

Education of national identity in primary forms: activity implemented by teachers

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Abstract. In the present process of the development and changing of Lithuanian identity, the preservation of national identity becomes one of the most urgent socio-pedagogical problems. Research has proved that in the process of educating of the national identity among students and values of the ethnic culture the main responsibility lies on the school, and while observing the bent for ethnic culture among students of various age, it is seen that it is desirable by the youngest. The education of national identity should be started from the first form due to the thinking about the future, strengthening generation and family relations because students who do not obtain the basics of national identity and ethnic culture at primary school in later years encounter it too late and are emotionally unprepared to receive it. Nevertheless, there is a lack of scientific research analyzing the national identity of students from primary school forms.

According to this, in 2012 the research was accomplished (by using the method of in-depth interviewing), in which 35 teachers of primary forms participated.

Keywords: *national identity, education, primary school.*

Topicality of the problem. Contemporary process of the development and changing of national identity is highly rapid. It is being influenced by the following demographic, cultural, social and migrational processes as well as by the decreased educational role of family. All these processes influence in the way that „it becomes difficult for students to comprehend the peculiarity of the history of their nation and culture as well as the necessity to cherish Lithuanian national and civic identity” (*Lietuvių etninės kultūros ugdymo bendrojo lavinimo mokykloje strategija*, 2006). Thus, the preservation of national identity becomes one of the most urgent socio-pedagogical problems.

Due to the decreased family influence on the educational process of students' national identity and ethnic culture, the main role falls on the school. According to D. Adama-

vičienė (2009), while observing the attitude of students of various age to national values and culture it becomes apparent that it is the most urgent to students from primary forms. A. Zbarauskaitė (2009) generalizes thoughts of identity researchers E. H. Erikson and O. Kernberg and draws the conclusion that „identity depends on the past and influences the future, its roots lie on childhood and later influence how other life tasks will be implemented“ (Zbarauskaitė, 2009, p. 21).

Such statement allows making the assumption that the foundation of the education of national identity should be laid in childhood and the national education should be started since early childhood in order to strengthen generation relations in the family, especially at the primary school. As in case if the foundation of nationality have not been educated, students in higher forms encounter it too late and are unprepared emotionally to accept it. D. Urbanavičienė (2010) agrees with this thought and generalizes research data accomplished by the Council for the Protection of Ethnic Culture stating that in such case when there is a lack of foundation of ethnic culture at primary forms the later education of national identity becomes impossible in essence.

The education of national identity and ethnic culture at primary forms allows the implementation of continuity and succession principle and relate the teaching of ethnic culture in formal educational process with its adaptation in school life or non-formal education.

There is considerable amount of theoretical works in the world as well as in Lithuania where the problem of the education of national identity has been analyzed; however, empirical researches still remain fragmentary. The essential problem – great diversity of terms – has noticed but the researches are devoted to the determination of national identity expression as well as the revelation of educational opportunities among the children of higher school age, students and youth (Aramavičiūtė, 1998; Antinienė, 2002; Trinkūnienė, 2002; Tijūnėlienė, 2003 and other). In above mentioned researches the identity training rests on one activity (Tijūnėlienė, 2003; Klimka, 2006; Šutinienė, 2009; Stoškuvienė, 2010; Storškvienė et al., 2009; Stundžienė, 2010; Zuoza, 2010 and other); it has also been disputing about the integration of education of national identity and ethnic culture.

Summing up the researches accomplished on the national identity, it is possible to draw a conclusion that these researches are fragmentary and there is a lack of aggregate attitude towards the problem analysed. Besides, the researches, in which the question of which educational activities implemented by teachers with students from primary forms help for the national identity training would be analysed, are missing. On purpose to improve the process of national identity training, new attitudes, insights and models for the education of national identity are necessary.

In order to structure the attitude to the national identity the research has been accomplished, **the aim** of which is to analyse the activities implemented by teachers of primary forms that contribute to the education of national identity.

The significance of the education of national identity at school is unquestionable. The preservation and education of national identity is highlighted in various state acts and documents as well as in the works of research scientists. In the *National Strategy for Sustainable Development* (2003) it is indicated that the influence of foreign cultures and languages, quite superficial and fragmentary knowledge about the tangible and intangible national heritage and the unqualified spread of this knowledge stimulate the erosion of self-awareness, civic and national identity, endanger sustainable development of the country, cohesion in the public sector and the survival of nation and state.

