

## **Expression Of Citizenship And Nationality In The Education System Of Lithuania**

Vilija GRINCEVIČIENĖ

Faculty of Creative Industries,  
Vilnius Gediminas Technical University  
E-mail: vilija.grinceviciene@vilniustech.lt

Vaida ASAKAVIČIŪTĖ

Faculty of Creative Industries,  
Vilnius Gediminas Technical University  
E-mail: vaida.asakaviciute@vilniustech.lt

Živilė SEDEREVIČIŪTĖ-PAČIAUSKIENĖ

Faculty of Creative Industries,  
Vilnius Gediminas Technical University  
E-mail: zivile.sedereviciute-paciauskiene@vilniustech.lt

**Abstract.** The European Union policy is geared towards fostering the diversity of cultural expression in its member states. Globalisation, cosmopolitanism and increasing mobility of the population have been destroying the fundamental values of nation-based states. The preservation of the ethnicity of the nation is becoming an increasing challenge. In Lithuania, where ethnicity has deep roots, many prominent representatives of the Lithuanian national revival, cultural figures, philosophers and pedagogues have emphasised the importance of national culture and the development of national identity in the educational space in order to preserve the foundations of the state and its future sovereignty. This is, therefore, becoming an important educational challenge. In 2009, the Ministry of Education, Science and Sport of the Republic of Lithuania adopted the “Strategy for the Development of Ethnic Culture in Educational Institutions”, which was specified in the action program in 2012. However, the modelling of civic education, especially the practical implementation process, faces challenges in the area of education, one of which is the lack of proper attention from participants in education and media. The empirical research reveals that the interest of Lithuanian youth in the history of the national and ethnic culture remains low. This shows that when implementing reforms in the country’s education system, it is appropriate to impart fundamental provisions of citizenship and nationality to the young generation in a consistent and attractive manner. The aim of the article is to present the expression of citizenship and nationality in the educational space of Lithuania and to provide guidelines for improvement of civic education based on research.

**Keywords:** nationality, citizenship, ethnic culture, globalisation, European Union cultural policy, national identity.

## INTRODUCTION

The issues of citizenship and nationality are becoming particularly relevant today with increasing globalisation and the migration that it promotes and the tendencies of cultural levelling. Modern and changing social, economic and cultural space of society is a new model and transforms the concept of national identity not only in Lithuania but also all over Europe (Vabalaitė, 2006; Jastrumskytė, 2006). Historically, the problems of the nation, culture and the state were widely discussed by educators and German philosophers and cultural scientists: Johann Gottfried Herder, Georg Hegel, Oswald Spengler as well as many other prominent Western thinkers. They were also elaborated on by the following famous Lithuanian thinkers and educators who sought to establish their national identity: Jonas Šliūpas, Vilhelmas Storostas Vydūnas, Stasys Šalkauskis, Antanas Maceina, Juozas Girnius, Vosylius Sezemanas and others. The insights of these philosophers have acquired particular relevance today when the “modern concept of national identity” (Vabalaitė, 2006) is formed and “new civic Europeanity” emerges (Rubavičius, 2006).

The policy of European Union is geared towards fostering the diversity of cultural expression in its member states. It is noted that the nationality of modern societies has encountered increasing problems because economic and cultural European integration processes require new forms of adaptation. The preservation of the national ethnicity is confronting an ongoing challenge. In these difficult circumstances, how can people of a small country preserve their national identity? According to Libertas Klimka (2007, 2012, 2014), Vilija Grincevičienė (2016), Angelika Bylaitė-Žakaitienė (2017), the states created on a national basis in order to preserve and strengthen the citizenship of the society should as effectively increase the understanding of the importance of ethnic culture, especially in the area of the change of educational processes (civil, national education) as possible. As a result, it is turning into a very important educational objective, which also contains the mission of the national school. (Klimka, 2007: 137).

The aim of the article is to present the expression of citizenship and nationality in the educational space and to provide research-based guidelines for the improvement of civic education. The relationship between citizenship, nationality and nationalism is reviewed, and the

importance of national culture for the identity of the individual, society and the sovereignty of the state is analysed. The article also discusses activities that would help to ensure successful education of national identity and survival of national culture and help to form the relevant perspectives for the development of identity in the educational space. The article is based on historical experience of the Lithuanian state, a contemporary philosophical thought, the analysis of European Union cultural policy documents and conclusions of scientific research.

