

EXPERIENCES OF MEETING THE CULTURAL EDUCATION NEEDS OF UNIVERSITY STUDENTS

Reda Jacynė, Aida Norvilienė, Meda Gabrielė Vismantaitė

Klaipėda University, Lithuania

ABSTRACT

The purpose of the research is to analyse the experiences of meeting cultural education needs of students who had studied at universities of Lithuania and the United Kingdom. In the course of the study, the qualitative research has been conducted. The results of the research on students' experiences in meeting their cultural education needs at Lithuanian universities have revealed that the students who had studied in Lithuania describe their cultural life as insufficient, poor; the reasons for the choice of cultural life are: the desire to do what they like, lack of time due to busyness, low finances. The study participants describe the supply of cultural education at Lithuanian universities as insufficient. They believe that Lithuanian universities need a greater variety of cultural education activities, more attention to artistic and other cultural activities as well as better communication and dissemination of information about the availability of cultural education activities. The results of the research on students' experiences in meeting their needs of cultural education at universities of the United Kingdom have revealed that these participants describe their cultural life as active, driven by their living environment and desire to improve. Research participants, who had chosen cultural education activities, indicated this as an opportunity for self-expression, improvement of competences, acquisition of skills necessary for professional development, finding friends and like-minded people, an opportunity to look for a job, etc.

Keywords: *cultural education, cultural experiences, cultural life, meeting of needs, students, self-expression, university.*

Introduction

The United Nations' document *Culture as a Vector for Youth Development* (2022) proposes that culture has the power to transform entire societies, strengthen local communities and forge a sense of identity and belonging for people of all ages. As a vector for youth development and civic engagement, culture plays a key role in promoting sustainable social and economic development for future generations. In this context, as also stated in *The Assessment of the Impact of Cultural Education Activities* (2021) initiated by the Lithuanian Council for Culture and the Ministry of Culture of the Republic of

Lithuania, it is very important to ensure the closest possible interaction between culture and education policy. To achieve this, the educational role of culture must be strengthened. Young people (between the ages of 15 and 24) are the most active consumers of cultural services and participants in artistic activities. More than half of the population with higher education and high incomes are also actively involved in such activities. Almost half of them are also particularly active consumers of cultural services. People who are actively involved in cultural activities are more likely to feel happier, more creative and have a stronger spiritual health (*Kultūra 2030. Kultūros politikos kryptys*, 2019).

Chatterton (2000) maintains that over the last century universities have played a crucial role in nation-state identity building by developing cultural values. Today, universities are faced with new circumstances that change their position and cultural relations with the community and encourage them to engage more with their locality or region. However, at the same time, they are also being exposed to greater levels of globalisation. Colbert (2010) states that culture is an integral part of the study process. Universities are founded and run on a set of values and principles, but social, political, economic and cultural forces, working together and interacting with each other, are of great importance in the daily life and activities of universities. Brereton et al. (2019) also argue that the economic, cultural and social capital of a university is important, as it enables students to grow, develop, express themselves, etc. Cultural education is understood as upbringing, training, education, and includes both active participation in related activities and passive participation in cultural phenomena (Bockhorst et al., 2012). Participation in cultural activities can help young people to express their creativity and contribute to their personal development, as well as give them a sense of belonging to a community. One of the main social problems in the higher education system is the development of the student's personal creative activity, wherein a key role is played by the university's organisational culture and its cultural initiatives. A number of scientific researches on contemporary culture, youth cultural education and students' cultural life have been published. Researchers are also interested in the possibilities of meeting students' cultural education self-expression needs in universities. There are not a lot of studies related to meeting the self-expression needs of university students in cultural education.

The questions of this research: what are the experiences of meeting cultural education needs of students who had studied at universities of Lithuania and the United Kingdom? How can those experiences help to improve the satisfaction with cultural education needs of students studying at Lithuanian universities? The purpose of the research is to analyse the experiences of meeting cultural education needs of students who had studied at universities of Lithuania and the United Kingdom. The novelty of this study can be defined by the fact that the cultural experiences of students from two countries are revealed. The results of the research cannot be applied to the entire population, but it is possible to see trends and contours for future research, to outline the possibilities of offering cultural activities in Lithuania. Methods of the research: the analysis of the scientific literature, document analysis, qualitative research (structured interview), written interview (by e-mail), qualitative content analysis.