In *General Education Programmes* (2003) the support for native language, national culture and traditions is highlighted. It is endeavoured that students comprehend themselves as responsible members of the nation, educate tolerance to other nations. UNESCO Convention for Safeguarding of Intangible Cultural Heritage adopted on the seventeenth day of October 2003 in Paris, Law on Education of the Republic of Lithuania (3.4 Goals of Education) of 14 June 2003 (No. IX-1630), Provisions of State Strategy for Education 2003–2012 (I. Purpose and General Provisions, 4.4 and 5.5) passed by the Parliament of the Republic of Lithuania on 4 July 2003 (No. IX) oblige the Lithuanian school to preserve the national identity as a European Value. It is highly important for the school that endeavours to implemtn this strategic purpose to educate national and cross-cultural competencies as the condition for cultural cognition, preservation and cross-cultural dialogue. In the Provision of State Strategy for Education 2003–2012 (2003) it is highlighted that education shall contribute to preserve and create the national identity for Lithuania to make a lodgement in Western Area. Education gets the mission to guarantee the cultural continuity of the nation and region, permanent creation, as well as to preserve the identity and cherish cultural openness and dialogicality. The preservation of national identity in Provisions of the Strategy is defined as one of strategic purposes.

In Independent Lithuania the nationality has marked the programmes of all teaching subjects since 1989. In 1994, after the preparation of the project of general programmes, the separate programme of public education came into existence that is the concurrent of national education; it was changed in 1997 with the General Programme of Citizenship Education that in 2004 was changed with the programme of civic education and in 2006 – the Long-lasting Programme of Ethnic and Civic Education, Lithuanian Strategy of Ethnic Culture Education at Comprehensive Schools. In accordance with it, in 2007 the General Programme together with the Lithuanian Strategy of the Education of Ethnic Culture at Comprehensive Schools and Long-lasting Programme for the Development of Competencies of Education Consultants “Lithuanian Ethnic Culture Values in Europe” was prepared; in 2010 the programme “State and Nation: Heritage and Identity” was passed.

It is emphasized in various programmes that the national identity is educated by teaching the language, the history, the nature study and the ethnic culture. It is necessary to notice that rapid change of programmes and provisions shows the fact that there is no unanimous and clear vision concerning how the national identity shall be educated. In

the given situation, the teacher finds himself / herself in most awkward situation who ought to educate students' national identity. I. Čepienė (2001) has analysed the peculiarities of national consciousness education and claims that the tasks for the formation of national and civic self-awareness are realized not effectively enough in the educational process at the primary school.

L. Duoblienė (2009), resting on T. S. Popkewirz (2000), notices that education reforms under the influence of the process of globalization lose power to educate the citizens of its nation, that's why "the education becomes hybrid due to the integration of various experiences, theories, models whereas polyphonic speaking also is the fiction that is shaded with the voice of globalization" (Duoblienė, 2009, p. 81). The remark of G. Kirdelienė is even stricter: "... after the reflux of national rebirth, the condition of ethnic culture at comprehensive schools has been deteriorating constantly and now it could be evaluated as critical as the state system for the education of national culture has not been created" (Kirdienė, 2004, p. 83).

Research methodology. With the aim to reveal the systematic attitude to the national identity, the qualitative research – semi-structured interview – was accomplished. 35 teachers of primary forms that were evaluated as experts participated in the research with asserting the principle of free will. The accomplished research was devoted to the advantage of knowledge; the knowledge is more significant in it than a person; teachers are comprehended not as unique cases but as the representatives of some particular group (Flick, 2002); the research is based on them as on the resource of qualitative information.

Such researches in Educological Science are mostly used in order to discuss and evaluate practical activity (for example, with the aim to name the experience of new projects or designate factors that determine mistakes or the petrification of structures; or in order to find out criteria for the creation of new programmes and similarly) (Meuser, Nagel, 1997). As the phenomenon of national identity is complex, accommodates a lot of information and has the feature of multi-criteria this research has been chosen also because, not as in case of quantitative research, it is not aimed to measure, reason, prove or test causality connections but to understand, reconstruct already existing phenomena (Švedaitė, 2005); the research is applied with the aim to reconstruct complex knowledge structures (Meuser, Nagel, 1997).

The structure of interview was partly shaped by respondents themselves while answering the question: "What predetermines the identity?" Then the teachers were asked what activities they use for the education of students' national identity.

Research results. By the research it was identified that the national identity is approached by respondents quite similarly. All of them emphasized language, ethnoculture, history, nature, environment, geography, general activity, and symbols. Some of the respondents mentioned religion, internationality, and tolerance. Almost all respondents in the process of the education of national identity prefer non-formal education and only one respondent notices that "<...> what we teach students during lessons we consolidate in non-formal activity".

