SITUATION ANALYSIS

*Erasmus+
Strategic partnership
for enhancing
social consciousness*

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for enhancing social consciousness

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2015-1-HU- 01KA201-013623

Erasmus+

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Introduction

The present material is the first one of the series of intellectual outputs to be realized in the framework of the *Erasmus+ project entitled Strategic Partnership for enhancing social consciousness* (project ID: 2015–1–HU01–KA201–013623). The publication contains the results of a survey analysis conducted in high schools of three cities, namely Szeged, Timisoara and Komarno as well as a short overview of four social concepts.

The aim of the strategic partnership is to develop a state-accredited former education course for Hungarian high school teachers in the field of enhancing social consciousness. After the first, preparatory phase, the project work will be continued with training events and the finalization of the course material to be accredited. The project will be closed by the formal accreditation process and a final evaluation. The dissemination of project results and intellectual outputs are continuous, and the present material is also added to this attempt.

Erasmus + Strategic partnership for enhancing social consciousness

Questionnaire

In the framework of an international strategic partnership *(Erasmus+ Strategic partnership for enhancing social consciousness)* a survey analysis is being realized among high school students living in Hungary, Slovakia and Romania. The filling in process requires only 10-15 minutes. The answers will be treated unanimously.

Thank you for your cooperation.

I. In the last 30 days:

1. In the last 30 days:

1.1. How frequently did you read printed press products?

	Daily	One time per week (cc.)	1-2- times last month	Rare or never
Local (city or county)				
Regional				
National				
From border countries				
International (in English, German, French, Italian)				

1.2. How frequently did you watch television news??

	Daily	One time per week (cc.)	1-2 times last month	Rare or never
Local (city or county)				
Regional				
National				
From border countries				
International (in English, German, French, Italian)				

1.3. How frequently did you read news portals on the Internet?

	Daily	One time per week	1-2 times last month	Rare or never
Local (city or county)				
Regional				
National				
From border countries				
International (in English)				

2. If you need information, what language of media do you resort to?

☐ German ☐ English ☐ Other, please specify:

☐ Hungarian ☐ Serbian

☐ Slovak ☐ Romanian

3. In the last 30 days, did you leave the territory of your Region of living?

☐ More than once per day

☐ (Almost) every day

☐ Cc. one time per week

☐ One time last month

☐ I didn't leave it

4. In the last 30 days, did you leave the territory of your country?

☐ More than once per day

☐ (Almost) every day

☐ Cc. one time per week

☐ One time last month

☐ I didn't leave it

5. As an adult, where would you like to live? (Only one answer)

☐ In the same village/city

☐ In the same region

☐ In the same country

☐ In another country, please specify:

II. Personal activities

6. Are you a current member of the following bodies/are you taking part in their activities currently?

	Yes	No
Students' Council		
Youth organization (for example Scouts)		
Charity/ self-helping organization		
Sports club		
Arts/cultural club		
Church-related activity		
Political party		
Local/municipal government		
Other, please specify		

7. In the last 12 months, did you take part in any voluntary activity?

☐ Yes

☐ No

7.1. If yes, please specify in some words:

……

……

7.2. If yes, how frequently did you take part in this activity?

☐ 1-2 times, on a random basis

☐ 3-12 times in the last 12 months, but not regularly

☐ Cc. one time per month, regularly

☐ Cc. one time per week

☐ Almost every day/ every day

7.3. If yes, how did you get to know about the necessity of the realized activity/es? (More possible answers.)

☐ From the school

☐ From the media

☐ From other previous voluntary activity

☐ From the family

☐ From friends

☐ From social media sites

☐ Other, please specify:

7.4. If yes, why did you take part in a voluntary activity? (Only one answer.)

☐ Because it is a good experience/advantage in case of searching for a first job

☐ Because it is a good way for getting to know new people

☐ Because I can gain different skills and specific knowledge

☐ Because it is a good way of passing free time

☐ Because I can act for something which is important for me

☐ Because my friends/acquaintances have also taken part

☐ Because I was asked for it (by the school, family etc.)

☐ Other, please specify:

7.5. If not, why didn't you take part in a voluntary activity?

☐ I couldn't find anything interesting about it

☐ I was never motivated for it

☐ I didn't know where to resort to

☐ I had no time

☐ I simply didn't think about it

☐ Other, please specify:

8. Did you do sports in the last 30 days?
☐ Yes
☐ No

8.1. If yes, in which frameworks? (More possible answers.)
☐ School
☐ Club, association
☐ In municipal /local frameworks
☐ Other, please specify:
☐ With friends
☐ In ecclesiastic framework
☐ By myself

9. Did you do any artistic activities (music, dance, theatre) in the last 30 days?
☐ Yes
☐ No

9.1. If yes, which frameworks? (More possible answers.)
☐ School
☐ Club, association
☐ In municipal /local frameworks
☐ Other, please specify:
☐ With friends
☐ In ecclesiastic frameworks
☐ By myself

10. In the last 12 months, did you take part in a project/activity, outside/independently from your family?
☐ Yes
☐ No

10.1. If yes, in which frameworks? (More possible answers.)
☐ School
☐ Club, association
☐ In municipal /local frameworks
☐ With friends
☐ In ecclesiastic frameworks
☐ By myself
☐ Other, please specify:

10.2. If yes, how frequently did you do this activity?

☐ 1-2 times on a random basis

☐ 3-12 times in the last 12 months, but not regularly

☐ Cc. one time per month, regularly

☐ Cc. one time per week

☐ Almost every day/every day

10.3. If yes, what was the topic concerned?

☐ Helping youngsters experiencing difficulties (school problems, disadvantaged group, family problems etc.)

☐ Helping elderly people

☐ Helping disabled people

☐ Helping people with addiction (drug, alcohol)

☐ Helping homeless people/people experiencing housing difficulties

☐ Humanity aids (distribution of food and necessity products)

☐ Integration difficulties (immigrants etc.)

☐ Other, please specify:

11. Are you planning to take part in a voluntary activity

11.1. in the near future?

☐ Yes

☐ No

☐ I don't know

11.2 in your lifetime?

☐ Yes

☐ No

☐ I don't know

11.3 If yes, what acitivity/es would you be interested in?

………

………

III. Personal opinion

12. In general, do you have trust in the following institutions regarding the realization of their mandates?

	Yes, totally	Yes, more or less	Not really	Totally not
Charity organizations				
Sports clubs				
Cultural associations				
Labor trusts				
TV				
Printed press				
Jurisdiction				
Church				
Politicians of your country				
European Union				
Companies operating in the country				
The state				
Schools and universities				
Municipal government				

13. To what extent are you interested in politics?
- ☐ Really
- ☐ Average
- ☐ Not really
- ☐ Totally not

14. Which topics will have essential importance regarding the future life of your country in the next ten years? (Max. 5 answers.)
- ☐ Economic growth
- ☐ Education
- ☐ Supporting/helping elderly people
- ☐ Language freedom
- ☐ Freedom of entrepreneurship
- ☐ Control of immigration and borders
- ☐ Threat of war
- ☐ Minority rights
- ☐ Democracy
- ☐ Labor trust movement
- ☐ European integration

☐ Fighting crime

☐ Infrastructure development

☐ Employment

☐ Protection of the environment

☐ Freedom of religion

☐ Fighting poverty

☐ Regional autonomy

☐ Other, please specify:

15. What do you think the most important difficulties that your country facing? (Max 3 words or expressions)

……
………

16. What do you think the most important possibilities that your country facing? (Max 3 words or expressions)

……
………

17. Please indicate the three problems (per column) that you consider the most important

	…in the village/ city where you live	in the region where you live
School difficulties of youngsters (children and teenagers)		
Difficulties of finding job of fresh graduates		
Unemployment (regarding the whole population)		
Poverty rate of population		
Extreme poverty (of a specific group of population)		
The lack of the culture of prevention in the health care system		
Ignoring health problems		
Housing problems (homelessness, bad conditions)		
Integration of cultural, religious, ethnic etc.) minorities		
Drug and alcohol addiction problems		
Isolation or ignoration of elderly people		
Isolation or ignoration of mentally or physically disabled people		
The lack of health, cultural, education, administration infrastructure		
Other, please specify:		
Other, please specify:		
Other, please specify:		

18. In your opinion, who is responsible for fighting against social problems? (Max. 2 answers.)

☐ Voluntary organizations dealing with charity and social aids

☐ Private companies providing public services

☐ Religious organizations

☐ Local communities (ethnic, religious, familial, municipal)

☐ Local authorities

☐ The state

19. In your opinion, what does social consciousness mean in a first place? (Only one answer.)

☐ Being personally involved in solving one or more social problems

☐ Being interested in politics

☐ Keeping oneself informed about current national issues

☐ Being involved in the life of local community

☐ I don't know

☐ Other, please specify

20. In general, how do you feel yourself, indicating on a scale form 1-10?

(Awful) 1...…. 2…… 3…… 4…… 5…… 6….…. 7….…. 8….…. 9……10 (Perfect)

21. In general…

	Igen, teljesen	Igen, többnyire	Nem igazán	Egyáltalán nem
…I am happy with my life				
…I have trust in the future				
…I have good physical conditions				
…I am satisfied with my studies				

22. Which kind of problems are you facing nowadays? (More possible answers.)

☐ Health

☐ Financial or material

☐ Personal relationships (family, friends etc.)

☐ Regarding the realization of my plans

☐ Other, please specify:

☐ I don't really have problems

23. Concerning your future, what do you expect form a society which is good to live in? (Max. 3 words or expressions.)

………………………………………………………………………………………………………

………………………………………………………………………………………………………

IV. Personal data

24. Do you feel yourself belonging to a community?
- ☐ Yes
- ☐ No

24.1. If yes, what type of community?
- ☐ Local community (village or city district)
- ☐ Municipal
- ☐ Clubs or associations related to a free time activity (arts, sports)
- ☐ A community existing/operating on a social media site
- ☐ A community made from best friends
- ☐ Family
- ☐ Another one, please specify:

25. Sex
- ☐ Man
- ☐ Woman

26. Age
- ☐ Under 14
- ☐ 14–15 ages
- ☐ 16–17 ages
- ☐ 18–24 ages
- ☐ 25–34 ages
- ☐ 35–49 ages
- ☐ Above 50

27. What is your highest degree of school?
- ☐ Elementary school, first part
- ☐ Elementary school, second part
- ☐ Vocational school
- ☐ High school
- ☐ College or university

28. Mother tongue (max. 2 choices)

☐ Romanian

☐ Serbian

☐ Hungarian

☐ Slovak

☐ English

☐ German

☐ Other, please specify:

29. Religion:

30. Citizenship:

31. Nationality

32. Place of living: (city or village):

33. Profession of your parents:

Father:

Mother:

Survey analisys

1. Background information

As the first step of the preparatory phase of the Erasmus+ project entitled Strategic partnership for enhancing social consciousness, 812 pcs of surveys have been filled in different types of high schools of Szeged, Timisoara and Komarno. The self-filling questionnaire was available in online and offline forms. The questionnaire was realized by the Faculty of Languages, Humanities and Social Sciences of the University of Angers and the filling in process was coordinated by the Kathaz Public Benefit Nonprofit Ltd (Szeged), the Batorove Kosihy Private High School and the Theoretic High School Bela Bartok (Timisoara). The questionnaire contained open and closed questions. The aim of the survey was to have an overview on the general knowledge of high school students regarding social problems, the level of their social consciousness as well as their attitudes and habits connected to social issues, politics and the use of media.

The analysis of the survey, completed by a problem catalogue, will mean a starting point in the development process of the final project result, the 30-hours state-accredited former education course in the field of enhancing social consciousness.

2. General portrait of the responding population

2.1 General information on age, gender and the location of the survey

We processed 812 answers out of all. 342 answers from Szeged, 359 from Timisoara and 111 from Komarno *(Figure 1)*. The breakdown in terms of gender shows that the clear majority of the respondents are between 14 and 18 and a significant part of them is between 18 and 24. *(Figure 2)*. The composition of the university students' population is the following: 53.7% female, 46.3% male. *(Figure 3)*.

Figure 1 –The breakdown in terms of the survey's location

359   111

Timisoara
Szeged
Komarno

342
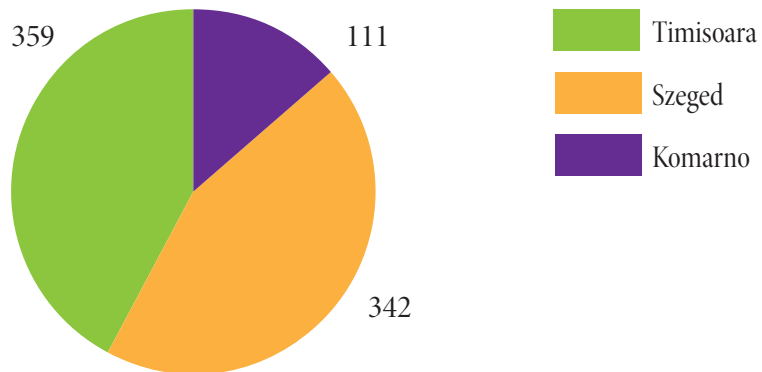
Figure 2 –The breakdown in terms of age

14-16 years	150
16-18 years	543
18-24 years	102
24-34 years	5
34-49 years	8
younger than 14 years	3
older than 49 years	1

0   100   200   300   400   500   600
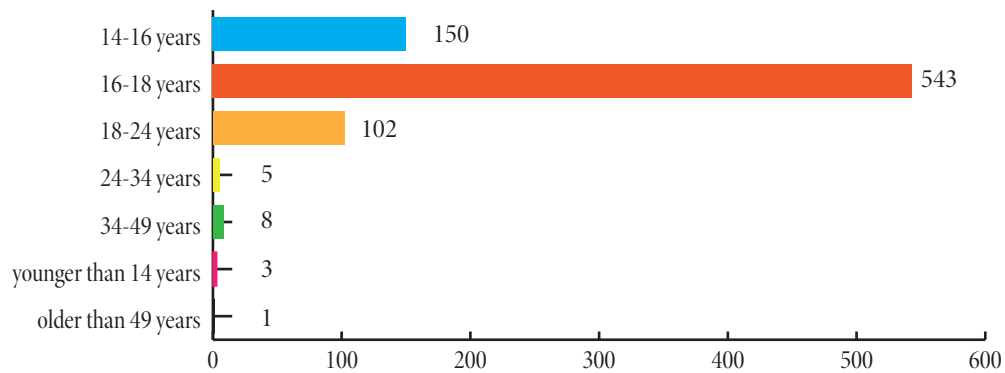
Figure 3 – The breakdown in terms of gender

436   376

Female
Male
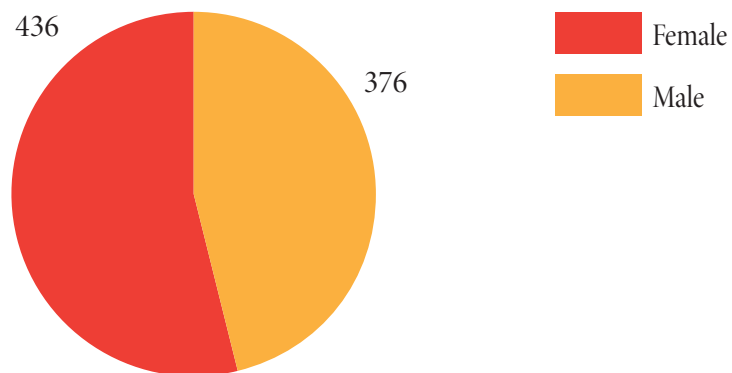
2.2. General information on citizenship, nationality and religious denominations

Based on the reports of the respondents 46.4% of them are Hungarians, 31.7% are Romanians and 31.7% are Slovaks. We also should consider the high number of people with dual citizenship (namely Hungarians and Romanians) *(Figure 4).* From the comparison of the reports on nationality we can see that 92% of those with Hungarian citizenship consider themselves to be Hungarian, 59.5% of those with Romanian citizenship consider themselves to be Romanian and 22.6% to be Hungarian and finally 90.4% of those with Slovak citizenship consider themselves to be Hungarian and only 7.5% to be Slovak. In terms of religion the group mostly consists of Catholics (39.4%), Orthodox (15.5%), Reformists and Evangelicals (11.8%). Apart from 11.5% of the respondents who did not answer and whose answer is invalid (reported themselves to be «Christian» (8.7%)) we can see that 8.3% of them are Atheists (if we add the 8.6% Agnostics) furthermore we can also observe the diversity of the Christian minorities *(Table 1).*

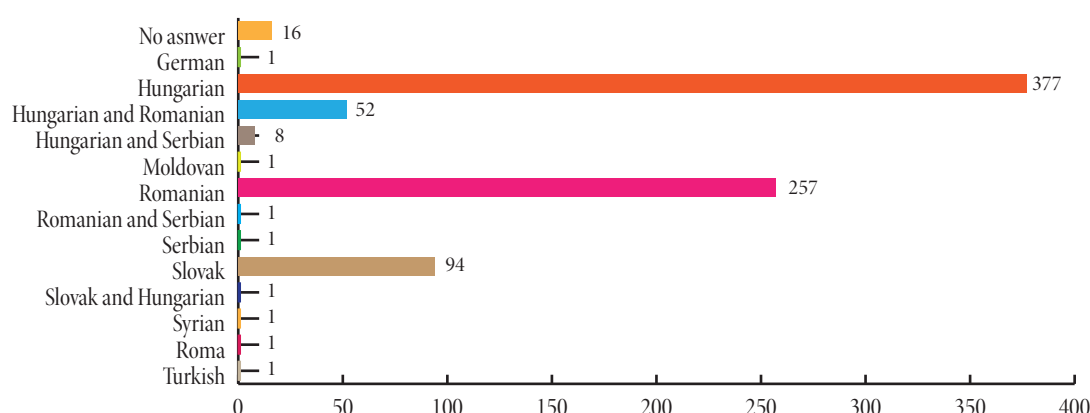*Figure 4 – The breakdown in terms of citizenship*

Table 1 – The breakdown in terms of religious affiliation

Religion	Number of respondents	Frequency
Catholic	320	39.4%
Ortodox	126	15.5%
Protestant	86	10.6%
Christian	71	8.7%
Atheist	67	8.3%
Reformist	10	1.2%
Baptist	7	0.9%
Muslim	7	0.9%
Evangelist	4	0.5%
Pagan	4	0.5%
Jewish	3	0.4%
Pentecostal	3	0.4%
Unitarian	3	0.4%
Agnostic	2	0.3%
Methodist	2	0.3%
Adventist	1	0.1%
Other	3	0.4%
No answer	93	11.5%
Total	812	100 %

2.3. The level of education, the socio-professional categories of the parents and the mother-tongue of the respondents

On the basis of the received answers the level of education among the respondents is predominantly elementary school (64%). 31.4% of the group has secondary school qualification if we add high school and vocational school together (Table 2). The breakdown, in terms of socio-professional categories clearly shows that the majority of the respondents come from middle-class families in other words they are children of (seller, cleaner…) but there are also a lot of children with teacher and entrepreneur parents who work in the construction industry. Table 3 analyzes the socio-professional categories in terms of the parents which must be interpreted: 6.3% of the respondents say that they have one entrepreneur, trader or company manager parent and one employee. A lot of the respondents did not mark anything because some of the answers were hard to read or they left it out since they do not have any jobs or professions. Finally 64.9% of the respondents marked that Hungarian is their mother-tongue for which we have to add those who mark both Hungarian and Romanian as their mother-tongues. Also 3.4% of the people claim that they have another mother-tongue beside Hungarian (and apart from Romanian): English (0.9%), German (0.6%), Slovak (1.4%) or Serbian (0.5%). Here we would like to note that there might have been a confusion between the concept of mother-tongue and the concept of fluently spoken language. At least 75.6% of the respondents speak Hungarian fluently. 30.2% of the respondents mark Romanian as their mother-tongue and only 1.8% of them say it is Slovak.