Young people's cultural education and opportunities for self-expression

Inglis (2016) proposes that contemporary culture is in many ways characterised by a search for distinctive self-expression, but it is equally oriented towards a different search – the search for authenticity. Contemporary culture involves questioning and abandoning certain 'traditional' ways of acting and seeing inherited from the past. Modernity seems to be dissolving and destroying traditions, constantly replacing them with new phenomena. The Council of the European Union, in its *Conclusions on Promoting a Creative Generation: developing the creativity and innovative capacity of children and young people through cultural expression and access to culture* (2019), maintains that a long-term perspective is needed which focuses on developing the creativity and innovative potential of young people and equipping them with the skills and competences to face these challenges. It also proposes that participation in cultural activities, including direct contact with artists, can boost the creative and innovative potential of all young people through stimulating creative thinking, imagination and self-expression.

According to Rahman et al. (2018), the higher education sector, in response to the changing cultural needs of society, has to play a critical role in preparing competent individuals, shaping the values and norms of the society, as well as transforming its socio-economic structure. Petraitė et al. (2021) have carried out a study, one of the aims of which was to review and evaluate cultural education and creativity education activities that contribute to the continuity of cultural education, young people education and the development of their creativity (graduates under 29). The study has shown that the lack of information about cultural activities among young people aged 20–29 has been increasing in recent years: 15 % in 2014; 23 % in 2020. The study's recommendations suggest that higher education institutions and non-governmental organisations should be more involved in these activities, and that young people should be given additional discounts or benefits to participate in culture. Meanwhile, according to Gardner et al. (2008), theory and research on positive youth development propose that fostering positive, supportive relationships with people and social institutions promotes healthy and smooth development. Participation in organised youth activities (cultural, etc.) is positively related to educational, civic and, to some extent, professional success later in life.

Wilson (2019) points out that young people around the world are increasingly involved in the protection and promotion of cultural heritage, recognising that cultural heritage is not only part of the past but also part of their identity. Conveying the values of heritage to young people promotes intercultural understanding, respect for cultural diversity and contributes to the creation of an environment favourable to the culture of peace and principles central to the mission of the United Nations. Heritage initiatives clearly demonstrate that culture is an indispensable driver and enabler of sustainable development. According to Ramos et al. (2018), 21st century students live in an interconnected, diverse and rapidly changing world. Interacting economic, digital, cultural, demographic and other environmental forces shape the lives of young people around the planet and increase their intercultural encounters on a daily basis. This complex environment presents both opportunities and challenges. Young people today must not

only learn to participate in a more interconnected world but also to appreciate and benefit from cultural differences. Moore (2015) believes that youth culture refers to the cultural practices of the members of this age group, through which they express their identity and show their sense of belonging to a particular group of young people. As it is noted in the report on the *Access of young people to culture* (2018), access of young people to culture as actors or users is an essential condition for their full participation in society. Access to culture can reinforce awareness of sharing a common cultural heritage and promote active citizenship and openness to the world. Involvement in cultural activities can help young people to express their creativity and contribute to their personal development and their feeling of belonging to a community.

Research by Elpus (2016) has shown that academic youth highly value their artistic pursuits and that their art study becomes an important context to help them overcome various challenges in life. Treija et al. (2018) consider that, in contrast to formal and study-based education, non-formal education is an organised and purposeful process of voluntary participation, focused on teamwork, oriented towards individual and collective development, adaptability and maximum accessibility. Non-formal education has traditionally been free of hierarchy among participants, where a diversity of debate and viewpoints is welcomed, with no formal evaluation of outcomes. According to Thomas (2013), social engagement in cultural activities offered by universities creates a sense of belonging and offers informal support in interacting with friends and peers. Social engagement takes place in the social sphere of the institution, including social spaces, clubs and societies, the student union, student housing and general living conditions. All activities or services offered by universities are important for student engagement: academic, pastoral and professional development. These services often contribute to the development of students' capacity for engagement and belonging in higher education; students may not only participate in various spheres of the institution (academic, social and professional activities), but also at different levels, from involvement in their own learning to involvement in the institution and in national policies.