While analysing the activities implemented by teachers for the education of national identity it has been designated that they correspond with the various understandings of national identity expressed by various authors, i.e. language¹ (Pikčilingis, 1971; Lukšienė, 2000; Girdenis, 2003; Klimaitė, 2004; Lubienė, 2005 and other), ethnic culture (Katinienė, 2003; Čepienė, 2009; Stoškuvienė, 2010; Urbanavičienė, 2010 and other), citizenship (Čepienė, 2001), religion (Baublys, 2007).

1. Activities related to the *language* and its education. Teachers told that they organize the competitions of nice writing, patter fights, projects about mythical characters, record “songs of local singers” and write the school annual. It is necessary to note that the majority of enumerated activities that cherish the language are closely related to the ethnoculture as well as to the patriotism (“we organize the competition of reciters dedicated to Maironis but not to Lindgren”). It should also be noticed that the love and respect for native ethnic regions (“The texts for competitions of reciters and tale afternoons are chosen more frequently dialectic”, “We organize regional fights”). Children are divided into two groups in which the ones speak in Žemaičiai dialect whereas the others – in Aukštaičiai dialect.

2. Activities related to the *history*. The respondents, indicating the dates significant for Lithuanian history, most often mention 13th of January, 16th of February and 11th of March. Some of them mention the Mindaugas’ Coronation Day, Žalgiris and Durbė Fights, the Occupation of Vilnius Region, the Constitution Day and Lithuanian Fighters’ Day. Comparing the commemoration of all these days activities are similar: afternoons, various commemorations, visiting of museums, excursions, competitions of paintings.

3. Activities related to the *ethnoculture*. As the ethnoculture, traditions and customs are closely related to annual and religious celebrations, schools most frequently commemorated Christmas and Easter, the Mother’s Day, the All Saints’ Day, Advent, the Pancake Day, Kaziukas Market, the Days of Stork, Lark and Earth and various other activities dedicated to the commemoration of these days. It should be noticed that all activities are quite traditional and have features of traditions and customs of these celebrations; these activities are implemented most frequently in non-formal activity; for example, the visiting of cemeteries and the lighting of candles in the period of Advent when “children give the promise for good deeds by bringing a candle”, the production of Pancake Day masks, the painting and rolling of Easter eggs at Easter, folklore concerts dedicated to the Lark’s Day and likewise.

Apart from the commemoration of annual celebrations, the respondents mentioned educational projects, their preparation and implementation. Some schools have their own small museums or at least ethnographic corners. There such projects and workshops as “The Way of Flax”, “The Way of Bread” and other are implemented. Schools that do not have their own ethnographic rooms use the services of other museums (Smithery

¹ Valstybinės švietimo strategijos 2003–2012 metų nuostatos (2003). LR Seimo nutarimas Nr. IX-1700.

Museum, Regional Studies Museum and other) as well as ethnocenters. Moreover, folk artists, craftsmen of folk crafts are visited and they are also invited to schools.

4. Activities related to *religion*. The role of the religion to the education of national identity is mentioned only episodically and is essentially limited by the visiting of famous places, such as The Hill of Crosses, Vilnius Cathedral, The Hill of Three Crosses, the Abbeys of Kretinga and Tytuvėnai and chapels.

When the respondents were asked to reveal drawbacks and problems emerging while educating of the national identity, they mentioned “poor textbooks”, “the lack of texts written by Lithuanian authors”; also it is mentioned that “even during the Soviet times there was more attention paid for the national and ethnic culture. Now we are dying. If you take something additionally you have. There is too little of it in the programme. It is impossible to cognize the essence of Lithuanian with so little of it...”, “children do not see the nature”, “...they do not know a cow. It is impossible to explain what is a calf (not a child of a cow), a lambkin (not a child of a lamb), foal...”, “let’s see what the covers of notebooks are”, “only two lessons per year are devoted to the dialects and only during the acknowledgement of the world”, “children stop talking in dialects. Only a few do that”, “instead of the ethnoculture we now have the safe traffic rules”. Teachers notice the drawbacks in teacher training paying attention to the fact that the ethnoculture is not taught to the teachers of primary forms (“only what we learn, catch solely”), there is no history in the programmes as well. The respondents with one accord agree that “the whole attitude towards the national identity and ethnic culture should be changed and that the teachers’ initiative is not enough”.

