



Mykolas Romeris
University

*Lithuania Towards a Multicultural Society:
Experience,
Issues,
and Perspectives*



*Lithuania Towards a Multicultural Society:
Experience,
Issues,
and Perspectives*

Vladimiras Gražulis
Liudmila Mockienė
Tadas Sudnickas
Rūta Dačiulytė

*Lithuania Towards a Multicultural Society:
Experience,
Issues,
and Perspectives*



Mykolas Romeris
University

Vilnius

Reviewers:

Prof. Bill Chambers, Liverpool Hope University, UK;

Prof. Adas Jakubauskas, Mykolas Romeris University, Vilnius, Lithuania

Contribution of the authors:

Prof. Vladimiras Gražulis (Preface, Part 1, Glossary)

Prof. Liudmila Mockienė (Preface, Part 1, Glossary)

Prof. Tadas Sudnickas (Part 2, Glossary)

Assoc. Prof. Rūta Dačiulytė (Part 3, Glossary)

Chief editor: Prof. Vladimiras Gražulis, Mykolas Romeris University

Recommended for publication by:

Approved for publication by the Council of the Faculty of Public Governance and Business of Mykolas Romeris University at the sitting on 23 June 2022 (Resolution No. 1VVV-20).

© Authors: Vladimiras Gražulis, Liudmila Mockienė, Tadas Sudnickas, Rūta Dačiulytė, 2022

© Mykolas Romeris University, 2022

All publishing rights are reserved. This book, or any part of it, may not be reproduced, edited, or otherwise distributed without the permission of the publisher.

The bibliographic data of the publication is available on the portal of the Lithuanian Integrated Library Information System (LIBIS) “ibiblioteka.lt”.

ISBN 978-609-488-039-1 (print)

ISBN 978-609-488-038-4 (electronic)

ABOUT THE AUTHORS:



Dr. Vladimiras Gražulis is a professor at the Faculty of Public Governance and Business at Mykolas Romeris University (gra.vlad@gmail.com, vlad.gra@mruni.eu, tel.: +370 699 27652). Prof. Gražulis represented Mykolas Romeris University in the Committee of Doctoral Studies in Management from 2011 to 2017. The author is the founder and president of the international academic network *Human*

Potential Development in Central and Eastern EU States (<http://human.potential.development.home.mruni.eu/>), and was a member of the Mykolas Romeris University joint doctorate board for the Management Science section. Prof. Gražulis is the author of six international monographs and has had more than 120 scientific articles published in Lithuania, Latvia, Poland, Romania, Czech Republic, Slovak Republic, Slovenia, Hungary, Belgium, Serbia, Germany, Russia, Ukraine and other countries; he is often called to be the head or a member of national or international scientific committees, and is a referent of numerous international scientific editions.



Dr. Tadas Sudnickas is a professor at the Institute of Management and Political Science at Mykolas Romeris University. He specializes in human resource management, such as the measurement of performance, competency management, process improvement, and leadership. Prof. Sudnickas is the author of two monographs, three textbooks, a scientific study, and numerous scientific articles published

in scientific journals in Lithuania, Spain, Latvia, Poland, Slovakia, and Kazakhstan. He has worked in consulting companies in Lithuania, Germany and the USA, where he has conducted projects on management consulting and training. He has been on research visits to Germany, Italy, and the Netherlands. Prof. Sudnickas is the chief editor of the scientific journal *Public Policy and Administration* (Mykolas Romeris University and Kaunas University of Technology) and is a member of the editorial board of the scientific journal *Societal Studies* (Mykolas Romeris University).



Dr. Liudmila Mockienė is a professor at the Institute of Humanities at the Faculty of Human and Social Studies at Mykolas Romeris University (liudmila@mruni.eu). Since 2004, Prof. Mockienė has taught English for Specific Purposes (areas of law, public administration, public policy and management) to students of Law, Public Policy, and Management, and has collected data on terminology in

this area, conducting contrastive analysis of terminology in English and Lithuanian and translation strategies of terms. Thus, contrastive research on the terminology of administrative language is the focus of her scientific research, as well as issues of multilingualism, language and identity.



Dr. Rūta Dačiulytė is an associate professor at the Institute of Management and Political Science at the Faculty of Public Governance and Business at Mykolas Romeris University. She conducts research in the areas of human resource development in organisations, professional development of adults, and self-directed learning. Dr. Dačiulytė actively participates in interdisciplinary research and scientific

projects, and is the author and co-author of seven monographs and scientific studies and more than 30 scientific articles. Since 2011, she has been participating in human resource development research as a member of the international academic network *Human Potential Development in Central and Eastern EU States* (HPD CEEUS).

CONTENTS

PREFACE: WHY WE WROTE A BOOK DEVOTED TO ISSUES OF THE DEVELOPMENT OF
MULTICULTURAL COMPETENCY IN LITHUANIA 9

Glossary 22

PART I

THE DEVELOPMENT OF MULTICULTURALISM FROM THE HISTORICAL
PERSPECTIVE. 27

1.1. Traces of Multiethnicity in Ancient Civilizations. 29

1.1.1. The Hellenistic cultural period under Alexander the Great of Macedon. 29

1.1.2. Traces of multiculturalism in the Roman Empire 30

1.1.3. Germanic and Jewish cultural diversity 31

1.1.4. A brief history of multiculturalism in Great Britain 32

1.2. Contemporary Trends of Multiculturalism in the World 33

1.2.1. Multiculturalism in Canada 34

1.2.2. Multiculturalism in Australia 36

1.2.3. Multiculturalism in Great Britain 39

1.3. Towards Multicultural Society in Lithuania 42

1.3.1. The early historic period in the development of Lithuania 42

1.3.2. From monoethnicity to multiculturalism – formation and development of the State of
Lithuania 45

1.3.3. Lithuanian multiculturalism during the rule of the Russian Empire (1795–1918). . . . 71

1.3.4. Expression of various cultures in Lithuania during the Inter-War Period
(1918–1940). 76

1.3.5. The destruction of Lithuanian multicultural heritage in the period of fascist Germany
(1941–1944) and Soviet “Internationalism” (1940–1941, 1944–1990) 82

1.3.6. Contemporary trends of multiculturalism development in independent Lithuania .. 95

1.3.6.1. Overcoming the legacy of the Fascist Germany and Soviet Internationalism. . 95

1.3.6.2. Lithuania, from multiculturalism towards multiculturalism. 113

References 119

PART II

SCIENTIFIC DISCOURSE ON THE CONCEPT OF COMPETENCY 135

2.1. The Outset and Reasons for Research on Competency. 137

2.2. What Are Competencies? 138

2.3. Competency Dictionaries and Models 140

2.4. Multicultural Competency 142

2.5. The Importance of National Cultures in Multiculturalism Studies	146
2.5.1. Hofstede's cultural dimensions theory	146
2.5.2. Trompenaars' model of national culture differences	148
2.5.3. Criticism of approaches of Hofstede and Trompenaars	150
2.6. Brief Summary of the Chapter	150
References	152

PART III

RESEARCH ON THE DEVELOPMENT TRENDS OF MULTICULTURAL COMPETENCY IN

LITHUANIA	155
3.1. Methodology of Research on the Issue of the Development of Multiculturality Competence in Lithuania	156
3.2. The Development of Multicultural Competency in Lithuanian Organisations	162
3.3. The Evaluation of the Importance of Multicultural Competency in the Organisation (Question 15)	165
3.4. The Evaluation of Multicultural Competency	167
3.4.1. The dimension of knowledge	167
3.4.2. The dimension of perception (perception of relations)	172
3.4.3. The dimension of attitudes	175
3.4.4. The dimension of behaviour	178
3.5. Problems in Multicultural Communication	181
References	195

Vladimiras Gražulis, Liudmila Mockienė

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. Strodbeck (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. Deardorff (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 cultures¹ 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 worrisome 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 country 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.

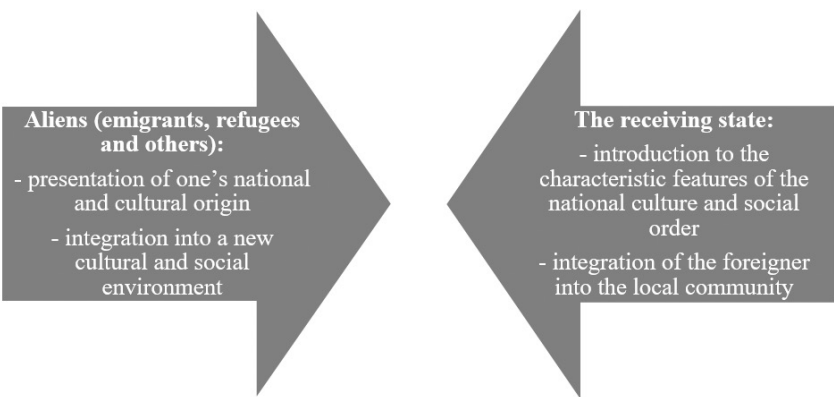


Figure 1. The process of cognition and change in multiculturalism (compiled by the authors)
D. L. Adams, who studied trends in the development of multicultural competency

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. Monocultural 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 Czech 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.

The authors of the book are extremely grateful to Prof. Bill Chambers, the vice chancellor of Liverpool Hope University (UK), and Prof. Adas Jakubauskas, chairman of the Union of Lithuanian Tartar Communities and professor at Mykolas Romeris University, for their valuable observations on the draft monograph which made the final version of the book more meaningful and coherent.

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, 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. הלכה) 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 (Van-sevičius, n.d.).

Righteous among the Nations (Hebr. מְלֻעָה תּוֹמָא דִּי סָטָא) 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.

PART **I**

THE DEVELOPMENT OF
MULTICULTURALISM FROM
THE HISTORICAL PERSPECTIVE

Vladimiras Gražulis, Liudmila Mockienė

1.1. TRACES OF MULTIETHNICITY IN ANCIENT CIVILIZATIONS

1.1.1. The Hellenistic cultural period under Alexander the Great of Macedon

Although Alexander the Great of Macedon (*Mégas Aléxandros*, 356–323 BC), seeking revenge for the burning of Athens, ruined the palace of King Darius III of Persia after becoming the ruler of Persia, he recognized Persians as a society equal to the conquerors rather than an enslaved nation. As Alexander the Great of Macedon claimed, in order to ensure stability in Persia which was controlled by the Empire, the customs and traditions of the two nations – i.e., Macedonians (Greeks) as the conquerors and Persians as the conquered – had to unify in a common cultural space. Nevertheless, during that period the process of formation of the unified state was viewed as a merger of two ruling authorities where the Greek (Macedonian) culture dominated. Thus, Alexander married the oldest daughter of the defeated King Darius III of Persia – Stateira. Meanwhile, his generals took part in special wedding festivals and married representatives of the Persian nobility.⁶ Moreover, Alexander promoted mixed marriages of soldiers in his army with residents of the conquered lands. While imposing the Macedonian (Greek) culture on the conquered territories, Alexander the Great at the same time allowed local customs and traditions, which helped him teach the local youth about the Macedonian phalanx principles and the military art and enabled foreigners to serve in his army. Moreover, he entrusted the administration of residential areas to representatives of the local community (Bosworth, 1994). After conquering Egypt and further expanding the Macedonian culture, Alexander the Great preserved the local customs and religion, conformed to the state and government system, and even adopted the tradition of ascension of the Pharaoh to the throne. After the warrior Ptolemy took over the Egyptian leadership upon the death of Alexander the Great, the Greeks themselves integrated into the Egyptian society, recognizing most of the local customs. Such a fusion of the Macedonian (Greek) culture with the culture of the defeated nation is known in contemporary historical and political science as a unique phenomenon of the Hellenistic cultural period (Bosworth, 1994). One of the founders of modern India, D. Nehru (Jawaharlal Nehru, 1889–1964), in his assessment of Alexander the Great's campaigns to India, observes that, due to the close relationship between the Hindus and the Greeks, the culture of both nations was strengthened (1996). Nevertheless, after entering into the land of Israel, Alexander the Great acted in a different way, as the Jews were only allowed to exercise the freedom of religion, which soon caused dissatisfaction of the local inhabitants.⁷

⁶ For instance, in 324 BC by order of Alexander, Ptolemyian (367–283 BC) married the Persian princess Atakam.

