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PREFACE: WHY WE WROTE A BOOK DEVOTED TO ISSUES OF THE DEVELOPMENT OF MULTICULTURAL COMPETENCY IN LITHUANIA

The interest of politicians, academics, media representatives and other interested stakeholders in the issues of multiculturalism has grown significantly in recent decades worldwide. Some of the reasons for this are the global processes specific to these times: the growth of international migration flows and the constant expansion of social networks via the Internet. As a result, a multicultural environment has emerged or is still developing in most countries.

In the context of historical development, it must be noted that manifestations of multiculturalism can be observed in early civilizations. For example, such megapolises as the Syrian capital of Damascus (more than 7,000 years old), or Persepolis (founded in 518 BC), the ancient capital of Persia (present-day Iran), had long been the centres of numerous cultures due to their geographical location. Similar to ancient Egypt, the Greek civilization, and the Roman Empire, these cities left traces in the formation of multicultural societies. It has been noted that the flourishing of various countries (e.g., the UK, USA, Canada, etc.) in the Middle Ages and especially during recent centuries is inseparable from the development of multicultural processes in these societies. The authors of this volume agree with other scholars, such as Panic Panayi (2009), who are convinced that before discussing the topic of multiculturalism it is useful to establish: 1) what impact this process has had on societies; and 2) how the historical factor can influence the development of multicultural processes in modern society.

The perception of the intercultural differences of various ethnic groups of modern society has been formed by several generations of scientists who have addressed this issue. The largest contributions were made by Florence R. Kluckhohn and Fred L. Strodtbeck (1961), Andre Laurent (1983), Geert J. Hofstede (1980, 1988, 1991), John W. Berry (1984, 1997), Fons Trompenaars (1994), Charles Hampden-Turner (1991), Farid Elashmawi and Philip R. Harris (1993), Diane L. Adams (1995), Will Kymlicka. (1995), Christopher A. Bartlett and Sumantra Ghoshal (1998), Manuel London and Valerie I. Sessa (1999), Nancy J. Adler (2002), etc.

It is anticipated that in the near historical perspective, culturally monogamous states will be rare, while life in a society dominated by cultural diversity or "plural societies" (Berry, 1997) will become common. Foreign nationals who come to other countries and seek to

establish themselves experience societal pressure to manage their lives in accordance with the existing local rights and norms, to get acquainted with the cultural traditions of the recipient country, and to communicate in the state language (UNESCO, 1985; Kymlicka, 1995). However, it must be noted that the collision of different cultures sometimes provokes various conflict situations, inconsistency, and opposing stereotypes, which is why foreigners often experience negative feelings in the face of a new cultural and social environment, lose self-control, and, ultimately, experience culture shock and often have to deal with social and economic problems due to poorly executed or even entirely unsuccessful attempts to adapt.

Failure of the society to respond to new challenges in due time often leads to hindrances in the development of multiculturalism, which are reflected in a preconceived mistrust towards other nationals or unjustifiable reproaches and even prejudices against them. Ursula Liebsch and Nijolė Petkevičiūtė (2005) view such preconceptions as the feelings of irrationality, dislike or even hatred, which are sometimes based on negative personal experiences or lack of knowledge about the subject. A. C. Buddy Krizan et al. (2007) share a similar view, and agree that the shortage of knowledge about cultural diversity and inadequate perception of other cultures can result in negative stereotypes; thus, individuals tend to be affected by the principle that "they" are different from "us". With time, such phenomena make it clear that the recipient country should show understanding, sensitivity and tolerance not only to the ethnic groups that have been established in the country but also to newly arriving foreign nationals, especially when their attitudes and values are involved.

For the reasons mentioned above, any rational debate on cultural diversity becomes very complex; therefore, the challenges faced by a multinational society often become a delicate subject for researchers. G. J. Hofstede (1980) notes that understanding people means understanding their origins, which helps to evaluate their present behaviour and foresee their future behaviour. At the same time, openness and flexibility of the society in response to constantly emerging challenges have been notable recently (Adams, 1995; Adler, 2002). In this case, it is important for a person not only to acquire the necessary knowledge in the formal education process and thus form positive attitudes towards foreign nationals, but also to realize that the acquired knowledge is not static and therefore requires continuous development of the acquired skills in practical work. For example, tolerance is reflected in the individual's neutral attitude towards the way of life of foreign nationals, their behaviour, customs, values, religion, holidays, cuisine and other features of heritage, etc., which is acquired only in the process of continuous learning and development (Adams, 1995; Fantini, 2000; Byram, 2012).

Cultural diversity is recognized as a unique feature of mankind and is a part of its

common heritage as it contributes to the creation of a diversified world of choice, human abilities and human values, and therefore cultural diversity is a major source of sustainable development for communities, peoples and countries (.UNESCO, 2005).