Conclusions

1. After the research data has been analysed, it is possible to conclude that, in teachers’ opinion, the most significant influence on the education of national identity at primary forms has the ethnic culture. Only two respondents have answered that there is enough of ethnoculture in formal activity. The remaining opinion is opposite; it is claimed that the main load lies on non-formal education the hours of which have been reduced.

2. The education of national identity is based on teachers’ personal initiative and altruism; consequently, the threat for even greater decrement of the national identity appears.

3. At primary forms, the nucleus of education should consist of ethnoculture in which all other teaching subjects should be integrated.

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Tautinio tapatumo ugdymas pradinėse klasėse: mokytojų vykdomų veiklų tyrimas

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Santrauka

Šiuolaikinis lietuviškojo tapatumo raidos ir kaitos procesas labai spartus. Jis yra veikiamas tautinį atgimimą sekusių demografinių, kultūrinių, socialinių ir migracijos procesų, taip pat

sumažėjusio šeimos auklėjamojo vaidmens. Visa tai turi įtakos, kad „mokiniais jau sunkoka suvokti savo tautos istorijos, kultūros savitumą, lietuviškosios tautinės ir pilietinės tapatybės puoselėjimo būtinybę“ (*Lietuvių etninės kultūros ugdymo bendrojo lavinimo mokykloje strategija*, 2006). Vadinasi, tautinio tapatumo išsaugojimas tampa viena aktualiausių socialinių-pedagoginių problemų.

Sumažėjus šeimos įtakai mokinių tautinio tapatumo ir etninės kultūros ugdymo procese svarbiausias vaidmuo tenka mokyklai. O D. Adamkavičienės (2009) teigimu, stebint įvairaus amžiaus mokinių požiūrį į tautines vertybes ir kultūrą, ryškėja, kad ji aktualiausia pradinė klasių mokiniams. A. Zbarauskaitė (2009), apibendrinama asmens tapatumo tyrinėtojų E. H. Eriksono ir O. Kernbergo mintis, daro išvadą, kad „tapatumas priklauso nuo praeities ir veikia ateitį, jo šaknys glūdi vaikystėje ir vėliau lemia, kaip bus įgyvendinti kiti gyvenimo uždaviniai“ (Zbarauskaitė, 2009, p. 21).

Toks teiginys leidžia daryti prielaidą, kad tautinio tapatumo ugdymo pamatai turi būti dedami vaikystėje, o pradėti tautinį ugdymą vertėtų nuo ankstyvos vaikystės, stiprinant šeimos kartų ryšius, ypač pradinėje mokykloje. Kadangi, neišugdžius tautiškumo pagrindų, aukštesnėse klasėse mokiniai su juo susiduria pavėluotai, emociškai nepasirengę jo priimti. Minčiai pritaria ir D. Urbanavičienė (2010). Apibendrinusi Etninės kultūros globos tarybos atlikto tyrimo duomenis, ji teigia, kad tokiu atveju, jeigu trūksta etninės kultūros pagrindų pradinėse klasėse, vėliau tautinio tapatumo ugdymas iš esmės nebegalimas.

Tautinio tapatumo ir etninės kultūros ugdymas pradinėse klasėse leidžia įgyvendinti ugdymo tęstinumo ir perimamumo principą bei susieti etninės kultūros mokymą formalaus ugdymo procese su jos pritaikymu mokyklos gyvenime arba neformaliu ugdymu.

Teorinių darbų, kuriuose analizuojama tautinio tapatumo ugdymo problema, pasaulyje ir Lietuvoje yra nemažai, tačiau empiriniai tyrimai vis dar lieka fragmentiški. Pastebima esminė problema – didžiulė temų įvairovė, tačiau tyrimai skirti vyresniojo mokyklinio amžiaus vaikų, studentų, jaunimo tautinio tapatumo raiškai nustatyti ir ugdymo galimybėms atskleisti (Aramavičiūtė, 1998; Antinienė, 2002; Trinkūnienė, 2002; Tijūnėlienė, 2003 ir kt.). Minėtuose tyrimuose tautinio tapatumo ugdymas remiasi tik kokia nors viena veikla (Tijūnėlienė, 2003; Klimka, 2006; Šutinienė, 2009; Stoškuvienė et al., 2009; Stoškuvienė, 2010; Stundžienė, 2010; Zuoza, 2010 ir kt.), diskutuojama dėl tautinio tapatumo ir etninės kultūros ugdymo integravimo (Lukšienė, 2000; Čepienė, 2001; Sajienė, 2002; Klimka, 2006; Urbanavičienė, 2010 ir kt.).

