
A SURVEY ON THE DESIRABILITY OF AN EXTRA-CURRICULAR SCHOOL PROGRAM OR SPIRITUAL COUNSELING WORKSHOP, AND SOME SPECIFIC STATISTICAL INTERACTIONS OR CONFRONTATIONS

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Abstract

The extent to which some students would like to attend an extra-curricular school program in a special room (a workshop of spiritual counseling), where they could find answers from a qualified teacher to their questions about many of their inner questions and spiritual queries, struggles and troubles, as well as the quantification of some potential associations, in the educational process, between the religious views of children and parents, extended or restricted to the notion of discipline taught in school, and also several other correlations between the various different explanatory factors, along with the identification of general and moral values of religion, and some hierarchies connected with the sources of children's opinions, were the subject of this research psycho-pedagogical focused on statistical methods and tools. The research itself is both a detailed study focused on an investigation questionnaire, conducted in order to know the desirability of the program, and to quantify a set of opinions about the need for a spiritual counseling, as well as a tentative hierarchy and correlation of a number of motivations and relationships, by means of statistic and mathematical symbolism. Of the ten hypotheses analysed in the paper, eight are validated, and the statistical confrontation between the sample of the parents and that of the students, as actors of the act of education, is finally revealing.

Keywords: statistical survey, the research hypothesis, psycho-pedagogical study, statistical ranking or hierarchy, correlation matrix, E-views.

JEL codification: C12, C46, I 21, Z12.

1. INTRODUCTION

In the literature of psycho-pedagogical studies a few processes or phenomena of a demographic, economic, or social nature stand out, which can increase the impact and importance of a counseling program: a) rurality, which

is structurally maintained at a level above the European average (Romania has one of the highest rates of rurality in the EU, since 1987 when it only reached the rural-urban parity, reaching the 50% level, then decreasing only by 6-7% in the following two and a half decades), which, in keeping with a much lower level of culture and education, involves the solution of counseling); b) the accelerating trends of population aging (in 2015, the population over 65 has reached nationally 17.6% of the rural population, and 13.6% of that of municipalities and cities) induce a necessary process of spiritual counseling, with an impact on grandchildren, too; c) international migration, either permanent or temporary, classical or networked, in search of jobs (including, or especially, better-paid jobs) of a large number of parents (between 3 and 4 million inhabitants of Romania, accounting for nearly 40-50% of the active population), which also forces a much needed counseling for the children left home, who are taken care of by grandfathers, uncles, aunts, other relatives, or temporary guardians, etc.; d) the relatively high dropout level, which – although certainly illegal under the Constitution, which guarantees nine compulsory school grades in Romania – reached the highest European level ever since 2015, with a drop-out rate of 19.1%, which requires intensive counseling of both parents and students (going beyond the identification of financial resources to reduce this indicator to about 11% by 2020); e) the slight upward trend of suicide rate per 100,000 inhabitants in Romania, identifying and carefully advising the exposed population segment, which exceeded 25⁰/₀₀₀₀ in men and 5⁰/₀₀₀₀ in women (according to the data source available at http://www.insse.ro/cms/files/Web_IDD_BD_ro/index.htm).

The target groups of sociological, socio-pedagogical and statistical surveys can combine the concept of “advisable population”, i.e. not only students or graduates of various educational systems and processes, but also the parents or legal guardians of children (grandparents, uncles, aunts, other relatives, etc.) resulting from contemporary migration processes as discouraged people in the labor market, an outcome of unemployment, who, according to the International Labor Office (ILO), went six months without engaging in another job, people with early or progressive depression, people who abandoned any type of community (school, family, etc.), people who have relatively recently suffered trauma with a significant impact in the future (in the family, in society, etc.), elderly people, lonely or abandoned people, as a result of various social exclusion processes (people belonging to the “third age”, i.e. over 65, or the “fourth age”, over 80 years), people with disabilities who live in less cohesive and educated environments (Săvoiu, 2006).

The primary or secondary educational process is threefold, being conducted, at its debut beginning, through the contributions coming from three

actors: students, parents and teachers. This triad describes, in a complete and also complex manner, a scenic and geometric educational space, originally triangular, which quickly becomes pyramid-shaped by dint of interactions and associations. Identifying a target group for the present study focused on the complexity of the educational space and successfully using it in order to shape the opportunity to give a number of children an extra-curricular school program (i.e. outside the classroom), conducted in a special space (a workshop of spiritual counseling), in which they can ask a teacher about many of their spiritual concerns, queries, struggles and troubles. This broadly falls into the general groups that usually require counseling, while also involving a second group, i.e. a mirror or a reflected one, namely that of the parents, or guardians of students.

2. THE METHODOLOGY OF THE RESEARCH

For reasons of expediency and unified treatment in observation, and also starting from the reasons and justifications above, the type of research that is made use of (either pedagogical or sociological), focused on rigorous questionnaire-based observation, was the *statistical survey* (drawing on purely statistical methods and tools), and the period when it was carried out was that time just before the religious holidays specific to late winter (more specifically, the first two weeks of December 2016, which virtually coincides with the end of school term, and going into the winter break for the students).