Methodology

To better understand and explore the phenomenon under investigation – students' experiences in meeting their cultural education needs – the participants of the qualitative research, following the statements by Gaižauskaitė et al. (2016), were selected referring to their possession of certain characteristics (e.g., had studied at university) and experiences (e.g., cultural education). Also, the selection of the research participants can be described as purposive, as the most strategically and purposefully informative cases were selected, i.e., those students who had studied at universities in Lithuania and the United Kingdom. The qualitative research involved 10 informants: 5 of them had studied at universities in Lithuania (state universities in Vilnius, Kaunas, Klaipėda) and 5 at universities in the UK (state universities in London and Manchester). Of the 10 informants, 3 were male and 7 were female. The average age of the participants was 23 years, ranging from 22 to 25 years

old. All participants had a university degree; one of the 10 had a Master's degree and the rest had a Bachelor's degree; and 5 of the 10 are currently studying for a Master's degree.

The interview method was chosen as a way, according to Gaižauskaitė et al. (2016), to gain insight into opinions, experiences, motives, etc. According to these authors, interviews allow “to enter into the perspective of another person, whereas qualitative interviews are based on the assumption that other people's perspectives are meaningful, worth knowing and can be expressed clearly. Interviews are conducted to gain insight into what is in other people's minds and to collect their stories” (p. 67). Interviews can provide insights into the past; how certain events have influenced people's thoughts or feelings; and to gain knowledge about social environments that are only available to researchers through the narratives of research participants (Gaižauskaitė et al., 2016). The research used a structured interview, whereby the informants were asked a series of questions prepared in advance, with all the informants being asked the questions in the same order and with the same question wording. The interview questions can be divided into 4 groups. The first group of questions (questions 1–3) is designed to reveal the views of the informants on the concept of culture and their evaluation of cultural life. The second group of questions (questions 4–6) is intended to find out participants' experiences of cultural education during their studies at a university. The third group of questions (questions 7–8) is designed to find out participants' opinion on whether change is needed, who should initiate it and what should or could be students' cultural and educational activities. The fourth group of questions (questions 9–11) is designed to gather demographic data.

When planning the research, the written interview was chosen, which, according to Gaižauskaitė et al. (2016), is an exceptional form of interview, where there is absolutely no verbal or visual communication: ‘conversation’ takes place through correspondence. In the case of our research, it was an e-mail interview. The advantages of this type of interview are: the interview transcript is generated immediately; information of the research participant is recorded exactly as it has been provided. It also allowed access to geographically distant research participants which was practical, since the research participant and the researcher did not have to coordinate with each other in terms of time and location. The interview questions were sent to the participants by e-mail. After answering the questions, the informants sent their answers to the researcher. To conduct this research one session of correspondence was sufficient, all informants immediately responded to the questions adequately and sufficiently, thus no clarification or additional correspondence was needed. Participants were coded (L1 to L5: for those who had studied in Lithuania; K1 to K5: for those who had studied in the UK). The responses received from the participants were analysed by using qualitative content analysis (categories and sub-categories were distinguished according to certain meaning units, and then the frequency of the use of sub-categories was counted). The responses of the participants are presented in tables.

The following ethical principles, noted by Žydzūnaitė, et al. (2017), Gaižauskaitė et al. (2016), were followed in this research: 1) to acknowledge and respect a person's

independence, his/her freedom to participate or refuse to participate in the research; 2) to provide the (potential) research participant with sufficient information about the research; 3) to protect the anonymity, confidentiality and privacy of the research participant; and 4) to care of the safety of research participants, to protect them against moral harm, or to prevent it as much as possible.