⁷ At the same time, Nehru (1996), while describing the behaviour of Alexander the Great, notes that his frequent acts of barbarism, for example, destroying entire cities and killing their inhabitants, cause abomination and indignation.

1.1.2. Traces of multiculturalism in the Roman Empire

The history of the Roman Empire (*Imperium Romanum*, 27–395 BC) vividly exemplifies the early stage of development of multiculturalism as a social phenomenon. At the time of its high point, the Roman Empire asserted dominance over vast geographic areas (from England in the north to Morocco in the south and Iraq in the east), and ruled a great number of various nations and tribes with different religious beliefs and customs, providing home to nearly 70 million people at the beginning of the new era.

Despite the might and dominance of the Romans in the world, they relied on foreigners and slaves, thus pursuing the Greek Hellenistic policy. Moreover, it is known that the Romans were tolerant of different religious beliefs, equally allowing all religions to exist. Such an attitude to a diverse society helped the Roman Empire to start the initial formation of a multicultural society. The Roman consul and historian Publius Cornelius Tacitus (54–56 to 117 AD) provides a lot of valuable data. Thus, when Tacitus describes the history of civil wars in the Roman Empire, he refers to cases of thousands of gladiators taking part in war campaigns (Tacitus, 1972, p. 60). Local inhabitants, allies, and foreigners mixed in the army; therefore, the Roman army was multilingual and soldiers had different customs (p. 90).

The period of the Roman Empire which lasted for 207 years between 27 BC and 180 AD is known as a period of relative peace, and is recognized as *Pax Romana* (The Roman Peace) in historiography, or sometimes *Pax Augusta* (The Augustan Peace). English historian Edward Gibbon (1737–1794), in his analysis of this period of the Roman Empire, noted that the established Roman government united the fiercest barbarians who at that time used the common language. The arts developed, families grew noticeably, the greatness of the cities was celebrated, and the country was decorated as in the flourishing of a huge garden; everything proceeded as a long festival of peace, which many people enjoyed, forgetting their ancient arguments (Gibbon, 2013; Gill, 2018). This can undoubtedly be seen as the cornerstone of the cultural diversity of this society.

In contrast to the Hellenistic historical period, the Roman Empire developed a political system that not only strived for the Latinization of local rulers and their relatives, but also pursued full assimilation of the defeated nations, thus exerting great social and cultural influence on the conquered lands. With time, both the capital of the empire and the majority of other cities developed into cosmopolitan areas where the majority of the population comprised immigrants from different parts of the empire, thus creating the necessity for these dwellers to communicate in one common language, i.e., Latin. At the same time, as the Renaissance epoch philosopher, historian, politician, and diplomat Nikolas Machiavelli (It. Niccolò di Bernardo dei Machiavelli, 1469–1527,) points out that new languages formed

on the outskirts of the Roman Empire (Machiavelli, 1973, p. 17),⁸ and as the local barbarian languages mixed with the Roman language the group of modern Romance languages was formed. This is why, today, Romance languages are spread throughout areas of the former Roman Empire (France, Spain), and not only in Italy. Despite the fact that Latin was spread throughout the empire, Tacitus was quite critical towards the establishment of foreigners in Roman society, as he believed that this contributed to the gradual destruction of ancestral traditions and the decline of morals among the youth due to foreign activities such as gymnastics and exercise, laziness, or the pleasures of shameless love (Machiavelli, 1973, p. 206). Unfortunately, Tacitus' fears were confirmed throughout the development of the history of the Roman Empire, as its sad fate was predisposed not only by relentless wars against external enemies – barbarians⁹ – but also by plentiful internal issues, including huge wealth inequalities between different social strata, poor awareness of residents' ethnic diversity, and the fact that the imperial ruling caste did not pay due attention to this factor. On the other hand, the fight against barbarians was accompanied by the recession of some areas and the emergence of others, such as Florence, Pisa, Milan, etc., which are now centres of the development of multiculturalism.

1.1.3. Germanic and Jewish cultural diversity

In his description of the traditions of Germanic tribes,¹⁰ Tacitus noted that there was no such cordial and welcoming people as the Germanic. In their view, denying shelter to a traveller was a wrongdoing. Everyone, within their possibilities, provided visitors with well-prepared meals. When the food was finished, the host became the visitor's company, and they were welcomed to visit other houses where they were treated with the same courtesy and respect. According to tradition, when the person left, they were presented with something that they had requested (Tacitus, 1972, p. 17).¹¹ On the position of slaves, who were largely foreigners, Tacitus remarked that the Germans did not treat them in the same way that the Romans do: they did not keep them in the household and did not ascribe any duties to them. Every slave was in charge of their own household. Instead, the landlord levied a tax in the form of grain, livestock, and clothing. Beating a slave or forcing them to perform hard labour

⁸ Machiavelli, in his book *History of Florentine (Istorie Florentine)*, consistently describes the history of the Roman Empire.

⁹ This is how Machiavelli evaluates this period of the Roman Empire: the emperor [Feodosius – authors' note], under pressure from various sides, tried to reduce the number of his enemies, and therefore began to conclude agreements with francs, with vandals, however, this increased the barbarians' power, extended their influence and weakened the empire (translated by the authors from *История Флоренции* (Machiavelli, 1973, p. 13).

¹⁰ Germanic peoples (Lat. *germani*) are Indo-European tribes that were formed in the Northern Europe and are distinguished by speaking Germanic languages (Encyclopædia Britannica, n.d.-a).

¹¹ Caesar (*Galic Wars*, 1869) also mentions the Germanic peoples' generosity and friendliness, which was not customary of Romans.

was extremely uncommon (Tacitus, 1972, p. 19).

According to some historical accounts, the impact of war is not the only reason why one nation adopted the customs of another nation. For instance, even though the Jews attempted to distinguish themselves from neighbouring nations by circumcising boys and accepting into their society only those who showed allegiance and professed their religion, they also borrowed practices from other cultures. An example of this is the Jewish practice of burying the bodies of the deceased family members in the ground, whilst other tribes burned them, which was adopted from Egyptians (Tacitus, 1972, p. 129).

1.1.4. A brief history of multiculturalism in Great Britain

According to British historian Healey (2014), the modern British¹² are a nation of migrants, as migration from other countries to this country is not uncommon. Celtic tribes (Britons) migrated from Rein over the English Channel to present-day England circa 800–700 BC, and were the main inhabitants of Britain until the 5th century BC. When the Romans conquered Britain in the 1st century AD, locals continually opposed the strategy of cultural assimilation (Latinization) pursued by the Roman authorities. The invasion of the British Isles by Anglo-Saxons, who arrived from North-West Europe (four Germanic tribes: Angles, Saxons, Frisians, and Jutes)¹³ in 350–550 and pursued the Roman policy of cultural annihilation of local inhabitants, forced some Britons to move to Wales, Scotland and to continental Brittany (Jackson & Zé Amvela, 2012, p. 26). Next, the Vikings invaded Britain several times between 800 and 900 AD and colonized eastern Britain after a period of time (p. 42). Despite the fact that Vikings¹⁴ are frequently depicted as barbarians who robbed monasteries for gold and silver, the majority of them were traders who were able to establish a large marketing network and settle down in some conquered coastlines. Numerous Vikings lived in their individual estates. Supposedly this happened due to the Vikings' unique lifestyle: unlike the Anglo-Saxons, the Vikings valued sanitation and personal hygienic practices, thus they had baths at least on Saturdays if not more often. Because of such a lifestyle, the Vikings had little contact with the local inhabitants and even had a poor image among the latter, but their personal hygiene practices spread to other parts of the country through time (Encyclopædia Britannica, n.d.-b).

According to recent archaeological findings, Anglo-Saxons were far more peaceful than

¹² Healey (2014) uses the term *British* to refer to all descendants of Germanic tribes, including the English, Welsh, Scottish, Korn, Manx, and partially Irish.

¹³ Indeed, Machiavelli (1973) claims that, in order to protect themselves from the barbarians, the British invited Angles who initially defended the locals, but later drove them to Brittany (p. 14).

¹⁴ In 793, the first reliably documented attack by the Vikings on Lindisfarne Island, England, took place (Encyclopædia Britannica, n.d.-b).

they were portrayed in the past, although pre-modern Britain, as J. Healey (2014) points out, was immensely cosmopolitan. This was determined by the fact that the locals considered their native lands (England, Scotland, Wales, and Northern Ireland) as culturally and linguistically distinct. As a consequence, until as late as the early 19th century, people commonly referred to their native “country” as the whole region or county, such as Sussex, Essex, Yorkshire, or Lancashire (Healey, 2014).

Voltaire (1694–1778), one of the most prominent French enlightenment philosophers, noted that at his time England was characterised by having sixty different religions (Anglicans, Catholics, Baptists, Quakers, and so on), which he saw as one of the country’s major assets. According to Healey (2014), Britain was a cultural sponge that absorbed practically everything from all around the world even before the modern era. Multiculturalism in the United Kingdom is not a product of the 20th century; it has a long and rich history.

1.2. CONTEMPORARY TRENDS OF MULTICULTURALISM IN THE WORLD

A reflexive glance at the foundations of multiculturalism reveals that this process has long been associated with progress, dating back to ancient civilizations. Thus, it is not a novel phenomenon attributable to the modern era, with its main characteristics being the interfusion of diverse cultures, values, practices, and religious beliefs. However, the breadth, complexity, and pace of development of this phenomenon in recent times make it unique.

At the end of World War II, it was realized that Nazi and similar regimes could ruin the possibility of humanity to follow the path of continuous development. Therefore, the United Nations adopted its Charter, in which Articles 1 and 55 formulated the fundamental principle that the solution of “international problems of an economic, social, cultural, or humanitarian character” should be paired with the implementation of international cooperation in the development and promotion of “universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion” (Jungtinių Tautų Chartija [UN Charter], 1945). The declarations of human rights and fundamental freedoms in this Charter can reasonably be seen as the origins of the concept of modern-day multiculturalism.

A significant step in the perception of multiculturalism was the International Covenant on Civil and Political Rights adopted by the United Nations on 19 December 1966, which states that “in those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other

members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language” (Article 27).

Growing migration flows and increasing globalization are widely acknowledged as the primary drivers of the current development of multiculturalism. For instance, as per United Nations estimates, between 1990 and 2015, the number of international migrants seeking to find employment, reconnect families, study, purchase immovable property abroad, flee persecution and violence, etc., increased by 1.55 times in Europe alone, reaching more than 76 million individuals, which means that every seventh European resident is an immigrant (UN Department of Economic and Social Affairs, n.d.-a). According to a 2009 UNESCO report on multiculturalism, the demand for greater links between communities that come from diverse cultures is growing as a result of current globalization (Leeds-Hurwitz, 2013, p. 7).

The multiculturalism movement began in Canada and Australia in the early 1980s, and eventually extended to the United States, the United Kingdom, Germany, the Netherlands, Sweden, and other European countries (Parekh, 1999). Nations with established principles of multicultural cohabitation not only benefit from linguistic diversity, but also exhibit a greater awareness of other cultures’ legacy among the local population, which boosts the country’s economy and competitiveness as well as the development of international relations (Leeds-Hurwitz, 2013, p. 7). Multiculturalism is now strongly linked to policies of identity, diversity, and tolerance.

1.2.1. Multiculturalism in Canada

Canada was created as a country on the basis of migration in the late 15th century after the French and English colonized parts of North America inhabited by indigenous peoples. Nevertheless, until the second half of the 20th century, the country’s unity was threatened by the separatist movement in Quebec, a francophone province.¹⁵ As a consequence, the government had to recognize the racial, ethno-cultural, and religious diversity of the entire country’s population in order to develop reasonable solutions to ensure the cohabitation of ethnic minorities. Canada was the first country in the world to introduce the notion of multiculturalism into public discourse and to launch multiculturalism policy in the 1970s, after nearly 500 years of persistent attempts to entrench on the world map.

On 8 October 1971, the Prime Minister Pierre Elliott Trudeau presented the document

¹⁵ The driving force behind the separatist movement in Quebec was the strive to preserve the French language, since it ensured that future generations would preserve their francophone identity and culture in a province dominated by the French (Kymlicka & Patten, 2003).

