Generations of Change in Lithuania:
A Societal Value Perspective

Extended English Summary

DOI of the full monograph in Lithuanian:
10.53630/savicka_ziliukaite2026

Aida Savicka
Rūta Žiliukaitė

Generations of Change in Lithuania: A Societal Value Perspective

Aida Savicka, Rūta Žiliukaitė

Summary

This monograph seeks to examine the value orientations characteristic of different social generations of the Lithuanian population (hereafter referred to as *generations*) and to analyse how these orientations have changed over the three decades since the restoration of Lithuania's independence. The study presents a theoretically grounded and methodologically coherent empirical analysis of the dynamics of societal values in Lithuania through generational change, revealing how historical, socio-economic, and political contexts shape values and collective identity. We compare the value orientations and their dynamics across six generations that constitute contemporary Lithuanian society (the Interwar Generation, the First Soviet Generation, the Second Soviet Generation, the Last Soviet Generation, the Transitional Generation, and the First Independence Generation) and provide a systematic analysis of their similarities and differences. The birth years of these generations span an 82-year period (from 1918 to 2000), meaning that the members of each generation grew up and entered independent adult life under markedly different political, economic, and social conditions.

This monograph is situated within contemporary sociological and anthropological research on the development of Lithuanian society. It contributes to the analysis of the impact of critical historical ruptures on social structure and cultural mentality, and demonstrates how transformative societal moments have shaped the worldviews and value priorities of different generations. The study examines value change in the domains of family, work, religion, civic engagement, and other spheres of everyday life, showing how intergenerational differences influence daily practices and social norms. The analysis presented in this monograph enables an empirically grounded reconstruction of processes of social change, interpreted from the perspective of mentality and everyday life. Through a comparative cross-cultural approach, it also highlights similarities and differences in value change in Lithuanian society within the broader European context.

Studies of Long-Term Societal Value Change

In this study, values are understood as culturally and socially embedded motivational orientations that purposively shape human behaviour, are transmitted from generation to generation, and remain relatively abstracted from specific situational contexts. They reflect shared conceptions of desirability—what is considered "good," "right," or "desirable" in a given society. In this way, values shape individuals' relationships with themselves, with others, and with society, and motivate choices and patterns of behaviour. This conceptualisation of values draws on Talcott Parsons' view of values as moral orientations underpinning social order (Parsons, 1939, 1951), Radhakamal Mukerjee's emphasis on their capacity to transcend specific times and places (Mukerjee, 1946), Clyde Kluckhohn's focus on their motivational nature (Kluckhohn, 1951), and Peter Ester and colleagues' understanding of values as internalised desires and aspirations guiding desirable behaviour in everyday life (Ester et al., 1993).

Numerous attempts have been made to develop universal theories capable of explaining value change in societies. While many of these approaches have gained recognition within the academic community, they have also been accompanied by reflexive acknowledgements of their limitations by their proponents, as well as by substantial external criticism—particularly when such theories have been applied not to cross-national or global comparisons, but to the analysis of value dynamics within a single country. It is therefore necessary to briefly outline several of the most influential theories of value change, whose applicability to single-country analyses is often assessed as "partially explanatory, but largely insufficient," and which are closely linked to the use of data from major comparative research infrastructures such as the *European Values Study* and the *World Values Survey* (EVS/WVS).

The most sustained and influential body of work in this field has been developed by Ronald Inglehart and his collaborators (Inglehart, 1997; Inglehart & Baker, 2000; Welzel et al., 2003; Inglehart & Welzel, 2005). Their modernisation theory posits that modernisation processes unfolding across different world regions give rise to two universal shifts in value orientations. The first is associated with industrialisation, urbanisation, and other processes characteristic of "solid modernity," which foster a transition from traditional values to secular–rational values. The second shift is linked to economic development and rising material prosperity: As societies attain higher levels of existential security,

value orientations gradually move from survival values towards self-expression values, which emphasise individual choice, creativity, and the pursuit of quality of life. Subsequently, Inglehart's modernisation theory was extended into a theory of human development, highlighting the relationship between value change and individuals' capacity for autonomous action and control over their life circumstances (Welzel, Inglehart & Klingemann, 2003). In later work, this framework evolved into an emancipation theory which conceptualises value change as a process of expanding human empowerment—the growing ability of individuals to choose, act, and express themselves across multiple domains of life (Welzel, 2013, 2021). Considerable international attention has been devoted to studies demonstrating how the universal patterns described by emancipation theory relate to value dimensions proposed by other prominent scholars, such as Geert Hofstede's collectivism-individualism dimension or Shalom H. Schwartz's autonomy-embeddedness axis (Minkov, 2017; Minkov & Hofstede, 2014; Minkov & Kaasa, 2022). Comparative analyses across different world regions show that these value dimensions and their shifts along particular axes are closely associated with levels of economic development, democratic consolidation, institutional transparency, and the maturity of civil society.

Researchers united by the EVS initially worked extensively within the framework of modernisation theory (Ester et al., 1993), but over time increasingly emphasised its limitations rather than its explanatory strengths (Arts et al., 2003; Arts, 2011; Arts & Halman, 2013). They argue that understanding value change requires more than reference to standard modernisation indicators alone; it is essential to take into account each country's specific historical context, the trajectories of its socio-economic development, and the configuration and transformation of its social institutions—factors that may differ substantially even within similar cultural or regional settings (Arts et al., 2003; Arts, 2011; Arts & Halman, 2013). From the perspective of generational value dynamics in Lithuanian society, the relevance of institutional theories can be succinctly illustrated by Lithuania's accession to the European Union and subsequent membership. The intensive, multi-sectoral preparation for EU accession and the actual process of joining required the rapid transposition and implementation of EU legislation, which not only reshaped everyday practices but also became a significant driver of change in value orientations and behavioural norms. At the same time, modernisation theory and its extension into emancipation theory have also been applied to the analysis of cultural convergence between the

populations of Lithuania and other post-accession EU member states and those of longer-standing EU countries (Akaliyski, 2019; Akaliyski et al., 2022; Akaliyski & Welzel, 2020).

When examining long-term value change, it is insufficient to limit analysis to comparisons of values, attitudes, opinions, or behaviours across different age groups at distinct points in time. Although such an approach allows for the identification of age-specific or period-specific differences, it does not provide an adequate basis for understanding the long-term development of value orientations, their deeper transformations, or their underlying causes. To achieve more profound analytical insight, it is necessary to systematically consider the historical contexts in which individuals experience key life stages—particularly early socialisation and the formative period of personality development. These stages are the most sensitive to external influences and often establish enduring foundations for worldviews and value orientations. Accordingly, within the long-standing tradition of comparative values research based on EVS/WVS data, societal value change is commonly linked, among other factors, to generational replacement—that is, to the succession of generations that have grown up under different political, economic, and social conditions (Abramson & Inglehart, 1992, 1995; Arts et al., 2003; Campbell et al., 2015; Ester et al., 1993; Inglehart, 1997; Inglehart & Welzel, 2005; Welzel, 2013).

The experience of significant external events during a generation's formative years shapes the values, attitudes, and preferences of individuals belonging to that generation, which tend to remain relatively stable throughout the course of life, thereby producing a distinct "generational effect" that allows one generation to be distinguished from another. For this reason, analyses of value change require the identification of generations whose members matured and were socialised within the same socio-cultural and political contexts, experienced similar societal ruptures, crises, or collective experiences, and can therefore be situated within meaningful chronological boundaries. Such a generational approach makes it possible to reveal not only the influence of historical periods, but also the impact of structurally embedded factors on the formation and transformation of values over time.

Generational Replacement as a Mechanism of Societal Value Change

Generations are formed under unique historical circumstances shaped by socially significant economic, political, cultural, and technological events that influence their value orientations. Accelerating social change and radical transformations of social structures over the past century help explain the growing prominence of the concept of generation in both public and academic discourse (White, 2013). Material components of society, such as the economy and technology, tend to change more rapidly than cultural patterns. For changes in material conditions to be reflected in prevailing value orientations, generational replacement is required: Younger generations raised under qualitatively different conditions develop value priorities distinct from those of older generations, whose life chances were structured and constrained differently. From the perspective of generational theory, individuals who mature and reach adulthood in similar historical contexts and share experiences of major societal events tend to exhibit similar core value orientations, despite diverse individual socialisation trajectories. Generation thus becomes an important element of individual identity, linking individuals to broader social groups alongside other markers such as gender, social origin, or ethnicity (Corsten, 1999; Misztal, 2003).

Scholars of generational change emphasise that differences in value orientations and behavioural patterns across generations cannot be explained solely by political, economic, social, or technological transformations. Rather, these differences are fundamentally rooted in the specific historical and cultural experiences that each generation encounters during its formative socialisation period. In other words, individuals who come of age in a particular historical moment develop shared collective experiences—such as living through periods of political rupture, mass migration, or cultural liberalisation—that leave a lasting imprint on their worldviews, values, and social choices. Generational differences are therefore neither accidental nor merely the product of structural conditions; instead, they emerge from shared historical experiences that become a foundational element of generational identity. Within this conceptual framework, three core criteria are central to defining a generation: shared experience of formative historical events; generational identity as an awareness of belonging to a particular cohort combined with a shared collective memory; and a set of common beliefs and value orientations shared by members of the generation.

Newly emerging generations, characterised by distinct value orientations, subsequently become active agents of historical development, shaping the direction of societal change. This implies that generations are not only products of material, cultural, and social transformations, but also their driving force. The concept of social generations thus provides a powerful analytical lens for understanding patterns of attitudes, perceptions, and behaviour that prevail within particular social groups and stem from shared historical, cultural, and social experiences. It also enables deeper insights into how the historical and social context of an individual's life course—especially the period of maturation—shapes individual orientations, explains how and why dominant cultural values and norms change over time, and allows for informed projections of future societal development. Empirical research consistently confirms the significance of generations as a social and cultural phenomenon: What matters is not merely the year of birth of those assigned to a given generation, but the collective experiences associated with the formative stage of personality development, which shape generational self-understanding, prevailing value orientations, and distinctive modes of interpreting and acting in the world. The value shifts that occur through generational replacement are therefore broad in scope, encompassing multiple domains of social life and reflecting the ongoing transformation of society.

At the same time, the comparative tradition of value research also analyses value change occurring within generations. Not only one or several generations, but all generations within a society may be influenced by changing life conditions in a broader sense. Consequently, when describing generational value orientations, it is essential to attend not only to intergenerational differences, but also to changes that occur within each generation over the period under analysis. The analytical distinction between generational replacement and intra-generational value change as mechanisms of societal value transformation is crucial for understanding trajectories of social change and for developing effective public policy responses. Generational replacement implies a gradual and relatively predictable process whereby younger generations with different value orientations naturally replace older ones. In contrast, value change within generations reflects individuals' capacity to modify their value orientations over the life course in response to changing socio-economic conditions, technological development, and institutional, political, or cultural transformations. This distinction has important methodological and practical implications: Changes

driven by generational replacement suggest that significant societal value shifts may take decades, whereas intra-generational change indicates the potential for more rapid transformations, for example in response to shifts in the social environment, social shocks, or targeted interventions. Moreover, when certain value orientations remain stable within generations and societal change occurs primarily through generational replacement, pronounced intergenerational value divides may emerge, potentially giving rise to social tensions.

Understanding the relative contribution of each mechanism of value change across different domains of social life can help determine both the temporal horizon and the nature of potential interventions, particularly in areas such as environmental policy, social justice initiatives, or technological adaptation, where the pace of value change may be critical in addressing urgent societal challenges. In static, slow-moving societies, younger generations tend to adapt more readily to the social norms, value orientations, and behavioural patterns of older generations, thereby sustaining social continuity and stability, since values function as guiding principles that help define worthwhile goals and motivate their pursuit in specific ways (Schwartz, 1994). In such contexts, intergenerational differences in value orientations reflect a relatively smooth and coherent trajectory of societal development, shaped by long-term processes of modernisation, democratisation, individualisation, and expansion of education (Inglehart & Welzel, 2005). In contrast, societies undergoing rapid change require individuals to adapt to newly emerging conditions of social action. Robert K. Merton identified five modes of adaptation that tend to surface during periods of radical social change: conformity, innovation, ritualism, retreatism, and rebellion (Merton, 1968). Members of different generations may adopt distinct strategies for adapting to changing social, economic, or cultural conditions, depending on the stage of socialisation at which these changes occur, accumulated life experience, available resources, and prevailing value orientations. Younger generations, socialised in contexts characterised by new technologies, dynamic labour markets, and global interconnectedness, are more likely to adopt strategies of innovation or even rebellion; they tend to experiment, challenge established norms, critically reassess traditions, and more readily embrace new patterns of behaviour. Older generations, by contrast, often face greater difficulties in adapting to radical changes—including institutional reconfigurations, globalisation, and technological progress—and, in seeking to preserve familiar ways of life and value systems, may be more inclined towards conformity,

ritualism, or even retreat. However, in striving to remain active participants in social life, they may also develop re-adaptive strategies by rethinking and reconstructing their previous social roles and modes of action. Differences in adaptation strategies should therefore not be interpreted as indicators of passivity or resistance on the part of older generations; their pathways of adjustment may involve slower, more reflective processes of adaptation that, in some cases, require additional support or institutional assistance. This dynamic shapes intergenerational relations during periods of transformation: Some generations act as catalysts of change, others as anchors of stability, and their interaction determines society's overall capacity to adapt to newly emerging social conditions. At the same time, in contexts of rapid political, social, and economic transformation, technological innovation, and cultural rupture, pronounced generational differentiation becomes unavoidable. The roots of this differentiation lie in the formative experiences of younger generations growing up in rapidly changing worlds (Rosa, 2013), where values and norms transmitted through socialisation no longer correspond to new structural conditions and thus lose their effectiveness as behavioural guides (Edmunds & Turner, 2002). This mismatch between transmitted and practically functioning norms generates cultural dissonance, which becomes a source of intergenerational value tension and may even alter the logic of cultural development itself: Under such conditions, it is often older generations that experience pressure to adapt to new worldviews, behavioural practices, and value priorities shaped by younger cohorts.

In contemporary societies, particularly pronounced value differences between younger and older generations emerge in domains related to technology use, forms of communication, understandings of work and leisure, and expressions of personal identity. Among the key drivers of this intergenerational differentiation are rising material prosperity, which has created fundamentally different socialisation environments for successive generations, and technological transformations that have reshaped social interaction—most notably digitalisation, smart technologies, and the integration of artificial intelligence into everyday life. Increased material prosperity has provided younger generations with qualitatively new life opportunities, fostering stronger orientations towards self-realisation, personal autonomy, self-expression, and psychological well-being, which contrast sharply with older generations' emphasis on security, duty, material stability, and collective

obligations. This shift alters generational relationships to work, leisure, consumption, and notions of quality of life. Younger cohorts are less likely to link personal worth to occupational status or asset accumulation, instead valuing flexibility, work-life balance, mobility, and diversity of experiences. Older generations, shaped by experiences of scarcity or social instability, are more inclined to draw on logics of caution rooted in deficit economies, prioritising accumulation and institutional loyalty. Digital transformation further intensifies these differences by reshaping access to information, communication practices, and forms of work, while also redefining core notions of social identity and agency (Rainie & Wellman, 2012). As younger generations are socialised within already digitalised environments, their experiences, perceptions of the world, and value orientations differ fundamentally from those formed within earlier media landscapes, often resulting not only in value-based differences but also in deeper intergenerational misunderstandings rooted in divergent modes of world interpretation (Prensky, 2001a).

Intergenerational differences are even more pronounced in post-socialist societies, whose populations have experienced not only transitions related to industrialisation and digitalisation, but also profound systemic disruption (Surzhko-Harned & Turkina, 2018). Younger generations socialised under democratic conditions tend to exhibit more realistic expectations about the future and a stronger orientation towards individualism than preceding cohorts. They are more likely to prioritise values such as personal freedom, tolerance, emancipation, achievement, scepticism towards authority, and open communication with both peers and older generations (Macek et al., 2013). These orientations translate into particularly pronounced generational differences in perceived control over life circumstances, self-efficacy, subjective well-being, and conceptions of happiness.

Contexts of Generational Formation in Lithuanian Society

Do the value changes unfolding in Lithuanian society—arising both from generational replacement and from shifts in attitudes within generations—correspond to universal regularities observable on a global scale, or are they primarily shaped by factors specific to the country's historical and cultural context? To address these questions and empirically examine intergenerational

differences in value orientations, the point of departure must be the issue of generational classification.

Establishing chronological boundaries between different societal generations is a complex task marked by substantial theoretical and empirical uncertainty. Such boundaries are neither static nor clearly delineated; rather, they are flexible, porous, and sensitive to the research context and to the temporal vantage point from which the assessment is made. Generational junctures are shaped not only by birth years, but also by historical experiences, political ruptures, technological change, and cultural trajectories—factors that acquire different meanings and intensities across societies. Yet identifying such turning points "objectively" is difficult, and no universal methodological solution has been found. On the one hand, generations take shape and are named only after some time has passed since the formative events that retrospectively confer meaning upon them (Lovell, 2007). On the other hand, generations are not stable entities persisting unchanged through history: their boundaries can shift as societies encounter and respond to new consequential events (Fulbrook, 2011). It is therefore unsurprising that scholars' proposed birth-year ranges for particular generations are often provisional and partially inconsistent. This is due, in part, to differences in regional or temporal perspective, the selection and interpretation of historical circumstances, the substantive focus of the study, and methodological approach; but above all, to the fact that periodisation typically relies more on expert judgement than on the direct analysis of empirical data, making some degree of subjectivity difficult to avoid when specifying where one generation begins and another ends. Moreover, generations do not replace one another in a single moment but through a more or less gradual transition, which inevitably renders the boundary between them indistinct.

A considerable number of authors argue that generations are global in nature, driven by worldwide structural changes and major events (economic crises, geopolitical developments, technological innovations) and—particularly in the case of younger generations—by the rise of global communication flows and virtual cultural communities (Edmunds & Turner, 2005; Meredith et al., 2002). This global paradigm foregrounds trans-cultural tendencies in generational formation, emphasising similarities across world regions. The most widely used scheme to date is the periodisation proposed by Neil Howe and William Strauss (Howe, 2023; Howe & Strauss, 1991, 1997, 2000, 2007), which proceeds in roughly twenty-year periods and identifies five generations currently present

in the population: Silent, Baby Boom, Generation X, Millennial, and Homeland (with Howe's latest monograph adding a future generation, the "New Prophets," projected to be born in 2030–2052). This framework links generational labels to distinctive experiences during socialisation, said to produce characteristic value orientations and behavioural patterns within each generation. Other scholars, however, urge closer attention to the specificity of regional historical experience and its potential consequences for generational consolidation. This local narrative emphasises that generations are products of national or regional contexts—political regimes, economic orders, historical traumas, and watershed transformations—and that different generations emerge in different national settings (Caballero & Baigorri, 2019; Díez-Nicolás, 2008; Egri & Ralston, 2004; Fernández-Durán, 2016; Levada, 2001; Miroshkina, 2017; Nugin et al., 2016; Schewe et al., 2013; Schewe & Meredith, 2004; Scholz, 2019; Semenova, 2003; Šūpulis & Zellis, 2019; Ting et al., 2018; Tung & Comeau, 2014). These debates indicate that defining generational boundaries requires more than mechanically listing dates; it calls for conceptual sensitivity to the specificity of historical periods, collective experiences, and the dynamics of value orientations. For this reason, generational definitions should be treated as constructs that depend on the criteria selected and the analytical perspective adopted. To elucidate how objective social processes interact with the distinctive experiences of particular generations in shaping long-term value orientations, one must attend to the chronology of events and historical ruptures that are consequential for generational formation in Lithuania, as well as to the social and demographic structural changes induced by these events.

The value orientations and identities of Lithuania's contemporary generations have been shaped by such historical events as the proclamation of the First Republic of Lithuania in 1918 and the process of state-building; the pre-war occupation by the Soviet Army in 1940; the Second World War and the Nazi occupation regime; the massive losses of population and economic resources caused by occupations and war; Lithuania's incorporation into the Soviet Union and a five-decade occupation regime (first marked by mass deportations, the suppression of post-war resistance, and rapid Sovietisation policies, later passing through periods commonly described as the "thaw," "stagnation," and "perestroika"); the national revival movement and the restoration of independence in 1990; the subsequent radical political, economic, and social transformations; accession to NATO and the European Union in 2004; and later trends and fluctuations in social and economic development.

In the period following the Second World War, Lithuania underwent an accelerated Soviet modernisation and, within a short time, moved from an agrarian state to an urbanised industrial society. On the one hand, Soviet modernisation promoted economic growth, technological development, rising educational attainment, and improvements in healthcare—changes that reshaped the living conditions and social mobility opportunities of those who began independent adult life under Soviet rule. On the other hand, centrally administered modernisation ensured the population's economic well-being only partially. The planned economy was a shortage economy characterised by persistent deficits of quality goods and services. Economic restructuring progressed far more rapidly than cultural and social change. The tension between state-led (pseudo)emancipatory policies and patriarchal relations that persisted in everyday life affected actual practices of combining family and work. Soviet-style modernisation was also tied to a state-controlled ideological vision of social development and to restrictions on civil and political rights aimed at reshaping collective identity. Together, these factors shaped the value orientations of Lithuania's Soviet-era generations in domains such as family, work, leisure, religion, and beyond.

After the restoration of independence, as Lithuania shifted to liberal democracy and a neoliberal market economy, a society shaped by five decades of Soviet modernisation effectively "fell" directly into the stage of late modernity, governed by different principles of social life and strongly influenced by rapid (and accelerating) processes of globalisation (Bauman, 2000; Beck, 1992; Giddens, 1991). All contemporary Lithuanian generations were affected by the transition from the standardised life course characteristic of Soviet modernity —where education, career start and prospects, family formation, childbirth, and retirement were broadly predictable—to less predictable life-course scenarios (Kraniauskienė, 2011, 2014). In Zygmunt Bauman's terms, "solid modernity" gave way to "liquid modernity" (Bauman, 2000). Within a relatively short period, everyday living conditions and life trajectories became destabilised and permeated by diverse risks stemming from global economic crises, technogenic catastrophes, and other transnational shocks. The capacity of democratic nation-states to set and implement public agendas autonomously had visibly diminished, while social structure had been affected by the expansion of consumer culture and the diffusion of consumerist relations to others. At the individual level, these developments manifested as growing social and economic insecurity—

heightened risks of unemployment, migration, and unstable life trajectories—as well as changing expectations in intimate relationships and family life, where personal choice and self-realisation were increasingly emphasised. The opening of borders and the information environment enabled both migration and the intensified global circulation of cultural symbols, lifestyle styles, and value orientations, fostering processes such as the strengthening of individualism and the heightened emphasis on personal freedoms and self-expression. Digital breakthroughs fundamentally transformed the dissemination and accessibility of information, forms of mass and interpersonal communication, and the social dynamics of society, thereby further accelerating ongoing cultural change.

From the perspective of generational theory, these developments could not but affect subsequent societal evolution through the emergence of new cohorts with distinctive value orientations and patterns of behaviour. In societies experiencing radical developmental ruptures, intergenerational differences become particularly pronounced, as changing social structures demand flexibility and the capacity to revise established action patterns and normative standards. The discontinuous character of Lithuania's twentieth/twenty-first-century trajectory, in a sense, simplifies generational analysis and allows generational boundaries to be identified more precisely at the conceptual level. Major historical rupture points—occupations, regime changes, the restoration of independence, or the transition to a market economy—create clear breaks in social experience and collective memory that serve as salient reference points for generational formation. Unlike contexts of gradual social development, where value transmission across generations proceeds incrementally, periods of rupture require younger generations to reassess the experiences of older cohorts and to form a distinctive worldview grounded in new sociocultural experiences. Consequently, generational differentiation becomes more visible and theoretically more straightforward to articulate.

These processes are evident in Lithuania, where fundamental changes occurred within a short time: the establishment of democratic governance, the consolidation of a market economy, and rapid technological progress. While certain value transformations—such as the strengthening of individualism, shifts in religiosity, or broader effects of modernisation—affect all generations and operate as long-term cultural trends, other domains reveal much sharper divides between the youngest and the oldest cohorts. The basis of this divide lies in the specific socialisation environment of younger generations, which

differed fundamentally from the experiences of earlier cohorts. Lithuania's youngest generations were formed in a period when the state regained independence, rapidly integrated into the Western political and economic space, and underwent radical changes in everyday life associated with the diffusion of information technologies. These factors profoundly shaped their social expectations, worldviews, and lifestyle models—often difficult for older generations to accommodate. As a result, relations between these generations are no longer based solely on value continuity; they are also marked by cultural tensions rooted in divergent experiences, orientations, and ways of perceiving the world.

Classification of Lithuanian Generations

In the Lithuanian context, research on generations in the broad sense has received substantial attention. Most Lithuanian scholarship addressing generational issues relies on comparisons of birth cohorts (Leonavičius & Žilys, 2021; Savicka, 2016; Žiliukaitė, 2007, 2014, 2016). Considerable attention to questions of collective memory, life-course specificities, and shared everyday experiences has also been developed in qualitative studies by Lithuanian researchers (Corning et al., 2013; Gailienė, 2015; Kraniauskienė, 2004, 2009, 2014, 2016; Leinartė et al., 2014; Maslauskaitė, 2020; Zilinskiene & Ilic, 2021; Žilinskienė et al., 2016, 2025). Generational differences have likewise been analysed from the perspective of cultural trauma generated by social transformations (Gailienė, 2015). Taken together, these works propose a range of classifications of Lithuanian generations, indicating that demarcating generational boundaries is not firmly standardised and depends on the focal research problem, the questions posed, and the paradigms applied. At the same time, this body of research provides important foundations for the methodological preparation of an analysis of Lithuanian generations, particularly by foregrounding collective life experiences, identity formation, and historical memory.

For the purposes of this monograph, we adopt what is arguably the most comprehensive classification of Lithuanian generations proposed by Laima Žilinskienė and Melanie Ilic with colleagues, grounded in the specificities of Lithuania's political, economic, and social development (Zilinskiene & Ilic, 2021). We extend and supplement this typology by adding the youngest cohort that has already reached adulthood (i.e., the "First Independence Generation"):

- Interwar Generation (born 1918–1940)[1]
- First Soviet Generation (born 1941–1959)
- Second Soviet Generation (born 1960–1969)
- Last Soviet Generation (born 1970–1979)
- Transitional Generation (born 1980–1989)
- First Independence Generation (born 1990–2000)[2]

It is important to emphasise that this classification is based less on the self-identification of members of different generations and more on an expert grouping grounded in assessments of political, economic, social, and cultural phenomena that constituted formative experiences, in a synthesis of earlier empirical findings, and in their theoretical interpretation. To make the logic of the generational typology used in this study more transparent, the following paragraphs briefly outline distinctive features and collective experiences that significantly shaped these generations' value orientations and identities.

The Interwar Generation (born 1918–1940) received special attention in Violeta Davoliūtė's monograph, which described it as marked in early youth by the traumas of war, armed resistance, forced emigration, deportation, and mass collectivisation, yet—because of its age—most often avoided direct participation in these conflicts and experienced considerable social mobility as rural residents migrated to cities (Davoliūtė, 2014). Nevertheless, traumatic experiences in youth shaped how later life events were interpreted and remembered, while adaptation to the new order produced a split between "public" and "private" consciousness, with different behavioural standards applied to these two spheres of life (Žilinskienė & Ilic, 2020). Among the best-known members of this generation who remained in Lithuania, many were, in their youth, ideologues of Soviet modernisation; yet by the late 1970s, national liberation leaders also emerged from within their ranks. In

1 Despite the fact that the older members of this generation experienced their socialisation during the period of the First Republic, while the younger ones came of age during the formation of the Soviet system, they are bound by a shared historical memory and the common experience of coercive rule and adaptation to a new social reality. Unlike younger generations, this one is shaped less by ideological experiences than by existential boundary experiences—war, deportation, and repression— which function as key factors consolidating generational identity. For this reason, researchers treat this group as a single generation characterised by a distinct value profile.

2 Although in the most recent monograph by L. Žilinskienė and colleagues (Žilinskienė et al., 2025) the two youngest generations distinguished in this classification are conceptualised as a single Transformation Generation, the autobiographical narrative data presented in that study, together with the authors' conclusions regarding generational identity narratives, value orientations, and actual patterns of behaviour, substantiate the analytical rationale for distinguishing two separate generations within the cohort born between 1980 and 2000. In this framework, the boundary of the youngest generation is drawn at 1990.

Davoliūtė's interpretation, this generation thus became a unique link connecting the pre-Soviet, Soviet, and post-Soviet periods.

The First Soviet Generation (born 1941–1959), which stands at the centre of biographical research by Žilinskienė, Sigita Kraniauskienė, and Irena Šutinienė (Žilinskienė et al., 2016), underwent primary socialisation during the period of the political "thaw." Those in this generation largely avoided direct experience of major international conflicts and matured in Lithuania under conditions of post-war deprivation, totalitarianism, accelerated Soviet modernisation, and political indoctrination. They had no personal memories of life in pre-Soviet Lithuania, yet still heard vivid accounts of war and the post-war period within their families; consequently, their life trajectories were strongly shaped by the attitudes of parents and other close relatives toward the Soviet system (Žilinskienė & Ilic, 2020). During the major transformations of the late twentieth century, this generation was already relatively established in its professional fields, which for some provided better opportunities than those available to younger cohorts to increase influence or accumulate economic capital by mobilising social status and creative potential. For others, however, these transformations meant the loss of accumulated life achievements and savings due to the collapse of the previous economic system and industrial production, forcing them to search for alternative life scenarios that are not always easy to realise in midlife. These processes contributed to a divide between the so-called winners and losers of political, economic, and social transformation.

The life course of *the Second Soviet Generation* (born 1960–1969) was highly standardised and institutionalised from birth (Kraniauskienė & Damaševičiūtė, 2025), implying lower risks but also more limited life choices. They were born, grew up, and reached adulthood in the so-called "society of boredom" (Vaiseta, 2014), characterised by pervasive control over everyday life, strict rules, suppression of personal initiative, censorship, restricted cultural horizons, aesthetic unification, economic shortages, social deprivation, and high predictability. Despite early institutionalisation through the organisations of the so-called Little Octobrists, Pioneers, and the Komsomol (Communist Youth League), the unattractive forms of participation offered by these organisations in Lithuania did not have the capacity to cultivate collective identity and community spirit among young people (Naudžiūnienė, 2021). With no tangible prospects of serious political change, members of this generation had to adapt pragmatically to Soviet realities in their youth, mastering creative and resourceful techniques of everyday accommodation.

This adaptation did not necessarily entail unconditional acceptance of ideology: more often it involved effective navigation of the opportunities and constraints defined by the system, which structured life prospects. During the major political upheavals of the late twentieth century, this generation was mature enough to grasp the significance of ongoing processes, yet still young enough to adjust life scenarios accordingly; the spectrum of newly available choices was relatively broad (which is why Estonian researchers refer to an analogous cohort as the "Winners' Generation"; see Lilleoja & Raudsepp, 2016).

The Last Soviet Generation (born 1970–1979) is distinctive in that most within this cohort were socialised in childhood through Russian animated films and experienced institutional preschool care, with both parents working full time. Growing up in an era of a planned economy and pervasive shortages, this generation encountered an atmosphere of political change while maturing, and reached adulthood at the height of the Lithuanian national liberation movement and the onset of social transformation. It may therefore be seen as a break-through generation which, in a sense, experienced a "double socialisation" as society abruptly shifted to a new political, economic, and social system requiring a different worldview (Levada, 2001). Although this generation was still too young to fully capitalise on the moment of rapid accumulation associated with social change and mass privatisation, the fall of the Iron Curtain opened horizons previously inaccessible to earlier generations (particularly in education and entrepreneurship) hence the label "strategic generation". This generation has another distinctive feature: On the one hand, it is the last generation to reach adulthood under Soviet rule and thus shares experience with older cohorts; on the other hand, this generation engaged in practices which initiated new social trends, later adopted by subsequent generations (for example, the normalisation of cohabitation and the postponement of marriage and childbearing) (Maslauskaitė, 2023c; Nugin, 2015).