The main work hypotheses set out from initially treating each of the two target groups in a distinct manner, i.e. the group of the students and that made up of their parents, identifying specific aspects of each group, in a questionnaire (student - Questionnaire 1 and parent- Questionnaire 2), piloting the questionnaire, observation and data collection, analysis and interpretation of results per questionnaire and distinctive target group, exploiting characteristic methods and statistical tools, and finally making a statistical comparison or confrontation of the two target groups, which were mirror-reflected (i.e. associated statistically). Essentially, the main investigative hypotheses, expressed and detailed in a statistical manner, were the following:

Questionnaire 1 (student)

H1: statistical association (difficulty interest, competition, etc.) of the discipline of religion with other school disciplines, according to the students' (respondents') grade averages, determined by the specificity of the discipline and its confessional and integrative character (the final question in the identification data of the respondent students);
H2: reaching an optimal Pareto threshold of positive scores – at least 20% (favourable for establishing an extra-curricular school program or spiritual counseling workshop), which could subsequently bring the effect of its carrying out in keeping with the respondent students' scores concerning its theoretical opportuneness (Questionnaire 1, question 3);
H3: reaching an optimal Pareto threshold of positive scores – at least 20% (favourable for establishing an extra-curricular school program or spiritual counseling workshop), which is the direct result of the respondent students' scores concerning its theoretical opportuneness (Questionnaire 1, question 4);
H4: the mother continues to be the central character in a family, who holds the highest score in point of attachment and trust from the child, and who has influenced the student's later faith (questions 7, 8 and 9).

Questionnaire 2 (parent)

H5: reaching and exceeding an optimal Pareto threshold of positive scores – at least 20% (favorable for attending an extra-curricular school program or workshop of spiritual counseling), which could subsequently bring the effect of its carrying out in keeping with the respondent students' scores on its theoretical opportuneness (Questionnaire, 2 question 3);
H6: reaching and exceeding an optimal Pareto threshold of positive scores – at least 20% (favorable for attending an extra-curricular school program or workshop of spiritual counseling), which could subsequently bring the effect of its carrying out in keeping with the respondent parents' scores on its theoretical opportuneness (Questionnaire, 2 question 4);
H7: discrimination of trust and respect in relation to the children's gender (male or female) comes from the parents (questions 7 and 8 in Questionnaire 2);

Statistic confrontation, and interactions between questionnaires 1 (student) and 2 (parent)

H8: the ranking or hierarchy coincides for the most part (two identical reasons placed in the top three) in the view of both students and parents, concerning an extra-curricular school program or spiritual counseling workshop (question 6 in both questionnaires);
H9: relatively close scores ($\pm 20\%$) on trust and mutual attachment of students (children) and their parents (questions 7 and 8 in both questionnaires);
H10: statistical association of answers to questions 3 and 4 in questionnaires 1 and 2, relating to the need for an extra-curricular school program and attending it (in addition to the regular classes) in a special room (a workshop of spiritual counseling), where the student can ask a teacher about many of the things that trouble his/her soul.

The research methodology rigorously followed and respected a theory-based observation plan of the classical type, followed by processing, analyzing and interpreting the data using a modern software package (E-Views), testing hypotheses and validating or invalidating correlations, hierarchies, etc.

In the practical investigation that was conducted based on a questionnaire and subjected to a set of statistical methods and tools for processing, analysis and interpretation, within the methodology there coexisted, in a fully scientific manner, several concrete steps (Săvoiu, 2004; Vlăsceanu, 2008; Săvoiu, 2011; Dinu, Săvoiu, Dabija, 2016):

i) determining the object (opportuneness of spiritual counseling in the educational processes), the scope and the aim of the survey (identifying a particular space – a spiritual counseling workshop – where the student can ask a teacher about many of the concerns and struggles of his/her soul); a wider scope of the survey was to provide both data and statistical information useful to develop variants of decision or subsequent validation/invalidation of the decision-related impact connected with introducing a spiritual counseling workshop in school;

ii) to achieve the theoretical documentation aimed at achieving it practically (through papers and questionnaires that are part of the MA disciplines *Applied demographic research* and *Applied investigations, modeling and statistics*;

iii) determining the target groups (students and parents) as the population universe of the survey;

iv) formulating the hypotheses and validating/invalidating them;

v) selecting the techniques and drafting the questionnaire (closed questions were preferred, and thus configurating an investigation standard separately for students and parents, with some common parts that are essential);

vi) piloting or pre-testing (to correct Questionnaires 1 and 2 in point of development, drafting and further processing, it was done actually as part of the discipline *Applied demographic research*, with the help of fellow MA students);

vii) final drafting and wording of the questionnaire (1 – for students, and 2 – for parents);

viii) selecting the techniques and methods of administering the questionnaire (the author of the dissertation has done it through a purposeful approach, by exploiting the technique of volunteering student–parent pairs, targeted as respondents, by self-administration, which provided useful information on their conceptual synonymity);

ix) sampling and managing the samples in both populations for an equal and associated volume (the idea was to ensure that the student, together with one of his/her parents, filled out one form individually), finally reaching a sample volume of 40 students and parents ($n_1 = n_2 = 40$ respondents);

x) processing, systematization and aggregation of the results (at the level of the indicators), using the Eviews software package;

xi) analyzing the indicators or results obtained in relation to the hypotheses formulated, and making the final decision of validation or invalidation, were both achieved by means of the Eviews software package;

xii) drafting the final report of the investigation, and drawing the conclusions of the psycho-pedagogical or sociological research focused on statistical methods and tools.

The number of variables initially investigated in each questionnaire was similar, coinciding with the number of questions: i.e. 15 variables were pursued in Questionnaire 1 (to which are added six more variables identifying the respondent student, focusing on grades, type of family, gender, age, residence, educational cycle), and 15 variables in Questionnaire 2 (to which are added six more variables identifying the respondent parent, focusing on their activity, employment status, the highest educational level completed, gender, age, residence). After finally detailing a number of types of responses (subject-matters, options and scores) as many as 65 variables were processed, analyzed, interpreted, associated and correlated, of which 35 variables were included in the students' questionnaire (Questionnaire 1), and 30 variables in the parents' questionnaire (Questionnaire 2), the difference being given by detailing some grades in the subject-matters or school disciplines confronted – for the students.