Apibendrinant atliktus tyrimus tautinio tapatumo klausimais, darytina išvada, kad tyrimai yra fragmentiški ir trūksta visuminio požiūrio į nagrinėjamą problemą. Be to, pasigendama tyrimų, kuriuose būtų analizuojama, kokios mokytojų vykdomos ugdomosios veiklos pradinė klasių mokiniams labiausiai padeda ugdyti tautinį tapatumą. Siekiant tobulinti tautinio tapatumo ugdymo procesą, reikalingi nauji požiūriai, naujos įžvalgos, nauji tautinio tapatumo ugdymo modeliai.

Siekiant susisteminti požiūrį į tautinį tapatumą, atliktas kokybinis tyrimas (mažai struktūruotas interviu), kurio tikslas – išanalizuoti pradinė klasių mokytojų vykdomas veiklas, kurios padeda ugdyti tautinį tapatumą. Jame laisvanoriškumo principu dalyvavo 35 pradinė klasių mokytojai.

Tyrimo rezultatai. Tyrimu nustatyta, kad tautinį tapatumą respondentai traktuoja gan panašiai. Visi akcentavo kalbą, etnokultūrą, istoriją, gamtą, aplinką, geografiją, bendrą veiklą, simbolius. Kai kurie respondentai paminėjo ir religiją, tarptautiškumą, toleranciją. Beveik visi respondentai tautinio tapatumo ugdymo procese pirmenybę teikia neformaliajam ugdymui ir tik viena respondentė pažymėjo, kad „<...> tai, ką vaikus išmokom per pamokas, įtvirtiname popamokinėje veikloje“.

Nagrinėjant mokytojų vykdomas veiklas ugdant tautinį tapatumą, nustatyta, kad jos atitinka įvairių autorių išskiriamus tautinio tapatumo sampratos elementus, t. y. kalbą² (Pikčilingis, 1971; Lukšienė, 2000; Girdenis, 2003; Klimaitė, 2004; Lubienė, 2005 ir kt.), etninę kultūrą (Katinienė, 2003; Čepienė, 2009; Stoškuvienė, 2010; Urbanavičienė, 2010 ir kt.), pilietiškumą (Čepienė, 2001), religiją (Baublys, 2007).

Išvados

1. Išanalizavus tyrimo duomenis galima daryti išvadą, kad, mokytojų manymu, didžiausią įtaką pradinių klasių mokinių tautinio tapatumo ugdymui turi etninė kultūra. Tik du respondentai pasakė, kad etnokultūros formaliojoje veikloje pakanka. Likusiųjų nuomonė yra priešinga – teigiama, kad vis dėlto pagrindinis krūvis tenka neformaliajam ugdymui, kurio valandų skaičius yra sumažintas.
2. Tautinio tapatumo ugdymas paremtas mokytojų asmenine iniciatyva ir altruizmu, todėl kyla grėsmė dar didesniajam tautinio tapatumo silpnėjimui.
3. Pradinėse klasėse ugdymo branduolį turi sudaryti etnokultūra, į kurią turi būti integruoti visi mokomieji dalykai.

Esminiai žodžiai: *tautinis identitetas, ugdymas, pradinė mokykla.*

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² Valstybinės švietimo strategijos 2003–2012 metų nuostatos (2003). LR Seimo nutarimas Nr. IX-1700.



К проблеме гражданской активности учащегося юношества второй половины XIX – начала XX веков

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Анотация. В статье раскрывается феномен гражданской активности учащегося юношества во второй половине XIX – начале XX вв. Гражданская активность понималась как формирование интегративного личностного качества, основными элементами которого рассматривались чувство общественной солидарности, патриотизм, приверженность правовым нормам и нравственным ценностям, готовность к труду на благо Отечеству.

Ключевые слова: гражданская активность, гражданственность, гражданские качества.

Цель исследования: выявление педагогических факторов гражданской активности школьников-старшеклассников в условиях социальных преобразований в России второй половины XIX – начала XX вв., направленности и характера влияния этих факторов на гражданскую позицию, модели и опыт гражданского поведения учащихся.

Методологическую базу исследования составили принципы: историзма, предусматривающего рассмотрение историко-педагогических фактов и явлений в конкретно-исторических условиях и с учетом уровня социально-экономического, культурного и политического развития общества; системности, предполагающего изучение социальных и образовательных институтов, структур в их взаимодействии и взаимовлиянии; междисциплинарности, обуславливающего применение концепций смежных наук.

Методологическими и теоретическими основами исследования являются: аксиологический, культурологический, парадигмальный и цивилизационный, гуманистически ориентированный подходы к изучению социально-педагогиче-