The Transitional Generation (born 1980–1989) may be conceptualised as a postmemory generation (Hirsch, 2012),[3] as its members effectively lack direct

[3] The concept of *postmemory*, initially introduced to describe the relationship of Holocaust survivors' descendants to traumatic events they did not directly experience, and later extended to encompass descendants of individuals affected by other traumatic events, refers to a deep emotional connection to past experiences transmitted across generations. Although these events were not personally lived through, memories of them are conveyed intergenerationally, shaping subsequent generations' perceptions and identities. This relationship emerges through a complex interaction between narratives transmitted by close relatives who were direct witnesses of past events and the subjective interpretations of those narratives by listeners, shaped by their personal experiences, value

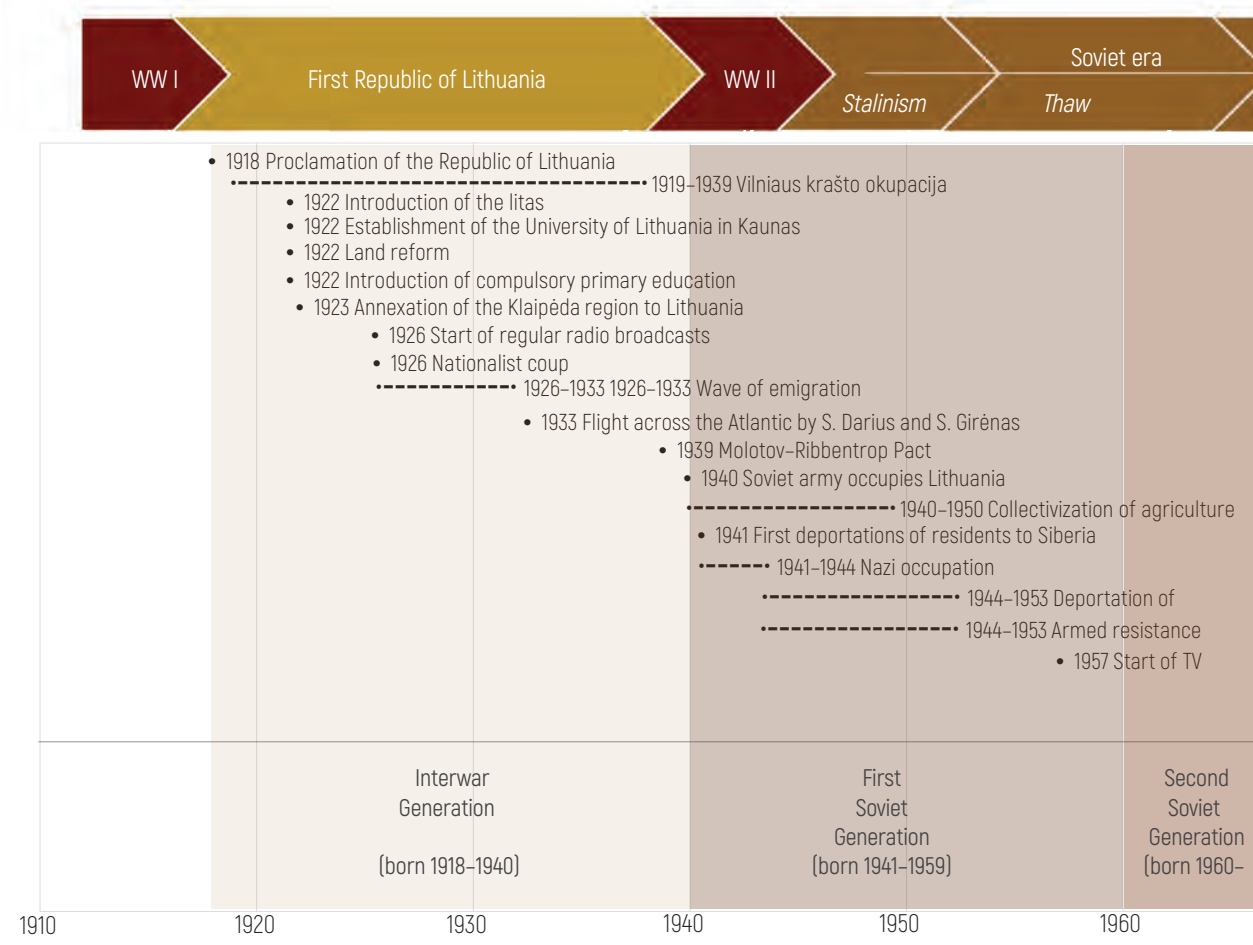
personal memories of the Soviet period. They grew up and matured amidst profound societal transformation, rapid economic growth, and the normative uncertainty generated by these changes, yet with greater self-confidence and a stronger sense of personal self-efficacy; accordingly, they have also been described as a generation that "raised itself" (Žilinskienė, 2025). Moreover, the digital breakthrough significantly shaped this cohort's formation and life trajectories, enabling new forms of communication and self-expression and conferring advantages in professional domains where digital competencies are particularly valued.

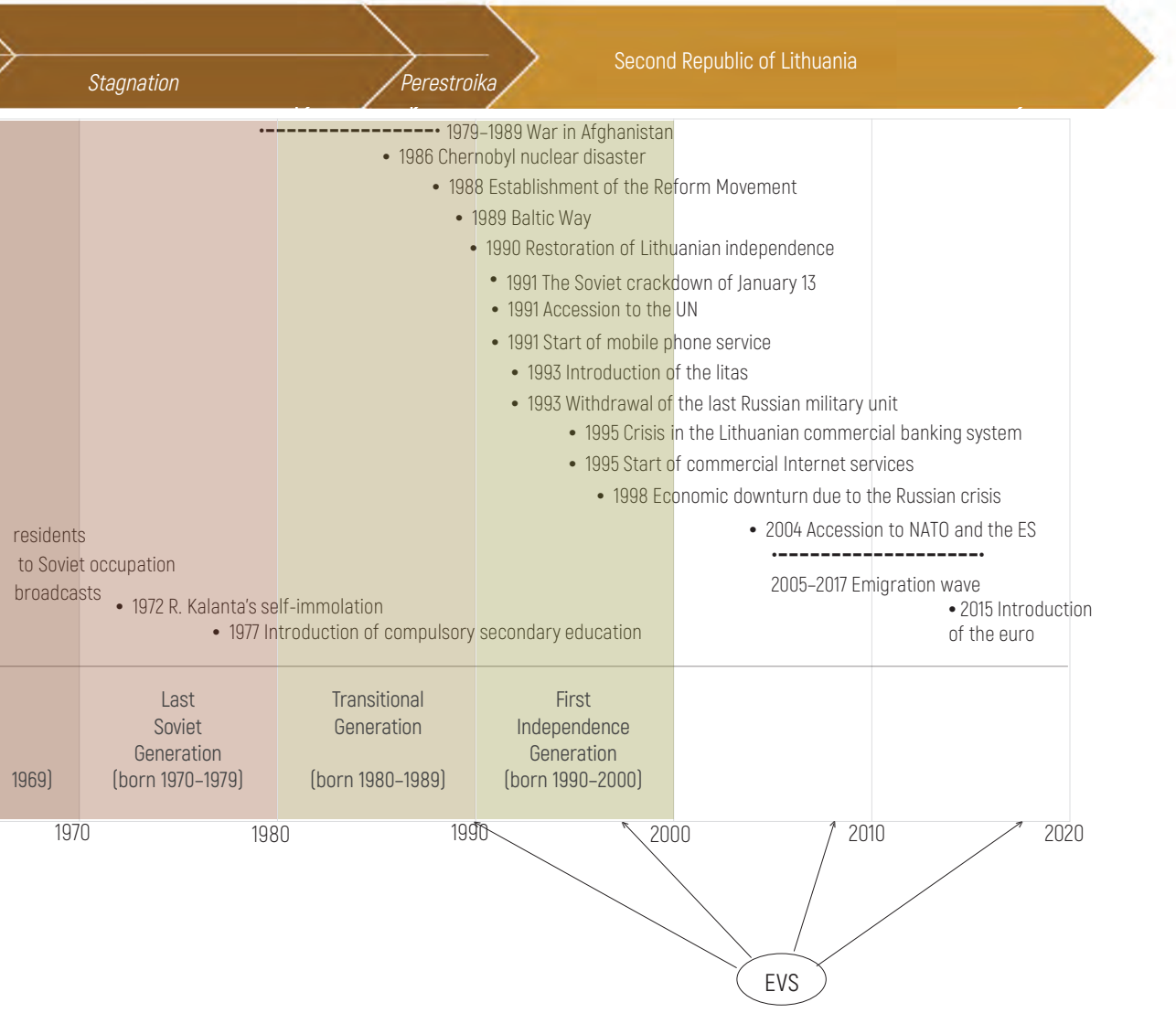
The *First Independence Generation* (born 1990–2000) can be considered the first "genuine" generation of "digital natives" (Prensky, 2001a, 2001b), as it was born and grew up from early childhood in an environment saturated with digital technologies and smart devices. It tends to identify with global generations shaped by worldwide events and information flows (Žilinskienė & Kraniauskienė, 2025). This generation, raised within the milieu of a global therapeutic culture, is also characterised by greater attention to emotional and psychological issues (Žilinskienė & Kraniauskienė, 2025).

To summarise this brief account of Lithuania's societal and economic development, the key events and complex processes (a list which is neither exhaustive nor final) likely to have been most consequential for the formation of worldviews, the setting of life goals and aspirations, interpersonal relations, feelings of security and mutual trust, and typical life trajectories are presented in a timeline in Figure 14.1. Together, these constitute the interpretive context for research on generational differentiation and periodisation in Lithuanian society aimed at identifying the distinctive features of value orientations prevailing within different generations.

orientations, and imaginative reconstructions. Accordingly, the notion of a *postmemory generation* captures the ways in which newly emerging generations in society relate to traumatic experiences that occurred before their birth but are often transmitted so profoundly that they are experienced as if they were personal memories.

Figure 14.1. **Chronological timeline: major societal events and processes in Lithuania and the dates of the EVS survey waves**




Stagnation
Perestroika
Second Republic of Lithuania
1979–1989 War in Afghanistan
1986 Chernobyl nuclear disaster
1988 Establishment of the Reform Movement
1989 Baltic Way
1990 Restoration of Lithuanian independence
1991 The Soviet crackdown of January 13
1991 Accession to the UN
1991 Start of mobile phone service
1993 Introduction of the litas
1993 Withdrawal of the last Russian military unit
1995 Crisis in the Lithuanian commercial banking system
1995 Start of commercial Internet services
1998 Economic downturn due to the Russian crisis
2004 Accession to NATO and the ES
2005–2017 Emigration wave
2015 Introduction of the euro
residents
to Soviet occupation
broadcasts
1972 R. Kalanta's self-immolation
1977 Introduction of compulsory secondary education
1969)
Last Soviet Generation (born 1970–1979)
Transitional Generation (born 1980–1989)
First Independence Generation (born 1990–2000)
1970
1980
1990
2000
2010
2020
EVS

Methodology

Although generational diversity and its consequences for social life are widely acknowledged, research in this field still lacks theoretical and methodological coherence. Studies conducted by Lithuanian scholars draw on different understandings of "generation" and different research paradigms (genealogical kinship, birth cohorts, the life-course perspective, or social generations). Scholarly attention has most often focused on the mentality, value orientations, and identities of particular generations, or on narrow domains of social life where generational change is most visible; by contrast, large-scale empirical research grounded in generational theory and based on quantitative evidence about the value orientations of different generations—their similarities and differences—has not yet been carried out. This monograph seeks to address that gap.

Analysing value differences between societal generations requires long-term comparative data on the value orientations of members of particular generations across the course of their lives (in youth, midlife, and older age). Ideally, such data would cover as long a period as possible—at least fifty years. In Lithuania, however, such surveys were not conducted during the Soviet period, and repeating those surveys that did exist would not yield scientific value after the restoration of independence, given the ideologised environment of the social sciences at that time. At present, the longest-running survey in Lithuania providing the data needed for an analysis of generational value orientations is the EVS.[4] Four of its waves have been implemented in Lithuania, spanning twenty-seven years: 1990, 1999, 2008, and 2017. The value of EVS data for the purposes of this monograph lies not only in the time span it covers, but also in the breadth of domains included: the survey captures value orientations related to multiple spheres of life (family, work, leisure, religion, morality, politics, and others). Equally important, EVS enables comparisons between Lithuania and other countries, allowing an assessment of the extent to which value changes associated with generational replacement (or with change

[4] Detailed information about the study is available at https://europeanvaluesstudy.eu/. The data files used in this study are publicly available in the GESIS Data Archive: EVS (2022). European Values Study 2017: Integrated Dataset (EVS 2017). GESIS, Cologne. ZA7500 Data file Version 5.0.0, https://doi.org/10.4232/1.13897; and EVS (2022). EVS Trend File 1981–2017. GESIS, Cologne. ZA7503 Data file Version 3.0.0, https://doi.org/10.4232/1.14021. The GESIS archive also provides detailed methodological documentation for each country, including sampling descriptions, survey metadata, country-specific variable definitions (e.g., political parties, income deciles, educational scales), and questionnaires in their original languages.

within generations) are local and Lithuania-specific, and to what extent they reflect broader, more global processes.

The analytic logic of this study is organised across three levels. First, a dynamic level: Each chapter analyses changes in Lithuanian residents' value orientations in a given life domain over the period 1990–2017. Second, a comparative level: The 2017 Lithuanian results are compared with those of other European countries, making it possible to interpret national changes empirically within a wider European context. Third, a generational level: Value change is examined in a period–age–generation perspective to address the central research aim of this monograph—whether, and how, Lithuania's social generations differ in their value orientations.

Research on generational value orientations inevitably confronts a major methodological challenge: disentangling the effects of age, period, and cohort/generation on value change (the age–period–cohort, or APC, problem). This is among the most complex methodological issues in social research because the three components are inextricably interrelated, and each may exert an independent influence on different value orientations. To unpack the interactions between age, period, and generation, each value dimension included in our study was analysed through three lenses:

- Period-by-age interaction analysis, which helps (1) identify periods that affect people of different ages similarly or differently; and (2) compare trajectories of value change across age groups in particular historical periods. When interpreting these results, it is important to recognise that a potential generation effect remains unobserved at this stage, because respondents of the same age in different survey waves belong to different generations.
- Period-by-generation interaction analysis, which identifies periods that influence the value orientations of different generations similarly or differently. Here, we must bear in mind that period effects are intertwined with age effects that are not captured at this stage and may nonetheless be substantial.
- Age-by-generation interaction analysis, which allows assessment of (1) change within the same generation as its members move from one age group to another; and (2) differences between generations among respondents of the same age. Comparing the magnitude of variation along these two axes provides grounds for judging which has the stronger influence on the dynamics of value orientations: moving from one age stage to another,

or generational replacement. At this stage, however, it is essential not to lose sight of the period effect examined in earlier steps, because the same period affects different generations at different ages.

To assess the influence of age, period, and social generation on domain-specific value orientations, we employed descriptive statistics, spatial (mapping) and visual analytic techniques, and non-parametric tests for comparing means (the Kruskal–Wallis test and the Mann–Whitney U test).

Following these analyses, we evaluated which change is relatively larger: change attributable to generational replacement, or change attributable to shifts within generations. The first mechanism captures value transformation linked to distinct socialisation contexts, as new generations enter society with value orientations that differ from those of earlier cohorts. The second mechanism — intragenerational shift—reflects change in value orientations over the life cycle, or in response to society-wide socio-economic, technological, institutional, political, and cultural transformations. A linear regression model including the survey year and the respondent's year of birth as regressors makes it possible to quantify the direction and relative intensity of these two processes (Reid & Allum, 2019). In such a model, the *B* coefficients indicate the expected change in the dependent variable associated with a one-unit increase in the corresponding independent variable, holding the other predictor constant. To estimate the relative contribution of each process, its corresponding coefficient *B* is multiplied by the operating interval of that process (i.e., the difference between the first and last survey years; and the difference between mean birth years of respondents in the first and last survey waves), yielding an interpretable indicator of relative change.

In this regression analysis, not only is the size of the *B* coefficients informative, but also their direction (i.e., whether the sign is positive or negative). When analysing the evolution of societal values from a generational perspective, several developmental scenarios can be anticipated, reflecting the character of generational replacement effects on value dynamics. One scenario is that value orientations shift in the same direction across all generations, so that value change takes on a more general, consistent, society-wide character of cultural transformation. In such cases, generational replacement effects tend to be less pronounced at the macro level: Value change is relatively smooth and not marked by strong intergenerational conflicts or sharp value oppositions. In this scenario, regression coefficients are similar in magnitude and point in the same direction. Another scenario is that older generations' value orientations remain relatively stable while change is

concentrated among younger generations, which introduce new orientations and priorities into society; here, the *B* coefficients would differ in magnitude. There are also cases in which generations move in opposite directions: for example, older generations becoming more conservative due to ageing effects, while younger generations display more open, modern, or individualistic orientations. In the latter two scenarios, contrasting generational differentiation emerges and becomes a major driver of value transformation; in the regression model, the *B* coefficients would differ in direction.

Our analysis deliberately limits the regression specification to two regressors, because the aim is not to model the full spectrum of potential determinants, but to isolate and compare the relative contribution of two fundamental processes: generational replacement and intragenerational shifts in value orientations.[5] This reduced, yet theoretically motivated, specification makes it possible to identify the principal vector of value dynamics and provides a basis for subsequent, more extensive analyses that might incorporate additional socio-demographic or structural explanatory variables. At the same time, the regression results alone do not answer whether observed intragenerational change (if present) is driven by ageing or by a broader period effect produced by gradual, society-wide cultural transformation; this can be assessed by drawing on results from the preceding analytic stages.

To ensure comparability across results for different value orientations and to obtain an aggregated picture of societal change, the dependent variables—measured on different scales—were standardised[6] prior to inclusion in the regression models.

5 This linear regression approach has limitations that must be taken into account when conducting APC analysis. Because the model includes only year of birth and survey year as predictors, the age variable is treated as less salient, which is directly related to the APC identification problem. Consequently, the interpretation of the model's results requires particular caution, and the insights derived from this stage must be complemented by conclusions obtained in earlier analytical steps. It is also important to note that the application of this method rests on the assumption of linearity—namely, that long-term value change in society unfolds in a consistent, gradual, and directional manner (even if the pace of change varies across periods), rather than oscillating cyclically between opposing orientations. This assumption poses certain challenges when comparing different dimensions of long-term value change whose dynamics may not necessarily follow the same logic. For this reason, prior to applying this method, it is essential to carefully assess the long-term dynamics of the attitudes under investigation. In our analyses, this preliminary assessment demonstrated that for the majority of the examined value orientations (with the exception of volunteering), such a pattern is indeed observable—namely, relatively monotonic change accompanied by short-term fluctuations. Accordingly, the chosen method is suitable for identifying long-term processes of value change in Lithuanian society and provides a robust foundation for interpreting the results within a broader sociocultural context.

6 The values of the dependent variables were standardised into z-scores. In this way, differences in the original measurement units and scales of the variables were eliminated, ensuring their comparability.

The resulting estimates make it possible to assess whether overall change in a given value orientation is driven more strongly by generational replacement (that is, change in the generational composition of society as older cohorts—whose value orientations remain relatively stable after being formed in youth and during socialisation—are gradually replaced by younger cohorts shaped by distinct formative experiences), or by transformation within generations over time (in which case change at the societal level would be interpreted as the cumulative outcome of similar shifts occurring within each generation). In real life, change is typically driven by both mechanisms; thus, research generally seeks to estimate their relative importance (Firebaugh, 1997), while a precise separation of their effects is practically unattainable. Nonetheless, certain inferences can be drawn when statistical analysis is grounded in clearly articulated theoretical assumptions and informed by findings from prior studies conducted from different perspectives on the relationships between the factors under examination.

Results

Value change is not a homogeneous process; it may unfold differently depending on the specific domain of life under consideration. Transformations related to work, family, civic engagement, or leisure may proceed at different paces and in different directions, reflecting the varying sensitivity of these spheres to social, economic, and cultural change. Consequently, analyses of value change must take into account that distinct areas of social life follow their own internal logics and dynamics, and that value shifts within them may correspond to different developmental scenarios – ranging from gradual evolution to more pronounced ruptures, or even opposing intergenerational trends.

These processes are clearly observable in Lithuanian society, which has undergone profound transformations within a relatively short period: the transition to a democratic political system, the consolidation of a market economy, and rapid technological advancement. While certain value transformations—such as the strengthening of individualism, changes in religiosity, or the effects of modernization—affect all generations and operate as long-term, continuous

Such standardisation of dependent variables guarantees that the regression coefficients *B* reflect the number of standard deviations by which the dependent variable changes when the year of the survey or the respondent's year of birth increases by one unit. This makes it possible to directly compare results across different regression models in which the dependent variables are measured on different scales, as the magnitude of effects is expressed in a common metric.

cultural trends, other domains exhibit much sharper divides between younger and older generations. These divides are rooted in the distinct socialization environments of younger cohorts, which differ fundamentally from the experiences of earlier generations. The youngest generations in Lithuania came of age during a period marked by the restoration of independence, rapid integration into Western political and economic structures, and radical changes in everyday life driven by the diffusion of information technologies. These conditions have profoundly shaped their social expectations, worldviews, and lifestyle models, which are often difficult for older generations to accept. As a result, intergenerational relations are no longer based solely on value continuity, but are also characterized by cultural tensions arising from divergent experiences, orientations, and ways of interpreting the social world.

The individual chapters of this monograph present a detailed analysis of intergenerational value differences, outlining both the similarities and the distinctions among Lithuanian generations. In preparing these conclusions, we summarized the identified intergenerational value similarities and differences in a series of tables presenting "value profiles" of the generations (see Tables 14.1–14.6 at the end of the chapter). For instance, the Interwar Generation differs from others by exhibiting a below-average level of perceived control over life, the strongest religious identity, conservative attitudes toward family, marriage, and sexual morality, and high level of solidarity with socially vulnerable groups. It is characterized by relatively weak emancipatory values, such as autonomy, equality, freedom of choice, and voice (political participation). In child socialization, this generation places greater emphasis on authority rather than autonomy, strongly prioritizes work while assigning comparatively low importance to leisure, shows low participation in voluntary leisure and self-expression organizations, yet is more active in religious organizations. This generation actively participated in protests during the revolutionary uprising for Lithuanian independence. The First Soviet Generation resembles the Interwar Generation in many value dimensions, but displays a weaker religious identity, less conservative attitudes toward personal and sexual morality, and places slightly greater emphasis on autonomy. The Second and Last Soviet Generations are marked by an even weaker religious identity, less conservative views on marital and sexual behaviour, a higher valuation of leisure, and a stronger emphasis on autonomy in child-rearing compared to the two oldest generations. These two generations are characterized by lower levels of solidarity with socially vulnerable groups compared to older cohorts. At the

same time, their pro-democratic value orientations strengthened over the period under analysis. The Transitional Generation fully corresponds to its designation. In certain respects—such as the intrinsic valuation of work and leisure, the cultural valuation of children, and selected aspects of marriage and family—it remains closer to the generations that experienced the Soviet era. However, in a larger number of dimensions it resembles the First Independence Generation, which is characterized by highly perceived control over life, a strong sense of happiness, the largest share of non-religious individuals, the most liberal attitudes toward family, marriage, and sexual morality, a strong intrinsic valuation of leisure, the weakest emphasis on *hard work* and *obedience* in child socialization in favour of *imagination*, the highest participation in leisure and self-expression organizations, the strongest emancipatory values, rising political activism and a more favourable orientation toward protest politics, slightly lower levels of intolerance toward ethnic or religious minorities than those observed among older cohorts, and, at the same time, substantially weaker solidarity with socially vulnerable groups compared to previous generations. The summaries presented in these tables also clearly demonstrate that value orientations related to different domains of life change at uneven rates and differentiate generations in distinct ways. For this reason, researchers focusing on different value dimensions may identify differing generational boundaries, reflecting the specific logic and social dynamics of change within particular spheres.

The findings presented in this monograph reveal a complex dynamic of cultural values, in which changes driven by different mechanisms combine into a unified process shaping the long-term direction of societal transformation. The synthesis of results from individual chapters—assessing the relative magnitude of changes attributable to generational replacement and to intra-generational value shifts—as presented in Table 14.7 allows for a broader perspective on these processes. It enables the identification not only of general directions of change, but also of the domains in which value orientations have shifted consistently across all generations, without pronounced intergenerational divergence, and those in which value dynamics have been fragmented, leading to visible generational divides. This analysis provides a basis for assessing and anticipating the pace of change across different value domains. Where intergenerational value continuity prevails, cultural orientations tend to exhibit long-term stability or slow change at the societal level. Where unidirectional change occurs across all generations, value transformation at the societal level may be relatively rapid without triggering

intergenerational conflict. Conversely, when change is observed only in specific generations—or, as seen in some cases, when older and younger generations move in opposite directions—value dynamics inevitably lead toward intergenerational conflict.

First and foremost, we can conclude that the most stable value orientation in Lithuanian society is the high intrinsic importance attributed to family life. Over the past three decades, this orientation has remained largely unchanged both within generations and across generational replacement. This attests to the exceptional resilience of family as a value amidst social, cultural, and economic change. Nevertheless, the meanings associated with family and the normative foundations underpinning it have evolved, becoming more flexible and individualized. Despite these transformations, the intrinsic priority of family remains a shared value axis linking different generations and enabling intergenerational value cohesion.

As shown by the data presented in the Table 14.7, some long-term value changes at the societal level are associated with deep cultural transformations **affecting all generations** and altering their attitudes, evaluations, and behavioural norms at a relatively similar pace. These changes thus reflect not isolated trends or short-lived fashions, but broader cultural transformation processes that transcend generational boundaries and signal a general shift in cultural orientation without producing intergenerational value distancing. In both the work and family domains, value reorientations driven by broader cultural change processes are observable at the level of society as a whole, rather than being confined to specific generations. For example, in the sphere of professional activity, both intrinsically and extrinsically motivated aspects of work have become increasingly emphasized across all generations, with change occurring at a particularly rapid pace. This indicates that work is increasingly perceived not only as a means of subsistence, but also as a source of self-realization, meaning, and social recognition. A similar, though more gradual, dynamic characterizes the evaluation of factors contributing to a successful marriage or partnership (with the exception of children). Across generations, increasing emphasis is placed on fidelity, the sharing of household responsibilities, and a stable material foundation. This shift suggests rising qualitative expectations toward marriage and partnership, which are increasingly understood not as institutional obligations or social duties, but as forms of mutual emotional and psychological commitment. The value shifts observed across generations include a gradual strengthening of pro-democratic orientations. At the same time, generations may also be united by relatively high levels of intolerance

toward ethnic and religious minorities, as well as value orientations favourable to authoritarian populism.

Many of the value changes examined in this study are significantly shaped—though not always to the same extent—by **both generational replacement and intra-generational change**. Across all generations, and with each successive younger generation, values such as *hard work* and *obedience* in child socialization have weakened, while orientations toward individual expression, creativity, emancipatory values, perceived control over life, and subjective happiness have strengthened. The gap between the perceived importance of work and leisure has also narrowed, with both spheres increasingly associated with needs extending beyond mere survival. Further indicators of value change include growing moral permissiveness regarding marital and sexual behaviour, declining emphasis on children as a necessary condition for women's fulfilment, and increasing acceptance of women's participation in the labour market even when they have young children. In the domain of religious identity, the growth of "cultural believers"—individuals who view religion primarily as cultural and symbolic heritage rather than as a system of institutional obligations—has become particularly evident.

By contrast, some changes occur primarily as a **result of generational replacement**. In these cases, cultural change unfolds as older generations, characterized by relatively stable value orientations formed during their socialization, are gradually replaced by younger generations who bring distinct attitudes, aspirations, and evaluative frameworks shaped by their formative experiences. Examples of such transformations include shifts from obedience to authority toward ideals of personal autonomy, the devaluation of marriage as an institution, increasing tolerance toward consciously chosen single motherhood. In addition, generational replacement is accompanied by a growing emphasis on the intrinsic importance of leisure in people's lives, alongside a declining level of solidarity with socially vulnerable groups. This pattern of value change, in which older generations remain largely faithful to their orientations despite large-scale societal transformations reflected primarily by younger cohorts, deepens intergenerational value divides and may become a source of cultural tension and mutual misunderstanding.

In some instances, however, intra-generational value change proceeds in the **opposite direction** to that produced by generational replacement. This means that certain values shift in one direction as individuals age, while generational replacement drives change in the opposite direction. For example, within older generations in Lithuania, increasing emphasis is placed over time on the importance

of children for marital or partnership success, intrinsic valuation of work declines, thriftiness as a child-rearing value strengthens, and the share of devout individuals increases, while the proportions of religiously indifferent, non-believing, or institutionally unaffiliated believers decrease. In contrast, the effect of generational replacement on these phenomena operates in the opposite direction. These intra-generational changes are largely attributable to aging effects—that is, to life-course processes that prompt individuals to reassess values as they grow older. Reliable assessment of the driving forces behind such changes requires longer-term data capable of capturing the full life-course trajectories of today's younger generations.

Table 14.7. **Relative changes in value orientations related to different life domains due to generational replacement and intra-generational value change**[7]

Values	Relative change due to **generational replacement**	Relative change due to **intragenerational change**
Sense of happiness	0.30	0.22
Perceived control over life	0.13	0.24
Types of individual religiosity		
Traditionally devout	-0.44	0.31
Individually devout	-0.28	0.12
Cultural believers	0.12	0.06
Independent believers	0.14	-0.19
Indifferent to religion	0.23	-0.11
Non-believers	0.18	-0.22
Importance of work and leisure time		
Intrinsic importance of work	0.15	-0.32
Intrinsic importance of leisure time	0.32	
Difference between assessments of the importance of work and leisure time	-0.09	-0.19
Work motivation		
Good pay	0.06	0.57
Good hours	0.06	0.70
Generous holidays	0.04	0.68
Opportunity to use initiative	0.07	0.78
A job in which you feel you can achieve something	0.04	0.65
Responsible job		0.97

[7] For the purpose of ensuring comparability of results, the values of variables measured on different scales were standardised. Only statistically significant values ($p < 0.05$) are reported in the table; empty cells indicate the absence of a statistically significant change.

