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## Citizenship in a multicultural space – educational and socialization references

Obywatelskość w wielokulturowej przestrzeni  
– edukacyjne i socjalizacyjne odniesienia

### Streszczenie

Współczesną wielokulturowość dynamizują zjawiska i procesy generujące (nie)sprzyjające warunki do jej uobecniania się oraz funkcjonowania w niej zróżnicowanych kulturowo społeczeństw. Wiąże się to w szczególności z rozpadem wielonarodowych państw, imigracją i uchodźctwem, rozszerzającym się terroryzmem czy nasilaniem się etnocentryzmu. W efekcie wielokulturowość stała się źródłem narastających problemów i dylematów. Towarzyszy im deficyt obywatelskości zwłaszcza wśród przedstawicieli mniejszości narodowych czy etnicznych. Obywatelskość tymczasem sprzyja tworzeniu społeczeństwa obywatelskiego, w którym możliwa jest koegzystencja zróżnicowanych narodowo, etnicznie i wyznaniowo grup, możliwe jest więc współistnienie odmiennych kultur, kultywowanie tradycji, pielęgnowanie własnej kultury i tożsamości, wzbogacanie jej wartościami innych kultur. Przenikanie i mieszanie się kultur nie wymaga zdystansowania się do kultury pierwotnej identyfikacji, może stać się natomiast istotnym odniesieniem dla budowy wspólnoty obywatelskiej. Ważne znaczenie w tym procesie przypisać należy edukacji obywatelskiej oraz rodzinnej socjalizacji mających miejsce na pograniczach kultur. O obywatelskości przesądzają bowiem nie tylko wiedza i rozumienie systemu społeczno-politycznego kraju, zagadnień społecznych oraz problematyki europejskiej i międzynarodowej, nabyte umiejętności (obywatelskie, społeczne, komunikacyjne i międzykulturowe), ale także rodzinna socjalizacja, w której odmiennność narodowa rodziny oraz orientacja na przesłanki międzykulturowe i ponadnarodowe warunkują kształtowanie się obywatelskości młodego pokolenia. W efekcie obywatelskość ma szansę zaistnieć jako nowy rodzaj tożsamości społecznej.

Słowa kluczowe: problematyczna wielokulturowość, deficyt obywatelskości, obywatelskość, edukacja obywatelska, obywatelskość w rodzinnej socjalizacji

## Abstract

Contemporary multiculturalism is dynamised by the phenomena and processes generating (un)favourable conditions for its manifestations, and for the functioning of culturally diverse societies within. It is particularly related to the disintegration of multinational countries (states), processes of immigration and exile, as well as the expansion of terrorism and the increasing level of ethnocentrism. As a result, multiculturalism has become a source of arising problems and dilemmas. The latter are accompanied by the deficit of the sense of citizenship, especially amongst the representatives of national or ethnic minorities. Yet, citizenship favours the process of establishing civic society, where concurrence of various national, ethnic, and religious groups is possible, hence the coexistence of diverse cultures is possible too, empowering the process of enriching own cultures with the values of the other cultures. Saturation and interspersion of cultures does not require to distance from the culture of primary identification, quite the contrary – it may become a crucial point of reference in establishing a civic community. In this process, the paramount importance is assigned to civic education and the primary socialization, both occurring at the cultural nexus. Notwithstanding, citizenship is endorsed and developed not only by the knowledge and comprehension of the social and political system of a given country, social matters, the European or international affairs, and acquired skills (civic, social, communicative and cross-cultural ones), but also by the socialization taking place in a family, where national diversity and orientation towards multicultural and transnational premises both condition the process of moulding the sense of citizenship of the young generation. Thereupon, citizenship provides an opportunity to emerge as a new type of a social identity.