### NATIONALITY AS FOUNDATION OF STATEHOOD

The first and the second independences of Republic of Lithuania restored on February 16, 1918, and March 11, 1990, marked the culmination of national revival waves. What could the strategy for strengthening the foundations of the state be like today? A brief historic digression is needed for a stronger theoretical justification of the strategy. At the end of the 18th century and in the first half of the 19th century nation states began forming throughout Western and Central Europe, as the nation became the foundation for legitimacy of political power. Georg Hegel provided philosophical justification for these important shifts in political thinking in his lectures on “Philosophy of History”. According to him, the political system of a nation depends on the structure of its culture because culture is the unifying foundation for law, economy, religion and politics of nations. Therefore, the nature of a state is of spiritual origin, dependent on morale, religion, and philosophy. There is a close dialectical relationship between the nation and the state, so moral and political responsibilities are interrelated (Hegel, 2000: 65). This approach, which is referred to as national expressionism, denied the purely technical and bureaucratic understanding of state mechanism.

Nationality is obviously related to the concepts of nation and culture. Prominent Lithuanian philosopher J. Girnius (1995) raised an essential link between the nation and the culture. According to him, culture is a form of nation because culture creates a nation. Johann Herder, a German thinker, humanist, historian of philosophy, who is also known as an advocate and defender of small nations in the state (Mădălin, 2016), points out that every nation, as a tree, blossoms on own roots. Since the nation consists of a whole of individuals as physical, psychical and

spiritual subjects, an individual is supposed to assume responsibility for own nation because s/he is being formed by the nation itself. Thus, this context reveals that the nation cannot exist without external favourable conditions but at the same time it cannot survive or develop without its own roots, which lie in its ethnic culture (Asakavičiūtė, 2007).

Historically, the importance of nationality and cultural identity to the identity of nation and individual is highlighted. In general, the nation state follows two main blocks of ideas – universal principles of human rights, broad democracy and social well-being and nurturance of ethno-cultural identity. According to dr. Jonas Basanavičius, an ideologist of national revival, it is important to maintain the balance between those two blocks. The project of the state created by him and such prominent figures of national revival as Motiejaus Valančiaus, Jonas Šliubas, Juozas Adomaitis - Šernas, Vinco Kudirka and others was based on combining common human and national values, duties and responsibilities. They both as if served as two wings for the flight of the state to the future... All these philosophers of national movement, referred to as “lovers of Lithuania” (Römeris, 2006: 58), sought to retain the spirit of Lithuanian nation and its cultural identity even when the state was lost. It can be bravely stated that the foundation for the national identity, which has not lost its principles and values up to now, was laid down during the period that was challenging to the statehood of Lithuania (Asakavičiūtė, 2007:199).

Namely the theoretical defining of relations between the nation and the state was the main focus of works by the most prominent interwar philosophers of Lithuania (Maceina, 1939; Šalkauskis, 1995). In the works of Lithuanian thinkers of the beginning of 20th century, the very culture was analysed in a broad way, i.e., as an aggregate of social science, faith, art, morality and customs. Being manifestation of individual's spirit, culture is always linked with material domain of human life as well. Hence, in the most general sense culture can be determined as a way of human life and activity, a system of ideas, signs, symbols, behaviour and values. On the other hand, an individual as a creator of culture is not free in terms of the culture being created because s/he is formed by it. For this reason, “elements of national culture become a part of deepest layers of his/her human character, fundamentals of his/her humanity” (Kavolis, 1956: 26).

Therefore, the power of nation state and survival of nation depend on citizens' cultural and national self-awareness. Conscious construction of

identity presupposes adoption of spiritual values, worldview, collective thinking and communality (Roepstorff, Simoniuskytė, 2001:160). It should be targeted at and considered while creating efficient images of “national pride” in media, giving sense to the history of nation through means of media and art, spreading and emphasising in the society achievements of fellow citizens in science and art, elevating unique ethno-cultural customs and traditions, enjoying the achievements of sport.

The prevailing extremes of opinions are observed in the present political space. During the processes of integration into the structures of European Union, the most considerable attention was allocated to political principles, quite forgetting the significance of national identity and not properly delving into the attitudes of European Union towards the national culture. However, philosopher Alvydas Jokubaitis states that “the loss of national identity can strike as strong as the choice of unsuitable political arrangements. [...] if exceptionality of national culture were lost, political independence would be deprived of its meaning. [...] The nation incapable of retaining its cultural identity is not eligible for political independence” (Jokubaitis, 2008: 14). In fact, putting emphasis on objectives of ethic culture nurturance, such most important political principles of today as human rights, expression of democracy, moral and cultural pluralism cannot be devalued.