While accepting the opinions of specialists on the importance of learning and development, we should also highlight that, at least in the initial stage of communication, immigrants and the recipient state should be able to communicate in a language that both sides understand. In fact, Darla K. Deardoff (2009) notes that proficiency in a foreign language does not necessarily describe a person as having multicultural competence, because language proficiency is not the only indicator of a person's multiculturalism.

According to statistical data, over the past decades the number of foreigners crossing the borders of other countries for tourism has grown rapidly. The number of tourists has already reached hundreds of millions every year, making every eleventh job available today in the tourism sector (UN World Tourism Organization, 2015). Such growth rates in foreign tourism create additional requirements for tourism sector employees to be able to work in a multicultural environment.

It cannot be denied that the development of multiculturalism has been influenced by the recent situation in Europe regarding refugees and illegal immigrants from Asia, the Middle East and some African countries (e.g., Afghanistan, Syria, Iraq, Eritrea, Sudan, etc.). Thus, it is not accidental that a global migration crisis has been mentioned with all its negative consequences. Increasing transnational migration, first unregulated (illegal migration, refugees, etc.; Leeds-Hurwitz, 2013), has at present become a serious challenge for recipient countries, as they have to look for new solutions: to adequately respond to time constraints; to achieve effective cooperation with the newly arrived; to properly accept poorly known cultural and religious traditions; and to tolerate other norms of etiquette and unfamiliar ways of communication.

The 2009 UNESCO report on multicultural issues focuses on the fact that "globalization shrinks the world, bringing a wider range of cultures[1] into closer contact than ever before" (Leeds-Hurwitz, 2013, p. 7). According to the UN data, the rate of international migration in terms of finding work, joining families, studying, purchasing immovable property abroad, asylum seeking,[2] etc. in Europe between 1990 and 2015 increased by 1.55 times and amounted to more than 76 million individuals. This means that every 7th European resident is an immigrant; moreover, the number of immigrants from other European countries amounts to

[1] Deardorff (2006) views culture as a set of certain values, beliefs and norms that a group shares, and thus culture shapes the way people communicate and interact with others.

[2] As per the UN Refugee Agency in 2022, currently 27.1 million refugees all over the world are in need of assistance. Refugees from Syria, Iraq, and Afghanistan have been in a most worrysome position so far. The flows of refugees in these countries is increasing fast, which leads to military conflicts in Syria and Iraq, and instability in Afghanistan.

almost 40 million people (UN Department of Economic and Social Affairs, n.d.-b).[3]

In accordance with the main provisions of the UN 1948 Universal Declaration of Human Rights (Visuotinė žmogaus teisių deklaracija, 1948) and the 1951 Convention Relating to the Status of Refugees, all states that are party to these international documents should seek effective cooperation with the newly arrived, provide favourable responses to emerging challenges, promote the acquaintance of the society with the cultural and religious traditions of migrants and the peculiarities of their etiquette, and at the same time help foreign nationals who are lawfully staying in the territory of the country to integrate into the economic, social and cultural environment (Leeds-Hurwitz, 2013). States can expect a significant amount of benefit from expressing tolerance, showing understanding, sensitivity and openness to the representatives of other cultures (Leeds-Hurwitz, 2013). Moreover, to develop intercultural dialogue, states focus on human rights that are recognized as topical issues because they are related with conflict prevention, tolerance education, mutual respect and dialogue – in other words, recipient countries deal with the phenomenon of a culture of peace (Leeds-Hurwitz, 2013). On the other hand, as the Council of Europe notes in the commentary on the areas of application of the Framework Convention for the Protection of National Minorities adopted on 1 February 1995, a society dominated by an environment where national diversity is understood as alien or imported and far remote from the mainstream society does not create favourable conditions for the expression, preservation and development of the cultures of national minorities (Council of Europe, 2016, p. 18).

Current processes of social development tend to expand the boundaries of national cultures and accelerate the pace of social transformations. As a result, cultural diversity and intercultural communication have become a part of many people's lives. The features of a person's multicultural skills are reflected in their ability to deal with difficult and important topics – values, beliefs and attitudes among members of different cultural groups – in a way that does not lead to conflict. Today, most specialists agree that intercultural communication both at the national level and within an individual community should be perceived not as an obstacle or a threat, but should be seen as a benefit and an opportunity to take advantage of the strengths of another culture, which suggests that the national policy agenda should declare development of public tolerance, wider awareness of the benefits of development of multiculturalism, acquisition of the necessary multicultural competency, etc (Adams, 1995; London & Sessa, 1999; Adler, 2002; Deardorff, 2006).