Keywords: problematic multiculturalism, deficit of citizenship, citizenship, civic education, citizenship in the family socialization

## Multiculturalism – the deficit of citizenship

At the beginning of the 21st century, multiculturalism is conceptualized by the phenomena forming its various facets and providing (un)favourable conditions for its emergence. Amongst such process and phenomena the following appear as particularly important:

- » Dissolution of multinational states followed by the consequent emergence of new states or countries regaining their sovereignty (usually also of multinational origin), which – within the framework of the adopted ideological order as well as internal and external policies – define the principles of functioning of the minority groups, entailing the range of their entitled rights of political, social and economic origin, followed by the rights related to fostering own culture, or citizenship freedoms they can exercise. Nonetheless, globalization of the communication concurrently increases “the clarity of the policies of the national states in relation to ethnic and national minorities, resulting in the increased external pressure to avoid explicit discrimination or injustice in issues of the majority-minority balance”, leading to further “democratization of the democracy that cannot be discontinued at the stage of the national state)” (Burszta, 2009, p. 32).

- » Processes of migration flows (immigration, exile, and etc.) intensifying cultural diversity in societies of the hosting countries, disturbing “a given, imaginary model of homogenous national community” (Burszta, 2009, p. 20). Such states can be willing to accept immigrants and refugees, for, inter alia, economic reasons (the demands of the job market), but they can also limit their acceptance, or withdraw and distance themselves for such scheme, for example on the ground of national or social security reasons, with their political, social, economic as well as international, distinctive consequences. The latter are particularly palpable within EU, where contemporarily the European community faces immigration crisis as repercussion of the implemented mechanism of the imposed relocation of the refugees. “Commonly acclaimed – especially following the September 11 2001 attacks – slogans of tightening the borders, establishing ‘transitory camps’ and regulating the emigrants’ quota prove to function as a response to the progressing porosity of all sort of borders. Thus, longing for the order returns with even a greater impact” (Burszta, 2009, p. 21).
- » Expanding terrorism in its economic, political, cultural (separatist and national), ideological, motivational as well as psychological and social conditions, driven by, amongst others, the accomplishment of religious objectives, and providing certain groups (in particular the minorities) the area of impact, the right to self-determination, or the realization of national or independence ideologies (Wojciechowski, 2013, p. 65). In numbers of countries, as indicated by Z. Bauman, this phenomenon is accompanied by the policy of securitization, i.e. shifting the attention of the society from the problems governments cannot deal with, or are not interested in solving, towards the issues of fighting with the terrorists. The undertaken political activities are, on one hand, followed by the concern to acquire social support and gain potential election votes, whereas on the other hand – the individual and social sense of security is threatened, panic around the sense of security is being stoked up, and fears are fuelled and maintained. The common cliché is that “all terrorist are migrants”, what results in adiaforization of the migration issues, i.e. pushing immigrants and all what they experience beyond the boundaries, and out of the reach of moral responsibility, particularly beyond the area of compassion and the sense of accountability. Policy of securitization and identifying the issue of migration with the problems of national and individual security both consequently release from the responsibility (the pressure of moral duty) for the fate of the immigrants/refuges, shaping explicitly negative attitudes towards them (Bauman, 2016, pp. 38–52).
- » Breaching the civic rights of the ethnic minorities in totalitarian regimes, or undemocratic states, leading to ethnic cleansing, destroying the cultural heritage of the ethnic groups, repressions and discrimination (Gajda, 2007, p. 33) or war conflicts, what in turn results, inter alia, in immigration to the European countries.
- » Intensification of ethnocentrism which can accelerate fanaticism of given religious groups, whereas in national groups leading to nationalism (Gajda, 2007, p. 31), which – exposing the national interest – may orientate towards exclusive focus on the welfare of own nation, including the Other, or quite the contrary

– entailing elements of disdain towards other nations. Such negative approach towards Others can result in manifestation of negative attitudes, social distance (often intentionally intensified in the public area), separation, marginalization, hate crimes committed both on the side of the minority representatives as well as the majority cultural groups, causing the emergence of specific type of conflicts, i.e. stemming from cultural diversity.

