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Dimensions of Citizenship and Nationality in the Area of Comprehensive Education: Experience of the Republic of Lithuania

Postawa obywatelska i tożsamość narodowa
w podstawie programowej kształcenia ogólnego:
doświadczenie Republiki Litewskiej

Streszczenie

Nasilające się procesy globalizacyjne dotyczą większości dziedzin życia społecznego. Mają one charakter ambiwalentny; wyzwania współczesnego świata szczególnie boleśnie dotykają kultur narodowych. Polityka realizowana przez Unię Europejską nie ma na celu niwelowania różnorodności form ekspresji kulturowej. Procesy te odbywają się samoistnie w związku ze wzrastającą mobilnością mieszkańców.

Przedmiotem niniejszego artykułu jest dyskurs o tym, jaka strategia mogłaby być obecnie zastosowana dla umacniania podstaw państwowości litewskiej. Czy poczucie tożsamości narodowej, pojmowane w edukacji społecznej jako kultura etniczna, już zatraciło swoje znaczenie? A w ogóle jaka przyszłość czeka państwa narodowe? Czy dojdzie do ich stopienia się w zglobalizowanej przestrzeni światowej, czy też pozostaną one kolorowymi wyspami kulturowymi o aspekcie ekonomicznym i prawnym w integrowanej wspólnocie państw europejskich? W związku z tym dylematem rozpatrywane są również cele stawiane przed oświatą na Litwie. We wnioskach się stwierdza, że wspieranie i upowszechnianie kultury etnicznej jest zadaniem wagi państwowej, które powinno być efektywnie realizowane przez instytucje oświatowe i kulturowe. Powyższe stwierdzenie jest również aktualne dla szkół mniejszości narodowych w dążeniu do nawiązania ściślejszej współpracy i konsolidacji społeczeństwa. W artykule prezentowany jest też nieco inny pogląd na integrację w przestrzeni kultury lokalnej zamieszkałych na Litwie mniejszości narodowych.

Przeprowadzone w 2016 roku badania reprezentatywne (około 1030 respondentów) ujawniły, że młodzież mimo wszystko interesuje się (w pewnym stopniu) historią Litwy, kulturą

etniczną. Historią narodu litewskiego i państwa ciekawią się także przedstawiciele mniejszości narodowych zamieszkujących nasz kraj, a więc Polacy, Rosjanie i in.

Słowa kluczowe: postawa obywatelska, tożsamość narodowa, tożsamość, dziedzictwo kulturowe, kształcenie ogólne, kultura etniczna.

Abstract

The rapid processes of globalization affect a lot of spheres of social life. They are assessed as ambivalent; the challenges of the contemporary epoch are especially painfully accepted by national cultures. The European Union policy does not attempt to level the variety of cultural expressions of its member countries. These processes occur spontaneously due to the increase in citizens' mobility.

This paper is a discourse on what could be the present strategy of reinforcing the fundaments of the state. Has nationality, which is being instilled in public education as ethnic culture, lost its meaning for that purpose? The conclusions state that the reinforcement of ethnic culture is a goal of national importance and it has to be efficiently implemented in the institutions of education and culture. This is also important in the schools of national minorities in pursuance of closer cooperation and integrity of the society. The paper also contains insights about a slightly different view on integration in region's cultural space, held by ethnic minorities in Lithuania.

A representative study (involving 1030 respondents), conducted in 2016, revealed that the youth is still interested in the history of Lithuanian nation / ethnic culture. People of other nationalities, e.g. Polish, Russian, etc., living in Lithuania are also interested in history of Lithuanian nation / ethnic culture.

Keywords: citizenship, nationality, identity, heritage, comprehensive education, ethnic culture.

Introduction

Historic times endow the concepts of nationality and citizenship as well as their relations with a different and shifting significance in the arena of world politics. The fall of totalitarian empires at the end of the 20th century conditioned a second wave of the establishment of national states which demonstrated the power and validity of nationality. In the European Union (EU) similar processes are also happening today and they show that citizenship is just a derivative of the dimension of nationality. And what is the future of nation states? Will they evaporate in the realm of globalized world, or will they become colorful cultural blossoms in the economically and legally integrated community of European countries? In the context of this dilemma we must discuss the goals of education in our countries.

