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A Romanian University Students' Profile regarding their Migration Intentions. A Cross-Sectional Study based on Questionnaire Survey

Aurelian-Petrus PLOPEANU[1], Daniel HOMOCIANU[2]

Abstract

This paper has as main purpose both the description and the validation of a set of hypothetical traits, corresponding to some profiles of the students from Alexandru Ioan Cuza University of Iasi (Romania), regarding their migration intentions, based on a questionnaire survey consistent in terms of number and structure of variables and responses. There are some arguments to justify the complex and cross-sectional attributes of the study. The first to be mentioned among such reasons is the constructivist approach behind the process, oriented to both data cleansing and intrinsic and extrinsic derivations. Then, the collaborative and distributed way of both entering the data, through a shared input form and writing and reviewing the article ideas, the comparative style and the multidimensional used context-based analysis methods, constitute another solid arguments to justify this scientific research. The results were presented as a set of specific traits, confirming some of the a priori profiles identified on our initial hypothesis. These ideas were basically confirmed after performing many comparative analysis, based on the collected questionnaire data, showing important differentiation among two heterogenous groups of students.

Keywords: Migration, questionnaire data, comparative analysis methods, students' profiles.

1. Introduction

In this globalized age, we are witnessing huge human capital migration from one place to another. Despite the roots that may be a support for migrants to leave their places, traditions and families, the phenomenon is spreading with high speed around the world. A great importance is given to the migration process from East to West. Whether it

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is about civil wars or just about the improvement of one's life or career, the phenomenon is challenging more than ever before.

In this big scenario called migration, the role of skilled human capital is worth mentioning and analysing due to its beneficial role in the destination country (Ortega & Peri, 2009). Facchini and Mayda (2012) demonstrated the natives' preference for high-skilled immigrants. The same authors emphasize that skilled immigrants are being accepted in greater degrees by the unskilled natives comparative to skilled ones.

The analysis of students' migration is important to notice here. Many empirical researches were done about student´s migration: Tuckman (1970), Mixon (1992), Faggian et al. (2006), Hawthorne (2010), Semiv & Semiv (2010) and Ciarniene & Kumpikaite (2011).

An empirical study (Bijwaard & Wang, 2016) regarding the inflow of foreign students into the Netherlands in the period 1997-2007 showed very interesting results. The analysis stress that "when students become unemployed they are more inclined to return. The effect of finding a job on return is more ambiguous. For students from developed (including EU) countries finding a job hardly affects their return. While students from less developed countries and Antilles/Surinam are more prone to leave after finding a job" (Bijwaard & Wang, 2016, p. 52).

In an article written by Lu, Zong and Schissel (2009), it is emphasized that the students from abroad with temporary residence in Canada who want to become permanent citizens there are influenced in their migration intentions by "demographic characteristics, premove traits, Canadian experiences, parental expectations, as well as related aspiration factors" (Lu, Zong & Schissel 2009, p. 283).

Although it is considered that the new generations are detached from the traditional way of life, being flexible in terms of adaptation to new places, societies and societal patterns, trying to find better opportunities for their future, "the way the students express their attachment to their home place is dominated by the symbolic and emotional aspects of the place rather than the place as a material arena for social interaction" (Wiborg, 2004, p. 429). Therefore, the attachment to home places is a very dynamic concept and may be dominated by different symbolic, cultural, familial and traditional background, being considered that a rational calculus for better material perspectives could be obsolete from this point of view. "The rural locality as a social, cultural and geographical background constitutes a repertoire of symbols that individuals use in different ways in creating their desired identity. Kinship, nature, rural lifestyle, class, gender and so on constitute the basis for diacritical signs the students use in different ways in

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order to describe their relationship to their home place and what it means for them to come from a rural locality" (Wiborg, 2004, p. 429).

The attitudes of students towards the migration phenomenon is insufficiently researched. But such a topic is worth mentioning due to the potential effects for the home country of the "brain drain" process. If the skilled individuals accept to leave the home country for better opportunities could severely affect vital domains for sustainable development (e.g. education sector, health sector etc). Therefore, trying to observe the students' profiles regarding their intentions to migrate could be useful. A paper by Ciarniene and Kumpikaite (2011) made on a poll of 220 Lithuanian students show that the economic reasons are the key-factor for their decision to migrate. The same idea is emphasized by Mihi-Ramirez and Kumpikaite (2014). More, other researches (Lu, et al. 2009, p. 283) find that gender differences are strong determinants for the intention to migrate, while the role played by social and emotional adaptations to a new environment is at least as important as the economic adjustment.

Another research made by Faggian et al. (2007) on more than 75.000 Scottish-domiciled and Welsh-domiciled students found that the migration behaviour is associated with "both the individual's previous migration history and the level of human capital acquired by the individual." (Faggian, McCann & Sheppard, 2007, p. 2523) Therefore, they consider that "the combination of these findings suggests that, on graduating from higher education, the dominant effect of human capital acquisition among the Welsh and Scottish students is therefore that it improves their ability to gain higher-quality employment in a much broader set of locations" (Faggian, McCann & Sheppard, 2007, p. 2523).

Dreher and Poutvaara (2011) found that the foreign students have a positive effect on migration because hosting them and offering educational incentives could be an easy way to make them future permanent residents. It is also questioned the balance between costs and benefits for the poorer countries from where these students come from, if their remittances in the native country outweigh the negative process of "brain drain" from the home countries (Dreher & Poutvaara, 2011, pp. 1302-1303).

Alberts and Hazen (2005, p. 150) demonstrated that the students who come to study in United States of America from emergent, stable and democratic countries decide to stay there based on their individual preferences.

We have focused on the students from two main faculties within Alexandru Ioan Cuza University of Iaşi: Faculty of Economics and Business

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Administration (FEAA) and Faculty of Orthodox Theology "Dumitru Stăniloae" (FTODS).

We have started this study by establishing a considerable number of hypothesis grouped in six categories if considering several characteristics as following:

- **1st Category - attitudes towards economic behaviors and state involvement in economy:**

H1. The students from both subgroups (Economics and Orthodox Theology), who are more inclined to migrate, are more tempted to **choose big private companies or to be freelancers to the detriment of working in small private or public sector's company / institution**. The respondents from Orthodox Theology, who choose not to migrate, have a **stronger desire to work for public institutions** than those choosing to migrate, who rather want to **become freelancers**. The respondents from Economics, more inclined to migrate, have a **stronger desire to work for large private companies or to become freelancers** than those more inclined not to migrate.

H2.1. If the respondents study at Faculty of Orthodox Theology and decide not to migrate, they consider to have a lower **fear regarding the competition for a job** than those who decide to migrate.

H2.2. If the respondents study at Faculty of Orthodox Theology and decide not to migrate, they have a lower **consideration for the stimulating role of competition in order for people to be more hardworking, productive and innovative** than those who decide to migrate.

H3.1. If the respondents study at Faculty of THEOLOGY and choose not to migrate they are more inclined to consider that the **state** should have a **high level of involvement in the economy** than than those who decide to migrate.

H3.2. If the respondents study at Faculty of Orthodox Theology and choose not to migrate, they are more inclined to consider that the **state creates prosperity** for its citizens, than those who decide to migrate.

H4.1 The students from Faculty of Orthodox Theology that prefer not to migrate, wish a **progressive tax** on individual income, considerably more than those who decide to migrate.

H4.2 In the case of **uniform distribution of public revenues by the state**, the students from Faculty of Economics who choose not to migrate, have a stronger confidence in the statement above than those who decide to migrate.