The above-outlined phenomena and processes generate problematic multiculturalism. According to J. Nikitorowicz “(...) a specific conditions of multiculturalism have been created, followed by a generated problem of understanding and accord between the diverse cultures in a given area, the problems of prerogatives to fully exercise cultivating of tradition in given situations, as well as the problems of the revitalization of tradition, returning to the sources, adaptation, acculturation, assimilation, all accompanied by the dilemmas of social communication, mutual expectations and fears, prejudices, stereotypes, megalomania, and xenophobia” (Nikitorowicz, 2011, p. 11).

In the states, where the issue of multiculturalism constitutes a key distinctive feature of the society (and where manners of democratization of the multicultural orders were sought), given solutions were worked out and implemented. Such resolutions, according to J. Nikitorowicz, consequently contributed to the idea of trust, political correctness, social justice and liberalism, with the concurrent resignation from evaluating (assessing) cultures and cultural confrontation. It did not, however, as J. Nikitorowicz points out, prevent from the emergence of number of dilemmas concerning the necessity to resign from own values, own identity, understanding and agreement, cultural discrepancies, obeying human rights, respect for law and the principles of the hosting countries, as well as the principles of interpersonal coexistence within such societies (Nikitorowicz, 2011, p. 11–12).

The civic deficits are also becoming palpable as a phenomenon specific for the membership countries of the EU, concerning mainly the young generation. Nonetheless, it can be also tackled from the perspective of the relation between the Other/ethnic group and the state, with its dominant „(...) unilateral accomplishment of the rules of citizenship by the ethnic groups, relying on the maximum level of exercising the rights and civic privileges in democratic states with concurrent shrink from obligation, breaking the rules of law, and the accompanied lack of loyalty towards the state” (Gajda, 2007, p. 32).

Such deficit can also stem from depriving (intentionally) the ethnic groups of the law to preserve and foster their own cultural heritage, and own cultural identity. This occurs as a rather disturbing process since the civic society, through its traits and norms, provides conditions for coexistence of the nationally, ethnically and religiously diverse groups via cultural borrowings of some elements of other groups, not becoming deprived of the essence of own cultural embedment at the same time. Thus, coexistence of various cultures is achievable, followed by the cultivation of tradition, legal security of the accomplishment of own lifestyles, maintenance of the core values of own culture and identity, as well as the process of its enrichment by the values of other cultures (Nikitorowicz, 2011, p. 26).

As K. Dziubka highlights, citizenship should be identified „(...) with a set of ethical, moral, intellectual, legal, social, mental and cultural dispositions and behaviours of

a human as a citizen, shaped on the basis of his or her subjective legal status” (Dziubka, 2001, p. 85). Ergo, citizenship understood in such way, measurable and rational in its own features (Gliński, 2005, p. 225–226), recognizes and respects cultural diversity. Simultaneously, it can provide an area conceptualized by interculturalism, where each national culture can manifest itself, whereas openness to contact with other cultures can favour the process of establishing the community.

Nonetheless, as A. Kłosowska unwaveringly suggests, conversions and national transgressions do not have to imply a complete abortion of the ties with the cultures of the previous identification: „(...) preserving bi-culturalism or even bi-nationality is possible and can prove fertile in the world of the new homeland, under condition it shall be accepted by the individual and his/her surrounding, and not considered as a source of the disturbing ambiguity” (Kłosowska, 2012, p. 140).

Taking the above into consideration, citizenship demands cultural rooting, i.e. „(...) internalization of given values, convictions and patterns of behaviour the latter entail, that altogether outline the minimum of competencies to participate in the civic community. To such a degree, citizenship can become a new type of a social identity, whereas the community shaped on such ground could be – according to J. Habermas – referred to as the civic nation” (Sadowski, 2007, p. 51).