Recent intercultural studies have expanded rapidly to such areas as: the effectiveness of

[3] Larger migration flows have been observed in Lithuania as well; e.g., in 2010 more than 5,000 immigrants arrived in Lithuania, meanwhile in 2014 this number grew by 4.7 times and exceeded 24,000 people (Oficialiosios statistikos portalas, n.d.).

intercultural learning (Graf, 2004); the use of the appropriate management style in different cultures (Jacobs, 2005); leadership in a multicultural environment through developing awareness, knowledge, and skills (Connerley & Pedersen, 2005); intercultural communication, its effectiveness, and models (Liu & Lee, 2008); the formation of multicultural teams and their efficiency (Lloyd & Hartel, 2009; Oerlemans & Peeters, 2010), etc. Scientific literature increasingly discusses the characteristics of a global leader (Hurn, 2007; Stanek, 2000; Collard, 2007; Bird et al., 2009), with particular emphasis on the ability to manage cultural diversity.

The term *multiculturalism*, which covers tolerance to ethnoculturalism, racial and religious diversity, was introduced by the Canadian Prime Minister Pierre Elliott Trudeau in 1971 when, in the country's Parliament, he presented the document "Canada's Multicultural Policy" on the priorities of the new multiculturalism policy. The document set out for the first time that the foundation of the nation is composed of various racial, religious and cultural groups, and the state itself is open to cultural pluralism (*House of Commons Debates, 1971; Canadian Multiculturalism, n.d.)*.

Multiculturalism can be described as a two-way movement (Figure 1), where the perception of other ethnic groups that live in the county should be evaluated by the features of effective interaction between foreign nationals and the local population of the country, which stem from the necessity of communication, tolerance towards another culture, the need for knowledge of the history of different countries, and the like. In other words, understanding of other ethnic groups should be based on the demonstration of relevant multicultural competency.

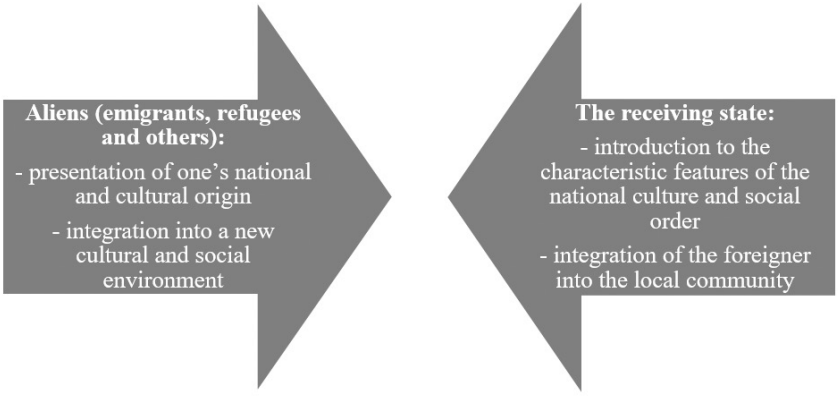


Figure 1. The process of cognition and change in multiculturalism (compiled by the authors)

D. L. Adams, who studied trends in the development of multicultural competency

in society, observes that this process is developed in stages and is related to state-chosen strategic provisions. Therefore, it is expedient to assess and develop competences at several levels (Stages and Levels of Cultural Competency Development, 1995):

- **destructiveness**, which means that the state policy and practices, which focus on the cultural and other benefits of the main ethnic group, are oriented towards the dehumanisation and elimination of cultures of other ethnic groups;
- **incapacity**, which means that the state policy and practices are based on poor or no awareness of the situation, which often leads to distorted or even destructive attitudes towards other cultural groups and is sometimes characterised by cases of discrimination and fear;
- **blindness**, which means that the state policy is dominated by the view that in practice foreign nationals are treated impartially, because ethnic communities' culture, personal association with a social group and skin colour are not important features, so the state relies on the traditionally used methods;
- **pre-competence**, which means that via legal means the state develops a civil society, declares positive policies of coexistence of ethnic groups in the country, and provides assistance to all ethnic minority communities for them to engage in cultural and social life of the country through training, employment, etc.;
- **competence**, which means that the state accepts cultural differences of national minorities as a norm; therefore, the state policy and practices shape value attitudes of sensitivity and understanding, constantly develop knowledge and train specialists for work with minorities;
- **proficiency**, which means that the state takes care of preserving the cultural and historical heritage of national minorities by constantly developing its administrative capacities, accumulates and supplements the information base, organizes training at academic institutions, and encourages training of staff members in order to acquire and improve multicultural competency for communication with representatives of national minorities and newly arriving foreign nationals.

The conceptual approach of Adams to the development of multicultural competency leads to an important conclusion that the domestic policy is dominated by such strategic provisions as destructiveness, incapacity and blindness, and is determined by the following priorities: the main ethnic group is unconditionally superior to others in all respects; thus, it is not necessary to pay attention to how other ethnic groups live in the country. As a consequence, intercultural cooperation is not an important factor in the country's development, so all activities can take place in a traditional way. Thus, under the conception

of the stages of development of multiculturalism proposed by Adams, states which tend to disregard foreigners (i.e., "they are different from us") and ignore the issues of coexistence of different cultural communities can be considered monocultural.