Table 2 – Highest level of education

Level of studies	Number of respondents	Frequency
Elementary school (consisting of 8 grades)	520	64,0%
High school	143	17,6%
Technical or vocational school	112	13,8%
University or college	23	2,8%
Elementary (students under grade 5)	14	1,7%
Total	812	100 %

Table 3 –Socio-professional categories of the parents

SPC Father/ SPC Mother	Number of respondents	Frequency
Employee/employee	81	10,0%
Civil servant and intellectual professional with tertiary education /- civil servant and intellectual professional with tertiary education	68	8,4%
Agency work /employee	56	6,9%
Entrepreneur, trader, company manager/Civil servant and intellectual professional with tertiary education	39	4,8%
Entrepreneur, trader, company manager/ agency work	36	4,4%
Civil servant and intellectual professional with tertiary education / employee	35	4,3%
Entrepreneur, trader, company manager/artisan, trader, company manager	34	4,2%
Agency work /agency work	32	3,9%
Employee/ no answer	32	3,9%
Employee /worker	30	3,7%
Agency work /worker	22	2,7%
Agency work / no answer	21	2,6%
Entrepreneur, trader, company manager/ no answer	20	2,5%
Entrepreneur, trader, company manager/ does not work	18	2,2,%
Civil servant and intellectual professional with tertiary education/no answer	15	1,9%
Employee/does not work	15	1,9%
Does not work/does not work	12	1,5%
Worker/ no answer	10	1,2%
Entrepreneur, trader, company manager/worker	9	1,1%
Agency work/does not work	6	0,7%
Worker / worker	6	0,7%
Agricultural producer/agricultural producer	5	0,6%
Agricultural producer/ employee	4	0,5%
Agricultural producer/agency work	3	0,4%
Civil servant and intellectual professional with tertiary education/ worker	3	0,4%

SPC Father/ SPC Mother	Number of respondents	Frequency
Employee/pensioner	3	0,4%
Agricultural producer/ civil servant and intellectual professional with tertiary education	2	0,3%
Agency work/- pensioner	2	0,3%
Civil servant and intellectual professional with tertiary education/ does not work	2	0,3 %
Worker /does not work	2	0,3%
Pensioner / no answer	1	0,1%
Agricultural producer/- entrepreneur, trader, company manager	1	0,1%
Entrepreneur, trader, company manager/ pensioner	1	0,1%
Agricultural producer/does not work	1	0,1%
Pensioner /pensioner	1	0,1%
No answer	89	11,0%
Total	**812**	**100 %**

3. Introduction of the population in terms of the city where the survey was conducted

3.1. Respondents from Szeged

3.1.1. Age and gender

The respondents from Szeged are mostly between 14 and 18 (88.4%) *(Table 4)* and predominantly boys (55.7%) *(Figure 5)*.

Table 4 – Age of the respondents from Szeged

	Age							
Szeged	Younger than 14	14-16 years	16-18 years	18-24 years	24-34 years	34-49 years	Older than 49	**Total**
	0,8%	25,4%	63,0%	10,6%	0,0%	0,0%	0,3%	**100%**

Figure 5 – Gender of the respondents from Szeged

159   200

Female
Male
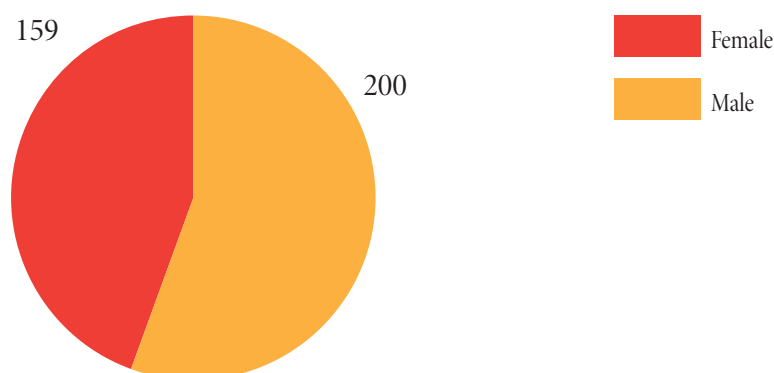
3.1.2. Citizenship, nationality and religious denomination of the respondents

93.3% of the respondents say that their citizenship is Hungarian *(Table 5)*. The answers considering natio-nality is also very similar 91.9% (considering the belonging to the Hungarian community) and reveals some different belongings (Romanian, Roma, Serbian, German, Arabic) *(Table 6)*. In terms of religious denomina-tions, it shows that the majority is Catholic (33.7%) who are followed by Atheists (12.8%) and then Protestants and Reformists (7.5%) – we could attach smaller denominations to this – the next group is the Muslims (1.4%) and finally the Orthodox (1.1%). However, we should handle these numbers carefully since a significant part of the respondents (18.7%) said they are Christians without giving a precise answer whether they are Catholic, Orthodox or Protestant *(Table 7)*.

Table 5 – Citizenship of the respondents from Szeged

	Citizenship						
Szeged	No answer	Hungarian	Hungarian-Romanian	Hungarian-Serbian	Romanian	Syrian	**Total**
	3,3%	93,3%	0,3%	2,2%	0,6%	0,3%	**100%**

Table 6 –Nationality of the respondents from Szeged

	Nationality						
Szeged	No answer	Hungarian	Romanian	German	Roma	Arabic	Serbian	**Total**
	6,4%	91,9%	0,6%	0,3%	0,3%	0,3%	0,3%	**100%**

Table 7 – Religious denomination of the respondents

	Szeged
Religion	
No answer	22,0%
Catholic	33,7%
Orthodox	1,1%
Protestant	4,7%
Christian	18,7%
Atheist	12,8%
Calvinist	2,8%
Muslim	1,4%
Evangelic	0,3%
Pagan	1,1%
Jewish	0,6%
Methodist	0,6%
Adventist	0,3%
Total	**100%**

3.1.3. Level of education, socio-professional category of the parents, and mother tongue of the respondents from Szeged

Respondents from Szeged mostly have elementary school qualification (71.9%), 18.4% mark that they have technical or vocational qualification and 5% that they are high school graduates *(Figure 6)*. We focus on the SPC of the father in terms of the socio-professional category of the parents of the respondents. If we take the data of both parents into account, then it is harder to analyze and it makes us to simplify the results. Thus, we should handle this information with caution. However, the fathers of the respondents from Szeged were mostly marked as entrepreneurs, traders or company managers (30.4%). We should pay attention to those respondents whose father is a civil servant or an intellectual professional with tertiary education (this result is the same with the mothers as well) (16.7%) *(Table 8)*. Finally, the 98.7% of the respondents from Szeged say that their mother-tongue is Hungarian (including the Hungarian and Hungarian + another language answers as well, if bilinguals are also in this category and those who mean fluently spoken language by mother-tongue).

Figure 6 – Level of education of the respondents from Szeged

66   18   7   10

258

- University or college
- High school
- Technical or vocational schools
- Elementary school (consisting of 8 grades)
- Elementary school (students under grade 5)
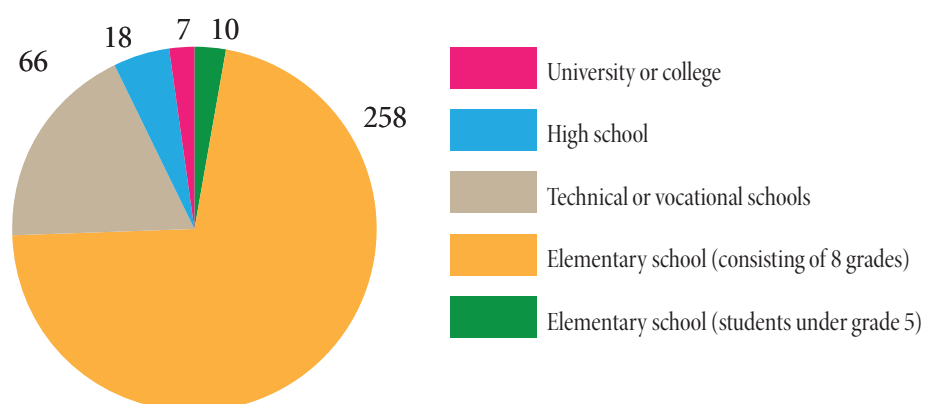
Table 8 –Socio-professional category of the father of the respondents from Szeged

Father's SPC	Civil servant and intellectual professional with tertiary education	Agency work	Entrepreneur, trader, company manager	Agricultural producer	Worker	Employee	Pensioner	Does not work	No answer	Total
Szeged	16,7%	16,7%	30,6%	3,3%	1,7%	13,4%	0,8%	1,4%	15,3%	**100%**

Table 9 –Mother-tongue of the respondents from Szeged

Mother tongue	Hungarian	Hungarian and English	Hungarian and German	Hungarian and Serbain	Hungarian and Slovak	German	Hungarian and Romanian	Romanian	English	Total
Szeged	94,2 %	2,0 %	1,1,%	0,8%	0,6%	0,6%	0,3%	0,3%	0,3%	**100%**

3.2. Respondents from Komarno

3.2.1. Age and gender

Significant part of the respondents from Komarno are between 14 and 18 (97.3%) *(Table 10)* and almost purely female (70.3%) *(Figure 7).*

Table 10 – In terms of age, the breakdown of the respondents from Komarno is as follows

Age	Younger than 14	14-16 years	16-18 years	18-24 years	24-34 years	34-49 years	Older than 49	**Total**
	0,0%	6,3%	91,0%	1,8%	0,9%	0,0%	0,0%	**100%**

Figure 7 – Gender of the respondents from Komarno
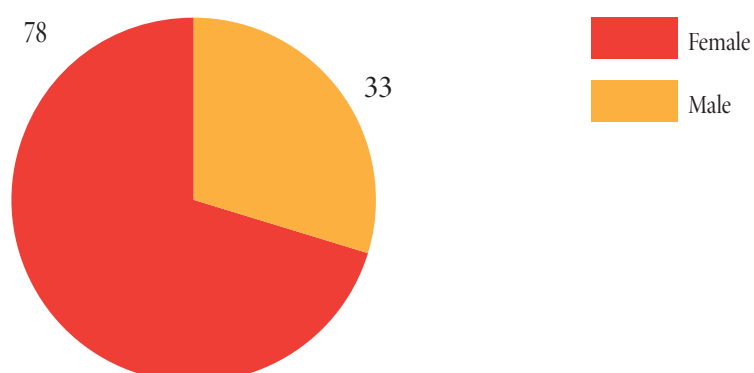
3.2.2. Citizenship, nationality and religious denomination of the respondents from Komarno

Considering their citizenship 84.7% of the respondents from Komarno report themselves to be Slovak *(Table 11).* However, in terms of nationality the answers show that 84.7% of the people belong to the Hungarian community and only 12.4% of them belong to the Slovak community. In respect of religious denominations there is a clear Catholic majority (54.1%) which is followed by Protestants with 27%. *(Table 13).*

Table 11 –Citizenship of the respondents from Komarno

Citizenship	Hungarian	Slovak	Slovak and Hungarian	**Total**
	14,4%	84,7%	0,9%	**100%**

Table 12 –Nationality of the respondents from Komarno

Nationality	No answer	Hungarian	Slovak	Hungarian and Slovak	Total
	0,9%	84,7%	12,6%	0,9%	100%

Table 13 –Religious denomination of the respondents from Komarno

Religion	
Catholic	54,1%
Protestant	27,0%
Atheist	10,8%
Orthodox	2,7%
Christian	2,7%
Agnostic	0,9%
No answer	0,9%
Other	0,9%
Total	**100%**

3.2.3. Education, socio-professional category of the parents, and mother tongue of the respondents from Komarno

In Komarno most of the respondents finished elementary school (consisting of 8 grades) (76.6%). 18% reports that they have technical of vocational school qualifications and 3.6% says that they finished high school *(Figure 8)*. Considering the socio-professional category (SPC) of the father of the respondents, they are mostly entrepreneurs, traders and company managers (32.4%). In this city, the number of fathers who are employees is higher than in Szeged (19.8%) *(Table 14)*. Finally, 91% of the respondents from Komarno states that their mother-tongue is Hungarian and we could add that 8.1% who stated both Hungarian and Slovak.

Figure 8 –Level of education of the respondents from Komarno

Legend:
- University or college
- High school
- Technical or vocational schools
- Elementary school (consisting of 8 grades)
- Elementary school (students under grade 5)
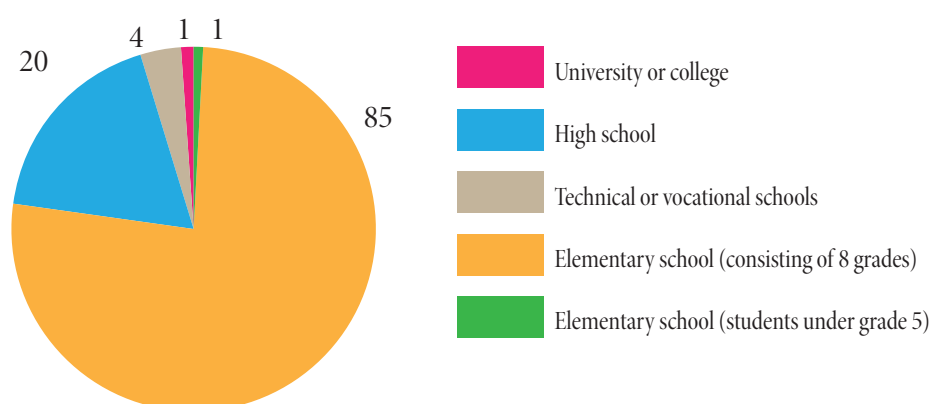
Table 14 –Socio-professional category of the father of the respondents from Komarno

Father's SPC	
Civil servant and intellectual professional with tertiary education	24.3%
Agency work	17.1%
Entrepreneur, trader, company manager	32.4%
Agricultural producer	0.9%
Worker	1.8%
Employee	19.8%
Pensioner	0.0%
Does not work	0.0%
No answer	3.6%
Total	**100%**

Table 15 – Mother tongue of the respondents from Komarno

Mother tongue	Hungarian	Hungarian and Slovak	Romanian	**Total**
	91,0%	8,1%	0,9%	**100%**

3.3. Respondents from Timisoara

3.3.1. Gender and age

The majority of the respondents from Timisoara are between 14 and 18 (78.4%) (Table 16) and mostly women (58.2%) *(Figure 9)*.

Table 16 –Age of the respondents from Timisoara
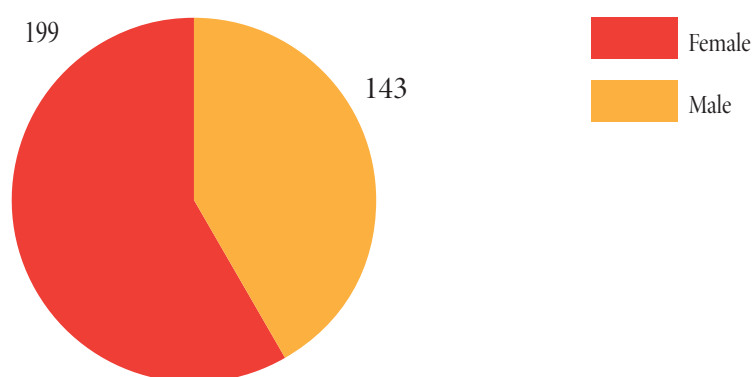
Age	Younger than 14	14-16 years	16-18 years	18-24 years	24-34 years	34-49 years	Older than 49	**Total**
	0,0%	15,2%	63,2%	18,1%	1,2%	2,3%	0,0%	**100%**

Figure 9 – Gender of the respondents from Timisoara

3.3.2. Citizenship, nationality and religious denomination of the respondents from Timisoara

Considering their citizenship 74.6% of the respondents from Timisoara reports themselves to be Romanian *(Table 17)*. The answers show that 14.9% of the people have dual citizenship (Hungarian and Romanian). 7.6% of the respondents state to have Hungarian citizenship. In terms of nationality 49.7% belong to the Romanian and 34.8% belong to the Hungarian community. We also should mention that 5.6% of the respondents claimed themselves to be German with regards to nationality. In respect of religious denominations, most of the people are Catholic (40.6%), 35.4% are Orthodox, and 11.4% are Protestants (11.4%) *(Table 19)*.