“Canada’s Multicultural Policy” in the country’s Parliament, which outlined the objectives of the new policy.¹⁶ By signing this document, the Canadian government acknowledged that all Canadians (Arabic, Chinese, German, Irish, Italian, Polish, Portuguese, Russian, Scottish, Spanish, Ukrainian, and others – bringing the total number to more than 200 ethnicities) had equal rights to integrate into society and engage fully in deciding cultural, economic, social, and political issues.¹⁷ Furthermore, this document was drawn up in response to the government’s policy of assimilation of the multinational society. The slogan of the Canadian social policy, which was intended to modify perceptions of minorities, was “integration without assimilation”, while multiculturalism became a policy agenda directed at harmonizing relations between Canada’s ethnocultural minorities and the major English and French-speaking population groups (Statistics Canada, 2001).¹⁸ The new practice aimed at representing the mosaic nature of all cultures in Canada, which developed over time as part of the state social policy,¹⁹ while recognizing diverse lifestyles of ethnic groups, their right to pursue education in their ethnocultural groups, to have ethnic educational programs, to read and write in their native language, to practice their religion, etc. Meanwhile, Canada’s multicultural attitude accepts personal freedom to choose cultural values – people cannot be compelled to comply with the cultural norms of another ethnic group and they cannot be forced to adhere to the values of their own ethnicity. In essence, multiculturalism policy aims to foster tolerance (patience) toward others, as reflected in the coexistence of various cultures, their mutual enrichment, and development in the interests of the whole country’s population. Ever since, multiculturalism has been referred to as cultural pluralism.

Currently, the Canadian Multiculturalism Act, enacted in 1985, addresses the issue of multiculturalism in Canada. The law stipulates that Canadian society recognizes and supports policies that ensure and promote the following:

- recognition of cultural and ethnic diversity in order to resemble the cultural heritage of all society groups;
- recognition of multiculturalism as a key aspect of Canada’s heritage and identity, providing indispensable resources for the country’s future development;
- equal and full engagement of each member and whole communities of varied backgrounds in the development of Canada, while also establishing conditions necessary

¹⁶ Library and Archives Canada. Canada. Parliament. House of Commons. Debates, 28th Parliament, 3rd Session, Volume 8 (8 October 1971): 8545–8548, Appendix, 8580–8585; *Canadian Multiculturalism* (n.d.).

¹⁷ *Canadian Multiculturalism* (n.d.).

¹⁸ As Shara Wayland (1997) states, the Canadian government’s focus on the social value of multiculturalism is defined as “incitement of ideology of multiculturalism” with the aim to draw public attention and promote the development of Canada’s national identity.

¹⁹ The idea of the mosaic nature of Canadian society’s cultures was initially proposed in 1938 by a Canadian scientist J. M. Gibbon in his book *The Canadian Mosaic* (1938) as an alternative to the American melting pot approach.

for the society to promote the removal of any barriers to such involvement;

- recognition of communities that have members of the same origin, their historic significance for the development of Canada and the right to facilitate their development;
- equal legal rights and protection thereof for all individuals as well as recognition and appreciation of their cultural diversity;
- assistance to Canada's social, cultural, economic, and political institutions in acting with tolerance and respect in light of the country's multicultural nature;
- empathy and flexibility while interacting with people of various backgrounds and cultures;
- expression of diverse cultures in Canadian society;
- the use of other languages alongside English and French while securing and promoting the status and use of Canada's official languages;
- recognition that the development of multiculturalism in Canada must consistent with national priorities of official language use.

With its multiculturalism policy, Canada continues to draw large numbers of immigrants. Since the beginning of the 21st century, over 250,000 foreigners have immigrated to Canada to live or seek refuge, making up 0.7% of all Canadians, according to statistics from the Research and Evaluation Branch of Citizenship and Immigration Canada (2012).

1.2.2. Multiculturalism in Australia

Australia, a state that has existed for less than three centuries,²⁰ is the most remote state from the nations that have contributed to shaping the modern world. It began as a British colony populated by convicts, but by the second half of the 20th century it was one of the wealthiest states in the world in terms of living standards. Despite the fact that, after World War II, "White Australia" viewed only European, particularly Anglo-Saxon, immigration as not posing any threats to society, Australia became the new place of residence of over 5.5 million immigrants from more than 150 states during the next 70 years. Table 1 presents the birthplaces of Australia's overseas-born population as of the last two censuses in 2011 and 2016.

²⁰ Captain Arthur Phillip and the First Fleet, 11 ships and roughly 1,350 persons, arrived in Botany Bay between 18 and 20 January 1788, and established the first British colony in Australia. Yet, as this region appeared to be not suitable for colonization, they sailed north to Port Jackson on 26 January 1788, settling at Camp Cove, which the Cadigal people referred to as "cadi" (Derricourt, 2008).

Table 1. Top 10 birthplaces of Australia's overseas-born population

2011 Census			2016 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	1,101,081	20.8	1. United Kingdom	1,087,756	17.7
2. New Zealand	483,398	9.1	2. New Zealand	518,462	8.4
3. China	318,969	6.0	3. China	509,558	8.3
4. India	295,362	5.6	4. India	455,385	7.4
5. Italy	185,402	3.5	5. Philippines	232,391	3.8
6. Vietnam	185,039	3.5	6. Vietnam	219,351	3.6
7. Philippines	171,233	3.2	7. Italy	174,042	2.8
8. South Africa	145,683	2.8	8. South Africa	162,450	2.6
9. Malaysia	116,196	2.2	9. Malaysia	138,363	2.2
10. Germany	108,002	2.0	10. Sri Lanka	109,850	1.8

Source: Simon-Davies & McGann (2018, p. 8).

As shown in Table 1, only the two countries which contribute the greatest numbers of migrants that move to Australia are related to the cultural and linguistic heritage of the country, while the rest of the states with the largest flows of migrants account for the widest variety of cultures and languages. Currently, the most frequently spoken languages used by migrants in Australia in their daily life are: Arabic, Cantonese, Greek, Italian, Korean, Macedonian, Mandarin, Spanish, Turkish and Vietnamese. This could be due to the fact that, as the polls reveal, 20% of the Australian population speak a language other than English in the home environment, mainly because they are not competent in English (Access and Equity Inquiry Panel, 2012).

The country's economic growth in the 1960s and the following decades resulted in a much more tolerant attitude of the nation toward not only white foreigners, but also newcomers of other ethnicities and races, which in turn resulted in massive immigration of foreign nationals. Presently, around 40% of the Australian population is comprised of first- and second-generation immigrants, predominantly English and Irish, as well as Greeks, Germans, Italians, Lebanese, and Scandinavians, who came in the 1970s, and Chinese, Filipino, Indian, Malay, Vietnamese, and other foreign citizens, who arrived in 1980s, soon followed by more immigrants from the former Yugoslavia and the Soviet Union. In recent years, some African and Middle Eastern nations have become new sources of immigration to Australia. At the moment, more than 21.5 million individuals live in Australia, who are descendants of more than 300 different nations and speak more than 260 different languages²¹

²¹ According to the "Inquiry into the Responsiveness of Australian Government Services to Australia's Culturally and Lin-

(Access and Equity Inquiry Panel, 2012). More than 50% of the population are Anglo-Saxons, while indigenous Australian peoples make up only slightly above 1% of the population (National Multicultural Advisory Council, 1997).

Only half a century ago, the Australian government pursued an immigration policy that was focused on assimilation, which posed significant challenges to newcomers. To prevent the formation of isolated ethnic communities, the government frequently provided immigrants with accommodation and employment together with Australians. Simultaneously, the issue of acquisition of the English language was brought up, as English language proficiency was one of the major requirements for obtaining Australian citizenship.

The approach toward immigrants has changed since 1973, when Minister of Immigration Al Grassby published a reference paper called “A Multi-Cultural Society for the Future”. Since then, the concept of multiculturalism has penetrated into official political discourse in Australia, and immigrant communities have formed national ethnic minority organisations with the primary goal of preserving their heritage, culture, and language.²² The Australian Parliament passed an act in 1979 which set up the Institute of Multicultural Affairs (AIMA) to ensure cultural awareness and promote social cohesion, tolerance, and acceptance.

As a consequence of these reforms, a broad national program of multicultural policy implementation (The National Agenda for a Multicultural Australia) was launched in 1989. This policy *provided all residents of the country with legal guarantees of freedom of cultural expression, equal access to social services, and entrenched liability for discrimination. Ever since, access to information and equal opportunities, including the right to take part in decision-making, have been incorporated into the context of the country's social policy* (Commonwealth of Australia, 2003).

The following aspects of the state multiculturalism agenda were included in the national program:

1. Cultural identity, which means that all Australians, within explicitly prescribed limits, have a right to express and share their cultural heritage, including language and religion;
2. Social justice, which means that all Australians enjoy an equal right to equality and opportunities regardless of colour, ethnicity, language, gender, religion, culture, or place of birth;
3. Economic efficiency, which means that, regardless of their ethnicity, all Australians have the opportunity to develop, enhance, and successfully employ their skills and abilities.

guistically Diverse Population” of 2012, linguistic diversity of this kind contributed greatly to the development of the country (Access and Equity Inquiry Panel, 2012).

²² Prof. Jerzy Zubrzycki (1920–2009) from Krakow (Poland), the “founding father” of Australia’s official policies on multiculturalism, was the chairperson of the Social Patterns Committee of the Immigration Advisory Council (Zubrzycki, 2003).

The multiculturalism policy is implemented in everyday practice through a variety of initiatives, strategies and community activities, including:

- measures that promote recognition of skills and expertise that migrants acquired abroad;
- initiatives aimed at enhancing inter-community relations so that cultural diversity and social cohesion can coexist;
- strategies that enhance accessibility and justice to help in removing barriers that occur between migrants and locals as a result of differences in cultures, languages, and prejudices;
- legislative initiatives for establishing specialized broadcasting services under the control of an independent corporation;
- programmes that provide migrants with wider access to learning the English language.

Successful implementation of multiculturalism policy in Australia is determined by the active engagement of foreigners in decision-making regarding state affairs and their ability to live their lives independently and maintain their culture and traditions.

After bringing the subject of multiculturalism to the level of government policy a few decades ago, Australia and Canada are now regarded as among the most welcoming countries for foreign immigrants.

1.2.3. Multiculturalism in Great Britain

The history of multiculturalism in Great Britain begins in the 8th and 9th centuries BC, but this phenomenon has been developed most successfully in present times. During the last two centuries, Great Britain has seen numerous massive flows of immigration for a number of reasons.

One of these flows is known as Commonwealth immigration, which drastically increased in the 1950s. The overwhelming majority of Commonwealth immigrants arrived to the UK from current or former colonies, particularly from such countries as Bangladesh, the Caribbean, Hong Kong, India, Kenya, Pakistan, and South Africa (Hansen, 2000). The main reason for this type of migration was economic well-being (House of Commons Debates, 2003).

New legislation, such as the Commonwealth Immigrants Acts of 1962 and 1968, was introduced to address huge flows of Commonwealth immigrants and provided for a number of limitations on the newly-arrived, such as finding employment prior to their arrival or having specific competences or connections with the UK by ancestry or birth (The National Archives, n.d.). Interestingly, in a manner dissimilar to Australia and Canada, the United Kingdom has not passed any official legislation on multiculturalism.

The second influx of migrants came as a result of different types of refugees and asylum seekers. In the 1950s, Britain experienced several flows of migration of Jews, who were fleeing persecution in Germany; Ukrainians and the Polish in the aftermath of World War II; Indians after their state achieved independence in 1947; Somalis fleeing civil war in 1980s and 1990s, etc.

In present times, the population of the United Kingdom is still increasing, while migration is once again the primary cause of this growth. Free movement of people, as one of the four freedoms of the European Union, accounted for the largest flows of immigrants to the UK in 2004 from Central and Eastern Europe, Cyprus and Malta (Doward & Rogers, 2010).

According to Max Farrar (2012), the concept of multiculturalism was brought into the official discourse of Britain in 1960s “in the context of the introduction of practical policies for the elimination of racial discrimination couched in terms of a philosophy of the social integration of ethnic minorities”. Farrar (2012) states that multiculturalism was viewed as a positive phenomenon in terms of the existence of different cultures as constituent elements of society.

Nonetheless, the experience of ethnic minority groups who resided in major cities in the UK had a significant effect on perceptions of multiculturalism as a public policy, which was often received with a fairly negative attitude (Singh, 2003). Despite this, Singh (2003) argues that there were positive experiences of the “most racist” place in the UK in the 1970s becoming “a leading case of European civic multiculturalism”, namely Leicester. The author maintains that “political commitment to multiculturalism as a policy is a critical variable in shaping change” (Singh, 2003).