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H5. The students from Faculty of Orthodox Theology, more inclined to migrate, are more tempted to consider **individualism as the factor for material wealth** than those more inclined to stay.
H6. The students from both subgroups, who are more tempted to migrate, are more inclined to consider the **labor as the key source of success** than those more tempted to stay.

- **2nd Category - attitudes towards formal and informal institutions:**

H7. If the respondents come from Economics and prefer to migrate, have a low level of **interpersonal trust**, while the respondents choosing not to migrate have a higher level of trust (towards medium). If the respondents come from Theology and prefer to migrate, they have a high level of interpersonal trust, while the respondents wishing not to migrate have a medium to low level of trust.
H8. Regarding the trust in formal institutions, the respondents from Faculty of Economics being more tempted to migrate show a predominant aversion for any kind of **formal institutions**, while the same subgroup who is more tempted to stay show a predominant trust in Church. The respondents who study at Faculty of Orthodox Theology and decide not to migrate, have a higher trust in Church than those who decide to migrate.

- **3rd Category - attitudes towards democracy:**

H9. The students from Faculty of Orthodox Theology that will choose to migrate are more predisposed to have a strong belief in **democracy as the best form of government** of a human society than those who decide not to migrate.

- **4th Category - family and personal background:**

H10. If the respondents study at Faculty of Economics and they prefer not to migrate, they usually come from **places near Iasi** (up to 50 Kilometers, maybe because of the possibility to start a career in the metropolis). If the respondents study at Faculty of Orthodox Theology and prefer not to migrate, they usually come from places up to 150 km.
H11. The students from Faculty of Orthodox Theology choosing not to migrate, **come more often from the countryside**. The students from Faculty of Economics choosing not to migrate especially **come from a city or town**.
H12. The students from Faculty of Orthodox Theology preferring to migrate, usually have **two or more than two brothers**.

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H13. The students from both subgroups who are more inclined to migrate, also have **lower average of the baccalaureate grades** than those more inclined not to migrate.
H14. The students from both subgroups (Economics, Orthodox Theology) who decide to migrate are more inclined not to invoke the **poor health status as a reason for not looking for a job** than those who decide not to migrate.

- **5th Category - inherited values from family:**

H15. The students from both subgroups (Faculty of Economics, Faculty of Orthodox Theology) who prefer not to migrate, are more predisposed to inherit the **religious belief,** as a value from parents, than those who decide to migrate.
H16. The students from both subgroups (Faculty of Economics, Faculty of Orthodox Theology) who decide not to migrate, are more predisposed to inherit **tolerance,** as a value from parents, than those who decide to migrate.
H17.1 The students from both subgroups who choose not to migrate are more inclined to inherit the **respect for elders,** as a value from parents, than those who decide to migrate.
H17.2 The same influence manifests in the case of **respect for traditions**, as a value inherited from parents.
H18. The students at Orthodox Theology who decide not to migrate, are more tempted to pretend that those **values will remain unchanged in the life time** than those who decide to migrate.
H19. The students from both subgroups who decide to migrate are more inclined not to agree or to be reserved to agree that a **child needs a family to develop harmoniously** than those who decide not to migrate.
H20. The students from both subgroups who prefer to migrate are more inclined not to agree or to be reserved to agree that the **parents should take responsibility for the future of their children** than those who decide not to migrate.
H21.1 The students from Orthodox Theology who are more tempted to stay are more inclined to show a high degree of **parental severity** than those more tempted to migrate.
H21.2 The students at Economics who are more tempted to migrate are more inclined to show a extremely low degree of **parental severity** than those more tempted to stay.
H22. The students enrolled in Orthodox Theology who decide to stay are more predisposed to consider themselves more **obedient** than those who decide to migrate.

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- **6th Category - attitudes towards spiritual aspects:**

H23. The students from both subgroups more inclined to stay, are more predisposed to **believe in God** than those more tempted to migrate.
H24. The students from both subgroups more tempted to stay, are more inclined to **believe in the existence of a divine power** than the opposite.

2. Data and methodology

During the end of 2016 and the beginning of 2017, we have conducted a questionnaire-based investigation within Alexandru Ioan Cuza University of Iaşi, Romania, especially on the students from Faculty of Economics and Business Administration (FEAA) and Faculty of Orthodox Theology "Dumitru Stăniloae" (FTODS).

In order to ensure the statistical relevance, we have designed the size of the samples according to Sample Size Calculator (https://www.surveysystem.com/sscalc.htm). For the Faculty of Economics and Business Administration we have defined the box Population with 7093 (total number of enrolled students in 2017), resulting a total number of questionnaires needed to be completed of 928 pieces. We have exceeded this number, in our database we have 1100 unique records. For the Faculty of Theology, the total considered population was 984 students, resulting a sample of 276 questionnaires. Again, we have exceeded this minimum number, in our case we have a number of 300 records. Therefore, the total amount of data mainly used for cross-sectional analyses involved 1400 unique cases.

We have distributed a printed questionnaire because of supervising needs and better control of the quality of the responses. Later, the responses were captured in a spreadsheet data collector (Google Sheets, downloadable as Microsoft Excel), by using a corresponding input form (Google Forms), which followed the original design and requirements (except for a data input time stamp from Google, later renamed as Col A CodTemp, used as record identification, acting as a basic support for counts and also as sort criteria to return to the original input order).

The raw data cleaning process involved the use of the UNIQUE function from Google Sheets in order to obtain distinct values for one field and further eliminate accidentally resembling values (e.g. a word in both formats: with and without diacritics, automatic filters and replacements, as well as IF and OR/AND for constructing dummy columns, and ERROR and VLOOKUP to check if a value belongs to a set (fig. 1).

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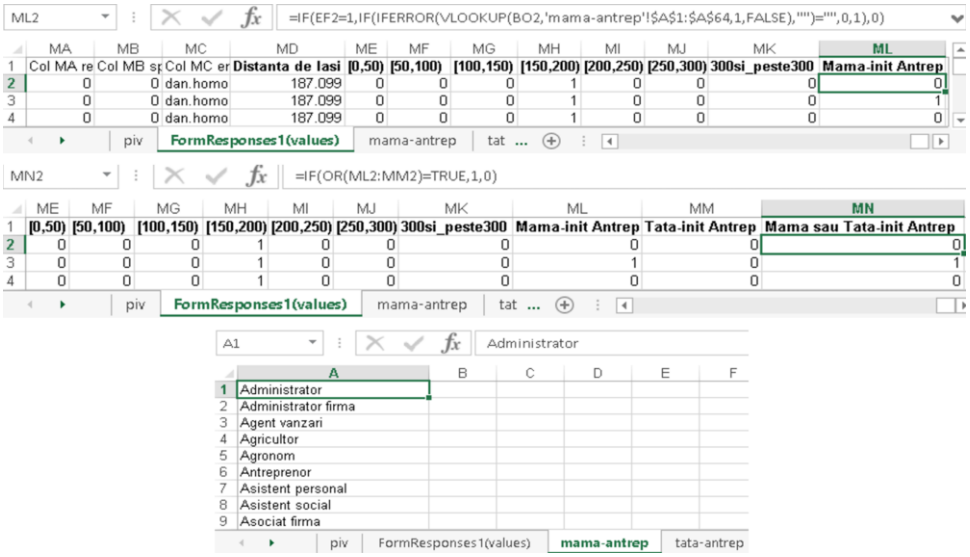


Fig. 1. How to use Microsoft Excel functions to verify the belonging of values (for mother's or father's profession) to different sets (lists of professions with entrepreneurial potential)

The distances to Iasi metropolis were automatically computed by using a Google Maps API. That was put to work inside every single cell of a corresponding column (additional), by using the IMPORTXML function (fig. 2) and two fixed URL parts, coupled with the already existing data for the starting point (respondent's' residence as city and county separated by comma) and the destination (a new column with "Iasi, Romania" as values). The autofill, copy and paste special (as values) options were used after sorting all data, by the residence, in order to ensure persistence and avoid duplicate requests for the same start and destination (different moments of use or similar records).