Values	Relative change due to **generational replacement**	Relative change due to **intragenerational change**
Importance of family and marriage		
Intrinsic importance of family		
Marriage is considered outdated	0.22	
Factors contributing to a successful marriage		
Faithfulness		0.24
An adequate income	0.06	0.46
Good housing	0.04	0.51
Sharing household chores		0.43
Children	-0.07	0.19
Permissiveness in the domain of marital and sexual behaviour		
Divorce	0.19	0.57
Abortions	0.22	0.24
Homosexuality	0.26	0.35
Prostitution	0.16	
Cultural value of the child		
Importance of children for the fulfilment of women's lives	-0.06	-0.11
The importance of children for the success of marriage or partnership	-0.07	0.19
Authority-autonomy dimension of socialisation values	0.26	
Culture of motherhood		
Work is important, but most women want to have a family and children	-0.04	-0.19
Children of working mothers suffer	-0.09	-0.51
A working mother can create the same warm and strong relationship with her child as a non-working mother	0.02	0.29
Justification for consciously choosing single motherhood	0.09	
Socialisation values		
Hard work	-0.17	-0.27
Obedience	-0.09	-0.14
Religiousness	-0.26	
Thrift, saving money and things	-0.09	0.11
Good manners	0.15	
Imagination	0.13	0.22
Independence	0.09	-0.22
Determination, perseverance	0.11	
Feeling of responsibility.		0.11

Values	Relative change due to **generational replacement**	Relative change due to **intragenerational change**
Tolerance and respect for others		
Unselfishness		-0.11
Membership in voluntary organisations		
Religious organizations	-0.16	0.43
Leisure and self-expression organizations	0.18	-0.14
Emancipation culture, democracy and benign individualism		
Emancipation index	0.21	0.46
Democracy-autocracy orientation*	0.03	0.09
Protest index	0.07	-0.39
Trust in public institutions (national defence, police, justice, education, health, social security systems)*	-0.03	0.78
Intolerance towards ethnic/religious minorities	-0.07	0.53
General solidarity index*	-0.07	0.34
Index of solidarity with socially vulnerable groups*	-0.17	-0.38

* Data covers only the period 1999–2027.
Note: In the colour scale, greenish shades indicate a strengthening of attitudes, brownish shades indicate a weakening, and colour intensity reflects the relative magnitude of change.

In summary, rapid and multidimensional changes in the social, economic, and political environment of Lithuanian society continuously reconfigure the value orientations that underpin the socialisation of new members and the formation of their worldviews. These changes are particularly pronounced among younger generations, whose formative experiences have been shaped by a new civilisational logic, global normative contexts, and a transforming technological environment. The value landscape into which they enter as social actors increasingly diverges from that in which their parents or grandparents were socialised; consequently, generational differences cannot be reduced to age-related characteristics alone but point to deeper cultural ruptures. Such intergenerational differences are not isolated phenomena but structural symptoms of civilisational change, making their analysis a crucial instrument for understanding not only the dynamics of the contemporary social world but also broader transformations of modernity that reshape lifestyles, identities, and configurations of social relations.

Taking into account the value change trends identified in Lithuanian society over recent decades, and paying particular attention to the growing weight and symbolic power of the worldviews, attitudes, and behavioural patterns established by younger

generations, one may anticipate a further consolidation of perceived self-efficacy, alongside the continued strengthening of values related to emancipation, personal autonomy, and self-expression. This process is likely to be driven not only by moral or ideological convictions but also by a pragmatic, instrumentally individualistic understanding of freedom and responsibility, in which values are linked to personal effectiveness and the capacity to adapt to changing circumstances. With regard to the potential for civic mobilisation under such conditions, it is plausible that it will not diminish but rather transform: Civic engagement is increasingly likely to assume a project-based form, with individuals mobilising around specific goals rather than long-term loyalty to voluntary organisations. Once these goals are achieved, such initiatives tend to dissolve, giving way to newly emerging forms of cooperation. It can also be anticipated that trends towards secularisation or growing religious diversity will intensify over time, manifesting less in outright rejection of religion than in a gradual shift towards individualised, symbolic forms of religiosity or increasing religious indifference. At the same time, an opposing reaction among parts of society is also possible (and already observable) in the form of a conservative response to the value uncertainty generated by these processes, expressed through the defence of traditional cultural identities, symbols, and authorities, driven by a demand for normative clarity. Thus, the trajectory of value change in Lithuanian society is likely to unfold as a dynamic and tension-laden process, in which the inertia of traditional cultural norms intersects with newly emerging expectations reflecting broader vectors of cultural, political, and economic transformation.

Limitations

When assessing the findings of the empirical studies presented in this monograph, it is essential to reflect on the conceptual premises underlying the understanding of social generations and on the limitations inherent in such an analytical approach. The concept of generation, although widely used in both academic and public discourse, presupposes a certain homogeneity of birth cohorts and relatively clear boundaries between them. Such an assumption may insufficiently capture both the continuity and discontinuity of cultural and social processes, as well as the overlapping life experiences that often transcend generational borders. Closely related is the issue of intra-generational differentiation. Even within the same generation, individuals encounter diverse social, cultural, and economic conditions that shape distinct value orientations and expectations. These internal differences may be associated with place of residence (urban/rural), social class, education, gender, ethnic

background, or other factors. Therefore, empirical analysis requires not only reliance on conceptual categories but also openness to the complexity of social reality, acknowledging the permeability of generational boundaries and internal generational variation, in order to avoid overly generalised or reductive conclusions.

It must also be acknowledged that, given the breadth of the topic and the volume of empirical material, certain important aspects of generational research necessarily fall outside the scope of this monograph. Although, in order to contextualise the analysed data, dominant value orientations in Lithuanian society are compared with those observed in other European countries, this comparison does not include a generational dimension because of the scale such an analysis would require, despite its clear analytical value. As the findings of the authors' own research suggest, value change analysed from a generational perspective may follow distinct internal logic and manifest in different developmental trajectories across societies. While such cross-national generational comparisons would substantially deepen understanding of value change processes—allowing clearer assessment of which trends observed in Lithuania are unique and which reflect broader European sociocultural transformations—they exceed the analytical limits of the present monograph.

More broadly, the analysis of social generations represents only one of several possible perspectives for studying societal change. It does not negate the importance of other key variables—such as social class, ethnicity, gender, religiosity, or territorial context—but rather invites consideration of their interrelations. From a sociological standpoint, an important question is whether generations, as social units, constitute an analytical tool for interpreting empirical reality or whether they reflect lived experience. In this respect, the entrenchment of generational language in public discourse suggests that generations are not merely theoretical constructs but also cultural frames through which individuals interpret their identities, socialisation experiences, and belonging to particular historical periods. Nevertheless, research on cultural change from a generational perspective—especially when it foregrounds collective memory and socialisation processes—cannot encompass all relevant determinants. Interpreting data on intergenerational differences also requires attention to structural factors, such as unequal educational opportunities across generations, levels of urbanisation, and other socioeconomic conditions that shape both material living conditions and the broader cultural field. The exclusion of these dimensions from the present analysis does not imply their conceptual devaluation but reflects a deliberate methodological decision aimed at delimiting the scope of the study and sharpening its analytical focus.

The monograph also does not address factors of internal diversity within Lithuanian social generations related to social differentiation, regional, ethnic, or gender differences, which could provide deeper insight into the complex interrelations between social structure and generational experience, the unevenness of social change, and differing generational adaptation patterns. Although such an analysis would undoubtedly yield valuable insights into how structural inequalities shape generational experiences and value orientations, its implementation would require a separate, more extensive study.

Despite these analytical limitations, the studies presented in this monograph offer insights into the interconnections between historical context, social experience, and generational formation, thereby deepening understanding of the dynamics of value orientations and their intergenerational differences. These insights complement structurally oriented approaches by offering an interpretative perspective focused on the formation of meanings and identities. In this way, the monograph contributes to a broader conceptualisation of intergenerational change in Lithuanian society, emphasising that generational belonging is not merely a demographic fact but a culturally constructed and historically embedded phenomenon.

Table 14.1. **Happiness, perceived life control, and religiosity**

<table>
<tr><th>Value orientations</th><th>Trend of change</th><th>Interwar Generation</th><th>First Soviet Generation</th><th>Second Soviet Generation</th><th>Last Soviet Generation</th><th>Transitional Generation</th><th>First Independence Generation</th></tr>
<tr><td>Sense of happiness</td><td>The feeling of happiness grew stronger in all generations. The change due to generational replacement was greater than intragenerational shifts.</td><td colspan="3">Those who feel happy prevail</td><td colspan="3">Those who feel very happy prevail</td></tr>
<tr><td>Perceived control over life</td><td>Perceived control increased due to both generational replacement and intragenerational change, but the latter was stronger. In the first three generations, the change was inconsistent, while in the others, it followed a consistently positive trajectory.</td><td colspan="2">Lower than average level of perceived control over life</td><td colspan="2">Average level of perceived control</td><td>Higher than average level of perceived control</td></tr>
<tr><td>Religiousness</td><td>Strong change due to generational replacement: the proportion of religious people is decreasing, the proportion of culturally independent believers is increasing, and the proportion of people who are indifferent to religion and non-religious is increasing slightly. Significant changes have also taken place within generations, but they are in the opposite direction.</td><td>Traditional or individualized devout believers prevail</td><td colspan="2">Cultural believers prevail, but there is a relatively large proportion of devout believers</td><td>Cultural believers predominate, with a relatively small proportion of devout believers</td><td colspan="2">Cultural believers predominate, with a very small proportion of devout believers and a larger proportion of non-religious people than in other generations</td></tr>
</table>

Table 14.2. **Civic and political values**

Value orientations	Trend of change	Interwar Generation	First Soviet Generation	Second Soviet Generation	Last Soviet Generation	Transitional Generation	First Independence Generation
Volunteering	Membership in religious organizations increased among older generations, but decreased among the entire population due to generational replacement. Membership in self-expression and leisure organizations showed the opposite trend.	Extremely low level of membership in self-expression and leisure organizations. Higher level of membership in religious organizations than in other generations		Average level of membership in self-expression and leisure organizations, but very low in religious organizations		Membership in self-expression organizations is higher than in other generations, but very low in religious organizations	
Emancipation index	Emancipation values strengthened due to generational replacement and intragenerational change, but the latter change was more significant.	Weak		Moderately prevalent, but significantly strengthening		Predominant	
Democracy-autocracy orientation	Pro-democratic attitudes are gradually strengthening both as a result of generational replacement and through changes occurring within generations.	A pro-democratic orientation predominates, yet value orientations favourable to authoritarian populism also remain strong.		A pro-democratic orientation predominates and continues to strengthen, while value orientations favourable to authoritarian populism remain strong.			
Protest culture	Activity in protest politics increased as a result of generational replacement; however, due to changes occurring within generations–most strongly affecting those cohorts that had been most active during periods of revolutionary mobilisation–its overall level declined.	A high level of participation and support for protest actions in 1990, followed by a steady decline in subsequent decades (an ageing effect).			Relatively high and increasing participation in protests / a strengthening positive attitude toward participation in them.		
Intolerance towards ethnic/ religious minorities	Intolerance toward ethnic and religious minorities increased markedly within generations. The increase in tolerance attributable to generational replacement was modest.	Among all generations that experienced the Soviet period, the relatively low level of intolerance observed in 1990 increased sharply.		Among all generations that experienced the Soviet period, the relatively low level of intolerance observed in 1990 increased.		According to data from the most recent survey wave, a lower level of intolerance than that observed in other generations is evident.	
General solidarity	General solidarity declined slightly as a result of generational replacement, while it increased due to changes occurring within generations.	A higher level of general solidarity than among younger generations, which increased steadily.		The level of general solidarity does not differentiate these generations. It is lower than that of the Interwar and First Soviet generations, yet it is also increasing.			
Solidarity with socially vulnerable groups	Solidarity with socially vulnerable groups is declining within society as a result of intragenerational change; however, the effect of generational replacement on this weakening is considerably stronger.	The highest level among all generations.		A lower level than that observed among the oldest generations.		The lowest level when compared with older generations.	

Table 14.3. **Work and leisure values**

Value orientations	**Trend of change**	**Interwar Generation**	**First Soviet Generation**	**Second Soviet Generation**	**Last Soviet Generation**	**Transitional Generation**	**First Independence Generation**
Intrinsic importance of work	Due to the effects of the period and age, the direction of change in the importance of work was uneven across generations: it decreased in the two oldest generations and increased in the others.	High					
Work motivation	The emphasis on the importance of both internal and external aspects of work motivation has increased in all generations, and this effect is more significant for society as a whole than the change due to generational replacement.	Both internal and external aspects of work motivation are emphasized somewhat more in each subsequent generation.					
The importance of leisure	The change has occurred due to generational replacement: each younger generation values leisure time more than the previous one. Changes within generations are insignificant.	Low	Lower than average	Average	Higher than average	High	

Table 14.4. **Family and marriage values and moral justification in the area of marital and sexual behavior**

<table>
<tr><th>Value orientations</th><th>Trend of change</th><th>Interwar Generation</th><th>First Soviet Generation</th><th>Second Soviet Generation</th><th>Last Soviet Generation</th><th>Transitional Generation</th><th>First Independence Generation</th></tr>
<tr><td>Intrinsic importance of family</td><td>No significant changes occurred during the period under review.</td><td colspan="6">The generations do not differ significantly in their assessment of the importance of the family – the family is very important to all of them.</td></tr>
<tr><td>Perceptions of marriage as outdated</td><td>Attitudes are changing due to generational replacement.</td><td colspan="2">Very high level of disagreement with the statement</td><td colspan="2">High level of disagreement with the statement</td><td colspan="2">Average level of disagreement with the statement</td></tr>
<tr><td colspan="8">Factors contributing to a successful marriage</td></tr>
<tr><td>Faithfulness</td><td>Generational replacement has no influence on the importance of faithfulness. All generations show an increasing emphasis on it.</td><td colspan="6">Faithfulness in marriage is considered very important.</td></tr>
<tr><td>An adequate income</td><td rowspan="2">Generational replacement has very little influence – changes within generations are more pronounced.</td><td colspan="3">Important</td><td colspan="3">Very important</td></tr>
<tr><td>Good housing and sharing household chores</td><td colspan="4">Important</td><td colspan="2">Very important</td></tr>
<tr><td colspan="8">Moral permissiveness</td></tr>
<tr><td>Divorce</td><td rowspan="3">Changes are taking place due to generational replacement and intra-generational change, but the latter change is relatively more important. Except for the two oldest generations, permissiveness has increased.</td><td colspan="2">More unjustifiable than justifiable</td><td colspan="2">More unjustifiable than justifiable</td><td colspan="2">Justifiable</td></tr>
<tr><td>Abortion</td><td colspan="2">Unjustifiable</td><td colspan="2">Justifiable to some extent</td><td colspan="2">More justifiable than not justified</td></tr>
<tr><td>Homosexuality</td><td colspan="2">Completely unjustifiable</td><td colspan="4">Unjustifiable</td></tr>
<tr><td>Prostitution</td><td>The change is due to generational replacement. All generations do not justify it, but younger generations do so less.</td><td colspan="3">Completely unjustifiable</td><td colspan="3">Not justifiable</td></tr>
</table>

Table 14.5. **Cultural value of the child and culture of motherhood**

Value orientations	Trend of change	Interwar Generation	First Soviet Generation	Second Soviet Generation	Last Soviet Generation	Transitional Generation	First Independence Generation
Cultural value of the child							
Importance of children for the fulfilment of women's lives	The attitude weakened due to both generational replacement and intragenerational change, but the latter change was relatively more important. There were strong period and age effects.	The vast majority agree			The majority agree		More than half agree
Importance of children for the success of marriage or partnership	The attitude weakened due to generational replacement, but strengthened due to intragenerational changes (especially the Second Soviet, the Last Soviet and the Transitional). There were strong period and age effects.	Very important					Less important than for other generations
Authority-autonomy dimension of socialization values	A shift from authority to autonomy values was be observed due to generational replacement. Intragenerational changes are not significant.	Authority values are emphasized more	The values of autonomy are emphasized a little more		Greater emphasis on the values of autonomy		
Culture of motherhood							
Work is important, but most women want to have a family and children	This attitude has gradually weakened due to both generational replacement and intragenerational change.	The majority in all generations agree with this statement.					
Children of working mothers suffer	This attitude has been rapidly weakening, mainly due to intragenerational change.	In 1990, the majority agreed, but later the proportion of those who agreed decreased significantly.		More than half agree, but the proportion of those who agree is decreasing.			The proportions of those who agree and disagree are similar.
A working mother can develop the same warm relationship with her child as a non-working mother	Intragenerational change was more important for the increasing support of working mothers than generational replacement.	The majority of all generations agree with this statement.					
Justification of conscious single motherhood	Justification at the societal level grew slowly only due to generational replacement.	Does not justify		Justifies			

Table 14.6. **Socialization values (qualities that are considered important to instil in children)**

<table>
<tr><th>Value orientations</th><th>Trend of change</th><th>Interwar Generation</th><th>First Soviet Generation</th><th>Second Soviet Generation</th><th>Last Soviet Generation</th><th>Transitional Generation</th><th>First Independence Generation</th></tr>
<tr><td>Hard work</td><td rowspan="2">Decreased importance both due to generational replacement and intragenerational change.</td><td colspan="2">Very important</td><td colspan="3">Important</td><td>Important, but less than for other generations</td></tr>
<tr><td>Obedience</td><td rowspan="2">Not very important, but more important than for other generations</td><td rowspan="2">Less important than for the previous generation</td><td colspan="3">Not important</td><td>Not important at all</td></tr>
<tr><td>Religiosity</td><td>Decreased importance due to generational replacement.</td><td>Not important</td><td colspan="3">Doesn't matter at all</td></tr>
<tr><td>Good manners</td><td>Increased importance due to generational replacement.</td><td colspan="3">Moderately important</td><td colspan="3">More than moderately important</td></tr>
<tr><td>Imagination</td><td>Increased importance both due to generational replacement and intragenerational change.</td><td colspan="2">Very little importance</td><td colspan="2">Not very important</td><td colspan="2">Much more important than for previous generations</td></tr>
<tr><td>Independence</td><td>Increased importance due to generational replacement, but decreased due to intragenerational change.</td><td colspan="2">Important</td><td colspan="4">Very important</td></tr>
<tr><td>Thrift</td><td>Moderately important. Decreased importance at the societal level due to generational replacement, but within some generations it has increased. A period effect is observed.</td><td colspan="6" rowspan="4">The assessments of the importance of these characteristics show little differentiation between generations.</td></tr>
<tr><td>Responsibility</td><td>Important. Minor changes have occurred only due to intragenerational change.</td></tr>
<tr><td>Tolerance and respect for others</td><td>Moderately important. The attitude is fairly stable.</td></tr>
<tr><td>Unselfishness</td><td>Not very important, and its importance has decreased due to slow intragenerational change.</td></tr>
</table>

Bibliografija

Abeles, R. P. (1991). Sense of Control, Quality of Life, and Frail Older People. J. E. Birren, J. C. Rowe, J. E. Lubben, & D. E. Deutchman (Sud.), *The Concept and Measurement of Quality of Life in the Frail Elderly* (p. 297–314). Academic Press. https://doi.org/10.1016/B978-0-12-101275-5.50018-1

Aboim, S., & Vasconcelos, P. (2014). From political to social generations: A critical reappraisal of Mannheim's classical approach. *European Journal of Social Theory*, *17*(2), 165–183. https://doi.org/10.1177/1368431013509681

Abrams, P. (1982). *Historical Sociology*. Cornell University Press.

Abramson, P. R., & Inglehart, R. (1992). Generational Replacement and Value Change in Eight West European Societies. *British Journal of Political Science*, *22*(2), 183–228. https://doi.org/10.1017/S0007123400006335

Abramson, P., & Inglehart, R. (1995). *Value Change in Global Perspective*. University of Michigan Press. https://doi.org/10.3998/mpub.23627

Acienė, E., & Čepienė, R. (2013). Jaunimo požiūris į šeimą kaip kartų solidarumo prielaida. *Socialinis darbas. Patirtis ir metodai*, *12(2)*, 109–120.

Ackermann, K., & Manatschal, A. (2018). Online volunteering as a means to overcome unequal participation? The profiles of online and offline volunteers compared. *New Media & Society*, *20*(12), 109–120. https://doi.org/10.1177/1461444818775698

Adams, M. (1997). *Sex in the Snow Canadian Social Values at the End of the Millennium*. Viking Books.

Adler, M. A., & Lenz, K. (Sud.). (2023). *The Changing Faces of Families: Diverse Family Forms in Various Policy Contexts*. Routledge. https://doi.org/10.4324/9781003193500

Adolfsson, B., Andersson, I., Elofsson, S., Rössner, S., & Undén, A.-L. (2005). Locus of control and weight reduction. *Patient Education and Counseling*, *56*(1), 55–61. https://doi.org/10.1016/j.pec.2003.12.005

Agboklou, K. E., Özkan, B., & Gujrati, R. (2024). Challenges to Achieving Zero Hunger by 2030: The Impact of Armed Conflict on Global Food Security with a Focus on the Russo-Ukrainian War. *Journal of Lifestyle and SDGs Review*, *4*(1), e01595–e01595. https://doi.org/10.37497/2965-730X.SDGsReview.v4.n00.pe01595

Ahmed, S. (2010). *The Promise of Happiness*. Duke University Press. https://doi.org/10.1515/9780822392781

Aidukaite, J. (2021). Support to families with children in the Baltic States: Pathways of expansion and retrenchment from 2004 to 2019. B. Greve (Sud.), *Handbook on Austerity, Populism and the Welfare State* (p. 221–242). Edward Elgar Publishing. https://doi.org/10.4337/9781789906745.00023

Aidukaite, J., & Senkuviene, K. (2019). The family support system in Lithuania: Experts' views and citizens' evaluations. *Problemy Polityki Społecznej: Studia i Dyskusje*, *47*(4), 29–46. https://doi.org/10.31971/16401808.47.4.2019.2

Akaliyski, P. (2019). United in diversity? The convergence of cultural values among EU member states and candidates. *European Journal of Political Research*, *58*(2), 388–411. https://doi.org/10.1111/1475-6765.12285

Akaliyski, P., & Tormos, R. (2025). Development, Institutions, and Identity: Reshaping Europe's Post–Cold War Moral Landscape. *Journal of Cross-Cultural Psychology*, *56*(4), 354–379. https://doi.org/10.1177/00220221241258463

Akaliyski, P., & Welzel, C. (2020). Clashing Values: Supranational Identities, Geopolitical Rivalry and Europe's Growing Cultural Divide. *Journal of Cross-Cultural Psychology*, *51*(9), 740–762. https://doi.org/10.1177/0022022120956716

Akaliyski, P., Welzel, C., & and Hien, J. (2022). A community of shared values? Dimensions and dynamics of cultural integration in the European Union. *Journal of European Integration*, *44*(4), 569–590. https://doi.org/10.1080/07036337.2021.1956915

Aleknaitė, E., & Pažėraitė, A.-K. (2024). *Alternatyvus religingumas sovietinėje Lietuvoje: Bendruomeniškumo formų kaita*. Vytauto Didžiojo universitetas. https://doi.org/10.7220/9786094676291

Alemán, J., & Woods, D. (2016). Value Orientations From the World Values Survey: How Comparable Are They Cross-Nationally? *Comparative Political Studies*, *49*(8), 1039–1067. https://doi.org/10.1177/0010414015600458

Alisauskiene, M., & Maslauskaite, A. (2021). Religious Identity and Family Practices in a Post-Communist Society: The Case of Division of Labor in Childcare and Housework. *Religions*, *12*(12), 1040. https://doi.org/10.3390/rel12121040

Ališauskienė, M. (2020). The social history of irreligion in Lithuania (from the 19th century to the present): Between marginalization, monopoly and disregard? T. Bubik, A. Remmel, & D. Vaclavik (Sud.), *Freethought and atheism in Central and Eastern Europe: The development of secularity and nonreligion* (p. 155–176). Routledge.

Ališauskienė, M. (2021). The Role of Religion in the Lives of the Last Soviet Generation in Lithuania. *Occasional Papers on Religion in Eastern Europe*, *41*(2), 16–34.

Ališauskienė, M. (2023). *Religinės mažumos, visuomenė ir valstybė šiuolaikinėje Lietuvoje*. Vytauto Didžiojo universitetas. https://doi.org/10.7220/9786094675577

Alwin, D. F. (1990). Cohort Replacement and Changes in Parental Socialization Values. *Journal of Marriage and Family*, *52*(2), 347–360. https://doi.org/10.2307/353031

Alwin, D. F. (2001). Parental values, beliefs, and behavior: A review and promulga for research into the new century. *Advances in Life Course Research*, *6*, 97–139. https://doi.org/10.1016/S1040-2608(01)80008-3

Alwin, D. F., & McCammon, R. J. (2003). Generations, Cohorts, and Social Change. J. T. Mortimer & M. J. Shanahan (Sud.), *Handbook of the Life Course* (p. 23–49). Springer US. https://doi.org/10.1007/978-0-306-48247-2_2

Alwin, D. F., & Tufiş, P. A. (2021). Class and Conformity: Thirty Years of Adult Child-rearing Values in the U.S. *Sociological Forum*, *36*(2), 315–337. https://doi.org/10.1111/socf.12685

Andersen, P. B., Gundelach, P., & Lüchau, P. (2013). A Spiritual Revolution in Denmark? *Journal of Contemporary Religion*, *28*(3), 385–400. https://doi.org/10.1080/13537903.2013.831646

Andrikienė, L., & Vaičiūnienė, R. (2016). Lyčių nelygybė Lietuvoje: Analizė ir vertinimas remiantis Lyčių lygybės indeksu 2015 (EIGE). *Kultūra ir visuomenė. Socialinių tyrimų žurnalas*, *7*(1), 33–52. https://doi.org/10.7220/2335-8777.7.1.2

Anheier, H. K., & Salamon, L. M. (1999). Volunteering in Cross-National Perspective: Initial Comparisons. *Law and Contemporary Problems*, *62*(4), 43–65. https://doi.org/10.2307/1192266

Anušauskas, A. (Sud.). (2005). *Lietuva, 1940-1990: Okupuotos Lietuvos istorija*. Lietuvos gyventojų genocido ir rezistencijos tyrimo centras.

Anušauskas, A. (2012). *Teroras 1940–1958 m.* Versus aureus.

Arbaitytė, M. (2009). Sovietinės ideologijos diegimas Kauno mokyklose XX a. 7–9 dešimtmečiais. *Darbai ir dienos*, *52*, 187–216.

Arber, S., & Attias-Donfut, C. (1999). Equity and Solidarity Across The Generations. S. Arber & C. Attias-Donfut (Sud.), *The Myth of Generational Conflict* (p. 1–21). Routledge.

Ariès, P. (1962). *Centuries of childhood: A social history of family life*. Vintage Books.

Arts, W. A., & Halman, L. (Sud.). (2014). *Value Contrasts and Consensus in Present-day Europe: Painting Europe's Moral landscapes*. Brill.

Arts, W. A., Halman, L., & Hagenaars, J. A. (Sud.). (2003). *The Cultural Diversity of European Unity: Findings, Explanations and Reflections from the European Values Study*. BRILL. https://doi.org/10.1163/9789047400035

Atkinson, S., Bagnall, A.-M., Corcoran, R., South, J., & Curtis, S. (2020). Being Well Together: Individual Subjective and Community Wellbeing. *Journal of Happiness Studies*, *21*(5), 1903–1921. https://doi.org/10.1007/s10902-019-00146-2

Aupers, S., & Houtman, D. (Sud.). (2010). *Religions of Modernity. Relocating the Sacred to the Self and the Digital*. Brill. https://doi.org/10.1163/ej.9789004184510.i-273

Baer, D., Prouteau, L., Swindell, D., Savicka, A., Smith, D. H., & TAI, K.-T. (2016). Conducive Macro-Contexts Influencing Volunteering. D. H. Smith, D. H. Smith, D. H. Smith, D. H. Smith, D. H. Smith, R. A. Stebbins, J. Grotz, & J. Grotz (Sud.), *The Palgrave Handbook of Volunteering, Civic Participation, and Nonprofit Associations* (p. 580–606). Palgrave Macmillan UK. https://doi.org/10.1007/978-1-137-26317-9_27

Balčiūnė, I. (2022). *Atsikratymas vaikais sovietmečio Lietuvoje: Tėvai, valstybė ir nereikalingi vaikai* [Vilnius University]. https://doi.org/10.15388/vu.thesis.407

Bandura, A. (1978). Self-efficacy: Toward a unifying theory of behavioral change. *Advances in Behaviour Research and Therapy*, *1*(4), 139–161. https://doi.org/10.1016/0146-6402(78)90002-4

Bandura, A. (1997). *Self-efficacy: The exercise of control*. W. H. Freeman and Company.

Bardo, A. R., Lynch, S. M., & Land, K. C. (2017). The Importance of the Baby Boom Cohort and the Great Recession in Understanding Age, Period, and Cohort Patterns in Happiness. *Social Psychological and Personality Science*, *8*(3), 341–350. https://doi.org/10.1177/1948550616673874

Bartusevičius, V. (2012). *Lietuviai DP stovyklose Vokietijoje, 1945–1951*. Versus aureus.

Becchetti, L., Castriota, S., Corrado, L., & Ricca, E. G. (2013). Beyond the Joneses: Inter-country income comparisons and happiness. *The Journal of Socio-Economics*, *45*, 187–195. https://doi.org/10.1016/j.socec.2013.05.009

Beck, U. (1992). *Risk Society: Towards a New Modernity*. Sage Publications.

Beck, U., & Beck-Gernsheim, E. (2004). Families in a Runaway World. J. Scott, J. Treas, & M. Richards (Sud.), *The Blackwell Companion to the Sociology of Families* (p. 499–514). John Wiley & Sons, Ltd. https://doi.org/10.1002/9780470999004.ch28

Becker, H. A. (2015). *Generations of Lucky Devils and Unlucky Dogs: Strategies for an assertive growing up, active ageing and intergenerational solidarity up to 2030*. Rozenberg Publishers.

Beilmann, M., Kalmus, V., Macek, J., Macková, A., & Šerek, J. (2018). Youth in the Kaleidoscope: Civic Participation Types in Estonia and the Czech Republic. *Sociální Studia / Social Studies*, *15*(2), Article 2. https://doi.org/10.5817/SOC2018-2-11

Bell, A. (2020a). Age period cohort analysis: A review of what we should and shouldn't do. *Annals of Human Biology*, *47*(2), 208–217. https://doi.org/10.1080/03014460.2019.1707872

Bell, A. (2020b). Introducing age, period and cohort effects. *Age, Period and Cohort Effects*. Routledge.

Bell, D. A., Valenta, M., & Strabac, Z. (2021). A comparative analysis of changes in anti-immigrant and anti-Muslim attitudes in Europe: 1990–2017. *Comparative Migration Studies*, *9*(1), 57. https://doi.org/10.1186/s40878-021-00266-w

Bencsik, A., Horváth-Csikós, G., & Juhász, T. (2016). Y and Z Generations at Workplaces. *Journal of Competitiveness*, *8*(3), 90–106. https://doi.org/10.7441/joc.2016.03.06

Bennett, W. L. (1998). The UnCivic Culture: Communication, Identity, and the Rise of Lifestyle Politics. *PS: Political Science and Politics*, *31*(4), 741–761. https://doi.org/10.2307/420711

Berge, Z. L., & Berge, M. B. (2019). The Economic ABCs of Educating and Training Generations X, Y, and Z. *Performance Improvement*, *58*(5), 44–53. https://doi.org/10.1002/pfi.21864

Best, S. (2009). *Leisure Studies: Themes and Perspectives* (1st edition). SAGE. https://doi.org/10.4135/9781446212066

Bettache, K., Chiu, C., & Beattie, P. (2020). The merciless mind in a dog-eat-dog society: Neoliberalism and the indifference to social inequality. *Current Opinion in Behavioral Sciences*, *34*, 217–222. https://doi.org/10.1016/j.cobeha.2020.06.002

Beugelsdijk, S., & Welzel, C. (2018). Dimensions and Dynamics of National Culture: Synthesizing Hofstede With Inglehart. *Journal of Cross-Cultural Psychology*, *49*(10), 1469–1505. https://doi.org/10.1177/0022022118798505

Beutell, N. J., & Wittig-Berman, U. (2008). Work-family conflict and work-family synergy for generation X, baby boomers, and matures. *Journal of Managerial Psychology*, *23*(5), 507–523. https://doi.org/10.1108/02683940810884513

Bieliauskaitė, R., Grigienė, D., Eimontas, J., & Grigutytė, N. (2015). Nepriklausomybės pokyčių vertinimas: Trys kartos Lietuvoje. D. Gailienė (Sud.), *Gyvenimas po lūžio: Kultūrinių traumų psichologiniai padariniai* (p. 48–85). Eugrimas.