Findings

Students' experiences at Lithuanian universities

During the research, the participants were asked to describe their cultural life. The majority of the participants described their cultural life as inactive: *“cultural life is quite average <...>. Indeed, cultural life could be more diverse”* (L2); *“my cultural life is poor”* (L3); *“... due to lack of time, interest in art, sport or other events is limited by work and studies”* (L4); *“... I spend too little time for cultural education”* (L5). The answers suggest that the participants have not ‘fallen’ out of the cultural context, they are involved in cultural life, but they are not very active. One informant indicated that they try to keep their cultural life active and varied: *“... I try to ‘bring’ culture into my everyday life and I try to be interested in the exhibitions and the like”* (L1). Similar trends have been also observed in the *Assessment of the Impact of Cultural Education Activities* (2021), which has shown that 56 % of young people aged 20–29 actively participate in cultural activities (attended events, exhibitions, museums, cultural heritage sites, archives, libraries, cinema, read books). Meanwhile, the UNESCO document *Youth and culture* (2021) points out that cultural participation is essential for young people to understand their own and other cultures, which in turn would broaden their horizons, strengthen their ability to resolve conflicts peacefully, and foster respect for cultural diversity.

Research participants were asked about cultural education opportunities offered by their universities during their studies. One participant did not answer this question. Other informants believed that they had been offered cultural education activities during their studies: *“they offered various conferences and participation in them”* (L1); *“dancing, sports (traditional and e-sports), theatre, choir”* (L2). There were also such statements that there had been no offers for cultural education: *“I did not receive any offers”* (L3); or there had been some offers, but they did not meet the student’s needs: *“... student clubs and organizations are oriented towards science and sports. <...> the only club is dedicated to literature, <...> there are no activities for theatre, dance or music”* (L4). The answers of the research participants suggest that students who had studied at Lithuanian universities had the opportunity to satisfy their cultural education needs only partially. Meanwhile, as stated in *Kultūra 2030. Kultūros politikos kryptys (Culture 2030. Cultural Policies)* (2019), academic performance is manifested in the pursuit of intellectual and social maturity. First, it is professional development: responsibility in science and studies, at work, in society. Academic participation also includes students’ engagement in informal activities inside and outside the higher school: attending events in the higher school; participating in artistic, sports or scientific activities; student representation, clubs, projects, event organisation activities and non-governmental organisations.

During the research, the informants were asked in which cultural education events they had participated during their studies. There were some research participants who had taken part in cultural education events: “*I had the opportunity to participate in several conferences*” (L1); “*I sang in the university choir*” (L2); “*... folk art ensemble, academic choir, photo and theatre studies*” (L5). However, there were also those informants who had not participated in cultural education: “*I did not have the opportunity to participate*” (L3); “*I did not participate. The university does not offer any cultural activities that are acceptable to me*” (L4). Informants who had participated in cultural education mostly chose artistic activities such as choir, theatre, etc. and participation in conferences, while one of the reasons for non-participation was that the university had not offered any suitable and acceptable activities. Meanwhile, the document *Education 2030. The future of education and skills* (2018) states that all educational service providers are committed to helping each learner develop as a person, fulfil their potential and help shape a shared future based on the well-being of individuals, communities and the country.

During the research, it was important to find out the opinion of its participants about what should be changed in the cultural activities of universities and in the cultural education of students (what to include, what to add, what to abandon, what was missed, etc.). According to the research participants, in order to change and improve cultural activities of universities and the cultural education of students, the main opportunities are the following: the development and increasing diversity: “*... activities not necessarily related to the studied subject could include more art*” (L1); “*... it shouldn't be focused only on 'luxury' or popular activities*” (L4); “*... perhaps there could be some kind of world clubs where students could engage in interesting activities from other countries*” (L5); and dissemination of information: “*... students lack awareness about involvement in cultural activities*” (L2); “*there is a lack of basic communication about what is offered*” (L3). Increasing the diversity is also mentioned by Petronienė (2009), who asserts that the trends of modern society, education and culture are oriented towards the development of personal, social, cognitive and cultural competences of the individual, the aim is that the content and process of education are connected with the experience of the young person, relevant social and cultural needs of his/her environment, communication skills, conscious and critical approach to current events are developed.