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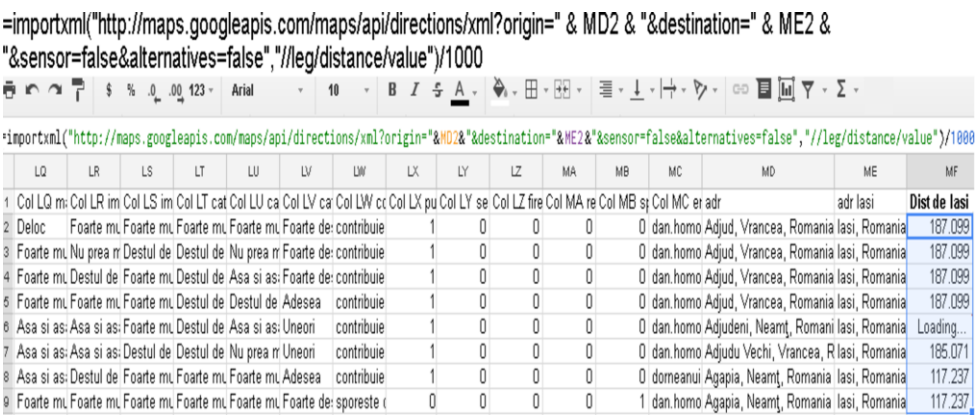


Fig. 2. How to use a Google Sheets function (IMPORTXML), working with a specialized application programming interface (API), to automatically compute distances from each respondent's residence to Iasi metropolis

We have derived one synthetic indicator for evaluating the individual propensity towards the decision to migrate in the near future, named MIGR. We have considered five original questions:

- three of them about the personal value recognition through migration, the explicit preference for migrating in the Western Europe and the local dreams fulfilment based only on personal strong relations, every one of them with three options: yes/no/I don't know, coded as: 2, 0, 1 points;
- one question about the cases where the parents left abroad for more than one year, with four possible options: mother/father/both parents/none of them, coded as: 2, 2, 3, 1 points;
- one question, with nine checkbox options, about the possible causes of migration, each bringing 0.11 points.

For writing the article we have used a primary source document, shared by the authors within a cloud based text processor (Google Docs), usable in many working scenarios (office, home, park, etc.) and on a multitude of devices and platforms (personal computers, tablets and smartphones).

3. Practical Results based on OLAP Multidimensional and Dynamic Views

The pivot tables and, generally speaking, the OLAP (On-Line Analytical Processing) applications are well-known for their advantage of supporting contextual (cross-tabular) analysis, by using different variables, set on different axis (one variable per one axis in a simple scenario) or even

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on the same axis (a more complex scenario involving a Cartesian product). The same tools helped us build raw comparative statistical views of data, corresponding to the hypothesis set above.

Regarding the attitudes towards economic behaviors and state involvement in economy (1st category, H1-H6), we came up with some observations, as seen below.

First of all we have tested the first hypothesis regarding the respondent's choice to migrate or not in relation to the preference to work for a certain type of institution (see the intermediary dummy variables in the lower left of fig.3, derived by using the IF function: "LP" - "freelancer", "priv mica" - "small private company", "priv mare" - "big private company", "f stat" - "state-owned company", "instit p" - "public institution"). The data easily confirm the first part of this hypothesis, through a switch of the members of top two, by counts, from low MIGR (106 for "public institution", followed by 86 for "freelancer") to high MIGR (8 for "freelancer", followed by 6 for "public institution"). In the preferences of the respondents from Faculty of Orthodox Theology, low and high MIGR were obtained by using two automatic filters on the MIGR synthetic indicator (the values from 1 to 6 vs. those from 7 to 10) and saving the results in two corresponding files. In order to test the same hypothesis on the respondents from the more consistent subgroup within Faculty of Economics, it is more useful to compare the percentages of the members from top two, by counts, from the total counts. The first value from this top corresponds to "big private company" for both low and high MIGR (408/951=42.9% vs. 73/149=48.99%) and the second one to "freelancer", also for both low (185/951=19.45%) and high MIGR (34/149=22.81%). These percentages indicate a slightly higher tendency to work for large companies or as freelancers for the respondents from the Faculty of Economics, more inclined to migrate.

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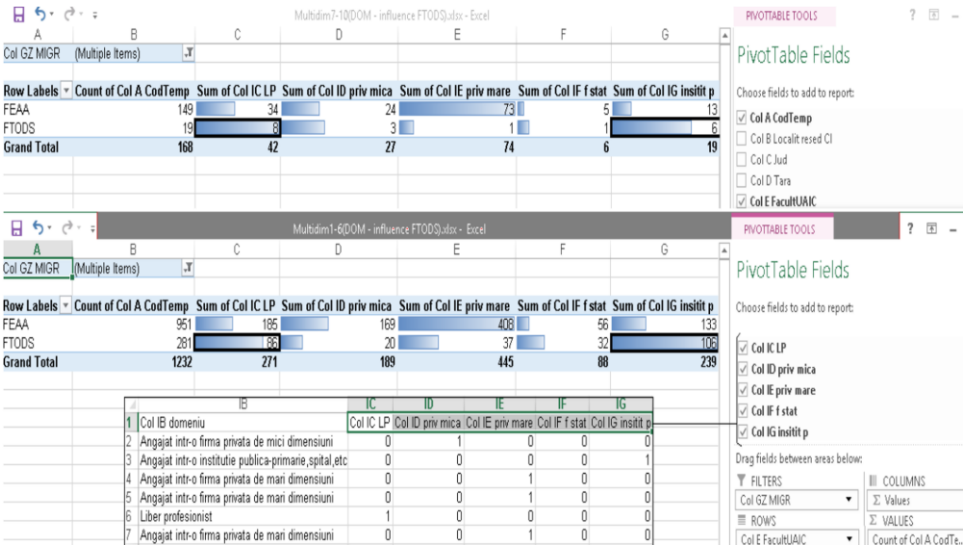


Fig. 3. Two comparative data views (top for high and bottom for low MIGR) in Microsoft Excel using pivot tables and conditional formatting of counts / sums for testing the first hypothesis (Source: Authors' own calculus)

If considering only four types of professional domains to show percentages for, namely: freelancer (1), small private (2), big private (3) and public institution / company (4 - by coupling two distinct professional categories: state-owned company and public institution), the data indicate different changes in concentration, from low MIGR to high MIGR, for the categories considered above and for those two subgroups (FEAA and FTODS). For the respondents from Faculty of Economics, the decrease for the last category (4) from low MIGR (19.45%, 17.77%, 42.90%, **19.87%**) to high MIGR (22.82%, 16.11%, 48.99%, **12.08%**) happens in the benefit of both 3rd (more consistent) and 1st categories. For the respondents from the Faculty of Theology, the decrease for the last category (4), from low MIGR (30.60%, 7.12%, 13.17%, **49.11%**) to high MIGR (42.11%, 15.79%, 5.26%, **36.84%**), is even more pronounced and it is balanced by the increase of both 1st (more consistent) and 2nd categories. In addition, we can conclude that the first part of this hypothesis stands and the data confirm for both subgroups that those more tempted to migrate are also more inclined to choose to work for big private companies or as freelancers, in detriment of small private or public sector's companies or institutions.