Analysing the further development of nation states two tendencies were identified, which can be conditionally referred to as an argument between nationalists and liberals. The first – nationalists – critically evaluate morality perceived in a liberal way, exaggerated individualism, the individual’s self-realisation disassociated from the socium, devaluation of moral improvement and rejection of the idea of universal well-being (Manent, 2006: 58). Liberals state that the nation is a fictitious and imagined community or just a social artificial construct, ideological mystification (Vyšniauskas, 2006: 165). They prioritise common human values over attachment to and love for motherland. Criticising nationalists, multiculturalism and political egalitarianism are particularly emphasised (Jokubaitis, 2017). Moreover, the history of tolerant politics of Lithuanian Grand Duchy is a good example of this. It can be noticed that the idea of nation state receives opposing opinions from the prevailing philosophies of morality, for example from John Rawls’ political liberalism (Rawls, 2000). The ideas of constitutional patriotism furthered by Jürgen

Habermas are also popular in Lithuania (Habermas, 1999). The opinion prevails that negative evaluation of nationalism and nationality find its roots in the events of World War 2. Considerable discussions occur regarding differentiation of these terms. For example, in some languages the nationality does not differ from chauvinism. Therefore, it is necessary to distinguish the meaning of these used terms. Nationalism refers to the doctrine according to which the nation, whose members want to have an independent state and to self-govern, are able to do this. Without nationality, patriotism as love for motherland is hardly possible. The essence is that citizenship derives from nationality. Namely this approach would not only eliminate numerous contradictions but would also open up new opportunities to enhance the state through focused efforts.

It must be admitted that such destructive processes as polarisation of members of society belonging to various national minorities, apoliticality of young people, spread of violence and bullying in schools, mass emigration of young people, “brain drain”, etc. are caused by the weakening of national culture. Today, many social analysts agree that one of the main reasons for the spread of these problems is related to the depreciated categories of nationality and citizenship. Therefore, these values must be emphasised and developed in small nations and at the political, social and educational levels in such states. Many prominent Lithuanian thinkers and educators such as A. Maceina., J. Girnius, Pranas Dovydaitis, Petras Kuraitis, Vosylius Sezemanas pointed out that the main threat to the future of Lithuanian culture is selfishness, adaptiveness, indifference to their origins and a superficial attitude towards the values uniting us as well as insufficient nurturance of traditions and deriving spiritual moral poverty, which weakens the individual’s national consciousness. This puts the existence of a nation at risk. Therefore, defining a vision of fostering culture in his philosophy J. Girnius (1995) emphasised that a person will live worthily only with a clear national identity and respect for the culture, language and past of his people. It is important to maintain a living love for their national values, which have been the source of the nation’s vitality for centuries and to work in solidarity for the well-being of their people.

## PRACTICAL STEPS OF CONSOLIDATING THE NATIONAL IDENTITY

After the restoration of Lithuania's statehood the necessity to enhance the positions of national identity was well perceived. In 1999 the Law on State Guardianship of Ethnic Culture was adopted, which provides for obligation to draw up the State Program for Ethnic Culture Development every four years. Currently the program for a longer period, i.e., until 2027, is being prepared. The main legal acts that regulate protection of ethnic culture in Lithuania are *Framework Convention on the Protection of Ethnic Culture* (1999) and *Regulations of the Council for the Protection of Ethnic Culture* (2000), which both regulate protection of ethnic culture regardless of form of its expression. In separate areas of expression, protection of ethnic cultural heritage is regulated by *Law on National Heritage Products* (2007), *Law on Museums* (1995), *Law on Protection of Cultural Goods* (1996), *Law on Protected Territories* (2001) and others. The importance of ethnic culture to other areas of public policy is evidenced by attention to it outlined in *Law on the Basics of National Security of Lithuania* (1997) and *Law on State Language* (1995). The educative aspect of ethnic culture protection is clearly expressed by the regulation of this area provided for in the long-term program for civic and national education. In a more general sense, ethnic culture is an area of cultural policy and, thus, is regulated by such legal acts as the *Guidelines for Change in the Lithuanian Cultural Policy*.

Spiritual values created by the Lithuanian nation have been noticed and evaluated in the world context. Folk cross-crafting and cross symbols, polyphonic songs "sutartinės", the Song and Dance Festivals in the Baltic states have been included into the Representative List of Masterpieces of the Oral and Intangible Heritage of Humanity compiled by UNESCO organisation. Every year the National Inventory of Intangible Heritage Values is supplemented, and it protects elements of ethnic heritage that are unique and valuable from the historical, cultural, ethnological and other perspectives and significant to communities. This aims at actualising and retaining a living ethno-cultural tradition. Such activity is practically coordinated by the Ethnic Culture Division of Lithuanian National Cultural Centre, which employs specialists in folklore, customs and rites, folk art and intangible cultural heritage. The Lithuanian periodicals in ethnology, such as the journals "Būdas" and "Gimtas kraštas" and regional

ethnographic journals “*Žiemgala*”, “*Prie Nemunelio*” and others, are particularly appreciated.