Table 17 – Citizenship of the respondents from Timisoara

Citizenship	
No answer	1,2%
German	0,3%
Hungarian	7,6%
Hungarian and Romanian	14,9%
Moldovan	0,3%
Romanian	74,6%
Romanian and Serbian	0,3%
Serbian	0,3%
Roma	0,3%
Turkish	0,3%
Total	**100%**

Table 18 –Nationality of the respondents from Timisoara

Nationality	
No answer	4,1%
Hungarian	34,8%
Romanian	49,7%
German	5,6%
Croatian	1,5%
Bulgarian	1,2%
Czech	0,9%
Roma	0,6%
Romanian and Hungarian	0,9%
Romanian and Serbian	0,3%
Romanian and Slovak	0,3%
Moldovan	0,3%
Total	**100%**

Table 19 – Religious denomination of the respondents from Timisoara

Religion	
Catholic	40,6%
Orthodox	35,4%
Reformist	11,4%
Atheist	2,6%
Baptist	2,1%
Christian	0,9%
Evangelic	0,9%

Religion	
Pentecostal	0,9%
Unitarian	0,9%
Muslim	0,6%
Jewish	0,3%
Agnostic	0,3%
No answer	32%
Total	**100%**

3.3.3. Level of education, socio-professional category of the parents, and mother tongue of the respondents from Timisoara

On the basis of the answers 51.8% finished elementary school. Only 7.6% finished vocational school but 35.4% graduated from high school. The number of post graduates is higher than in Szeged or Komarno. Considering the socio-professional category (SPC) of the fathers shows that bigger part of them are employees (26.6%) and smaller part of them are civil servants or intellectual professionals with tertiary education (23.1%) *(Table 20).* Finally the most significant mother-tongue with regards to the respondents from Timisoara is Romanian (40.1%) which is followed by Hungarian (25.7%). It must be noted that there are answers which show that 17.5% of the people have both languages as their mother-tongue. Plus there are people who also marked both of the languages but separately *(Table 21).*

Figure 10 –Level of education of the respondents from Timisoara
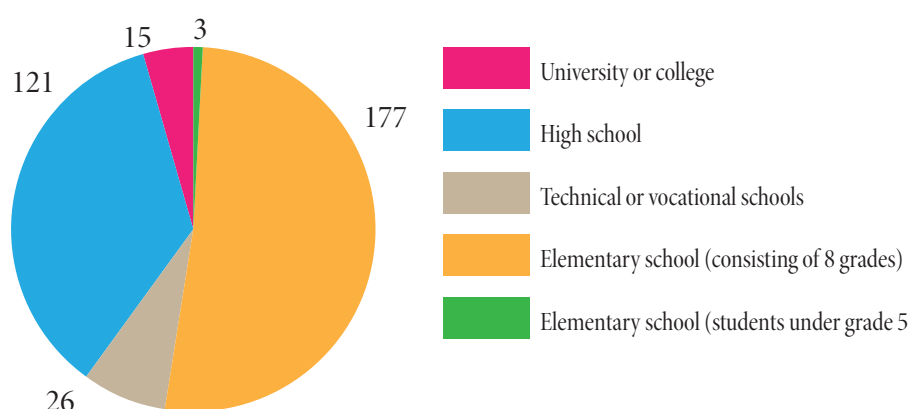

Table 20 – Socio-professional category of the father of the respondents from Timisoara

Father's Spc	
Civil servant and intellectual professional with tertiary education	23.1%
Agency work	17.5%
Entrepreneur, trader, company manager	18.1%
Agricultural producer	0.9%

Father's Spc	
Worker	2.9%
Employee	26.6%
Pensioner	0.0%
Does not work	2.1%
No answer	8.8%
Total	**100%**

Table 21 – Mother-tongue of the respondents from Timisoara

Mother tongue	
Romanian	40,1%
Hungarian	25,7%
Hungarian and Romanian	17,0%
Romanian and English	7,9%
Romanian and German	3,5%
German	1,2%
English	0,9%
Romanian and Serbian	0,9%
Romanian and Slovak	1,5%
Hungarian and German	0,6%
Slovak and English	0,3%
Hungarian and Serbian	0,3%
Other	0,3%
Total	**100%**

4. The use of media

4.1. General results

4.1.1. The use of different medium types

On the basis of the answers of the respondents the press has a significant readership on the local (54.2% reader every month) and on the national level (41.5% reader every month) as well. Even if these numbers are needed to be moderated because of the question's normativity, the results are significant.

Table 22a and 22b – The use of press for information

Local press frequency	Number of respondents	Frequency
Every day	65	8.0%
Very rarely or never	372	45.8%
Approx. every week	183	22.5 %
Once or twice in the last month	192	23.7%
Total	**812**	**100%**

National press frequency	Number of respondents	Frequency
Every day	44	5.4%
Very rarely or never	475	58.5%
Approx. every week	115	14.2%
Once or twice in the last month	178	21.9%
Total	**812**	**100%**

The preferred medium for information gathering is the internet which thus precedes the television and the press. This result is supported by the fact that different types of mediums are used for the sake of information gathering very rarely. For example, with regards to national news we received the following result.

Table 23 – Ignorance of the use of information tools

The percentage of the respondents on how they inform themselves very rarely or never	
Reading the press	58,5%
Watching the television	31,7%
Browsing internet news site	**26,1%**

The answers also show that the trust of the respondents in television (68.3%) and in the press (61.5%) is very low.

Table 24 – Trust in mediums

Trust in media: TV	Number of respondents	Frequency
No trust	193	23.8%
Not really	361	44.5%
Yes, absolutely	54	6.7%
Rather yes	204	25.1%
Total	**812**	**100%**

Trust in media: Press	Number of respondents	Frequency
No trust	144	17.7%
Not really	356	43.8%
Yes, absolutely	49	6.0%
Rather yes	263	32.4%
Total	**812**	**100%**

4.1.2. The use of media in terms of age

In spite of the easily identifiable differences which stem from the age of the respondents (see Table 25 below) internet is still the leading medium, no matter which age group we are looking at.

Table 25 – The use of national press in terms of age

National press frequency	Age							
	Younger than 14	14-16 years	16-18 years	18-24 years	24-34 years	34-49 years	Older than 49	**Total**
Every day	33,3%	5,3%	5,5,%	2,0%	40,0%	12,5%	0,0%	**5,4%**
Very rarely or never	33,3%	48,0%	60,2%	69,6%	40,0%	25,0%	0,0%	**58,5%**
Approx. every week	0,0%	17,3%	13,3%	14,7%	20,0%	12,5%	0,0%	**14,2%**
Once or twice in the last month	33,3%	29,3%	21,0%	13,7%	0,0%	50,0%	100%	**21,9%**
Total	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**

Table 26 – Following national events in terms of age

Tv National news frequency	Életkor							
	Younger than 14	14-16 years	16-18 years	18-24 years	24-34 years	34-49 years	Older than 49	**Total**
Every day	0,0%	19,3%	16,2%	13,7%	40,0%	12,5%	0,0%	**16,5%**
Very rarely or never	0,0%	22,7%	33,3%	37,3%	20,0%	37,5%	0,0%	**31,7%**
Approx. every week	33,3%	32,0%	27,6%	36,3%	20,0%	50,0%	0,0%	**29,7%**
Once or twice in the last month	66,7%	26,0%	22,8%	12,8%	20,0%	0,0%	100%	**22,2%**
Total	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**

Table 27 – Finding information about national news on internet sites

Internet sites	Age							
National news frequency	Younger than 14	14-16 years	16-18 years	18-24 years	24-34 years	34-49 years	Older than 49	**Total**
Every day	66,7%	30,7%	24,7%	27,5%	60,0%	37,5%	100%	**26,7%**
Very rarely or never	0,0%	20,7%	28,2%	25,5%	20,0%	12,5%	0,0%	**26,1%**
Approx. every week	33,3%	27,3%	25,8%	23,5%	0,0%	25,0%	0,0%	**25,6%**
Once or twice in the last month	0,0%	21,3%	21,4%	23,5%	20,0%	25,0%	0,0%	**21,6%**
Total	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**

4.1.3. The use of media in terms of the father's socio-professional category

The examination of information gathering in terms of types of mediums, considering the socio-professional categories of the father, brings some results:

– The sons of agricultural producers and workers are those two groups which are different from the others in the aspect of that they very rarely or never gather information from the national press.

– Watching television also shows a weaker result in terms of the children of agricultural producers than in other socio-professional categories.

– In terms of gathering information about national news on the internet, children of workers pretty much fall behind.

4.1.4. The use of languages in the media

Mediums in Hungarian language are the most popular thanks to the structure of the population. However, on the basis of the received answers we also have to mention the significance of English language!

Table 28 – Language selection in the media

Media language selection	Number of respondents	Frequency
Hungarian	458	56,4%
Romanian	180	22,2%
English	135	16,6%
German	17	2,1%
Other	10	1,2%
Serbian	10	1,2%
Slovak	2	0,3%
Total	**812**	**100%**

Table 29 below presents the answers received for the same question –language selection in the media. University students from Komarno predominantly prefer Hungarian language (81.1%), in Szeged this data remains obviously high (77.7%), and in Timisoara 52.1% of the respondents vote for Romanian.

Table 29 – Language selection in the media in terms of the location of the studies

Media language selection	Place		
	Szeged	**Timisoara**	**Komarno**
German	3,1%	1,2%	1,8%
English	16,4%	17,8%	13,5%
Other	0,6%	2,3%	0,0%
Hungarian	77,7%	26,0%	81,1%
Romanian	0,6%	52,1%	0,0%
Serbian	1,7%	0,6%	1,8%
Slovak	0,0%		1,8%
Total	**100%**	**100%**	**100%**

4.2. Results in terms of studies

4.2.1. The use of different medium types

Here we compare the results received about the media in terms of the location of the studies of the respondents. On the level of the press the results can be compared globally considering the three university cities *(Table 30)*. However, in Szeged, this is different in respect of following news in the television and gathering information from the internet since students from Szeged use these two more than students from Timisoara and Komarno *(Table 31 and 32)*.

Table 30 – Gathering information from the national press in terms of the location of the studies

National press frequency	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Every day	4,5%	7,0%	3,6%	**5,4%**
Very rarely or never	56,0%	61,1%	58,6%	**58,5%**
Approx. every week	13,5%	15,5%	13,5%	**14,2%**
Once or twice in the last mont	24,3%	16,4%	24,3%	**21,9%**
Total	**100%**	**100%**	**100%**	**100%**

Table 31 – Gathering information on national news from TV in terms of the location of studies

National TV news	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Every day	20,1%	14,0%	12,6%	**5,4%**
Very rarely or never	22,3%	40,1%	36,0%	**58,5%**
Approx. every week	33,7%	26,3%	27,0%	**14,2%**
Once or twice in the last month	24,0%	19,6%	24,3%	**21,9%**
Total	**100%**	**100%**	**100%**	**100%**

Table 32 – Gathering information on national news on the internet in terms of location of studies

National Internet site news	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Every day	31,8%	22,5%	23,4%	**26,7%**
Very rarely or never	22,8%	27,8%	31,5%	**26,1%**
Approx. every week	25,4%	26,0%	25,2%	**25,6%**
Once or twice in the last month	20,1%	23,7%	19,8%	**21,6%**
Total	**100%**	**100%**	**100%**	**100%**

5. Mobility

5.1. General observations

The questions regarding travelling and future places of residence show the relatively significant mobility of the respondents. However, the future place of residence is a rather open question: only 9% votes on staying in their city.

Table 33 – Travels of the respondents outside their own regions in the last 30 days

Travels outside the region	Number of respondents	Frequency
Never in the last 30 days	247	30,4%
Once in the last 30 days	297	36,6%
Approx. every week	193	23,8%
Every day or almost every day	58	7,1%
More often than every day	17	2,1%
Total	812	100%

Table 34 – Travels of the respondents outside their own countries in the last 30 days

Travels abroad	Number of respondents	Frequency
Never in the last 30 days	519	63,9%
Once in the last 30 days	213	26,2%
Approx. every week	55	6,8%
Every day or almost every day	17	2,1%
More often than every day	8	1,0%
Total	812	100%

Table 35 – Planned future place of residence of the respondents

Future place of residence	Number of respondents	Frequency
In the current city	123	15,2%
In the current region	73	9,0%
In the current country	310	38,2%
In an other country	306	37,7%
Total	812	100%

5.2. The mobility of the respondents in terms of the location of their studies

The respondents from Komarno clearly stand out with the travels outside their regions (36.9% of them reports that on the week of the survey they travelled outside their region meanwhile in Szeged this result is 21.2% and 22.2% in Timisoara; 15.3% says that they travelled outside their regions on a daily basis in the last month in contrast to Szeged where this results is 6.4% and 5.3% in Timisoara) *(Table 36)*. In Komarno the travels to abroad are also more common. *(Table 37)*. In terms of choosing their future place of residence respondents from Komarno are also different from the other two since more of them would like to live in another country (this is related to the citizenship of the university students). The difference between Szeged and Timisoara is that in Romanian city belonging to their own city is a little bit stronger: 19% in Timisoara and 13.7% in Szeged; current region rather than future place of residence: 10.2% in Timisoara and 6.1% in Szeged). The number of those who would like to live abroad is also higher in Szeged (39%) than in Timisoara (30.75%).

Table 36 – Travels of the respondents outside their region of residence in the last 30 days in terms of the location of their studies

Travel outside region	Place		
	Szeged	Timisoara	Komarno
Never in the last 30 days	33,4%	30,7%	19,8%
Once in the last 30 days	35,4%	41,2%	26,1%
Approx. every week	21,2%	22,2%	36,9%
Every day or almost every day	6,4%	5,3%	15,3%
More often than every day	3,6%	0,6%	1,8%
Total	**100%**	**100%**	**100%**

Table 37 – Travels of the respondents outside their country in the last 30 days in terms of the location of their studies

Travel abroad	Place		
	Szeged	Timisoara	Komarno
Never in the last 30 days	73,8%	62,9%	35,1%
Once in the last 30 days	19,5%	29,8%	36,9%
Approx. every week	4,7%	4,4%	20,7%
Every day or almost every day	1,1%	1,8%	6,3%
More often than every day	0,8%	1,2%	0,9%
Total	**100%**	**100%**	**100%**

Table 38 – Planned future place of residence of the respondents in terms of the location of their studies

Future place	Place		
	Szeged	**Timisoara**	**Komarno**
In the current city	13,7%	19,0%	8,1%
In the current region	6,1%	10,2%	14,4%
In the current country	41,2%	40,1%	22,5%
In an other country	39,0%	30,7%	55,0%
Total	**100%**	**100%**	**100%**

6. Participation in community programmes

6.1. Participation in student councils/ student unions in elementary/high school

The answers for the questions show that 16.6% of the respondents are members of a student council. In case the data seems high and questionable we should note that the breakdown in terms of the location of studies *(Table 40)* shows great differences: students from Timisoara take part in this activity more (26.3%) than the others. We can also see that this number is the double in Komarno than in Szeged.

6.1.2. General answers

Table 39 – Current participation of the respondents in student councils

Participation in student council	Number of respondents	Frequency
Yes	135	16,6%
No	677	83,4%
Total	**812**	**100%**

6.1.2. Answers in terms of cities

Table 40 – Current participation of the respondents in student councils

Participation in student council	Place			
	Szeged	Timisoara	Komarno	Total
Yes	7,8%	26,3%	15,3%	**16,6%**
No	92,2%	73,7%	84,7%	**83,4%**
Total	**100%**	**100%**	**100%**	**100%**

6.2. Participation in youth organisations

The general results show that only a small portion of the respondents participate in this kind of organisations (15.2%). Still, if we take a look at the results city by city we can observe that the respondents from Timisoara and Komarno are quite different from the respondents from Szeged. (23.4% Timisoara, 18.1% Komarno and only 6.4% Szeged).

We can confirm the fact with the results of *Table 43* that those who are Protestants are the ones who participate the most in youth organisations. Despite this, it seems like that the most telling variant is citizenship *(Table 44)* which confirms that location here has great significance with regard to the fact that we cannot conclude strong results in terms of nationality.

6.2.1. General answers

Table 41 – Current participation of the respondents in youth organisations

Participation in youth organisation	Number of respondents	Frequency
Yes	123	15,1%
No	689	84,9%
Total	**812**	**100%**

6.2.2. In terms of city

Table 42 – Current participation of the respondents in youth organisations in terms of location of their studies

Participation in youth organisation	Place			
	Szeged	Timisoara	Komarno	Total
Yes	6,4%	23,4%	18,0%	**15,2%**
No	93,6%	76,6%	82,0%	**84,9%**
Total	**100%**	**100%**	**100%**	**100%**

6.2.3. In terms of religious denomination

Table 43 – Participation of the respondents in youth organisations in terms of their religious denomination

Participation in youth organisation	Religion			
	No answer	Catholic	Orthodox	Protestant
Yes	5,4%	16,3%	19,8%	30,2%
No	94,6%	83,8%	80,2%	69,8%
Total	**100%**	**100%**	**100%**	**100%**

6.2.4. In terms of citizenship

Table 44 – Current participation of the respondents in terms of citizenship

Participation in youth organisation	Citizenship			
	Hungarian	Romanian	Slovak	German
Yes	8,2%	20,2%	18,1%	100%
No	91,8%	79,8%	81,9%	0%
Total	**100%**	**100%**	**100%**	**100%**

6.3. Participation in charity organisations

The general results show 7.9% participation in events organised by charity organisations. On the basis of answers received in terms of location of the studies we can conclude that students from Timisoara give positive answers more than the others. Even if we should deal with these results carefully we can still see that children of civil servants or intellectual professional with tertiary education give more positive answers to this question. What's more, if we examine this question from the perspective of nationality we can also see that this activity is highly important for minority groups such as (Bulgarians, Romas, Swabians). The results are also obvious in terms of religious denominations, even if we state with caution that more Orthodox and especially Protestant respondents report themselves to be members of charity organizations in comparison to others.