Students' experiences at universities of the United Kingdom

The statements of students from universities of the United Kingdom about cultural life were diverse, which can be related to the existing variety of descriptions of the concept of *culture* itself. The informants define their cultural life as socially active: “*it's about the places you visit, the way you present yourself in public, the people you interact with. <...> I like to go out in the city, to walk around, to participate in events*” (K1); “*... I like to travel, where I get to know other cultures face to face, communicate with locals*” (K2); related to self-education: “*... I read various articles and listen to Spotify*” (K3); related to attending art events: “*... very active, almost all free time is given to art. I like the theatre, opera, concerts, museums and exhibitions of all kinds*” (K4); and described as comprehensive:

“... I try to get involved in as many cultural activities as possible <...>. I volunteer at weekends, I'm interested in art: music, photography, painting, I visit exhibitions <...>, I discuss current issues, and I read literature” (K5). These informants' responses may support Wilson's (2019) statement that young people all over the world are increasingly engaged in cultural activities, heritage protection and promotion, recognise that culture does not only belong to the past but is also a part of their identity.

During the research, the participants were asked to tell what cultural education opportunities the university had offered them during their studies. Participants indicated that they had been offered the following: “... highly encouraged to participate in various competitions to have more opportunities to publish my works, to show myself and find acquaintances. The teachers provided a lot of information” (K1); “My university offered a lot of activities” (K4); “Over 200 volunteering, art, sports and general interest clubs. A very wide range of activities including the possibility to start a club of your own interest by gathering 30 like-minded people” (K5). There were also such participants who indicated that there had been an offer, but they did not use it: “... while studying, I could join various cultural activities and communities, but I did not have time to actively participate in them” (K2); “There were quite a few communities <...> I had other activities and hobbies, I didn't join those communities” (K3). Responses from research participants point to a large number of communities in the UK universities where students can satisfy their cultural education needs. This possibility can be seen as very positive because, according to Moore (2015), youth culture refers to the cultural practices of members of this age group through which they express their identity and show their sense of belonging to a certain group of young people.

When asked whether the participants had participated in cultural education events at their universities during their studies, all the UK students answered that they had participated in community activities, only some of them had not been directly related to culture, while others – on the contrary – their studies had been so much in the field of culture and art that there was no more time or meaning for additional involvement. Some of the participants stated that: “... encouraged by teachers, I participated in competitions, <...> I was invited to exhibition openings” (K1); “... I was a member of a computer modelling community where people with the same interest come together” (K2); “During my studies, we had the opportunity to organise events, visit exhibitions in the city, listen to lectures and seminars with different people from various exhibitions” (K5). Those who had participated in other activities said: “... I joined a few communities related to finance and participated in their events <...> I don't think I could classify those activities as cultural education” K3; “... the studies themselves were like one big and intense cultural activity that left no time to get involved in other activities” (K4); “... in the investment club we had guest speakers every few weeks who would give lectures and various discussions” (K5). A survey of UK student opinion by Brereton and Mistry (2019) has revealed that students highlighted costs, time, geography, convenience and safety as barriers to engaging in community activities. In the OBESSU position paper on the promotion and validation of non-formal education and informal learning (2017) it is stated that in the 21st century, young people

must leave formal education with a love of learning. We must create lifelong learners who expect new and different educational opportunities throughout their lives. This can only be done through informal, voluntary youth cultural and other activities.

Participants were asked to share their views on what should be changed in cultural activities and cultural education of students at the university (what should be included, what should be added, what should be left out, what is missing, etc.). The informants' views on the possibility of changing cultural education at universities were as follows: some students said that everything is enough: "... *current contribution by the university seems sufficient*" (K2); "... *there are enough activities and activities offered, and you can always start organising some activities yourself*" (K3); some believed that cultural education activities and studies should be combined: "... *universities should encourage greater student involvement in extra-curricular activities while ensuring that a student and his/her main studies do not suffer*" (K4); "... *to provide a possibility to get credits for being actively involved in cultural activities. It would be a great opportunity to exchange an elective subject for a cultural activity*" (K5); one informant felt that the range of educational activities should be expanded: "... *more extra-curricular activities/lectures/events should be included*" (K1). According to Strunkina et al. (2016), young people are the most socially active part of the society. Having inherited a degree of social development, the young population shapes the image of the future and should be seen as a potential for innovation to be taken into account in all spheres of life.