Specifying the duration and period of the investigation led to natural offsets between the reference period and the processing time, but did not however require going back or reworking parts of the research, so that this first investigation contains no chronological aspects, which could generate the need to archive and process time series or evolution benchmarks of a phenomenon, between successive moments 0, ..., t , $t+1$, thus eventually providing just a momentary image, a mere snapshot rather than a flow image, as a summation of the events, cases and appearances during the periods under study. The specification of the observation site identified, as location of the survey or investigation, Secondary School *Virgil Calotescu* in Bascov, Argeş, where the responding sample population of students and parents was constructed.

3. RESULTS AND DISCUSSION

The data collection for the 40 respondent students was conducted by means of Questionnaire 1, and after processing, analysis and interpretation of the data some significant issues were noted. Without ensuring a mathematically calculated kind of representativeness, but rather some trends in relation to the entire school population in Romania, a few general issues of relative importance were identified. For example, in the target group the share of the families the students come from, which are of the familial cohabitation or other types than those common, is about 48% (though it is relatively unrepresentative nationally). Hypothesis H1, or the expected association of the subject-matter *religion* with other school disciplines, in keeping with the average grade obtained by the students (respondents), determined by the specificity of the subject-matter and its confessional and integrative nature, is statistically demonstrated by the existence of its intense correlation with

other disciplines, in accordance with the average grades of the respondent students, such as it appears in the questionnaire excerpt (in Table 1) for the sixth question in the identification data of the respondent students.

Excerpt from Questionnaire 1 – in the section of the identification data of the respondent students

Table no. 1

Grades or ranking codes for disciplines	Religion 1.	Civic education (VII) 2.	Civic education (VIII) 3.
Romanian language and literature 4.	History 5.	Mathematics 6.	Grade for conduct 7.

Source: Questionnaire 1 (student)

In this way, hypothesis H1 is validated, which gives religion an associated character, at least in the light of the final evaluation of the students (there are low levels of the correlation ratio R, placed under 0.5, in relation to *Mathematics* and *Romanian Language*, but, when subsequently subjected to testing, it statistically confirmed a correlation of low intensity, yet real).

Matrix of correlation between students' grades in religion and other associable disciplines

Table no. 2

	I61	I62	I63	I64	I65	I66	I67
	SER01	SER02	SER03	SER04	SER05	SER06	SER07
SER01	1.000000	0.661549	0.877407	0.495802	0.642685	0.345321	0.691564
SER02	0.661549	1.000000	0.845409	0.446853	0.690419	0.538944	0.396638
SER03	0.877407	0.845409	1.000000	0.511420	0.670086	0.430015	0.570346
SER04	0.495802	0.446853	0.511420	1.000000	0.661247	0.824558	0.614510
SER05	0.642685	0.690419	0.670086	0.661247	1.000000	0.658756	0.489116
SER06	0.345321	0.538944	0.430015	0.824558	0.658756	1.000000	0.417251
SER07	0.691564	0.396638	0.570346	0.614510	0.489116	0.417251	1.000000

Source: Results of the survey, processed with the EViews software package.

In the previous correlation matrix, realized using the software package Eviews (Table 2), combinations of intensity are identified that are above the average (more than 0.5) for *Religion* with various disciplines: *Civic education VII* (0.662) and *Civic education VIII* (0.877), *History* (0.643) and the grade for students' conduct and behavior (0.692), which validates the statistical method used, giving it a sufficiently high degree of objectivity. What can also be noticed from the analysis of the data series represented by the students' grades is the abnormality of the grade distributions in the subjects *Religion*, *Civic education VII* and *Civic education VIII*, as well as the grade for conduct and behavior (Table 3).

Descriptive statistics of the grades in subject matters associated to Religion, and the distributional abnormality confirmed by the Jarque-Bera test (according to the values ≥ 9.21)

Table no. 3

	SER01	SER02	SER03	SER04	SER05	SER06	SER07
Mean	9.974359	9.322581	9.560000	8.410256	8.846154	7.820513	9.871795
Median	10.00000	10.00000	10.00000	9.000000	9.000000	8.000000	10.00000
Maximum	10.00000	10.00000	10.00000	10.00000	10.00000	10.00000	10.00000
Minimum	9.000000	6.000000	5.000000	5.000000	6.000000	5.000000	8.000000
Std. Dev.	0.160128	1.076634	1.083205	1.568069	1.203907	1.890026	0.409074
Skewness	-6.002193	-1.485003	-3.268978	-0.703144	-0.801167	-0.117204	-3.299443
Kurtosis	37.02632	4.371545	13.85277	2.373948	2.672716	1.560758	13.51971
Jarque-Bera	2115.580	13.82350	167.2160	3.850577	4.346203	3.455342	250.5904
Probability	0.000000	0.000996	0.000000	0.145834	0.113824	0.177698	0.000000
Sum	389.0000	289.0000	239.0000	328.0000	345.0000	305.0000	385.0000
Sum Sq.Dev.	0.974359	34.77419	28.16000	93.43590	55.07692	135.7436	6.358974
Observations	39	31*	25*	39	39	39	39

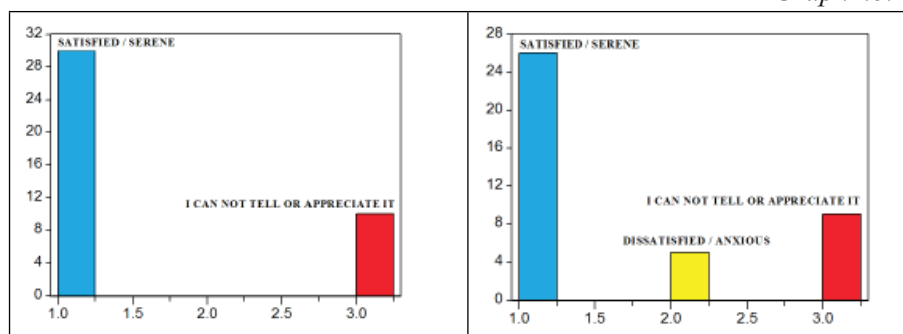
Source: Results of the survey, processed with the EViews software package. *Note = different recognized results.