6.3.1. General answers

Table 45 – Current participation of the respondents in charity organisations

Participation in charity organisations	Number of respondents	Frequency
Yes	64	7,9%
No	748	92,1%
Total	**812**	**100%**

6.3.2. Answers in terms of the city of respondents

Table 46 – Current participation of the respondents in charity organisations in terms of the location of their studies

Participation in charity organisations	Place			
	Szeged	Timisoara	Komarno	Total
Yes	5,3%	10,5%	8,1%	**100%**
No	94,7%	89,5%	91,9%	**0%**
Total	**100%**	**100%**	**100%**	**100%**

6.4. Participation in sport associations or cultural/arts organisations

The answers show that the respondents visit sport clubs or associations quite often (for three respondents there are more than one clubs). Results examined in terms of city show that students from Szeged choose this type of group more than the others (Table 49). We should compare these results with the structure of genders. Artistic activities are more common in Komarno and Timisoara as well *(Table 50)*. All in all, 21.3% of the respondents are members of a cultural or arts organisation.

6.4.1. General answers

Table 47 – Current participation of the respondents in sport clubs or associations

Participation in sports clubs	Number of respondents	Frequency
Yes	289	35,6%
No	523	64,4%
Total	**812**	**100%**

Table 48 – Current participation of the respondents in cultural or arts organisations

Participation in arts organisations	Number of respondents	Frequency
Yes	173	21,3%
No	639	78,7%
Total	**812**	**100%**

6.4.2. In terms of city

Table 49 – Current participation of the respondents in sport clubs or associations in terms of the location of their studies

Participation in sport clubs	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Yes	49,3%	22,8%	30,6%	**35,6%**
No	50,7%	77,2%	69,4%	**64,4%**
Total	**100%**	**100%**	**100%**	**100%**

Table 50 – Current participation of the respondents in a cultural or arts organisation

Participation in arts organisationss	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Yes	10,9%	27,2%	36,9%	**21,3%**
No	89,1%	72,8%	63,1%	**78,7%**
Total	**100%**	**100%**	**100%**	**100%**

6.5. Participation in activities proposed by the Church

20.1% of the respondents show the in the previous days of the survey they attended an activity proposed by the Church *(Table 51)*. In terms of city the results are around 25% in Komarno and in Timisoara meanwhile in Szeged only 12.3% *(Table 52)*. This time the male/female variant is not the only reason for this observation but still plays a role in it. It seems like the religious denominations is decisive: in this case *Table 54* shows us that Protestants are the most opened to the activities of their Church.

6.5.1. In general

Table 51 – Current participation of the respondents in an activity proposed by a Church.

Participation in an activity proposed by a Church	Number of respondents	Frequency
Yes	163	20,1%
No	649	79,9%
Total	**812**	**100%**

6.5.2. In terms of city, gender and religious denomination

Table 52 – Current participation of the respondents in an activity proposed by a Church in terms of the location of their studies

Participation in arts organisations	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Yes	12,3%	26,6%	25,2%	20,1%
No	87,7%	73,4%	74,8%	79,9%
Total	100%	100%	100%	100%

Table 53 – Current participation of the respondents in an activity proposed by a Church in terms of gender

	Gender		
Church	**Male**	**Female**	**Total**
Yes	16,5%	23,2%	20,1%
No	83,5%	76,8%	79,9%
Total	**100%**	**100%**	**100%**

Table 54 – Current participation of the respondents in an activity proposed by the Church in terms of religious denomination

	Participation in an activity proposed by the Church		
Religion	**Yes**	**No**	**Total**
No answer	4,3%	95,7%	100%
Catholic	25,0%	75,0%	100%
Orthodox	11,9%	88,1%	100%
Protestant	44,2%	55,8%	100%
Christian	11,3%	88,7%	100%
Atheist	6,0%	94,0%	100%
Reformist	10,0%	90,0%	100%
Baptist	71,4%	28,6%	100%
Muslim	0,0%	100%	100%
Evangelic	50%	50%	100%
Pagan	100%	0%	100%
Jewish	33,3%	66,7%	100%
Pentecostal	100%	0%	100%
Unitarian	33,3%	66,7%	100%
Other	0,0%	100%	100%
Agnostic	0,0%	100%	100%
Methodist	50%	50%	100%

6.6. Participation in a political party

It can be said generally that belonging to a political party *(Table 55)* is weak just like participating in the local government *(Table 57).* This kind of activity is still more common in Timisoara than in Szeged or Komarno *(Table 56 and 58).*

Table 55 – Current participation of the respondents in a political party

Participation in a political party	Number of respondents	Frequency
Yes	35	4,3%
No	777	95,7%
Total	**812**	**100%**

Table 56 – Current participation of the respondents in a political party in terms of the location of their studies

	Place			
Participation in a political party	Szeged	Timisoara	Komarno	Total
Yes	3,1%	6,1%	2,7%	**4,3%**
No	96,9%	93,9%	97,3%	**95,7%**
Total	**100%**	**100%**	**100%**	**100%**

Table 57 – Current participation of the respondents in a local government

Participation in local government	Number of respondents	Frequency
Yes	30	3,7%
No	782	96,3%
Total	**812**	**100%**

Table 58 – Current participation of the respondents in a local government in terms of the location of their studies

	Place			
Participation in local government	Szeged	Timisoara	Komarno	Total
Yes	2,0%	6,1%	1,8%	**3,7%**
No	98,1%	93,9%	98,2%	**96,3%**
Total	**100%**	**100%**	**100%**	**100%**

6.7. Participation in voluntary work

6.7.1. Answers of volunteers

The 27.7% of the answers given to the question whether they did voluntary work in the last 12 months were positive. Among the mentioned activities, the most common one is the help for the poor in the framework of a charity activity (food aid, book, gift, clothes). Waste collection is also a regular activity. We can also observe importance of such activities which are related to the Church and to children. It is obvious that the answers are very diverse and that most of the activities happen within the frameworks of an institution: school, Church, town or community. Table 62 confirms that respondents who worked with social problems participated in activities organised by the school or the parish.

Table 59 – Voluntary work in the last 12 months

Participation in voluntary work	Number of respondents	Frequency
Yes	225	27,7%
No	587	72,3%
Total	**812**	**100%**

Table 60 – Voluntary work in the last 12 months

	Number of respondents	Frequency
Charity work (food and cloth aid, gift)	25	10,7%
Waste collection	24	10,3%
Free time activity	14	6,0%
Parochial activity	14	6,0%
Help for children- looking after children	14	6,0%
No answer	13	5,6%
Work at a non-governmental organisation	11	4,7%
Children's programme, Scouting	11	4,7%
Help in learning	11	4,7%
Activity in school or around (apart from help in learning)	10	4,3%
Environment protection	9	3,9%
Festival organisation	8	3,4%
Organising competitions based on charity pillars	7	3,0%
Help for elderly people	6	2,6%
Medical help, healthcare and first aid	5	2,2%
Village maintenance	5	2,2%
Vigilante service	4	1,7%
Public service	4	1,7%
Total	**195**	**100%**

Table 61 – Where did they get informed about the voluntary work?

	Number of respondents	Frequency
From the school	135	40,2%
From friends	77	22,9%
From their family	42	12,5%
From a previous voluntary work	33	9,8%
From social network	24	7,1%
From other sources	12	3,6%
From the media	13	3,9%
Total	**336**	**100%**

Table 62 – Where did they get informed about the social problem, they were helping to improve in the last 12 months?

	Number of respondents	Frequency
From school	52	46,9%
From the parish	17	15,3%
By themselves	14	12,6%
From friends	12	10,8%
From the local government	7	6,3%
From an association or club	6	5,4%
From other sources	3	2,7%
Total	**111**	**100%**

6.7.2. The lack of voluntary work

72.3% of the answers were negative in response to the question whether they participated in a voluntary work in the last month or not. 21% of the people think that they do not have time for this. 15.8% of them never thought about it and 12% admit that they do not care about it. Finally, 9.9% do not know where to turn to if they want to volunteer *(Table 63).*

Table 63 – Reasons for the lack of voluntary work

Reasons for the lack of volunteerism	Number of respondents	Frequency
Never had time	175	21,6%
Never really thought about it	128	15,8%
Does not care	97	12,0%
Does not know who to turn to	80	9,9%
Does not find it interesting at all	57	7,0%
No one ever told them to participate in it	41	5,1%

Reasons for the lack of volunteerism	Number of respondents	Frequency
Other	9	1,1%
No answer	225	27,7%
Total	**812**	**100%**

6.7.3. Answers in terms of the location of the studies

In these results respondents from Szeged are the leaders. Yet, it is hard to interpret the result because of the missing answers.

Table 64 – Voluntary work of the respondents in terms of the location of their studies

	Place			
Participation in voluntary work	**Szeged**	**Timisoara**	**Komarno**	**Total**
Yes	32,9%	23,7%	76,6%	**27,7%**
No	67,1%	76,3%	23,4%	**72,3%**
Total	**100%**	**100%**	**100%**	**100%**

6.7.4. Do the respondents plan to participate in voluntary work? (Do they consider volunteerism as a possibility to try?)

43.7% of the respondents think positively about doing volunteerism in the near future and only 13.5% refuses the possibility. Most of the positive answers were given in Timisoara. In respect of doing volunteerism in the distant future people from Komarno reacted the most positively.

Table 65 – The possibility of volunteerism in the near future

Participation in voluntary work in the near future	Number of respondents	Frequency
Yes	355	43,7%
No	112	13,8%
I don't know	345	42,5%
Total	**812**	**100%**

Table 66 – The possibility of volunteerism in the near future in terms of the location of the studies

Participation in voluntary work in the near future	Place			
	Szeged	Timisoara	Komarno	Total
Yes	42,1%	47,4%	37,8%	**43,7%**
No	12,5%	14,3%	16,2%	**13,8%**
I don't know	45,4%	38,3%	46,0%	**42,5%**
Total	**100%**	**100%**	**100%**	**100%**

Table 67 – The possibility of volunteerism in the distant future

Participation in voluntary work in the distant future	Number of respondents	Frequency
Yes	283	34,9%
No	103	12,7%
I don't know	426	52,5%
Total	**812**	**100%**

Table 68 – The possibility of volunteerism in the distant future in terms of the location of the studies

	Place			
Participation in voluntary work in the distant future	Szeged	Timisoara	Komarno	Total
Yes	37,6%	28,1%	46,9%	**34,9%**
No	9,2%	17,3%	9,9%	**12,7%**
I don't know	53,2%	54,7%	43,2%	**52,5%**
Total	**100%**	**100%**	**100%**	**100%**

7. Personal opinion

7.1. Trust in different institutions

The results of these questions show that the respondents trust more in those institutions which they have some business with. In terms of this the school and the university received more positive answers (50.6% of the respondents trust rather in the school and in the university that they realize their mission). Organizations, sport clubs also received high percentages. In terms of the Church, answers are balanced.

The three bodies which received the most distrust are the following: the political class, the mediums and the state. These results show that respondents can use critical thinking toward these institutions. We can see from the overall answers that 60.8% of the respondents are negative towards the European Union and 39.2% are posi-

tive. Organizations have a pretty good result (62.7% are positive answers and only 9.4% are absolutely negative) in comparison to this companies received only 39.7% positive answers and 17.4% negative answers.

Table 69 – Trust of all respondents in different institutions

	Not at all	Not really	Rather yes	Absolutely	Total
Trust in associations	9,4%	28,0%	50,3%	12,4%	100%
Trust in sport clubs	8,0%	20,9%	43,2%	27,8%	100%
Trust in cultural organisations	10,5%	30,2%	45,3%	14,0%	100%
Trust in cooperatives	13,9%	41,8%	36,2%	8,1%	100%
Trust in the TV	23,8%	44,5%	25,1%	6,7%	100%
Trust in the press	17,7%	43,8%	32,4%	6,0%	100%
Trust in the judicial system	19,5%	35,1%	33,4%	12,1%	100%
Trust in the Church	21,2%	25,9%	35,6%	17,4%	100%
Trust in the political class	42,2%	39,7%	13,9%	4,2%	100%
Trust in the EU	20,3%	40,5%	33,0%	6,2%	100%
Trust in a company	17,4%	43,0%	36,1%	3,6%	100%
Trust in the State	30,1%	44,8%	21,1%	4,1%	100%
Trust in the school, university	11,1%	23,0%	50,6%	15,3%	100%
Trust in local authorities	20,1%	38,6%	34,7%	6,7%	100%
Total	**18,9%**	**35,7%**	**35,1%**	**10,3%**	**100%**

7.2. Results in terms of the location of the studies

If we take a look at each city we can see significant differences. Firstly, respondents from Timisoara are mainly negative or very negative in their answers connected to the offered institutions, in Szeged 49% of the answers are negative (the answers are mainly rather no or not at all), these results are similar to Komarno (50.7%) but better than in Timisoara with 10 points which is 61.9%. The difference between the 3 cities is also the same considering the «not at all». However, the answers from Szeged and Komarno are somewhat similar: in both cities the trust in political power is similarly low (20.9% are the positive answers from Szeged and 18% from Komarno), but they trust pretty much in the school and in the university (69.4% in Szeged and 73% in Komarno). However, there are difference between the two cities in regards with the trust in the judicial system (55.1% is the overall positive answer in Szeged and 36% in Komarno) the state (33.8% in Szeged and 22.5% in Komarno) the European Union (43.2% are the positive answers in Szeged and only 28.8% in Komarno) and the organisations (67.5% positive meanwhile in Komarno it is 84%). Comparing the 3 cities only the Church is which has its constant position: 52.4% positive in Szeged, 54.9% in Komarno and 53% in Timisoara. Respondents from Timisoara stand out from the others with their low number of positive answers.

7.2.1. Respondents from Szeged

Table 70 – The trust of the respondents in institutions from Szeged

	Not at all	Not really	Rather yes	Absolutely	Total
Trust in associations	7,8%	24,8%	52,7%	14,8%	100%
Trust in sport clubs	5,0%	14,2%	40,1%	40,7%	100%
Trust in cultural organisations	8,9%	30,6%	47,1%	13,4%	100%
Trust in cooperatives	11,1%	41,5%	37,6%	9,8%	100%
Trust in the TV	15,3%	44,9%	31,2%	8,6%	100%
Trust in the press	11,7%	41,5%	40,1%	6,7%	100%
Trust in the judicial system	12,5%	32,3/	38,7%	16,4%	100%
Trust in the Church	20,6%	27,0%	36,5%	15,9%	100%
Trust in the political class	37,1%	42,1%	16,4%	4,5%	100%
Trust in the EU	16,4%	40,4%	36,5%	6,7%	100%
Trust in a company	12,5%	37,1%	46,5%	3,9%	100%
Trust in the State	24,5%	41,8%	29,3%	4,5%	100%
Trust in the school, university	8,4%	22,3%	48,8%	20,6%	100%
Trust in local authorities	14,8%	37,9%	40,1%	7,2%	100%
Total	**14,8%**	**34,2%**	**38,7%**	**12,4%**	**100%**

7.2.2. Respondents from Komarno

Table 71 – The trust of the respondents in institutions from Komarno

	Not at all	Not really	Rather yes	Absolutely	Total
Trust in associations	2,7%	15,3%	66,7%	15,3%	100%
Trust in sport clubs	0,9%	15,3%	27,0%	56,8%	100%
Trust in cultural organisations	2,7%	22,5%	18,9%	55,9%	100%
Trust in cooperatives	9,0%	36,0%	3,6%	51,4%	100%
Trust in the TV	18,9%	45,1%	6,3%	29,7%	100%
Trust in the press	8,1%	54,1%	6,3%	31,5%	100%
Trust in the judicial system	16,2%	36,0%	11,7%	36,0%	100%
Trust in the Church	17,1%	27,9%	22,5%	32,4%	100%
Trust in the political class	43,2%	38,7%	2,7%	15,3%	100%
Trust in the EU	25,2%	46,0%	1,8%	27,0%	100%
Trust in a company	11,7%	52,3%	0,9%	35,1%	100%
Trust in the State	28,8%	48,7%	1,8%	20,7%	100%
Trust in the school, university	5,4%	21,6%	11,7%	61,3%	100%
Trust in local authorities	12,6%	47,8%	6,3%	33,3%	100%
Total	**14,5%**	**36,2%**	**39,5%**	**39,5%**	**100%**

7.2.3. Respondents from Timisoara

Table 72 – The trust of the respondents in institutions from Timisoara

	Not at all	Not really	Rather yes	Absolutely	Total
Trust in associations	13,2%	35,4%	42,4%	9,1%	100%
Trust in sport clubs	13,5%	29,8%	42,1%	14,6%	100%
Trust in cultural organisations	14,6%	32,2%	40,1%	13,2%	100%
Trust in cooperatives	18,4%	43,9%	29,8%	7,9%	100%
Trust in the TV	34,2%	43,9%	17,3%	4,7%	100%
Trust in the press	27,2%	43,0%	24,6%	5,3%	100%
Trust in the judicial system	27,8%	37,7%	26,9%	7,6%	100%
Trust in the Church	23,1%	24,0%	35,7%	17,3%	100%
Trust in the political class	47,4%	37,4%	10,8%	4,4%	100%
Trust in the EU	22,8%	38,9%	31,3%	7,0%	100%
Trust in a company	24,3%	46,2%	25,4%	4,1%	100%
Trust in the State	36,3%	46,8%	12,6%	4,4%	100%
Trust in the school, university	15,8%	24,3%	49,1%	10,8%	100%
Trust in local authorities	28,1%	36,3%	29,5%	6,1%	100%
Total	**24,8%**	**37,1%**	**29,8%**	**8,3%**	**100%**

7.3. Interest in politics

7.3.1. Summary of the answers

The answers more or less show that the respondents are not really interested in politics or not at all *(Table 73)*. The breakdown in terms of gender shows that the interest in politics is stronger in men *(Table 74)*.