For the first part of the 2nd hypothesis, corresponding to the fear of competing for a job, the data were organized to show concentrations (percentage) on three categories ("Yes", "No", "I do not know"). For those

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two subgroups (FEAA, FTODS), the data indicate contrary tendencies: a slight decrease in concentration for the same category ("Yes") of the subgroup Economics, from low MIGR (**42.69%**, 49.84%, 7.47%) to high MIGR (**40.27%**, 53.02%, 6.71%) to the benefit of "No" vs. a considerable increase from low MIGR (**20.28%**, 71.53%, 8.19%) to high MIGR (**31.58%**, 68.42%, 0.00%) for those responding with "Yes" from Theology. Therefore, the data suggest that those more tempted to migrate from the Faculty of Economics and those more tempted to stay from the Faculty of Orthodox Theology are also manifesting less fear regarding the competition for a job than the corresponding opposite.

For the second part of the 2nd hypothesis, corresponding to the stimulating role of competition in order for people to be more hardworking, productive and innovative, the data were organized to show concentrations on the same three categories set above. For both subgroups (FEAA, FTODS), the data indicate a slight increase in concentration from low MIGR to high MIGR for those responding with "Yes". For those from FEAA, the increase of "Yes" from low MIGR (**89.27%**, 5.57%, 5.15%) to high MIGR (**91.95%**, 2.68%, 5.37%) is not considerable and happens mostly to the detriment of "No" (from 5.57% to 2.68%). For FTODS, the increase of "Yes" is more spectacular from low MIGR (**80.43%**, 9.96%, 9.61%) to high MIGR (**89.47%**, 5.26%, 5.26%), to the detriment of both "No" and "I do not know" categories (almost halved percentages). Therefore, the data show, especially for the second subgroup (Theology), that those who are more tempted to migrate are more inclined to agree with the stimulating role of competition than those who decide not to migrate. The opposite (especially for Theology) is also proven: those being more inclined not to migrate are also more inclined to disagree with the stimulating role of competition than those more inclined to migrate.

For the first part of the 3rd hypothesis regarding the belief that the state should have a higher involvement in economy, the data were also organized to show concentrations (percentage) on the same three categories ("Yes", "No", "I do not know"). For both subgroups (FEAA, FTODS) the data indicate the same tendency but with different intensities:

- a slight increase in concentration for the same category ("Yes") for the subgroup of Economics, from low MIGR (**70.87%**, 18.09%, 11.04%) to high MIGR (**72.48%**, 19.46%, 8.05%) mainly to the detriment of "I do not know";
- a considerable increase from low MIGR (**87.90%**, 4.98%, 7.12%) to high MIGR (**94.74%**, 0.00%, **5.26%**) for those responding with "Yes" from

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Theology to the detriment of both "No" and "I do not know" meaning that the first part of this hypothesis is invalidated.

For the second part of the 3rd hypothesis regarding the belief that the state creates prosperity for its citizens, the data were also organized to show concentrations (percentage) on the same three categories ("Yes", "No", "I do not know"). For those two subgroups (FEAA, FTODS), the data indicate contrary tendencies:

- a slight increase in concentration for the same category ("Yes") for the subgroup of Economics, from low MIGR (**40.80%**, 41.96%, 17.25%) to high MIGR (**44.30%**, 39.60%, 16.11%) to the detriment of both "No" and "I do not know";
- a slight decrease from low MIGR (**46.98%**, 35.94%, **17.08%**) to high MIGR (**42.11%**, 42.11%, **15.79%**) for those responding with "Yes" and "I do not know" from Theology to the considerable benefit of "No".

Hence, the data suggest that those more inclined to migrate from FEAA and those more tempted to stay from FTODS are also more oriented to believe in the role of the state as creating prosperity for its citizens than the corresponding opposite.

For the first part of the 4th hypothesis regarding the belief that the progressive tax on individual income is beneficial to society, the data were organized in the same way set above (three categories: "Yes", "No" and "I do not know", to show concentrations as percentages). For our two subgroups (FEAA and FTODS), the data indicate contrary tendencies:

- a slight increase in concentration for "Yes", for the subgroup Economics, from low MIGR (**47.53%**, 34.60%, 17.88%) to high MIGR (**48.32%**, 33.56%, 18.12%) to the detriment of "No" and to the benefit of "I do not know";
- a considerable decrease from low MIGR (**62.99%**, 20.28%, 16.73%) to high MIGR (**52.63%**, 42.11%, 5.26%) for those responding with "Yes" from FTODS to the considerable benefit of "No" and to the obvious detriment of "I do not know".

In conclusion, the data suggest that the students from Faculty of Theology, more inclined not to migrate, are also more inclined to prefer a progressive taxation than those more inclined to migrate.

For the second part of the 4th hypothesis, regarding the belief that the public revenues should be uniformly distributed in society, the data were organized by using the same three aforementioned categories used in the first part. For our two faculties (FEAA and FTODS), the data indicate again contrary tendencies:

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- a considerable decrease in concentration for "Yes" for the subgroup Economics, from low MIGR (**41.32%**, 37.01%, 21.66%) to high MIGR (**34.90%**, 40.94%, 24.16%) to the benefit of both "No" and "I do not know";
- a concomitant increase from low MIGR (**50.89%**, **26.33%**, 22.78%) to high MIGR (**52.63%**, **31.58%**, 15.79%) for those responding with both "Yes" and "No" (more accentuated) from the Faculty of Orthodox Theology, to the considerable detriment of "I do not know".

Therefore, the data suggest that the students from Faculty of Economics, more inclined to stay, are also more oriented to choose the uniformly distributed public revenues than those more inclined to migrate.

Regarding the 5th hypothesis, corresponding to the respondents' opinion on individualism as the stimulating factor of material wealth, the data were organized by using the same three categories set above. For both subgroups (FEAA and FTODS), the data indicate an increase in concentration from low MIGR to high MIGR for those responding with "Yes". For those from Faculty of Economics, the increase of the number of answers with "Yes", from low MIGR (**40.69%**, 30.39%, 28.92%) to high MIGR (**42.95%**, 30.20%, 26.85%), is not considerable and it happens with almost no impact on "No" answers. For Orthodox Theology, the increase is more spectacular from low MIGR (**15.30%**, 62.99%, **21.71%**) to high MIGR (**26.32%**, 42.11%, **31.58%**) for those students responding with both "Yes" and "I do not know" and it happens to the considerable detriment of "No", which drastically drops. Therefore, the data suggest that the respondents from FTODS, more inclined to migrate, are more tempted to consider individualism as a real stimulator of wealth than those more inclined to stay and vice versa. The same tendency, but in a much lower intensity, manifests for the students from Faculty of Economics.

Regarding the 6th hypothesis, corresponding to labor as a key source of success, the data were organized on two categories ("Yes" and "No"). For both faculties (FEAA and FTODS), the data indicate a decrease in concentration from low MIGR to high MIGR for "No" (second category) and an obvious opposite for "Yes". For the students from Economics, a slight decrease from low MIGR (94.85%, **5.15%**) to high MIGR (96.64%, **3.36%**) occurs for "No" answers. For those from Theology, the decrease is more consistent from low MIGR (96.09%, **3.91%**) to high MIGR (100%, **0.00%**). The data suggest that the respondents from both clusters (especially those for Orthodox Theology), more inclined to migrate, are also more tempted to consider the labor as a key factor of success than those more inclined not to migrate.

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As the attitudes towards formal and informal institutions (2nd category, H7 and H8) are concerned, we observed some traits, corresponding to the students from both faculties we have considered, as seen below.