Competition in the processes of learning assessment does not show normal distributions, and the teachers in the disciplines *Religion*, *Civic education VII* and *Civic education VIII* seem to exercise methods focused on symmetrical information and shaping trained skills of social life in potential environments.

The respondent students in the sample declared what they felt nearly always, or usually, in terms of emotional attitude, at home or in their families (chart no. 1), or, individually, at school, among classmates and teachers (chart no. 2), indicating an overall structural difference of 10% between the two environments, with a presence of the state of trouble/anxiety, in Figure 2, of 15%.

**Students' state of mind at home or in the family (left) Graph no. 2
Students' state of mind at school (right)**

Graph no. 1

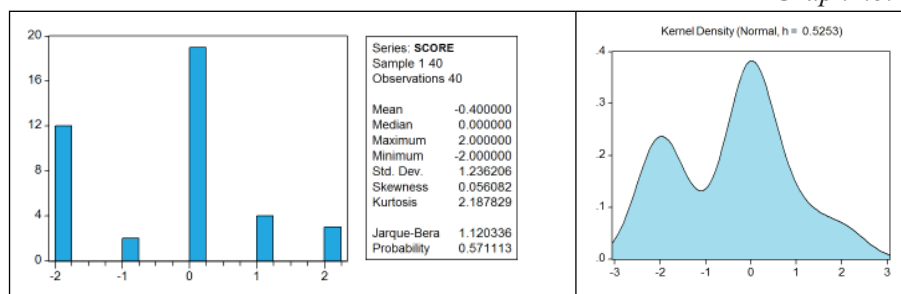


Source: Results of the survey, processed with the EViews software package.

Hypothesis H2: reaching an optimal Pareto threshold of positive scores – at least 20% (favorable to setting up an extra-curricular school program – spiritual counseling workshop), whose effect could be its realization in keeping with the respondent students' scores concerning the theoretical opportuneness (Questionnaire 1, question 3) is rather close to a global validation (7 out of 40 students confirmed it by positive scores, i.e. 17.5%) and is clearly validated within the population of the students who decide through positive or negative scores, except for those undecided, or those with score 0 (7 of 21 students, or 33.3% of the decided decision-makers), as can be seen in graph 3.

Distribution of respondent students' scores on whether it is opportune to set up an extra-curricular school program (spiritual counseling workshop)

Graph no. 3

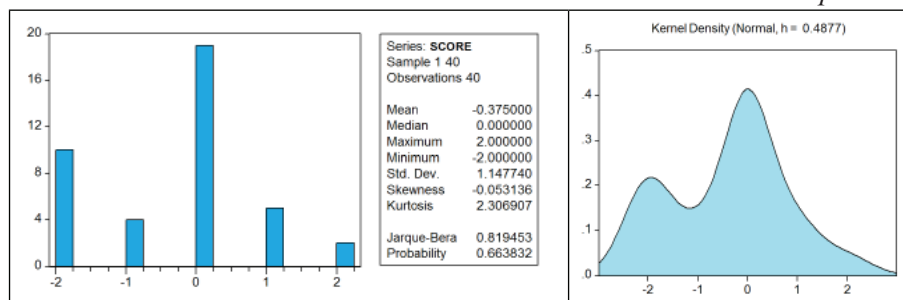


Source: Results of the survey, processed with the EViews software package.

Hypothesis H3: reaching an optimal Pareto threshold of positive scores – at least 20% (favorable to attending an extra-curricular school program (workshop of spiritual counseling), which is the direct result of the scores of the respondent students concerning the decision to participate concretely (Questionnaire 1, question 4) is as close to a global validation (the same 7 of 40 students confirmed it by positive scores, that is, 17.5%), an dis similarly validated in the population of the decided students (33.3%), in keeping with Graph no. 4, yet with a different structure and distributional intensity of scores.

Distribution of respondent students' scores on their effective participation in a school program (spiritual counseling workshop)

Graph no. 4

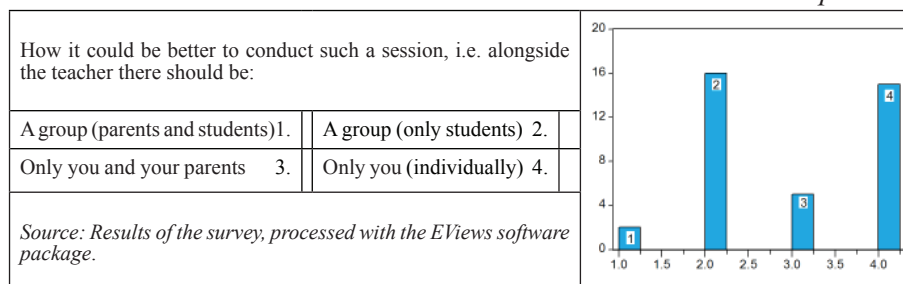


Source: Results of the survey, processed with the EViews software package.