Table 73 – Interest in politics in terms of all respondents

Interest in politics	Number of respondents	Frequency
Not interested in politics at all	363	44,7%
Interested in politics a little	273	33,6%
Interested in politics moderately	139	17,1%
Very much interested in politics	37	4,6%
Total	**812**	**100%**

Table 74 – Interest in politics in terms of gender

	Sex		
Interest in politics	**Female**	**Male**	**Total**
Not interested in politics at all	41,5%	47,5%	**44,7%**
Interested in politics a little	30,9%	36,0%	**33,6%**
Interested in politics moderately	21,0%	13,8%	**17,1%**
Very much interested in politics	6,7%	2,8%	**4,6%**
Total	**100%**	**100%**	**100%**

Table 75 – Interest in politics in terms of nationality

	Nationality		
Interest in politics	**Hungarian**	**Romanian**	**Slovak**
Not interested in politics at all	39,0%	57,0%	42,9%
Interested in politics a little	34,8%	33,7%	28,6%
Interested in politics moderately	22,1%	7,0%	14,3%
Very much interested in politics	4,1%	2,3%	14,3%
Total	**100%**	**100%**	**100%**

7.3.2. Answers in terms of the location of the studies

Table 76 – Interest in politics in terms of the location of the studies

	Place			
Interest in politics	**Szeged**	**Timisoara**	**Komarno**	Total
Not interested in politics at all	36,2%	53,8%	44,1%	**44,7%**
Interested in politics a little	37,3%	31,8%	28,8%	**33,6%**
Interested in politics moderately	20,6%	12,3%	20,7%	**17,1%**
Very much interested in politics	5,9%	2,6%	6,3%	**4,6%**
Total	**100%**	**100%**	**100%**	**100%**

7.4. Identification of the challenges and difficulties awaiting the countries of the respondents

In terms of what the most important topics for their country are in the next 10 years the respondents mark education and economy. These two are followed by the fight against poverty, environment protection, monitoring immigration and the question of borders. Very few of the respondents choose the topic of trade union, territorial autonomy and the freedom of religion *(Table 77)*.

In Komarno, respondents voted for the questions of education, freedom of language use and the control of the borders and immigration. In Szeged, the most important ones were education, immigration, control of the borders, and economic growth. In Timisoara people considered education, economic growth and employment *(Table 78)*.

In terms of nationality the answers are the following *(Table 79)*:
- – Those who consider themselves to be Hungarians: education, freedom of language use, immigrants, control over the borders
- – Those who consider themselves to be Romanians: education, employment, economic growth
- – Those who consider themselves to be Slovaks: freedom of language use, education and economic growth

Table 77 – The most important issues of the countries in the next 10 years (regarding all respondents)

Education	506	14,0%
Economic development	337	9,3%
Fight against poverty	313	8,7%
Environment protection	302	8,4%
Control over the boarders and immigrants	295	8,2%
Fight against crime	252	7,0%
Employment	243	6,7%
Democracy	192	5,3%
Support of the elderly	170	4,7%
Freedom of language use	169	4,7%
Development of the infrastructure	163	4,5%
Threat of war	155	4,3%
Rights of minorities	148	4,1%
European Union	97	2,7%
Freedom of enterprise	91	2,5%
Freedom of religion	81	2,2%
Territorial autonomy	57	1,6%
Trade union movement	33	0,9%
Other	8	0,2%
Total	**3612**	**100%**

Table 78 – The most important issues of the countries in the next 10 years in terms of location of their studies

	Place			
	Szeged	Temesvár	Komárom	Total
Education	14,8%	13,8%	12,2%	**14,0%**
Economic development	10,4%	9,0%	7,1%	**9,3%**
Fight against poverty	9,0%	8,1%	9,4%	**8,7%**
Environment protection	8,8%	8,4%	6,9%	**8,4%**
Control over the boarders and immigrants	11,1%	4,4%	9,8%	**8,2%**
Fight against crime	6,7%	7,8%	5,3%	**7,0%**
Employment	5,8%	8,5%	4,7%	**6,7%**
Democracy	4,1%	6,4%	5,9%	**5,3%**
Support of the elderly	4,4%	5,0%	4,9%	**4,7%**
Freedom of language use	2,8%	4,6%	10,8%	**4,7%**
Development of the infrastructure	4,3%	5,7%	1,8%	**4,5%**
Threat of war	5,9%	2,4%	4,5%	**4,3%**
Rights of minorities	2,5%	5,1%	6,5%	**4,1%**
European union	2,6%	2,8%	2,8%	**2,7%**
Freedom of enterprise	2,8%	2,4%	1,8%	**2,5%**
Freedom of religion	1,7%	2,6%	2,8%	**2,2%**
Territorial autonomy	0,9%	2,1%	2,4%	**1,6%**
Trade union movement	1,2%	0,7%	0,6%	**0,9%**
Other	0,3%	0,3%	0,0%	**0,2%**
Total	**100%**	**100%**	**100%**	**100%**

Table 79 – The most important issues of the countries of all respondents in the next 10 years in terms of their nationality

	Nationality			
	Hungarian	Romanian	Slovak	Total
Education	14,0%	15,1%	11,5%	**16,4%**
Economic development	9,0%	10,0%	9,8%	**9,7%**
Fight against poverty	8,8%	8,9%	8,2%	**7,9%**
Environment protection	8,6%	8,3%	9,8%	**7,9%**
Control over the boarders and immigrants	9,9%	3,8%	6,6%	**4,9%**
Fight against crime	6,7%	7,8%	3,3%	**7,9%**
Employment	5,4%	10,9%	4,9%	**9,1%**
Democracy	4,7%	4,9%	8,2%	**6,1%**
Support of the elderly	4,4%	5,7%	3,3%	**6,1%**
Freedom of language use	5,1%	2,6%	13,1%	**5,5%**
Development of the infrastructure	3,9%	6,2%	0%	**3,0%**

	Nationality			
	Hungarian	Romanian	Slovak	Total
Threat of war	4,7%	3,0%	6,6%	**6,7%**
Rights of minorities	4,2%	4,2%	6,6%	**2,4%**
European Union	2,9%	2,7%	1,6%	**1,8%**
Freedom of enterprise	2,6%	2,4%	3,3%	**1,2%**
Freedom of religion	2,4%	1,8%	0%	**2,4%**
Territorial autonomy	1,9%	1,1%	0%	**0,6%**
Trade union movement	0,8%	0,5%	3,3%	**0,6%**
Other	0,1%	0,4%	0%	**0,0%**
Total	**100%**	**100%**	**100%**	**100%**

The respondents gave answers for open questions regarding the most crucial problems of their countries. *Table 80 s*ums up the main answers given in terms of the location of the studies:

– Komarno: immigration (20.5% of the answers), poverty (13.7%) and employment (7.4%).
– Szeged: immigration (19.6%), poverty (12.8%) and employment (8.5%).
– Timisoara: poverty (18.6%), corruption (11%) and education (7.6%).

Table 81 shows the same answers in terms of nationality.

Table 80 – The most crucial difficulties of the country (open question) in terms of the city

	Place			
	Szeged	Timisoara	Komarno	Total
Poverty	12,8%	18,6%	13,7%	**15,5%**
Immigration	19,6%	1,7%	20,5%	**11,8%**
Education	4,7%	7,6%	5,3%	**6,5%**
Corruption	2,6%	11,0%	3,2%	**6,4%**
Employment	8,5%	4,0%	7,4%	**6,3%**
Economy	6,3%	5,9%	6,3%	**6,1%**
Politicians	4,1%	3,3%	1,1%	**3,3%**
Unemployment	2,0%	2,9%	3,7%	**2,7%**
Theft	0,2%	4,0%	0,0%	**1,8%**
Environment protection	0,7%	2,8%	1,6%	**1,8%**
I do not know	3,2%	1,7%	4,2%	**2,7%**
No answer	8,7%	5,2%	4,2%	**6,5%**

Table 81 – The most crucial difficulties of the country (open question) in terms of nationality

	Nationality		
	Hungarian	Romanian	Slovak
Poverty	14,1%	17,3%	24,1%
Immigration	16,7%	0,3%	10,3%
Education	5,5%	9,2%	6,9%
Corruption	4,9%	10,8%	3,5%
Employment	6,8%	4,9%	10,3%
Economy	5,4%	8,2%	10,3%
Politicians	3,7%	2,3%	3,5%
Unemployment	3,1%	1,6%	3,5%
Theft	0,6%	5,6%	0,0%
Environment protection	1,4%	2,9%	0,0%
Debt	1,3%	0,3%	0,0%
I do not know	3,1%	1,3%	3,5%
No answer	5,5%	5,6%	3,5%

Table 82 – Institutions which should care with the social problems in first place

	Place			
	Szeged	Timisoara	Komarno	Total
The State	46,1%	41,8%	48,9%	**44,8%**
Charity and voluntary aid organisations	18,2%	16,2%	18,3	**17,4%**
Local authorities	9,9%	18,2%	11,7%	**13,5%**
Local communities (ethnical, religious, family, related to town or neighbourhood)	14,0%	10,3%	13,3%	**12,4%**
Private companies who deal with public services	6,9%	6,7%	2,2%	**6,2%**
Religious institutions	5,0%	6,7%	5,6%	**5,8%**
Total	**100%**	**100%**	**100%**	**100%**

7.5. Social consciousness

On the basis of all answers social consciousness means that someone is absolutely dedicated to the fight against social problems. One out of four respondents admits that he or she does not what the concept is about *(Table 83)*.

Table 83 – The meaning of social consciousness in terms of all respondents

Meaning of social consciousness	Number of respondents	Frequency
Willfully commit ourselves to the fight against social problems	254	31,3%
I do not know	215	26,5%
Participate actively in the life of the neighborhood, city, and community	175	21,6%
Look for information about national news regularly	122	15,0%
Have an interest in politics	36	4,5%
Other	10	1,2%
Total	**812**	**100%**

Table 84 – The meaning of social consciousness in terms of the location of the studies

	Place			
Meaning of social consciousness	Szeged	Timisoara	Komarno	Total
Willfully commit ourselves to the fight against social problems	27,9%	34,8%	31,5%	**31,3%**
I do not know	29,5%	24,0%	24,3%	**26,5%**
Participate actively in the life of the neighborhood, city, and community	19,5%	22,8%	24,3%	**21,6%**
Look for information about national news regularly	16,2%	23,5%	16,2%	**15,0%**
Have an interest in politics	5,0%	4,1%	3,6%	**4,5%**
Other	2,0%	0,9%	0,0%	**1,2%**
Total	**100%**	**100%**	**100%**	**100%**

8. Health and welfare

8.1. The scale of welfare

8.1.1. General answers

Figure 11 – Welfare scale in terms of all respondents
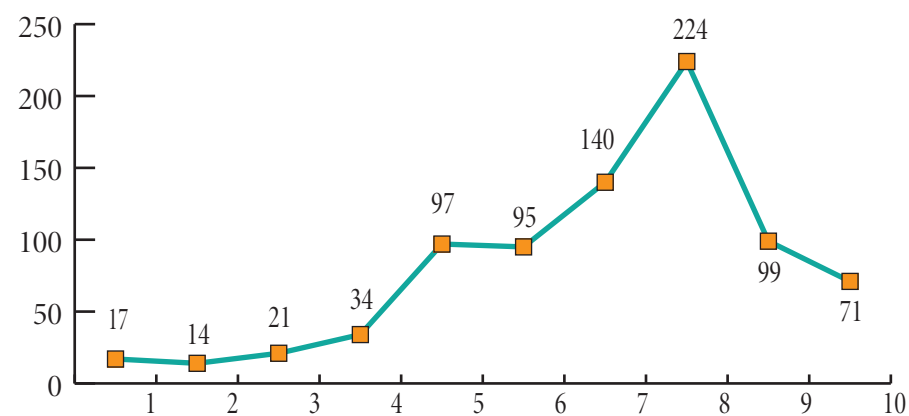
8.1.2. Answers from Szeged

Figure 12 – Welfare scale of Szeged
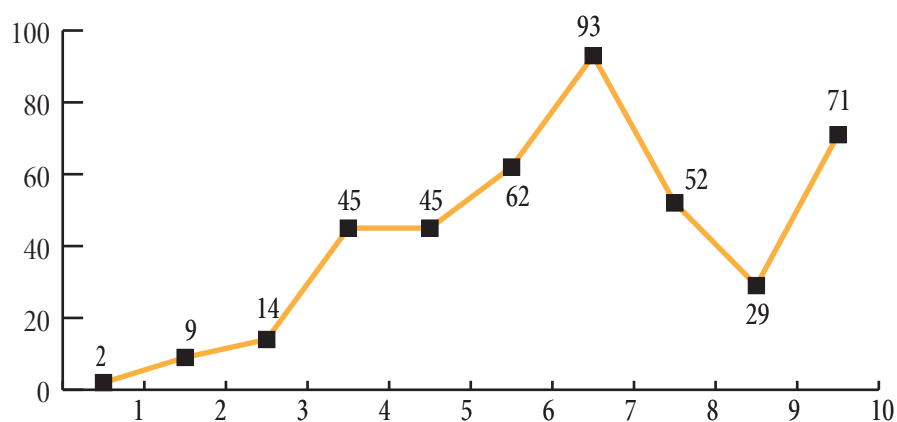
8.1.3. Answers in terms of gender

Figure 13 – Welfare scale in terms of gender
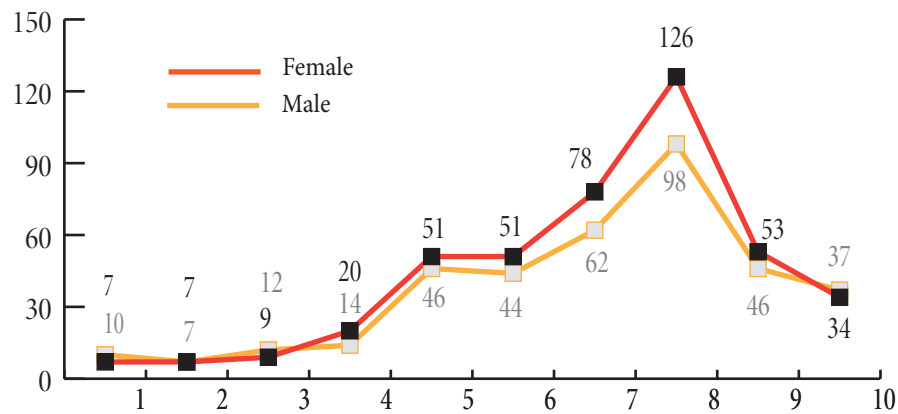
8.1.4. Answers in terms of sense of belonging to the community

Figure 14 – Welfare scale in terms of sense of belonging to the community
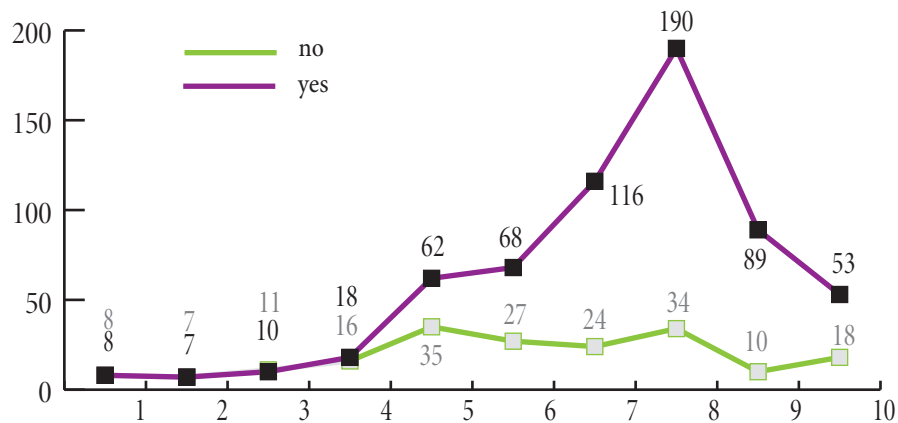
8.2. The questions of happiness and trust in the future

8.2.1. Feeling of happiness

Table 85 – Feeling of happiness in terms of the location of the studies

Feeling of happiness	Place			
	Szeged	Timisoara	Komarno	Total
Yes, absolutely	28,1%	24,3%	22,5%	**25,7%**
Rather yes	60,2%	54,7%	60,4%	**57,9%**
Not really	10,0%	18,4%	13,5%	**14,0%**
Not at all	1,7%	2,6%	3,6%	**2,3%**
Total	**100%**	**100%**	**100%**	**100%**

8.2.2. Trust in the future

Table 86 – Trust in the future in terms of the location of the studies

	Place			
Trust in the future	**Szeged**	**Timisoara**	**Komarno**	**Total**
Yes, absolutely	30,4%	22,2%	27,0%	**26,5%**
Rather yes	46,0%	48,3%	49,6%	**47,4%**
Not really	20,1%	23,1%	20,7%	**21,4%**
Not at all	3,6%	6,4%	2,7%	**4,7%**
Total	**100%**	**100%**	**100%**	**100%**

Table 87 – Trust in the future in terms of citizenship

	Citizenship			
Trust in the future	**Hungarian**	**Romanian**	**Slovak**	**Total**
Yes, absolutely	29,4%	21,8%	27,7%	26,5%
Rather yes	46,7%	45,1%	50,0%	47,4%
Not really	20,2%	25,3%	20,2%	21,4%
Not at all	3,7%	7,8%	2,1%	4,7%
Total	**100%**	**100%**	**100%**	**100%**

Table 88 – Trust in the future in terms of nationality

	Nationality			
Trust in the future	**Hungarian**	**Romanian**	**Slovak**	**Total**
Yes, absolutely	28,0%	21,5%	28,6%	**26,5%**
Rather yes	48,6%	44,8%	57,1%	**47,4%**
Not really	20,3%	25,0%	14,3%	**21,4%**
Not at all	3,1%	8,7%	0,0%	**4,7%**
Total	**100%**	**100%**	**100%**	**100%**

8.3. Sense of belonging to the community

Table 89 – Community feeling in terms of the location of the studies

Community feeling	Place			
	Szeged	Timisoara	Komarno	Total
Yes	85,2%	66,4%	81,1%	**76,7%**
No	14,8%	33,6%	18,9%	**23,3%**
Total	**100%**	**100%**	**100%**	**100%**

Table 90 – Community feeling in terms of nationality

Community feeling	Nationality			
	Hungarian	Romanian	Slovak	Total
Yes	84,0%	64,0%	57,1%	**76,7%**
No	16,0%	36,0%	42,9%	**23,3%**
Total	**100%**	**100%**	**100%**	**100%**

Table 91 – Community feeling in terms of citizenship

Community feeling	Állampolgárság			
	Hungarian	Romanian	Slovak	Total
Yes	84,6%	59,5%	83,0%	**76,7%**
No	15,4%	40,5%	17,0%	**23,3%**
Total	**100%**	**100%**	**100%**	**100%**

Table 92 – Types of belonging to a community in terms of all respondents

Type of community	Number of respondents	Frequency
Close friends	237	29,2%
Family	115	14,2%
In connection with free time activites (sport, arts, etc.)	115	14,2%
On the level of a town or neighborhood	91	11,2%
In the framework of a Church	37	4,6%
Through social networks	19	2,3%
Other	9	1,1%
No answer	189	23,3%
Total	**812**	**100%**

Table 93 – Types of belonging to a community in terms of the location of the studies

Type of community	Place			
	Szeged	**Timisoara**	**Komarno**	**Total**
Close friends	33,7%	19,9%	43,2%	**29,2%**
Family	13,7%	15,5%	11,7%	**14,2%**
In connection with free time activites (sport, arts, etc.)	20,3%	9,1%	9,9%	**14,2%**
On the level of a town or neighborhood	9,5%	15,1%	8,1%	**11,2%**
In the framework of a Church	4,2%	4,4%	6,3%	**4,6%**
Through social networks	2,5%	2,9%	0,0%	**2,3%**
Other	1,4%	0,6%	1,8%	**1,1%**
No answer	14,8%	33,6%	18,9%	**23,3%**
Total	**100%**	**100%**	**100%**	**100%**

Social concepts

The second part of the material is dedicated to the presentation of four social concepts. The choice of the concepts is strictly connected to the former intellectual outputs to be realized in the project (movies, training materials, state-accredited former education course). After the discussion of the core topic of the material and the project, social consciousness; social inclusion, social participation, and civil society will be tackled.