Taylor-Gooby and Waite (2014) state that “the United Kingdom is often considered a leader in multiculturalism” and consider multiculturalism to be “developing in a more pragmatic direction” that focuses on the interaction and dialogue between different cultural and traditional perceptions instead of the interventions of authorities. Farrar (2012) also believes that dialogue between various cultural groups should be given priority.

Even though “multiculturalism in the UK has succeeded in fostering a sense of belonging among minorities” (Manning, 2011), some segments of the population have not been provided with due care and attention, while management of the migrant population has been neglected.

The Multiculturalism Policy Index indicates that the United Kingdom is one of the three most multicultural countries in Europe, and has reached a score of 5.5 points in comparison with Finland (score of 6) and Sweden (score of 7) (Tolley, 2016).

The Multiculturalism Policy Index overviews areas such as affirmation, school curriculum, media, exemptions, dual citizenship, funding ethnic groups, bilingual education, and affirmative action in the period from the 1980s to the 2010s (see Table 2).

Table 2. Multiculturalism Policy Index in the United Kingdom

Year	Areas of evaluation in the Multiculturalism Policy Index								
	Affirmation	School curriculum	Media	Exemptions	Dual citizenship	Funding ethnic groups	Bilingual education	Affirmative action	Affirmative action
1980	0	0	0	1	1	0	0	0.5	2.5
2000	0	1	1	1	1	1	0	0.5	5.5
2010	0	0.5	1	1	1	1	0	1	5.5

Source: based on Tolley (2016).

The United Kingdom scored zero in the area of constitutional, legislative or parliamentary affirmation of multiculturalism, because multiculturalism has not been formally entrenched in any form of legislation in the country. In legal discourse, the concept of multiculturalism is often replaced by the concepts of cohesion and integration. One could not claim that nothing has been done to address this issue, however. Some strategies aimed at dealing with inequality have been introduced, such as “Improving Opportunity, Strengthening Society” in 2005, which focused on promoting race equality and community cohesion, and “Tackling Race Inequalities” in 2009, which was of a consultative nature. The Department for Communities and Local Government is one of the most important government entities with responsibilities concerning multiculturalism, and is in charge of “building cohesion” and “tackling anti-social behaviour and extremism”. One more institution which is responsible for dealing with issues of discrimination, equality and human rights is the Equality and Human Rights Commission established in 2007 (Tolley, 2016).

According to the Multiculturalism Policy Index, multiculturalism has been implemented to some extent in the UK school curriculum. Even though the question of multiculturalism education has been discussed since the 1970s, it was not until the 1990s that multiculturalism was integrated into local curricula alongside the implementation of multiculturalism or anti-racism policies. Though students who learn English as a foreign language can receive assistance for this activity, the UK does not subsidise bilingual education or training in native languages (Tolley, 2016).

The UK has coped very well with the issue of integrating the aspect of ethnic representation/sensitivity into the agenda of media licensing and public media in general.

Even though before the 1980s the issue of ethnic representation did not get due coverage in the media, during the next three decades conditions improved greatly. Support has been provided to broadcast media content in ethnic minority languages, and several ethnic-minority media organisations have been set up. The Communications Act 2003 provided for the Office of Communications to assume responsibility for ensuring due attention and care to different ethnic communities and people who reside in different parts of the UK. Furthermore, the BBC, a public service broadcaster in the United Kingdom, provides services to meet the needs of a diverse ethnic and religious audience to represent the country's cultural, ethnic, and religious diversity while also educating the public about other people's traditions, customs and languages (Tolley, 2016).

Moreover, to avoid indirect discrimination, the UK has also granted exemptions from dress codes for foreigners (either by statute law or court rulings), such as the right to wear a long beard, the hijab or a turban (Tolley, 2016).

Another extremely successful dimension of evaluation of the Multiculturalism Policy Index is the right of the UK citizens to have dual, or even multiple, citizenship. Individuals who have obtained British citizenship are permitted to retain any other citizenship they previously held, and vice versa – UK nationals are permitted to retain their British citizenship if they acquire citizenship in another country (Tolley, 2016).

The United Kingdom also supports ethnic group organisations and activities that meet certain criteria, such as advancing race equality and providing redress (Tolley, 2016). In conclusion, since 1980s the UK has introduced a number of anti-discrimination and positive action measures to protect disadvantaged immigrant groups (Tolley, 2016, p. 114).

1.3. TOWARDS MULTICULTURAL SOCIETY IN LITHUANIA

1.3.1. The early historic period in the development of Lithuania

The first international mention is an extremely important event in the history of every nation. The name of Lithuania (Lituae) was first mentioned in a historic document on 9 March 1009 – the annals written in Latin in the Quedlinburg Emperor's Monastery (Picture 1, Lat. *Saxonicae Annales Quedlinburgenses*, Ger. *Quedlinburger Annalen*), with a record of the death of the Archbishop and the monk St. Bruno (also known as Boniface), on the Russian²³ and Lithuanian border (Gudavičius, 1999). However, St. Bruno's mission to the

²³ There are two interpretations of this record in the Annals of Quedlinburg – the majority of researchers believe that the word *Rusciae* used in annals refers to Kievan Rus, whereas opponents (mainly German researchers) claim that the word *Rusciae* (Rus) in the discusses extract of the annals was due to erroneously spelled name *Prusciae* (Prussia) (Kvedlinburgo analai, 2007). The document itself has remained only in one of the transcripts of the 16th century stored in Dresden, the Saxon State

territory of Lithuania in 1009 remains a key moment in history, as after that Lithuania was not mentioned on the political map of Europe for almost 200 years.

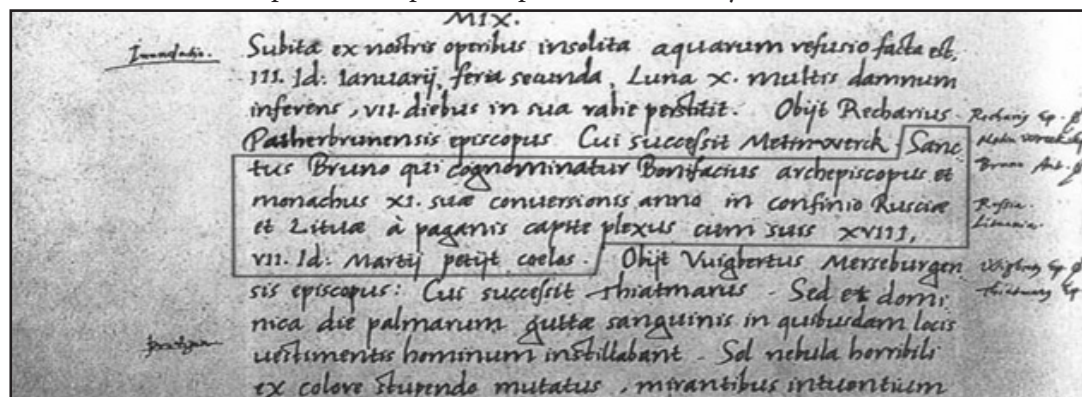


Figure 2. Lithuania mentioned in the text of the Annals of Quedlinburg, 1009: “*Sanctus Bruno qui cognominatur Bonifacius archiepiscopus et monachus XI. suae conuersionis anno in confinio Rusciae et Lituae a paganis capite plexus cum suis XVIII, VII. Id. Martij petijt coelos.*”

In his work *Germania*, Roman historian Publius Cornelius Tacitus (1972, p. 29–30) describes the tribes to the north of the Roman Empire and is one of first to mention the Aesti (*Aestiorum gentes*), the neighbours of the Germans. The author writes that on the right bank of the sea, the Mare Suebicum (now called the Baltic Sea), there is the Aesti tribe,²⁴ whose customs and clothes are the same as of Suevians (*Suebi*)²⁵; however, their language is closer to the British language (Figure 2).²⁶

In 1936, famous Lithuanian historian Adolfas Šapoka described the emergence of the Lithuanian ethnos in his book *History of Lithuania*, and noted that every nation usually has its own different culture, and if there is a change somewhere within nations, then there is a clear cultural change there. Archaeologists have not found cultural changes in our country, nor do the historic sources indicate the change of nations – therefore, the origin of Aesti is Lithuanian (Šapoka, 1988, p. 18).

Historical records of the ancient Balts (Proto-Balts) can be found in the later written sources of the Roman Empire (Vaitekūnas, 2006, p. 32). For example, in the 6th century AD the Aesti are mentioned by Flavius Aurelius Cassiodorus – the Secretary of Theoderic the

and University Library (Kvedlinburgo analai, 2007, p. 376).

²⁴ In fact, Tacitus was wrong to attribute the Balts (*Aesti*) to the Germanic tribes (*Suebi*).

²⁵ Suevians (Lat. *Suevi*) were an old Germanic nation (or a group of tribes) which lived along the Baltic sea, between Wisla/Elbe and the Rhine, around 0 AD.

²⁶ Tacitus was wrong to think that the lands of the Aesti were much closer to Britain, and he underestimated the importance of the language as the most peculiar feature in identifying the Aesti ethnic affiliation. E.g., E. Jovaiša (2014, p. 222) notes that the Baltic languages belong to the oldest Indo-European languages. The Germanic languages, compared to the Baltic, are 1,500 years younger.

Great, king of the Ostrogoths – who notes that in around 525 AD the king of the Ostrogoths was visited in Rome by the Aesti who came with gifts of amber (p. 32). This fact clearly shows that the ancient Balts, due to high demand for amber in Rome during that time, made serious efforts to take advantage of favourable conditions for establishing trade relations with Rome, and thus attempted to escape from the peripheral zone. Unfortunately, after the collapse of the Roman Empire and the Ostrogoth state, the situation changed and amber became unpopular. Therefore, not only trade, but also the established relationships ceased to exist for a long time.

Due to the development of such historical events, the area of the Baltic Sea inhabited by the Baltic tribes was considered to be the periphery of Europe, where, according to Baranauskas (2000), tribes often had a distinct culture and were characterised as closed societies with pagan customs. Therefore, for several centuries this territory remained isolated from the civilized world.



Figure 3. The tribe of Estins marked on the territory of Lithuania (Manesson Mallet's map, 1685).

A new period of cultural uplift began only in the 19th century, and was distinguished by the cohabitation of several ethnos (Curonian, German, Lithuanian, Polish, and Russian) in adjoining territories. Mixed, bilingual families were often created in Lithuanian-inhabited areas. According to recent research, during this time frame, new forms of communities (urban

prototypes) were established – e.g., in Palanga, where people from different ethnic groups lived in wooden houses and were involved in trade and craftsmanship including smithery, pottery, and the production of utensils (Kiaupa et al., 1995). Nonetheless, the nature of these emerging urban prototypes was primarily agrarian as the communities that resided there were not strong. Therefore, in terms of culture, purpose, and urbanization, settlements in Lithuania during that time rarely matched the neighbouring cities of Riga and Gdansk, which had already gained Magdeburg, or self-government, privileges.

As the Baltic tribes developed in a monocultural environment, despite steady advancement, the Baltic tribes were Europe's last pagans, and their communities were marked by cultural isolation and lagging behind the rest of the world for centuries. Therefore, the Catholic Church put serious efforts into attempting to christen these tribes. The church became more active, especially after the neighbouring Polish nation was christened in the late 10th century.

1.3.2. From monoethnicity to multiculturalism – formation and development of the State of Lithuania

Whatever the echoes of the history of Lithuania, it can be firmly claimed that the Baltic background of the country and centuries-long traditions allow the second millennium of its history to be discussed with greater specificity. In fact, it is estimated that in 1009 around 170,000 people inhabited Lithuania (100% Lithuanians), and the population density was 2 people per 1 km². In 1260, the population increased to 300,000, and its density was 2.8 people per 1 km², whereas non-Lithuanians accounted for one in ten members of the entire population (Vaitekūnas, 2006, pp. 42–43). Naturally, given such population density in the territory of Lithuania, only small rural settlements (5–10 houses) were created and rural communities developed in a monocultural environment based on ethnic isolation.