The model of such a spiritual counseling workshop could be one described as a discussion group (40%), or individual activity (37.5%), according to the statistics of student responses to question 5 in Questionnaire 1 (Graph 5).

Content of question 5 in Questionnaire 1, and distribution of student responses concerning the model of an extra-curricular program (spiritual counseling workshop)

Graph no. 5



In order to rank the ten motivation reasons that could cause the students to participate in a spiritual counseling workshop, a table (Table no. 4) was built with three values of the central tendency (mean, median and modal)

**Values of the central tendency of the responses to question 6 in
Questionnaire 1 (I61 - I610)**

Table no. 4

	SER01 I61	SER02 I62	SER03 I63	SER04 I64	SER05 I65	SER06 I66	SER07 I67	SER08 I68	SER09 I69	SER10 I610
Mean	4.461538	4.358974	4.564103	3.743590	4.538462	5.692308	6.564103	6.538462	6.358974	8.222222
Median	4.000000	4.000000	4.000000	3.000000	4.000000	6.000000	7.000000	7.000000	7.000000	10.000000
Modal value	3	1 - 2	4	1	1-3	7	9	8	9	10
Observations	39	39	39	39	39	39	39	39	39	36

Source: The data were processed with the software package EViews, and the modal values were taken from the graphs

An optimal final hierarchy could be made with the simultaneous help of all the central values (mean, median and modal, or dominant value), with special emphasis on the modal value, which is shown in the graph and is presented in Table no. 5:

**The final hierarchy of the reasons would make the students participate
in a spiritual counseling workshop, according to the values of the central
tendency**

Table no. 5

I.6. Can you order several reasons that would cause you to participate in such meetings?			
Talk (communicate) more with the others	Rank 4	Learn how quarrels/conflicts can be solved	Rank 6
<i>Know your parents' wishes better</i>	<i>Rank 2</i>	Learn how to ask for, and give others	Rank 9
Know colleagues and teachers better	Rank 5	Learn how you can be more serene, better	Rank 7
Know and understand yourself better	Rank 1	Learn when to be quiet/listen to what adults say	Rank 8
<i>Learn how to control emotions (anger, joy)</i>	<i>Rank 3</i>	Other (mention it).....	Rank 10

Source: The data in Table 4, analyzed in a multi-value manner

It can be seen that the students selected, as their top three reasons for potential participation in a spiritual counseling workshop: a) know and understand yourself better; b) know your parents' wishes better; c) learn how to control emotions (anger, joy). By comparing the scores submitted by the students on the antonyms described by the questions 7 and 8, which characterized the personality of the mother and father of each of them through a strict reference to attachment and trust, a higher score of 3.30 is naturally identified for the mother (the maximum score of 5 points from 50% of the students, and also a narrower amplitude of the individual scores from -1 to 5), compared to the score of 2.48 for the father (the maximum score was 5 points, from 40% of the students, with a maximum field of scattering of the individual scores, from -5 to 5), as seen in table 6:

Median average scores and specific amplitude of confidence in each student from their parents

Table no. 6

Questionnaire 1	SER01 Mother	SER02 Father
Mean	3.300	2.475
Median	4.50	2.50
Maximum	5.00	5.00
Minimum	-1.00	-5.00
Observations	40	40

Source: Results of the survey, processed with the EViews software package.

The sample taken through volunteering proved homogeneous in terms of the students' individual opinion of the importance of faith in God, with only three students answering *no* to question 9, and also consistently, maintaining the mother as the person who influenced their lives for 62.5% of them, according to question 10. Questions 11 and 12 reveals the importance of prayer for pupils: 50% and 40%, respectively, identified that as a key response. Question 13 reconfirms the importance of the mother in general (25%), and of the grandmother in particular (45%) in identifying the most religious person in the interviewed students' family.

The mean scores of the respondent students to questions 14 and 15 (I14 and I15) in Questionnaire 1 (C1)

Table no. 7

	I14 C1	I15 C1
Mean	2.375	2.625
Median	2.000	3.000
Maximum	4.000	4.000
Minimum	1.000	1.000
Observations	40	40

Source: Results of the survey, processed with the EViews software package.

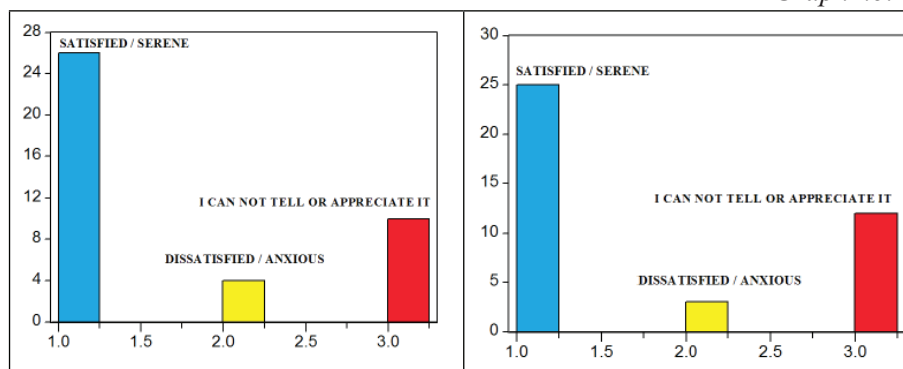
Questions 14 and 15, as described in Table no. 7, show some moral values and major variables, one as the main value that children want to get through their orthodox faith, and which actually impressed them during the religion classes, i.e. *love* (in keeping with the average score, 2.375 and 57.5% of the final options) and two completely different ones with respect to the class of *Civic education*, where they oscillates between *justice* (37.5%) and *respect* (35%), according to an average score of 2.625. Finally, one can say that H4 is validated, i.e. the mother continues to be the central character of the family, the one who has the highest score in point of attachment and trust from the child, and who influenced the faith of the student in later times (questions 7, 8 and 9 in Questionnaire 1). The sample of the parents, taken in direct relation with that of the students, remains an urban one, dominated, in point of employment status, by employees (80%) and employers or associates (17.5%);

in terms of educational attainment by the highest graduation level, the results are relatively polarized between university (47.5%) and high school (45%), yet diversified in relation to the specific activity (10% in agriculture, 10% in industry, 15% in commerce and other services, 25% in education, and 30% in the health service, etc.).