However, it is regrettable that the majority provisions of the Law on Protection of Ethnic Culture, especially the ones related to education, have not been practically implemented in the educational space. Even after the General Curricular of Ethnic Culture of Basic and Secondary Education were approved by the Ministry of Education, Science and Sport in 2012. The Council for Protection of Ethnic Culture, an institution that is accountable to the Seimas of the Republic of Lithuania, was also established to coordinate such actions. Real steps have been put into practice very slowly so far.

The importance of research on Lithuanian ethnic cultural heritage is beyond doubt. The research conducted in ethnic culture is declared as a field of science in the documents of the Research Council of Lithuania (see more: Research Council of Lithuania, 2018). However, there is an impression that after the restoration of Lithuania's independence, we have to prove again the importance of ethnic culture for the development of the state and public education. Although it is obvious that ethnic culture is the main goal of the nation state, it is a guarantee of the survival and full-fledged evolution of the nation. In addition to the political dimension, ethnic culture is a useful tool for the education and socialisation of the young generation, which must be used to strengthen the necessary community for the state (Klimka, 2012).

Today, when the new generation appreciates efforts to revive and nurture Lithuanian folklore, traditional customs and folk art quite indifferently, we can see and appreciate the causes of this. There is a lack of cultural programs in the media, which represent the national culture. None of the programs of commercial television channels contain an ingenious, attractive presentation of the essence of Lithuanian folk art, folklore and customs. Both teachers and parents point out to the lack of educative (educational) programs. There are only fragmented reports about ethnic culture from mass festivals (such as Kaziukas or Shrove Tuesday). In this media society of today, the internet and other social platforms could be easily used to develop community and civic activity. Such alternative forms of civic participation often seem more meaningful and attractive to the young generation. The conducted research reveals the internet as a new, innovative tool for integration of society, which creates



preconditions for the emergence of new forms of community and influence on the development of civil society (Savicka, 2007)

The national self-awareness is highly influenced by ethnographic festivals and folklore music ensembles. They appeared together with the national revival when the country was getting rid of the Soviet stagnation and evoking the national self-awareness. Currently, a growing interest in such cultural ethnographic events has been observed (e.g., in festivals of Dzūkija, Žemaitija and other Lithuanian regions), visitors are attracted by the folklore festival “*Skamba skamba kankliai*”, the song festival “*Dainų šventė*” has received recognition all over the world. In today’s cultural life the priorities of nationality and the necessity to continue national traditions may be grounded on the following arguments: 1) ethnic culture is a certain way of internalising universal spiritual values, which reflects the lifestyle and aspirations of nation; 2) ethnic culture is consistent becoming of whole nation, which provides cultural areas with authenticity, transfer of vibrant traditions and turns them into the national spiritual heritage; 3) the ethnic culture, which unites the nation’s life, passes on moral norms, principles of ecological behaviour and healthy lifestyle from generation to generation employing artistic forms; 4) during the traditional festivals the community of nation members is felt strongest; national self-awareness gets mature and a sense of citizenship is formed; 5) traditions and national customs differentiate states and nations from other European ones; they make them unique, interesting and attractive to other members of world community.

In fact, it is difficult to overestimate the importance of ethnic culture: it is the essence of the nation’s existence, survival and strength, the foundation of national culture and the beauty of the region’s distinctiveness. According to Juozas Girnius (1995), national culture is an objective basis of the nation and the essence of its strength. Thus, national traditions support the vitality and unity of the nation. An individual as a member of a nation, especially a representative of younger generation, must maintain contact with its environment, past, traditions and culture in order to preserve the roots of identity. However, at present the introduction of national attitudes in the life of Lithuanian society faces challenges as none of the Lithuanian higher education institutions train specialists holding Bachelor’s and Master’s degree in ethnology. It is also

necessary to draw attention to the need to provide future teachers with broader and more profound ethno-cultural knowledge.