Nationality in the Globalized World

The complicated, constantly changing social, economic and cultural public environment of the present day is shaping the concept of national identity. And this is true not only for Lithuania, but also for the whole of Europe. It is argued that nowadays national

identity is conceived in relation to otherness. Thus, it is indeed becoming an increasingly reflexive formation (Vabalaitė, 2006; Jastrumskytė, 2006). In general, identity develops through public activity, it is reinforced by social activity and engaging in creative work for national community. On the other hand, identity gives meaning to the actions of separate individuals, especially if they specialize in culture or research. On the whole, the concept of 'national culture' is more relevant to the description of ethnic communities rather than political bodies. The nationality of modern societies is problematic since it requires forms of support which are based on the conscious decision and commitment of the citizens. Let us suppose that the Lithuanian folklore, which was a phenomenon of mass, hence, popular culture in the 19th century, at present is only a matter of elite stage expression. The conscious construction of identity presupposes the assimilation of spiritual values, world outlook and thinking (Roepstorff & Simoniukštytė, 2001). Hence, it is a very significant goal of education as it encompasses the mission of national school.

Generally speaking, in its strategy of development, the national state follows two principal blocks of ideas – the universal principles of human rights, extensive democracy and social welfare, as well as fostering the ethno-cultural identity. It is essential to retain the balance between the two blocks – the Lithuanian nation was taught this by ideologists of National Rebirth. Political independence had to combine the human and national values, duties and responsibilities; they resembled two wings which could carry the state to its future... In the pre-war period the interrelations between nation and the state were theoretically grounded by philosophers Stasys Šalkauskis (1886–1941) and Antanas Maceina (1908–1987). Their insights are still relevant for the Lithuanian society and education system even today (Asakavičiūtė, 2007).

Thus, there is no doubt that the power of national state and its potential to take care of the destiny of the nation and its people depend on the citizens' cultural awareness. It is an objective collective community which is shaped by the effort of generations (Girnius, 1995). Such a community should be pursued by creating efficient images of 'national pride': the media and artistic measures could be used to make the national history a topicality, unique ethno-cultural customs and traditions should be promoted, people's creative achievements in research and art could be emphasized in the society, sports achievements should be publicly announced. The emerging characteristics and trends of cultural evolution show that cosmopolitan attitudes will be ultimately defeated in the 21st century; the future of global civilization is multicultural diversity and dialogues between cultures (Honko, 1988).

But what one can see in today's Vilnius, capital of the Lithuania? The effects of economic and cultural globalization of the past few decades are evident in the public spaces of the old town. Commercial advertisements, names of cafes, pizzerias, hotels are in English and French; words in Lithuanian language are a rare sight. Commercial goals, orientation towards foreign tourists and guests clearly overshadow ethnic pride...

Nationality and the Policy of European Union

During the integration process to the EU structure everybody's attention was focused on political principles ant the significance of national identity was nearly forgotten.

There is also a possibility that it was deliberately ignored without a proper consideration of the EU regulations concerning national cultures. Nevertheless, if there was no exclusivity of national culture, political independence would also lose its sense. A nation which is unable to preserve its cultural distinction cannot lay claim to political independence (Jokubaitis, 2008). Certainly, if one emphasizes the objectives of upholding the ethnic culture, it is not allowed to diminish most important political principles of the present day – human rights, expression of democracy, moral and cultural pluralism.

A close analysis of the EU documents shows that the implicit position of the EU institutions is as follows: the cultures of the member countries have to exist as individual and independent structures of those countries; and the function of the united Europe in the cultural sphere is just auxiliary – it has to guarantee the increasing contacts between the cultures, their cooperation, cognition and comprehension. Hence, the contribution of the EU institutions in the sphere of culture is focused on the enhancement of cultural cooperation. Cultural objects receive financial support, but it comes indirectly, through different programmes – promotion of tourism, countryside development, etc. For example, support was given for the Lithuanian Museum of Ethnocosmology (Molėtai district), for the Pottery Craft Center in Leliūnai (Utena district), for the Estate Craft Center in Zypliai (Šakiai district). Such policy can be virtually acknowledged as an efficient factor of the vitality and development of every national culture since the cultural spread is implemented through interchange (Čičinskas, 2006).