At the turn of the second millennium, the development of Baltic ethnicity was gradually finalised on the basis of individual communities and even tribes (blood connection), which contributed to the emergence of new economic and social conditions with centralized power and borders of the state of Lithuania.²⁷ At the same time, the national identity of the present Lithuanian nation was formed, and Dukes and the institutional units of the Grand Duke of Lithuania (for example, the Council and the Chancellery) appeared in the lands governed by the tribes. These became the centre of state life, with the exclusive rights of the ruler (e.g., the

²⁷ In those times, the territory between Nemunas and Neris was often called the “Lithuanian land”. However, during the rule of King Mindaugas, other territories of residence of Lithuanians were attributed to the Lithuanian lands (Eidintas et al., 2013, pp. 13–14).

right to punish a subject, to condemn to death, to inherit power, military affairs, etc.) in place and the collection of taxes from subjects (such as for crops, fur, beavers, honey, other goods from fields and forests, as well as work obligations, such as the construction of castles, etc.).

In the 11th century, Lithuania had to withstand frequently exerted pressure from the neighbouring Kievan Rus. Meanwhile, Lithuania established political and commercial ties with this neighbour, which provided the basis for the cultural impact of Kievan Rus. Due to these connections, in the early 12th century numerous loanwords entered Lithuanian from the Old Russian language, such as, through the Orthodox religion, the concepts of: *kreščiėniė* (christening); *božnica* (church); *bašnia* (tower); *bojarin* (nobleman); and *polnij* (full), which implies that at that time the impact of the Western languages on Lithuanian was insignificant. On the other hand, Lithuanian words also had an impact in Slavic lands, e.g., *svirnas* (*sviren*), *kluonas* (*klunia*), *skilandis* (*skilond*), etc.²⁸ However, because the Lithuanian written language did not exist in the 12th–13th centuries, the elite of Lithuania started to lose their original national Lithuanian characteristics as a result of coexisting and speaking with people from the Kievan Rus. As the territory of the Grand Duchy of Lithuania (GDL) expanded to eastern Slavic regions, according to historian A. Šapoka (1988, p. 155), Lithuanians did not affect the discovered state and social order of the Russian lands, but this had some effect on Lithuania itself; indeed, Lithuanians borrowed some forms of government from the Russians, even including the title of Grand Duke itself. At that time, the internal written communication was mainly in the Old Russian language²⁹ with the Cyrillic alphabet.³⁰ Apart from Old Russian, other foreign languages were used for international correspondence, such as German (Livonian and Prussian), Czech, and Arabic; but official diplomatic correspondence was usually drafted in Latin by monks.³¹ It is believed that the use of Old Russian and other

²⁸ In the old Lithuanian language, one can find a number of archaic words that are no longer familiar to us, which trace back to Pro-Indo-European, such as *ašva* (mare), *vetušas* (old), *nepuotis* (grandchild), *avynas* (uncle), *priesakis* (enemy), *penukšlas* (penas, food), *apyppenai* (poisons), *keltuva* (cattle), *pekus* (herd, livestock) (Šaltiniai, n.d.).

²⁹ The old Ruthenian language, as a clerical language, retained its role until the 17th century, when it was replaced by the Polish language.

³⁰ The first publication written in Lithuanian was Martynas Mažvydas' book *The Simple Words of Catechismus. The Art of Reading, Writing and Hymns* (shortened to as *Catechismysa/Catechism*), which consisted of 79 pages and was published in Königsberg (Prussia, current Kaliningrad, Russia) on 8 January 1547. Only two copies of this book have remained and are kept at the Vilnius and Toruń (Poland) University libraries. Unfortunately, as A. Eidintas and his colleagues (2013, p. 58) point out, the society of the GDL at that time was not ready for a Lithuanian-language book.

³¹ All documents of state significance (privileges, all three Statutes of Lithuania, chronicles, acts of confirmation of nobility and various land transactions, wills, court records, etc.) written in the Duke's Chancellery (office) in Trakai, Vilnius, Smolensk, Polock, Minsk, Grodno, Kiev, Chernihiv and other towns once belonging to the GDL and the received letters were collected and archived as stationery books that entered the historical chronicles under the name of the Lithuanian Metric and are to be regarded as the main source of the historical and cultural heritage of the GDL. The Lithuanian Metric consists of over 600 handwritten books and was formed from the late 14th century up to 1795. Currently, the Lithuanian Literature and Folklore Institute in Vilnius holds only copies of the Metric Books, because in 1795, after the 3rd division of Poland and Lithuania, the 29th edition of the Latin alphabet book and some original books were handed over to Radvilos archive in the Main Archives of Old Documents in Warsaw (Poland), and other books were kept in Moscow, the Russian State Archive of Ancient Acts.

mentioned languages in official state documents is related to the arrival of Christian missionaries in Lithuania, not only from the Russian Orthodox Church of Kievan Rus, but also from Catholic lands (Bernardinai.lt, 2015). The first arrival of Orthodox missionaries saw them begin to promote their cultural values and beliefs in the Lithuanian environment, thus gradually establishing themselves among the Lithuania rulers. In that period, as A. Šapoka notes, from the national and religious perspectives the entire state was divided into two parts: the pagan Lithuanian, or true Lithuanian; and the Russian Orthodox. Each of these parts had a distinct way of living (Šapoka, 1988, p. 155).

The GDL was established in the 12th–13th centuries as a feudal state and included the ethnic Lithuanian lands and the neighbouring Slavic and Baltic duchies. The formation of the GDL was also conditioned by the increasing Lithuanian military power at the end of the 12th century as a counterweight to the growing threat from the Moscow Rus due to its expansion policy. Mindaugas (1200–1263), the Grand Duke of Lithuania, became the first ruler of the consolidated lands of Lithuania in 1236, was baptised as a Catholic in 1251 together with his servants, and was crowned as the first and only King of Lithuania in 1253 (presumably on 6 July)³² in Naugardukas – the first capital of the GDL. Pope Innocent IV signed a bulla on 17 July 1251 in Milan whereby he acknowledged Lithuania as a Catholic Kingdom, while at the same time Lithuania became a sovereign subject within European politics. The efforts of Grand Duke Mindaugas to open Lithuania to Europe of that time introduced it to the arena of European history and culture, which, according to historian Prof. Eduardas Gudavičius, was important as at that time almost nobody was aware of the existence of Lithuania and, until baptism and crowning, Lithuania was a land appreciated by no one (Vaižgauskaitė, 2006).³³

At the same time, it is known that Christianity suffered considerable difficulties in establishing itself in the land of Lithuania. By 1260, Mindaugas, the Grand Duke of Lithuania, returned to the Lithuanian traditional religion, and the expansion of Christianity in the territory of Lithuania was suspended for more than a century. There were many reasons for this. According to Gudavičius, everyday life in Lithuania did not change – the diseased were still burnt, and Christianity was imposed in a violent way as it was strongly opposed by Samogitians (Vaižgauskaitė, 2006). There were no massive baptismal ceremonies, and people accepted Christianity the way they understood it and the way it was convenient to them. The pagan faith and gods did not disappear – only the Christian god moved above them in

³² The exact date and place of the King Mindaugas' coronation are not known, as no historical sources mention the fact of 6 July, and the documentation related to the coronation was prepared not in Lithuania, but partly in Rome and Riga (Livonia). According to some Lithuanian archaeologists and architectural historians, the coronation of Mindaugas took place in the first Christian temple in Vilnius.

³³ Mindaugas managed not only to be baptized, but also to create an independent state, while due to the prevailing attitudes in the Christian world at that time neither Prussians, Latvians, Estonians, nor Finns managed to do this.

the hierarchy. The rulers also adhered to the Christian dogmas only formally, thus the way of life or the faith of people did not change, which encouraged contemporary chroniclers to state that the christening of Mindaugas was delusive (Venclova, 2019, p. 80). For Lithuanians, Christianity in the 13th century was alien, and many centuries had to pass before people accepted this faith (Vaižgauskaitė, 2006). However, taking into consideration all of the hindrances due to the vivid pagan customs in the consciousness of Lithuania of that time, the emergence of the Christian faith was an important step in the development of a new cultural tradition in Lithuania, which served as the cornerstone on the way of a young state towards civilized Europe with its greatest cultural achievements.³⁴

In spite of the fact that in the Middle Ages the Lithuanian ethnic area did not share a common border with Poland,³⁵ initial, but not always friendly, contact between Lithuanians and Poles was observed in 1209–1211 when the Lithuanians initiated military campaigns into Polish lands and the forced displacement of the local people to Lithuania.³⁶ Lithuanians often took women into captivity for housekeeping and childcare (Baronas, 2013). The consequences of Lithuanian invasions into the territory of Poland are related to the beginning of the arrival of individual Poles to Lithuania. At that time, communication with people in captivity and the Poles freely arriving in Lithuania encouraged Lithuanians to learn to speak Polish (Baronas, 2013). As the Polish community grew larger in the territory of Lithuania, there was a need to take care of the Polish people's faith; therefore, Gediminas, the Grand Duke of Lithuania (c. 1275–1341), invited Franciscans who spoke Polish, including some native Poles among them.

The process of laying the foundations of the Lithuanian state and its growing population resulted in the need to look for certain forms of state governance, and the cohabitation of different ethnic groups became apparent. Thus, in this initial period of state formation, the Grand Dukes of Lithuania exercised prerogative rights to guarantee freedom of trade to merchants from both East and West. This provided for favourable conditions for Dukes to establish cities, such as, Vilnius, Kaunas, and Trakai, where merchants mainly from Germany and Rus' settled. In the 13th century, Lithuania had already traded with Riga, Venice and even the Middle East. Foreigners were guaranteed freedom of conscience and were allowed to have their prayer houses and practice their rituals.

In 1322 Gediminas, the Grand Duke of Lithuania, in response to the proposal of Pope John XXII to accept Christianity, sent a letter in which he said that we have our Franciscan and Dominican brothers, and granted them full freedom to baptize, give sermons and

³⁴ In our times, the crowning of Mindaugas as the King of Lithuania on 6 July has been proclaimed a public holiday of the Republic of Lithuania since 1990.

³⁵ In the early 12th century, Lithuania and Poland were separated by the lands of Jotvingis.

³⁶ Such attacks with the abduction of people lasted until 1376, when the last major Lithuanian military campaign to Poland took place.

perform other sacred rituals (Gediminas, n.d.). In his correspondence with Pope John XXII, Grand Duke Gediminas proclaimed his willingness to convert to Catholicism and establish a Catholic Archdiocese, noting that three churches had already been established in Vilnius and Naugardukas (Gediminas, n.d., 25 January 1323). At the same time, Gediminas established an Orthodox metropolis. However, his wish to be baptized was not implemented at that time because of offenses committed by German knights and the opposition of Orthodox feudal lords and Samogitians, but this misfortune did not decrease his intention to pursue the policy of bringing Lithuania closer to European civilization.

Thus, on 25 January 1323, Grand Duke Gediminas sent a letter from the capital of Lithuania, Vilnius,³⁷ to citizens of Bremen, Köln, Liubek, Magdeburg, Zund, and other cities on the way to the Christians in Rome with an invitation to come freely to Lithuania, attain some land, and become merchants exempt from taxes and duties:

To all Christians spread all over the world, men and women, ... to every person of good will we open our land, possessions, and the entire kingdom. ... To knights, squires, merchants, doctors, blacksmiths, wheelwrights, cobblers, furriers, millers, shopkeepers and any other craftsmen – to all these mentioned people we wish to assign land to each one according to his position. Those farmers who want to come, shall farm our land without any tax. Merchants can arrive and depart freely, without any charges and duties, without any obstacles at all. ... If knights and squires wish to stay, I will grant them income and possessions, as appropriate (Gediminas, n.d.).³⁸

In terms of modern times, this address of Lithuania's ruler to Europeans reveals that the Grand Duke Gediminas realised that in order to create a young state in Europe at the time, it was important to adopt a novel approach towards the priorities of national political and economic growth. In today's context, Lithuania's ruler opened the door to the European world for new skills and competences to be brought into the country, while also proclaiming that one of the state's priorities was the creation of a multicultural society.