Birmontienė, T. (2006). Moterų teisių raida Lietuvoje: Konstitucinis pripažinimas, politinio lygiateisiškumo siekis. *Jurisprudencija*, *90*(12), Article 12.

Bjarnason, T., & Håkansson, K. (2019). Declining Work Centrality Among Millennials—Myth or Reality? B. Furåker & K. Håkansson (Sud.), *Work Orientations: Theoretical Perspectives and Empirical Findings* (p. 37–74). Routledge.

Blackshaw, T. (2010). *Leisure*. Routledge. https://doi.org/10.4324/9780203855959

Blanchflower, D. G. (2021). Is happiness U-shaped everywhere? Age and subjective well-being in 145 countries. *Journal of Population Economics*, *34*(2), 575–624. https://doi.org/10.1007/s00148-020-00797-z

Blanchflower, D. G., & Bryson, A. (2025). Life satisfaction in Western Europe and the gradual vanishing of the U-shape in age. *Academia Mental Health and Well-Being*, *2*(3).

Bohnenkamp, B. (2011). *Doing Generation: Zur Inszenierung von generationeller Gemeinschaft in deutschsprachigen Schriftmedien*. Transcript Verlag. https://doi.org/10.1515/transcript.9783839418369

Bornstein, M. H. (2012). Cultural Approaches to Parenting. *Parenting*, *12*(2–3), 212–221. https://doi.org/10.1080/15295192.2012.683359

Borowik, I. (2002). Between Orthodoxy and Eclecticism: On the Religious Transformations of Russia, Belarus and Ukraine. *Social Compass*, *49*(4), 497–508. https://doi.org/10.1177/0037768602049004002

Borowik, I., Ančić, B., & Tyrała, R. (2013). Central and Eastern Europe. S. Bullivant & M. Ruse (Sud.), *The Oxford Handbook of Atheism* (p. 622–637). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780199644650.013.020

Botha, F., & Vera-Toscano, E. (2022). Generational Differences in Subjective Well-Being in Australia. *Applied Research in Quality of Life*, *17*(5), 2903–2932. https://doi.org/10.1007/s11482-022-10047-x

Boulianne, S. (2020). Twenty Years of Digital Media Effects on Civic and Political Participation. *Communication Research*, *47*(7), 947–966. https://doi.org/10.1177/0093650218808186

Brandtstädter, J., & Rothermund, K. (1994). Self-percepts of control in middle and later adulthood: Buffering losses by rescaling goals. *Psychology and Aging*, *9*(2), 265–273. https://doi.org/10.1037/0882-7974.9.2.265

Broese van Groenou, M., & van Tilburg, T. (2012). Six-year Follow-up on Volunteering in Later Life: A Cohort Comparison in the Netherlands. *European Sociological Review*, *28*(1), 1–11. https://doi.org/10.1093/esr/jcq043

Bromet, E. J. (2012). Mental health consequences of the Chernobyl disaster. *Journal of Radiological Protection*, *32*(1), N71. https://doi.org/10.1088/0952-4746/32/1/N71

Bronfenbrenner, U. (1970). *Two Worlds of Childhood: USA and USSR*. Russell Sage Foundation.

Brubaker, R. (2017). Why populism? *Theory and Society*, *46*(5), 357–385. https://doi.org/10.1007/s11186-017-9301-7

Bruce, S., & Voas, D. (2010). Vicarious Religion: An Examination and Critique. *Journal of Contemporary Religion*, *25*(2), 243–259. https://doi.org/10.1080/13537901003750936

Bruzgelevičienė, R. (2008). *Lietuvos švietimo kūrimas 1988-1997*. Sapnų sala.

Bučaitė-Vilkė, J. (2024). Changing Gendered Attitudes Toward Childcare: Social-Economic Determinants of Understanding Family Roles Among Lithuanian Parents. *Filosofija. Sociologija*, *35*(2), Article 2. https://doi.org/10.6001/fil-soc.2024.35.2.5

Butkuvienė, E. (2005). Dalyvavimas savanoriškoje veikloje: Situacija ir perspektyvos Lietuvoje po 1990-ųjų. *Sociologija. Mintis ir veiksmas*, *16*, 86–99. https://doi.org/10.15388/SocMintVei.2005.2.5999

Caballero, M., & Baigorri, A. (2019). Glocalising the theory of generations: The case of Spain. *Time & Society*, *28*(1), 333–357. https://doi.org/10.1177/0961463X18783374

Callero, P. L., Howard, J. A., & Piliavin, J. A. (1987). Helping Behavior as Role Behavior: Disclosing Social Structure and History in the Analysis of Prosocial Action. *Social Psychology Quarterly*, *50*(3), 247–256. https://doi.org/10.2307/2786825

Campbell, W. K., Campbell, S. M., Siedor, L. E., & Twenge, J. M. (2015). Generational Differences Are Real and Useful. *Industrial and Organizational Psychology*, *8*(3), 324–331. https://doi.org/10.1017/iop.2015.43

Casanova, J. (1994). *Public Religions in the Modern World*. University of Chicago Press.

Cattan, M., Hogg, E., & Hardill, I. (2011). Improving quality of life in ageing populations: What can volunteering do? *Maturitas*, *70*(4), 328–332. https://doi.org/10.1016/j.maturitas.2011.08.010

Cavalli, A. (2004). Generations and Value Orientations. *Social Compass*, *51*(2), 155–168. https://doi.org/10.1177/0037768604043003

Cennamo, L., & Gardner, D. (2008). Generational differences in work values, outcomes and person-organisation values fit. *Journal of Managerial Psychology*, *23*(8), 891–906. https://doi.org/10.1108/02683940810904385

Charenkova, J. (2025). Conceptualizing 'children' across age groups in Lithuania: A preliminary account using free list tasks. V. de Munck & K. Garalytė (Sud.), *Anthropology. A Humanistic Science* (p. 165–179). Vilniaus universiteto leidykla. https://doi.org/10.15388/Anthro.2025_9

Charmaz, K. (2020). Experiencing Stigma and Exclusion: The Influence of Neoliberal Perspectives, Practices, and Policies on Living with Chronic Illness and Disability. *Symbolic Interaction*, *43*(1), 21–45. https://doi.org/10.1002/symb.432

Chen, X., & French, D. C. (2008). Children's Social Competence in Cultural Context. *Annual Review of Psychology*, *59*, 591–616. https://doi.org/10.1146/annurev.psych.59.103006.093606

Chen, X., Fu, R., & Yiu, W. Y. V. (2019). Culture and Parenting. M. Bornstein (Sud.), *Handbook of Parenting* (T. 2, p. 448–473). Routledge.

Cheng, C., Cheung, S. F., Chio, J. H., & Chan, M.-P. S. (2013). Cultural meaning of perceived control: A meta-analysis of locus of control and psychological symptoms across 18 cultural regions. *Psychological Bulletin*, *139*(1), 152–188. https://doi.org/10.1037/a0028596

Cherlin, A. J. (2020). Degrees of Change: An Assessment of the Deinstitutionalization of Marriage Thesis. *Journal of Marriage and Family*, *82*(1), 62–80. https://doi.org/10.1111/jomf.12605

Cherrington, D. J. (1980). *The Work Ethic: Working Values and Values That Work*. Amacom Books.

Chester, E. (2002). *Employing Generation Why?: Understanding, Managing, and Motivating Your New Workforce*. Tucker House Books.

Cho, M., Bonn, M. A., & Han, S. J. (2018). Generation Z's Sustainable Volunteering: Motivations, Attitudes and Job Performance. *Sustainability*, *10*(5), Article 5. https://doi.org/10.3390/su10051400

Cilliers, E. J. (2017). The challenge of teaching Generation Z. *PEOPLE: International Journal of Social Sciences*, *3*(1), 188–198. https://doi.org/10.20319/pijss.2017.31.188198

Clark, A. E., & D'Ambrosio, C. (2015). Attitudes to Income Inequality: Experimental and Survey Evidence. A. B. Atkinson & F. Bourguignon (Sud.), *Handbook of Income Distribution* (T. 2, p. 1147–1208). Elsevier. https://doi.org/10.1016/B978-0-444-59428-0.00014-X

Cnaan, R. A., Handy, F., & Wadsworth, M. (1996). Defining Who is a Volunteer: Conceptual and Empirical Considerations. *Nonprofit and Voluntary Sector Quarterly*, *25*(3), 364–383. https://doi.org/10.1177/0899764096253006

Codrington, G. (2013). *Mind The Gap: Own Your Past Know Your Generation Choose Your Future*. Penguin South Africa.

Cole, P. M., Tamang, B. L., & Shrestha, S. (2006). Cultural Variations in the Socialization of Young Children's Anger and Shame. *Child Development*, *77*(5), 1237–1251. https://doi.org/10.1111/j.1467-8624.2006.00931.x

Collishaw, S., Gardner, F., Maughan, B., Scott, J., & Pickles, A. (2012). Do Historical Changes in Parent–Child Relationships Explain Increases in Youth Conduct Problems? *Journal of Abnormal Child Psychology*, *40*(1), 119–132. https://doi.org/10.1007/s10802-011-9543-1

Conway, E., & Monks, K. (2017). Designing a HR System for Managing an Age-Diverse Workforce: Challenges and Opportunities. E. Parry & J. McCarthy (Sud.), *The Palgrave Handbook of Age Diversity and Work* (p. 585–606). Palgrave Macmillan. https://doi.org/10.1057/978-1-137-46781-2_24

Cook, T. D., & Furstenberg, F. F. (2002). Explaining Aspects of the Transition to Adulthood in Italy, Sweden, Germany, and the United States: A Cross-Disciplinary, Case Synthesis Approach. *The ANNALS of the American Academy of Political and Social Science*, *580*(1), 257–287. https://doi.org/10.1177/000271620258000111

Corning, A., Gaidys, V., & Schuman, H. (2013). Transformative Events and Generational Memory: A Case Study Over Time in Lithuania. *Sociological Forum*, *28*(2), 373–394. https://doi.org/10.1111/socf.12023

Corning, A., & Schuman, H. (2015). *Generations and Collective Memory*. University of Chicago Press. https://doi.org/10.7208/chicago/9780226282831.001.0001

Corsten, M. (1999). The Time of Generations. *Time & Society*, *8*(2–3), 249–272. https://doi.org/10.1177/0961463X99008002003

Costanza, D. P., Rudolph, C. W., & Zacher, H. (2023). Are generations a useful concept? *Acta Psychologica*, *241*, 104059. https://doi.org/10.1016/j.actpsy.2023.104059

Crockett, A., & Voas, D. (2006). Generations of Decline: Religious Change in 20th-Century Britain. *Journal for the Scientific Study of Religion*, *45*(4), 567–584. https://doi.org/10.1111/j.1468-5906.2006.00328.x

Cunningham, H. (2016). *Leisure in the Industrial Revolution: C. 1780-c. 1880*. Routledge. https://doi.org/10.4324/9781315637679

Curtis, J. E., Baer, D. E., & Grabb, E. G. (2001). Nations of Joiners: Explaining Voluntary Association Membership in Democratic Societies. *American Sociological Review*, *66*(6), 783–805. https://doi.org/10.2307/3088873

Černiauskas, N. (2019). Santuoka modernėjančioje Lietuvoje (1918–1940): Nuo diskusijų iki pokyčių. *Istorija*, *114*(2), 4–23. https://doi.org/10.15823/istorija.2019.114.1

Česnuitytė, V., Kanopienė, V., & Mikolionienė, S. (2014). *Lietuvos šeima: Socialinių saitų perspektyva: Monografija*. Mykolo Romerio universitetas.

Day, A. (2011). *Believing in Belonging: Belief and Social Identity in the Modern World*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780199577873.001.0001

Damian, E. (2018). Formal Volunteering in Europe: Evidence Across Nations and Time. *Cross-Cultural Research*, *53*(4), 1–25. https://doi.org/10.1177/1069397118802228

Dapšys, A. (1999). Nusikalstamumo tendencijos ir jo prevencijos perspektyvos Lietuvoje (kriminologinis prognostinis aspektas). *Jurisprudencija*, *11*(3), Article 3.

Daraškevičienė, A. (2016). *Vaikų darbas šeimoje XX-XXI a. Lietuvoje*. Etninės kultūros globos taryba.

Daraškevičienė, A. (2017). Vaiko socializacija ankstyvuoju jo gyvenimo laikotarpiu: Kultūriniai rūpinimosi kūdikiu aspektai XXI a. Lietuvoje. *Lituanistica*, *63*(2(108)), 127–145. https://doi.org/10.6001/lituanistica.v63i2.3537

Daraškevičienė, A. (2018). Vaiko auklėjimas šiuolaikinėje Lietuvoje: Tėvų požiūris. *Lietuvos etnologija*, *18*(27), 109–128.

Daraškevičienė, A. (2020). *Rūpinimasis kūdikiu ir ankstyvasis vaiko auklėjimas šiuolaikinėje Lietuvoje: Viduriniojo visuomenės sluoksnio tėvų požiūriai*. Lietuvos istorijos institutas.

Daukšaitė, L. (2023). Ekonominių ir religinių veiksnių įtaka postmaterialistinių vertybių sklaidai pirmojoje pokomunistinėje kartoje: Lyginamoji 24 šalių analizė. *Filosofija. Sociologija*, *34*(4 Special), Article 4 Special. https://doi.org/10.6001/fil-soc.2023.34.4Priedas.Special-Issue.7

Davidov, E., Schmidt, P., & Schwartz, S. H. (2008). Bringing Values Back In: The Adequacy of the European Social Survey to Measure Values in 20 Countries. *Public Opinion Quarterly*, *72*(3), 420–445. https://doi.org/10.1093/poq/nfn035

Davie, G. (1990). Believing without Belonging: Is This the Future of Religion in Britain? *Social Compass*, *37*(4), 455–469. https://doi.org/10.1177/003776890037004004

Davoliūtė, V. (2014). *The Making and Breaking of Soviet Lithuania: Memory and Modernity in the Wake of War*. Routledge. https://doi.org/10.4324/9781315882628

Davulis, T. (2017). Darbo teisės rekodifikavimas Lietuvoje 2016–2017 m. *Teisė*, *104*, 7–27. https://doi.org/10.15388/Teise.2017.104.10842

de Ree, J., & Alessie, R. (2011). Life satisfaction and age: Dealing with underidentification in age-period-cohort models. *Social Science & Medicine*, *73*(1), 177–182. https://doi.org/10.1016/j.socscimed.2011.04.008

Deaton, A. (2008). Income, Health, and Well-Being around the World: Evidence from the Gallup World Poll. *Journal of Economic Perspectives*, *22*(2), 53–72. https://doi.org/10.1257/jep.22.2.53

Degutis, M., & Urbonavicius, S. (2013). Determinants of Subjective Wellbeing in Lithuania. *Engineering Economics*, *24*(2), Article 2. https://doi.org/10.5755/j01.ee.24.2.2024

Dekker, P., & van den Broek, A. (2006). Is Volunteering Going Down? P. Ester, L. Braun, & P. Mohler (Sud.), *Globalization, Value Change and Generations* (p. 179–205). Brill. https://doi.org/10.1163/9789047409571_012

Dekker, P., & van den Broek, A. (1998). Civil Society in Comparative Perspective: Involvement in Voluntary Associations in North America and Western Europe. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, *9*(1), 11–38. https://doi.org/10.1023/A:1021450828183

Dennis, T. A., Talih, M., Cole, P. M., Zahn-Waxler, C., & Mizuta, I. (2007). The Socialization of Autonomy and Relatedness: Sequential Verbal Exchanges in Japanese and U.S. Mother—Preschooler Dyads. *Journal of Cross-Cultural Psychology*, *38*(6), 729–749. https://doi.org/10.1177/0022022107308993

Dermott, E. (2014). *Intimate Fatherhood: A Sociological Analysis*. Routledge. https://doi.org/10.4324/9780203927069

Dermott, E. (2019). Potential versus Reality: The Importance of Resources in Challenging Gendered Family Practices. *Sociologica*, *12*(3), 37–45. https://doi.org/10.6092/ISSN.1971-8853/9084

Dermott, E., & Miller, T. (2015). More than the sum of its parts? Contemporary fatherhood policy, practice and discourse. *Families, Relationships and Societies*, *42*(2), 183–195. https://doi.org/10.1332/204674315X14212269138324

Di Tella, R., MacCulloch, R. J., & Oswald, A. J. (2003). The Macroeconomics of Happiness. *The Review of Economics and Statistics*, *85*(4), 809–827. https://doi.org/10.1162/003465303772815745

Diamond, L. (2015). Facing Up to the Democratic Recession. *Journal of Democracy*, *26*(1), 141–155. https://doi.org/10.1353/jod.2015.0009

Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist*, *55*(1), 34–43. https://doi.org/10.1037/0003-066X.55.1.34

Diener, E., Kahneman, D., & Helliwell, J. (Sud.). (2010). *International Differences in Well-Being*. Oxford Academic. https://doi.org/10.1093/acprof:oso/9780199732739.001.0001

Diener, E., & Oishi, S. (2000). Money and Happiness: Income and Subjective Well-Being Across Nations. E. Diener & E. M. Suh (Sud.), *Culture and Subjective Well-being* (p. 185–218). MIT Press. https://doi.org/10.7551/mitpress/2242.003.0013

Diener, E., Oishi, S., & Tay, L. (Sud.). (2018). *Handbook of Well-Being*. DEF Publishers.

Diener, E., & Suh, E. (2000). *Culture and Subjective Well-Being*. The MIT Press. https://doi.org/10.7551/mitpress/2242.001.0001

Díez-Nicolás, J. (2008). Values and generations in Spain. *Changing Values, Persisting Cultures* (p. 247–273). Brill. https://doi.org/10.1163/ej.9789004162341.i-390.89

DiMaggio, P., Hargittai, E., Neuman, W. R., & Robinson, J. P. (2001). Social Implications of the Internet. *Annual Review of Sociology*, *27*, 307–336. https://doi.org/10.1146/annurev.soc.27.1.307

Dimock, M. (2019). Defining generations: Where Millennials end and Generation Z begins. *Pew Research Center*, *17*(1).

Dirsienė, J., & Zajančkauskaitė-Staskevičienė, L. (2010). Priklausomų nuo alkoholio asmenų savo ligos suvokimo ir sveikatos kontrolės lokuso ypatumai. *Psichologija*, *41*, 84–95. https://doi.org/10.15388/Psichol.2010.0.2577

Dirsytė, I. (2020). 1970–1984 metais gimusiųjų kohortos kohabitacijos virsmas santuoka ir iširimas Lietuvoje. *Sociologija. Mintis ir veiksmas*, *46*(1), Article 1. https://doi.org/10.15388/SocMintVei.2020.1.20

Dirsytė, I., & Maslauskaitė, A. (2020). Šeiminio gyvenimo kelio trajektorijos: Sekų analizės rezultatai. *Filosofija. Sociologija*, *31*(2), Article 2. https://doi.org/10.6001/fil-soc.v31i2.4232

Djankov, S., Nikolova, E., & Zilinsky, J. (2016). The happiness gap in Eastern Europe. *Journal of Comparative Economics*, *44*(1), 108–124. https://doi.org/10.1016/j.jce.2015.10.006

Dobbelaere, K. (1999). Towards an Integrated Perspective of the Processes Related to the Descriptive Concept of Secularization. *Sociology of Religion*, *60*(3), 229–247. https://doi.org/10.2307/3711935

Dose, J. J. (1997). Work values: An integrative framework and illustrative application to organizational socialization. *Journal of Occupational and Organizational Psychology*, *70*(3), 219–240. https://doi.org/10.1111/j.2044-8325.1997.tb00645.x

Dries, N., Pepermans, R., & De Kerpel, E. (2008). Exploring four generations' beliefs about career. *Journal of Managerial Psychology*, *23*(8), 907–928. https://doi.org/10.1108/02683940810904394

Dumazedier, J. (1960). Current Problems of the Sociology of Leisure. *International Social Science Journal*, *12*(4), 522–531.

Dumazedier, J. (1967). *Toward a Society of Leisure*. Free Press.

Dweck, C. S. (2013). *Self-theories: Their Role in Motivation, Personality, and Development*. Psychology Press. https://doi.org/10.4324/9781315783048

Easterlin, R. A. (2009). Lost in transition: Life satisfaction on the road to capitalism. *Journal of Economic Behavior & Organization*, *71*(2), 130–145. https://doi.org/10.1016/j.jebo.2009.04.003

Easterlin, R. A. (2015). Happiness and Economic Growth – The Evidence. W. Glatzer, L. Camfield, V. Møller, & M. Rojas (Sud.), *Global Handbook of Quality of Life: Exploration of Well-Being of Nations and Continents* (p. 283–299). Springer. https://doi.org/10.1007/978-94-017-9178-6_12

Easterlin, R. A., & O'Connor, K. J. (2025). *The Happiness Revolution in Europe*. Cambridge University Press. https://doi.org/10.1017/9781009493697

Eckstein, S. (2001). Community as Gift-Giving: Collectivistic Roots of Volunteerism. *American Sociological Review*, *66*(6), 829–851. https://doi.org/10.2307/3088875

Edmunds, J., & Turner, B. S. (2002). Introduction: Generational Consciousness, Narrative, and Politics. J. Edmunds & B. S. Turner (Sud.), *Generational concsiousness, narrative and politics* (p. 1–12). Rowman & Littelfield Publishers.

Edmunds, J., & Turner, B. S. (2005). Global generations: Social change in the twentieth century. *The British Journal of Sociology*, *56*(4), 559–577. https://doi.org/10.1111/j.1468-4446.2005.00083.x

Egri, C. P., & Ralston, D. A. (2004). Generation Cohorts and Personal Values: A Comparison of China and the United States. *Organization Science*, *15*(2), 210–220. https://doi.org/10.1287/orsc.1030.0048

Eidintas, A. (2021). *Lietuva ir masinė išeivystė 1868–2020 metais*. Mokslo ir enciklopedijų leidybos centras.

Eyerman, R., & Turner, B. S. (1998). Outline of a Theory of Generations. *European Journal of Social Theory*, *1*(1), 91–106. https://doi.org/10.1177/136843198001001007

Einolf, C. J. (2009). Will the Boomers Volunteer During Retirement? Comparing the Baby Boom, Silent, and Long Civic Cohorts. *Nonprofit and Voluntary Sector Quarterly*, *38*(2), 181–199. https://doi.org/10.1177/0899764008315182

Elder, G. H. (1998). The Life Course as Developmental Theory. *Child Development*, *69*(1), 1–12. https://doi.org/10.2307/1132065

Elder, G. H., & Pellerin, L. A. (1998). Linking History and Human Lives. J. Z. Giele & G. H. Elder (Sud.), *Methods of Life Course Research: Qualitative and Quantitative Approaches* (p. 264–294). SAGE Publications. https://doi.org/10.4135/9781483348919

Elliott, J. (2013). Talkin' 'Bout My Generation': Perceptions of Generational Belonging among the 1958 Cohort. *Sociological Research Online*, *18*(4), 122–137. https://doi.org/10.5153/sro.3124

Elliott, K. (2016). Caring Masculinities: Theorizing an Emerging Concept. *Men and Masculinities*, *19*(3), 240–259. https://doi.org/10.1177/1097184X15576203

Ellison, N. B., Steinfield, C., & Lampe, C. (2007). The Benefits of Facebook "Friends:" Social Capital and College Students' Use of Online Social Network Sites. *Journal of Computer-Mediated Communication*, *12*(4), 1143–1168. https://doi.org/10.1111/j.1083-6101.2007.00367.x

Enjolras, B. (2021). Explaining the Varieties of Volunteering in Europe: A Capability Approach. *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations*, *32*(6), 1187–1212. https://doi.org/10.1007/s11266-021-00347-5

Erikson, E. H. (1994). *Identity and the Life Cycle*. WW Norton.

Ester, P., Braun, M., & Vinken, H. (2006). Eroding Work Values? P. Ester, M. Braun, & P. Mohler (Sud.), *Globalization, Value Change, and Generations. A Cross-National and Intergenerational Perspective* (p. 89–113). Brill. https://doi.org/10.1163/9789047409571_009

Eurostat. (2024). *Population on 1 January by age group and sex* (No. demo_pjangroup) [Dataset]. https://doi.org/10.2908/demo_pjangroup

Eurostat. (2025a). Fertility indicators (No. demo_find) [Dataset]. https://doi.org/10.2908/demo_find

Eurostat. (2025b). Live births by mother's age and legal marital status (No. demo_fagec) [Dataset]. https://doi.org/10.2908/demo_fagec

Eurostat. (2025c). Marriage indicators (No. demo_nind) [Dataset]. https://doi.org/10.2908/demo_nind

EVS. (2020). *European Values Study Longitudinal Data File 1981-2008 (EVS 1981-2008)* [ZA4804; Data file Version 3.1.0]. GESIS. https://doi.org/10.4232/1.13486

EVS. (2022). *EVS Trend File 1981–2017* [ZA7503; Data file Version 3.0.0]. GESIS. https://doi.org/10.4232/1.14021

Fawcett, J. T. (1988). The Value of Children and the Transition to Parenthood. *Marriage & Family Review*, *12*(3–4), 11–34. https://doi.org/10.1300/J002v12n03_03

Feldman, J. (1989). New thinking about the 'New Man': Developments in Soviet moral theory. *Studies in Soviet Thought*, *38*(2), 147–163. https://doi.org/10.1007/BF00838102

Fernández-Durán, J. J. (2016). Defining generational cohorts for marketing in Mexico. *Journal of Business Research*, *69*(2), 435–444. https://doi.org/10.1016/j.jbusres.2015.06.049

Filsinger, M., Ackermann, K., & Freitag, M. (2020). Surfing to help? An empirical analysis of Internet use and volunteering in 27 European societies. *European Societies*, *22*(3), 368–389. https://doi.org/10.1080/14616696.2019.1663895

Filtzer, D. (1996). Labor Discipline, the Use of Work Time, and the Decline of the Soviet System, 1928-1991. *International Labor and Working-Class History*, *50*, 9–28.

Firebaugh, G. (1997). *Analyzing Repeated Surveys*. SAGE Publications, Inc. https://doi.org/10.4135/9781412983396

Fjellvang, T. (2011). Socialization Values, Cultural–Religious Zones and Modernization Theory. *European Sociological Review*, *27*(2), 196–211. https://doi.org/10.1093/esr/jcq002

Flanagan, S. C., & Lee, A.-R. (2000). Value Change and Democratic Reform in Japan and Korea. *Comparative Political Studies*, *33*(5), 626–659. https://doi.org/10.1177/0010414000033005003

Folkman, S. (1984). Personal control and stress and coping processes: A theoretical analysis. *Journal of Personality and Social Psychology*, *46*(4), 839–852. https://doi.org/10.1037/0022-3514.46.4.839

Foot, D. K., & Stoffman, D. (1998). *Boom, Bust & Echo 2000: Profiting from the Demographic Shift in the New Millennium*. Macfarlane Walter & Ross.

Fosse, E., & Winship, C. (2019). Analyzing Age-Period-Cohort Data: A Review and Critique. *Annual Review of Sociology*, *45*(1), 467–492. https://doi.org/10.1146/annurev-soc-073018-022616

Francis, T., & Hoefel, F. (2018). *'True Gen': Generation Z and its implications for companies*. McKinsey & Company.

Friedman, S. D. (2008). *Total Leadership: Be a Better Leader, Have a Richer Life*. Harvard Business Press.

Frijters, P., & Beatton, T. (2012). The mystery of the U-shaped relationship between happiness and age. *Journal of Economic Behavior & Organization*, *82*(2), 525–542. https://doi.org/10.1016/j.jebo.2012.03.008

Fulbrook, M. (2011). *Dissonant Lives: Generations and Violence Through the German Dictatorships*. Oxford University Press. https://doi.org/10.1093/acprof:osobl/9780199287208.001.0001

Furseth, I., Ahlin, L., Ketola, K., Leis-Peters, A., & Sigurvinsson, B. R. (2018). Changing Religious Landscapes in the Nordic Countries. I. Furseth (Sud.), *Religious Complexity in the Public Sphere: Comparing Nordic Countries* (p. 31–80). Palgrave Macmillan. https://doi.org/10.1007/978-3-319-55678-9_2

Gaidys, V., Tureikytė, D., & Šutinienė, I. (1991). Istorinė lietuvių atmintis (empirinės charakteristikos). *Filosofija. Sociologija*, *4*(1), 77–87.

Gailienė, D. (Sud.). (2015). *Gyvenimas po lūžio. Kultūrinių traumų psichologiniai padariniai*. Eugrimas.

Galdauskaitė, D. (2018a). Ar turintys vaikų Lietuvoje laimingesni? Vertinimo informacijos šaltiniai ir metodai. *Lietuvos statistikos darbai*, *57*(1), 14–27. https://doi.org/10.15388/LJS.2018.2

Galdauskaitė, D. (2018b). Gimstamumo, laimės ir lyčių vaidmenų sąsajos. *Socialinė teorija, empirija, politika ir praktika*, *16*, 52–69. https://doi.org/10.15388/STEPP.2018.16.11435

Galdauskaitė, D. (2022). Gimstamumo ir lyčių revoliucijos sąsajos: Lietuva lyginamojoje perspektyvoje. *Socialinė Teorija, Empirija, Politika Ir Praktika*, *24*, 69–83. https://doi.org/10.15388/STEPP.2022.38

Galdauskaitė, D. (2023). Gimstamumas. A. Maslauskaitė (Sud.), *Lietuvos gyventojų demografinių struktūrų ir procesų kaita* (p. 215–249). Lietuvos socialinių mokslų centras, Sociologijos institutas.

Garai-Fodor, M., Varga, J., & Csiszárik-Kocsir, Á. (2021). Correlation between Generation Z in Hungary and the Motivating Factors to Do Volunteer Work in a Value-Based Approach. *Sustainability*, *13*(20), Article 20. https://doi.org/10.3390/su132011519

Gataūlinas, A. (2013). *Lietuvos visuomenės subjektyvioji gerovė Europos Sąjungos šalių kontekste*. Vilniaus universitetas.

Gatz, M., & Karel, M. J. (1993). Individual Change in Perceived Control over 20 Years. *International Journal of Behavioral Development*, *16*(2), 305–322. https://doi.org/10.1177/016502549301600211

Gečienė, I. (2000). Gyvenimo kokybė Lietuvoje 1990 ir 1999 metais. *Kultūrologija, 6*, 278–294.

Gedvilaitė-Kordušienė, M. (2009a). Kartų solidarumas ir jį lemiantys veiksniai. V. Stankūnienė & A. Maslauskaitė (Sud.), *Lietuvos šeima: Tarp tradicijos ir naujos realybės* (p. 332–333). Socialinių tyrimų institutas.

Gedvilaitė-Kordušienė, M. (2009b). Trys tarpgeneracinių santykių koncepcijos ir jų kritiniai atgarsiai. *Sociologija. Mintis ir veiksmas*, *24*, 145–158. https://doi.org/10.15388/SocMintVei.2009.1.6082

Gedvilaitė-Kordušienė, M. (2014). Normatyvinis kartų solidarumas migracijos kontekste: Vyresnio amžiaus tėvų, likusių Lietuvoje, požiūris. *Filosofija. Sociologija*, *25*(4), Article 4. https://doi.org/10.6001/fil-soc.2014.25.4.6

Gedvilaitė-Kordušienė, M., Tretjakova, V., & Krzyżowski, Ł. (2020). Women's feelings about childlessness in two pro-natalist countries. *Polish Sociological Review*, *210*(2), 229–244. https://doi.org/10.26412/psr210.06

Gedvilaitė-Kordušienė, M., Tretjakova, V., & Ubarevičienė, R. (2019). Bevaikystė Lietuvoje: Tendencijos, normos ir regioninė diferenciacija. *Socialinė teorija, empirija, politika ir praktika*, *18*, 96–111. https://doi.org/10.15388/STEPP.2019.6

Gedvilienė, G., & Karasevičiūtė, S. (2013). *Senior Adults' Participation in Volunteering*. Vytautas Magnus University.