The respondent parents in the sample declared what they felt nearly always or usually, in point of emotional attitude, at home or in the family (Graph no. 6), or individually at school among classmates and teachers (Graph no. 7), revealing a much wider and more substantial range of relative variation in emotional states, and also a much smaller overall structural difference of only 2.5 – 5% between the two environments, with a presence of the state of trouble / anxiety, in Figure 2, of 15%.

State of mind of parents at home/at work Graph np. 7. State of mind of the parents relative to school for their child

Graph no. 6

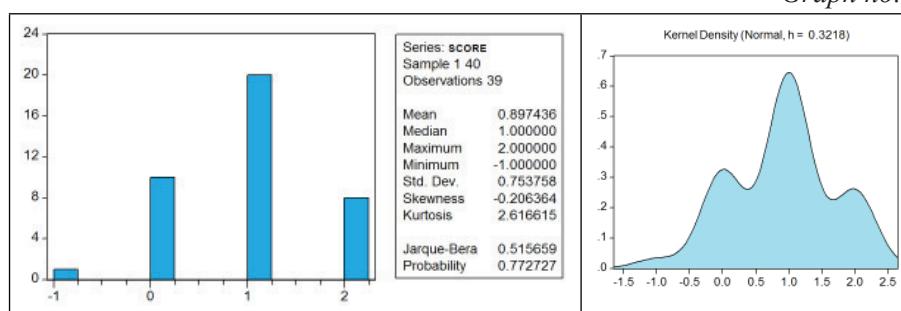


Source: Results of the survey, processed with the EViews software package.

Hypothesis H5, concerning reaching and exceeding an optimal Pareto threshold of positive scores of at least 20% (favorable to attending an extra-curricular school program, or workshop of spiritual counseling), which could then bring the effect of its implementation, according to the scores of the respondent students on whether it is theoretically desirable (Questionnaire 2, question 3) was validated with 28 positive scores out of 40 respondents (at the very high level of 70%), and is described in Graph no. 8.

**Distribution of the respondent parents' scores relative to the
opportuneness of setting up an extra-curricular school program
(spiritual counseling workshop)**

Graph no.8

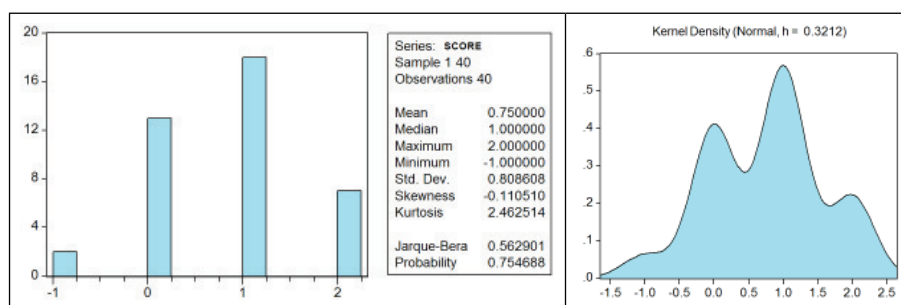


Source: Results of the survey, processed with the EViews software package.

Hypothesis H6, concerning reaching and exceeding an optimal Pareto threshold of positive scores of at least 20% (favorable to attending an extra-curricular school program, or workshop of spiritual counseling), which results directly from the scores of the respondent parents on whether it is theoretically opportune (Questionnaire 2, question 4) is also validated, with 24 positive scores out of 40 respondents (at the very high level of 60%).

**Distribution of respondent parents' scores relative to the effective
participation of their children in an extra-curricular school program
(spiritual counseling workshop)**

Graph no. 9



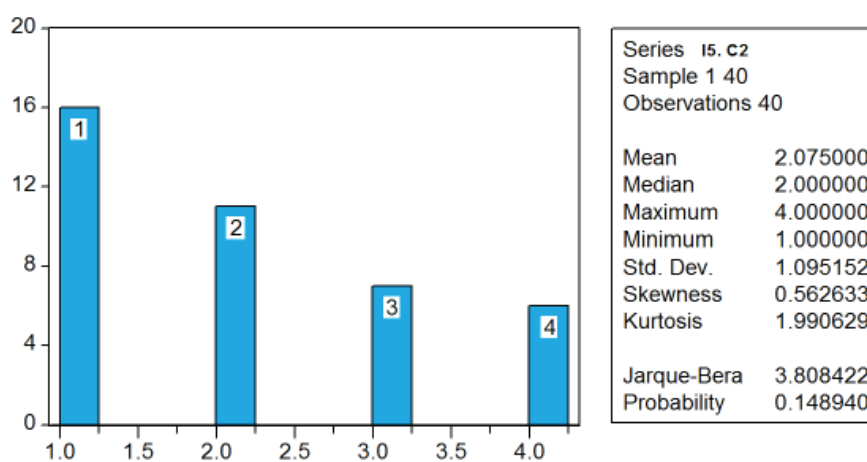
Source: Results of the survey, processed with the EViews software package.