Under the rule of Gediminas, Lithuania expanded its territory significantly to become the largest state in Europe, with a territory of up to 350,000 square miles that incorporated some of the Slavic lands (including the current territory of Belarus and Ukraine and parts of Poland and Russia) due to conquests or successful marriage diplomacy (often through the marriages of his daughters). The population of Lithuania consisted of 700,000 people, 53% of which were Lithuanians and 47% Slavic nationalities (Byelorussians, Poles, Russians, and Ukrainians; Pakštas, 1968).³⁹ In addition, Lithuanians were not able to enforce the use their

³⁷ Moreover, in this letter Vilnius is mentioned as the capital of Lithuania, therefore this date is traditionally regarded as the date of the founding of Vilnius, although the city (settlement) is likely to have existed in the time of King Mindaugas. Unfortunately, at that time Vilnius was a pagan city and had not yet participated in the Renaissance movement of the new culture in Europe.

³⁸ Duke Gediminas addressed a letter of a similar content on 26 May 1323 to the people of Rostock, Greifswald, Szczecin, and Gotland.

³⁹ Historian A. Šapoka (1988, p. 165) notes that in the early 14th century the population of the real Lithuania was around

native language, customs or religious convictions on other nations in the new parts of the GDL, as paganism was not competitive enough with the Orthodox religion that had introduced administrative structures and written language much earlier, particularly in monasteries. Moreover, when Lithuanian rule in the lands of the Rus' began, the dukes of Lithuania who had become local to those territories frequently switched to the Orthodox faith – for instance, the oldest son of Mindaugas, Vaišelga (1223–1267), converted to the Orthodox faith in 1245. Unfortunately, it is known that rulers of Baltic origin, after accepting Orthodoxy, rapidly became Russified. From the ethnic and cultural point of view, Lithuania became more and more dual-faceted in this period, as it was founded on the basis of the Baltic ethnos but its peripheral and expanding territory, dominated by the Slavic element, soon became larger than the country's nucleus. Although the state's political and economic centres, Trakai and Vilnius, remained in Lithuanian lands, the territory of ethnic Lithuania eventually shrunk to as little as 10% of the country's territory. These facts demonstrate Lithuania's nominal power in connection to new regions; on the other hand, they promoted tolerance for people of various denominations, which became a significant prerequisite for fostering tolerance in a multi-national society in the future.

French historian J. H. Schnitzler (1802–1871) describes Lithuania's achievements under the rule of the Grand Duke Gediminas in the following way: at the beginning of the 14th century, Gediminas brought Lithuania among powerful states, out of which it soon became the first in the whole of the North, including Russia, which suffered from the Mongol yoke, and Poland, where the honourable reign of Kazimierz the Great came to an end. The power of Lithuanians was beneficial for Christianity, as they became a serious obstruction for Mongols on the way to the West (Vaitekūnas, 2006, p. 48). The entrenchment of Lithuania on the European political map made Gediminas refer to himself as *Gediminne Deigratia Letphanorum Ruthenorumquerex, princeps et dux Semigallie* (Gediminas, by grace of God the King of Lithuania and Ruthenia, the Duke and Ruler of Samogitia) (*Senoji Lietuvos literatūra*, 1996).

Although there is no record of what effect Gediminas' message to European citizens had on the number of foreigners who arrived in Lithuania, the dates and circumstances under which the Jews, the two Turkic communities (Tatars and Karaites, who are among the oldest Turkic tribes with regard to the language and ethnogenesis) and some other nationalities settled in Lithuania are well documented.

As the new socio-economic environment created conditions for the increase of the population of Lithuania, until there were no urban-type settlements, Lithuania could only be classified as a mononational state with a predominance of economic and cultural isolation of society. In the 13th century, a social stratum of large landowners emerged in Lithuania,

and part of the peasantry became subordinate to it. All of the abovementioned changes not only led to a new stage in the social structure of Lithuanian society, but it is also especially relevant that this manifested in the economic life of the country, primarily in agriculture and in the development of crafts, such as smithery, art and leather working in the emerging towns. Although there had been a long history of natural economy and the exchange of produce in Lithuania, money was used in that period, which promoted international trade and the development of cultural exchanges. As Prof. S. Vaitekūnas (2006, p. 39) notes, from the point of view of the development of the economy, Lithuania did not lag behind neighbouring countries. The lifestyle of the country's nobles in the 14th century was similar to the European one, yet the common life of people was much different from the advanced West. Tomas Venclova (2018, p. 135) notes that the country was behind the real Europe – in its art and literature, craft shops and merchants' guilds, law, monasteries, and the chronicles written therein.

Great political and cultural influence in the history of Lithuania was exerted by the baptismal process of Lithuanians, which started in 1387 on the initiative of the King of Poland, the Grand Duke of Lithuania Jogaila (1348–1434),⁴⁰ and the Grand Duke of Lithuania Vytautas (1350–1430),⁴¹ whereby paganism as an ethnic faith with its customs, gods and worshipping of the sun, the moon, trees, fire, etc. was replaced by Christianity under Catholic rituals. After baptism, Catholicism officially became the state religion of Lithuania. First, the nobility and peasants of Vilnius and its surroundings were baptized. At the same time, those who converted to Catholicism were taught the truths of the Christian faith. Due to all of this, two years later, Pope Urban VI recognised the GDL as a Christian state. From that moment on, it was the Lithuanian state that became the guardian of the Catholic world in the East.

On the occasion of christening, nobles of Lithuania, in exchange for the obligation to go to military service, were given the privilege of freely managing their premises and did not have to obtain the consent of the ruler when marrying off their daughters. With the entrance of Christianity into Lithuania, cultural isolation, which had previously dominated the country, gradually disappeared, and the development of the country's culture was set in the direction of Europeanization, which was already considered one of the most important trends in the development of the state. At the same time, a culture of writing was introduced in Lithuania.⁴²

⁴⁰ In fact, the christening of Jogaila was agreed upon in the Kreva Castle in 1385 during negotiations between Jogaila and the Polish noblemen as a condition for him to marry Jadvyga – the successor of the Polish throne and to improve the relations between both countries. Christening of the country's inhabitants was one of the terms. On this basis, in 1386 the Kreva Union was made between the Polish Kingdom and the GDL, which provided for closer co-operation; however, both states retained their national administration and the written language, legislation, the treasury with their own money and army. On the other hand, some Polish specialists, e.g., S. Mackiewicz (1975, p. 93), believe that under the Kreva Union Jogaila had to join the state of Lithuania with Poland (see Stankevič, 2012, p. 876). Different evaluations of historical documents regarding the use of the Latin language in the contract still require additional discussions of Lithuanian and Polish specialists.

⁴¹ The Grand Duke of Lithuania, Vytautas, entered the history of Lithuania under the name of Vytautas the Great for his merits in creating the state.

⁴² As Lithuanians were pagans, they did not have their own writing, thus after the baptism the writing culture in its initial

As the authors of the book *History of Lithuania* (Lith. *Lietuvos istorija*) note, after 1387, when Lithuania's political elite passed from paganism to Catholicism, the cultural balance between the Catholic state nucleus and the Orthodox periphery became equal (Eidintas et al., 2013, p. 44). The political elite began to acquire the status of the cultural elite because the Orthodox lost their civilizational advantage. Monks and clergy from the Czech Republic, Poland,⁴³ and the German lands arrived in Lithuania for a long time, even for permanent living. It is also known that areas along Nevėžis, separating the Aukštaitian region from the Samogitian region, were settled by Polish noblemen committed to defending Lithuania from the attacks of German orders. Foreigners also came to the cities of the GDL. For example, it is known that in the early days of Jogaila's rule, the German merchant Hanulon was appointed as the governor of Vilnius (Šapoka, 1988, p. 156), and from the middle of the 15th century German Hanseatic merchants visited Kėdainiai. Due to this, Kėdainiai became an important centre for regional trade, economic development and multicultural life (Kėdainių turizmo ir verslo informacijos centras, n.d.).⁴⁴ The spirit of Europeanisation in Lithuania was noted in many spheres of activity, which prompted Vytautas to establish a state office to create a body of professional diplomats who had knowledge on the cross-border relations that prevailed in Europe.



The Old Town of Kėdainiai



The historic centre of Kėdainiai

stage was formed in the state primarily by using Latin and Russian languages and such languages of Christian countries as Polish, German, Greek. In addition, the Tartar language was long used in the state office (Venclova, 2018, p. 167). At that time, paper was not yet produced in Lithuania, so parchment and paper imported from Italy, Germany and France was used for correspondence in the ruler's office. Paper production in the Eastern European region was first started in Poland in 1491 (Krakow), whereas in the territory of the GDL this did not happen until 1524 in Vilnius, according to an act issued by King Sigismund the Elder (1467–1548). There is no doubt that paper production in Lithuania marked an important civilizational breakthrough, as it was directly related to the development of writing and book printing, which at the same time contributed to the cognition of literature, history and culture of other countries (Ragauskas, 2014).

⁴³ After the introduction of Christianity in Lithuania, the dioceses of Vilnius and Žemaičiai were established, but the majority of priests in the first chapels and built churches consisted of clergy who came from Poland, who, unfortunately, did not care about the Lithuanian language (Z. Zinkevičius, as cited in Kuzmickas, 2015). Only later, did Lithuanian priests begin to preach in churches.

⁴⁴ Kėdainiai was first mentioned in written sources in 1372 as a fishermen's settlement in the Livonian Chronicle by H. von Wartberge, a chronicler of the Livonian Order. In 1590 Kėdainiai acquired the rights of Magdeburg.

During the period of christening Lithuania did not yet have its own written language, so there were no Lithuanian schools established. In order to enculture the country, the first steps in that direction were made. For example, after establishment of the Vilnius Bishopric in 1387, the first school of the Vilnius Cathedral was opened, followed by more schools founded by the monasteries and parish churches, where church choralists and clerks were prepared based on Latin books of religious and moral content. Later, Lithuanians began to study at the University of Krakow (Poland) and laid the foundation for the Lithuanian intelligentsia. In the first half of 16th century, eleven Catholic and six Protestant schools were functioning. At the same time, cultural convergence with Poland began, followed by the process of Polonization of this part of the population of Lithuania (Šapoka, 1988, p. 157).

Upon the introduction of Christianity, many pagan customs, such as the concept of death and burial rites (e.g., pagan ritual of burning the corpse), changed; the church legally began to spread the ideas of one god, natural sin and the redemption of Christ. On the other hand, since Lithuania accepted Christianity relatively late, previous folk culture based on peasant traditions was rich in signs of archaic elements remaining from the times of paganism. These are also visible in the customs of present-day Catholic celebrations – for example, since ancient times, not only Lithuania, but also many other European countries have celebrated *Shrovetide*, during which winter is forced out from the yard and spring is invited; *Midsummer Day*,⁴⁵ which people still believe infuses herbs with magical powers and intensifies their healing properties; or the *Assumption of Mary*, a feast which ancestral Lithuanians dedicated to sacred rituals in honour of the grand Goddess Lada, sacrificing part of the fruits of newly harvested crops. In general, Western co-cultural traditions were definitively taken up by Lithuanians only in the 16th century.

From the year 1387, the cities of Lithuania were gradually granted Magdeburg self-government rights, which allowed urban communities to regulate themselves independently in electing their city councillors, which in turn protected them from the pressures of politically and economically powerful nobles. In addition, the granting of Magdeburg self-government rights to the cities of the GDL was a positive contribution to the proclamation of the state of Lithuania at the international level (Delfi, 2014a). The growing number of foreign people in Lithuania was also related to the state policy pursued by Duke Vytautas the Great – in order to revive the country's economic life, foreigners were accommodated in lands untouched by the local population. They were also encouraged to perform construction work (to build castles and towns) and to develop trade. The Orthodox nobility was also affected by the changes in

⁴⁵ Midsummer festival, which is often associated with the solstice, search for the fern flower, witches, fortune-telling and the like, is also popular in the customs of other countries as well, e.g., Latvia, Estonia, Finland, Denmark, and even Portugal and Brazil.

the state, thus in 1434 the Grand Duke of Lithuania Žygimantas Kęstutaitis granted to them the same privileges as to the Catholic noblemen. In this way, the privileges formulated by Duke Gediminas in 1323 began to be implemented in the life of the state.