The examples of multicultural societies (particularly those in the USA, Canada, Australia or Switzerland), prove that „(...) political culture, where constitutional principles could settle in, does not have to rely on one, joint for all the citizens ethnic, linguistic or cultural heritage. The liberal, political culture constitutes solely the common ground for *constitutional patriotism*, which concurrently deepens understanding of the multitude and integrity of the coexisting various forms of life in a multicultural setting (...), democratic citizenship does not have to be in such case rooted in the national identity of a given nation, yet recognizing and respecting multitude of cultural forms of life, it requires from all the citizens to socialize within the framework of own, joint political culture” (Habermas, 1993, p. 17).

Acquiring such stage, as an extremely complex and difficult process in the contemporary domestic and international realities, demands integrated (e.g. educational and socialization) influences orientated towards, predominantly, young generation functioning in a multicultural society, in its various interpretations. Thus, it is worth making such processes subject of reflection, as on such ground citizenship, as a new type of social identity, can be shaped.

## Civic education: pupils’ competencies

In the process of moulding citizenship of the young generation in the multicultural setting the leading role is played by civic education that shall „(...) bridge individual, national and supra-national identity” (Potulicka, 2008, pp. 41–42). It is of great importance to stress the fact that civic education is, indeed, education for citizenship, that – exposing knowledge and understanding, as well as developing values and skills – prepares to become involved and engaged in the community. The latter, consequently,

is the necessary condition to form a civic society and democracy (Education for citizenship, 1998, p. 10–13). Thus, such education shall be orientated towards the following objectives (Edukacja obywatelska w Europie, 2012, pp. 27–28):

- » Development of the political fluency reflected in familiarity with basic facts and understanding of the key concepts. From such angle, civic education is linked to transferring knowledge on issues such as: social, political and civic institutions, human rights, state constitutions, civic rights and duties, social matters, recognition of the cultural and historical heritage, as well as cultural and linguistic diversity of the society.
- » Shaping the skills of critical thinking and analytical abilities, enabling the youth to analyse and assess information concerning social, as well as political issues.
- » Shaping and instilling given values, attitudes and behaviours, particularly the sense of respect, mutual understanding, tolerance, social and moral responsibility, solidarity with others, and etc.
- » Encouraging active participation and engagement in the school life and the local community that both provide opportunities for practical application of the acquired, socially and culturally oriented knowledge, skills, values and attitudes.

The above objectives conceptualize civic education within its three essential aspects, i.e. education on the citizenship, education through citizenship, and education for citizenship (Potulicka, 2008, p. 40).

Therefore, according to the recommendations of the national-level teaching schemes (International Standard Classification of Education: ISCED 1–3, 2010/2011), within the framework of civic education pupils should be equipped with knowledge and understanding, yet also acquiring given skills (Edukacja obywatelska w Europie, 2012, pp. 30–37).

In the first instance pupils are expected to become familiar with the knowledge and understanding within the three following aspects, i.e. social and political system, social issues, as well as European and international policies. The specific points of the agenda shall entail social and political system of the state, human rights, democratic principles, equality and justice, cultural diversity, tolerance and discrimination, sustainable growth, sense of belonging and national identity, followed by the history, culture and literature of Europe (Edukacja obywatelska w Europie, 2012, p. 31).

Knowledge of that kind should be accompanied by understanding and comprehension, in order to fully prepare pupils to become a citizen through the accomplishment of given civic duties.

The objectives of a school as an educational institution is also to shape skills that help pupils to become active and responsible citizens. Such skills/competencies entail (Edukacja obywatelska w Europie, 2012, p. 32):

- » *civic skills* – participation in social life (e.g. charity activities, NGO's, etc.), having impact on political events by taking part in the elections and petitions;
- » *social skills* – life and work with others, conflict solutions;
- » *communicative skills* – listening, understanding and participating in discussions;
- » *intercultural skills* – establishing cross-cultural dialogue and acceptance of the cultural differences.