Regarding the 7th_hypothesis, for the students from Economics, the data organized on five levels of interpersonal trust as categories on columns (fig.4) indicate the same level (2, which means a low interpersonal trust), corresponding to the maximum concentration (as number of occurrences) for both groups (low and high MIGR). The first group (lower half of fig.4, as low MIGR) has a lower percentage of 12.51% for the lowest level of interpersonal trust (1) compared to 25.5% for the second group (top of fig.4, as high MIGR) and, simultaneously, higher concentrations for levels 3 and 4 (37.54% and 8.41% compared to 28.86% and 4.03%), results which comes to sustain the first part of the hypothesis.

For the respondents coming from Theology, the data indicate almost a symmetric distribution, in this case, the central peak of 52.31% corresponds to the third level of interpersonal trust (3) for the ones choosing not to migrate compared to an asymmetric one (the peak on the right or for a higher level of trust: 4) for those more willing to migrate (21.05%, 15.79%, 26.32%, 31.58% and 5.26%, corresponding to the levels of trust from 1 to 5). These empirical observations sustain the second part of this hypothesis.

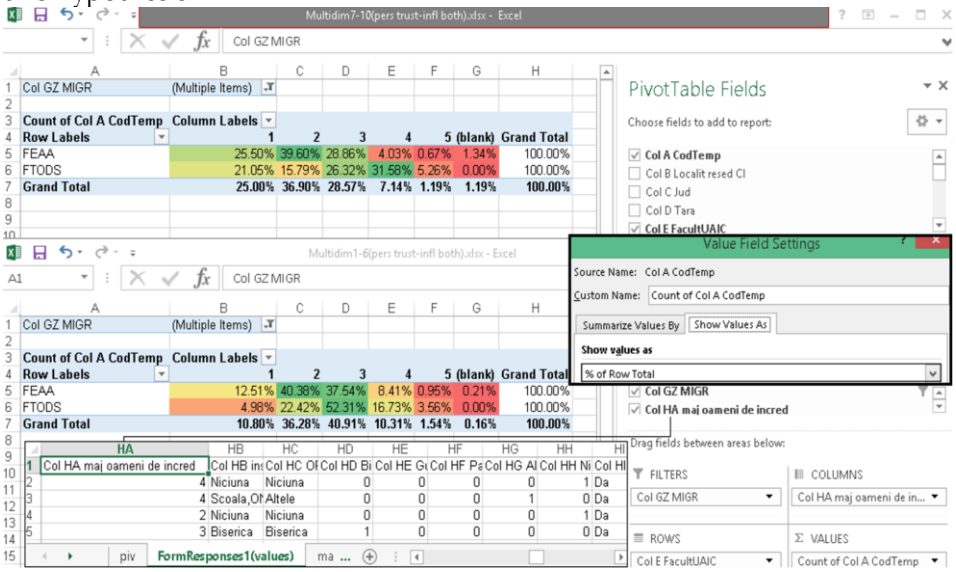


Fig. 4. Two comparative data views (top for high and bottom for low MIGR) in Microsoft Excel using pivot tables and conditional formatting of percentages for testing the second hypothesis (Source: Authors' own calculus)

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In the case of the 8th hypothesis which corresponds to the question about the respondent's trust in formal institutions, the data were similarly organized (fig.4) to show concentrations (percentage) on five categories ("Church", "Government", "Political Parties", "Others" and "None"). For FEAA, the data for these five categories indicate an interchange of maximas between "Church" for low MIGR (**41.64%**, 9.04%, 0.53%, 10.94%, 37.85%) and "None" for high MIGR (36.91%, 8.05%, 1.34%, 9.40%, **44.30%**), showing the fact that those who are more tempted to migrate, are also more inclined not to trust in any formal institutions. In contrast, the ones from FEAA who are more willing to stay, are also more inclined to trust in "Church", "Government" and "Political Parties". For the Faculty of Orthodox Theology, the data for these five categories show a considerable decrease of trust in "Church" from low MIGR (**92.88%**, 0.00%, 0.00%, 1.78%, 5.34%) to high MIGR (**78.95%**, 0.00%, 0.00%, 5.26%, 15.79%) to the advantage of "None" (from 5.34% to 15.79%) and "Others" (from 1.78% to 5.26%), indicating that those who decide not to migrate have a higher trust in Church than those who decide to migrate (15.79%+5.26%=21.05% of them trust in other institutions or in none of them).

The attitudes towards democracy (3rd category, H9) were very interesting to observe, as seen below.

The 9th hypothesis is about the respondents' belief in democracy as the best government form of a human society. In this case, the data were chosen by using three categories: "Yes", "No" and "I do not know". For both subgroups (FEAA and FTODS), the data show an increase in concentration from low MIGR to high MIGR for those responding with "Yes". For those from Economics, the slight increase of "Yes" from low MIGR (**50.89%**, 15.88%, 33.23%) to high MIGR (**52.35%**, 13.42%, 34.23%) happens to the detriment of "No" and the benefit of "I do not know". For the Orthodox Theology, the increase from low MIGR (**38.43%**, 25.98%, 35.59%) to high MIGR (**52.63%**, 26.32%, 21.05%) is more spectacular in the case of the students' answers with "Yes", but it happens also to a slight benefit of "No" and to a consistent detriment of "I do not know". Therefore, the data suggest that the respondents from both faculties (Orthodox Theology and Economics), who are more inclined to migrate, also show a stronger belief in democracy than those who decide not to do it. For the Orthodox Theology cluster, this tendency has a higher intensity.

The family and personal background data (4th category, H10-H14) were observed, as it follows.

In order to test the 10th hypothesis corresponding to an analysis based on the proximity of students' residences to the metropolis of Iasi, we

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have considered seven distance intervals (a step of 50 kilometers) built as columns by using the IF function (dummy variable style - fig.5) generating 0 or 1 to be further summed (aggregation option when pivoting).

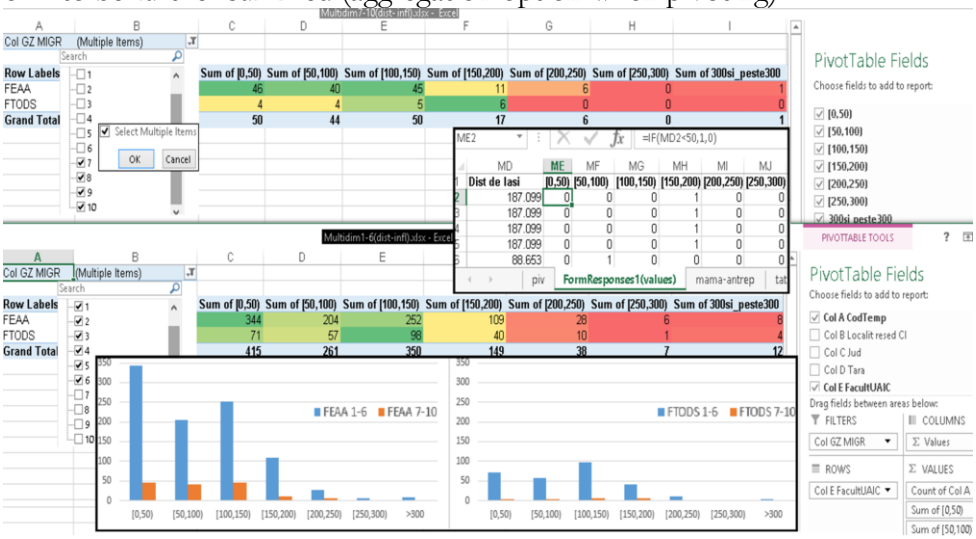


Fig. 5. Two comparative data views (top for high and bottom for low MIGR) in Microsoft Excel using pivot tables, line charts and conditional formatting to test the 6th (proximity related) hypothesis (Source: Authors' own calculus)