Social consciousness

1. Introduction

This synthesis aims to present some reading grids known from social sciences to study the concept of social consciousness. In the history of Western philosophy, conscience was a moral concept for the first time, which indicated the ability to distinguish good from bad and attributed value to human actions. This perception deriving from the Greek philosophy was evoked again by Jean-Jacques Rousseau, who considered it as a universal juridical institution beyond cultural differences. Conscience is "an infallible judge of bad and good, which makes man similar to God"[1]. Furthermore, conscience considered a tool which returns the natural goodness of a human being is a central element of humanism. On the other hand, from the 17th century conscience is related to self-consciousness and to the idea of being aware of one's own acts while John Locke legates it to the identity of the subject. Conscience thereby becomes self-conscience, i.e. everything that is known by a human being about his own thoughts, feelings, and acts. It also provides the ability to consider and evaluate human acts. Conscience will be the essence of differentiation between human beings and animals. According to Kant, one's capacity to see oneself in the form of its relations to the external world, is not just a property of men but gives a unique dignity to him. Philosophy adds the knowledge of the external world to self-awareness. According to Husserl, human conscience can be seen as the tool of interaction between man and external things. Here we are opening the way for phenomenology which connects conscience and the perception of the social world. Such an approach of the external world is as structured by experience as by the categories of common thinking, which are the basis of knowledge about the world. So, the conscience of things is purely subjective and highly fragmented at the same time. If psychology - from the 17th century - approves the definition of conscience as the tool to know the world and ourselves, or as the organization tool of thoughts and intentions, two streams (psychoanalysis and behaviorism) oppugn its centrality. Theories of Freund relegate conscience to a surface function, i.e. to the post-rationalism of motivations of behaviors while real motives are related to the subconscious. Only conscience is something that is "known about ourselves", and psychoanalysis just makes it possible to go beyond this rationalized knowledge. Anyway, Freud puts morality on the level of superego as a spiritual authority which prohibits realizing the combination of desires opposing to moral rules previously adapted and drives. Superego belongs to the subconscious and it is the guardian of conscience. Psychoanalysis

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1 Rousseau Jean-Jacques, *Emile or on Education*, Book IV.

studies the possibility of a social unconscious - Freud sets up an anthropo-psychoanalytic theory to study the origins of human moral, while Jung raises the definition of a collective subconscious to explain the content of universal and regular dreams.

In contrast, behaviorism liberates conscience from cultural and moral stakes, which are considered as a proper human character and considers conscience as a condition, attested by all behavior form replying to a stimulus.[2] In addition, at the end of the 19th century in Western world psycho-social studies start to develop and reveal interests for collective moments and group effects. Gustave Le Bon builds up an interpretation of mass demonstrations, and suggests the elaboration of a hypothesis about psychological uniqueness when individuals find themselves in this collective configuration. The hypothesis could shift individuals in their passionate moments with intellectual regression and manipulation mechanisms. Le Bon thus opens the way for a century studying collective phenomena. If here we move apart from awareness-raising related to social problems, the attention dedicated to social psychology (more generally, by social sciences) reminds us, that any manifestation of the collective idea makes necessary to turn towards social tights that connect individuals to each other.

Beyond the generic concept of social consciousness, according to which it is able to pay attention to political and social issues and works in a double system (social consciousness/non-social consciousness), this synthesis shows three points of reference so that the definition can be placed in the conceptual chain.

2. Concept chain of social consciousness – reference points

2.1 First point of reference: marxist reading grid of social relations

The first point of reference puts social consciousness into social relations of Marxism; the second one relies on Durkheim's and Simmel's sociology to classify the concept into the nature of social ties giving its origin. Finally, the third one recalls some elements that affect the possibility of emergence of social consciousness. According to Marxist thoughts, social conscience covers the perception of what individuals thinks about themselves, their society and social problems.

So, in capitalist system social consciousness is the product of economic and social systems or the product of relations of production. It allows us to study how superstructures, based on relations of domination deriving from owing the means of production are stable. The institutions, namely the infrastructure, maintain social relations creating ideology and representational system and these social relations also legitimate them in the eyes of subordinate people. As Stanislaw Ossowski states, social consciousness is a practical formula despite its globalizing and paradigmatic nature that specifies „intellectual concepts, approaches, ideas, opinions and evaluations, which are more or less common among participants of a certain group and which are reinforced in people's conscience by mutual convincing and convictions and each member of the group has this vision.[3] Following Marxism, the ideology created by social infrastructure (i.e institutions of all eras) applies social relations deriving from the production system, and thus legitimizes, normalizes and makes them acceptable as well.

Ossowski defends the thesis stating that in capitalist economies higher wages of a part of workers creates a

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2 Doron Roland, Parot Françoise (dir.), Ibid.

3 Ossowski Stanislaw, *La structure de classes dans la conscience sociale*, Editions Anthropos, Paris 1971.

form of intellectual capital, and leads them to build a middle-class featured social consciousness. This case, social consciousness would be a form of alienation, because it would claim an unfair system as a normal one. It is also opposed to class-consciousness, which should be the real awakening of consciousness of workers in connection with social contradictions and domination relations. Class consciousness is the consciousness of belonging to a certain social class and sharing its interests, which are opposed to the interests of other social classes. Raising awareness of social classes is equal to the definition of the objective structure of society and the position occupied in it. In the framework of the present topic we shall consider that Marxist social consciousness allows to rethink the role of institutions in the manufacture of a dominant ideology, and to take into account that the whole social consciousness is the awareness raising related to social relations.

2.2. Second point of reference: the place of social consciousness in social relations providing its origins, based on the sociology of Durkheim and Simmel

Interests for social relations and for collective thinking deriving from them are in the focus of the works of Durkheim. Regarding to this, in 1893 he published his doctoral dissertation on the social work classification, which is still valid. Durkheim in this work is conducting a research on social cohesion in industrial societies evolving in the 19th century.

He explains the individualization of societies, the friability of community relations under the influence of suburban labor-shortage and shrinking religiosity. Durkheim has not been the only one who has conducted research on social forms emerged since the Industrial Revolution. Before him, Ferdinand Tönnies (1887) suggested a reading grid, opposing a community type based on social relations which has a consciousness of inhesion and is built on spiritual community with a type of society which is based on planned and calculating cooperation between individuals and their contract of interests.

Durkheim raises the question up: how could social cohesion exist in Western industrial society, while this society is obviously more individualistic than previous social forms? According to him, sociology – a discipline which description he contributed to greatly by writing his dissertation) - gives the possibility to society to find its own consciousness. From the discipline defined by him, Durkheim defends three elements:

A) The opportunity, realized through studying social facts, which is the legislation (as the sum of mandatory rules which organize and dominate social relationships) in order to restore the elements providing social cohesion between the members of a given society.

B) The existence of a first type of social solidarity – which is basically a specificity of non-industrial societies – that are characterized by their existence under the power of collective consciousness in the sense of: "combination of beliefs and emotions, which are usually common among the members of a members".[4] This solidarity provides a common framework of thoughts to individuals leading them to think as whole.

C) Existence of another form of solidarity which is the property of industrial society and which individuals detach from the collective consciousness in. However, as acts of individuals fill each other, they are interdependent on each other and all fit into a unit based on the differentiation of functions, ie. on the cooperation between them.

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4 Durkheim Emile, *De la division du travail social*, PUF, Quadrige, Paris, 8. edition, 2013, p. 416.

So, in Durkheim's work, collective consciousness is the proper characteristic of mechanical solidarity, i.e. community-based societies. However, by reading his work it is definable that all societies, even fully industrialized ones retain the basis of collective consciousness. In his point of view, collective consciousness is not the sum of individual ones because human beings have two separate entities. It is "an individual creature, whose basis is in the organization, and thus its latitude is very short and it is a social creature" as well. This social creature represents the highest reality in intellectual and moral order, which can be known by observation, with other word, it is the society."(Durkheim, 1912)[5] Collective consciousness is built up of moral perceptions, values manifested in rituals and community practice, which are feeding backwards the sense of community. According to Durkheim, the individual in some way is sucked into the group. Collective consciousness can be variable in its intensity: shows a high vitality if the sense of belonging is very strong, or has less influence, thus leaves a certain amount of freedom to individuals.

This is the so-called psychic type of society that creates its own social cohesion, as it collects individuals around their own ensemble, while in industrial societies collective consciousness is extenuated. However, Durkheim still insists on that such situation does not suggest a situation of social anomie as industrial societies also know a special form of solidarity: an organic one.

Here the differentiation between individuals is important to the extent that the combination of functions refit to social relations or solidarity. Individual thinking is released from the normative power of collective consciousness.

If organic solidarity sacrifices the individual providing it with a larger space, collective moral consists of the necessity that everyone should be aware of its fragility[6] because in the share of social work individuals are interdependent. Durkheim devotes a special role for intermediary bodies – which could also be retained as forms of civil society – to maintain the consciousness among individuals that the individualization of their activities are not the elimination of social ties, but the condition of its possibility. As Serge Paugam notes, "in societies with mechanical solidarity individuals gain protection against external threats and receive an immediate recognition of their social status at the same time, while in organic societies recognition remains an autonomous stake, which is [born] by participating in exchanges of social life.[7] In other terms, social consciousness can only be borne and remain by the existence of social activities and remain in organic societies.

In the addition to Durkheim's analyses, the sociology of Georg Simmel definitely allows to contemplate the individual not only via the division of work, but beyond this approach, also via its combination of relations, where the individual is located: family, religious communities, labor organizations, associations, informal meetings, etc. Simmel offers a double theoretical model to understand how the individual is integrated into the social relations.

– The first model is concentric. There is a mutual dependence between each social relation: belonging to a local community (eg. friends) is related to a professional community, which is incorporated into a regional community, so the individual is involved in a nationwide unit.
– The second model puts social relations side by side. Identity might be plural because the linkages to the different groups are not inter-related: the individual may be part of a professional group that is not tied to any local communities; they could be kinship with no linkage to the village community, etc.

5 Gaillard Richard, « La sociologie face au psychisme » in Gaulejac de Vincent, Hanique Fabienne, Roche Pierre (Dir.), *La sociologie clinique. Enjeux théoriques et méthodologiques,* Editions Erès, Paris, 2007, pp. 115-129.
6 Paugam Serge, « Introduction » in Durkheim Emile, De la division du travail social, PUF, Quadrige, Paris, 8ème édition, 2013, pp.1-40.
7 Paugam Serge, Le lien social, PUF, coll. Que sais-je ?, Paris, 2008, p.50.

No matter how theoretical Georg Simmel's formulation can be, it makes possible to observe a sense of social anomie, which can occur in modern societies due to the fact that social relations are mutually unconnected and therefore are invisible (that is, anyway, particularly reinforced by social networks). In addition, this theory offers us a reading grid for the crisis periods, where individuals, because of the desire to safety, tend to return to the interdependence of relationships in order to feel themselves safe, and they also prefer internal desires and reject the outside world. Finally, if the "organic social relations" (as Durkheim uses the term) and "relations side by side" (as Simmel uses the term) are the proper characteristics of the 20th century, a research is needed to understand social connections that appear at the turn of the 21st century.

The prospect of the drop out of workers, poor turnout of elections (in particular among young people), marginalization of the State (speaking about providence states or the collapse of socialist states) indicates that sociality is undoubtedly changing. Michel Maffesoli suggests in his works, which are indisputably more philosophical essays than sociology, to understand postmodernity appearing as the saturation of societies against their own rationalist and individualist foundations. Contrariwise: sensations of togetherness which are versatile, multifaceted, and possibly detached from the territorial reality are born (social network), moving away from what organicism has built up.

Thenceforth, on the one hand we are considering Simmel's work which instead of articulation determines interactions by their coordination. On the other hand we think about the return of Durkheim's mechanical solidarity where collective consciousness - the feeling of belonging to the community - would be strengthened. How could we measure the efficiency and intensity of social relations while they appear for changing periods and differ from the rationalized forms of society (labor, associations, trade unions etc.) of 20th century? Returning to the individual and its interactions seems to be a necessity of theory of science, not forgetting however that the individual is always a product of institutions.

2.3. Third point of reference: the possibilities of the evolution of social consciousness and related factors

Finally, social consciousness could be a product of an organic society or a sense of community, could be originated from closely intertwined or independently existing social relationships, could it be a conservative ideology or a promoter of social change, we can conclude that the essence of social consciousness is constructed and given at the same time. It is constructed because it is developed and maintained through institutions (here the concept of institution must be taken in a broader sense as a social structure which imposes accepted standards of behavior). As an essential element of the institutional self-creation, the question of collective memory takes an important place. According to Dominique Schnapper, "memory is a condition to be ourselves and it is as important for individuals as for a nation."[8]

He also notes that in building up the European national feelings, the stake of remembrance plays a crucial role, while few institutions seem to be successful in building and spreading European identity. "The social frameworks of memory (Halbwachs, 1925/1994) actually represent a structural frame, which social identity of individuals could be put on. This frame itself is a component of group memory and group identity".[9] In other words, collective memory is really definitive in building up the identity (whatever should it be), self-conscious-

8 Schnapper Dominique et al., Identité et mémoire, CulturesFrance, Coll. Penser l'Europe, Paris, 2007, p. 59.

9 Arraou Pascale, « Le rôle des cadres sociaux dans la dynamique identitaire. L'exilé, une identité entre deux mémoires sociales », in Chauchat Hélène, Durand-Delvigne Annick (dir.), De l'identité du sujet au lien social, PUF, Paris, 1999,

ness, and community consciousness (community which the individual belongs to). There is no need to seek social consciousness at the level of individuals but it should be sought at the level of social relations, because it is integrated into the social context of individuals meaning on the one hand familial, environmental and social context, on the other hand "it is coded into linguistic, temporal and local matrix".[10] If social consciousness is constructed form a point of view, it is also a given phenomenon as it reveals origin myths. Myth is a necessity in all political formations so as to social unity and diversity can function. As Boris Bernabé recalls, "a myth or exists or not. It cannot be constructed arbitrarily. [...]; an arbitrarily constructed myth would be the constitution itself."[11] However, "on the other hand it is essential to work on myths".[12] We learn about the myth because it creates systems and norms. If in modern societies the myth does not deliver the pure truth it would lose its teaching power.

Myth is also essential for the awareness of social problems and social engagement, because it carries a higher level of historical knowledge, where the sacrificial dimension of self-dedication - which is present in everything we do for others or to others - gets a meaning. Shortly, myth is a purveyor of meaning and it provides a narrative frame for self-dedication in the social field, which excites social assistance. It is not a coincidence that all social institutions pass their own myth of foundation and praise heroism for its founder(s). This way, the questions of social commitment motions the myths, whether they are local or global; for example, French Revolution creates the French myth that is a synonym of the concept of republican equality and freedom. On that basis, social consciousness of citizens is a realization of the continuity of the act of foundation. Finally, the irrationality and unattainability is necessary to be able to commit oneself, no matters if we know that the story conveyed by the myth is transformed or invented. If unattainable goals (such as "perfect equality", "happiness for all" etc.) are missing, the scarification becomes meaningless. In the so-called secularized societies political doctrine makes imagination working and makes the acts meaningful. This has been the situation and continues to be the same regarding the social teaching of the Church or the solidarism of the State, which for different reasons, but have given meaning to many commitments of social actors in Europe.

3. Conclusion

The synthesis, after presenting the historical evolution of the concept of consciousness, aimed to describe some reading grids of social sciences to help the reader studying the concept. Following the three proposed reference points, first a Marxist reading grid was found. Second, the authors tried to put the concept in a concept chain based on the sociology of Durkheim and Simmel. Third, some factors were designed that impact the possibility of the evolution of social consciousness. The three-level analysis succeeded to present the complexity of social consciousness.

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pp.69-83.
10   Ibid, p.73
11   Bernabé Boris, Camy Olivier (Dir.), *Les mythes de fondation et l'Europe, Les mythes de fondation et l'Europe: acte du colloque de Dijon,* 18 et 19 novembre 2010. Dijon : Ed. Universitaires de Dijon, 2013, p.8
12   Ibid.