Although the Jews (Ashkenazi) have settled in the territory of present-day Lithuania since the 14th century, the first Jews are believed to have arrived in the territory of the future GDL in the late 11th century as a result of their movement from German-speaking southeast areas of Europe (Germany, Silesia or Bohemia) and seeking asylum due to the unfavourable conditions during the period of the Crusades (Rosenthal, 1904). Originally, they moved to Poland and the lands populated by Eastern Slavic ethnic groups (in Byelorussia), and from there they reached the ethnic territory of Lithuania. They are first mentioned in the written sources of the GDL in 1388, when Vytautas the Great granted the privilege of Brest (contemporary Belarus) to the oldest Jewish community in the Duchy, and after a year, the same privilege was given to Jews based in Gardin (Žydai Lietuvoje, 2021b). Later, Vytautas the Great extended the privileges to all Jewish communities who lived in the territory of the Duchy. These privileges regulated the relations between the Lithuanian people and the Jewish minority; these documents entrenched the Jewish right to: establish a self-governance institution (*kahal*); freely profess Judaism; perform rituals and observe the customs of their own nation; build and maintain synagogues (wooden or masonry, but not higher than the churches built); and set up separate cemeteries, which has historically been recognized as a major feature of existence of the Jewish community. The granted privileges prohibited the devastation of synagogues and cemeteries and ensured protection of the Jews from undesirable Christian interference and violence.⁴⁶ In addition, these privileges provided for the conditions of Jewish economic activity, set the rates of community tax and duties, and defined Jewish residential areas in the city. Under these privileges, Jews were free, and in criminal cases they were entitled to be tried by representatives directly appointed by the Grand Duke. In cases of minor crimes, the jurisdiction of local officers prevailed; the Jews were tried on an equal footing with the nobles and other free residents. In addition, the religious court (*beit din*), which consisted of several (at least three) experts of *halacha*, continued to operate as it had since ancient times in every major Jewish community.⁴⁷ Such a trial based on *halacha* was able to solve all cases of the members of the Jewish community – including property, family,

⁴⁶ In the Jewish language, the word *synagogue* means a prayer house, as well as the community hall for prayer and Torah studies, and sometimes the seat of the community council (*kahal*). In fact, one of the conditions for the establishment of the Jewish religious community was the requirement to establish *minjan* in the synagogue (worship can only take place with the participation of ten male homeowners), which is why single Jewish settlers belonged to the nearest community with self-governing institutions (Urbaitytė, 2021).

⁴⁷ *Halacha* are religious laws derived from the Bible, which define the Jewish lifestyle. Halacha govern holidays and weekdays, prayers in the synagogue and family relationships, education and economic activity, birth, death, and every moment of Jewish life (Žydai Lietuvoje, 2021a).

even criminal cases. When Jews settled across the country in the 17th century, a Jewish-elected Seimas was established to represent the community against state power and to elect a tax collector authorized throughout the country (Šapoka, 1988, p. 243). In total, the Grand Dukes of the GDL provided the Jews with around 10 universal privileges, and in 1646 King Wladyslaw Vaza granted the last of them. This privilege established the Jewish *universal freedoms*, which remained unchanged until the late 18th century (Žydai Lietuvoje, 2021c).

Despite the fact that, in Lithuania, the Jews were officially protected by the privileges against violence, plunder or destruction of their property, this did not become a precondition for their integration into local society. It should be noted that most of the privileges granted to the Jews by Vytautas were unusual in the Christian environment, thus eventually they created conditions for the Jewish community to flourish. On the other hand, it is known that in some periods, as in the whole of Europe at that time, Jews experienced inequality and even harm. For example, in 1495 the Jewish Community of Lithuania was directly offended by the Grand Duke Alexander (1461–1506) when he, for unclear reasons, required all Jews to leave the territory of Lithuania; in fact, the exile lasted only 18 years, after which Jews were allowed to return (Venclova, 2018, p. 187). Due to the resistance of the population, Lithuania also applied the common European practice of forcing the Jews to live only in certain neighbourhoods within the cities, called ghettos, and wear special dresses and yellow caps (Šapoka, 1988, p. 242),⁴⁸ as very often city dwellers did not want to allow potential competitors to settle in their territory. There were various reasons for this. The development of the society of the former GDL was based on a rather regulative strata (with specific rights, duties, and limits on activity), meanwhile, the Jews did not belong to either the townspeople, the peasants, or the noblemen – in fact, they were a separate ethno-confessional stratum⁴⁹ directly responsible to the Grand Duke of Lithuania (Urbaitytė, 2021). Moreover, the Jews themselves did not show any willingness to integrate into local societies due to their specific ways of life (e.g., the Jews do not eat pork, Saturday is a day off because they go to the synagogue), which the local communities found difficulty in accepting – thus, there were obstacles to their integration into society. The Jewish community only fully settled in Vilnius in the 16th–17th centuries. The late settlement of Jews in the capital of the country is explained by the so-called *privilegia de non tolerandis Judaeis* granted to city dwellers in 1527 (Žydai Lietuvoje, 2021c).

It is believed that in the late 16th century, around 15,000 Jews lived in the GDL. A more

⁴⁸ It must be admitted that settlement in Lithuania in the history of the Jewish nation was yet another case of the continuing practice of driving the Jews out of society in different countries.

⁴⁹ Jews as a separate group formed on an ethno-confessional basis are not only characteristic of Lithuania, because in many other countries the Jewish diaspora developed over the centuries as an ethnic and denominational union with strong internal solidarity based on religious principles. That has helped the Jews to remain unified though scattered throughout many countries.

intense settlement of Jews in Lithuania was observed only in the late 17th and early 18th century, when the owners of small towns (e.g., Kėdainiai) sought to revitalize their economic life having been affected by demographic losses and various political crises by inviting Jews to settle in these areas under favourable conditions (Žydai Lietuvoje, 2021b). By the end of the 18th century, the Jewish population in Lithuania was around 250,000. Although Jews actively settled in many parts of Lithuania, most lived in Vilnius, which contained around half of the Jewish population (Venclova, 2018, p. 292). Most Jews were involved in trade, including alcohol, crafts and transportation – thus, most of them were rather well off. Such activities made it easier for Jews to adapt to the local environment and to pay the taxes imposed, which was a significant impetus for the Lithuanian economy. Jews were frequently designated agents of the nobility and administered their estates. However, Jews were often seen as competitors, which resulted in intolerance and even outbursts of anger among other groups of the population.

Despite instances of intolerance against Jews by the local people, it can be noted that in the second half of the 18th century the settlement of the Jews in Lithuania was organized in the same way as in some other western European countries, e.g., in France and the Netherlands. As a result, the Jews identified themselves with Lithuania and referred to it as “Lite”, meanwhile referring to themselves as “Litvaks” (Eidintas et al., 2013, p. 15).

Another significant stage in formation of the cultural diversity of society in Lithuania was the arrival of Tatars and Karaites. The first records of the Tartars,⁵⁰ who were Muslims, in the territory of the GDL date back to the times of the Duke Gediminas (around 1275–1341), when they, as mercenaries, participated in the war with crusaders (Strykowski, 1846, pp. 356–368; Jakubauskas et al., 2012, p. 5; Kručinskis, pp. 17–18, as cited in Lukoševičiūtė, 2014, p. 175). In 1397, the Tartars were taken into captivity after the campaign of the Grand Duke of Lithuania, Vytautas, over the Don River. They were subsequently settled in surroundings of Vilnius and Trakai (the former capital of Lithuania), and, despite their position, were entrusted to serve Vytautas. It is known that Vytautas granted lands to Tatars, guaranteed freedom of religion, and at the same time allowed them to build prayer houses – mosques.⁵¹ Quite soon, a considerable number of Tartar warriors were engaged in crafts, trade, agriculture, and transportation (Jakubauskas et al., 2012, pp. 10, 13). From the 16th century, schools were open for studies of the Koran in mosques and in larger Tatar-inhabited areas. Such privileges granted by the Dukes helped the majority of Tartars to become familiar with the

⁵⁰ Lithuanian Tatars are descendants of the Turkic tribes who lived in Central Asia and North China in the 6th–8th centuries.

⁵¹ The Tatars built a total of 60 mosques in the territory of the GDL, 24 of which are situated in the territory of present-day Lithuania.

alien Lithuanian environment fairly quickly, and part of them formed a local feudal stratum.⁵² The arrival of Tartars to Lithuania was not a short-term process and – as Prof. Jakubauskas (2012, p. 5), the chairman of the Union of Lithuanian Tartar Communities, notes – when the whole of Europe was armed against the Muslims, the wise rulers of Lithuania with love and hospitality invited Tartars to their lands, who, under various unfavourable conditions, were forced from their homeland and voluntarily resided in Lithuania. Historical documents reveal that in the 15th and 17th centuries, Lithuanian rulers entrusted Tatars with the duties of clerks, translators and diplomats, as they were able to perform their assigned functions responsibly in the Arabic language.⁵³ Due to this, the Tartar language had been used for a long time in the state office (Venclova, 2018, p. 167). When the Tartars came to Lithuania they brought their own cultural traditions, but only in the 15th century did they form as a separate national group. Since then, Tatars have been recognized as an independent ethnos of Lithuania and have not been subject to assimilation. It is noteworthy that the Lithuanian Tatar community often preserved the hierarchical relations that were historically formed in their former homeland (Jakubauskas et al., 2012, p. 10).



Trakai Castle

Unfortunately, at the beginning of the 17th century, the Lithuanian Tartar community was also affected by religious disagreements between the Catholics and Reformants. As it was forbidden to build new mosques and to restore existing ones, some Tartar women were charged with witchcraft (Vaitekūnas, 2006, p. 345). In fact, the prohibition period lasted for a

⁵² According to Prof. Jakubauskas et al. (2012, p. 10), due to the Muslim faith confessed by Tartars, the Tatars did not receive political privileges granted to noblemen and the right to elect legislature and the king.

⁵³ As Prof. Vaitekūnas (2006) notes, the Lithuanian Tatar community sought to enlighten and educate their younger generation and thus send them to the Arab countries to learn the Arabic language and writing (p. 344).

relatively short time, and in the 1780s all previous privileges were returned to the Lithuanian Tatars. As we see, Tartars became an integral part of GDL history and culture.

In addition, more than six centuries ago, another Turkic group, the Karaites, settled in Lithuania. This group (comprising around 380 young Karaite men and women) was presumably gradually brought from Crimea by the Grand Duke of Lithuania, Vytautas (1392–1397), and was accommodated in the capital Trakai. For their loyalty and courage, the rulers of Lithuania appointed them to be personal guards and guards of the Trakai castle, entrusted them with the duties of translators and mediators, and due to their skills in medicine allowed them to cure people. Later, Karaites also settled in other regions of Lithuania and formed local communities (Biržai, Naujamiestis, Pasvalys, Panevėžys), but Trakai, according to ruler's privileges, has always been the administrative and spiritual centre of their community, which the Karaites themselves viewed with time not only as a birthplace, but also as a homeland. Karaites enjoyed self-government rights and were directly subordinated to the elected Trakai governor, who had administrative and legal power. In turn, the governor was directly responsible only to the ruler of Lithuania (Lietuvos karaimai, n.d.). The Karaites soon became integrated into the Lithuanian environment of that period, but due to the principles of internal community life which had been formed through centuries, they managed to keep their customs, religion and language intact. For centuries, the inhabitants of this part of Lithuania have not lost their ethnic, cultural and confessional ties with the Crimean and other Karaim-populated areas.

At the end of the 15th century, the first Roma people, whose native land is north-eastern India, settled in the territory of Lithuania. Their native language is associated with the Indian language group, and it is believed that the Roma people came to the territory of ethnic Lithuania from Poland through Gudia.⁵⁴ After settling in Lithuania, the Roma people called themselves the Lithuanian Roma (*litovska roma*), and from the very moment of their arrival attributed themselves to Catholics. In fact, it has not been observed that they are practicing Catholics, for they are still famous for pagan rites and witchcraft. In 1501, the Roma community in Lithuania, similarly to other national communities, received the privilege of Alexander (1461–1506), the king of Poland and the ruler of Lithuania, according to which they were granted freedom of movement throughout the territory of the state, and their leaders (*voivodes*) were given the right to resolve all community issues.

The Roma people were great singers, smiths (metal working), animal trainers, and craftsmen. However, the Roma people have often been regarded as a national group without a permanent place of residence, with a poorly developed administrative structure and no

⁵⁴ The historic homeland of the Roma is Northwest India and their native language is associated with the Indian language group.

education system. Due to their behaviours, including begging, animal theft, etc., the Roma provoked negative government decisions, which often resulted in repressions.