## NATIONALITY IN THE EUROPEAN UNION

Today, with the euro-integration processes still going on, it is particularly significant to identify the attitude of European Union towards nationality in the state policies. It is of utmost importance to representatives of educational space. The main documents that regulate the policy on ethnic culture are as follows: *UNESCO Convention for the Protection of the World Cultural and Natural Heritage* (1972); *UNESCO Recommendation on Participation by the People at Large in Cultural Life and their Contribution to It* (1976); *UNESCO Guidelines for the Protection of Traditional Culture and Folklore* (1989 m.); *European Council for the Protection of the Architectural Heritage* (1985/1992); *Nara Authenticity Document* (1994); *Convention for the Safeguarding of the Intangible Cultural Heritage* (2003) and others.

The analysis of European Union documents discloses the following implicit position of European Union: the cultures of member states have to exist as autonomous and independent structures of these countries; whereas the function of the united Europe in the field of culture is only an auxiliary one, i.e., to ensure emergence of more contacts, collaboration, awareness and understanding among these cultures. The regulations of European Union provide for the necessity to nurture the diversity of cultures and to encourage the dialogue of them, to support culture as a catalyser for creativity implementing the strategy of economic growth and creation of new jobs and as a significant aspect of EU international relations (*see more* Regulation of the European Parliament and of the Council: *Creative Europe: 2014-2020*). In fact such a European Union policy can be seen as an efficient aspect of vitality and development of every national culture because the spread of culture is implemented through exchange (Čičinskas, 2006: 257). Cultural collaboration is based on the assumption that all the national cultures should not be exposed to difficulties connected with their development or collaboration with other national cultures of European Union. Therefore, cultures of smaller nations should not be threatened with extinction encountering the cultures of the biggest European cultures. It should be noticed that this aspect is not included into the EU policy on culture. The threat of usurpation is

only seen from the American mass culture, which is a result of globalisation approaching with powerful consumerist and pragmatic attitudes. Basically, the cultural policy of European Union encourages the governments of member states to see to their national cultures to enable every country to collaborate in cultural exchange and to get as much benefit from it as possible (Johler, 2002: 13). Prominent Lithuanian philosopher and educator S. Šalkauskis (1995), who dedicated a considerable attention to the issues of synthesis between the East and the West, stated that “appropriation of foreign cultural goods is really useful to the nation only if it manages to turn common cultural goods of humankind into really own, i.e., to adopt them in their own way and according to the national style. This is voluntary, independent and creative appropriation of alien values through science, art, politics and education.

It should also be noted that here we encounter a significant aspect of intercultural communication, which is closely interrelated with the cultural and religious context. Rationality is itself strongly culturally modelled and what is “rational” from the perspective of one culture is irrational from the perspective of another. Lots of misunderstandings or even conflicts could be avoided, if this aspect were considered in the process of communication of cultures (Râmbu, 2020).

Apparently the European Union institutions have an implicit goal to nurture, create and develop a single European identity not only in politics but also in culture. The motive is clear and understandable: this will serve both the enhancement of European political identity and the unity of the European Union (Rubavičius, 2006: 98).

The focus of European Union policy on culture pursuing a single European cultural identity, as it is declared in its direction 97/36/EC, is not cosmopolitan. The strategic European Union documents point out that the role of culture will inevitably grow. It is said that culture and its European dimension will become a means of expressing citizens’ consciousness and self-expression in the context of stronger and deeper unification of European Union countries through economic integration (Tomlinson, 2006).

What influence does free movement of people (e.g., exchange of pupils and students, tourism, employment of specialists) have on development of national culture? This receives ambivalent evaluation. The good news about Lithuania has been spreading wider and wider and culture has been

promoting the country. However, economically vulnerable members of European Union, and the new ones in particular, will encounter more serious threats for their national culture compared to large member states. Therefore it is vital to enhance the state's efforts to preserve its national culture. For this reason, perhaps it is worth looking back to the creators, philosophers and teachers of Lithuanian national revival of the 19th century – the beginning of 20th century and using their strengths?

Emerging peculiarities and tendencies of world culture development show that cosmopolitan orientations do not have any perspectives despite globalisation processes occurring in the majority of life spheres. Thus, an insight that the future of human civilisation lies in the multicultural diversity is possible.