Social inclusion

1. Introduction

Social inclusion is such a concept which can picture the individuals' place in society. A host society has the power to give place to everybody and to conform to everybody's hardship. Actually, the host society is an ideal society, a utopia. This synthesis after the representation of the origin of the concept, outlines the institutional system of the host society in such a way as the European Union's and the One Mission Society's (OMS) concepts that deals with social questions. After the detailed analysis of the concept its visualised interests are recalled.

2. The origins of social inclusion

The initial success of the social inclusion was attained in the circle of the disabled who were demanding to be entitled in higher education at the American campuses during the 60s and 70s. Notedly, the *'Independent Living Movement'* was developed in cooperation with the University of Champaign-Urbana in 1962 and its aim was to integrate the disabled students into the ordinary environment of the universities. A student group was established at the campus of Berkley of the University of California, which focused on self-help programs for the interest of public law integration. The self-help clusters have achieved significant results and its work escalated throughout the United States and in Canada, too. The first *'Independent Living'* centers (were born at the campus of Berkley) facilitated the rights for university education on the model of movements aspiring for equality (black people-racial issue, homosexuality, women). This kind of mutual assistance and responsibility, and the appeal to lawyer cluster form is resulted in world-wide success, especially in Europe (Great-Britain, Germany, Denmark, and Sweden).

Eve Gardien noted that the *'Independent Living Movement'* constitutes a strong and intellectual alternative for the model of supportive and institutional responsibility. These clusters give a radical picture of the concept of disability. It is not about the disability connected to people, rather the hardship to be adapted into the environment. Thus, disability is moving from the concrete physical level toward the rapport what the individual attempts to retain with the society. It refers to the difficulties experienced in social life. Thus, the movement fights against the disability not to be labelled as an illness, treated with medical means and for the deinstitutio-

nalisation of responsibility. Following the pattern of the movements fighting for social equality, the *'Indepen-dent Living Movement'* has a great effect on disabled people who are not adapted into the society. Due to of all this, the aim of these movements is to live like the others who have the opportunity for that and thus it results in undertaken essentialism.

3. Institutions of inclusive society as the social concepts of global forums and the European Union

The militant nature of the *'Independent Living'* movements strives to force its view of disability and its accep-tance to every political institution and in the 80s it became fruitful. In 1982 the Assembly of the United Nations accepted the 10 years long world-wide action program on disabled people. The disabled people are entitled to the same rights as their fellow-citizens and they have the right to partake in the economic and social develop-ment. According to the program disability is determined as the result of the relation between the person and its environment.

In 1987 one group of the experts followed with attention the execution of the action program. They strongly recommended the elaboration of an international convention on the elimination of all kinds of discrimination purporting to disabled people that could be ratified by the states. Italy and Sweden step forward with text pro-posals but the acceptance of the convention failed, because of the universal nature of human rights, thus there is no need for any specific contract for any social groups. Finally, the economic and social Council of the United Nations made an order on the formation of a special labour-group that is in charge of making regulations on the equal opportunities for all disabled children, youths and grown-ups. In 1993 under the operation of this group the general regulations were born on the equal opportunities for all disabled people.

The accepted regulations are not obligatory, although expecting ethical and political commitment from states to guarantee the same rights to the disabled as to the fellow-citizens. The regulations determine disability as the loss or reduction of the opportunity for equally partaking in the social life with other individuals. From that on the term itself is determined as the relation between the disabled and its environment. The task of the states is to eliminate all the obstacles that impede the disabled's participation in the society.

We can see from this how the concept of disability altered from its organic nature to an environmental one thankfully to the militantism effect of the group of disabled people and how did the 'bottom up' mechanism (action groups in the USA) altered into 'top down' approach (acceptance of the common regulations by the United Nations). From the year of 2000 the European Union embraces the receptive vision of disability and strives spreading this approach. Beyond the simple acceptance of the concept, this kind of action flow becomes the fundamental reference point of convergence policy in social issues.

The guidelines of the European Union concerning the social area were determined during the summit mee-ting held in Lisbon in March 2000 (and later on in Nizza in December 2000).[1] The European Union prescribes an action plan for itself that stands on three pillars: the construction of a competitive economy, constant eco-nomic growth and higher social cohesion[2] that is based on the policy of employment. The modernisation of the

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1 The Directive on the services of domestic market (12 December 2006) has already a couple of years earlier entered the politics of Lisbon and Nizza.
2 The conclusion of the Presidency, the European Council of Lisbon, 23-24 March 2000

social state[3] derives from this strategic directive and thus fighting against the social segregation.[4] Nevertheless, the concept of the inclusion ascends to the level of social politics that is officially elaborated by the council of the European Union. The decree of 6 February 2003 on the social inclusion is confirmed by the social partnership and dialogue. According to this, gradually takes place the confirmation of the social inclusion and thus a larger number of disabled can participate in the society and on the labor market. And of course, regardless of race, sex, age, disability, sexual orientation and religious beliefs. The social inclusion is an efficient paradigm for the European Union, because it is congruent with the aim of convergence and the initiation of an economical space with matching rules. As the regulation of the European Council declares the inclusion passes the traditional approach of the labor market and includes such questions as health, nursing, residence and social services. We can see that the inclusion is not only a concept in connection with disabled people (that derives from social problems), rather an approach that connects the policy of economics with the social politics. This collaboration prefers the growth of economy and helps the disabled to get jobs. This kind of roles attributed to inclusion are confirmed by the 2020 European objectives that were formulated in the European Union's 2010 strategy on the 10 years long progress and creation of new workplaces. According to this strategy the progress should be intelligent, constant and receptive. The concept of the inclusion should be widened on the field of economics. The objective of the 2020 European strategy is the active inclusion to reduce poverty, which can be achieved by the assistance to income,[5] entrance to the labour-market (mostly who are living on the edge of the society)[6] and quality services.[7]

The concept of the inclusion got into the international and economic dimension. The concept of American origin popularised by the '*Independent Living Movement*' moving apart from its origin (disability) and serving as a framework for transnationalised organisations, finally became the fundamental concept concerning the question of employment by the European Union. The main aim of the movement was to provide workplaces for disabled people in the European Union. The European Union's social political convergence supports the return of people who were squeezed out of labor market by reason of disability or social problems.

Thankfully to this, an overture can be spotted between physical and mental disability and among the concept of social problems, simultaneously with the appearance of the concept of social disability. In the case of those countries, which have built their social politics to other basis such as (the lack of adaptation, integration, conformation) can prove the doctrines based on the '*New Public Management*' that is intent to the repel of a committed social state.

4. Social inclusion: concept and represented interests

Whereof stands the concept of social inclusion? Wherein differs from other similar concepts? Why it is successful in the member states of the European Union?

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3 Ibid.
4 Ibid.
5 The social dimension of the european strategy 2020. The summery of the account on the Committe for Social
Self-Defence, European Committe, Employment, social affairs and social convergence, 2011.
6 Ibid.
7 Ibid.

The social inclusion depends on the people's social and economic capacity in the given society. Those situations are determined abnormal, where the persons meet with obstructions and thus they lose their ability for action. People in this kind of situations are prevented from being part of the given society. For example, a man in a wheelchair is unable to go up to the first floor of a building if there is no elevator. Actually, the situation is detriment and not the person who is deprived of the opportunity to participate in the social life. A receptive society has to be a society that provides certain equipment to avert the defect of access and thus the society will shun detrimental situations. The receptive society is somehow discriminative in a positive sense, because its aim is to re-establish the situations concerning disability. Supplementary equipments should be provided for those who come across with difficulties in their everyday lives. This society does not prefer segregating people, it just tries to help people getting access to their citizen's rights as the key concept to social welfare. For example, all the children suffering from any difficulty and hardship should be part of the educational system. If they are in detrimental situation it is because the institution of schools or the system of pedagogy are not adopting to the children's situation. They cannot be excluded from the society, on the contrary they should be provided by special equipment and get access to their citizen's rights like everybody else does. As we know the receptive society is such an ideal society, which via the security of rights can come to existence. Because the institution systems collectively should act upon to the framework of generally determined social norms that is why the receptive society will be enforced by its radicalism. The receptive society is an open, continuous, liberal society and it promotes the individual initiatives. This society adheres to certain workplaces, services to be accessible for disabled people. The traditional equality is redefined as the concept of equal opportunity for all citizens. The society is responsible for the act of preventing the disabled from obstacles. The individuals have the choice to use the opportunity or not. The inclusion is a tool, which helps not to have a negative picture of disadvantaged people or of who are loaded with social hardship and are in detrimental position. The society should assess the opportunity of the individuals to provide means for obtaining their citizen's rights. Otherwise, the movements that fight for a receptive society are not satisfied with the admission of problems concerning an essentialist norm (physical disability). On the contrary, the norm is determined by the aid of social participation and thus making the idea intolerable for people who cannot get access to it. The concept contains the abolishment of all sort of distinctive attitude and treatment (S. Ebersold, 2005). However, the social inclusion does not abolish the categorical processes, because it demands equal rights for everybody.

Serge Ebersold recommended the differentiation of the dual nature of state activities: integration model characterized by tutelary states and the inclusive model characterized by neoliberal states.

Integration society	Inclusive society
A society that has a collective consciousness and is able to protect its members from any social risk.	It is such a society, which guarantees to its individuals the tools for the participation, while the personal participation intention depends on their own will.
Social rights, which challenge the responsibility of the community for its members who are in bad conditions.	The satisfaction of individual rights related to self-fulfillment.
Equal rights	Equal opportunities for the participation in economic, social and political life.
The state guarantees the national solidarity.	The state guarantees the equal treatment.
The compensation of the social consequences of the public body.	The individuals fight for their own dignity (and the justification of its impossibility).
The institution of school as the territory of order.	The institution of school as the territory of resources.
The equality of citizens that is provided by the state and the public body.	Equal treatment directed by the organizations.
Solidary state	Strategist state
The disability is organic-it is a collective problem (to the normative power of the public body).	The disability is event-like-it is an individual problem and its source is the injustice of behaviour, exercise and discrimination mechanisms.

Finally, we should note the success of the concept of social inclusion in the European Union that is at least reflects the congruence (credibility) of two components:

1. Firstly, the concept of inclusion utilizes the inertia of integration ambition (caused by the social politics derived from the tutelary states) and it concretizes its intention and incipient objectives.[8] Numerous critics that are dealing with institutional responsibility details those hardships that was experienced during the operation of a classical social state. The critics suspect such a supportive model that makes its survival more important than the integration of the preferenced people. The organizations of disabled people, the international and European groups transform the picture of preferenced people who suggest closeness and malformation. Instead they support an innovative attitude of the power of state, which intends to help these people to become independent. Beyond that the receptive model of the northern European countries (Finland, Sweden) works successfully in the European Union. Although their sociodemographic and political realities differentiate from the other European countries, but their social system is based on institutional consecutions, too.

2. Secondly, the success of inclusion can suffer from the enhanced debate on poverty in Europe: the center of the debate is the generated by the picture of good and bad poor people. The opportunities of the good poor are limited and thus he is not part of the social and economic life. The bad poor any the less takes part in the social and economic life that the society provided him with the possibility of access. The hegemony of the inclusion paradigm becomes congruent with the recurring appearance of the nature of concept and with the return of well-intention that is oriented toward the participation of the poorest in economic and social life. The model of an active social state supposes that relief,

8 Serge Ebersold, Affiliation: From the medical model to the manager model?, Reliance 2(16), 2005, p. 43-50.

which is the evidence of well-intention for the support, is a social activity form that fits well with the concept of inclusion. Actually, with this paradigm the state can be convicted, because it did not provide the conditions of participation, but the state can also convict the failure of participation as the consequence of the people's bad faith if the state presumes that he made available all the things he was committed. In connection with social inclusion such a political guideline come across, which wants to reduce the budget of social interventions (the politics of deinstitutionalization, the competition among social services and the subsidiary politics of states (the state can only interfere into the connection of families, like in Italy).

5. Conclusion

The study aimed to present the concept of social inclusion from different point of views. As an introduction, the origins of the concept were mentioned, followed by the description of the institution system of an inclusive society as the social concept of global forums and the European Union. Lastly, we gave a detailed analysis on the concept and the interests represented by social inclusion.

Social participation and political activism

1. Introduction

Social participation is a concept referring to the participation in political and social problems with the aid of personal or collective activities. Participation derives from the political consciousness of an individual and includes specific activities. Being committed is unimaginable without believing in an ideal, or being unsatisfied with the conditions of certain things: it forces people for making change in the given situation, because the situation itself is unsatisfactory related to a „social plan." Even if utopia is the prime mover of social participation, nor we need to remove personal interests that makes one to act, because among other things, participation is a room of recognition and gives an opportunity for belonging to a community or protecting class interests. In this sense, participation derives from the dialectical logic of giving, which attaches the individual to the group or community. Social participation can be traced back to social determinative factors (social origin, familial participation, career) that make likely more or less militant practices and the convergent or divergent capacities of acting of individuals against the aforementioned social determinative factors. Social participation also means a moment ("social moment") when individuals get in personal contact with relevant social issues that invites him for committing in a current life situation.

The purpose of this article is to determine the boundaries of social participation and its various fulfilment forms. The first part of the article tries to develop an analysis grid for the forms of social participation of individuals, while the second part offers three aspects for the examination of contemporary social participation.

2. The forms of activism

JAccording to the works of Ion Jacques about political activism,[1] it is very important to realize that social participation is in jeopardy in the circle of younger generations. The article attempts to contrast the form of social participation with such a vertical and horizontal structures that serve as the prerequisites of different types of participation and its fulfilment forms. Notably, in the first part, two observation points will be evaluated. The first level intends to determine a social network which individuals can proceed from to commit himself beyond the determined legal forms (communities, non-profit organizations etc). The second level proposes three reference points for the examination of contemporary social participation.

Social participation can be approached in two main forms. The first one is a vertical approach observing how an individual is connected to a wider community (collective). The collective „coming from above" and having institutional characters or sometimes existing only in theory (collective of conception) provides elements of identity and resources for social participation as wells as contributes to the nourishment of the ideals of individuals. In this sense of vertical structure, an individual, above the ordinary reality, emerges into the institutional reality and also surpasses it. The second approach has its origins in the concrete reality of the individual. In that case, it is the approach itself which is important and the way how the individual influences the community and provides it with resources. In this logic, the horizontal direction of participation is pivotal. This conception attempts to visualize the heterogeneity of collectives and the values protected by them, the local characteristic signs and the networks of relatives. This model puts a great emphasis on the combination of the two approaches for the purpose of analyzing social participation, or on the contrary, for the analysis of its absence. The participation of a person is built up from the intersection points of the horizontal and vertical approaches. So, on the one hand, a committed act toward the public is inscribed in such a dimension that surpasses the living space of the committed person, even if the vertical participation is not totally institutionalized. On the other hand, such an act will be inscribed into the concrete social life and into the history of life of the individual. This dual level of analysis can also be provided with further details.

A) Side of verticality: it is possible to evaluate the institutional level of the integrated collective (a transient cluster or a perfectly recognized legal form) and investigate to what extent this collective can serve with tenets (from the combined heterogeneous ideas to an explicit ideological determination). On the other hand, the integration level of the individual can be investigated in this heteronym institutionalism (from a simple connection of ideas to the achievement of a career within a system/organization) and the level of connection to the doctrine can also be viewed (bringing simply closer the different point of views or strong participation).

B) Side of horizontality: it is possible to reveal the activity of individuals, namely what they do by their participation: building local networks, which will be developed; bringing resources that will be transferred to the collective which they have been integrated in; or realizing activities on their own levels. It is visible that a doctrine is not only a fact but it is reinterpreted, transformed, discussed, or rebuilt on the level of the individual. The horizontal view, as the specific and locally defined side of the participation can give us a picture of the duration and versatility of the participation.

The interesting characteristic of this analysis grid is that it connects the determinist (vertical) side with the

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1   Ion Jacques, *Political Activism: The end of militants: Paris,* 1997.

rather actionalist (horizontal) one. Thus, it secures such a theoretical flexibility that makes possible to put individuals into determining collectives and at the same time they also can be seen as social actors.

The next analysis grid refers to the contemporary social participation and makes it possible not to stick to the classical scheme of activism. According to these schemes, participation should result in the institutional connection to militant activities and in taking part in them regularly, as well as the continuity of participation or the providing of free time and own personality of an individual. For a first view, in the beginning of the 21st century, participation is not appearing by necessity in the classical form of activism. Prezent participation forms seem to be more flexible and to move away from the recognized legal and institutionalized structures of social states. In other words, vertical ties are less tight as before, thus individuals have the opportunity to emerge in their circle of interests, nevertheless the utopia which the collective is surrounded by, becomes insecure as well at the same time. This is the reason why an individual can approach a group without committing himself to a militant organization or a movement based on an identity or ideology. According to Ion Jacques „associations are becoming more and more collections of active people, rather than organizational structures."[2] He is talking about a so-called "post-it participation" or „emancipated participation" which avoids joining a group unlike „stamped participation" which is built on a longer period of time and means ideological participation to a group.[3] According to the same duality of logics, political citizenship does not mean only participating in the elections if we follow the hypothesis regarding the singularisation of participation of contemporary individuals. Political citizenship can exist apart from parties and voting processes of representative democracy. However, it is worth notifying that in order to surpass the verification of a simple generational effect (namely the change of situation occurs via specific activities among young generations) it is unavoidable to place such change into global processes and paying attention to the fact that individuals are also produced by the institutions of their era.

We retain important two processes that are mutually related. The first one is the automatization of associations ('association' is intended in larger sense) and non-profit organizations, which process is due to the (relative) passing away of the points of reference of Western-European anti-capitalist ideologies that crystallized the fights of the sixties. Naturally, since the fall of the Soviet Bloc and the transformation of economies to the market system, such ideological question has turned up in Eastern Europe as well. More precisely, the automatization of institutional collectives - associations intended in a larger sense, associations, non-profit organizations, trade unions – derives from the routine of common management of social problems or in general, the social affairs with the State. Automatization as a process of institutionalization means the continuous loss of the ideological reason of existence in favor of tools of action in which process a theological hiatus is palpable. The common management effaces the circumstances of the development of the collectives, especially the ones deriving from conflicts, or with other words, it hides the original power relations. In Western Europe, the major part of social associations has been born after World War II, directed by the idea of liberation of Europe and the shock caused by the Nazi barbarism. Although, as time passes, such conflictual circumstances are becoming forgotten resulting that new generations getting in touch with these associations will lose the spirit of participation.