One of the most important preconditions within the stages of development of a multicultural society (from initial competence to ability competence), is the formation of a civil society with equal human rights for all ethnic groups. At the same time, tolerance towards cultural differences of national minorities in state policy can be viewed as an important step towards a multicultural society.

Research conducted by J. W. Berry (1997, pp. 7–11) revealed that states, as a rule, are guided by various strategies in the formulation of national policy guidelines for the adoption of other nationals, including:

- **integration** (Lat. *integratio* – joining, combining), which means that the state creates legislation and infrastructure to help foreign nationals not only to adapt (Lat. *adaptatio*) to the new cultural and social environment, but also to integrate into it. At the same time, the state provides conditions for the newcomers to preserve their cultural identity and language. As a rule, the strategy of integration of foreign nationals is implemented purposefully by means of various programs/measures because, due to its complexity (placement of foreigners, teaching/learning the language, employment, vocational training, etc.), this process is usually long-term. Integration of foreign nationals creates preconditions for a multicultural society, when all ethnic groups are actively interested in the cultural traditions and customs of other national communities and work in close cooperation with each other;
- **separation** (Lat. *separation* – pulling apart), which means that foreign nationals seek to preserve their culture, language and religion, but the state does not make any serious effort to help them to adapt to the new environment and to be connected with other ethno-cultural groups, which later can become a reason for poor integration with subsequent psychological problems, separation and inability to properly integrate into the new society;
- **assimilation** (Lat. *assimilation* – making alike, similar), which means that the state seeks to make foreign nationals become a part of the dominant ethnic group voluntarily or involuntarily, refuses their cultural identity, and even their language, and forces them to adopt cultural traditions and customs prevailing in the society. In case of assimilation of foreign nationals, as a rule, there is no intercultural cooperation between different ethnic groups; however, there is space for exclusion and even discrimination. Such a state strategy adopted to deal with issues of foreign nationals is referred to as the Melting

Pot policy;

- **marginalisation** (Lat. *marginalis* – boarder, edge), which means that the recipient state restricts or even isolates immigrants from the local society, whereas foreign nationals, for various reasons (lack of work, poverty, social exclusion), do not strive to maintain their culture and language, and do not show interest or have little possibility to take interest in other ethno-cultural groups. This results in distrust in other members of society and total separation, or, in other words, exclusion of a person from the community life.

It is apparent that discussion on multicultural society should focus on the acquired multicultural competency of members of the society – in other words, whether they recognize the peculiarities of other co-existing ethnocultural groups (their customs, holidays, historic heritage, religion, etc.), and whether they have the ability to develop intercultural communication, the skills to deal with constant intercultural communication problems, and the ability to mediate and negotiate in solving such problems. In other words, a person in a multicultural society must exhibit multicultural competencies, which become important factors in shaping the country's cultural policy and properly managing the processes of multicultural development.

D. L. Adams (1995), in the analysis of conditions of the development of multicultural competency, observes that knowledge about the history of another ethnic group, prevailing values, religion, etc., help to create a sense of public consciousness, sensitivity and understanding within the society and develop openness and flexibility in relations with foreign nationals, thus developing the state's ability to effectively manage these processes.

Different experiences of different countries have formed a number of conceptual models for achieving personal multicultural competency; however, each of them apparently has a common development process (Barrett, 2011):

- **attitudes** show a person's need to know and tolerate other cultures, as well as respect for them, conscious openness, and the avoidance of ambiguities in communication with people from other cultures;
- **skills** reflect a person's ability to listen and interact with people from other cultures, the ability to adapt to another cultural environment, demonstrate language, sociolinguistic and discourse skills, the ability to engage in intercultural exchange and manage communication breakdowns, show empathy and cognitive flexibility, and the ability to not only critically but also positively assess the perspectives of the multicultural dialogue and existing practices;
- **knowledge** shows a person's cultural self-awareness and awareness of intercultural

communication in different cultures and is characterised by general and specific knowledge about the peculiarities of behaviour of certain ethnic groups and their perspectives, and the dominant processes in personal interaction;

- **behaviour** demonstrates a person's ability to communicate effectively with different cultures, expresses flexibility in cultural and communicative behaviour, and dominates the tendency to act in society to enhance the common wellbeing, especially by reducing prejudice, discrimination and conflict.

Deardoff (2006, p. 7) refers to the process of developing the multicultural competency as a "learning spiral", when the process itself begins with the assessment of the internal and external influence elements (preconceptions, goal realization, etc.), after which it goes into the stage of change of preconceptions and attitudes (development of tolerance for diversity), and, ultimately, the indispensable stage of the knowledge about other cultures and skills necessary for intercultural communication and conflict resolution.[4] Here we deal with the ability of a person to communicate with foreign nationals from the point of view of features of the developed multicultural competency. According to Fantini (2000), due to constantly emerging new challenges (human rights violations, consequences of war, unemployment, natural disasters, etc.), the process of skills development is often life-long.