Gerson, K. (2011). *The Unfinished Revolution: How a New Generation is Reshaping Family, Work, and Gender in America*. Oxford University Press.

Gesthuizen, M., & Verbakel, E. (2011). Job Preferences in Europe: Tests for scale invariance and examining cross-national variation using EVS. *European Societies*, *13*(5), 663–686. https://doi.org/10.1080/14616696.2010.514353

Gifford, D., Briceno-Perriott, J., & Mianzo, F. (2006). Locus of Control: Academic Achievement and Retention in a Sample of University First-Year Students. *Journal of College Admission*, *1*(1), 1–13.

Gil-Lacruz, A. I., & Marcuello, C. (2013). Voluntary Work in Europe: Comparative Analysis Among Countries and Welfare Systems. *Social Indicators Research*, *114*(2), 371–382. https://doi.org/10.1007/s11205-012-0150-5

Gil-Lacruz, A. I., Marcuello, C., & Saz-Gil, I. (2017). Individual and Social Factors in Volunteering Participation Rates in Europe. *Cross-Cultural Research*, *51*(5), 464–490. https://doi.org/10.1177/1069397117694135

Glatz, C., & Eder, A. (2020). Patterns of Trust and Subjective Well-Being Across Europe: New Insights from Repeated Cross-Sectional Analyses Based on the European Social Survey 2002–2016. *Social Indicators Research*, *148*(2), 417–439. https://doi.org/10.1007/s11205-019-02212-x

Glenn, N. D. (2003). Distinguishing Age, Period, and Cohort Effects. J. T. Mortimer & M. J. Shanahan (Sud.), *Handbook of the Life Course* (p. 465–476). Springer. https://doi.org/10.1007/978-0-306-48247-2_21

Gómez-Balcácer, L., Somarriba Arechavala, N., & Gómez-Costilla, P. (2023). The Importance of Different Forms of Social Capital for Happiness in Europe: A Multilevel Structural Equation Model (GSEM). *Applied Research in Quality of Life*, *18*(1), 601–624. https://doi.org/10.1007/s11482-022-10097-1

Gorodzeisky, A., & Semyonov, M. (2019). Unwelcome Immigrants: Sources of Opposition to Different Immigrant Groups Among Europeans. *Frontiers in Sociology*, *4*, 24. https://doi.org/10.3389/fsoc.2019.00024

Goss, K. A. (1999). Volunteering and the Long Civic Generation. *Nonprofit and Voluntary Sector Quarterly*, *28*(4), 378–415. https://doi.org/10.1177/0899764099284002

Gray, J., & Geraghty, R. (2023). The Transformation of Parents' Values and Aspirations for Their Children: A Retrospective Qualitative Longitudinal Analysis of Changing Cultural Configurations. *Sociological Research Online*, *28*(4), 1088–1109. https://doi.org/10.1177/13607804221137600

Grasso, M. T. (2014). Age, period and cohort analysis in a comparative context: Political generations and political participation repertoires in Western Europe. *Electoral Studies*, *33*, 63–76. https://doi.org/10.1016/j.electstud.2013.06.003

Greenfield, P. M. (2009). Linking social change and developmental change: Shifting pathways of human development. *Developmental Psychology*, *45*(2), 401–418. https://doi.org/10.1037/a0014726

Grišinaitė, R. (2017). Vaiko ir vaikystės sampratos ir jų kūrimas viešajame vėlyvojo sovietmečio Lietuvos pedagoginiame diskurse (1962–1984). *Lietuvos istorijos studijos*, *39*, 84–104. https://doi.org/10.15388/LIS.2017.39.10764

Grob, A. (2000). Perceived Control and Subjective Well-being across Nations and across the Life Span. E. Diener & E. M. Suh (Sud.), *Culture and Subjective Well-being* (p. 319–340). The MIT Press. https://doi.org/10.7551/mitpress/2242.003.0018

Grob, A., & Flammer, A. (1999). Macrosocial Context and Adolescents' Perceived Control. F. D. Alsaker & A. Flammer (Sud.), *The Adolescent Experience* (p. 111–126). Psychology Press. https://doi.org/10.4324/9781410602008-11

Grunert, S. C., & Juhl, H. J. (1995). Values, environmental attitudes, and buying of organic foods. *Journal of Economic Psychology*, *16*(1), 39–62. https://doi.org/10.1016/0167-4870(94)00034-8

Grunskis, E. (1996). *Lietuvos gyventojų trėmimai 1940–1941, 1945–1953 metais*. Lietuvos istorijos institutas.

Gruzevskis, B., & Kanopiene, V. (2016). Lithuania. G. Razzu (Sud.), *Gender Inequality in the Eastern European Labour Market: Twenty-five years of transition since the fall of communism* (p. 151–168). Routledge.

Gruževskis, B., & Brazienė, R. (2017). Nesaugus užimtumas ir jo pokyčių tendencijos. *Lietuvos socialinė raida*, *6*, 170–192.

Gundelach, P. (2017). The Impact of Economic Deprivation and Regional Differences on Individual Secularization in Western Europe. *Nordic Journal of Religion and Society*, *27*(2), 131–150. https://doi.org/10.18261/ISSN1890-7008-2014-02-03

Gundelach, P., & Kreiner, S. (2004). Happiness and Life Satisfaction in Advanced European Countries. *Cross-Cultural Research*, *38*(4), 359–386. https://doi.org/10.1177/1069397104267483

Guriev, S., & Melnikov, N. (2018). Happiness convergence in transition countries. *Journal of Comparative Economics*, *46*(3), 683–707. https://doi.org/10.1016/j.jce.2018.07.003

Guriev, S., & Zhuravskaya, E. (2009). (Un)happiness in Transition. *Journal of Economic Perspectives*, *23*(2), 143–168. https://doi.org/10.1257/jep.23.2.143

Hagenaars, J., Halman, L., & Moors, G. (2003). Exploring Europe's Basic Values Map. W. Arts, J. Hagenaars, & L. Halman (Sud.), *The Cultural Diversity of European Unity. Findings, Explanations and Reflections from the European Values Study* (p. 23–58). Brill. https://doi.org/10.1163/9789047400035_008

Hays, S. (1996). *The Cultural Contradictions of Motherhood*. Yale University Press.

Halman, L., & Draulans, V. (2006). How secular is Europe? *The British Journal of Sociology*, *57*(2), 263–288. https://doi.org/10.1111/j.1468-4446.2006.00109.x

Halman, L., Ester, P., & Moor, R. de (Sud.). (1994). *The Individualizing Society: Value Change in Europe and North America*. Brill.

Halpern, D. (2010). *The Hidden Wealth of Nations*. Polity Press.

Haski-Leventhal, D., Metz, E., Hogg, E., Ibrahim, B., Smith, D. H., & Wang, L. (2016). Volunteering in Three Life Stages. D. H. Smith, R. A. Stebbins, & J. Grotz (Sud.), *The Palgrave Handbook of Volunteering, Civic Participation, and Nonprofit Associations* (p. 682–701). Palgrave Macmillan. https://doi.org/10.1007/978-1-137-26317-9_30

Hassan, N. A., & Mustafa, S. (2024). The Impact of Contemporary International Wars on International Security – A Case Russia's War on Ukraine and Israel's War on Gaza. *International Journal of Religion*, *5*(11), 390–403. https://doi.org/10.61707/vh723w24

Haworth, J. T., & Veal, A. J. (Sud.). (2004). *Work and Leisure*. Routledge. https://doi.org/10.4324/9780203489321

Heckhausen, J., & Schulz, R. (1995). A life-span theory of control. *Psychological Review*, *102*(2), 284–304. https://doi.org/10.1037/0033-295X.102.2.284

Heelas, P., Woodhead, L., Seel, B., Szerszynski, B., & Tusting, K. (2005). *The Spiritual Revolution: Why Religion is Giving Way to Spirituality*. Wiley-Blackwell.

Helliwell, J. F., & Huang, H. (2008). How's Your Government? International Evidence Linking Good Government and Well-Being. *British Journal of Political Science*, *38*(4), 595–619. https://doi.org/10.1017/S0007123408000306

Helliwell, J. F., Huang, H., & Wang, S. (2018). New Evidence on Trust and Well-Being. E. M. Uslaner (Sud.), *The Oxford Handbook of Social and Political Trust* (p. 409–446). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780190274801.013.9

Helliwell, J. F., Layard, R., & Sachs, J. D. (2015). *World Happiness Report 2015*. https://worldhappiness.report/ed/2015/

Helliwell, J. F., Layard, R., & Sachs, J. D. (2017). *World Happiness Report 2017*. https://worldhappiness.report/ed/2017/

Helliwell, J. F., Layard, R., & Sachs, J. D. (2019). *World Happiness Report 2019*. https://worldhappiness.report/ed/2019/

Helliwell, J. F., Layard, R., Sachs, J. D., De Neve, J.-E., Aknin, L. B., & Wang, S. (2024). *World Happiness Report 2024*. https://worldhappiness.report/ed/2024/

Helliwell, J. F., Layard, R., Sachs, J. D., Neve, J.-E. D., Aknin, L. B., & Wang, S. (2023). *World Happiness Report 2023*. https://worldhappiness.report/ed/2023/

Helliwell, J. F., & Wang, S. (2011). Trust and Wellbeing. *International Journal of Wellbeing*, *1*(1), 42–78. https://doi.org/10.5502/ijw.v1i1.9

Hepp, A. (2019). A deep generational shift? Some remarks on media generations and deep mediatization. P. Jakobsson & F. Stiernstedt (Sud.), *Fritt från fältet: Om medier, generationer och värden. Festskrift till Göran Bolin* (p. 21–36). Södertörns högskola.

Herbert, D. (2013). Religion and Civil Society: Theoretical Reflections. J. de Hart, P. Dekker, & L. Halman (Sud.), *Religion and Civil Society in Europe* (p. 13–45). Springer. https://doi.org/10.1007/978-94-007-6815-4_2

Hernandez-de-Menendez, M., Escobar Díaz, C. A., & Morales-Menendez, R. (2020). Educational experiences with Generation Z. *International Journal on Interactive Design and Manufacturing (IJIDeM)*, *14*(3), 847–859. https://doi.org/10.1007/s12008-020-00674-9

Hervieu-Leger, D. (2000). *Religion as a Chain of Memory*. Polity.

Hirsch, M. (2012). *The Generation of Postmemory: Writing and Visual Culture After the Holocaust*. Columbia University Press.

Hirschle, J. (2013). "Secularization of Consciousness" or Alternative Opportunities? The Impact of Economic Growth on Religious Belief and Practice in 13 European Countries. *Journal for the Scientific Study of Religion*, *52*(2), 410–424. https://doi.org/10.1111/jssr.12030

Hoffman, L. W. (1975). The Value of Children to Parents and the Decrease in Family Size. *Proceedings of the American Philosophical Society*, *119*(6), 430–438.

Hoffman, L. W. (1987). The value of children to parents and childrearing patterns. *Social Behaviour*, *2*(3), 123–141.

Hoffman, L. W., Hoffman, M. L., & Fawcett, J. T. (1973). The Value of Children to Parents. *Psychological Perspectives on Population* (p. 19–76). Basic Books.

Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*. SAGE Publications.

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures And Organizations: Software Of The Mind*. McGrawHill.

Holmes, M., & McKenzie, J. (2019). Relational happiness through recognition and redistribution: Emotion and inequality. *European Journal of Social Theory*, *22*(4), 439–457. https://doi.org/10.1177/1368431018799257

Hooghe, M., & Oser, J. (2015). Internet, television and social capital: The effect of 'screen time' on social capital. *Information, Communication & Society*, *18*(10), 1175–1199. https://doi.org/10.1080/1369118X.2015.1022568

Houtman, D., Aupers, S., & Heelas, P. (2009). Christian Religiosity and New Age Spirituality: A Cross-Cultural Comparison. *Journal for the Scientific Study of Religion*, *48*(1), 169–179. https://doi.org/10.1111/j.1468-5906.2009.01435_2.x

Houtman, D., Heelas, P., & Achterberg, P. (2012). Counting Spirituality? Survey Methodology after the Spiritual Turn. *Annual Review of the Sociology of Religion, 3,* 25–44. https://doi.org/10.1163/9789047429470_003

Howe, N. (2023). *The Fourth Turning Is Here: What the Seasons of History Tell Us about How and When This Crisis Will End*. Simon & Schuster.

Howe, N., & Strauss, W. (1991). *Generations: The History of America's Future 1584 to 2069*. William Morrow & Company.

Howe, N., & Strauss, W. (1993). *13th Gen: Abort, Retry, Ignore, Fail?* Vintage Books.

Howe, N., & Strauss, W. (1997). *The Fourth Turning: An American Prophecy*. Broadway Books.

Howe, N., & Strauss, W. (2000). *Millennials Rising: The Next Great Generation*. Vintage Books.

Howe, N., & Strauss, W. (2007). The Next 20 Years: How Customer and Workforce Attitudes Will Evolve. *Harvard Business Review*, *85*, 41–52.

Howe, N., & Strauss, W. (2009). *The Fourth Turning: What the Cycles of History Tell Us About America's Next Rendezvous with Destiny*. Crown.

Human Fertility Database. (2022). Max Planck Institute for Demographic Research and Vienna Institute of Demography [Dataset]. https://www.humanfertility.org/cgi-bin/country.php?country=LTU&tab=si

Hustinx, L. (2001). Individualisation and new styles of youth volunteering: An empirical exploration. *Voluntary Action*, *3*(2), 57–76.

Hustinx, L., & Lammertyn, F. (2003). Collective and Reflexive Styles of Volunteering: A Sociological Modernization Perspective. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, *14*(2), 167–187. https://doi.org/10.1023/A:1023948027200

Hustinx, L., & Lammertyn, F. (2004). The Cultural Bases of Volunteering: Understanding and Predicting Attitudinal Differences Between Flemish Red Cross Volunteers. *Nonprofit and Voluntary Sector Quarterly*, *33*(4), 548–584. https://doi.org/10.1177/0899764004269144

Hutter, S., & Kriesi, H. (2022). Politicising immigration in times of crisis. *Journal of Ethnic and Migration Studies*, *48*(2), 341–365. https://doi.org/10.1080/1369183X.2020.1853902

Yang, Y. (2008). Social Inequalities in Happiness in the United States, 1972 to 2004: An Age-Period-Cohort Analysis. *American Sociological Review*, *73*(2), 204–226.

Yang, Y., & Land, K. C. (2016). *Age-Period-Cohort Analysis: New Models, Methods, and Empirical Applications*. Chapman and Hall/CRC. https://doi.org/10.1201/b13902

Iannaccone, L. R. (1997). Rational Choice: Framework for the Scientific Study of Religion. L. A. Young (Sud.), *Rational Choice Theory and Religion* (p. 25–45). Routledge.

Ye, Y., & Shu, X. (2022). Lonely in a Crowd: Cohort Size and Happiness in the United Kingdom. *Journal of Happiness Studies*, *23*(5), 2235–2257. https://doi.org/10.1007/s10902-021-00495-x

Iljina, O., & Purvaneckienė, G. (2012). Mokinių socialinės padėties ir profesinių siekių sąsaja. *Acta Paedagogica Vilnensia*, *28*, 49–61. https://doi.org/10.15388/ActPaed.2012.28.2938

Illouz, E. (2007). *Cold Intimacies: The Making of Emotional Capitalism*. Polity.

Indriliūnaitė, R. (2021, rugsėjo 31). *Life course transitions and value orientations among 18–50 age-cohort Lithuanians*. ESPAnet 2021: 18th annual online conference, Leuven, Belgium.

Infurna, F. J., & Gerstorf, D. (2013). Linking perceived control, physical activity, and biological health to memory change. *Psychology and Aging*, *28*(4), 1147–1163. https://doi.org/10.1037/a0033327

Infurna, F. J., Gerstorf, D., & Zarit, S. H. (2011). Examining dynamic links between perceived control and health: Longitudinal evidence for differential effects in midlife and old age. *Developmental Psychology*, *47*(1), 9–18. https://doi.org/10.1037/a0021022

Inglehart, R. (1990). *Culture Shift in Advanced Industrial Society*. Princeton University Press. https://doi.org/10.2307/j.ctv346rbz

Inglehart, R. (1997). *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies*. Princeton University Press. https://doi.org/10.2307/j.ctv10vm2ns

Inglehart, R. (Sud.). (2003). *Human Values and Social Change: Findings from the Values Surveys*. Brill. https://doi.org/10.1163/9789047404361

Inglehart, R. (2018). *Cultural Evolution*. Cambridge University Press. https://doi.org/10.1017/9781108613880

Inglehart, R., & Baker, W. E. (2000). Modernization, Cultural Change, and the Persistence of Traditional Values. *American Sociological Review*, *65*(1), 19–51. https://doi.org/10.2307/2657288

Inglehart, R., & Klingemann, H.-D. (2000). Genes, Culture, Democracy, and Happiness. E. Diener & E. M. Suh (Sud.), *Culture and Subjective Well-being* (p. 165–184). MIT Press. https://doi.org/10.7551/mitpress/2242.003.0012

Inglehart, R., & Norris, P. (2003). *Rising Tide: Gender Equality and Cultural Change Around the World*. Cambridge University Press. https://doi.org/10.1017/CBO9780511550362

Inglehart, R., & Welzel, C. (2005). *Modernization, Cultural Change, and Democracy: The Human Development Sequence*. Cambridge University Press. https://doi.org/10.1017/CBO9780511790881

Ivan, G., Da Roit, B., & Knijn, T. (2015). Children First? Changing Attitudes Toward the Primacy of Children in Five European Countries. *Journal of Family Issues*, *36*(14), 1982–2001. https://doi.org/10.1177/0192513X13519255

Ivanauskas, V. (2008). Rusų kalbos plėtra ir Lietuvos TSR švietimo politika devintajame dešimtmetyje. *Lietuvos istorijos metraštis*, *1*, 111–135.

James, A., & Prout, A. (Sud.). (2003). *Constructing and Reconstructing Childhood: Contemporary Issues in the Sociological Study of Childhood*. Routledge. https://doi.org/10.4324/9780203362600

Jardim, C., & Marques da Silva, S. (2018). Young People Engaging in Volunteering: Questioning a Generational Trend in an Individualized Society. *Societies*, *8*(1), Article 1. https://doi.org/10.3390/soc8010008

Jastramskis, M., Kavaliauskaitė, J., Ramonaitė, A., Nevinskaitė, L., & Žiliukaitė, R. (2014). *Kaip renkasi Lietuvos rinkėjai? Idėjos, interesai ir įvaizdžiai politikoje*. Vilniaus universiteto leidykla.

Jin, J., & Rounds, J. (2012). Stability and change in work values: A meta-analysis of longitudinal studies. *Journal of Vocational Behavior*, *80*(2), 326–339. https://doi.org/10.1016/j.jvb.2011.10.007

Jonutytė, I. (2007). *Savanorystė socialinio ugdymo sistemoje*. Klaipėdos universiteto leidykla.

Jonutytė, I., & Rekis, D. (2009). 14-18 metų jaunųjų savanorių saviugdos galimybės nevyriausybinėse organizacijose. *Socialinis ugdymas*, *8*(19), 72–82.

Joshi, A., Dencker, J. C., Franz, G., & Martocchio, J. J. (2010). Unpacking Generational Identities in Organizations. *Academy of Management Review*, *35*(3), 392–414. https://doi.org/10.5465/amr.35.3.zok392

Judge, T. A., Erez, A., Bono, J. E., & Thoresen, C. J. (2002). Are measures of self-esteem, neuroticism, locus of control, and generalized self-efficacy indicators of a common core construct? *Journal of Personality and Social Psychology*, *83*(3), 693–710. https://doi.org/10.1037/0022-3514.83.3.693

Juknevičius, S. (1998). Secularization and Renaissance of Religiosity in the Contemporary Lithuanian Society. *Spectrum: Studies in the History of Culture*, *2*(4), 125–143.

Juknevičius, S. (2000). Lietuvių moralinės vertybės: Tarp Dievo ir Mamonos. *Kultūrologija*, *6*, 192–212.

Juknevičius, S. (2010). Tarp inercijos ir tradiciškumo: Lietuvių religingumo bruožai. *Kultūrologija*, *18*, 31–43.

Juknevičius, S., Mitrikas, A., Žiliukaitė, R., & Savicka, A. (2003). *Besivienijanti Europa: Vertybinis aspektas*. Kultūros, Filosofijos ir Meno Institutas.

Juknevičius, S., Žiliukaitė, R., Savicka, A., & Mitrikas, A. (2001). *Europa ir mes*. Gervelė.

Juozapaitienė, R. (2011). Bažnytinės santuokos registracija Lietuvoje: Istorija ir dabartis. *Kultūra ir visuomenė. Socialinių tyrimų žurnalas*, *II*(3), 101–123.

Juozeliūnienė, I., & Budginaitė-Mačkinė, I. (2023). Gyvenantys mobiliame pasaulyje: 1980–2000 m. gimusiųjų migraciniai ketinimai ir šeiminio gyvenimo įsivaizdavimas. *Filosofija. Sociolo-gija*, *34*(4 Special), Article 4 Special. https://doi.org/10.6001/fil-soc.2023.34.4Priedas.Special-Issue.5

Juozeliūnienė, I., & Budginaitė-Mačkinė, I. (2025). The making of a personal life. L. Žilinskienė, S. Kraniauskienė, & M. Ilic (Sud.), *Lithuanian Society in Transition*. Routledge.

Juozeliūnienė, I., & Seymour, J. (Sud.). (2020). *Making Lithuanian Families Across Borders: Conceptual Frames and Empirical Evidence*. Vilnius University Press. https://doi.org/10.15388/OpenSeries.2020.19665

Juska, A., & Navicke, J. (2022). Labour market flexibilisation in Lithuania: Outcomes and impacts on gender differences in work arrangements. *The Economic and Labour Relations Review*, *33*(3), 502–525. https://doi.org/10.1177/10353046221104506

Kaasa, A. (2021). Merging Hofstede, Schwartz, and Inglehart into a Single System. *Journal of Cross-Cultural Psychology*, *52*(4), 339–353. https://doi.org/10.1177/00220221211011244

Kagitcibasi, C. (1996). *Family and Human Development Across Cultures: A View From the Other Side*. Psychology Press. https://doi.org/10.4324/9781315805993

Kagitcibasi, C. (2012). Sociocultural Change and Integrative Syntheses in Human Development: Autonomous-Related Self and Social–Cognitive Competence. *Child Development Perspectives*, *6*(1), 5–11. https://doi.org/10.1111/j.1750-8606.2011.00173.x

Kalmus, V., & Opermann, S. (2019). Operationalising Mannheim: Empirical building blocks of generational identity. *Comunicazioni sociali: journal of media, performing arts and cultural studies: nuova serie*, *2*, 232–246. https://doi.org/10.26350/001200_000061

Kanopienė, V. (1998). Women in Economy. S. LaFont (Sud.), *Women in Transition. Voices from Lithuania* (p. 68–80). State University of New York Press.

Kanopienė, V. (2013). Kai kurie tarpgeneracinio solidarumo šeimoje aspektai: Tėvų parama suaugusiems vaikams. *Socialinis darbas*, *12*(2), 215–226. https://doi.org/10.13165/sd-13-12-2-01

Kanopienė, V., Mikulionienė, S., & Česnuitytė, V. (2013). *Šeima ir socialiniai tinklai: Tarpgeneracinė perspektyva: Analitiniai rezultatai*. Mykolo Romerio Universitetas.

Kanopienė, V., Mikulionienė, S., & Česnuitytė, V. (2015). *Lietuvos šeima Europos kontekste*. Mykolo Romerio universitetas.

Kaplan, M. (1960). *Leisure in America: A Social Inquiry*. John Wiley & Sons.

Karashchuk, O. S., Mayorova, E. A., Nikishin, A. F., & Kornilova, O. V. (2020). The Method for Determining Time-Generation Range. *Sage Open*, *10*(4), 2158244020968082. https://doi.org/10.1177/2158244020968082

Karp, D. G. (1996). Values and their Effect on Pro-Environmental Behavior. *Environment and Behavior*, *28*(1), 111–133. https://doi.org/10.1177/0013916596281006

Kärtner, J. (2018). Beyond dichotomies—(M)others' structuring and the development of toddlers' prosocial behavior across cultures. *Current Opinion in Psychology*, *20*, 6–10. https://doi.org/10.1016/j.copsyc.2017.07.040

Katus, K., Puur, A., & Sakkeus, L. (2005). Transition to Adulthood in Estonia: Evidence From the Ffs 1. H.-P. Blossfeld, E. Klijzing, M. Mills, & K. Kurz (Sud.), *Globalization, Uncertainty and Youth in Society* (p. 215–248). Routledge.

Kaubrys, S. (2000). *Lietuvos mokykla 1918–1939 m.: Galios gimtis*. Statistikos tyrimai.

Keyes, K. M., Nicholson, R., Kinley, J., Raposo, S., Stein, M. B., Goldner, E. M., & Sareen, J. (2014). Age, Period, and Cohort Effects in Psychological Distress in the United States and Canada. *American Journal of Epidemiology*, *179*(10), 1216–1227. https://doi.org/10.1093/aje/kwu029

Keller, H. (2012). Autonomy and Relatedness Revisited: Cultural Manifestations of Universal Human Needs. *Child Development Perspectives*, *6*(1), 12–18. https://doi.org/10.1111/j.1750-8606.2011.00208.x

Keller, H., Yovsi, R., Borke, J., Kärtner, J., Jensen, H., & Papaligoura, Z. (2004). Developmental Consequences of Early Parenting Experiences: Self-Recognition and Self-Regulation in Three Cultural Communities. *Child Development*, *75*(6), 1745–1760. https://doi.org/10.1111/j.1467-8624.2004.00814.x

Keller, H., Lamm, B., Abels, M., Yovsi, R., Borke, J., Jensen, H., Papaligoura, Z., Holub, C., Lo, W., Tomiyama, A. J., Su, Y., Wang, Y., & Chaudhary, N. (2006). Cultural Models, Socialization Goals, and Parenting Ethnotheories: A Multicultural Analysis. *Journal of Cross-Cultural Psychology*, *37*(2), 155–172. https://doi.org/10.1177/0022022105284494

Kelly, J. R. (2019). *Leisure Identities and Interactions*. Routledge. https://doi.org/10.4324/9780429025846

Kertzer, D. I. (1983). Generation as a Sociological Problem. *Annual Review of Sociology*, *9*, 125–149. https://doi.org/10.1146/annurev.so.09.080183.001013

Kesavayuth, D., Tran, D. B., & Zikos, V. (2022). Locus of control and subjective well-being: Panel evidence from Australia. *PLOS ONE*, *17*(8), e0272714. https://doi.org/10.1371/journal.pone.0272714

Ketola, K. (2007). Spiritual Revolution In Finland? *Nordic Journal of Religion and Society*, *20*(1), 29–39. https://doi.org/10.18261/ISSN1890-7008-2007-01-02

Kiškis, A. (2017). *Lietuvos kriminologijos raida 1918-2017 m.: Šimtmečio patirtis*. Mykolo Romerio universitetas. https://repository.mruni.eu/handle/007/16770

Kitanova, M. (2020). Youth political participation in the EU: Evidence from a cross-national analysis. *Journal of Youth Studies*, *23*(7), 819–836. https://doi.org/10.1080/13676261.2019.1636951

Kluckhohn, C. (1951). Values and Value Orientations in the Theory of Action: An Exploration in Definition and Classification. T. Parsons & E. A. Shils (Sud.), *Toward a General Theory of Action* (p. 388–433). Harvard University Press. https://doi.org/10.4159/harvard.9780674863507.c8

Knafo, A., & Schwartz, S. H. (2009). Accounting for parent-child value congruence: Theoretical considerations and empirical evidence. *Cultural transmission: Psychological, developmental, social, and methodological aspects* (p. 240–268). Cambridge University Press.

Knapp, C. A., Weber, C., & Moellenkamp, S. (2017). Challenges and strategies for incorporating Generation Z into the workplace. *Corporate Real Estate Journal*, *7*(2), 137–148. https://doi.org/10.69554/dojs4087

Kohn, M. L. (1977). *Class and Conformity: A Study in Values*. University of Chicago Press.

Kohn, M. L., & Slomczyński, K. M. (1990). *Social structure and self-direction: A comparative analysis of the United States and Poland*. Basil Blackwell.

Kraniauskas, L. (2009). Vyriškas ir moteriškas šeimos pasaulis: Struktūros poveikis ar tapatumo konstravimo strategija? V. Stankūnienė & A. Maslauskaitė (Sud.), *Lietuvos šeima: Tarp tradicijos ir naujos realybės* (p. 169–219). Socialinių tyrimų institutas.

Kraniauskienė, S. (2004). Identiteto tyrimo metmenys: Kartų identiteto paieška XX a. lietuvių autobiografijose. *Sociologija. Mintis ir veiksmas*, *14*(2), 40–52. https://doi.org/10.15388/SocMintVei.2004.2.5961

Kraniauskienė, S. (2009). Socialinės brandos žymenys: Atsiskyrimo nuo tėvų trajektorijos ir veiksniai. V. Stankūnienė & A. Maslauskaitė (Sud.), *Lietuvos šeima: Tarp tradicijos ir naujos realybės* (p. 259–296). Socialinių tyrimų institutas.

Kraniauskienė, S. (2011). *Tapsmas suaugusiuoju: Jaunimo socialinė branda Lietuvoje*. Lietuvos socialinių tyrimų centras.

Kraniauskienė, S. (2014). Sovietmečio nostalgija pakitusios kasdienybės (ir) ideologijos kontekste. D. Leinartė, L. Žilinslienė, S. Kraniauskienė, I. Šutinienė, & I. Gečienė (Sud.), *Sovietmečio atmintis gyvenimo istorijose* (p. 181–216). Vilniaus universiteto leidykla.

Kraniauskienė, S. (2016). Pirmosios sovietinės kartos gyvenimo eigos ypatybės tapimo suaugusiuoju tarpsnyje. L. Žilinslienė, S. Kraniauskienė, & I. Šutinienė (Sud.), *Gimę socializme: Pirmoji sovietmečio karta* (p. 35–80). Vilniaus universiteto leidykla.

Kraniauskienė, S. (2021). Life course as an identity component of the last Soviet generation in Lithuania. L. Zilinskiene & M. Illic (Sud.), *Soviet and Post-Soviet Lithuania – Generational Experiences* (p. 64–85). Routledge. https://doi.org/10.4324/9781003023050-5

Kraniauskienė, S., & Damaševičiūtė, G. (2025). The changing transition to adulthood in twenty-first-century Lithuania: Structural settings and contexts. L. Žilinslienė, S. Kraniauskienė, & M. Illic (Sud.), *Lithuanian Society in Transition*. Routledge.

Kraniauskienė, S., & Gedvilaitė-Kordušienė, M. (2012). Kartų solidarumas Lietuvoje: Anūkų priežiūros įtaka senelių gerovei. *Sociologija. Mintis ir veiksmas*, *31*(2), Article 2. https://doi.org/10.15388/SocMintVei.2012.2.397

Kraniauskienė, S., & Kraniauskas, L. (2020). Kartų vidinės variacijos tyrimas: Gyvenimo eigos paradigma. *Filosofija. Sociologija*, *31*(4), Article 4. https://doi.org/10.6001/fil-soc.v31i4.4349

Kuodis, R. (2008). Lietuvos ekonomikos transformacija 1990–2008 metais: Etapai ir pagrindinės ekonominės politikos klaidos. *Pinigų studijos*, *2*, 97–105.