The model of such a workshop for spiritual counseling, imagined and evaluated by parents in Questionnaire 2, is dominated by the idea of group discussions, as it actually seemed easy to anticipate – a group consisting either only of parents and

students (40%), or exclusively of students (27.5%), according to the statistics of the parents' responses to question 5 in Questionnaire 2 (Graph no. 10).

Content of question 5 in Questionnaire 2 and distribution of parents' answers relative to the model of an extra-curricular school program (spiritual counseling workshop)

Graph no. 10



Source: Results of the survey, processed with the EViews software package.

Group (parents and students) = 1	Group (exclusively students) = 2
Only you and your parents = 3	Only you (individual) = 4

In order to rank the ten reasons that would cause the parents to participate in a group with the students, or would accept a group composed solely of students in a workshop of spiritual counseling, a second Table 4 was rebuilt, with the three values of the central tendency (mean, median and modal) now obtained from Questionnaire 2:

Values of the central tendency of the responses to question 6 (I61-I610) in Questionnaire 2 (C2)

Table no. 8

	SER01	SER02	SER03	SER04	SER05	SER06	SER07	SER08	SER09	SER10
Mean	5.30	5.05	6.125	5.375	5.150	4.30	5.025	5.025	5.20	7.65
Median	6.00	5.00	7.00	4.50	5.00	4.00	4.50	5.00	5.00	8.00
Mode	1 and 6	5	9	3	2	1	4	8	2	10
Observations	40	40	40	40	40	40	40	40	40	40

Source: The data were processed with the software package EViews, and modal values were extracted from specific graphs

The final hierarchy, optimized with the best of the three indicators of the central tendency, could be made simultaneously with the mean, median and modal, focusing on the modal and average – which is presented below (Table no. 9)

Final hierarchy of the parents' reasons that would cause them to participate in a spiritual counseling workshop, according to the central tendency values

Table no. 9

I.6. Can you order several reasons that would cause you to participate in such meetings?			
Talk (communicate) more with the others	Rank 4	Learn how quarrels/conflicts can be solved	Rank 1
Know your parents' wishes better	Rank 7	Learn how to ask for, and give others	Rank 6
Know colleagues and teachers better	Rank 9	Learn how you can be more serene, better	Rank 8
Know and understand yourself better	Rank 5	<i>Learn when to be quiet / listen to what adults say</i>	Rank 3
<i>Learn how to control emotions (anger, joy)</i>	Rank 2	Other (mention it).....	Rank 10

Source: The data in Table 8, analyzed in a multi-value manner, focusing on the modal value

It can be noted that the parents selected another three main reasons for the potential participation in a workshop of spiritual counseling in the same group as the students, or their children participating in a distinctive group: a) knowing how to solve arguments / conflicts; b) learning how to control emotions (anger, joy); c) learning when to be quiet / listen to the grown-ups. The selection of the first three ranks is representative of the problems faced by parents in children's education, but also reveals conflicts of communication between generations (although the answers are more consistent in amplitude, with seven average scores lying around 5). Comparing the scores conveyed by the parents relative to the antonyms described by the questions 7 and 8, which characterized the personality of their children (the students, actually) through a strict reference to attachment and trust, validates the hypothesis of maintaining, through education, of discrimination of trust and respect in relation to gender children (female and male), which comes from the parents and is transmitted through education (questions 7 and 8 in Questionnaire 2); actually, it validates hypothesis H7, relating to discrimination of trust and respect in relation to the children's gender (male and female), an attitude that clearly comes from the parents (questions 7 and 8 in Questionnaire 2) and is transmitted through education to the children. Specifically, a higher score of is identified (2.95) for the daughter than 2.27 for sons, with a broader field of spreading for boys (lying between -1 and 5) than in girls (lying between 1 and 5) for the individual scores (Table 10):

Mean and median discriminatory scores, and specific amplitude of parents' trust in their children

Table no.10

Questionnaire 2	SER01 Daughter	SER02 Son
Mean	2.95	2.275
Median	3.000	1.000
Maximum	5.000	5.000
Minimum	1.000	-1.000
Observations	40	40

Source: Results of the survey, processed with the EViews software package.

The parents' individual attitude, as recorded in the questionnaire, coincides with that of the students on the importance of faith in God: again, only three parents choose to answer *no* to question 9. The parents' opinion of the mother as a person who has influenced the children's life dominates, with a coverage of 37.5% according to question 10, but its dispersion is much broader, covering all the range of the answers a bit more substantially. Question 11 places *good deeds* in the first place (32.5%), followed by the importance of *prayer* (27.5%), finally identifying those answers as dominant. The need for prayer (37.5%), alongside of that of getting serenity (20%) are the parents' main answers to question 12 (*Why in your opinion is it important to go to church?*). The parents reconfirm the importance of the mother, or wife in general (62.5%), followed by that of the grandmother (17.5%) in identifying the most religious person in the family.

Average scores of parents for questions 14 and 15 in Questionnaire 2 (C2)

Table no. 11

Questionnaire 2	I14 C2	I15 C2
Mean	1.95	1.85
Median	2.00	1.50
Maximum	3.00	4.00
Minimum	1.00	1.00
Observations	40	40

Source: Results of the survey, processed with the EViews software package.

Questions 14 and 15, described in Table 11, show moral values and dominant or modal variables; the main value that parents want their children eventually to achieve by faith remains *love* (according to the average score 1.95, and the 60% of the individual options) and *honor* or *honesty* (in keeping with the average – 1.85 and 50% of the individual options). Interestingly and also revealingly, no parent falls into the trap set by the questionnaire in question 14 (unlike their children), which a false variant answer is given, by *punishing the unfaithful*, which could represent a signal of a known and accepted tolerance, yet only partially transmitted through the education to the children.