The indicated knowledge, comprehension and skills provide a ground for the establishment of the *social* and *civic competencies*, perceived generally as a combination of knowledge, skills and attitudes (Zalecenia Parlamentu Europejskiego i Rady, 2006), facilitating the promotion of equality, social integrity and engaged citizenship, consequently contributing to the process of creating social conditions, enabling the growth of democratic culture open towards diversity on the citizenships level (Edukacja obywatelska w Europie, 2012, p. 3).

Social competencies, according to the recommendations of European Parliament and of the European Council, embrace personal, interpersonal and cross-cultural competencies, facilitating effective and constructive participation in the social and professional life. Recommendations also encompass solving conflicts, particularly within the societies characterised by the progressing cultural diversity. Thus, they are related to the personal and social welfare, empowered by the comprehension of multicultural as well as social and economic dimensions of the European societies (also within the framework of a given country), accompanied by a mutual interaction of the national, cultural identity, and the European identity. By cause of such competencies, respect for the cultural diversity and intercultural communication are enabled and endorsed, contributing to the process of building up the community.

*Civic competencies*, on the other hand, prepare to participate fully in the civic life on the basis of the familiarity with the notions, as well as political and social structures, entailing motivation to active and democratic participation. Consequently, they encompass the ability of effective involvement (with other persons) in public actions, solidarity and interest in solving problems concerning local and more far-reaching communities, that shall be accompanied by the critical and creative reflection, followed by constructive participation in activities undertaken in the neighbouring and local communities. At this point, it is of a great importance to participate in the decisive processes at all levels, i.e. local, state and European ones. By virtue of them, the recognition of human rights is facilitated, principally concerning equality as the ground for democracy, acknowledgment and understanding of the differences in the systems of values of various religions and ethnic groups. Last but not least, it deals with comprehension and respect for the common values: “high level of the civic competencies allows to establish agreement reaching beyond various divisions, providing with the atmosphere of cooperation, trust and openness between the groups, promoting the effective accomplishment of the ideas of political variety” (Kształtowanie kompetencji społecznych..., 2015, p. 10).

As the Eurydice report proves, presenting the research results tackling the issue of civic education in 35 European countries, the most frequently accomplished teaching objectives are related to „(...) knowledge and understanding of the social and political system in a given state, human rights and democratic values, as well as equality and justice. The teaching agendas also embrace some of the contemporary social issues, which pupils encounter in their everyday life. The most common topics tackled in this regard concern tolerance and discrimination, cultural diversity, and sustainable growth. The national context is not the only aspect of the civic education, as the European and international dimensions matter to the same degree” (Edukacja obywatelska w Europie, 2012, pp. 30–31). As far as the most frequent skills accomplished at

primary schools level and recommended within civic education are concerned, they entail the communicative and social abilities, whereas the most seldom recommend skills tackle the civic issues. In terms of the secondary schools the recommended skills include the civic, social, communicative and intercultural abilities. „Yet, there are exceptions too: in Greece at this level there are neither civic nor communicative skills considered, in Bulgaria developing civic and social skills is recommended only in schools of the second degree at this level, whereas in the German-speaking part of Belgium and the United Kingdom no recommendations for developing intercultural skills are provided at this level, apart from the first degree secondary schools in Wales. As for United Kingdom (except from Scotland) forming intercultural skills is advised exclusively at the first degree of secondary schools, whereas in Ireland and Turkey at the second degree institutions no skills from the above-mentioned are subject of recommendation. Taking this into account it can be assumed that the secondary schools of the first degree constitute the stage where majority of countries recommend pupils to develop the four above-mentioned types of skills” (Edukacja obywatelska w Europie, 2012, pp. 33–34).

Keeping in view the above, it can be assumed that the official teaching agendas in the majority of the European countries encompass some key contents for civic education in terms of knowledge, understanding and the key skills. Nonetheless, foras-much as the actual dimension of the citizenship within the range indicated above, it should be stressed that its embedment in everyday activities of the culturally diverse European societies is rare, making it a problematic issue (*Education for citizenship, 1998, p. 14*). This conclusion comes into view as of key importance in the context of the intensified crisis of the civic education.