### ETHNIC CULTURE IN THE NATIONAL EDUCATIONAL SPACE

The content of public education should integrate three components: the mother tongue, historical memory and knowledge of ethnic culture. School should become the cradle of conscious civic education. Lessons of civic education (basics of citizenship) are available in general education schools, but it is recommended to teach ethnic culture through integration. Moreover, lack of methodological aids and textbooks on the topic is observed. Generally speaking, the programmes of Lithuanian education institutions do not sufficiently emphasise the preservation of nation's vitality as the main meaning of creating and consolidating a state. Other pedagogical aspirations, such as respect for human work and creation, compassion for the weak and the old, love for mother land and nature, ecological behaviour, can be achieved much faster and implemented without moralising didactics with the help of ethnic culture (Klimka, 2014: 35-46). Ethnic culture in primary education can become an excellent means for introduction of morality and its norms, true value-based attitudes. The basics of music, singing and dancing are highly accessible through folklore works. Folklore is based on mythical way of thinking, which comprises the foundation for creative phantasy; emotional involvement into mythical spaces of sagas, legends and fairy tales evokes children's creative abilities. Familiarisation with semantics of folk art works may present children with additional impulses of motivation for

developing their artistic inclinations. S. Šalkauskis pointed out (1995) that national upbringing has to provide new generations with a national gender, which exceptionally characterises their nation compared to all the other nations. This includes “nation’s individuality”, “which embraces not only the language but also peculiarities of ethnic temperament, its peculiar historic destiny, cultural traditions and other characteristic qualities” (Šalkauskis, 1995: 332). A. Maceina (1992), a follower of S. Šalkauskis, referred to this as to “holistic education”, which embraces intellectual, moral and esthetical human powers. Achievement of this aim requires multi-faceted aids and methods: attention to extra-curricular activities, establishment of folk dance clubs or choirs for pupils from different age groups or integration of playing national instruments into music lessons, organisation of festivals as educational events at school while integrating ethno-cultural elements. Cultural events would help the younger generation to learn about traditional Lithuanian festivals and to differentiate them from festivals of other countries (e.g., St. Valentine, St. Patrick’s Day, Halloween). Together it would serve as an additional stimulus to practice exchange visits with schools and teachers from other countries. It is good when school events turn into a festival of whole community. However, the conducted research on the integration of ethnic culture shows that all the efforts related to this have to be more efficient (Bylaitė, 2017: 70). Seeking for good and full acquisition of the study subject of ethnic culture, the qualification of subject teachers should be improved and their motivation for ethno-cultural awareness should be enhanced. Schools should invite specialists in ethnic culture and share the good experience more often. To mature mutually supportive society and to preserve the national identity comprise one of the main essential objectives that is delegated to schools of general education. It is obvious that this objective will not be attained as long as citizenship and nationality education in the reality is meagre and inconsistent. The situation in the educational space is partially revealed by the data of representative empiric research (Grincevičienė et al. 2016: 111-127). The analysis of research data showed that Lithuanian young people (16–29-year-old individuals) are interested in the history of nation and ethnic culture. The processed empirical data disclosed correlations between respondents’ interest in history/ethnic culture and their gender, living place, educational background and nationality. Female respondents are slightly more

interested in history/ethnic culture compared to male ones. The biggest number of lovers of history/ethnic culture live in towns and they have basic (26.5 %) or secondary (44.6 %) education and this group of respondents also included young people studying at the universities and other educational institutions; exceptional relation with ethnic culture was indicated by the respondents of Lithuanian and Polish origin as it is presented in the table below.

Responses		Frequency, N	Percentage, % (percentage of confidence interval with 95 % reliability)
Scale	<b>0</b> I take no interest	<b>131</b>	<b>12.5 / 10.5 – 14.5</b>
	1	63	6.0 / 4.5 – 7.5
	2	58	5.5 / 4.1 – 6.9
	3	82	7.8 / 6.2 – 9.4
	4	111	10.6 / 8.7 – 12.5
	<b>5</b>	<b>132</b>	<b>12.6 / 10.6 – 14.6</b>
	6	105	10.0 / 8.2 – 11.8
	7	119	11.3 / 9.4 – 13.2
	8	88	8.4 / 6.7 – 10.1
	9	58	5.5 / 4.1 – 6.9
	<b>10</b> I take great interest	<b>83</b>	<b>7.9 / 6.3 – 9.5</b>
Total		1030	98.1
Other responses	I do not know	16	1.5
	I refuse to answer	4	0.4
	Total	20	1.9
		1050	100.0

Table. The interest of young people in the history of Lithuanian nation/ethnic culture (according to Grincevičienė et al. 2016: 111-127)

It is obvious that our state understands and fulfils the duty to protect national minorities by assessing their contribution to the bouquet of Lithuanian culture. The Soviet policy of denationalisation provided a painful but valuable experience at the same time. Representatives of national minorities, being aware of Lithuanian ethnic culture, ensure the

possibility of closer communication in international cultural spaces. The National Minorities Department was established to coordinate the situation.