An individual whose view on multiculturalism is positive usually willingly co-operates with other ethno-cultural groups and is able to study, work and live together. On the other hand, current unfavourable attitudes towards multiculturalism could be related to the shortcomings of the state policy of adopting foreign nationals and individual instances of negative experience in everyday life.

For many centuries, Lithuania has developed in the environment of a multinational society (including Lithuanians, Poles, Ruthenians, Russians, Jews, Tatars, Karaites, Germans); however, until the early 20th century, the vast majority of people (over 80%) lived in rural areas, and the state was dominated by a peasant perception of the world with manifestations of the cultural isolation of ethnic communities. Despite the fact that until the mid-20th century ethnic communities living side by side had wide freedoms of cultural expression, the interaction of ethnocultures was not developed, so the issue of developing contacts between different ethnic communities was almost non-existent in the public sphere. With the dominance of the culturally closed environment in the state, the individuality of each person

[4] Various studies show that when dealing with a person's competence or knowledge in a general context, one has to answer questions such as what, why, and how? Thus, a person passes through four stages of cognition – exploration, testing, founding and finally mastery. In practice, personal achievements at each stage of this cycle are uneven, so it is important that knowledge – "what" (acquired knowledge) – is transformed into the "why" level of knowledge (understanding), where the original learning experience is integrated into professional and personal aspects of life (Lichtenstein & Mendenhall, 2002; McDonald & Hite 2005, p. 428).

is extremely important, while in the global world, with rapidly growing cultural diversity in cities, the ability to know and understand people from other often little-known or absolutely unknown cultures comes to the foreground. The globalized culture of cities, on the contrary, has depersonalized the individuality of a person: human interrelation was dominated by collective thinking, or the ideas of network members, whereas now the individual's role has become more perceptible, but at the same time more anonymous. Tolerance within the culturally diverse society towards the values, customs and behavioural norms of other ethnic groups has become no less important than local values.

In Lithuania, during the second half of the 20th century, which was dominated by the idea of forming a "Soviet man", the government sought to assimilate and even marginalize most ethnic communities, which eventually halted the development of their national cultures.

As we can see, the development of different countries from a monocultural society to a multicultural one can be described as a historically coherent and continuous process characterised by the following stages of development:

- **Ethno-cultural society** – an ethnically and culturally isolated group of people who reside in the territory of one tribe or tribal union, characterised by the principles of customary coexistence (attitudes, customs, etc.) which are strictly adhered to, with no developed government structure and limited contact with other ethnic groups. Mono-cultural society is characteristic of ancient civilizations, but its manifestations are also typical for modern political and social groups.
- **Multinational society (state)** – communities of different ethnic and cultural groups, who have voluntarily or otherwise formed common state structures in their ethnic territory, have a well-formed government hierarchy usually based on the vision of the ruler of the country (a king, duke, etc.) on the state's development priorities. These societies strictly adhere to the historically developed cultural traditions of every ethnic group (language, norms of behaviour, attitudes, customs, celebrations, etc.), and are often characterised by the cultural isolation of individual ethnic groups, underdeveloped educational systems, and, in some cases, the political, economic, social and even cultural domination of an individual ethnic group over others.
- **Multicultural society (state)** – a society formed on the basis of a multinational state and/or foreigners who have settled in the country as immigrants, in which the legal norms of the constitution and other legal acts recognize equal political, social, economic and cultural rights of all ethnic and cultural groups (national minorities) living in its territory to freely and independently develop their historically cherished traditions (the language, education, norms of behaviour, attitudes, customs, celebrations, etc.). In

this case, the state provides support to national minority communities to help them successfully integrate into the country's life, thus creating respective state structural units and supporting the activities of the non-governmental sector. As a rule, states that have a long history of various ethnic groups coexisting together recognize such ethnic groups as traditional national communities.[5]

The phenomenon of multiculturalism has become the focus of specialists of various fields of science (history, politics, economics, sociology, culture, management, and psychology) and, more recently, specialists who analyse the relation between climate change and social processes (Manning et al., 2017; Harper, 2017). Climate change has been observed to act as a potential source of various threats on a global scale, contributing to droughts, fires, storms and floods, which in the long term destroy man-made infrastructure and force people to migrate and look for new residential areas. It has been generally agreed that the fall of many ancient civilizations was caused by periodic climate change on earth. The links between climate change and the development of human history provide a number of answers to questions such as the peculiarities of early human civilizations and their development, which, in turn, allow us to perceive the causes of various ethnic hostilities in the Middle East or some regions of the African continent in a new light. On the other hand, it is known that the period of warm climate, which began at the beginning of our era, also known as the Roman Greenhouse, was favourable not only to the emergence of new species of flora and fauna, but also to human civilization and prosperity. Centuries later, around the middle of the 6th century, unexpected volcanic eruptions and atmospheric pollution in the northern hemisphere caused global cooling, provoking a great relocation of barbarian tribes (first, Huns, Germanic tribes, and later Slavic and Turkic tribes, etc.) from the East to the West through Eastern Europe, the Caucasus, and Anatolia, which caused cataclysms for the local communities who lived there and became a decisive episode in their history and cultural environment.