Cultural cooperation is based on the assumption that all national cultures have no difficulty in their individual development and cooperation with national cultures of other EU members. Thus, the culture of the smaller nations should not face a greater danger of extinction than the cultures of bigger European nations. It has to be noted that this aspect is not included in the EU cultural policy at all. The upstaging threat is only seen in the context of American mass culture, i.e. globalization which comes with vigorous consumerism and pragmatism (Manent, 2006). Basically, the EU cultural policy encourages the state governments to take care of their national cultures so that every country would be really able to cooperate in cultural exchange and receive as much benefit as possible (Johler, 2002).

The strategic EU documents emphasize the fact that in the future the role of culture will inevitably increase. It is being said that culture, its European dimension will become a way of the citizens' self-awareness and self-expression as the EU states will be more and more united due to economic integration (Tomlinson, 2013).

The EU institutions also have an implicit goal to uphold, create and develop the common European identity not only in the political, but also in the cultural sphere. The motif is clear and understandable: it will help to enhance the political identity of Europe and the EU unity (Rubavičius, 2006). Such orientation of the EU cultural policy to the common European cultural identity is not cosmopolitan. Nevertheless, there is some concern since the concept of 'European culture' has not been clearly defined yet in the EU documents...

The EU pays exceptionally great attention to regional culture. Such position makes it possible to support the 'Lithuanian islands' in Belarus, Poland and Latvia. In general, such attitude reflects a historically inherited and still living tradition of regional

identity in Western Europe which has not been obliterated even by the establishment of national states.

The prerequisites for preservation of traditional culture and its spiritual part were further strengthened by the UNESCO convention for preservation of intangible cultural heritage, which insistently stresses the necessity to foster the living traditions and take every measure to preserve centres of traditional culture. Protection and fostering of ethnic culture does not promote its reticence; on the contrary, it opens up the spiritual values created by a certain nation to the whole world. The education strategy in Lithuanian schools should be designed with this perspective.

What is the influence of people's free movement – student exchange, tourism, employment of specialists – on the development of national culture? It is ambiguous. Good news about Lithuania spread more and more widely – the culture promotes the country. But economically weaker EU member states will inevitably face bigger threats for their natural culture than the greater states. It becomes one more incentive to activate the country's attempts to preserve the national culture.

Situation of Ethnic Minorities in Lithuania

A few words about the situation of ethnic minorities in Lithuania. Tatars, Karaites, Jews, Russians and Poles had their own communities since the time of Grand Duchy of Lithuania. The capital Vilnius in the first half of the 20th century was a multinational and multicultural city, in which the Lithuanian language wasn't dominant. The current state culture policy ensures freedom of ethnic and religious expression and maintaining of identity for ethnic minorities by legislative procedures. Especially since Lithuania has a painful experience of being part of the Russian Empire and USSR, when ethnic consciousness was suppressed by both harsh and subtle measures (Kavolis, 1996). The Soviet era sought the formation of 'homo sovieticus', psychological type of people. Larger ethnic minorities in Lithuania – Poles, Russians, Jews – now have their own schools, cultural press. The House of National Communities is open for activities in Vilnius.

To be honest, there are differences in integration of ethnic minorities into the cultural panorama of Lithuania. History of the Tartar community could be an example for the entire European Community of finding a model of peaceful coexistence ('modus vivendi') between nations of greatly different religions and customs. Sparse ethnic minority communities are more open to the society of Lithuania in their activities, while those which receive support from neighboring countries are more oriented towards relations with fellow countrymen. Certain problems in relations with Vilnius Polish community are obviously escalated by the activities of certain politicians – both Polish and Lithuanian. However, there is no doubt that historic experience of existing as a single country and great personal relationships between scholars and cultural figures will help resolve these non-essential conflicts.

The aims to recall the multicultural evolution of Vilnius and pleasant coexistence of nations should be judged affirmatively. A good example could be the bilingual street name signs installed in the old town this year.

The Practical Steps and Problems of Consolidating Identity in Lithuania

The significance of scientific research of ethnic culture heritage and its exhibitions in museums is no longer questioned. Likewise, nobody doubts the importance of the volumes of Songbooks published by the Institute of Lithuanian Literature and Folklore. Research of ethnoculture and lithuanistics is considered to be a priority research branch in the trends determined by the Research Council of Lithuania. It is evident that the independent state is created as a guarantee for the nation's survival and versatile evolution in the cultural context.