In fact, the data (fig.5) confirm that those respondents from Economics with low MIGR (filter on MIGR synthetic indicator - values from 1 to 6 mean a low intention to migrate) come from a considerable number of places (left peak) belonging to the immediate proximity of Iasi (0 - 50 km), which corresponds to a notable concentration of 36,17% (344 from a total number of 951 cases), as a value lower than the sum of the next two intervals (between 50-100 km and between 100-150 km). Anyway, a high concentration in this above case (800 from a total of 951 cases - 84,12%) is noticeable in the major left part from 0 to 150 km. For the respondents from the Faculty of Economics, more inclined to migrate, the data indicate two left peaks (46 and 45, corresponding to 0-50 km and 100-150 km) and a high concentration (131 from a total of 149 cases - 87,91%) in the same major left part from 0 to 150 km. Also, the resulting above percentages suggest that the respondents from FEAA with high MIGR come, in more cases, from places between 0 and 150 km, comparing to those from FEAA with low MIGR. This tendency is accompanied by a considerable change of peaks from low MIGR-FEAA (one distinguishable peak of 344 cases corresponding to 0-50 km from Iasi) to high MIGR-

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FEAA (two very close peaks of 46 cases for 0-50 km and 45 cases for 100-150 km). For the respondents from FTODS who choose not to migrate, the data show another high concentration (261 from a total of 281 cases - 94,66%) in the major left part from 0 to 200 km. The same type of concentration increases for those choosing to migrate (19 from a total of 19 - 100%), but it is accompanied by a change of the peaks (from 100-150 km - 98 cases, from 150-200 km - 6 cases).

The 11th hypothesis is based on the question about the respondent's number of brothers. The data were organized to show concentrations on seven categories, corresponding to 0 - 5 and more than five brothers. For those two subgroups (FEAA and FTODS), the data indicate different and contrary tendencies:

- a slight increase in concentration for the second category (1 brother) for the students from FEAA, from low MIGR (21.14%, **49.00%**, 20.29%, 4.10%, 3.05%, 0.95%, 1.47%) to high MIGR (17.45%, **55.70%**, 16.78%, 7.38%, 2.01%, 0.67%, 0.00%), to the detriment of the rest, except 3 (benefit), together with a preservation of the maximum (2nd category);
- a concomitant change of maxims for those from Theology, from low MIGR (17.44%, **40.93%**, 21.71%, 10.68%, 4.98%, 1.78%, 2,49%) to high MIGR (15.79%, 26.32%, **42.11%**, 5.26%, 5.26%, 0.00%, 5.26%), to the right or from 1 brother to 2 brothers.

Therefore, the data suggest that those more inclined to migrate from FTODS have, in most cases (more than 57%), two or more than two brothers, compared to those more inclined to stay who have, in most cases (also more than 57%), one brother or none.

Regarding the 12th hypothesis, corresponding to the respondents' origins, the data were organized to show concentrations (percentage) on two categories (rural / countryside and urban / city / town). For those two subgroups (FEAA and FTODS), the data indicate divergent trends:

- an increase in concentration for rural / countryside for the Economics subgroup, from low MIGR (**41.54%**, 58.46%) to high MIGR (**49.66%**, 50.34%), to the corresponding detriment of urban and with no interchange of maximas;
- a concomitant decrease from low MIGR (**54.09%**, 45.91%) to high MIGR (**47.37%**, 52.63%) for those students from Theology who come from rural areas, to the corresponding benefit of urban together with the interchange of maximas.

Hence, the data suggest that those more inclined not to migrate from FTODS are usually coming from the rural areas (a slightly more defined

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majority of cases of 54.09%) compared to those who are inclined to migrate who are usually coming from a city / town (a slightly less-defined majority of 52.63%). Also, the observations suggest that those more inclined not to migrate from FEAA are usually coming from a city / town (a slightly more defined majority of 58.46%) compared to those more inclined to migrate (a slightly less-defined majority of 50.34% in the same sense: city or town).

Regarding the 13th hypothesis, corresponding to the average of the baccalaureate grades, the data were organized to show concentrations on five intervals: [5,6], (6,7], (7,8], (8,9] and (9,10]. For both faculties (FEAA and FTODS), the results indicate different changes in concentration from low MIGR to high MIGR for those five categories set above. For the respondents from FEAA, the slight decrease for (8,9], (9,10] from low MIGR (1.79%, 10.83%, 22.50%, **43.95%, 20.93%**) to high MIGR (1.34%, 13.42%, 24.83%, **41.61%, 18.79%**) happens to the benefit of both (6,7] and (7,8]. For the students from FTODS, the decrease moves a step to the left ((7,8], (8,9]), meaning that from low MIGR (6.05%, 15.66%, **27.05%**, **38.08%**, 13.17%) to high MIGR (0.00%, 26.32%, **26.32%**, **31.58%**, 15.79%) the decrease happens at a higher intensity for (8,9] and mostly to the consistent benefit of (6,7].

For both subgroups, the data show that the students who are more tempted to migrate are more inclined to have obtained a medium to low value of the baccalaureate grades in comparison to those more tempted not to migrate. In this case, those who are more tempted to stay are more inclined to have obtained a medium to high value of the baccalaureate grades than those more tempted to migrate.

The 14th hypothesis is about the poor health status as a reason for not looking for a job. Therefore, the data were shared on seven categories, corresponding to the same response options of the questionnaire item: "lack of time", "no need to - my parents financially help me", "I do not want to", "I do not know what job suits me", "poor health status", "studies hinder me" and "other reasons". For both clusters (FEAA and FTODS), the data indicate a lack of concentration for the category of "poor health status" (no such option checked) in the case of high MIGR. For those from FEAA, a certain increase from low MIGR (13.56%, 2.31%, 1.37%, 2.21%, **0.21%**, 21.98%, **58.36%**) to high MIGR (12.08%, 0.67%, 0.67%, 0.67%, **0.00%**, 20.13%, **65.77%**) happens for the last category ("other reasons") to the balanced detriment of the rest of categories and together with the lack of concentration for "poor health status". For those from FTODS, an interchange of maximas occurs from low MIGR (22.06%, 0.71%, 0.71%, 0.71%, **0.36%**, 24.20%, **51.25%**) to high MIGR (10.53%, 0.00%, 5.26%,

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5.26%, **0.00%**, **47.37%**, 31.58%) together with the aforementioned lack of concentration for poor health status. The data suggest that the respondents from FEAA and FTODS, more inclined to migrate, won't invoke the "poor health status" compared to those more inclined not to migrate.

A very interesting part of our survey was about the inherited values from family (5th category, H15-H22) and the data were observed from different perspectives and angles, as following.

The 15th considered hypothesis covers the question about the respondents' tendency to inherit the religious belief as a value from parents. Therefore, the data were organized by using two categories (a derived dummy variable: 0 and 1). For both FEAA and FTODS, the data show a decrease in concentration from low MIGR to high MIGR for 1 (those students who checked this option). For those from FEAA, the decrease of 1 from low MIGR (51.84%, **48.16%**) to high MIGR (57.72%, **42.28%**) is considerable. For those from FTODS, the decrease of 1 from low MIGR (21.00%, **79%**) to high MIGR (36.84%, **63.16%**) is even more accentuated. Hence, the data suggest that the respondents from Economics and Orthodox Theology, more inclined not to migrate, are more predisposed to inherit from parents the religious belief than those more inclined to migrate.