The topic of this monograph determined the structure of the information presented. To make it easier for the reader to perceive the current situation of the processes of multicultural development in Lithuania, the book retrospectively discusses the path of formation of a multicultural society using the example of Lithuania from the 14th century, which, by the end of the 18th century, was disrupted by the occupation of Tsarist Russia (up to 1918) and then by the Nazi (1941–1944) and Soviet (1940s to 1990s) regimes.

Lithuania has only three decades of experience of building a multicultural society, which partially limits broader research on this topic and complicates the analysis of the situation in

[5] In recent times, the development of international tourism and business trips abroad have become a significant factor in the formation of a multicultural society.

the context of the whole of Europe. This monograph does not seek to present a consistent historiographic view of Lithuania as this is the prerogative of historians, who, according to Bumblauskas and Potašenko (2009, p. 18), base their research on writings of historical figures and construction of the facts of their time. The authors of this book represent management science and humanities; therefore, they discuss the development of multiculturalism in Lithuania through the prism of these sciences. It should be noted that, despite its relevance, the topic of multiculturalism has notably been little-explored in terms of competence development. The research conducted by the authors of this monograph from 2015 to 2016, during which around 1,100 respondents were surveyed, for the first time allowed us to consider the current situation from a multidisciplinary approach, to comprehensively discuss not only the achievements but also the problems that were encountered, and to provide opportunities for the purposeful implementation of the norms of multicultural communication characteristic of the modern world. A strong focus is placed on the analysis of people's attitudes towards multiculturalism and their acquired knowledge and abilities to function in a multicultural environment, as well as the priorities of people in developing their personal multicultural competency. The results of the study show that these first steps taken towards the formation of a multicultural society are rather serious. It is precisely this novelty of the monograph presented to the reader that makes it possible to state that the conducted research is relevant. During the process of drafting the book, the authors relied on research findings from scientific sources, UN documents, national laws, publicly available information on the internet, and the results of their own research.

The authors of the study presented their research results in international scientific conferences at the University of Szczecin (Poland, 2016), the Prague Police Academy (the Czeck Republic, 2017) and Mykolas Romeris University (Vilnius, Lithuania, 2017), and published articles in reviewed scientific publications in Poland (2014), Serbia (2014), Slovakia (2016, 2017), Latvia (2017), and Lithuania (2014, 2017).

The authors of the book would like to express their gratitude to everyone who agreed to participate in this research, as without the help of these people it would hardly be possible to reveal the current situation regarding the development of multiculturalism in Lithuania. In addition, the authors of the book expect readers to accept the fact that the views expressed by the authors, the interpretation of historical and cultural events, etc., may not always coincide with their own.

The authors of the book are also thankful to the former long-standing director of the Department of Cultural Heritage under the Ministry of Culture of Lithuania, Diana Varnaitė, and the Tartar Communities of Lithuania for sharing the copyrighted photographs of cult buildings, architectural monuments and historical manors in Lithuania.

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Post scriptum: As the process of preparing this book for publication was almost finished, the world was shaken by events in the United States, when due to a police officer's unreasonable actions an African-American man, George Floyd, was killed. Protest against such arbitrariness and cases of racial discrimination resulted in thousands of demonstrations not only in US cities, but also in many other countries, including Lithuania. Around 1,000 young people took part in a demonstration for the rights of African-Americans in Vilnius, expressing solidarity with protests in the US and other countries over the death of George Floyd.

Mr. Floyd's death once again reminds the world of the importance of building multicultural societies as a basis for ensuring respect for universal human rights and the real implementation of equal opportunities for people of different races and cultures in the daily life of any society.

The authors of the book are convinced that the monograph drafted in the light of these events meets the expectations of people of different cultures in surviving various types of arbitrariness and manifestations of discrimination.

GLOSSARY

Asylum means the assistance provided to the person prosecuted in the country of residence because of their religious, political and other convictions and threats to their life. Asylum permits a person to reside in the host country.

Assimilation (Lat. *assimilatio*) shows: 1) voluntary refusal or involuntary loss of features of one's cultural identity; and 2) adaptation to the new cultural environment (lifestyle, behaviour, customs, values, religion, holidays, etc.). The term is more commonly used with regard to immigrants and other ethnic groups.

Balts are Indo-European nations and ethnic groups speaking the Baltic languages derived from the Baltic proto-language.

Civil society refers to non-governmental or voluntary civil groups, organisations and associations that develop social relationships within society by raising issues and seeking solutions to them, representing members of society or groups of various interests, including ethnic.