The nationality priorities in the present-day cultural life as the urgency to pursue the national traditions can be grounded by the following arguments. Ethnic culture in Lithuanian families and primary education can be a perfect educational measure for developing honesty, moral norms, and knowledge of true spiritual values. Other pedagogical aspiration – respect for personal work, love for the nature of native land – can also be easily accomplished without moralizing didactics, by utilizing ethnic culture. The basis of music, singing, dance is easily comprehended form folklore works (Kirdienė, 2004). Folklore is based on the mythological way of thinking, which comprises the basis for creative fantasy; empathizing with mythical spaces of sagas, legends and fairy-tales activates the creative abilities of the child. Acquaintance with semantics of works of folk art can provide additional creative and motivational impulses for youths with artistic inclinations (Klimka, 2012). Ethic culture is a continuous development of the entire nation – it happens in the family, in the circle of like-minded people, in the cell of the society, in the society as such. It provides the spheres of cultural expression with authenticity and viable traditions; and turns them into spiritual heritage of the country. Ethnic culture unites the life of the nation, and by means of artistic forms it forwards the moral norms, ecological behavior and the principles of healthy lifestyle from generation to generation. During traditional holidays the commonality among members of the nation can be best felt; national self-awareness and the sense of citizenship develop and mature. Ethnic culture is a basis for professionally created culture. It is open for various expression forms, therefore it cannot be either compared to the Christian, professional European or global culture, or contrasted with them. Traditions and national customs colour the nation's and state's way among the other European nations, make it interesting and attractive for the other members of the global community.

About the problems in this area… Unfortunately, the phenomena of national culture are insufficiently reflected by the popular mass media. The society also has a controversial view of the attempts to revive and uphold the Lithuanian folklore, traditional customs and folk art. The positions of the national identity wing had to be reinforced in 1999 when the Law on the Principles of State Protection of Ethnic Culture was being passed. Nevertheless, one has to regret most of the principles of this law, especially the ones connected to education, which are not practically implemented. They are not implemented notwithstanding the Strategy on the Development of Ethnic Culture in Educational Institutions and the General Programmes of Ethnic Culture of Schools of Basic and Secondary Education that were endorsed by Ministry of Education and Science in 2012. They consolidate the principal provision that ethno-cultural

elements, such as folklore, traditions and customs, folk art and others, should be integrated into a number of study subjects and after-class activities. The body that is responsible for implementation of the actions and is accountable to the Parliament (Seimas) – the Council for the Protection of Ethnic Culture – has turned into routine bureaucratic body.

Youth Discourse about Ethnic Culture as a Value

The research, conducted in 2016, inquired is the Lithuanian youth interested in the history and ethnic culture of the Lithuanian nation? The research sample involves 1030 respondents. Selective sampling has been applied seeking to ensure its representativeness. 0.05 bias has been chosen, which is considered appropriate in social sciences. The respondents are 16–29 year old persons living in Lithuania. The research geography covers all the regions of Lithuania.

The distribution of the respondents according to their nationality, living place and education is presented in Table 1.

The methods of mathematical statistics (confidence intervals) have been applied. Provided the reliability is 95%, the interval is:

$$[(a-1{,}960 \sqrt{\frac{a(1-a)}{m}}\ \%;\ (a+1.960 \sqrt{\frac{a(1-a)}{m}}\ \%]$$

where:
m – the number of respondents (sample);
$a = \frac{m_A}{m} \times 100\%$ – the percentage of the respondents having property (A);
m_A – the number of respondents that claim having property (A).

Table 1. Information about the respondents

Characteristics		%
Gender	Female	48
	Male	52
Education	Basic	23,8
	Secondary	34,5
	Vocational or upper-secondary	8,8
	Higher non-university	7,5
	Higher university	25,4
Living place	Vilnius	10,1
	The five largest cities	26,0
	Cities (district centres), towns	39,3
	Rural areas	24,6

Characteristics		%
Nationality	Lithuanian	95,3
	Polish	2,2
	Russian	1,6
	Jewish	0,1
	Other	0,4
	Not specified	0,4

Source: own study

The analysis of research data revealed whether the youth took interest in the history and ethnic culture of Lithuania and to what extent. The questionnaire consisted of the scale from 0 to 10, where 0 meant 'I take no interest' and 10 – 'I take great interest'. The respondents were asked to select and mark the estimate for each statement. All the respondents had a course on the history of Lithuania in general education school. It is a compulsory course and is integrated into the History course. The state examination on History is rather popular among the youth. Every third school graduate takes this examination.