Kupperschmidt, B. R. (2000). Multigeneration Employees: Strategies for Effective Management. *The Health Care Manager*, *19*(1), 65–76. https://doi.org/10.1097/00126450-200019010-00011

Kurapkaitienė, N. (2019). *Jaunų suaugusiųjų mokymosi savanorystėje patirtys* [Daktaro disertacija]. Mykolo Romerio universitetas.

Kuznecovienė, J., Rutkienė, A., & Ališauskienė, M. (2016). *Religingumas ir / ar dvasingumas Lietuvoje: Religijos sociologijos perspektyvos: Mokslo studija*. Pasaulio lietuvių kultūros, mokslo ir švietimo centras.

Labanauskas, L. (2008). Profesinės karjeros ir migracijos sąryšis: Kartos studija. *Filosofija. Sociologija*, *19*(2), 64–75.

Lachman, M. E., Rosnick, C. B., & Röcke, C. (2009). The rise and fall of control beliefs and life satisfaction in adulthood: Trajectories of stability and change over ten years. H. B. Bosworth & C. Hertzog (Sud.), *Aging and cognition: Research methodologies and empirical advances* (p. 143–160). American Psychological Association. https://doi.org/10.1037/11882-007

Lakinska-Popovska, D., & Bornarova, S. (2004). Families in the Republic of Macedonia. M. Robila (Sud.), *Families in Eastern Europe* (p. 103–119). Emerald Group Publishing Limited. https://doi.org/10.1016/S1530-3535(04)05007-1

Lakomý, M. (2021). Individual value orientation, social norms, and volunteering outcomes in later life. *International Journal of Comparative Sociology*, *62*(5), 385–403. https://doi.org/10.1177/00207152221088857

Lamm, B., Keller, H., Yovsi, R. D., & Chaudhary, N. (2008). Grandmaternal and maternal ethnotheories about early child care. *Journal of Family Psychology*, *22*(1), 80–88. https://doi.org/10.1037/0893-3200.22.1.80

Lamm, E., & Meeks, M. D. (2009). Workplace fun: The moderating effects of generational differences. *Employee Relations*, *31*(6), 613–631. https://doi.org/10.1108/01425450910991767

Lancaster, L. C., & Stillman, D. (2002). *When generations collide: Who they are, why they clash, how to solve the generational puzzle at work*. HarperCollins Publishers.

Lancy, D. F. (2015). *The Anthropology of Childhood: Cherubs, Chattel, Changelings*. Cambridge University press.

Laumenskaitė, I. E. (2015). *Krikščioniškumas kaip socialinių laikysenų veiksnys totalitarinėje ir posovietinėje visuomenėje*. Lietuvių katalikų mokslo akademija.

Lazutka, R., & Šliužaitė, D. (2012). Socialinis teisingumas ir socialinių-ekonominių grupių reprezentavimas skirtingo prestižo studijų programose Lietuvoje. *Acta Paedagogica Vilnensia*, *28*, 9–22. https://doi.org/10.15388/ActPaed.2012.28.2941

Leinarte, D. (2010). *Adopting and Remembering Soviet Reality: Life Stories of Lithuanian Women, 1945–1970*. Brill. https://doi.org/10.1163/9789042030633

Leinarte, D. (2021). *Family and the state in Soviet Lithuania: Gender, law and society*. Bloomsbury Publishing.

Leinartė, D., Žilinskienė, L., Kraniauskienė, S., Šutinienė, I., & Gečienė, I. (2014). *Sovietmečio atmintis gyvenimo istorijose*. Vilniaus universiteto leidykla.

Leonavičius, V., & Žilys, A. (2021). Sovietinės hipokrizinės visuomenės kohortos ir jų emancipaciniai poreikiai. *Filosofija. Sociologija*, *32*(4), Article 4. https://doi.org/10.6001/fil-soc.v32i4.4614

Leonavičius, V., Žilys, A., & Baltrušaitytė, G. (2021). *Hibridinė sovietinio laikotarpio Lietuvos visuomenės modernizacija*. Vytauto Didžiojo universitetas. https://doi.org/10.7220/9786094674778

Levada, Y. A. (2001). Pokoleniya XX veka: Vozmozhnosti issledovaniya [Generations of the twentieth century: Research opportunities]. *Monitoring obshchestvennogo mneniya: ekonomicheskie i sotsialnye peremeny*, *55*(5), 7–14.

Levada, Y. A. (2002). Zametki o probleme pokolenii [Notes on the 'generational problem']. *Monitoring obshchestvennogo mneniya: ekonomicheskie i sotsialnye peremeny*, *2*, 9–11.

Levy, B. R. (2003). Mind Matters: Cognitive and Physical Effects of Aging Self-Stereotypes. *The Journals of Gerontology: Series B*, *58*(4), 203–211. https://doi.org/10.1093/geronb/58.4.P203

LeVine, R. A. (1988). Human parental care: Universal goals, cultural strategies, individual behavior. *New Directions for Child and Adolescent Development*, *40*, 3–12. https://doi.org/10.1002/cd.23219884003

Lietuvos statistikos metraštis 1927–1928. (1929). Centralinis statistikos biuras.

Lietuvos statistikos metraštis 1937. (1938). Centralinis statistikos biuras.

Lietuvos statistikos metraštis 1938. (1939). Centralinis statistikos biuras.

Lilleoja, L., & Raudsepp, M. (2016). Cohort-specific value patterns in the new millennium. R. Nugin, M. Raudsepp, & A. Kannike (Sud.), *Generations in Estonia: Contemporary perspectives on turbulent times* (p. 36–69). University of Tartu Press.

Lin, C.-Y. C., & Fu, V. R. (1990). A Comparison of Child-Rearing Practices among Chinese, Immigrant Chinese, and Caucasian-American Parents. *Child Development*, *61*(2), 429–433. https://doi.org/10.2307/1131104

Lynch, K., & Kalaitzake, M. (2020). Affective and calculative solidarity: The impact of individualism and neoliberal capitalism. *European Journal of Social Theory*, *23*(2), 238–257. https://doi.org/10.1177/1368431018786379

Lyons, S., Duxbury, L., & Higgins, C. (2007). An Empirical Assessment of Generational Differences in Basic Human Values. *Psychological Reports*, *101*(2), 339–352. https://doi.org/10.2466/pr0.101.2.339-352

Lyons, S., Urick, M., Kuron, L., & Schweitzer, L. (2015). Generational Differences in the Workplace: There Is Complexity Beyond the Stereotypes. *Industrial and Organizational Psychology*, *8*(3), 346–356. https://doi.org/10.1017/iop.2015.48

Long, L., & Long, T. (1983). *Handbook for Latchkey Children and Their Parents*. Arbor House Publishing Company.

Lopandin, K. (2020). Vision of Happiness, and Life Values of Different Generations. *The Public/Private in Modern Civilization: Collection of Academic Papers from the 22nd Russian Scientific-Practical Conference (Yekaterinburg, April 16-17, 2020)*, 283–290. https://doi.org/10.35853/UfH-Public/Private-2020-38

Lovell, S. (2007). Introduction. S. Lovell (Sud.), *Generations in Twentieth-Century Europe*. Palgrave Macmillan.

Macek, P., Ježek, S., & Vazsonyi, A. T. (2013). Adolescents During and After Times of Social Change: The Case of the Czech Republic. *The Journal of Early Adolescence*, *33*(8), 1029–1047. https://doi.org/10.1177/0272431613507758

Madden, C. (2017). *Hello Gen Z: Engaging the Generation of Post-Millennials*. Hello Clarity.

Maerz, S. F., Lührmann, A., Hellmeier, S., Grahn, S., & Lindberg, S. I. (2020). State of the world 2019: Autocratization surges – resistance grows. *Democratization*, *27*(6), 909–927. https://doi.org/10.1080/13510347.2020.1758670

Mandes, S., & Rogaczewska, M. (2013). "I don't reject the Catholic Church—The Catholic Church rejects me": How Twenty- and Thirty-somethings in Poland Re-evaluate their Religion. *Journal of Contemporary Religion*, *28*(2), 259–276. https://doi.org/10.1080/13537903.2013.783338

Mannheim, K. (1952). The problem of generations. P. Kecskemeti (Sud.), *Essays on the Sociology of Knowledge* (p. 276–322).

Marada, R. (2004). Social Construction of Youth and Formation of Generational Awareness after Socialism. P. Mareš (Sud.), *Society, Reproduction and Contemporary Challenges* (p. 149–168). Barrister & Principal.

Marcinkevičienė, D. (1999). *Vedusiųjų visuomenė: Santuoka ir skyrybos Lietuvoje XIX amžiuje—XX amžiaus pradžioje*. Vaga.

Marcinkevičienė, D. (Sud.). (2007). *Prijaukintos kasdienybės, 1945–1970 metai: Biografiniai Lietuvos moterų interviu*. Vilniaus universiteto leidykla.

Marcinkevičienė, D. (2009). Civilinė metrikacija ir santuoka sovietinėje Lietuvoje 1940–1969 m. *Istorija*, *73*, 51–58.

Marler, P. L., & Hadaway, C. K. (2002). "Being Religious" or "Being Spiritual" in America: A Zero-Sum Proposition? *Journal for the Scientific Study of Religion*, *41*(2), 289–300. https://doi.org/10.1111/1468-5906.00117

Marozzi, M. (2021). Perceived Justifiability Towards Morally Debatable Behaviors Across Europe. *Social Indicators Research*, *153*(2), 759–778. https://doi.org/10.1007/s11205-020-02490-w

Marshall, V. W. (1983). Generations, Age Groups and Cohorts: Conceptual Distinctions. *Canadian Journal on Aging*, *2*(2), 51–62. https://doi.org/10.1017/S0714980800015701

Martin, D. (1978). *A General Theory of Secularization*. Harper & Row.

Martin, D. (1991). The Secularization Issue: Prospect and Retrospect. *The British Journal of Sociology*, *42*(3), 465–474. https://doi.org/10.2307/591190

Martínez-Buelvas, L., & Jaramillo-Naranjo, O. (2019). How to Manage Generations? An Approach based on the Quality of Work Life. *IBIMA Business Review*, 493697. https://doi.org/10.5171/2019.493697

Martinkus, B., Stoškus, S., & Beržinskienė, D. (2009). Changes of employment through the segmentation of labour market in the Baltic states. *Inžinerinė Ekonomika*, *63*(3), 41–48.

Maslauskaitė, A., & Baublytė, M. (2012). *Skyrybų visuomenė: ištuokų raida, veiksniai, pasekmės*. Lietuvos socialinių tyrimų centras.

Maslauskaitė, A., & Gedvilaitė-Kordušienė, M. (2021). Intergenerational Family Solidarity in Lithuania: Contexts and Patterns. I. Albert, M. Emirhafizovic, C.-N. Shpigelman, & U. Trummer (Sud.), *Families and Family Values in Society and Culture* (p. 251–270). Information Age Publishing.

Maslauskaitė, A. (2004a). Lytis, globa ir kultūriniai gerovės kapitalizmo barjerai Lietuvoje. *Sociologija. Mintis ir veiksmas*, *14*(3), Article 3. https://doi.org/10.15388/SocMintVei.2004.3.5973

Maslauskaitė, A. (2004b). *Meilė ir santuoka pokyčių Lietuvoje*. Socialinių tyrimų institutas.

Maslauskaitė, A. (2008). Moterų užimtumas ir lyčių kultūra: Lyginamoji Lietuvos ir Europos šalių analizė. R. Šmigelskytė-Stukienė (Sud.), *Moterys, darbas, šeima: Lyčių vaidmenys užimtumo sferoje: Sociokultūrinis aspektas* (p. 18–61). Vilniaus universiteto leidykla. https://www.lituanistika.lt/content/14284

Maslauskaitė, A. (2009). Kohabitacija Lietuvoje: Šeimos formavimo etapas ar „nauja šeima“? V. Stankūnienė & A. Maslauskaitė (Sud.), *Lietuvos šeima: Tarp tradicijos ir naujos realybės* (p. 37–98). Socialinių tyrimų institutas.

Maslauskaitė, A. (2010). Lietuvos šeima ir modernybės projektas: Prieštaros ir teorizavimo galimybės. *Filosofija. Sociologija*, *21*(4), 310–319.

Maslauskaitė, A. (2011). Contacts between adult children and their parents in Lithuania: The effects of familial, individual and structural factors. *Filosofija. Sociologija*, *22*, 348–364.

Maslauskaitė, A. (2014). Nesantuokinis gimstamumas Lietuvoje: Raida ir erdvinė diferenciacija. *Lietuvos socialinė raida*, *3*, 54–65.

Maslauskaitė, A. (Sud.). (2020). *Demografija visiems* (T. 8). https://doi.org/10.7220/2351-6887.8

Maslauskaitė, A. (2023a). Lithuanian families: Living diversity in times of outdated policies. M. A. Adler & K. Lenz (Sud.), *The Changing Faces of Families. Diverse Family Forms in Various Policy Contexts* (p. 101–121). Routledge.

Maslauskaitė, A. (2023b). Namų ūkiai, šeiminė padėtis. A. Maslauskaitė (Sud.), *Lietuvos gyventojų demografinių struktūrų ir procesų kaita* (p. 145–177). Lietuvos socialinių mokslų centras, Sociologijos institutas.

Maslauskaitė, A. (2023c). Santuokiniai statusai ir santuokinis elgesys. A. Maslauskaitė (Sud.), *Lietuvos gyventojų demografinių struktūrų ir procesų kaita* (p. 179–213). Lietuvos socialinių mokslų centras, Sociologijos institutas.

Mason, K. O., Mason, W. M., Winsborough, H. H., & Poole, W. K. (1973). Some Methodological Issues in Cohort Analysis of Archival Data. *American Sociological Review*, *38*(2), 242–258. https://doi.org/10.2307/2094398

Mason, W. M., & Fienberg, S. E. (Sud.). (1985). *Cohort Analysis in Social Research*. Springer. https://doi.org/10.1007/978-1-4613-8536-3

Mason, W. M., & Wolfinger, N. H. (2001). Cohort Analysis. N. J. Smelser & P. B. Baltes (Sud.), *International Encyclopedia of Social and Behavioral Sciences* (p. 2189–2194).

Matulionis, A., Juknevičius, S., Mitrikas, A., Žiliukaitė, R., Savicka, A., & Valionis, A. (Sud.). (2000). *Kultūrologija*. Gervelė.

Mažeikaitė, D., & Gruževskis, B. (2018). Darbo vertybių vieta ir kaita skirtingų Lietuvos gyventojų kartų kontekste. *Socialinė teorija, empirija, politika ir praktika*, *17*, 108–131. https://doi.org/10.15388/STEPP.2018.17.11934

McCrindle, M. (2018). *The ABC of XYZ: Understanding the Global Generations*. McCrindle Publication.

McCrindle, M. (2024). *Welcome Gen Beta*. https://mccrindle.com.au/article/generation-beta-defined/

McCrindle, M., & Fell, A. (2020). *Understanding Generation Alpha*. McCrindle Research.

McGregor, J. A., Copestake, J. G., & Wood, G. D. (2000). The inter-generational bargain: An introduction. *Journal of International Development*, *12*(4), 447–451. https://doi.org/10.1002/1099-1328(200005)12:4<447::aid-jid682>3.3.co;2-f

Mechkova, V., Lührmann, A., & Lindberg, S. I. (2017). How Much Democratic Backsliding? *Journal of Democracy*, *28*(4), 162–169. https://doi.org/10.1353/jod.2017.0075

Meijs, L. C. P. M., & Karr, L. B. (2004). Managing volunteers in different settings: Membership and programme management. R. A. Stebbins & M. Graham (Sud.), *Volunteering as leisure/leisure as volunteering: An international assessment* (p. 177–193). CABI Publishing. https://doi.org/10.1079/9780851997506.0177

Meredith, G. E., Schewe, C. D., & Karlovich, J. (2002). *Defining Markets, Defining Moments: America's 7 Generational Cohorts, Their Shared Experiences, and Why Businesses Should Care*. Wiley.

Merton, R. K. (1968). *Social theory and social structure*. Free Press.

Michalos, A. C. (2017). *Connecting the Quality of Life Theory to Health, Well-being and Education: The Selected Works of Alex C. Michalos*. Springer International Publishing. https://doi.org/10.1007/978-3-319-51161-0

Myers, K. K., & Sadaghiani, K. (2010). Millennials in the Workplace: A Communication Perspective on Millennials' Organizational Relationships and Performance. *Journal of Business and Psychology*, *25*(2), 225–238. https://doi.org/10.1007/s10869-010-9172-7

Migracijos metraščiai, 2005–2023 m. Migracijos departamentas prie LR Vidaus reikalų ministerijos.

Mikulionienė, S. (2013). „Mes čia – jie ten": Tarpgeneracinio bendravimo įprasminimas, būdai, vertinimas. *Socialinis darbas*, *12*(2), 227–239. https://doi.org/10.13165/SD-13-12-2-02

Mikulionienė, S. (2023). Demografinis senėjimas. A. Maslauskaitė (Sud.), *Lietuvos gyventojų demografinių struktūrų ir procesų kaita* (p. 34–63). Lietuvos socialinių mokslų centras, Sociologijos institutas.

Mikulioniene, S., & Kanopiene, V. (2015). Construction of fatherhood in late socialism: The experiences of Lithuanian men. *International Review of Sociology*, *25*(3), 387–402. https://doi.org/10.1080/03906701.2015.1078530

Minkov, M. (2009). Predictors of Differences in Subjective Well-Being Across 97 Nations. *Cross-Cultural Research*, *43*(2), 152–179. https://doi.org/10.1177/1069397109332239

Minkov, M. (2017). A revision of Hofstede's model of national culture: Old evidence and new data from 56 countries. *Cross Cultural & Strategic Management*, *25*(2), 231–256. https://doi.org/10.1108/CCSM-03-2017-0033

Minkov, M., Blagoev, V., & Hofstede, G. (2013). The Boundaries of Culture: Do Questions About Societal Norms Reveal Cultural Differences? *Journal of Cross-Cultural Psychology*, *44*(7), 1094–1106. https://doi.org/10.1177/0022022112466942

Minkov, M., & Hofstede, G. (2014). Clustering of 316 European Regions on Measures of Values: Do Europe's Countries Have National Cultures? *Cross-Cultural Research*, *48*(2), 144–176. https://doi.org/10.1177/1069397113510866

Minkov, M., & Kaasa, A. (2022). Do dimensions of culture exist objectively? A validation of the revised Minkov-Hofstede model of culture with World Values Survey items and scores for 102 countries. *Journal of International Management*, *28*(4), 100971. https://doi.org/10.1016/j.intman.2022.100971

Miroshkina, M. R. (2017). Interpretatsii teorii pokolenii v kontekste rossiiskogo obrazovaniya [Interpretations of generational theory in the context of Russian education]. *Yaroslavskii pedagogicheskii vestnik*, *6*, 30–35.

Mirowsky, J., & Ross, C. E. (2007). Life Course Trajectories of Perceived Control and Their Relationship to Education. *American Journal of Sociology*, *112*(5), 1339–1382. https://doi.org/10.1086/511800

Misztal, B. (2003). *Theories of Social Remembering*. Open University Press.

Mitrikas, A. A. (2001). Šeima. S. Juknevičius (Sud.), *Europa ir mes* (p. 163–187). Lietuvos kultūros tyrimų institutas.

Mitrikas, A. A. (2010). Vaiko ugdytinų savybių šeimoje lūkesčiai. *Socialinis darbas*, *9*(1), 37–44.

Molteni, F. (2017). Religious Change among Cohorts in Eastern Europe: A Longitudinal Analysis of Religious Practice and Belief in Formerly Communist Countries. *Religion and Society in Central and Eastern Europe*, *10*(1), 35–53. https://doi.org/10.20413/rascee.2017.10.1.35-53

Molteni, F., & Biolcati, F. (2023). Religious Decline as a Population Dynamic: Generational Replacement and Religious Attendance in Europe. *Social Forces*, *101*(4), 2034–2058. https://doi.org/10.1093/sf/soac099

Monnot, C., & Wernli, B. (2023). Moving Away from Religion: Age, Cohort, or Period Effect? Evidence from a Longitudinal Survey in Switzerland. *Religions*, *14*(4), Article 4. https://doi.org/10.3390/rel14040493

Morling, B., Kitayama, S., & Miyamoto, Y. (2002). Cultural Practices Emphasize Influence in the United States and Adjustment in Japan. *Personality and Social Psychology Bulletin*, *28*(3), 311–323. https://doi.org/10.1177/0146167202286003

Mukerjee, R. (1946). The sociology of values. *Social Research*, *31*, 101–109.

Müller, O. (2011). Secularization, Individualization, or (Re)vitalization? The State and Development of Churchliness and Religiosity in Post-Communist Central and Eastern Europe. *Religion and Society in Central and Eastern Europe*, *4*(1), 21–37.

Musick, M. A., & Wilson, J. (2007). *Volunteers: A Social Profile*. Indiana University Press.

Nagy, Á., & Kölcsey, A. (2017). Generation Alpha: Marketing or Science. *Acta Educationis Generalis*, *7*(1), 107–115. https://doi.org/10.1515/atd-2017-0007

Nauck, B. (2007). Value of Children and the Framing of Fertility: Results from a Cross-cultural Comparative Survey in 10 Societies. *European Sociological Review*, *23*(5), 615–629. https://doi.org/10.1093/esr/jcm028

Naudžiūnienė, A. (2021). „Naujasis žmogus“ iki pareikalavimo: Mokinys vėlyvojo sovietmečio (1964–1988 m.) Lietuvos mokyklose. *Lietuvos Istorijos Studijos*, *47*, 99–117. https://doi.org/10.15388/LIS.2021.47.5

Navaitis, G., & Gaidys, V. (2016). Laimės ekonomikos nuostatų sklaida Lietuvos visuomenėje. *Filosofija. Sociologija*, *27*(2), Article 2. https://doi.org/10.6001/fil-soc.2016.27.2.5

Navaitis, G., Kairienė, B., & Gaidys, V. (2015). Fizinių bausmių vaikystėje sąsajos su laimingumu suaugus. *Pedagogika*, *120*(4), 116–129. https://doi.org/10.15823/p.2015.042

Navaitis, G., Ralys, K., & Gaidys, V. (2014). Tikėjimo ir laimės sąsajos. *Socialinis ugdymas*, *39*(3), 30–38.

Nesteruk, O., & Marks, L. D. (2011). Parenting in Immigration: Experiences of Mothers and Fathers from Eastern Europe Raising Children in the United States. *Journal of Comparative Family Studies*, *42*(6), 809–825. https://doi.org/10.3138/jcfs.42.6.809

Neulinger, J. (1981). *To Leisure: An Introduction*. Allyn and Bacon.

Newman, D. B., Tay, L., & Diener, E. (2014). Leisure and Subjective Well-Being: A Model of Psychological Mechanisms as Mediating Factors. *Journal of Happiness Studies*, *15*(3), 555–578. https://doi.org/10.1007/s10902-013-9435-x

Newman, S. M., & Brummel, S. W. (Sud.). (1989). *Intergenerational Programs: Imperatives, Strategies, Impacts, Trends* (1st edition). Routledge.

Ng, E. S. W., Schweitzer, L., & Lyons, S. (2010). New Generation, Great Expectations: A Field Study of the Millennial Generation. *Journal of Business and Psychology*, *25*(2), 281–292. https://doi.org/10.1007/s10869-010-9159-4

Nie, N. H., & Erbring, L. (2001). Internet and Society: A Preliminary Report. B. M. Compaine (Sud.), *The Digital Divide: Facing a Crisis or Creating a Myth?* The MIT Press. https://doi.org/10.7551/mitpress/2419.003.0037

Nikolova, M. (2016). Minding the happiness gap: Political institutions and perceived quality of life in transition. *European Journal of Political Economy*, *45*, 129–148. https://doi.org/10.1016/j.ejpoleco.2016.07.008

Nisbett, R. E., Peng, K., Choi, I., & Norenzayan, A. (2001). Culture and systems of thought: Holistic versus analytic cognition. *Psychological Review*, *108*(2), 291–310. https://doi.org/10.1037/0033-295X.108.2.291

Noble, S. M., & Schewe, C. D. (2003). Cohort segmentation: An exploration of its validity. *Journal of Business Research*, *56*(12), 979–987. https://doi.org/10.1016/S0148-2963(02)00268-0

Nomaguchi, K. M., & Brown, S. L. (2011). Parental Strains and Rewards Among Mothers: The Role of Education. *Journal of Marriage and Family*, *73*(3), 621–636. https://doi.org/10.1111/j.1741-3737.2011.00835.x

Nomaguchi, K. M., & Milkie, M. A. (2019). What Should Children Learn? Americans' Changing Socialization Values, 1986–2018. *Socius*, *5*. https://doi.org/10.1177/2378023119879016

Norgėlaitė, A. (2020). Vaiko priežiūros išmokų gavėjų struktūros pokyčiai Lietuvoje: Lyčių egalitarizmo šeimoje ženklas? *Kultūra ir visuomenė. Socialinių tyrimų žurnalas*, *11*(1), 55–78.

Norkus, Z. (2008). *Kokia demokratija, koks kapitalizmas? Pokomunistinė transformacija Lietuvoje lyginamosios istorinės sociologijos požiūriu*. Vilniaus universiteto leidykla.

Norkus, Z. (2014). *Du nepriklausomybės dvidešimtmečiai: Kapitalizmas, klasės ir demokratija Pirmojoje ir Antrojoje Lietuvos Respublikoje lyginamosios istorinės sociologijos požiūriu*. Aukso Žuvys.

Norkus, Z. (2017). Vidutinė tikėtina gyvenimo trukmė tarpukario Lietuvoje. *Socialinė teorija, empirija, politika ir praktika*, *15*, 120–145. https://doi.org/10.15388/STEPP.2017.15.10813

Norkus, Z., Ambrulevičiūtė, A., Markevičiūtė, J., Morkevičius, V., & Žvaliauskas, G. (2023). Birth Rate (per 1000 Population) in Lithuania, 1919-1939 (Versija V3) [Dataset]. Lithuanian Data Archive for SSH (LiDA). https://lida.dataverse.lt/dataset.xhtml?persistentId=hdl:21.12137/N8SEOL

Norris, P., & Inglehart, R. (2019). *Cultural Backlash: Trump, Brexit, and Authoritarian Populism*. Cambridge University Press. https://doi.org/10.1017/9781108595841

Nugin, R. (2015). *The 1970s: Portrait of a Generation at the Doorstep*. University of Tartu Press.

Nugin, R., & Kalmus, V. (2018). Social generations and societal changes. P. Vihalemm, A. Masso, & Opermann (Sud.), *The Routledge International Handbook of European Social Transformations* (p. 298–311). Routledge.

Nugin, R., Kannike, A., & Raudsepp, M. (2016). *Generations in Estonia: Contemporary Perspectives on Turbulent Times*. University of Tartu Press. https://doi.org/10.26530/OAPEN_606515

O'Brien, R. M., Stockard, J., & Isaacson, L. (1999). The Enduring Effects of Cohort Characteristics on Age-Specific Homicide Rates, 1960-1995. *American Journal of Sociology*, *104*(4), 1061–1095. https://doi.org/10.1086/210136

Oertelė, Ž. (2023). Bevaikystė. A. Maslauskaitė (Sud.), *Lietuvos gyventojų demografinių struktūrų ir procesų kaita* (p. 251–275). Lietuvos socialinių mokslų centras, Sociologijos institutas.

Oswald, A. J. (1997). Happiness and Economic Performance. *The Economic Journal*, *107*(445), 1815–1831. https://doi.org/10.1111/j.1468-0297.1997.tb00085.x

Oswell, D. (2012). *The Agency of Children: From Family to Global Human Rights*. Cambridge University Press. https://doi.org/10.1017/CBO9781139033312

Pacek, A. C., & Radcliff, B. (2008). Welfare Policy and Subjective Well-Being Across Nations: An Individual-Level Assessment. *Social Indicators Research*, *89*(1), 179–191. https://doi.org/10.1007/s11205-007-9232-1

Padilla, M. L., & Landreth, G. L. (1989). Latchkey Children: A Review of the Literature. *Child Welfare*, *68*(4), 445–454.

Parboteeah, K. P., Cullen, J. B., & Lim, L. (2004). Formal volunteering: A cross-national test. *Journal of World Business*, *39*(4), 431–441. https://doi.org/10.1016/j.jwb.2004.08.007

Parducci, A. (1995). *Happiness, Pleasure, and Judgment: The Contextual Theory and its Applications*. Lawrence Erlbaum Associates.

Park, H., Coello, J. A., & Lau, A. S. (2014). Child Socialization Goals in East Asian versus Western Nations from 1989 to 2010: Evidence for Social Change in Parenting. *Parenting*, *14*(2), 69–91. https://doi.org/10.1080/15295192.2014.914345

Parker, S. (2021). *The Sociology of Leisure*. Routledge. https://doi.org/10.4324/9781003213567

Parry, E., & Urwin, P. (2021). Generational categories: A broken basis for human resource management research and practice. *Human Resource Management Journal*, *31*(4), 857–869. https://doi.org/10.1111/1748-8583.12353

Parsons, T. (1939). *The Structure of Social Action*. Free Press.

Parsons, T. (1951). *The Social System*. Free Press.

Pearson, L. (1990). *Children of Glasnost: Growing Up Soviet*. University of Washington Press.

Perry, R. P. (2003). Perceived (Academic) Control and Causal Thinking in Achievement Settings. *Canadian Psychology / Psychologie canadienne*, *44*(4), 312–331. https://doi.org/10.1037/h0086956

Phares, E. J. (1976). *Locus of control in personality*. General Learning Press.

Piatak, J., Dietz, N., & McKeever, B. (2019). Bridging or Deepening the Digital Divide: Influence of Household Internet Access on Formal and Informal Volunteering. *Nonprofit and Voluntary Sector Quarterly*, *48*(2_suppl), 123S-150S. https://doi.org/10.1177/0899764018794907

Pickel, G. (2009). Secularization as a European Fate? – Results from the Church and Religion in an Enlarged Europe Project 2006. G. Pickel & O. Müller (Sud.), *Church and Religion in Contemporary Europe: Results from Empirical and Comparative Research* (p. 89–122). VS Verlag für Sozialwissenschaften. https://doi.org/10.1007/978-3-531-91989-8_7

Pilcher, J. (1994). Mannheim's Sociology of Generations: An Undervalued Legacy. *The British Journal of Sociology*, *45*(3), 481–495. https://doi.org/10.2307/591659

Pilcher, J. (1995). *Age and Generation in Modern Britain*. Oxford University Press.