## Citizenship of the Other in the family socialization

The environment, playing a key role in the process of moulding the sense of citizenship of the young generation, also entails family. Thus and so, family home, within the framework of the family socialization, through own culture, recognized values and attitudes, provides conditions in which cultural identification of the young generation takes place, followed by the process of shaping the youth's identity, attitudes toward cultural heritage and homeland(s), as well as civic duties towards the country of residence. Therefore, it is worth making citizenships in family socialization a subject of the analysis, particularly under the circumstances of the cultural diversity, or in other words, in the cultural borderland. As far as the latter notion is concerned, there might be various samples of such cultural nexuses, subject to various historical conditionings, or emerging as a result of the contemporary processes of migration and exile. In the first instance such borderland entails the attachment to the cultural heritage of the ancestors, the generationally conveyed sense of embedment, joint past and historical area, forms of social life relying on the subjective bonds, as well as the sense of identification with two homelands, i.e. the homeland of the ancestors (perceived within cultural categories and spiritual bonds), and the supranational

homeland (perceived within the framework of citizenship and patriotism). In the second case, functioning in the borderland of cultures is subject to the following aspects: migration policy of the host country, functioning in two social worlds, the process of becoming “the migrant /the refugee family”, the sense of exclusion and marginalization in the society of the origin, manners of entering the social and cultural area of the country of migration, the degree of integration, as well as social and cultural capital of a migrant/refugee, accompanied by the acquired social and cultural competencies (Bojar, 2011, p. 14–24).

Each of such borderlands, in a manner specific for itself, develops the sense of citizenships amongst members of the groups of a cultural minority. For the purpose of this article the subject of analysis concerns shaping citizenship in family socialization in the historically constituted cultural borderland, i.e. in Polish families living from generation to generation in the Vilnius region.

As the research results prove, such families are subject to the process of a nationally dual identification, what, in turn, results in bi-cultural nature of such process, i.e. on one hand it is related to the sense of Polishness, whereas on the other it is linked to the sense of being Lithuanian (Szerłaq, 2013, p. 207). In the overwhelming majority of cases, regardless of the fact whether such Polish families are internally nationally diverse or homogenous, socialization of such kind embraces the following spheres: family-autonomous (respect for own family, development of own personality), national identification (preserving Polish language as the first tongue, confession, cultural heritage of the ancestors, tolerance), axio-normative (morality, generally humanistic values), existential and prospective (consideration for education, respecting the work, concern for the material welfare), and last but not least civic, i.e. respect for Lithuanian homeland and the entailed civic attitudes (Szerłaq, 2014, pp. 32–34). The last sphere, i.e. the civic domain, although stemming from the awareness of the commitments towards the second homeland (the Lithuanian homeland) does not constitute a part of the key domains of family socialization. In the family area of socialization, the necessity to shape citizenships of the young generation is relatively marginalized. As for the causes for such situation, a relatively low level of significance attached by the parents to the values related to citizenships can be recalled as one of the reasons. Such values are usually perceived by them through the prism of the struggle of Polish minority for the rights they are entitled to. Thus, the sense of belonging to a national minority is striking in such case, as if confronted in social, political or cultural dimension with the dominant group, it sensitizes towards the respect of the cultural diversity. It consequently results in dissatisfaction with the state of the Lithuanian democracy. It is worth stressing the fact that 56% of the Lithuanian residents<sup>1</sup> are dissatisfied with the condition of democracy in their country, whereas 30% of the respondents agree that some part of the representatives of the national minorities displays lack of loyalty towards Lithuania (Demokracja na Litwie..., 2016). Issues of that kind undoubtedly intensify the problem of the national diversity.

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<sup>1</sup> This group embraces mainly persons 50 years of age or older, living in the countryside, with vocational or secondary school educational background, with income below 600 Euro, retired persons, physical workers, the unemployed, and the representatives of national minorities.