Competency (Lat. *competentia*) describes the main characteristics of an individual and demonstrates the ability to effectively use the acquired knowledge and skills not only in standard situations, but also to respond adequately to new challenges. The idea of competency combines a set of personal attributes – an individual's qualities, values, education outcomes (knowledge, skills) and life experiences.

Competency dictionary is a set of competencies that includes all or most of the general competencies needed to cover all job functions.

Competency model is a set of competencies which determine an individual job or a group of related jobs.

Cultural diversity refers to "the manifold ways in which the cultures of groups and societies find expression" (UNESCO, 2005, Article 4.1).

Cultural mosaic (Fr. *lamosaïque culturelle*) denotes a combination of ethnic groups, languages and cultures, which manifests itself simultaneously in the society. Cultural mosaic is distinct from other forms of multiculturality, such as the "melting pot" typical of the policy of assimilation of foreigners.

Culture is commonly understood as all that people do, produce and create in the course of history in all spheres of their activities.

Culture shock is the negative feelings of newly arrived immigrants due to their physical and psychological condition, and the loss of self-control due to the inability to change in the face of the new cultural and social environment.

Cultural policies and measures refer to "those policies and measures relating to culture,

whether at the local, national, regional or international level that are either focused on culture as such or are designed to have a direct effect on cultural expressions of individuals, groups or societies, including on the creation, production, dissemination, distribution of and access to cultural activities, goods and services" (UNESCO, 2005, Article 4.6).

Cultural tradition is a multi-layered phenomenon that reveals the cultural distinctiveness of a nation (community) from the native language inherited from the past, existing artefacts and cherished values, communication habits, as well as collective behavioural features (national costumes and dishes, folk dances, songs, rites, celebrations, art, etc.).

Customs are a whole set of behaviour patterns of an individual, a group of people (family, social group) or a community. Customs are transmitted from generation to generation as a system of values and are manifested through celebrations, traditions (such as marriage, burial, etc.), folk art, songs, tales, music, dances, religion, etc. Customs are part of culture of an individual, a group of people (family, community) or a society.

Diversity reveals the movement of society from a more closed type, a system based on strict hierarchical relations between people, towards a "decentralized" system of relations, based on various forms of communication between people.

Ethnos, an ethnic group, is a historically formed group of people that identifies itself as a unitary entity and shares common features of language, culture and religion, distinct from other ethnic groups by customs and ways of thinking.

Folklore (*folk* – nation; *lore* – oral tradition, heritage) is an entire oral tradition of a certain nation that includes folk songs, lore, tales, tales, legends, verses, myths, riddles, proverbs, sayings, games, spells and magic formulas, and orations. The concept can be understood more widely to include customs, clothing, household items, folk art, and musical instruments (https://www.delfi.lt/temos/folkloras/).

Foreigner is a person who belongs to another national/ethnic group.

Foreign national is a person who is not a citizen of the country, a person with the nationality of another country (valid passport) or a stateless person.

Globalization (Lat. *globalizationis)* is the process of economic, cultural and political integration and unification of countries (regions).

Grand Duchy of Lithuania (the GDL) was a feudal state that existed from the 13th to the 18th centuries. From the 14th to the 16th centuries, the GDL was the largest European state, and covered present-day Belarus, parts of Ukraine, Russia (Smolensk, Bryansk, Kursk) and Poland (Podlasie).

Grand Duke of Lithuania (ruler) is the title of the ruler of the GDL.

Halacha (Hebr. הכלה) is all the religious laws of Judaism, which unites 613 decrees and most

of the Talmud laws. Halacha indicates how to live, eat, marry and even be buried (https://www.ou.org/torah/halacha/halacha-lmaaseh/what-is-halacha/).

Kahal (Hebr. *kahal* – meeting, gathering 1) according to the Bible, is a religious or national Jewish community of Israel; 2) is a Jewish autonomous community in non-Jewish countries (diaspora). In Europe, it emerged and formed from the 14th century. Its autonomy covered the issues of religious culture, civil justice, education, public support, tax and local government election. In Lithuania, kahal was formed in the 14th century (http://www.lietuviuzodynas.lt/terminai/Kahalas).

Language is a system of linguistic signs used by a group of people (ethnic, social, etc.), whose purpose is to carry out a communicative function and to reflect its relations with other nations. The language of each national group is a means of creating its culture; a form of expression of self-awareness and values (behaviour, customs, the way of thinking, etc.). Language accumulates the historical and cultural heritage of the nation.

Litvaks are Lithuanian Jews, who in the broad sense belong to the Ashkenazi subgroup of Jews according to the territorial and linguistic features.

Magdeburg rights are a privilege of self-governance granted to European towns in the Middle Ages by kings and local rulers (dukes, barons, counts, etc.) since the 12th century, which provided municipalities with: local self-governance bodies (magistrate, mayor (burmist), court, treasury); self-management of local law, tax collection and immunity issues, including independence from other feudalists; land ownership; craft and trade privileges; and control over the activities of merchants and craftsmen.