The findings of the research suggest that students studying in the UK have more opportunities for self-expression of cultural educational. This is determined by the size of the universities, traditions, diversity of students, and opportunities outside the university (museums, concerts, etc.). A distinctive feature is that cultural educational activities in the UK are initiated and created by students themselves. Despite the wide availability and opportunities, not all students who had studied in the UK took advantage of this. In Lithuanian universities, the number of cultural education and self-expression activities offered to students is significantly lower. They are usually organised and created "from above", with very little initiative from students themselves. Not all students who had studied in Lithuania also took advantage of the existing offer for cultural activities. The opinions of the informants who had studied in Lithuania and the UK were very similar when discussing the importance of meeting their cultural educational needs: personal development, cultural continuity, acquisition of competences, preparation for professional activities, etc.

Conclusions and recommendation

1. The theoretical analysis of the possibilities of meeting cultural education needs at universities has revealed that culture is not only material objects created by human; it is also social norms, customs, ideas, images, and a world of symbolic meanings, which is manifested in various spiritual values, human relations, and attitudes towards nature, other cultures and people. In recent years, governments in various *countries*

have made efforts to mainstream culture, to involve as many and as possible diverse social groups, communities and age groups as possible, and to give everyone the opportunity to develop their cultural and creative abilities and to enrich their personality. European and Lithuanian cultural policy documents emphasise the issues of cultural development and transferability, recognising that the expression and development of culture depends on individuals, their thinking, behaviour, etc. Young people are both creators and consumers of culture and are capable to exploit the potential of new media and digital technologies for these purposes. *Cultural education* is multifaceted, determined not only by external factors, but also by the specificities, objectives and forms of the institutions that implement it. *Participation in cultural activities helps young people to express their creativity and contributes to their personal development.* One of the main social problems in the higher education system is the *development of the creative personality of the student*, where the organisational culture of the university and its cultural initiatives are of crucial importance.

2. The results of the research on the experiences of students who had studied at Lithuanian universities regarding the possibilities of meeting their cultural education needs have revealed that students who had studied in Lithuania *describe their cultural life as insufficient*, poor, to which insufficient time and attention is given. The research participants indicated two main reasons as the factors determining the choice of cultural life: personal choice, i.e. the desire to do what one likes, for which passion is felt; and external factors that usually have a negative effect on the cultural life of students, because it is a lack of time, finances, and high employment. *Research participants described the supply of cultural education in Lithuanian universities as limited.* They describe the value of cultural educational activities as having provided them with new knowledge, experience, and satisfying the need for self-expression. Research participants believe that *Lithuanian universities should increase the diversity of cultural educational activities*, pay more attention to artistic activities, activities for learning about other cultures, as well as improve communication and dissemination of information about cultural educational activities.
3. The results of the research on the experiences of students who had studied at universities in the United Kingdom regarding the possibilities of meeting their cultural education needs have revealed that these research participants describe their cultural life as *active with a lot of social contacts and exposure to other cultures*. Research participants indicated that their living environment was a decisive factor that led to their choice of an active cultural life, another reason being the desire and need to develop in order to change society and the world. Every university in the UK has a large number (depending on the size of the university, but on average around 200) of *cultural and other activity communities* bringing together students by nationality, culture, religion, hobbies, skills, interests, etc. Despite the opportunities and abundance of activities, not all research participants had joined these communities, due to work or other reasons. Those who had chosen cultural education activities referred to them as an *opportunity for self-expression, improvement of competences, acquisition of skills*

for professional development, finding friends and like-minded people, an opportunity to look for a job, etc. Research participants mentioned receiving credits or exchanging optional study subjects for cultural activities as an opportunity to change cultural education.