The significance of cultural diversity is also reflected in the premises favouring, according to some pupils of the Polish national minority,<sup>2</sup> the process of shaping citizenship. The most important premises entail those of *intercultural character*, i.e. openness to other cultures, tolerance, respect and cooperation despite cultural differences, intercultural dialogue, compromise for the sake of consent and accord, as well as the right to foster own culture.

Another group of the premises indicated by the research pupils and favouring the process of forming citizenship, can be referred to as *supranational*. Regardless of the cultural sense of belonging, citizenship should be manifested with the respect and recognition towards common homeland, cooperation contributing to, and for the sake of this homeland (particularly through science and work), patriotism, respect for the state language and culture, civic attitudes, and respecting the law.

Taking into consideration the dominant premises observed in the family socialization, as well as the specificity of the national diversity of families, the following regularities can be claimed:

- » Regardless of the national homogeneity or its nationally diverse character, the premises of forming citizenships in the family circle are predominantly of intercultural nature.
- » The leading attributes of interculturalism, crucial for shaping citizenship, include openness to other cultures, tolerance and respect, as well as cooperation despite cultural differences. Concurrently, national homogeneity and diversity of the family do not constitute factors crucially differentiating the significance attached to such attributes.
- » In the process of shaping citizenship, national homogeneity of the family contributes to diminishing the importance of the supranational premises, which enhance intercultural assumptions.
- » Inter-family national diversity exposes the supranational premises of forming the sense of citizenships to a larger degree.
- » Relatively low exposure of the supranational premises of the citizenships (with the exception of the respect towards the Lithuanian homeland) confirms the awareness of its importance is not common amongst the researched pupils, whereas its contents does not significantly reflect the civic knowledge and skills within the schemes of civic education in Lithuania (Pilietišskumo ugdymas..., 2008, p. 1011–1028).
- » Attitudes of the researched pupils toward the citizenship reflect the overall tendency noticeable amongst the young generation in Lithuania (Szerląg, 2016, p. 116). The national diversity factors do not therefore significantly differentiate the core of the civic attitudes amongst the pupils (Zaleskienė, 2005, p. 125).

Summing up the above reflections it can be assumed that the manifestations of the citizenship in family socialization in the context of national diversity of the family is subject to:

- » the sense of national dualism,
- » awareness of the socialization commitments toward the joint homeland,

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<sup>2</sup> Research concerning citizenship was conducted by the author in 2016 amongst 52 pupils of the Vilnius Lepkalnio pagrindine mokykla.

- » bicultural nature of socialization,
- » socialization oriented toward the welfare of the joint homeland,
- » civic values perceived as the core values,
- » attitude toward cultural diversities in the public area,
- » respecting the right of national minorities by the state (satisfaction from democracy).

The specificity of shaping citizenship in the process of family socialization is determined by belonging of a family to national minority, and the homogeneity or diversity of the nationality of given family members, followed by intercultural and supranational orientation of the process of developing citizenship. Thus, family socialization provides a foundation for socialising the youth within the framework of the common political culture. Yet, it is of key importance to be aware of the significance of intercultural and supranational premises of shaping citizenship in the conditions of a multinational state, which should become a subject of an aware reflection and its effective accomplishment in political social, cultural and educational practices.

## Conclusion

Summarising these reflections, it can be concluded that due to civic education and family socialization oriented toward citizenship of cross-cultural and supranational provenance, accomplished altogether within the common homeland area, the citizenship stands a chance to emerge as a new type of a social identity, shaped on political, social and intercultural levels. In view of such identity, it is possible to participate in a civic community within the framework of a joint political culture, deepening at the same time the multitude and integrity of the cultural coexistence. It is, however, not possible without improving the quality of the educational and socialization influences concentrated on forming citizenship, and – in the context of the Others – in their intercultural and supranational dimensions. Concurrently, integrity of such influences is of paramount importance, as the latter provide the conditions in which such changes shall occur, dynamised by democratic values, rooted in social and political practices of a multinational state.

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