Migration (Lat. *migratio*) is moving to live permanently or temporarily to another place within the country or to another country due to work, family, health, studies or threats to life in the permanent place of residence. Migration is divided into internal and external (emigration or outbound and immigration or inbound).

Migrant (Lat. *migrantis*) is a person who changes their permanent place of residence, i.e., moves abroad.

Multiculturalism (Lat. *multum*) 1) is the cultural diversity of a person's living environment, manifested through the mosaic nature of the community – racial, linguistic, customary, confessional, etc. Life in multicultural diversity is closely related with tolerance, human dignity, solidarity, respect for diversity and intercultural dialogue, and values; 2) is a state policy aimed at preserving and developing cultural diversity, with the help of such instruments as historically established practice, legal norms, theoretical postulates, the topical issues of the day, etc. Multiculturalism is inseparable from universally recognized human rights.

Multicultural competency is an individual's ability to successfully operate in a multi-ethnic

environment by applying knowledge about other cultures and skills.

Multiculturality is a category of culture concept that describes a situation when people of different ethnicities, nationalities, cultures, customs and confessions live in a certain geographical area (region, state).

National community is a community of people who are related by historical past, language, and cultural heritage (customs, celebrations, religion, peculiarities of communication, etc.).

National (ethnic) minority is a community of people who live in the territory of a country and do not belong to the main national (ethnic) group of the country.

Nobility is the privileged noble class of secular feudal landowners in the GDL.

Political rights are the individual's right to participate in the management of their country or a particular territorial unit, either directly or through elected representatives, which generally refers to the right to participate in elections, propose draft laws, draw up petitions, take part in manifestations, etc.

Privilege of the ruler (country, land) (Lat. *privilegium, lex privata*) is a special document granted to a person, stratum or ethnic group, or a place (region), which entrenches the exclusive privileges and rights to dispose of and inherit possession of the land governed by parental rights, to freely (without the consent of the ruler) to marry off daughters and relatives to men, etc., and exemptions from various obligations and the like (Vansevičius, n.d.).

Righteous among the Nations (Hebr. סלועה תומוא דיסח) is an honour given to foreigners in the State of Israel who have rescued victims of the Holocaust.

Refugee is a foreign national or stateless person who – due to persecution suffered in their country of origin on the grounds of race, religion, nationality, membership of a particular social group or political opinion, or due to fear of such persecution – is unable to avail themselves of the protection of that country.

Religious confession (Lat. *confessio* – confession) is a gathering of believers that maintains the peculiarity of the religious denomination, which manifests itself in a certain religious teaching. For example, Christianity is divided into three confessions: Catholicism, Protestantism and Orthodoxy.

Republic of the Two Nations (RTN) is the state which was formed as the confederative Republic of the Two Nations, after the Kingdom of Poland and the GDL signed the Union of Lublin in July 1569. The state existed until the third division of RTN in 1795.

Sejm of the Republic of the Two Nations – parliament, the nation's representation body, the supreme legislative and state governance body. The Sejm of RTN consisted of the King, the Senate and the House of Representatives.

Social integration system is an order established by the state on 1) how an individual (i.e., a foreigner) is accepted by other members of the community; and 2) the establishment of relationships between relatively independent and poorly interrelated social units (an individual, group, community, state) in order to create common relations, so that separate parts work coherently in the interests of achieving common aims.

Social rights are the right of an individual to work, favourable and fair working conditions, the right to education, medical services and medical care, social protection, including social insurance, etc.

Society is a form of political and social grouping of people characterised by certain social, economic, cultural and religious relationships.

Statute of Lithuania is, acquis, a set of legal documents created in the 16th century, which consisted of three parts and defined the basis of the legal system of the GDL and was in force until 1840.

Tolerance (Lat. *tolerantia*) is a neutral/patient attitude to the way of life, behaviour, customs, values, religion, celebrations, cuisine and heritage of other people. Tolerance reflects the person's: 1) patience towards the other person's otherness (appearance, manners, language, taste, way of life, beliefs, etc.), although this otherness may not necessarily be fostered; and 2) favour, respect and the like to the other person's otherness. Tolerance recognizes the right of a foreigner to be different, but at the same time does not require a person to take over the otherness.

Tradition (Lat. *traditio* – transmission, narration) is transmission of cultural expressions (customs, images, symbols, ideas) that have been historically formed and established in a nation (community) from generation to generation.

Uniates (Lat. *unitas* – united), or Greek Catholics, were Orthodox Christians of the GDL and the Crown of Poland. In 1596, Uniates entered into the Union of Brest with the Roman Catholic Church. Under this union, the Orthodox recognized the authority of the Pope of Rome and accepted the dogmas of Catholicism, but retained their liturgy and the Slavic church language.

Values define the historically-formed convictions, opinions, moral norms, traditions, imagination, and peculiarities of mutual communication and self-regulation of an individual, a group of people or a society as a whole.