Regarding the 16th hypothesis corresponding to the respondents' preference to inherit tolerance as a value from parents, the data were organized in the same manner set above (0 and 1). For FEAA and FTODS, the data show a decrease in concentration from low MIGR to high MIGR for those selecting this option (derived value of 1). For those from Economics, the decrease of 1 from low MIGR (33.44%, **66.56%**) to high MIGR (39.60%, **60.40%**) is considerable. For those from Theology, the decrease of 1 from low MIGR (42.70%, **57.30%**) to high MIGR (47.37%, **52.63%**) is less sharpened. Therefore, the data suggest that the respondents from both Economics and Orthodox Theology, who are more inclined to stay, are more predisposed to inherit the tolerance than those being more inclined to migrate.

For the first part of the 17th hypothesis regarding the respondent's' tendency to inherit the respect for elders as a value from parents, the data were organized the same (0 and 1 on columns). For both subgroups (FEAA and FTODS), the data show a considerable decrease in concentration from low MIGR to high MIGR for the students checking this option (derived value of 1). For those from Economics, the decrease of 1 from low MIGR (37.75%, **62.25%**) to high MIGR (46.98%, **53.02%**) is less accentuated than for those from Theology where the decrease of 1 from low MIGR (30.96%, **69.04%**) to high MIGR (47.37%, **52.63%**) also manifests in a certain degree.

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Hence, the data suggest that the respondents from both faculties (Economics and Orthodox Theology) who decide not to migrate are more inclined to inherit the respect for elders than those who decide to migrate.

For the second part of the 17th hypothesis regarding the respondent's' tendency to inherit the respect for traditions as a value from parents, the data were similarly organized (first part above). For both subgroups (FEAA, FTODS) the data show a considerable decrease in concentration from low MIGR to high MIGR for those checking this option (derived value of 1). For those from Economics, the decrease of 1 from low MIGR (62.57%, **37.43%**) to high MIGR (73.15%, **26.85%**) is less accentuated than for those from Theology where the decrease of 1 from low MIGR (37.01%, **62.99%**) to high MIGR (52.63%, **47.37%**) also exists, but is accompanied by maximas' interchange. In conclusion, the data suggest that the respondents from both subgroups (Economics and Theology - the second as a special case) who decide not to migrate are more inclined to inherit the respect for traditions than those who decide to migrate.

Regarding the 18th hypothesis corresponding to the belief that all the values inherited from parents will remain unchanged during the lifetime, the data were organized in three categories (columns): No ("I will change them depending on the context"), I do not know and Yes ("they will remain unchanged"), in order to show concentrations as percentages at the intersection of axes. For both subgroups (FEAA and FTODS), the data show a decrease in concentration from low MIGR to high MIGR for those responding with "Yes". For those from Economics, the slight decrease of "Yes" from low MIGR (32.49%, 18.72%, **48.79%**) to high MIGR (32.89%, 20.81%, **46.31%**) happens mostly to the benefit of "I do not know", indicating no significant change. In the case of Theology, the decrease of "Yes" is highly spectacular from low MIGR (14.23%, 12.81%, **72.95%**) to high MIGR (36.84%, 21.05%, **42.11%**) and mostly to the advantage of the first category ("No" - from 14.23% to 36.84%). Therefore, the data suggest that the respondents from Theology more inclined not to migrate are more tempted to pretend that all the values received from parents will remain unchanged than those more inclined to migrate.

For the 19th hypothesis, corresponding to the belief that a child needs a family to develop harmoniously, the organized data show concentrations (percentage) on three categories ("Yes", "No" and "I do not know"). For FEAA and FTODS, the data indicate a slight decrease in concentration from low MIGR to high MIGR for those students who answer with "Yes". For the students from Economics, the decrease of "Yes" from low MIGR (**98.11%**, 1.05%, 0.84%) to high MIGR (**92.62%**, 4.70%,

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2.68%) happens mostly to the benefit of "No" (from 1.05% to 4.70%). For those from Orthodox Theology, the decrease of "Yes" is less spectacular from low MIGR (**98.93%**, 0.00%, 1.07%) to high MIGR (**94.74%**, 0.00%, 5.26%), but to the entire advantage of the last category, "I do not Know" (from 1.07% to 5.26%). For both faculties, the data show that those who are more tempted to migrate are more inclined not to agree or to be reserved to agree that a child needs family to develop harmoniously than those who decide not to migrate.

Regarding the 20th hypothesis, which states that the parents should take responsibility for the future of their children, the data follow the same pattern set above ("Yes", "No" and "I do not know"). For both subgroups (FEAA and FTODS), the data indicate a slight decrease in concentration from low MIGR to high MIGR for those responding with "Yes". For Economics, the decrease of "Yes" from low MIGR (**88.43%**, 6.94%, 4.63%) to high MIGR (**86.58%**, 10.70%, 3.36%) happens mostly to the benefit of "No" (from 6.94% to 10.07%). In the case of the Faculty of Orthodox Theology, the decrease of "Yes" is more spectacular from low MIGR (**96.80%**, 0.71%, 2.49%) to high MIGR (**89.47%**, 5.26%, 5.26%), to the advantage of both remaining categories ("No" and "I do not know"). For both clusters, the data show that those who are more tempted to migrate are more inclined not to agree or to be reserved to agree that the parents should take responsibility for the future of their children than those who decide not to migrate.

The 21st hypothesis, corresponding to parental severity, have the data organized on ten categories (1 to 10, from the lowest to the highest level of severity). For our two aforementioned faculties (FEAA and FTODS), the data indicate different changes in concentration from low MIGR to high MIGR in the case of 1-10 scale of severity. For the students enrolled in Economics, an obvious decrease from low MIGR (**3.89%**, 5.68%, 7.57%, 8.31%, 19.14%, 9.46%, 16.19%, 17.25%, 7.05%, 5.47%) to high MIGR (**8.72%**, 0.67%, 7.38%, 5.37%, 22.82%, 8.72%, 14.77%, 20.81%, 8.72%, 2.01%) occurs for the lowest level of severity (1). For those from Theology, a consistent decrease from low MIGR (1.42%, 2.14%, 3.20%, 4.98%, 18.86%, 9.61%, 20.28%, **23.84%**, **8.90%**, 6.76%) to high MIGR (0.00%, 0.00%, 0.00%, 5.26%, 21.05%, 26.32%, 21.05%, **10.53%**, **5.26%**, 10.53%) is obvious, but for high levels of severity (8 and 9), mostly to the benefit of lower and medium levels (4-7). The data suggest that the respondents from Theology, more tempted not to migrate, show a high degree of parental severity in most cases in comparison to those more inclined to migrate. In contrast, the respondents from Economics, more

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tempted to migrate, show an extremely low degree of parental severity (1) in most cases in comparison to those more inclined not to migrate.

The 22nd hypothesis corresponds to the idea about obedience as a value inherited from parents. In this case, the data were organized as two columns, corresponding to 0 (not checked) and 1 (checked). For both subgroups (FEAA and FTODS), the data indicate a decrease in concentration from low MIGR to high MIGR for 1 (second category) and an obvious opposite for 0 (first category). For the respondents from Economics, a slight decrease from low MIGR (93.59%, **6.41%**) to high MIGR (95.30%, **4.70%**) occurs for 1 (checked). A more consistent decrease happens for the students from Orthodox Theology from low MIGR (85.41%, **14.59%**) to high MIGR (89.47%, **10.53%**) for 1 (checked). The data emphasize that the respondents (especially those from Theology), more tempted to stay, are more inclined to consider themselves obedient in comparison to those more tempted to migrate.

