

SUMMARY

The cultural life of Lithuania is becoming ever more colourful, gaining speedily changing forms. Attempts to penetrate it with solid theoretical insights underpinned by historiographical novelties collapse against the shapelessness of our daily life. In these endeavours history plays an important role: one can draw a conclusion that the education imperative inherited from the antiquity, as well as application of a truth criterion to history, have turned into one of the key factors of society's development.

The articles composing this book were written in the decade from 1995 to 2006. These articles, collected in this book, *Cultural Intrusions in History*, naturally fall into three parts: representations of common theoretical and practical problems of culture as discipline; Lithuanian –Jewish –Polish relations in the historical context, or Holocaust in Lithuania; and some fragments of the history of Lithuanian culture.

In the history of the nation, culture was understood as an accomplishment of social reality, as a powerful national tool to fight political oppression. In these articles circumstances of the making of the modern Lithuanian nation are discussed. The process of modernization became more difficult because Lithuania was taken over by Russia, it was strongly influenced by the Polish culture, by abortive uprisings against the tzarist regime. The bureaucracy of the Russian empire kept an eye on the national movements and made greatest efforts to weaken them. Anti-Polish outlook eventually took shape among Lithuanians; it was a breakthrough in the history of Lithuanian popular consciousness. To a certain degree, the Russian administration tolerated the aspirations of the Lithuanian national movement. By applying the old principle "divide et impera" it skilfully made use of anti-Polish moods of Lithuanian intelligentsia.

A socio-cultural type of a member of Lithuanian intelligentsia originated in the second half of the 19th century which eventually conditioned its further development. The consciousness of the intelligentsia was largely conditioned and shaped by several sources: by the Polish culture, by the Russian political influence and by positivist ideology. Lithuanian intelligentsia, who had a direct impact on the nation, made attempts to consolidate all the levels of society by using all political and cultural means. Ethnical belonging became the main consolidating principle. The Education of the national consciousness became the main educational motto. The Catholic Church was openly criticized for the lack of national aspirations and for refusing to adopt Lithuanian as the language of Church services. The author emphasizes that the rhetoric of Lithuanian national movement was influenced by processes that were developing in Polish and Russian societies, as well as by ideas of nationalism and socialism that spread in Western Europe. Lithuanian intelligentsia, which had a direct impact on the nation, made attempts to consolidate all the levels of society by using all political and cultural means. Ethnical belonging became the main consolidating principle. The Education of national consciousness became the main educational motto.

The phenomenon of the Holocaust has become one of the main objects of the studies in the present day. However, the beginning of the 21st century witnessed the appearance of new theoretical and practical aspects. First, long-established national historiographic schemes and concepts have been altered, examined and rebuffed. Some reflections of that consciousness are scrutinized widely, among them attitudes towards the Soviets and Fascism, towards the killings. The role of Lithuania has been reconsidered.