The second process is related to the first one, describing such structures that make solid and durable participation possible. Actually, the participation is simply adhered to the opportunity of being committed, with other words to the objective conditions of the social participation. Apart from the fact that one has the possibility to take part in social, volunteer and political activities, and has the material support to dedicate time to these activities, it should be noted that institutionalized communities play an important role in the activist-type

2   Ion Jacques, *Being Committed in the Individual Society,* Armand Colin, Paris: 2012, p 29.
3   Doré Antoine, Jacques Ion, *Being Committed in the Individual Society, Lectures:* 2012.

socialization of individuals: trade unions make syndicalism possible, associations provide voluntary activities. The career of activism and the possibility of renewal of generations also maintain the clusters. Despite being an evident remark, it is important to note, as in France the fall of syndicalism can be seen caused by the increase of unemployment rates (that also causes the weakening of representativeness of trade unions as precarious workers have no work permanently or even temporary) as well as by the relocation strategy of trade union centers. This strategy is the consequence of the fact that multinational firms turns to subcontractors exploding the communities of employees and making advantage of the disbandment of trade unions. Finally, if the so-called "post-it" participation overtakes the so-called „stamped" participation, this is also a consequence of the fall of the cohesion power of big collectives. Annie Colovald expressed precisely the flourishment of the second type of participation for the detriment of the other one. She states that the second one is the own characteristic of average, well-integrated social categories, while historically, militant participation sets up popular social categories. Similarly, considering the distanced form of participation as the development of activism contributes to the abolishment of political actions of popular classes, making it invalid with the modern/traditional opposition. This way the victory of distanced participation can be interpreted as the inability of popular classes to establish solid and durable collectives as it had succeeded in the past. Undoubtedly, all this suggests an effect that relocates the center of interest in the sociology of social participation.

3. Short overview of contemporary participation

According to Marc Jacquemain and Bruno Frére who are citing Razmig Keucheyan even though „today's world, seeing its problems, seems to be very similar to a world where Marxism is present",[4] it is also different from this ideology because capitalism is a really dominant trend and as well as there is a diffraction of participation and socio-political proactivism. Nevertheless, this conclusion cannot hinder the investigation of forms of participation, fighting and activism. Evidently, it is unnecessary to search for a single model that is compacted by the strength of a utopia. Authors cited before also concluded that a minama, „a participation to an issue includes the fundamental moral competence of indignation on injustice."[5] Via this first conclusion authors reveal three topics, which make contemporary participations „decipherable" without being totally heuristic, but they still can work as reference points.

The first one is the „pressure of necessity".[6] Old battle-fields or new participations, it is always the urgency of a situation which becomes the best dope of a participation, and legitimates the opposition of a morally intolerable situation. In this sense, the value of a militant gesture decreases moving away from its specific reasons „toward the abstract registers of civil society", immediately as the problem is moved out from its specific circumstances and put into the global register of political critics. The strong side of the militant gesture, the evidence of participation fails in front of a situation because of political abstraction and its durability; as a militant gesture can only mobilize in a targeted way to be successful. However, such well-targeted participation can function permanently, if a situation of necessity or urgency is lengthened. This is the situation with humanitarian and social actions as well, even if they will be registered later in the procedure of rational management of social problems. An economy of solidarity functions on the grounds of the necessity of action.

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4 Frére Bruno, Jacquemain Marc (dir.), *Opposition in the Everyday Life?*, The Press of Science, Paris: 2013, p 16.
5 Ibid. p 17.
6 Ibid. p 17.

The second topic is related to the contemporary participation and contains the ambiguous relations between opposition movements and States (or with public authorities). On the one hand, the opposition is born against the oppression or the weakness of public authorities; while on the other hand, public authorities remain the most important partners of militant or committed groups (via organization of donations or possible social missions). The dual relation (opposition and cooperation at the same time) regarding public authorities puts collective groups/clusters into such an impossible situation that blocks the stabilization of political critics on a certain level. This analysis grid merits being adapted to the socio-political situation of the studied field, because the way how the paradox can survive against public authorities depends on the degree of interference of the State, presence or lack of the State, its authoritarianism or the place left for acting by it, its capacity of action or disorganization.

The third topic concerns the „disruptive capacity"[7] of communities in resistance, not intending whether they are able to spread an alternative discourse, rather producing alternatives beyond the border of militantism. If an activist participation sometimes refers only to an acting minority of people, nor will be those individuals excluded who are circulating around the committed core and invest their energy for the given issue. This also has a de-multiplying effect that provides a real support in favor of the reason of acting of committed individuals. In other words, the effect of an activist action cannot be measured by simply summing up all individual participations, but it shall be evaluated by the weight generated by the collective action, viewed in a broader perspective. Thus, opposition is not limited to those individuals who connect their actions to citizenship or public dimensions, but the adhesion resulted by practical solutions also should be taken into account, in view of singular situations of persons circulating around the activist actions.

4. Conclusion

In conclusion, there is a triple view of possible analysis grids for analyzing contemporary participation: first, the strength of mobilization (urgency or the necessity of acting), second, the balance between the opposition against or the cooperation with public authorities, and third, the de-multiplying effect of activist actions.

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7 Ibid. p 23.

Civil society: validity and use of the concept

1. Introduction

The concept of civil society is such a common one that it is highly difficult to give it an exact interpretation. The terminus - which draws on the resources of western political philosophy - in its contemporary and present meaning is considered to be the prolongation of the representative democracy and a discussion forum of power at the same time. The concept also can be considered as a nomination regarding actors of economy, society, trade unions, patronages or more generally, politics, who don't act directly in the public sector. In western countries from the eighties the concept has been enforced in its multiple-meaning-dimension (which dimension is especially transformable), parallel to the decrease of importance of western welfare states and debates taking place in the Soviet bloc. Besides the objective differences existing between the users of this concept, there is a common point which brings together the various understandings, namely, it always indicates a great deal of positivity. Who could say in front of the public that he/she does not believe in the emergence or existence of civil society? Actually, despite its increasing use in the academic sphere (G. Pirotte, 2007) it is very hard to use the concept which does not avoid researchers to make 'civil society' a concrete research subject anyway. In addition, the status of research subject is also rebuttable if accepted that in current language use the term does not denote a purely concrete and unequivocal reality. If we do not take into account the efforts for paraphrasing the concept, to which we will return later, 'civil society' should rather be considered as a method of using a phenomenon. So, instead of a well-defined research subject the concept should been considered as a definition developed by political philosophy, which has passed into everyday language where it indicates a concept defined by certain characteristics, thus giving it more descriptive and normative aspects. Nevertheless, both the use of the concept and the scientific works related to analyzing the concept provide us a certain number of reading grids.

From now on, what ways can we follow to present in general or analyze 'civil society'? This synthesis, on the basis of epistemology regarding its understanding, underlines the relevance, contours and framework of the concept.

2. Social space of civil society

The political and scientific legitimacy of civil society goes beyond its definition as an institutional space of the social world. In some ways the place of civil society shall be defined in the civilized order among the recognized institutions or in the social system structured by mental patterns. Western political philosophy traditions represent an inherent part of civil society as an essential condition of the ideal political order. The ancient Greek philosophy lays down the basis of a civil society as an essential social space for civilization considering 'common space' where citizenship divided from family and nation is manifested. So, as Gautier Pirotte (2002) underlines, the idea of civil society has a significant position in such a measure that the ideal of civilization (an ideal rediscovered in modern era and an ideal which has become inherent and permanent part of western political ideas) is founded on associative basis (in larger sense on basis of contractual relations between individuals who have common interests) and appears in different levels connecting individual interests and society.

In the beginning of the 19th century Hegel – referring to such interpretation – tried to distinguish clearly family, civil society and State. If the family involves the individual in relations of solidarity, civil society becomes an intermediate station when the community of family is not enough to satisfy individual interests. Thereafter along the road towards modernity articulation of personal satisfaction and collective life will be a question. Hegel has found the answer in civil society, which is built on the production and based on the division of labor that allows meeting individual needs. Hegel gives an important role to corporate bodies in civil society as long as they collect personal ambitions and regulate conflicts of interest. But as Gautier Pirotte underlines "bodies can only reach collective interests, not general ones" as the latter can be only achieved by the State. If the stages of Hegel's idea are built by the transitions from family to civil society and from civil society to State, we cannot talk about continuity, but only about superposition. Family links the individual in social and solidarity relations, which main character is the father. Civil society is able to bring together individual intentions and to satisfy them by the division of labor at the same time. The main character of civil society is the bourgeois. The state regulates and merges the differences between social classes and has as its main character the citizen. Tocqueville's civil society is also described as an essential transition, which helps to fight against the tyranny of majority. So, Western philosophical tradition completely embeds civil society into the foundations of liberal democracy as a place for interconnecting personal interests and general ones as well as a guarantee for regulating contradictions by negotiation instead of confrontation. Thus, civil society can be considered as a level of free association between citizens, depending on their common interests, while moving away from community and family ties. Citing Durkheim, civil society gets a functional space against mechanical ties in an organic society.

3. Civil society and capitalist order

Reflections on civil society has got firm from the 18th century due to the theoretical development of the capitalist system. The rise of bourgeois classes against feudal aristocracy - especially in the Anglo-Saxon world - makes necessary a research on legalizing the emerging social order. Civil society is the new entity which

replaces Christian community in the ideological system. More generally, these are the first theories, which open the way for new social theories attempting to outline new social tights, while feudal and Christian society is collapsing. Civil society will soon be the place of free-made contracts, the division of labor and cooperation in common interests (and the interconnection of interests), reaching completely its place in political theories cited before, connecting political and economic functionalism. Marx later latches on to these theories, considering civil society as a place of modernity and interconnection of various interests. However, Marx also subverts the concept as his civil society consists of financial relations between individuals therefor it is a social organization having its roots in relations of production. This is the order desired by the bourgeois, and is characterized by an asociality produced by itself. In this case, civil society is not a transition between the individual and the State, but rather a manifestation of a generalized repression machine, embodied by the State and defined by the relations of production. Since civil society is the counterpart for the social order of bourgeois in Marxism, the concept is not used by philosophers demanding Marxism to exist again. Antonio Gramsci is the one who brings the concept back via the hypothesis that domination of capitalism is maintained by cultural dominance. This concept envisions intermediary institutions – school, church, civil organization – as tools which help proletariat to be integrated into the social order. In this perspective each intermediary institution need to be analyzed to understand the mechanisms of cultural domination.

4. Civil society from socio-historical perspective

To examine the place of civil society in a political or economic order, the absolute Western character of the concept should be accepted. The use of the concept and the attention dedicated is deeply imprinted in Western political philosophy and in the questions of the development of capitalism, namely the transformation of feudal society into an industrial one.

Nowadays, if one wants to characterize the equilibriums and social spaces of democratic capitalist society, civil society sometimes appears as the transformation of westernization of the world or as a projection of a Western vision to other societies. In general, two positions can be defined, which contradicts each other regarding the existence of real civil societies, out of the specific framework which has seen the emerge of the concept.

The first position belongs to the prescriptive universalism (G. Pirotte, 2002) and corresponds to the position adopted by the Anglophone literature, according to which the existence of a civil society is an indicator of a well-functioning democracy. From this point of view, civil society is almost a practical tool to excogitate (among others) that communist regimes move in the direction of being liberal regimes. This first generalizing approach also has a practical interpretation regarding functioning circumstances of non-governmental organizations, benefitting from Western investment funds. Therefore, as many researchers examined, in some Central and Eastern European or African countries, financing of non-governmental organizations is subject to the rules of good governance, imitated from Western non-governmental organizations and operation of international standards. In order to get financial support, local non-governmental organizations are being formed, normalizing and taking over international management ways. In this case, the appearance of civil society (via the dependence from Western investment funds which make its emergence possible, via the organization structures to be adapted) remains appropriate to Western standards that in exchange transform the concept to be an indicator of the level of democratization.

In contrast, the second position that is the radical opposition to the first one, considers civil society to be a Western peculiarity. That is why the concept cannot be put into other socio-historical realities, just to that one where it had been created. This vision deeming civil society as a "Western feature", is more common among francophone authors. They determine the socio-political criteria for describing the existence of civil society; which criteria seem to appear so much Western-concentrated that they poorly fit with other societies. According to such theory three basic criteria are required for the presence of a civil society.

First, private social spaces should be separated from the political space. Second, citizenship should have priority over any other social relation. Third, there should be a priority of the individual aspect of social relations to their collective dimension. These three criteria, without doubts, exclude the majority of non-western societies. Gautier Pirotte points out that such an approach concentrated to the West prevents to consider other social forms deriving from the essence of society as social forms of civil society. Therefore, the conditions for doing a research on civil societies are as follows:

– the concept of "public welfare / public goods" should not be bound to a purely political sphere, however, it can be linked to other collectives.

– it must be taken into account that social community connections and public space relations should not be disconnected, keeping in mind that the individuality of social relations does not necessarily inhibit the existence of a civil society.

Hereby a middle ground is shown up between universalism and Western particularism. The first makes civil society a condition of democracy (and thus imposes a certain number of socio-political criterion), the latter believes that every civil society must be considered in accordance with the criteria set out in the context of its emergence (it is unnecessary to seek civil society outside community social ties, or where there is not a clearly separated political space from the State). This mediator way allows to consider civil societies as being separated from Western definitions and having a specific socio-historical path.

5. Civil society defined by its own action space

From now on there is no need to search for the strictly defined political space that civil society occupies, rather the nature of those actions should be sought which makes possible to consider civil society autonomous from other civil spheres. Based on this logic, whatever the particular society is, the concept of civil society can be characterized as a generic feature which collects the leaders of collective actions (based on permanent or occasional association) who takes into consideration the common / collective interests (so they stand at an opposite position to the private sector as it is characterized by a seeking and protecting of interests) and starts from a common social and political vision. These actions should be detached from the direct statist actions taking into consideration that the initiative does not come from the State, and also differs from community actions; the resource of their autonomy derives from the character of the aims of the activity itself or the community which implements the activity. This statement is valid even though the actors or the activity is integrated into a community framework. Such practical definition provides a view besides functional dimensions that considers civil society as a necessity or consequence of democracy. However, the definition could also be discussed from the point of view regarding the State, the Church or the economy.

A priori, the actors of actions entering the field of civil society do not participate in the direct actions of the State. They can complement or extend it or fill some gaps in, but they are definitely separated. However, financing the associations or non-governmental organization activities raises the question whether the independence of civil society actors is realistic. Non-government organizations, which the provision of public services is transferred to, how much can be separated from the State? Are social assistance associations financed by the State still outside of the field of the public power?

In spite of the relations of delegations which can be established, the request of an independent action that includes specific methods of action and a vision of a distinct society can reveal the difference between an action lead by a functionary or a civil society actor. Moreover if initiatives entering the field of civil society generally differ from the religious sphere, it shall be seen that their borders are not particularly sharp. In fact, any association or NGO can derive from a community of believers or a congregation and it can contact religious institutions. The border between civil society and the Church can be caused by the final goal of the actors or their autonomy related to ecclesiastical authorities. Finally actions entered into civil society are distinguished from a pure economic action. However, only the separation caused by the expediency of the action and questionable borders should be investigated as all economic operators may reclaim a social action. Here it is undoubtedly necessary to take into account that the two entities are definitely not coming from the same tabernacle. Market is an economic regulatory mechanism, while society can be defined as a social (in wider sense) or political action field. According to Habermas, beyond the spheres crossed by civil society it can be stated that movements - which are thickening and forwarding the echo of social problems - lift up civil society. Therefore this definition relies on the activity of actors and not on the social context where they put themselves. In addition, we can talk about a collective realignment which aim to protect a world vision, "the ideal concept of a fair and good society" (J. Habermas).

6. Conclusion: from civil society to the intentions and practice of the actors

As we have seen above, the political-philosophical approach becomes less dominant in order to give space to the sense of the action and to the expediency of the actors as they build up a collective and then integrate in it to protect a community vision. Taking into consideration that (via the possibility of free organization) civil society determined itself to protect an approach of social world which unifies its actors. All this raises the question of value types reclaimed by collectives involved. Gautier Pirotte asks whether members of the Ku Klux Klan are part of civil society. In other words, are collectives and associations valuable in any cases, whatever their claims are? Some will say that it can be particularly problematical to make complying values protected by the association and those of democracy in order to enter the space of the civil society. Finally, the priority of the sense of the action is in the center of Ernest Gellner's work. He also proposes the concept of modular person, to be able to take into account at the same time the intentionality of the actors and the principle of association in groups not bound by oath or blood. The principle of free adhesion helps to separate from any de facto community (family, village, sometimes a religious community) or forced community (in order to have a wage, I need to be a company employee, etc.). Modular person would be an individual, who is capable of integrating in various

associations and institutions, but can also leave them if he prefers so. According to Gellner, the point of civil society is to "elaborate relations that can be effective and flexible, specific and instrumental at the same time". In other words, civil society would not be a separated functional space, but rather a resultant of a social tight form which is built on the instrument-type and free adhesion to a group depending on some final goals leading to joining the collective. This way, civil society, would be a form of social connection.

Conclusions

In the present material we have tried to set up the theoretic basis for the work realized in the framework of the three-year-long (2015-2018) *Erasmus+ project entitled Strategic partnership for enhancing social consciousness* (Project ID: 2015–1–HU01–KA201–013623).

The survey analyses and the four social concepts presented (social consciousness, social inclusion, social participation and civil society) are a theoretic starting point for the elaboration of the 30-hours state-accredited former education course in the field of enhancing social consciousness. This theoretic material will be accompanied and completed by a practice-oriented approach of education and training materials as well as a multimedia approach of short movies.

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