Pyöriä, P., Ojala, S., Saari, T., & Järvinen, K.-M. (2017). The Millennial Generation: A New Breed of Labour? *Sage Open*, *7*(1), 2158244017697158. https://doi.org/10.1177/2158244017697158

Pipiia, K. (2022). The Generational Problem in Russia: Historical-Symbolic and Political Attitudes. *Russian Social Science Review*, *63*(4–6), 313–340. https://doi.org/10.1080/10611428.2022.2135304

Plagnol, A. C., & Huppert, F. A. (2010). Happy to Help? Exploring the Factors Associated with Variations in Rates of Volunteering Across Europe. *Social Indicators Research*, *97*(2), 157–176. https://doi.org/10.1007/s11205-009-9494-x

Platūkytė, E. (2017). Pakartotinių santuokų kūrimo Lietuvoje ilgalaikės tendencijos. *Culture & Society*, *8*(1), 55–72. https://doi.org/10.7220/2335-8777.8.1.3

Plepytė-Davidavičienė, G. (2020a). Kaip matuojama laimė? *Filosofija. Sociologija*, *31*(2), Article 2. https://doi.org/10.6001/fil-soc.v31i2.4229

Plepytė-Davidavičienė, G. (2020b). Laimė ir pilietinis aktyvumas Lietuvoje. *Sociologija. Mintis ir veiksmas*, *47*(2), Article 2. https://doi.org/10.15388/SocMintVei.2020.2.28

Plepytė-Davidavičienė, G., & Savicka, A. (2026). From Freedom to Flourishing? Happiness in the Baltic States. J. Aidukaitė & S. Kuhnle (Sud.), *Social developments in the Baltic states over the past 35 years: A success story?* Edward Elgar Publishing.

Pollack, D. (2008). Religious Change in Europe: Theoretical Considerations and Empirical Findings. *Social Compass*, *55*(2), 168–186. https://doi.org/10.1177/0037768607089737

Pollack, D., Müller, O., & Pickel, G. (Sud.). (2012). *The Social Significance of Religion in the Enlarged Europe: Secularization, Individualization and Pluralization*. Routledge. https://doi.org/10.4324/9781315552743

Pollack, D., & Pickel, G. (2007). Religious individualization or secularization? Testing hypotheses of religious change – the case of Eastern and Western Germany. *The British Journal of Sociology*, *58*(4), 603–632. https://doi.org/10.1111/j.1468-4446.2007.00168.x

Pollack, D., & Rosta, G. (2017). *Religion and Modernity: An International Comparison*. Oxford University Press.

Pollmann-Schult, M. (2014). Parenthood and Life Satisfaction: Why Don't Children Make People Happy? *Journal of Marriage and Family*, *76*(2), 319–336. https://doi.org/10.1111/jomf.12095

Portela, M., Neira, I., & Salinas-Jiménez, M. del M. (2013). Social Capital and Subjective Wellbeing in Europe: A New Approach on Social Capital. *Social Indicators Research*, *114*(2), 493–511. https://doi.org/10.1007/s11205-012-0158-x

Povilaitienė, I., Auškalnytė, A., Grigienė, D., & Skruibis, P. (2015). Gyvenimas su Černobylio katastrofos likvidavimo patirtimi – ir psichologinė, ir kultūrinė trauma? D. Gailienė (Sud.), *Gyvenimas po lūžio: Kultūrinių traumų psichologiniai padariniai* (p. 144–165). Eugrimas.

Prensky, M. (2001a). Digital Natives, Digital Immigrants, Part 1. *On the Horizon*, *9*(5), 1–6. https://doi.org/10.1108/10748120110424816

Prensky, M. (2001b). Digital Natives, Digital Immigrants, Part 2: Do They Really Think Differently? *On the Horizon*, *9*(6), 1–6. https://doi.org/10.1108/10748120110424843

Proto, E., & Rustichini, A. (2013). A Reassessment of the Relationship between GDP and Life Satisfaction. *PLOS ONE*, *8*(11), e79358. https://doi.org/10.1371/journal.pone.0079358

Puga-Gonzalez, I., Voas, D., Kiszkiel, L., Bacon, R. J., Wildman, W. J., Talmont-Kaminski, K., & Shults, F. L. (2022). Modeling Fuzzy Fidelity: Using Microsimulation to Explore Age, Period, and Cohort Effects in Secularization. *Journal of Religion and Demography*, *9*(1–2), 111–137. https://doi.org/10.1163/2589742x-bja10012

Pupkis, A. (2023). Valstybinė lietuvių kalba tarpukariu. *Lietuvių kalba*, *Priedas*, 36–62. https://doi.org/10.15388/LK.2023.18.02

Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Touchstone Books/Simon & Schuster.

Puur, A., Rahnu, L., Maslauskaite, A., Stankuniene, V., & Zakharov, S. (2012). Transformation of Partnership Formation in Eastern Europe: The Legacy of the Past Demographic Divide. *Journal of Comparative Family Studies*, *43*(3), 389–417. https://doi.org/10.3138/jcfs.43.3.389

Radaev, V. V. (2018). Millenialy na fone predshestvuiushchikh pokolenii: Empiricheskii analiz [Millennials compared to previous generations: An empirical analysis]. *Sotsiologicheskie issledovaniia*, *3*, 15–33. https://doi.org/10.7868/S0132162518030029

Rainie, L., & Wellman, B. (2012). *Networked: The New Social Operating System*. The MIT Press.

Raj, S., & Raval, V. (2013). Parenting and Family Socialization Within a Cultural Context. E. L. Anderson & S. Thomas (Sud.), *Socialization: Theories, Processes and Impact* (p. 57–78). Nova Science Publishers.

Ramonaitė, A. (Sud.). (2015). *Nematoma sovietmečio visuomenė*. Naujasis židinys-Aidai.

Ramos, A., & Vala, J. (2022). Are Childrearing Values' Preferences in Europe Associated to Socioeconomic Development and Social Inequalities? R. Luijkx, T. Reeskens, & I. Sieben (Sud.), *Reflections on European Values: Honouring Loek Halman's Contribution to the European Values Study* (p. 300–319). Open Press TiU. https://doi.org/10.26116/09eq-y488

Rastenienė, V., & Bartušytė, G. (2022). Savanoriška veikla sveikatos priežiūros įstaigose. *Sveikatos mokslai*, *32*(7), 44–48.

Ražauskienė, V. (2021). Tėčių įsitraukimas į vaikų priežiūrą Lietuvoje: Lyčių vaidmenų stagnacija ar egalitarinio požiūrio į lyčių vaidmenis link? *Kultūra ir visuomenė. Socialinių tyrimų žurnalas*, *12*, 88–104. https://doi.org/10.7220/2335-8777.12.4

Ražauskienė, V. (2024). „Traditionalizing" Effect of Parenthood on First Time Mothers: Insights from a Longitudinal Study. *The Qualitative Report*, *29*(9), 2472–2485. https://doi.org/10.46743/2160-3715/2024.7650

Ražauskienė, V., & Šumskaitė, L. (2021). Prokreaciniai lūkesčiai ir jų įgyvendinimas: Tikslinių grupių su tėvais tyrimas. *Socialinė teorija, empirija, politika ir praktika*, *23*, 41–53. https://doi.org/10.15388/STEPP.2021.36

Reid, A.-K., & Allum, N. (2019). *Learn About Age Period Cohort (APC) Analysis in Survey Data in SPSS With Data From the European Social Survey (2016)*. SAGE Publications, Ltd. https://doi.org/10.4135/9781526480583

Reingardė, J. (2009). Šeimos ir darbo vaidmenų derinimas: Konflikto perspektyva. V. Stankūnienė & A. Maslauskaitė (Sud.), *Lietuvos šeima: Tarp tradicijos ir naujos realybės* (p. 220–256). Socialinių tyrimų institutas.

Rhodes, S. R. (1983). Age-related differences in work attitudes and behavior: A review and conceptual analysis. *Psychological Bulletin*, *93*(2), 328–367. https://doi.org/10.1037/0033-2909.93.2.328

Ryan, R. M., & Deci, E. L. (2017). *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*. Guilford Publications.

Ryan, R. M., Kalil, A., Hines, C., & Ziol-Guest, K. (2020). Trends in Parental Values in a Period of U.S. Labor Market Change. *Journal of Marriage and Family*, *82*(5), 1495–1514. https://doi.org/10.1111/jomf.12685

Richert-Kaźmierska, A., & Stankiewicz, K. (2016). Work–life balance: Does age matter? *WORK*, *55*(3), 679–688. https://doi.org/10.3233/WOR-162435

Ryder, N. B. (1965). The Cohort as a Concept in the Study of Social Change. *American Sociological Review*, *30*(6), 843–861. https://doi.org/10.2307/2090964

Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, *57*(6), 1069–1081. https://doi.org/10.1037/0022-3514.57.6.1069

Ryff, C. D. (2018). Well-Being With Soul: Science in Pursuit of Human Potential. *Perspectives on Psychological Science*, *13*(2), 242–248. https://doi.org/10.1177/1745691617699836

Roberts, K. (1970). *Leisure*. Longman.

Roberts, K. (1978). The Society of Leisure: Myth and Reality. *Loisir et Société / Society and Leisure*, *1*(1), 33–52. https://doi.org/10.1080/07053436.1978.10715087

Roberts, K. (2007). Work-life balance – the sources of the contemporary problem and the probable outcomes: A review and interpretation of the evidence. *Employee Relations*, *29*(4), 334–351. https://doi.org/10.1108/01425450710759181

Robila, M. (2004). Families in Easten Europe: Context, Trends and Variations. *Families in Eastern Europe* (p. 1–14). Emerald Group Publishing Limited. https://doi.org/10.1016/S1530-3535(04)05001-0

Rodríguez-Pose, A., Terrero-Dávila, J., & Lee, N. (2023). Left-behind versus unequal places: Interpersonal inequality, economic decline and the rise of populism in the USA and Europe. *Journal of Economic Geography*, *23*(5), 951–977. https://doi.org/10.1093/jeg/lbad005

Rodríguez-Pose, A., & von Berlepsch, V. (2014). Social Capital and Individual Happiness in Europe. *Journal of Happiness Studies*, *15*(2), 357–386. https://doi.org/10.1007/s10902-013-9426-y

Rogoff, B. (2003). *The Cultural Nature of Human Development*. Oxford University Press.

Roof, W. C. (1993). *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation*. HarperCollins Publishers.

Roof, W. C. (2001). *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*. Princeton University Press.

Roof, W. C. (2018). Religion and Spirituality over the Life-Cycle: The Boomer Generation. V. Bengtson & M. Silverstein (Sud.), *New Dimensions in Spirituality, Religion, and Aging*. Routledge.

Rosa, H. (2005). The Speed of Global Flows and the Pace of Democratic Politics. *New Political Science*, *27*(4), 445–459. https://doi.org/10.1080/07393140500370907

Rosa, H. (2013). *Social Acceleration: A New Theory of Modernity*. Columbia University Press. https://doi.org/10.7312/rosa14834

Rotolo, T. (2000). A time to join, a time to quit: The influence of life cycle transitions on voluntary association membership. *Social Forces*, *78*(3), 1133–1161. https://doi.org/10.2307/3005944

Rotolo, T., & Wilson, J. (2004). What Happened to the "Long Civic Generation"? Explaining Cohort Differences in Volunteerism*. *Social Forces*, *82*(3), 1091–1121. https://doi.org/10.1353/sof.2004.0051

Rotter, J. B. (1966). Generalized expectancies for internal versus external control of reinforcement. *Psychological Monographs: General and Applied*, *80*(1), 1–28. https://doi.org/10.1037/h0092976

Ruiu, G. (2013). The Origin of Fatalistic Tendencies: An Empirical Investigation. *Economics & Sociology*, *6*(2), 103–125. https://doi.org/10.14254/2071-789X.2013/6-2/10

Ruškienė, I. (2021). *Skirtingų kartų darbuotojų vertybės ir darbo motyvacija*. Socialinių mokslų kolegija.

Salamon, L. M., & Sokolowski, W. (2001). *Volunteering in Cross-National Perspective: Evidence From 24 Countries* (No. 40; Working Papers of the Johns Hopkins Comparative Nonprofit Sector Project). The Johns Hopkins Center for Civil Society Studies.

Sanfey, P., & Teksoz, U. (2007). Does transition make you happy? *Economics of Transition*, *15*(4), 707–731. https://doi.org/10.1111/j.1468-0351.2007.00309.x

Sardinha, B. (2011). *The Economics of the Volunteering Decision*. del Instituto Politécnico de Setúbal.

Savicka, A. (2004). *Postmaterialism and Globalization: The Specificity of Values Change in the Post-Communist Milieu*. Research Institute of Culture, Philosophy and Arts.

Savicka, A. (2016a). Darbo vertybės. R. Žiliukaitė, A. Poviliūnas, & A. Savicka, *Lietuvos visuomenės vertybių kaita per dvidešimt nepriklausomybės metų*. Vilniaus universiteto leidykla.

Savicka, A. (2016b). Postmaterialiųjų vertybių raida netikrumo sąlygomis. Lietuvos atvejis. *Sociologija. Mintis ir veiksmas*, *37*(2), 106–119. https://doi.org/10.15388/SocMintVei.2015.2.9867

Savicka, A. (2021). Savanorystė Lietuvoje: Komparatyvinis, dinaminis ir vertybinis aspektai. *Socialinė teorija, empirija, politika ir praktika*, *22*, 116–135. https://doi.org/10.15388/STEPP.2021.33

Savicka, A. (2023a). Darbo ir laisvalaikio pusiausvyros paieškos iš kartų kaitos Lietuvos visuomenėje perspektyvos. *Socialinė teorija, empirija, politika ir praktika*, *26*, 67–87. https://doi.org/10.15388/STEPP.2023.6

Savicka, A. (2023b). Vaizduotė ir kūrybiškumas kaip kultūros vertybės Lietuvos gyventojų sąmonėje. *Sociologija. Mintis ir veiksmas*, *52*(1), Article 1. https://doi.org/10.15388/SocMintVei.2023.1.1

Savicka, A. (2025). Changing Perceived Life Control: Intergenerational Insights from Lithuania. *Socialinė teorija, empirija, politika ir praktika*, *30*, 99–116. https://doi.org/10.15388/STEPP.2025.30.6

Savicka, A. (2026). Creativity and Imagination as Cultural Values Among European Publics: An Intergenerational Perspective. *Acta Academiae Artium Vilnensis*.

Savicka, A., & Juknevičius, S. (2003). Savanoriškas darbas: Nuo neapmokamo darbo iki aktyvaus pilietiškumo. S. Juknevičius (Sud.), *Besivienijanti Europa: Vertybinis aspektas* (p. 134–154). Kultūros, filosofijos ir meno institutas.

Savicka, A., & Žiliukaitė, R. (2023). Laisvi ir laimingi? Laimės dinamika Lietuvoje kartų kaitos perspektyvoje. *Filosofija. Sociologija*, *34*(4 Special). https://doi.org/10.6001/fil-soc.2023.34.4Priedas.Special-Issue.3

Schäfer, A. (2022). Cultural Backlash? How (Not) to Explain the Rise of Authoritarian Populism. *British Journal of Political Science*, *52*(4), 1977–1993. https://doi.org/10.1017/S0007123421000363

Scheling, L., & Richter, D. (2021). Generation Y: Do millennials need a partner to be happy? *Journal of Adolescence*, *90*(1), 23–31. https://doi.org/10.1016/j.adolescence.2021.05.006

Schewe, C. D., Debevec, K., Madden, T. J., Diamond, W. D., Parment, A., & Murphy, A. (2013). "If You've Seen One, You've Seen Them All!" Are Young Millennials the Same Worldwide? *Journal of International Consumer Marketing*, *25*(1), 3–15. https://doi.org/10.1080/08961530.2013.751791

Schewe, C. D., & Meredith, G. (2004). Segmenting global markets by generational cohorts: Determining motivations by age. *Journal of Consumer Behaviour*, *4*(1), 51–63. https://doi.org/10.1002/cb.157

Schyns, P. (2001). Income and Satisfaction in Russia. *Journal of Happiness Studies*, *2*(2), 173–204. https://doi.org/10.1023/A:1011564631319

Scholz, C. (2019). The Generations Z in Europe – An Introduction. C. Scholz & A. Rennig (Sud.), *Generations Z in Europe* (p. 3–31). Emerald Publishing Limited. https://doi.org/10.1108/978-1-78973-491-120191001

Schuman, H., & Scott, J. (1989). Generations and Collective Memories. *American Sociological Review*, *54*(3), 359–381. https://doi.org/10.2307/2095611

Schwartz, S. H. (1992). Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries. *Advances in Experimental Social Psychology*, *25*, 1–65. https://doi.org/10.1016/S0065-2601(08)60281-6

Schwartz, S. H. (1994). Are There Universal Aspects in the Structure and Contents of Human Values? *Journal of Social Issues*, *50*(4), 19–45. https://doi.org/10.1111/j.1540-4560.1994.tb01196.x

Schwartz, S. H. (2004). Mapping and interpreting cultural differences around the world. H. Vinken, J. Soeters, & P. Ester (Sud.), *Comparing Cultures* (p. 43–73). Brill. https://doi.org/10.1163/9789047412977_007

Schwartz, S. H. (2006). A Theory of Cultural Value Orientations: Explication and Applications. *Comparative Sociology*, *5*(2–3), 137–182. https://doi.org/10.1163/156913306778667357

Schwartz, S. H. (2010). Basic Values: How They Motivate and Inhibit Prosocial Behavior. M. Mikulincer & P. R. Shaver (Sud.), *Prosocial Motives, Emotions, and Behavior: The Better Angels of our Nature* (p. 221–241). American Psychological Association. https://doi.org/10.1037/12061-012

Schwartz, S. H., Caprara, G. V., Vecchione, M., Bain, P., Bianchi, G., Caprara, M. G., Cieciuch, J., Kirmanoglu, H., Baslevent, C., Lönnqvist, J.-E., Mamali, C., Manzi, J., Pavlopoulos, V., Posnova, T., Schoen, H., Silvester, J., Tabernero, C., Torres, C., Verkasalo, M., … Zaleski, Z. (2014). Basic Personal Values Underlie and Give Coherence to Political Values: A Cross National Study in 15 Countries. *Political Behavior*, *36*(4), 899–930. https://doi.org/10.1007/s11109-013-9255-z

Schwartz, S. H., & Huismans, S. (1995). Value Priorities and Religiosity in Four Western Religions. *Social Psychology Quarterly*, *58*(2), 88–107. https://doi.org/10.2307/2787148

Scott, J., & Braun, M. (2006). Individualization of Family Values? P. Ester, L. Braun, & P. Mohler (Sud.), *Globalization, Value Change and Generations: A Cross-National and Intergenerational Perspective* (p. 61–87). Brill. https://doi.org/10.1163/9789047409571_008

Selbee, L. K., & Reed, P. B. (2001). Patterns of Volunteering Over the Life Cycle. *Canadian Social Trends*, *61*, 2–4.

Seligman, M. E. P. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-being*. Free Press.

Seltzer, J. A. (2019). Family Change and Changing Family Demography. *Demography*, *56*(2), 405–426. https://doi.org/10.1007/s13524-019-00766-6

Semenova, V. V. (2003). Sovremennye kontseptualnye i ehmpiricheskie podkhody k ponyatiyu "pokolenie" [Modern conceptual and empirical approaches to the concept of "Generation"]. *Rossiya reformiruyushchayasya*, *3*, 213–237.

Servetkienė, V. (2012). Gyvenimo kokybė Lietuvoje: Subjektyvus situacijos vertinimas ir realybė. *Ekonomika ir vadyba: aktualijos ir perspektyvos*, *28*(4), 20–35.

Shamis, E., & Nikonov, E. (2017). *Teoriya pokolenii. Neobyknovennyi Iks. 1964–1984 [Generational theory. Extraordinary X. 1964-1984]*. Universitet Sinergiya.

Shanahan, M. J., Mortimer, J. T., & Kirkpatrick Johnson, M. (Sud.). (2016). *Handbook of the Life Course: Volume II*. Springer. https://doi.org/10.1007/978-3-319-20880-0

Sibirev, V. A., & Golovin, N. A. (2020). Intergenerational Differences in Life Satisfaction and a Feeling of Happiness in Russia (Based on the European Social Survey Data). *Monitoring of Public Opinion: Economic and Social Changes*, *1*, Article 1. https://doi.org/10.14515/monitoring.2020.1.12

Singelis, T. M., Triandis, H. C., Bhawuk, D. P. S., & Gelfand, M. J. (1995). Horizontal and Vertical Dimensions of Individualism and Collectivism: A Theoretical and Measurement Refinement. *Cross-Cultural Research*, *29*(3), 240–275. https://doi.org/10.1177/106939719502900302

Sipavičienė, A., & Stankūnienė, V. (2011). Lietuvos gyventojų (e)migracijos dvidešimtmetis: Tarp laisvės rinktis ir išgyvenimo strategijos. *Filosofija. Sociologija*, *22*(4), 323–333.

Sipavičienė, A., Vidickas, J., & Petraitytė, L. (2004). Migracija. V. Stankūnienė (Sud.), *Lietuvos gyventojų politikos strategijos metmenys* (p. 90–107). Socialinių tyrimų institutas.

Sirinelli, J.-F. (1989). Génération et histoire politique. *Vingtième siècle. Revue d'histoire*, *22*, 67–80.

Skinner, E. A., & Zimmer-Gembeck, M. J. (2010). Perceived Control and the Development of Coping. S. Folkman (Sud.), *The Oxford Handbook of Stress, Health, and Coping* (p. 35–59). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780195375343.013.0003

Smailyte, G., Kaceniene, A., Steponaviciene, R., & Kesminiene, A. (2021). Lithuanian cohort of Chernobyl cleanup workers: Cancer incidence follow-up 1986–2012. *Cancer Epidemiology*, *74*, 102015. https://doi.org/10.1016/j.canep.2021.102015

Sobotka, T. (2017). Childlessness in Europe: Reconstructing Long-Term Trends Among Women Born in 1900–1972. M. Kreyenfeld & D. Konietzka (Sud.), *Childlessness in Europe: Contexts, Causes, and Consequences* (p. 17–53). Springer International Publishing. https://doi.org/10.1007/978-3-319-44667-7_2

Specht, J., Egloff, B., & Schmukle, S. C. (2013). Everything under control? The effects of age, gender, and education on trajectories of perceived control in a nationally representative German sample. *Developmental Psychology*, *49*(2), 353–364. https://doi.org/10.1037/a0028243

Spini, D. (2003). Measurement Equivalence Of 10 Value Types From The Schwartz Value Survey Across 21 Countries. *Journal of Cross-Cultural Psychology*, *34*(1), 3–23. https://doi.org/10.1177/0022022102239152

Staliūnas, J., Stasiukynas, A., & Šukvietienė, A. (2021). Savanorystė Lietuvoje – socialinio kapitalo perspektyva. *Socialiniai Tyrimai*, *44*(2), Article 2. https://doi.org/10.15388/Soctyr.44.2.3

Stanišauskienė, V. (2015). Karjeros sprendimus lemiančių veiksnių dinamika kartų kaitos kontekste. *Tiltai*, *71*(2), 1–20. https://doi.org/10.15181/tbb.v71i2.1097

Stankūnienė, V. (1997). Nauji Lietuvos šeimos bruožai: Tradicinių ir modernių šeimos formavimo strategijų sandūra. V. Stankūnienė (Sud.), *Šeima ir gimstamumas Lietuvoje*. Lietuvos filosofijos ir sociologijos institutas.

Stankūnienė, V. (2016). Santuokinio statuso kitimas: Ilgalaikė trajektorija ir šiuolaikinė situacija. V. Stankūnienė, M. Baublytė, K. Žibas, & D. Stumbrys (Sud.), *Lietuvos demografinė kaita: Ką atskleidžia gyventojų surašymai* (p. 137–174). Vytauto Didžiojo universitetas.

Stankūnienė, V. (2017). Lietuvos gyventojų senėjimo ilgalaikė trajektorija: Fundamentalieji ir specifiniai veiksniai. *Lietuvos statistikos darbai*, *56*(1), 5–17.

Stankūnienė, V., & Baublytė, M. (2009). Šeimos formavimo modeliai: Kaitos vektoriai. V. Stankūnienė & A. Maslauskaitė (Sud.), *Lietuvos šeima: Tarp tradicijos ir naujos realybės* (p. 7–36). Socialinių tyrimų institutas.

Stankūnienė, V., & Baublytė, M. (2016a). Gimstamumas: Ilgalaikė kohortinė perspektyva ir diferenciacija. V. Stankūnienė, M. Baublytė, K. Žibas, & D. Stumbrys (Sud.), *Lietuvos demografinė kaita: Ką atskleidžia gyventojų surašymai* (p. 175–241). Vytauto Didžiojo universitetas.

Stankūnienė, V., & Baublytė, M. (2016b). Gyventojų struktūros senėjimo ilgalaikė trajektorija. V. Stankūnienė, M. Baublytė, K. Žibas, & D. Stumbrys (Sud.), *Lietuvos demografinė kaita: Ką atskleidžia gyventojų surašymai* (p. 15–48). Versus aureus. https://www.lituanistika.lt/content/91715

Stankuniene, V., & Jasilioniene, A. (2008). Lithuania: Fertility decline and its determinants. *Demographic Research*, *19*, 705–742. https://doi.org/10.4054/DemRes.2008.19.20

Stankūnienė, V., & Maslauskaitė, A. (Sud.). (2009). *Lietuvos šeima: Tarp tradicijos ir naujos realybės*. Socialinių tyrimų institutas.

Stankūnienė, V., Maslauskaitė, A., & Baublytė, M. (2013). *Ar Lietuvos šeimos bus gausesnės?* Lietuvos socialinių tyrimų centras.

Stark, R., & Iannaccone, L. R. (1994). A Supply-Side Reinterpretation of the „Secularization" of Europe. *Journal for the Scientific Study of Religion*, *33*(3), 230–252. https://doi.org/10.2307/1386688

Starks, B., & Robinson, R. V. (2007). Moral Cosmology, Religion, and Adult Values for Children. *Journal for the Scientific Study of Religion*, *46*(1), 17–35. https://doi.org/10.1111/j.1468-5906.2007.00338.x

Stebbins, R. A. (2020). *The Serious Leisure Perspective: A Synthesis*. Springer International Publishing. https://doi.org/10.1007/978-3-030-48036-3

Stewart, J. S., Oliver, E. G., Cravens, K. S., & Oishi, S. (2017). Managing millennials: Embracing generational differences. *Business Horizons*, *60*(1), 45–54. https://doi.org/10.1016/j.bushor.2016.08.011

Stolz, J. (2020). Secularization theories in the twenty-first century: Ideas, evidence, and problems. Presidential address. *Social Compass*, *67*(2), 282–308. https://doi.org/10.1177/0037768620917320

Stolz, J., Biolcati, F., & Molteni, F. (2021). Is France exceptionally irreligious? A comparative test of the cohort replacement theory. *L'Année Sociologique*, *71*(2), 337–367. https://doi.org/10.3917/anso.212.0337

Stolz, J., Könemann, J., Purdie, M. S., Englberger, T., & Krüggeler, M. (2016). *(Un)Believing in Modern Society: Religion, Spirituality, and Religious-Secular Competition*. Routledge. https://doi.org/10.4324/9781315562711

Stolz, J., & Tanner, P. (2019). Secularization, Secularity, and Secularism in the New Millennium: Macro-theories and Research. *Oxford Research Encyclopedia of Politics*. https://doi.org/10.1093/acrefore/9780190228637.013.792

Storm, I. (2009). Halfway to Heaven: Four Types of Fuzzy Fidelity in Europe. *Journal for the Scientific Study of Religion*, *48*(4), 702–718. https://doi.org/10.1111/j.1468-5906.2009.01474.x

Stravinskienė, V. (2016). Demografiniai pokyčiai Lietuvoje 1944–1989 m. (Statistinis aspektas). *Istorija*, *103*(3), 27–50. https://doi.org/10.15823/istorija.2016.09

Stravinskienė, V. (2017). Organizuota Lietuvos gyventojų darbo migracija į Sovietų Sąjungą: XX a. Šeštasis–devintasis dešimtmečiai. *Genocidas Ir Rezistencija*, *2*(42), 69–85. https://doi.org/10.61903/GR.2017.204

Strickland, B. R. (1978). Internal–external expectancies and health-related behaviors. *Journal of Consulting and Clinical Psychology*, *46*(6), 1192–1211. https://doi.org/10.1037/0022-006X.46.6.1192

Stumbrys, D., Rapolienė, G., Gedvilaitė-Kordušienė, M., & Tretjakova, V. (2024). Bevaikystė ir požiūris į rūpinimąsi vyresnio amžiaus tėvais Lietuvoje. *Socialinė teorija, empirija, politika ir praktika*, *29*, 72–88. https://doi.org/10.15388/STEPP.2024.29.5

Suh, E., & Choi, S. (2018). Predictors of Subjective Well-Being Across Cultures. E. Diener, S. Oishi, & L. Tay (Sud.), *Handbook of Well-Being* (p. 795–806). DEF Publishers.

Suh, E., Diener, E., Oishi, S., & Triandis, H. C. (1998). The shifting basis of life satisfaction judgments across cultures: Emotions versus norms. *Journal of Personality and Social Psychology*, *74*(2), 482–493. https://doi.org/10.1037/0022-3514.74.2.482

Suh, E., & Oishi, S. (2002). Subjective Well-Being Across Cultures. *Online Readings in Psychology and Culture*, *10*(1). https://doi.org/10.9707/2307-0919.1076

Super, C. M., & Harkness, S. (2002). Culture Structures the Environment for Development. *Human Development*, *45*(4), 270–274. https://doi.org/10.1159/000064988

Surzhko-Harned, L., & Turkina, E. (2018). *Post-Soviet Legacies and Conflicting Values in Europe: Generation Why*. Lexington Books.

Switzer, G. E., Simmons, R. G., Dew, M. A., Regalski, J. M., & Wang, C.-H. (1995). The Effect of a School-Based Helper Program on Adolescent Self-Image, Attitudes, and Behavior. *The Journal of Early Adolescence*, *15*(4), 429–455. https://doi.org/10.1177/0272431695015004003

Szymkowiak, A., Melović, B., Dabić, M., Jeganathan, K., & Kundi, G. S. (2021). Information technology and Gen Z: The role of teachers, the internet, and technology in the education of young people. *Technology in Society*, *65*, 101565. https://doi.org/10.1016/j.techsoc.2021.101565

Sztompka, P. (1996). Looking back: The year 1989 as a cultural and civilizational break. *Communist and Post-Communist Studies*, *29*(2), 115–129. https://doi.org/10.1016/S0967-067X(96)80001-8

Sztompka, P. (1999). *Trust: A Sociological Theory*. Cambridge University Press.

Šarkutė, L. (2017). Does political activism induce subjective wellbeing: Evidence from ESS data. *International Journal of Psychology: A Biopsychosocial Approach*, *21*, 29–56. https://doi.org/10.7220/2345-024X.21.2

Šidiškienė, I. (2006). Institucinės santuokos apeigos: Socialinės tvarkos įteisinimas Lietuvoje XIX a. II pusėje—XXI a. Pradžioje. *Lituanistica*, *68*(4), 84–99.

Šimulionienė, R. (2000). Ketvirtų-šeštų klasių moksleivių suvokiamos mokymosi kontrolės ypatumai. *Psichologija*, *22*, 64–73. https://doi.org/10.15388/psi.22.4425

Šorytė, D., & Bulotaitė, L. (2013). I ir II tipo cukriniu diabetu sergančių asmenų savo ligos suvokimas ir gydymo rekomendacijų laikymasis. *Visuomenės sveikata*, *61*(2), 63–71.

Šumskaitė, L. (2014a). Norminis vyriškumas tėvystės praktikose. *STEPP: socialinė teorija, empirija, politika ir praktika*, *8*, 33–50. https://doi.org/10.15388/STEPP.2014.0.2663

Šumskaitė, L. (2014b). *Vyrų tėvystės praktikos*. Vilniaus universitetas.

Šumskaitė, L., & Rapolienė, G. (2019). Motinystės diskurso paraštėse: Bevaikystė 1991–1996 m. Lietuvos moterims skirtuose žurnaluose. *Information & Media*, *86*, 133–156. https://doi.org/10.15388/Im.2019.86.30

Šumskaitė, L., Rapolienė, G., & Gedvilaitė, M. (2019). Bevaikystės pozicionavimas: Reproduktyvaus amžiaus ir vyresnių moterų refleksijos. *Filosofija. Sociologija*, *30*(4), 338–346.