It is also important to note that ethnic culture should not be identified with the traditional or folk culture that existed in the village of Lithuania until the end of the 19th century. This may lead to a mistaken view of promoting obsolete things, traditional heritage whose values belong only to museums, folklore archives or ethnographic books. Young people need to be shown that ethnic culture is far from being just games with antiquity. It does not contain only clogs, smoke cottages or punitive mourning. The treasures of traditional culture should be taken from what lies in the heart of the Lithuanian nation crystallised over a long history and that determine the Lithuanian identity, i.e., songs, fairy tales, other folklore, traditional music, family and traditional festive customs, and spiritual values. The expression of the present society is especially enriched with the features of ethno-architecture in the construction sector, wearing national clothing during national holidays, supply of traditional meals in the catering sector, etc. The most important thing is that ethnic culture, which has grown from the traditional heritage, helps Lithuanians to maintain their national identity while entering the modern world.

## CONCLUSIONS

In the context of globalisation and the economic, political and cultural processes of European integration, the problems of citizenship and nationality are of particular relevance in the European Union. The problem of national identity must become a priority task in the educational system particularly in small countries established on a national basis. The nation is not only one of the most fundamental manifestations of human being but also a fundamental foundation of the state. National identity is based on the systems of cultural values, traditions and symbols that have crystallised in its history. Only a nation based on ethnic culture can maintain the civic maturity of society members, participate in the world civilisation as an equal partner, and maintain the dignity, autonomy and distinctiveness necessary for such a partnership and cooperation. Civic education acquires a meaning through national upbringing. Therefore, strengthening of ethnic culture is a task of national importance, which

must be effectively and timely dealt with in educational and cultural institutions.

The analysis of the situation provides directional guidelines on the organisation of the process of citizenship and ethnicity education in order to achieve the best possible results: a) comprehensive and targeted strengthening of the role of media; b) special attention to cultural (educational) events; c) motivation of young people to actively participate in the organisation of state and national festivals; d) active use of the Internet and the social platforms to develop community and civic activity. It is particularly important to mobilise educational and cultural policy makers, education participants for joint activities, which should be focused on the improvement of civic and national education strategies, the analysis of common educational plans, search for new ways and methods of education (attractive to young people) and their integration into educational processes.

## References

- Asakavičiūtė, Vaida. "Tarp Rytų ir Vakarų: tautinio tapatumo problema XIX a. pabaigos ir XX a. pradžios Lietuvos filosofijoje." [Between East and West: the Problem of National Identity in Lithuanian Philosophy of the End of the 19th century and the beginning of the 20th century], *Lietuvių tautos tapatybė. Tarp realybės ir utopijos*. Vilnius: Kultūros filosofijos ir meno institutas, 2007: 194-217.
- Bylaitė-Žakaitienė, Andželika. "Etninės kultūros integravimas į ugdymo procesą: nauda ar mada?" [Integration of Ethnic Culture into the Education Process: Benefit or Fashion?], *Socialinis ugdymas. Holistinės edukacijos ir aktyvios socialinės įtraukties sinergija* 46 (2), 2017: 56-71.
- Čičinskas, Jonas. "Europos Sąjungos kultūros politika kaip nacionalinės kultūros veiksnys." [European Union Cultural Policy as a Factor in National Culture], *Lietuva globalejančiame pasaulyje*. Vilnius: Logos, 2006: 249-296.
- Girnius, Juozas. "Tauta ir tautinė ištikimybė." [Nation and National Loyalty], *Raštai*. T. 3. Vilnius: Mintis, 1995.
- Grincevičienė, Vilija; Kocai, Elena; Labanauskas, Liutauras; Lashuk, Irina; Likhachova, Olga; Matakaitė, Sonata; Sosnovskaya, Natalja; Valantiejus, Vaidotas. *Socio-Cultural Value Orientations of Youth: Cases of Lithuania and Belarus: monograph*. Vilnius. Lietuvos edukologijos universiteto leidykla, 2016: 111-127.
- Habermas, Jürgen. *The Inclusion of the Other. Studies in Political Theory*. Cambridge, 1999: 105-127.
- Hegel, Georgas. *Istorijos filosofija*. [Philosophy of History]. Vilnius: Mintis, 1990.
- Jastrumskytė, Salomėja. "Reflektyvusis identitetas – lietuviškumas Europos akivaizdoje." [Reflexive Identity as Lithuanian Identity in the Face of Europe],