The statistical confrontation or statistical comparison of the questionnaire 1 with questionnaire 2 considered three hypotheses, which were to be validated or not by this stage (H8, H9 and H10). Hypothesis H8, which said that the hierarchy coincides for the most part (two identical reasons placed in the top three) in the students' and parents' opinion of an extra-curricular school program or workshop for spiritual counseling (question 6 in both questionnaires) is not validated by statistical confrontation (the two views in Table 12 differ significantly, and only one answer coincides in the hierarchy of the first three).

Confrontation of respondents' hierarchies for Questionnaire 1 and 2 (question 6)

Table no. 12

Questionnaire 1, question 6 – final hierarchy		Questionnaire 2, question 6 – final hierarchy	
Know and understand yourself better	Rank 1	Learn how quarrels/conflicts can be solved	Rank1
<i>Know your parents' wishes better</i>	<i>Rank 2</i>	<i>Learn how to control emotions (anger, joy)</i>	<i>Rank 2</i>
<i>Learn how to control emotions (anger, joy)</i>	<i>Rank 3</i>	<i>Learn when to be quiet/listen to what adults say</i>	<i>Rank 3</i>

Hypothesis 9 concerning the provision of relatively close scores ($\pm 20\%$) on trust and mutual attachment of the pupils (children) and their parents (questions 7 and 8 in both questionnaires) is validated according to the 10.6% deviation for question 7, and 8.08% for question 8 (Table 13):

Statistical confrontation of respondents' scores for questions 7 and 8

Table no. 13

Questionnaire 1	SER01 Mother	SER02 Father	Questionnaire 2	SER01 Daughter	SER02 Son
Mean	3.300	2.475	Mean	2.950	2.275
Median	4.500	2.500	Median	3.000	1.000
Maximum	5.000	5.000	Maximum	5.000	5.000
Minimum	-1.000	-5.000	Minimum	1.000	-1.000
Observations	40	40	Observations	40	40

Hypothesis H10 about statistically associating answers to questions 3 and 4, compared for Questionnaires 1 and 2, questions referring to the need for an extra-curricular school program and participation in it (outside the regular classes) in a special room (a workshop for spiritual counseling), where the student can ask a teacher about many of the concerns and troubles of his/her soul, is not validated with a distinct correlation matrix for each single question, through values of the correlation ratio $R = 0.137$ for question 3 (Questionnaire 1 and Questionnaire 2), and $R = 0.624$ for question 4 (Questionnaire 1 and Questionnaire 2). It is not the need or the participation that is invalidated, but rather its concrete solution, with most of the parents wanting advisory groups (including their own participation), and the students wanting counseling groups or individual counseling solutions, yet without the participation of parents).

The statistical comparison highlights the normality of existence,

in both the dynamism of opinions from parents to children, concerning hierarchies and motivation, and the consistency of intergenerational trust, respect and attachment, which follows logically from validating hypothesis H9 and invalidating hypothesis H10. The invalidation of the hypothesis shows that that type of counselling is interpreted differently by parents, who significantly opt for their participation in the act of spiritual counseling, and by the students, who excluded parent participation in the counseling activity itself.

4. SOME CONCLUSIONS AND LIMITATIONS OF THE RESEARCH

A human society, in its post-Socratic educational processes, should – beyond the supreme rule of law and the idea of the fair judge – remember and value the martyr, the hero and the sage. This statement belongs to Mihai Eminescu, and justifies the rigorously formulated and precisely outlined distinction between the three educational developments characterized by faith, courage and knowledge (mind, will and intellect): *The martyr, the hero and the sage are three forms of one and the same substance: the truth.*

In relation to the initial hypotheses, those that still appeared, as a validated at the end of the psycho-pedagogical or sociological research focused on a statistical survey supported by parallel questionnaires for pupils and parents, were only hypotheses H8 and H10; the rest were invalidated after undertaking the analysis of the results of the investigation, which lends an outline of truthfulness to the statistical survey itself. The issue investigated was demonstrated as real and interesting in the field of education in Romania.

This psycho-pedagogical research, focused on a statistical survey (making use of classical statistical investigative methods and techniques, and also of modern software packages), tried to find out to what extent spiritual counseling is or is not useful in contemporary society, more specifically in education in secondary school, in the curriculum and disciplinary context where, naturally, there is no lack of religion, civic education, history, mathematics, etc. The answer given by the respondent students and parents is affirmative in proportions that could justify initiating, be it in the shape of a test, an extra-curricular school program (outside the regular classes), held in a special room (a workshop for spiritual counseling), where they can ask a teacher about many of their spiritual concerns and struggles.

Of course there are also obvious limitations to the research, from its pioneering character to the time and financial resources possessed and invested to conduct it practically. If most of the conclusions suffer from a relative character, this is due to the sampling technique involving samples obtained through volunteering, with parallel samples of 40 students and 40

parents, whose opinions were investigated through Questionnaires 1 and 2. In other words, the research cannot eventually quantify a margin of error in point of representativity, in statistic and mathematical terms, for those self-directed samples. It can however be noted that, given some actual available financial resources, and a database of national sampling, one can transform the character of such opinions from people who have volunteered to fill in the questionnaires, into the truths probabilistically expressed, and accompanied by errors and signification thresholds in keeping with the modern theory of statistical sampling, by making use of a stratified survey with random errors in each layer being calculated in relation to different criteria, rural or urban areas, ISCED category, national or global incidence religions, etc. A long-term perspective can identify spiritual counseling as an alternative to contemporary religious education, an alternative that respects the modern constitutional right of religious freedom.

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