Šūpulis, E., & Zellis, K. (2019). 20. Gadsimta vēsturiskās paaudzes un to identifikācija Latvijas iedzīvotāju dzīvesstāstos [Historical Generations of the 20th Century and their Identification through Latvian Life Stories]. *Akadēmiskā Dzīve*, *55*, 66–78. https://doi.org/10.22364/adz.55.09

Šutinienė, I. (1996). Istorinė Paribio gyventojų sąmonė ir jų integracija Lietuvos valstybėje. R. Grigas (Sud.), *Paribio Lietuva: Sociologinė Paribio gyventojų integravimosi į Lietuvos valstybę apybraiža* (p. 33–60). Lietuvos filosofijos ir sociologijos institutas.

Taylor, S. E., & Stanton, A. L. (2007). Coping Resources, Coping Processes, and Mental Health. *Annual Review of Clinical Psychology*, *3*, 377–401. https://doi.org/10.1146/annurev.clinpsy.3.022806.091520

Tamis-LeMonda, C. S., Way, N., Hughes, D., Yoshikawa, H., Kalman, R. K., & Niwa, E. Y. (2008). Parents' Goals for Children: The Dynamic Coexistence of Individualism and Collectivism in Cultures and Individuals. *Social Development*, *17*(1), 183–209. https://doi.org/10.1111/j.1467-9507.2007.00419.x

Tamutienė, I., & Šimkus, A. (2012). Savanoriškos veiklos valdymas Lietuvoje: Nevyriausybinių organizacijų patirtys. *Organizacijų vadyba: sisteminiai tyrimai*, *64*, 105–121. https://doi.org/10.7220/MOSR.1392.1142.2012.64.7

Tandzegolskienė, I., Trepulė, E., Rutkienė, A., Tamoliūnė, G., & Jurgilė, V. (2016). *Karjeros ir tėvystės derinimo galimybės – ką rodo atlikto tyrimo rezultatai?* Vytauto Didžiojo universitetas.

Tapscott, D. (1998). *Growing Up Digital: The Rise of the Net Generation*. McGraw Hill.

Tapscott, D. (2008). *Grown Up Digital: How the Net Generation is Changing Your World*. McGraw Hill.

Telešienė, A. (2015). Asmeninė ir socialinė subjektyvi gerovė Lietuvoje. *Filosofija. Sociologija*, *26*(4), Article 4. https://doi.org/10.6001/fil-soc.2015.26.4.3

Teo, T. (2018). Homo neoliberalus: From personality to forms of subjectivity. *Theory & Psychology*, *28*(5), 581–599. https://doi.org/10.1177/0959354318794899

Tereškinas, A. (2004). Tarp norminio ir subordinuoto vyriškumo formų: Vyrai, jų seksualumas ir maskulinizmo politika šiuolaikinėje Lietuvoje. *Sociologija. Mintis ir veiksmas*, *14*(3), 28–38. https://doi.org/10.15388/SocMintVei.2004.3.5972

Tereškinas, A. (2010). Between the egalitarian and neotraditional family: Gender attitudes and values in contemporary Lithuania. *Kultūra ir visuomenė: socialinių tyrimų žurnalas*, 63–81.

Tereškinas, A., & Maslauskaitė, A. (2017). Išsiskyrę vyrai ir poskyrybinės tėvystės modeliai. *Kultūra ir visuomenė. Socialinių tyrimų žurnalas*, *8*(1), 11–33. https://doi.org/10.7220/2335-8777.8.1.1

The World Bank, Health Nutrition and Population Statistics. (2025). *Age dependency ratio* [Dataset]. https://databank.worldbank.org/source/health-nutrition-and-population-statistics#

The World Bank, World Development Indicators. (2025a). *Mobile cellular subscriptions (per 100 people)* [Dataset]. https://databank.worldbank.org/indicator/NY.GDP.PCAP.CD/1ff4a498/Popular-Indicators#

The World Bank, World Development Indicators. (2025b). *Popular Indicators* [Dataset]. https://databank.worldbank.org/indicator/NY.GDP.PCAP.CD/1ff4a498/Popular-Indicators#

The World Bank, World Development Indicators. (2025c). *Urban population (% of total population)* [Dataset]. https://databank.worldbank.org/indicator/NY.GDP.PCAP.CD/1ff4a498/Popular-Indicators#.

The World Bank, World Development Indicators. (2025d). Fertility rate, total (birth per woman) [Dataset]. https://databank.worldbank.org/indicator/NY.GDP.PCAP.CD/1ff4a498/Popular-Indicators#

The World Bank, World Development Indicators. (2025e). Popular Indicators: Employment in agriculture, industry, services (% of total emplyment) [Dataset]. https://databank.worldbank.org/indicator/NY.GDP.PCAP.CD/1ff4a498/Popular-Indicators#

Thoits, P. A. (2012). Role-Identity Salience, Purpose and Meaning in Life, and Well-Being among Volunteers. *Social Psychology Quarterly*, *75*(4), 360–384. https://doi.org/10.1177/0190272512459662

Thomson, A. (2016). Australian Generations? Memory, Oral History and Generational Identity in Postwar Australia. *Australian Historical Studies*, *47*(1), 41–57. https://doi.org/10.1080/1031461X.2015.1120335

Ting, H., Lim, T.-Y., de Run, E. C., Koh, H., & Sahdan, M. (2018). Are we Baby Boomers, Gen X and Gen Y? A qualitative inquiry into generation cohorts in Malaysia. *Kasetsart Journal of Social Sciences*, *39*(1), 109–115. https://doi.org/10.1016/j.kjss.2017.06.004

Tretjakova, V., Gedvilaitė-Kordušienė, M., & Rapolienė, G. (2020). Women's pathways to childlessness in Lithuania. *Sociālo Zinātņu Vēstnesis*, *31*(2), 7–21.

Triandis, H. C. (1995). *Individualism And Collectivism*. Routledge. https://doi.org/10.4324/9780429499845

Trommsdorff, G., & Nauck, B. (2005). Introduction. G. Trommsdorff & B. Nauck (Sud.), *The Value of Children in Cross-Cultural Perspective: Case Studies from Eight Societies* (p. 9–16). Pabst Science.

Tromp, P., Pless, A., & Houtman, D. (2020). 'Believing without Belonging' in Twenty European Countries (1981–2008) De-institutionalization of Christianity or Spiritualization of Religion? *Review of Religious Research*, *62*(4), 509–531. https://doi.org/10.1007/s13644-020-00432-z

Tromp, P., Pless, A., & Houtman, D. (2022). A Smaller Pie with a Different Taste: The Evolution of the Western-European Religious Landscape (European Values Study, 1981–2017). *Review of Religious Research*, *64*(1), 127–144. https://doi.org/10.1007/s13644-021-00479-6

Truska, L. (1996). Lietuvos valdžios įstaigų rusifikavimas 1940–1941 m. *Lietuvos gyventojų genocido ir rezistencijos tyrimo instituto darbai*, *1*, 3–28.

Tudge, J. R. H., Hogan, D. M., Snezhkova, I. A., Kulakova, N. N., & Etz, K. E. (2000). Parents' child-rearing values and beliefs in the United States and Russia: The impact of culture and social class. *Infant and Child Development*, *9*(2), 105–121. https://doi.org/10.1002/1522-7219(200006)9:2<105::AID-ICD222>3.0.CO;2-Y

Tudge, J. R. H., Martins, G. D. F., Merçon-Vargas, E. A., Dellazzana-Zanon, L. L., Piccinini, C. A., & Freitas, L. B. L. (2018). Children, Families, and Communities in Brazil: A Cultural-Ecological Approach to Child-Rearing Values and Practices. M. Fleer & B. van Oers (Sud.), *International Handbook of Early Childhood Education* (p. 1503–1523). Springer Netherlands. https://doi.org/10.1007/978-94-024-0927-7_78

Tufiș, P. (2008). Social Status and Child-Rearing Values. B. Voicu & M. Voicu (Sud.), *The Values of the Romanians: 1993–2006. A sociological perspective* (p. 193–231). Institutul European.

Tulviste, T., Mizera, L., De Geer, B., & Tryggvason, M.-T. (2007). Child-rearing goals of Estonian, Finnish, and Swedish mothers. *Scandinavian Journal of Psychology*, *48*(6), 487–497. https://doi.org/10.1111/j.1467-9450.2007.00618.x

Tung, L. C., & Comeau, J. D. (2014). Demographic Transformation in Defining Malaysian Generations: The Seekers (Pencari), The Buiders (Pembina), The Developers (Pemaju), and Generation Z (Generasi Z). *International Journal of Academic Research in Business and Social Sciences*, *4*(4), 383–403. https://doi.org/10.6007/IJARBSS/v4-i4/809

Tureikytė, D. (2015). Ryšiai tarp kartų ir giminių. I. Juozeliūnienė & J. Seymour (Sud.), *Šeiminiai pokyčiai atvirų Europos sienų ir globalaus mobilumo akivaizdoje: Resursai, procesai ir praktikos* (p. 64–93). Vilniaus universiteto leidykla.

Twenge, J. M. (2001). Changes in women's assertiveness in response to status and roles: A cross-temporal meta-analysis, 1931–1993. *Journal of Personality and Social Psychology*, *81*(1), 133–145. https://doi.org/10.1037/0022-3514.81.1.133

Twenge, J. M., & Campbell, S. M. (2012). Who are the Millennials? Empirical evidence for generational differences in work values, attitudes and personality. E. S. Ng, S. Lyons, & L. Schweitzer (Sud.), *Managing the New Workforce: International Perspectives on the Millennial Generation* (p. 1–19). Edward Elgar Publishing. https://doi.org/10.4337/9780857933010.00006

Twenge, J. M., Campbell, S. M., Hoffman, B. J., & Lance, C. E. (2010). Generational Differences in Work Values: Leisure and Extrinsic Values Increasing, Social and Intrinsic Values Decreasing. *Journal of Management*, *36*(5), 1117–1142. https://doi.org/10.1177/0149206309352246

Twenge, J. M., Campbell, W. K., & Freeman, E. C. (2012). Generational differences in young adults' life goals, concern for others, and civic orientation, 1966–2009. *Journal of Personality and Social Psychology*, *102*(5), 1045–1062. https://doi.org/10.1037/a0027408

Twenge, J. M., & Kasser, T. (2013). Generational Changes in Materialism and Work Centrality, 1976-2007: Associations With Temporal Changes in Societal Insecurity and Materialistic Role Modeling. *Personality and Social Psychology Bulletin*, *39*(7), 883–897. https://doi.org/10.1177/0146167213484586

Twenge, J. M., Zhang, L., & Im, C. (2004). It's Beyond My Control: A Cross-Temporal Meta-Analysis of Increasing Externality in Locus of Control, 1960-2002. *Personality and Social Psychology Review*, *8*(3), 308–319. https://doi.org/10.1207/s15327957pspr0803_5

United Nations, Department of Economic and Social Affairs, Population Division. (2024a). *World Population Prospects: The 2024 Revision* (No. Life expectancy at birth) [Dataset]. https://population.un.org/dataportal/data/indicators/61/locations/440/start/1950/end/2023/table/pivotbylocation?df=0fab31b1-e23b-4d70-87c2-3aeb4dc9db98

United Nations, Department of Economic and Social Affairs, Population Division. (2024b). *World Population Prospects: The 2024 Revision* (No. Crude birth rate) [Dataset]. https://population.un.org/dataportal/data/indicators/55/locations/440/start/1950/end/2024/table/pivotbylocation?df=0fab31b1-e23b-4d70-87c2-3aeb4dc9db98

Urick, M., & Hollensbe, E. (2014). Toward an Identity-based Perspective of Generations. E. Parry (Sud.), *Generational Diversity at Work: New Research Perspectives* (p. 114–128). Routledge.

Usher, E. L., & Pajares, F. (2008). Sources of Self-Efficacy in School: Critical Review of the Literature and Future Directions. *Review of Educational Research*, *78*(4), 751–796. https://doi.org/10.3102/0034654308321456

Vaicekavičienė, J., & Petrulis, A. (2022). Savanorių pritraukimo į ne pelno siekiančias organizacijas priemonės. *Regional Formation and Development Studies*, *38*(3), 83–95. https://doi.org/10.15181/rfds.v38i3.2447

Vaiseta, T. (2014). *Nuobodulio visuomenė: Kasdienybė ir ideologija vėlyvuoju sovietmečiu (1964–1984)*. Naujasis židinys-Aidai.

Vaitekūnas, S. (2002). Lietuvos gyventojų skaičiaus kaita ir priežastys Nepriklausomybės laikotarpiu. *Tiltai*, *21*(4), 1–16.

Vaitekūnas, S. (2006). *Lietuvos gyventojai per du tūkstantmečius*. Mokslo ir enciklopedijų leidybos institutas.

Valickas, A., & Jakštaitė, K. (2017). Different Generation's Attitudes Towards Work and Management in the Business Organizations. *Human Resources Management & Ergonomics*, *11*(1), 108–119.

Valstybės duomenų agentūra. (2025a). *Asmenys, kurie naudojosi internetu asmeniniais tikslais* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=300d152f-293d-4ef4-872e-ea38792667e3#/

Valstybės duomenų agentūra. (2025b). *Asmenys, kurie naudojosi internetu (per paskutinius 3 mėn.)* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=b3603975-ca07-47cb-aaaf-bc3a3a403a1f#/

Valstybės duomenų agentūra. (2025c). *BVP vienam gyventojui* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?indicator=S7R135#/

Valstybės duomenų agentūra. (2025d). *Gyventojų migracija* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=e0fc8ffc-9367-46b1-980f-3e5f0824c79f#/

Valstybės duomenų agentūra. (2025e). *Gyventojų pagal tautybę dalis, palyginti su bendru nuolatinių gyventojų skaičiumi* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=e31753a4-2533-4a33-9381-84bc8b942096#/

Valstybės duomenų agentūra. (2025f). *Individualaus vartojimo išlaidų pagal paskirtį klasifikatorius* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=999e32f6-6f65-4cfa-a2f1-b76f6204ee85#/

Valstybės duomenų agentūra. (2025g). *Namų ūkiai, turintys interneto prieigą* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=7e6bbcea-ec00-4f55-b7ef-37063bf61356#/

Valstybės duomenų agentūra. (2025h). *Nedarbo lygis* [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?indicator=S3R347#/

Valstybės duomenų agentūra. (2025i). *Užregistruotų nusikalstamų veikų skaičius* [Dataset]. https://osp.stat.gov.lt/lt/statistiniu-rodikliu-analize?hash=748c6575-162d-4934-bb15-8d634cd7c052

Valstybės duomenų agentūra. (2025j). *Užregistruotų nusikalstamų veikų skaičius, tenkantis 100 tūkst. Gyventojų* [Dataset]. https://osp.stat.gov.lt/lt/statistiniu-rodikliu-analize?hash=6f7a4233-04d9-40f4-ab2d-f107bd81879f

Valstybės duomenų agentūra. (2025k). Bendrasis ištuokų rodiklis | 1000 gyventojų [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=97a5598f-be90-4c99-bc55-6dad48ebde06#/

Valstybės duomenų agentūra. (2025l). Bendrasis santuokų rodiklis | 1000 gyventojų [Dataset]. https://osp.stat.gov.lt/statistiniu-rodikliu-analize?hash=97a5598f-be90-4c99-bc55-6dad48ebde06#/

van Houwelingen, P., Akaliyski, P., Dekker, P., & Iedema, J. (2021). Convergence or divergence? A multilevel analysis of political values in 18 EU countries 1990–2017. *Comparative European Politics*, *19*(4), 452–470. https://doi.org/10.1057/s41295-021-00241-w

Vardys, V. S., & Sedaitis, J. B. (1997). *Lithuania: The Rebel Nation*. Routledge. https://doi.org/10.4324/9780429499166

Vaskela, G. (2022). *Emigration from Lithuania by Country, 1919-1940* (No. Lithuanian Data Archive for SSH (LiDA); Versija V2) [Dataset]. https://hdl.handle.net/21.12137/C0WSSS

Vaskela, G. (2023). *Literacy of the Population Aged 9-49 in Lithuania, September 1923 and April 1941* (No. Lithuanian Data Archive for SSH (LiDA); Versija V1) [Dataset]. https://lida.dataverse.lt/dataset.xhtml?persistentId=hdl:21.12137/S0UBFP

Vauclair, C., & Fischer, R. (2011). Do cultural values predict individuals' moral attitudes? A cross-cultural multilevel approach. *European Journal of Social Psychology*, *41*(5), 645–657. https://doi.org/10.1002/ejsp.794

Veal, A. J. (2019). *Whatever Happened to the Leisure Society?* Routledge. https://doi.org/10.4324/9781315267098

Veenhoven, R. (2012). Cross-national differences in happiness: Cultural measurement bias or effect of culture? *International Journal of Wellbeing*, *2*(4), 333–353. https://doi.org/10.5502/ijw.v2.i4.4

Vencius, T., & Navickė, J. (2018). Socialinio mobilumo tarp kartų apraiškos Lietuvoje. *Socialinė teorija, empirija, politika ir praktika*, *16*, 37–51. https://doi.org/10.15388/STEPP.2018.16.11430

Vera-Toscano, E., & Meroni, E. C. (2021). An age–period–cohort approach to disentangling generational differences in family values and religious beliefs: Understanding the modern Australian family today. *Demographic Research*, *45*, 653–692. https://doi.org/10.4054/DemRes.2021.45.20

Verdery, K. (1996). *What Was Socialism, and What Comes Next?* Princeton University Press.

Verme, P. (2009). Happiness, freedom and control. *Journal of Economic Behavior & Organization*, *71*(2), 146–161. https://doi.org/10.1016/j.jebo.2009.04.008

Vervečkienė, L. (2022). *„Visi buvo patriotai vis tiek, norėjo tos nepriklausomybės“: Kartos po „lūžio“ atminties darbas ir buvusio režimo samprata*. Vilniaus universitetas. https://doi.org/10.15388/vu.thesis.404

Voas, D. (2009). The Rise and Fall of Fuzzy Fidelity in Europe. *European Sociological Review*, *25*(2), 155–168. https://doi.org/10.1093/esr/jcn044

Voas, D. (2015). The Normalization of Non-religion: A Reply to James Lewis. *Journal of Contemporary Religion*, *30*(3), 505–508. https://doi.org/10.1080/13537903.2015.1081354

Voas, D., & Chaves, M. (2016). Is the United States a Counterexample to the Secularization Thesis? *American Journal of Sociology*, *121*(5), 1517–1556. https://doi.org/10.1086/684202

Voas, D., & Crockett, A. (2005). Religion in Britain: Neither Believing nor Belonging. *Sociology*, *39*(1), 11–28. https://doi.org/10.1177/0038038505048998

Voas, D., & Day, A. (2010). Recognizing Secular Christians: Toward and Unexcluded Middle in the Study of Religion. *The Arda Association of Religion Data Archives Guiding Paper Series*, 1–20.

Voas, D., & Doebler, S. (2011). Secularization in Europe: Religious Change between and within Birth Cohorts. *Religion and Society in Central and Eastern Europe*, *4*(1), Article 1.

Voas, D., & Storm, I. (2012). The Intergenerational Transmission of Religious Service Attendance. *Nordic Journal of Religion and Society*, *25*(2), 131–150. https://doi.org/10.18261/ISSN1890-7008-2012-02-02

Voicu, B. (2012). Measuring Child-Rearing Values. A Research Note. *Social Change Review*, *10*(1), 47–70. https://doi.org/10.2478/scr-2013-0011

Voicu, B., & Voicu, M. (2009). Volunteers and volunteering in Central and Eastern Europe. *Journal of Sociológia*, *41*(6), 539–563.

Voicu, M. (2019). Religious Supply, Existential Insecurity and Church Attendance in Post-communist Romania. *Review of Religious Research*, *61*(4), 365–388. https://doi.org/10.1007/s13644-019-00381-2

Wallis, R., & Bruce, S. (1992). Secularization: The Orthodox Model. S. Bruce (Sud.), *Religion And Modernization: Sociologists and Historians Debate the Secularization Thesis* (p. 8–30). Oxford University Press. https://doi.org/10.1093/oso/9780198273691.003.0002

Warburton, J. R. (2015). Volunteering in later life. *Routledge Handbook of Cultural Gerontology*, 345–352.

Warr, P. (2011). *Work, Happiness, and Unhappiness*. Psychology Press. https://doi.org/10.4324/9780203936856

Weeks, K. P., & Schaffert, C. (2019). Generational Differences in Definitions of Meaningful Work: A Mixed Methods Study. *Journal of Business Ethics*, *156*(4), 1045–1061. https://doi.org/10.1007/s10551-017-3621-4

Wey Smola, K., & Sutton, C. D. (2002). Generational differences: Revisiting generational work values for the new millennium. *Journal of Organizational Behavior*, *23*(4), 363–382. https://doi.org/10.1002/job.147

Weiner, B. (2010). The Development of an Attribution-Based Theory of Motivation: A History of Ideas. *Educational Psychologist*, *45*(1), 28–36. https://doi.org/10.1080/00461520903433596

Welzel, C. (2013). *Freedom Rising: Human Empowerment and the Quest for Emancipation*. Cambridge University Press. https://doi.org/10.1017/CBO9781139540919

Welzel, C. (2014). Evolution, Empowerment, and Emancipation: How Societies Climb the Freedom Ladder. *World Development*, *64*, 33–51. https://doi.org/10.1016/j.worlddev.2014.05.016

Welzel, C. (2021). Democratic Horizons: What value change reveals about the future of democracy. *Democratization*, *28*(5), 992–1016. https://doi.org/10.1080/13510347.2021.1883001

Welzel, C., & Deutsch, F. (2012). Emancipative Values and Non-Violent Protest: The Importance of 'Ecological' Effects. British Journal of Political Science, 42(2), 465–479. https://doi.org/10.1017/S0007123411000421

Welzel, C., & Inglehart, R. (2010). Agency, Values, and Well-Being: A Human Development Model. Social Indicators Research, 97(1), 43–63. https://doi.org/10.1007/s11205-009-9557-z

Welzel, C., Inglehart, R., & Kligemann, H. (2003). The theory of human development: A cross-cultural analysis. European Journal of Political Research, 42(3), 341–379. https://doi.org/10.1111/1475-6765.00086

White, H. C. (1992). Succession and Generations: Looking Back on Chains of Opportunity. H. A. Becker (Sud.), *Dynamics of Cohort and Generations Research* (p. 31–51). Thesis Publishers.

White, J. (2013). Thinking Generations. *The British Journal of Sociology*, *64*(2), 216–247. https://doi.org/10.1111/1468-4446.12015

Whiting, B. B., & Whiting, J. W. M. (1975). *Children of Six Cultures: A Psycho-Cultural Analysis*. Harvard University Press.

Widmer, E. D. (2021). Family diversity in a configurational perspective. N. F. Schneider & M. Kreyenfeld (Sud.), *Research Handbook on the Sociology of the Family* (p. 60–72). Edward Elgar Publishing. https://doi.org/10.4337/9781788975544.00011

Williams, S. (2008). What is Fatherhood?: Searching for the Reflexive Father. *Sociology*, *42*(3), 487–502. https://doi.org/10.1177/0038038508088837

Wilson, J. (2000). Volunteering. *Annual Review of Sociology*, *26*, 215–240. https://doi.org/10.1146/annurev.soc.26.1.215

Wilson, W. R. (1967). Correlates of avowed happiness. *Psychological Bulletin*, *67*(4), 294–306. https://doi.org/10.1037/h0024431

Wolf, C. (2008). How Secularized is Germany? Cohort and Comparative Perspectives. *Social Compass*, *55*(2), 111–126. https://doi.org/10.1177/0037768608089733

Wong, M., Gardiner, E., Lang, W., & Coulon, L. (2008). Generational differences in personality and motivation. *Journal of Managerial Psychology*, *23*(8), 878–890. https://doi.org/10.1108/02683940810904376

Woodhead, L. (2010). Real Religion And Fuzzy Spirituality? Taking Sides In The Sociology Of Religion. S. Aupers & D. Houtman (Sud.), *Religions of Modernity* (p. 31–48). Brill. https://doi.org/10.1163/ej.9789004184510.i-273.13

Woodman, D., & Wyn, J. (2015). Class, gender and generation matter: Using the concept of social generation to study inequality and social change. *Journal of Youth Studies*, *18*(10), 1402–1410. https://doi.org/10.1080/13676261.2015.1048206

Xiao, H. (2000). Class, Gender, and Parental Values in the 1990s. Gender and Society. *Gender & Society*, *14*(6), 785–803. https://doi.org/10.1177/089124300014006005

Zabel, K. L., Biermeier-Hanson, B. B. J., Baltes, B. B., Early, B. J., & Shepard, A. (2017). Generational Differences in Work Ethic: Fact or Fiction? *Journal of Business and Psychology*, *32*(3), 301–315. https://doi.org/10.1007/s10869-016-9466-5

Zadhasan, Z. (2024). Predictors of Life Satisfaction: The Role of Mindfulness and Locus of Control. *Journal of Personality and Psychosomatic Research (JPPR)*, *2*(1), Article 1. https://doi.org/10.61838/kman.jppr.2.1.2

Zedeck, S., & Mosier, K. L. (1990). Work in the family and employing organization. *American Psychologist*, *45*(2), 240–251. https://doi.org/10.1037/0003-066X.45.2.240

Zelizer, V. A. (1985). *Pricing the Priceless Child: The Changing Social Value of Children*. Basic Books.

Zeman, K., Beaujouan, É., Brzozowska, Z., & Sobotka, T. (2018). Cohort fertility decline in low fertility countries: Decomposition using parity progression ratios. *Demographic Research*, *38*, 651–690.

Zemke, R., Raines, C., & Filipczak, B. (1999). *Generations at Work: Managing the Clash of Veterans, Boomers, Xers, and Nexters in Your Workplace*. Amacom.

Zhurzhenko, T. (2004). Families in the Ukraine: Between postponed moderization, neo-familism and economic survival. M. Robila (Sud.), *Families in Eastern Europe* (T. 5, p. 187–209). Emerald Group Publishing Limited. https://doi.org/10.1016/S1530-3535(04)05012-5

Ziatdinov, R., & Cilliers, J. (2021). Generation Alpha: Understanding the Next Cohort of University Students. *European Journal of Contemporary Education*, *10*(3), 783–789. https://doi.org/10.13187/ejced.2021.3.783

Ziemek, S. (2006). Economic analysis of volunteers' motivations—A cross-country study. *The Journal of Socio-Economics*, *35*(3), 532–555. https://doi.org/10.1016/j.socec.2005.11.064

Zilinskiene, L., & Ilic, M. (Sud.). (2021). *Soviet and Post-Soviet Lithuania – Generational Experiences*. Routledge. https://doi.org/10.4324/9781003023050

Žalimienė, L. (2015). Šeimos paramos politika Lietuvoje: Ar galime identifikuoti paradigminius pokyčius 1996–2013 metų laikotarpiu? *Tiltai*, *70*(1), 39–62. https://doi.org/10.15181/tbb.v69i1.1050

Žalimienė, L., Lazutka, R., Skučienė, D., Aidukaitė, J., Jolita, K., Navickė, J., & Ivaškaitė-Tamošiūnė, V. (2011). *Socialinis teisingumas švietime: Teorinė samprata ir praktinis vertinimas*. Švietimo aprūpinimo centras.

Želvys, R., Dukynaitė, R., & Vaitekaitis, J. (2018). Švietimo sistemų efektyvumas ir našumas kintančių švietimo paradigmų kontekste. *Pedagogika*, *130*(2), 32–45. https://doi.org/10.15823/p.2018.20

Žibas, K. (2016). (I)migracinė populiacija. V. Stankūnienė, M. Baublytė, K. Žibas, & D. Stumbrys (Sud.), *Lietuvos demografinė kaita: Ką atskleidžia gyventojų surašymai* (p. 81–107). Versus aureus.

Žilinskienė, L. (2025). The social character of Lithuanians born between 1980 and 2000. L. Žilinskienė, S. Kraniauskienė, & M. Illic (Sud.), *Lithuanian Society in Transition*. Routledge.

Žilinskienė, L., & Ilic, M. (2020). Changing family values across the generations in twentieth-century Lithuania. *Contemporary Social Science*, *15*(3), 316–329. https://doi.org/10.1080/21582041.2018.1516297

Žilinskienė, L., & Kraniauskienė, S. (2025). Generational identity of Lithuanians born between 1980 and 2000. L. Žilinslienė, S. Kraniauskienė, & M. Ilic (Sud.), *Lithuanian Society in Transition*. Routledge.

Žilinskienė, L., Kraniauskienė, S., & Ilic, M. (Sud.). (2025). *Lithuanian Society in Transition: Social Transformations and Generational Identity*. Routledge. https://doi.org/10.4324/9781032686882

Žilinskienė, L., Kraniauskienė, S., & Šutinienė, I. (2016). *Gimę socializme: Pirmoji sovietmečio karta*. Vilniaus universiteto leidykla.

Žiliukaitė, R. (2000). Religinių vertybių kaita Lietuvoje 1990–1999 metais. *Kultūrologija*, *6*, 213–251.

Žiliukaitė, R. (2007). Vertybiniai pokyčiai Lietuvos visuomenėje: Nuo tradicinių link sekuliarių – racionalių vertybių. *Sociologija. Mintis ir veiksmas*, *19*, 116–130. https://doi.org/10.15388/SocMintVei.2007.1.6030

Žiliukaitė, R. (2014). Kas Lietuvoje (ne)balsuoja? Dalyvavimo rinkimuose veiksniai. A. Ramonaitė (Sud.), *Kaip renkasi Lietuvos rinkėjai? Idėjos, interesai ir įvaizdžiai* (p. 65–88). Vilniaus universiteto leidykla.

Žiliukaitė, R. (2016a). Intergenerational Value Differences in Contemporary Lithuanian Society. *Sociologija. Mintis ir veiksmas*, *39*(2), 82–98. https://doi.org/10.15388/SocMintVei.2016.2.10818

Žiliukaitė, R. (2016b). Moralinės vertybės. R. Žiliukaitė, A. Poviliūnas, & A. Savicka (Sud.), *Lietuvos visuomenės vertybių kaita per dvidešimt nepriklausomybės metų* (p. 166–194). Vilniaus universiteto leidykla.

Žiliukaitė, R. (2016c). Socialinės ir politinės vertybės. R. Žiliukaitė, A. Poviliūnas, & A. Savicka (Sud.), *Lietuvos visuomenės vertybių kaita per dvidešimt nepriklausomybės metų* (p. 195–218). Vilniaus universiteto leidykla.

Žiliukaitė, R. (2018). What Do We Choose: Freedom to Associate or Freedom to Remain Apart? Lithuania. D. H. Smith, A. Moldavanova, & S. Krasynska (Sud.), *The Nonprofit Sector in Eastern Europe, Russia, and Central Asia* (p. 56–77). Brill. https://doi.org/10.1163/9789004380622_003

Žiliukaitė, R., Poviliūnas, A., & Savicka, A. (2016). *Lietuvos visuomenės vertybių kaita per dvidešimt nepriklausomybės metų*. Vilniaus universiteto leidykla.

Žiliukaitė, R., Ramonaitė, A., Nevinskaitė, L., Beresnevičiūtė, V., & Vinogradnaitė, I. (2006). *Neatrasta galia: Lietuvos pilietinės visuomenės žemėlapis*. Versus aureus.

Žukauskaitė, G. (2023). *Poveikio genomo variantų ir teigiamos gamtinės atrankos veikiamų genomo sričių vertinimas lietuvių populiacijoje* [Vilniaus universitetas]. https://doi.org/10.15388/vu.thesis.478