REFERENCES

- Access of Young People to Culture. Final Report, (2018). Inter Arts, EACEA. [Online]. Available from: <https://www.interarts.net/descargas/interarts1834.pdf>
- Bockhorst, H., Reinwand, V. I., Zacharias, W. (2012). *Handbuch Kulturelle Bildung. Kopaed*. [Online]. Available from: <https://brill.com/view/book/9789463007979/BP000027.xml>
- Brereton, F., Mistry, V. (2019). Barriers to student engagement in clubs and societies: a social capital perspective. *Research in Practice*, 23, 25–48. [Online]. Available from: https://www.researchgate.net/publication/338046643_Barriers_to_student_engagement_in_clubs_and_societies_a_social_capital_perspective
- Chatterton, P. (2000). The Cultural Role of Universities in the Community: Revisiting the University—Community Debate. *Environment and Planning*, 32(1), 165–181. [Online]. Available from: https://www.researchgate.net/publication/23538856_The_Cultural_Role_of_Universities_in_the_Community_Revisiting_the_University-Community_Debate
- Colbert P. J. (2010). Developing a Culturally Responsive Classroom Collaborative of Faculty, Students, and Institution. *Contemporary Issues in Education Research*, 3(9), 69–80. [Online]. Available from: <https://files.eric.ed.gov/fulltext/EJ1072673.pdf>
- Culture and Youth Development. *Culture as a vector for youth development*, (2022). United Nations. [Online]. Available from: <https://www.un.org/esa/socdev/documents/youth/fact-sheets/youth-cultureasavector.pdf>
- Education 2030. *The future of education and skills*, (2018). Organisation for Economic Co-operation and Development (OECD). [Online]. Available from: [https://www.oecd.org/education/2030/E2030%20Position%20Paper%20\(05.04.2018\).pdf](https://www.oecd.org/education/2030/E2030%20Position%20Paper%20(05.04.2018).pdf)
- Elpus, K. (2016). *Arts Education and Positive Youth Development: Cognitive, Behavioral, and Social Outcomes of Adolescents who Study the Arts*. [Online]. Available from: <https://www.arts.gov/sites/default/files/Research-Art-Works-Maryland.pdf>
- Gaižauskaitė, I., Valavičienė, N. (2016). *Socialinių tyrimų metodai: kokybinis interviu*. [Social Research Methods: Qualitative Interviewing]. Vilnius: Registrų centras.
- Gardner, M., Roth, J., Brooks-Gunn, I. (2008). Adolescents' participation in organized activities and developmental success 2 and 8 years after high school: Do sponsorship, duration, and intensity matter? *Developmental Psychology*, 44(3), 814–830. [Online]. Available from: https://www.researchgate.net/publication/5377241_Adolescents'_Participation_in_Organized_Activities_and_Developmental_Success_2_and_8_Years_After_High_School_Do_Sponsorship_Duration_and_Intensity_Matter
- Inglis, D. (2016). *Culture and Everyday Life*. [Online]. Available from: <https://www.gacbe.ac.in/images/E%20books/Culture%20and%20every%20day%20life%20.pdf>
- Kultūra 2030. *Kultūros politikos kryptys*. [Culture 2030. Cultural Policies] (2019). Lietuvos Respublikos Vyriausybės. [Online]. Available from: [file:///C:/Users/37061/Downloads/Kultura+2030_versija_galutin%C4%97%20\(1\).pdf](file:///C:/Users/37061/Downloads/Kultura+2030_versija_galutin%C4%97%20(1).pdf)
- Kultūrinės edukacijos veiklų poveikio vertinimas. [The Assessment of the Impact of Cultural Education Activities], (2021). Lietuvos kultūros taryba ir Lietuvos Respublikos Kultūros ministerija. [Online]. Available from: <https://www.kulturostyrimai.lt/wp-content/uploads/2021/04/Kulturines-edukacijos-veiklu-poveikio-vertinimas.pdf>

