economic) progress increasingly remote.

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