The situation of ethnic culture as a subject is exceptional and specific. General programme of Ethnic Culture in Basic and secondary Education Cycle was confirmed by Order No. V-651 'On the Approval of the General Programme of Ethnic Culture in Basic Education and the General Programme of Ethnic Culture in Secondary Education' of the Minister of Education and Science of the Republic of Lithuania of 12 April 2012 (*Programmes*, 2012). The programmes can be:
  » integrated into the contents of the study subjects or subjects;
  » offered for learners as freely elective study subjects;
  » implemented as compulsory study subjects;
  » implemented by allotting a certain number of days per school year;
  » implemented as a part of children's non-formal education;
  » implemented in other ways selected by the school.
The school can select one module or another. Hence, education of ethnic culture is, can be and should be an integral part of general education in schools.

The research data revealed that the interest of Lithuanian youth in the history / ethnic culture of the nation was moderate. Having evaluated the obtained data, it became obvious that the number of the respondents who took no interest in the history / ethnic culture of the Lithuanian nation was considerably larger than the ones who took great interest in it. The marginal positions of the scale (12.5% (N = 131) – 7.9% (N = 83) suggested that the aforementioned school subjects were not sufficiently exploited to develop the learners transcendental values and value attitudes. The fifth (the middle) position of the scale, which was chosen by 132 respondents (12.6%) permitted to divide the research data into two oppositions: positive and negative. Their estimated were 43.1% (N = 453) and 42.4% (N = 445). The slight positive result allowed stating that the youth of our country were not indifferent to the history / ethnic culture of the Lithuanian nation.

Table 2. Respondents' interest in the history / ethnic culture of the Lithuanian nation

Replies		Frequency N	Percentage (percentage of confidence interval with 95% reliability)
Scale	**0 I take no interest**	**131**	**12,5/10,5 – 14,5**
	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
	5	**132**	**12,6/10,6 – 14,6**
	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
	10 I take great interest	**83**	**7,9/6,3 – 9,5**
	Total	1030	98,1
Other replies	I do not know	16	1,5
	I refuse to answer	4	0,4
	Total	20	1,9
Total		**1050**	**100,0**

Source: own study

Members of different nations and cultures have lived in different stages of Lithuania's development. The present period is not an exception. The research sample included representatives of different nationalities. The distribution of the respondents according to nationality was as follows: 95.3% (N = 982) – Lithuanians, 2.2% (N = 23) – Polish, 1.6% (N = 16) – Russians, 0.1% (N = 1) – Jewish, and 0.8% (N = 8) did not indicate their nationality or represented other nationalities. Such a distribution of the respondents according to nationality did not reflect the real situation of our country: according to the general population and housing census of the Republic of Lithuania for 2011, Lithuania hosted 2 million 561 thousand residents of the Lithuanian nationality (84.2% of the overall population), 200.3 thousand (6.6%) of the Polish nationality, 176.9 thousand (5.8%) residents of the Russian nationality, 36.2 thousand (1.2%) of the Belarusian nationality, 16.4 thousand (0.5%) of the Ukrainian nationality, and 19.3 thousand (0.6%) representatives of other nationalities (*Statistics Department*, 2011). Consistent generalisations and conclusions regarding the interest of young citizens of Lithuania (of different nationalities) in Lithuanian history / ethnic culture can be drawn only after having accomplished a research with a probability sample: systematic or stratified.

Having analysed the research data, it is obvious that the respondents (representatives of different nationalities) take interest in the history / ethnic culture of the Lithuanian nation. Every eighth (N = 131) research participant claimed that s/he did not take interest in Lithuanian history / ethnic culture: 95.4% of the Lithuanian nationality (N = 125); 1.5% of the Polish nationality (N = 2); and 2.3% of the Russian nationality (N = 3). The number of the respondents who took great interest in the history / ethnic culture of the Lithuanian nation was N = 83: 97.6% of the Lithuanian nationality (N = 81) and 2.4% of the Polish nationality (N = 2). The fifth (the middle) position of the scale was chosen by (N = 132) respondents. The distribution according to the nationality was as follows: 97.7% respondents of the Lithuanian nationality (N = 129); 0.8% of the Russian nationality (N = 1), 0.8% of the Jewish nationality (N = 1), and 0.8% of the respondents (N = 1) did not specify the nationality. The research results lead to the assumption that the youth, representatives of different nationalities, were not indifferent to the history / ethnic culture of the Lithuanian nation (Table 3).