- Moore, R. (2015). *Youth Culture*. International Encyclopedia of the Social & Behavioral Sciences (Second Edition). [Online]. Available from: <https://www.sciencedirect.com/topics/social-sciences/youth-culture>
- Petraitiė, M., Varanauskas, A., Zinkevičiūtė, G. (2021). *The assessment of the impact of cultural education activities (summary)*. Vilnius, Lithuanian Council for Culture, the Ministry of Culture of the Republic of Lithuania, association “Knowledge Economy Forum”. [Online]. Available from: <https://www.kulturostyrimai.lt/wp-content/uploads/2021/04/The-assessment-of-the-impact-of-cultural-education-activities-summary.pdf>
- Petronienė, O. (2009). Kultūrinės edukacijos raiška sprendžiant socialines problemas. *Socialinis ugdymas*. 10(21), 31–43. [Online]. Available from: <https://www.lituanistika.lt/content/23917>
- Rahman, S. A., Alwi, A. (2018). The inclusion of cultural diversity in higher education curriculum design. *International Journal of Contemporary Educational Research*, 5(2), 87–94. [Online]. Available from: <http://dx.doi.org/10.33200/ijcer.479054>
- Ramos, G., Schleicher, A. (2018). *Preparing Our Youth for an Inclusive and Sustainable World*. The OECD PISA global competence framework. [Online]. Available from: <https://www.oecd.org/pisa/Preparing-youth-inclusive-sustainable-world.pdf>
- Strunkina, T., Shmeleva, E., Okeansky, V., Okeansky, Z., Romanova, A. (2016). *Sociocultural Needs of Young People as a Resource for the Formation of National Identity*. SHS Web of Conferences. [Online]. Available from: https://www.shs-conferences.org/articles/shsconf/pdf/2016/06/shsconf_rpts2016_01093.pdf
- The Council of the European Union Conclusions on Promoting a Creative Generation: developing the creativity and innovative capacity of children and young people through cultural expression and access to culture* (2019). [Online]. Available from: [https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=CELEX:52009XG1211\(02\)&qid=1681410907102&from=LT](https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=CELEX:52009XG1211(02)&qid=1681410907102&from=LT)
- The School Students view- Why is non-formal education and informal learning important to us?* (2017). OBESSU position paper on the promotion and validation of non-formal education and informal learning. [Online]. Available from: https://www.obessu.org/site/assets/files/1322/2017_-_obessu_position_paper_on_the_promotion_and_validation_of_non-formal_education_and_informal_learning.pdf
- Thomas, L. (2013). *Building student engagement and belonging in Higher Education at a time of change: final report from the What Works? Student Retention & Success programme*. [Online]. Available from: <https://www.advance-he.ac.uk/knowledge-hub/building-student-engagement-and-belonging-higher-education-time-change-final-report>
- Treija, S., Babris, M., Bratuškins, U. (2018). Non-Formal Education in Architecture: Latvian Experience. *Journal of Architecture and Urbanism*, 42(1), 46–51. [Online]. Available from: <file:///C:/Users/37061/Downloads/1843-Article%20Text-3950-3-10-20180528.pdf>
- Wilson, N. (2019). *Impact of Extracurricular Activities on Students*. [Online]. Available from: <https://www2.uwstout.edu/content/lib/thesis/2009/2009wilsonn.pdf>
- Youth and culture*, (2021). UNESCO. [Online]. Available from: https://en.unesco.org/sites/default/files/info_sheet_youth.pdf
- Žydyūnaitė, V., Sabaliauskas S. (2017). *Kokybiniai tyrimai. Principai ir metodai*. [Qualitative Research. Principles and Methods]. Vilnius: Vaga.

About Authors

Reda Jacynė is PhD of Social Science, Education Science and an associate professor at the Department of Pedagogy and Vice-Dean of Social Sciences and Humanities Faculty, Klaipėda University. Field of research: creativity and its development in childhood, artistic education for children, changing and developing teachers' competences, quality of childhood education.

Aida Norvilienė is PhD of Social Science, Education Science and an associate professor at the Department of Pedagogy, Social Sciences and Humanities Faculty, Klaipėda University. Field of research: education of intercultural competencies, management of pre-school education institution.

Meda Gabrielė Vismantaitė is master's graduate in Education, Social Sciences and Humanities Faculty, Klaipėda University.