- Lietuviškojo europietiškumo raida: dabarties ir ateities iššūkiai*. Vilnius: Kultūros filosofijos ir meno institutas, 2006: 101-115.
- Johler, Reinhard. "Europe. Identity Politics and the Production of Cultural Heritage." *Lietuvos etnologija* 2 (11). 2002: 9-22.
- Jokubaitis, Alvydas. *Liberalizmas kaip pilietinė religija*. [Liberalism as a Civil Religion]. Vilnius: Tyto alba. 2017.
- Jokubaitis, Alvydas. *Tautinė valstybė ir atsakomybė. Vertybių nykimas?* [National State and Responsibility. Loss of Values?]. Vilnius: Demokratinės politikos institutas, 2008: 11-349.
- Kavolis, Vytautas. *Į laisvę veda mūsų kelias*. [Our Path Leads to Freedom]. Vilnius: Santara, 1956.
- Klimka, Libertas. "Ethnic Culture in Processes of Socialisation: Experience of Lithuania." *Pedagogika* 116 (4), 2014: 35-46.
- Klimka, Libertas. "Pilietiškas ir tautiškas: laiko dimensijos ir aktualijos." [Citizenship and Nationality: the Temporal Dimensions and Actualities], *Tautiškas ir pilietiškas: atskirtis ar dermė?* Vilnius: Vilniaus pedagoginio universiteto leidykla, 2007: 127-141.
- Klimka, Libertas. "Rodzina w litewskiej etnopedagogice." *Wychowanie w rodzinie* 5, 2012: 33-56.
- Maceina, Antanas. "Prometėjizmo persvara dabarties kultūroje." [Superior Prometheus in Contemporary Culture], *Raštai*. T. 2. Vilnius: Mintis, 1992.
- Maceina, Antanas. "Tauta ir valstybė." [Nation and State], *Naujoji Romuva* 11, 1939: 229-230.
- Mădălin, Onu. "The Barbarian as Agent of History." *Cultura International Journal of Philosophy of Culture and Axiology* 13(1) 2016: 69-88.
- Manent, Pierre. *A World Beyond Politics? A Defence of the Nation State*. Princeton. Oxford. 2006: 58.
- Râmbu, Nicolae. "The Conventional Lies: An Almost Forgotten Concept." *Filosofija. Sociologija* 31(3), 2020: 209–216.
- Rawls, John. *Lectures on the History of Moral Philosophy*. Ed. by Barbara Herman. Cambridge. London: Harvard University Press, 2000.
- Regulation of the European Parliament and of the Council. Creative Europe. (2014-2020). <https://eur-lex.europa.eu/legal-content/LT/TXT/PDF/?uri=CELEX:32013R1295&from=EN>
- Research Council of Lithuania, 2018. <https://www.lmt.lt/lt/mokslo-politika/patariamoji-institucija-mokslo-politikos-klausimais/mokslo-ir-meno-sriciu-ir-krypciu-klasifikacija/2321>.
- Roepstorff, Andreas; Simoniukštytė. Aušra. "Modern Lithuanian identity – tradition. which restoration lasts for a century." *Lietuvos etnologija* 1 (10), 2001: 145-166.
- Römeris, Mykolas. *Lietuva. Studija apie lietuvių tautos atgimimą* [Lithuania. Study of the Lithuanian National Revival]. Vilnius: Versus Aureus, 2006.
- Rubavičius, Vytautas. "Naujas pilietinis europietiškas ir racionalumo raiška." [New European Citizenship and Expression of Rationality], *Lietuviškojo europietiškumo*

- raida: dabarties ir ateities iššūkiai*. Vilnius: Kultūros filosofijos ir meno institutas, 2006: 86-100.
- Šalkauskis, Stasys. "Lietuvių tauta ir jos ugdymas." [The Lithuanian Nation and its Education], *Raštai*. T. 4. Vilnius: Mintis, 1995.
- Savicka, Aida. "Internetas: pilietinės visuomenės duobkasys ar naujas visuomenės integracijos įrankis." [The Internet: the Gravedigger of Civil Society or The Tool of Social Integration?], *Lietuvių tautos tapatybė. Tarp realybės ir utopijos*. Vilnius: Kultūros filosofijos ir meno institutas, 2007: 81-93.
- Tomlinson, John. *Globalisation and Cultural Identity*. Cambridge: Polity Press, 2006.
- Vabalaitė, Rūta Marija. "Modernioji tapatybės samprata." [The Modern Concept of Identity], *Lietuva globalėjančiame pasaulyje*. Vilnius: Logos, 2006: 129-148.
- Vyšniauskas, Gintautas. "Lietuviškoji tapatybė – įsivaizduojamos bendruomenės ideologema." [The Lithuanian Identity as Ideology of an Imaginary Community], *Lietuva globalėjančiame pasaulyje*. Vilnius: Logos, 2006: 162-181.