Table 3. The links between the respondents' nationality and their interest in Lithuanian history / ethnic culture

Do the young people take interest in the history / ethnic culture of the Lithuanian nation: dependence on nationality?								
			Nationality of the respondents					
			Lithuanian	Polish	Russian	Jewish	Other	Not specified	Total
	0 I take no interest		125/95.4%	2/1.5%	3/2.3%	0/0.0%	0/0.0%	1/0.8%	131/100.0%
Scale	1	Frequency / percentage (%)	54/85.7%	6/9.5%	2/3.2%	0/0.0%	0/0.0%	1/1.6%	63/100.0%
	2		55/94.8%	2/3.4%	1/1.7%	0/0.0%	0/0.0%	0/0.0%	58/100.0%
	3		79/96.3%	2/2.4%	1/1.2%	0/0.0%	0/0.0%	0/0.0%	82/100.0%
	4		102/91.9%	5/4.5%	4/3.6%	0/0.0%	0/0.0%	0/0.0%	111/100.0%
	5		129/97.7%	0/0.0%	1/0.8%	1/0.8%	0/0.0%	1/0.8%	132/100.0%
	6		103/98.1%	0/0.0%	1/1.0%	0/0.0%	1/1.0%	0/0.0%	105/100.0%
	7		115/96.6%	3/2.5%	0/0.0%	0/0.0%	1/0.8%	0/0.0%	119/100.0%
	8		83/94.3%	1/1.1%	2/2.3%	0/0.0%	2/2.3%	0/0.0%	88/100.0%
	9		56/96.6%	0/0.0%	1/1.7%	0/0.0%	0/0.0%	1/1.7%	58/100.0%
	10 I take great interest		81/97.6%	2/2.4%	0/0.0%	0/0.0%	0/0.0%	0/0.0%	83/100.0%
Total			**982/95.3%**	**23/2.2%**	**16/1.6%**	**1/0.1%**	**4/0.4%**	**4/0.4%**	**1030/100.0%**

Source: own study

The analysis of Table 3 demonstrated that the representatives of other nationalities also took interest in the history / ethnic culture of the Lithuanian nation: the youth living in our country was exposed to intercultural dialogue and was ready to elaborate it.

Discussion

The term 'value' is explained in different ways in different sciences: the example of pluralism is obvious. What is considered as a value in the conditions of globalisation and information society?

The youth are educated for future activities in the modern school. Hence, the following problem-based questions arise: do modern general education schools exploit the possibilities of the subjects of History / Ethnic Culture to develop the learners' value attitudes and genuine values? How deep is the learners' interest in the history and ethnic culture of the Lithuanian nation? What content areas can be used to develop the discourse of Lithuanian youth on ethnic culture as a value? Do the youth consider ethnic culture as a value?

The research data lead to the assumption that there is a lack of creativity in the space of general education when constructing and organising the process of education in the way that school youth absorb genuine values, which make human life meaningful, social life – harmonious and solidary, and national life – progressive and safe. Nevertheless, the research data undoubtedly encourage the strategists of the organisation / modernisation of the education process and all the participants of education to focus on common activity of the analysis of the content areas of general teaching plans and the process of the development of education organisation strategies, as well as to search for new methods and ways of education. It is inevitable when seeking to help the younger generation to develop transcendental values and value attitudes.

Conclusions

The rapid processes of globalization affect a lot of spheres of social life. They are assessed as ambivalent; the challenges of the contemporary epoch are especially painfully accepted by national cultures. The European Union policy does not attempt to level the variety of cultural expressions of its member countries. These processes occur spontaneously due to the increase in citizens' mobility. Unfortunately, the phenomena of national culture are insufficiently reflected by the popular mass media. The research, conducted in 2016, reveals that Lithuanian youth is interested in the history and ethnic culture of the Lithuanian nation. People of other nationalities, e.g. Polish, Russian, etc., living in Lithuania are also interested in history of Lithuanian nation / ethnic culture.

A national state, pursuing to maintain and enhance the national identity of its citizens, should ingrain the awareness of the ethnic significance in the system of education. The Ministry of Education and Science of the Republic of Lithuania developed a Strategy on the Development of Ethnic Culture in Educational Institutions in 2009, which

resulted in the activity programmes in 2012. It consolidates the principal provision that ethno-cultural elements, such as folklore, traditions and customs, folk art and others, should be integrated into a number of study subjects and after-class activities.

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