The 6th category (H23 and H24) follows the attitudes towards spiritual aspects, as seen below.

Therefore, regarding the 23rd hypothesis corresponding to the believe in God, the data were split in five intensity categories ("very much", "pretty much", "so and so", "not so much", "not at all"). For these two faculties (FEAA and FTODS), the data stress different changes in concentration from low MIGR to high MIGR for opposite levels (e.g. "Not so much" and "Very much"). For the respondents from Economics, a notable increase from low MIGR (46.37%, 31.23%, 12.62%, **5.36%**, 4.42%) to high MIGR (46.31%, 29.53%, 8.72%, **11.41%**, 4.03%) occurs for "Not so much". For those from Theology, the decrease is more consistent from low MIGR (**90.04%**, 8.19%, 0.36%, 1.07%, 0.36%) to high MIGR (**84.21%**, 10.53%, 5.26%, 0.00%, 0.00%) for "Very much". The data confirm that the respondents from both subgroups (FEAA and FTODS), more tempted to stay, are more inclined to believe in God than those more tempted to migrate.

Regarding the 24th hypothesis, corresponding to the belief in the existence of a divine power, the data were organized the same way set above (the 23rd hypothesis). For those two subgroups (FEAA and FTODS), the data indicate different changes in concentration from low MIGR to high MIGR for opposite levels (e.g. "Not at all" and "Very much"). For the students from Economics, a notable increase from low MIGR (37.75%, 31.65%, 17.67%, 8.31%, **4.63%**) to high MIGR (38.26%, 31.54%, 16.11%, 8.05%, **6.04%**) occurs for "Not at all". For those from Theology, the decrease is more consistent from low MIGR (**88.26%**, 9.25%, 1.42%, 0.71%,

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0.36%) to high MIGR (**68.42%**, 26.32%, 5.26%, 0.00%, 0.00%) for the answers with "Very much". In conclusion, the data show that especially the respondents from Theology, more tempted to stay, are more inclined to believe in the existence of a divine power than those more tempted to migrate.

3.1. Students' Profiles for both Intentions to Migrate and not to Migrate

Based on our previous correlations between each student's propensity to migrate in other country after graduating their studies and several variables which measure the inherited values from their parents (religious faith, respect for the elders, respect for the traditions, tolerance, obedience etc.), the environment where they come from (urban or rural area, the proximity of the residence towards the metropolis of Iasi), the number of brothers, the trust in formal and informal institutions (e.g. Church, political parties or none, the interpersonal trust), the belief that democracy is the best government form of a human society, the field where to work after the completing the studies (as freelancer, in small-scale private enterprises, large-scale private enterprises, in state enterprise or in a public one, like hospital, school, town-hall etc.), the attitude towards economic behaviors and state's involvement in economy (fear relating the competition for a job, competition as a stimulating feature to be more industrious, productive or innovative, the role of the state in the economy or as an actor for creating prosperity for the members of society, the attitude towards the redistributive role of state through a progressive tax on incomes), we have drawn a profile (table 1) for the students from both the Faculty of Orthodox Theology and the Faculty of Economics and Business Administration within Alexandru Ioan Cuza University of Iaşi, Romania.

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Table 1. The students' profiles based on their migration intentions after graduating (Source**:** Own authors determination)

Faculty of Orthodox Theology "Dumitru Stăniloae"		**Faculty of Economics and Business Administration**	
MIGR - Yes	MIGR - No	MIGR - Yes	MIGR - No
ATTITUDES TOWARDS ECONOMIC BEHAVIORS AND STATE INVOLVEMENT IN ECONOMY			
Big private companies / freelancers	Desire to work in public institutions	Big private companies / freelancers	
Individualism enables the material wealth	Low fear regarding the competition for a job	Labor as key source of success	
Labor as key source of success	Low consideration for the stimulating role of competition		
	State creates prosperity		
	Progressive tax on individual income		
	Egalitarian distribution of public revenues		
ATTITUDES TOWARDS FORMAL AND INFORMAL INSTITUTIONS			
High level of interpersonal trust	Medium to low level of trust	Low level of interpersonal trust	High level of interpersonal trust
	High trust in Church	Aversion for any kind of formal institutions	High trust in Church
ATTITUDES TOWARDS DEMOCRACY			
Strong belief in democracy			
FAMILY AND PERSONAL BACKGROUND			
Poor health as reason for not looking for a job	Come from places up to 150 KM from Iasi	Poor health as reason for not looking for a job	Come from places up to 50 KM from Iasi
Two or more than two brothers	Come more often from the countryside		Come more often from a city or town
	Low average of baccalaureate grades		Low average of baccalaureate grades
INHERITED VALUES FROM THE FAMILY			
Disagree that a child needs family to develop harmoniously	Predisposed to inherit the religious belief	Disagree that a child needs family to develop harmoniously	Predisposed to inherit the religious belief
Disagree that parents should take responsibility for the future of their children	Predisposed to inherit the tolerance	Disagree that parents should take responsibility for the future of their children	Predisposed to inherit the tolerance
	Inclined to inherit the respect for elders		Inclined to inherit the respect for elders
	Inclined to inherit the respect for traditions		Inclined to inherit the respect for traditions
	Inclined to inherit the obedience		
	Inherited values will remain unchanged during life		
	High degree of parental severity	Low degree of parental severity	
ATTITUDES TOWARDS SPIRITUAL ASPECTS			
	Inclined to believe in God		Inclined to believe in God
	Inclined to believe in the existence of a divine power		Inclined to believe in the existence of a divine power

The profiles we have illustrated above (table 1) are both for the students from FEAA and FTODS who are more inclined to migrate and for the ones who preferred to stay after completing their studies.

4. Conclusions

The results are interesting to emphasize and are illustrated in table 1 (above). First of all, the students who study at the Faculty of Orthodox Theology (FTODS) and take into consideration the possibility to migrate, as a very possible option in the near future, are individuals who:

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- after graduating their studies, they prefer to work in big private companies or as freelancers;
- consider individualism a factor for enabling the material wealth and labor as a source of success;
- put a great accent to the interpersonal trust;
- consider democracy the best government form of a human society;
- come from families with at least two brothers;
- disagree that a child needs his family to develop harmoniously or that parents should take responsibility for the future of their children.

In contrast, the students from Orthodox Theology, who prefer to stay in Romania after graduating their studies:

- come more often from the rural area, up to 150 km from Iasi;
- record low average of baccalaureate grades;
- are inclined to work in the public sector;
- prefer an egalitarian society, where the state should intervene in the economy, having an important role in creating prosperity for its citizens;
- are not afraid of the competition for a job and see no stimulating role of it in the economy;
- don't abide the inherited values from their parents in their life, being attached to the traditional values;
- are tolerant, obedient, coming from families with severe parents, who show a high trust in Church and a great respect for the elders and for traditions and for religious faith.

The students from the Faculty of Economics, who tend to work abroad after completing their studies:

- are tempted to work in big private companies and to be freelancers;
- show low levels of interpersonal trust and an overall aversion for any kind of formal institutions;
- consider labor as a key factor of success;
- the inherited values from the family emphasize a low degree of parental severity and a strong belief in their independence and personal responsibilities.

The students from the Faculty of Economics who do not want to migrate:

- especially come from cities and towns in the near proximity of Iasi (up to 50 km), showing high levels of interpersonal trust and inclined to be true believers in God;

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- record low average of baccalaureate grades;
- are predisposed to inherit the religious belief and tolerance, showing a great respect for the elders and for traditions and a great confidence in the institution of Church.

These observed traits give us interesting students' profiles regarding their migration intentions, but further investigation is needed.

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