At the end of the rule of Vytautas the Great, the territory of the GDL extended over 930,000 km², containing almost 2.5 million people. This was composed of 590,000 Lithuanians, 500,000 Byelorussians, 840,000 Ukrainians, 450,000 Russians, and 100,000 Tatars (Pakštas, 1968, p. 452).⁵⁵ Despite the fact that in the time of Vytautas the state apparatus was formed in Lithuania on the model of the neighbouring Poland (the Council, Chancellery), cities grew large (e.g., Vilnius, Trakai, Kaunas) and castles and churches were built, the population density remained low for a long time and it is estimated that it was 3–4 times lower than in Poland.⁵⁶

Increasing national diversity was consistently marked by the new challenges of co-existence, which were to be addressed by the young state. It is obvious that from the initial conception of the state, Lithuania's cultural landscape was formed on the foundation of various nations with diverse cultural and religious traditions, but its geographical location factually determined its peripheral position, therefore, according to some experts it was characterised by distinct peripheral culture (Ališauskas et al., 2001).

From 16th century, the spread of the Polish spoken and written language and lifestyle in Lithuania was related not so much to economic and social as to cultural and ideological processes (Baronas, 2013). At that time, the linguistic situation in the country depended heavily on the indifferent attitude of the great Lithuanian feudal lords towards their native language, which clearly illustrates the linguistic loss of national identity prevalent within the aristocracy of Lithuanian origin. Prof. B. Kuzmickas (2015) draws attention to the fact that Lithuanian feudalists actively participated in drafting and publishing Polish books, they spoke Polish themselves and did not show any desire to contribute to the drafting of Lithuanian publications. In fact, the nobility often raised the question of re-establishing the use of their native language in state affairs; thus, as Šapoka (1988, p. 250) notes, by the mid-16th century the Polish language was not officially used. At the same time, there were demands to abandon the written language of the Byelorussians (Ruthenians), as it was similar to the language spoken by the biggest enemy of Lithuania – Moscow (p. 250). Although the nobility of Lithuania belonged to the same stratum as the Polish nobility, they did not have the same rights and privileges, thus they fought for a long time for equality, which was one of the main reasons why on 1 July 1569 Lithuania joined Poland in the union of Lublin. In

⁵⁵ The given figures are approximate, because up to 1489 the GDL did not have a population census (Vaitekūnas, 2006, p. 68). Demographer Baris Urlanis estimated that about 5 million people lived in the GDL around 1500 (cited in Velcova, 2019, p. 176), but this figure is still debatable.

⁵⁶ This gap was in particular apparent in the devastated eastern parts of Tartar territories.

addition, the formation of the union with Poland was stimulated by the changed situation in the east of Lithuania, as the wars with Moscow of the late 15th–early 16th centuries turned into a struggle for Livonia, when it became apparent that it would be difficult for Lithuania to stand up against Moscow and therefore it needed Poland’s help. After the union of Lublin was signed, Lithuania became an integral part of a united state referred to as the Republic of the Two Nations (RTN).⁵⁷ The general prerogative of the state was the Seimas, the common foreign policy, and, since 1580, the common coin system. Regardless of its reduced sovereignty, Lithuania managed to preserve the structure of executive power, the state seal, and its own treasury, army and judicial system.

After the formation of the common state in Lithuania, Lithuanian, Ruthenian, Polish and Latin linguistic cultural models continued to coexist in the official environment.⁵⁸ Although the GDL in the early 16th century transitioned towards the use of the Polish language in the main areas of life, it should be noted that in the long run Lithuanian society managed to maintain a national outlook and self-identification.⁵⁹ In addition, the formation of a unified state was beneficial for Lithuania because Western culture penetrated through Poland and, as noted by Venclova, was not always harmful to Lithuanians. On the contrary, it brought many positive fruits, such as the baroque architecture of Vilnius, which is a wonderful piece of Lithuanian heritage (Venclova, 2018, p. 219). Table 3 presents the religions, languages and alphabets of the main ethnic groups residing in the territory of the GDL, which reveal the multicultural nature of the Lithuanian state. On the other hand, it should be noted that in the State Chancellery, the Ruthenian language was mostly used only as a technical tool.⁶⁰

Table 3. Religions, languages and alphabets of the main ethnic groups of the GDL

Ethnic groups	Religions (confessions)	Traditional written languages	Alphabets
Lithuanians	Christians (Catholics and Protestants)	Latin, Polish and Lithuanian	Latin
		Ruthenian	Cyrillic

⁵⁷ The RTN was established on the proposal of the Lithuanian delegation, and nations at that time recognized the nobles of Lithuania and Poland. Meanwhile, ordinary people in the state had no civil rights. The UNESCO International Advisory Committee (IAC) decided to add the Lublin Union Act to the International Register of World Memory. The joint application for entry of this Union into the register was submitted in May 2016 by Poland, Lithuania, Latvia, Ukraine and Belarus (UNESCO Lietuvos Nacionalinė komisija, 2017).

⁵⁸ Pakštas (1968, p. 457) states that in 1572 the territory of the GDL reached about 320,000 km² and was inhabited by 1.71 million people. The territory inhabited by Lithuanians amounted to 99,000 km² with 780,000 people; Byelorussians and Ukrainians – 221,000 km² with 735,000 people. In addition, 105,000 Jewish people, 35,000 Russians, 35,000 Polish and 20,000 Tartars, Karaites, Gypsies, Germans and other nationalities lived in the country (Vaitekūnas, 2006, p. 55).

⁵⁹ The Polish historian J. H. Lasko agrees that the individual themselves has to decide on their national identity; therefore, a Lithuanian is one who has the self-interest and courage to express their Lithuanian nationality (Dąbrowski, 2011, p. 59).

⁶⁰ Ruthenian (Gudian) writing common in ancient Lithuania can be traced back to the writing traditions of Orthodox monasteries.

Ruthenians	Christians (Orthodox, Uniats, Protestants, and Catholics)	Ruthenian and Church Slavonic	Cyrillic
		Polish and Latin	Latin
Tatars	Muslims	Ruthenian and Polish	Arabic
Jews	Jews	Hebrew and Yiddish	Hebrew
Karaites	Karaites	Hebrew and Karaites	Hebrew
Russian Old Believers	Christians (Old Believers)	Church Slavonic	Cyrillic

Source: Temčinas (2009, p. 60).

The establishment of the traditions of various cultures in the Lithuanian state was significantly influenced by the Reformation of Roman Catholic Church dogmas, which started in Germany in 1517 and were based on 95 theses by Martin Luther, including a protest against corruption at the top of the Catholic Church and the need for parishioners to listen to the liturgy in their mother tongue. The new spiritual movement (Protestantism) reached Lithuania in the 1540s through the university communities of Prussia and Poland. The Reformation movement in Lithuania, whose leaders were the most influential nobles of the GDL – the well-known political figures of the state Mikalojus Radvila Juodasis (1515–1565)⁶¹ and Mikalojus Radvila Rudasis (1512–1584) – became more active at the beginning of the 1560s. At that time, evangelical Lutheran communities were operating in Vilnius (since 1552) and Kaunas (since 1558), and the first evangelical Lutheran church opened its doors in 1555 in Vilnius and in 1577 in Kaunas. At the same time, educational, health care and eldercare facilities as well as orphanages were established. It is known that not only boys, but also girls could study at Evangelical schools, and believers from other denominations were also serviced in the shelters for a symbolic fee (Vilniaus evangelikų liuteronų bažnyčia, 2011).

Lithuanian Protestants joined discussions on church reform in other countries, and were later accompanied by representatives of other confessions (Jesuits and Uniates⁶²). The Lithuanian

⁶¹ Mikołaj Krzysztof Radziwiłł the Black, attributed to the intellectuals of Renaissance, took care of intellectual and cultural progress in Lithuania, and collaborated with the leader of the Reformation in Western Europe, Calvin, and other followers. Thanks to him, the printing house was first established in the territory of the GDL. He was recognized as the most dangerous actor by the Roman Catholic Church and was therefore included in the general list of prohibited readers in the category of all works (opera omnia) (see the exhibition “The First Banned Writer in Lithuania” at M. Mažvydas Library, <http://reformacija500.lt/2017/08/29/paroda-pirmasis-uzdraustas-lietuvos-autorius-m-mazvydo-bibliotekoje/#more-2275>).

⁶² The Uniates of the GDL, who in 1596 entered into the Union of Brest with the Roman Catholic Church, from 1608 until 1827 possessed the Church of Holy Trinity in Vilnius, the Basilian Monastery, and in 1749 established the Holy Trinity Monastery in Bazilionai (Šiauliai district). Monks of the Monastery of Holy Trinity in Vilnius were organized on the example of Catholic monks, especially in close co-operation with Jesuits. In 1795, in the territory of the GDL Uniates had 30 general education schools, 95 monasteries (84 for men, 11 for women), with 14 schools for boys and a boarding school for girls. In 1827–1839 the tsarist government abolished all the Uniate monasteries and handed them over to the Orthodox, abolished the Uniate schools and dismantled ecclesiastical provinces, and Uniate monks were forced to convert to the Orthodox faith, otherwise they were threatened with exile to Siberia. At that time, the Holy Trinity Church was used as a prison, with one of the most famous prisoners being Adam Mickiewicz (15min, 2014).

Orthodox congregation was also invited to take active part in the discussion, and to develop and publish their ideas. During the aforementioned period, the tendencies of Western culture began to become more and more visible in Lithuania, which encouraged city inhabitants to speak in other languages as well. In addition to this, trade and craft centres in cities and personal freedoms and rights to property ownership acquired by urban citizens gave further impetus to the process of cultural expression.

In 1627, an active member of the Reformation in Lithuania, Duke Krzysztof Radziwiłł II (1585–1640), granted foreigners the privilege of free entry to Kėdainiai, which he owned. Thus, in the early 17th century, due to various reasons (fleeing from persecution, search for new markets, etc.), the first Scots settled in Lithuania under the privilege of Duke Krzysztof Radziwiłł II. It is known that the Scots were trying to maintain their community, but it was quite usual for wealthy Scottish merchants to marry daughters of local Calvins, and thus integrate into the social life of the city (Ragauskas, 2019).⁶³

In the times of the Reformation, there was a large Jewish community in Kėdainiai, which lived there with some limitations (e.g., they could not receive shelter in all places of the city) but played an important role in developing the city's economic life.⁶⁴ After their settlement in the city, the Jewish community had its own cemetery,⁶⁵ and in 1655 a synagogue with a hospital and a ritual bath was built in the city. The liberal approach of the authorities to other nations and the opportunity to create the necessary infrastructure formed a serious basis for the Jews to arrive in Kėdainiai. As a result, after the late 17th century their community doubled for eight consecutive decades, reaching over 120 families with 500 people. During that period, the Jewish community in Kėdainiai was known as the most prominent Jewish religious and cultural centre throughout the whole the GDL⁶⁶ (Kėdainių turizmo ir verslo informacijos centras, n.d.).

In Kėdainiai, a lot of attention was paid to education of people – e.g., a Latin gymnasium was opened where pupils learned from the textbook of the teacher Amos Kamensky, of Czech origin. There were two Calvin churches in the city and the townspeople learned Lithuanian in

⁶³ Up to 300 Scots are believed to have lived in Kėdainiai in the 17th–18th centuries, which is equal to the number of Scots in the Norwegian city of Bergen. Thus, Kėdainiai is considered to be one of the leading cities throughout the Baltic Sea and even the Scandinavian region in this respect. The Scots contributed significantly to the prosperity of Kėdainiai in the mid-17th century. Since the early 18th century, as a result of the Catholic entrenchment in Kėdainiai, epidemic, and starvation, the Scots began to retreat from the city, mainly to Klaipėda and Königsberg (Ragauskas, 2019).

⁶⁴ Kėdainiai Jews mainly relied on the production of vodka, handicrafts, trade in strong liquors in pubs and similar places, as well as money-lending practices; however, there were goldsmiths and carvers, tinsmiths and painters, tailors and representatives of other professions among the Jews (Kėdainiai, n.d.).

⁶⁵ Despite the fact that many famous people had been buried in the Jewish cemetery for centuries, this cemetery was completely abandoned in Soviet times.

⁶⁶ Even in the 18th century, after the peak of the Reformation, Kėdainiai remained an important city of tolerance in Lithuania, e.g., Elijah Ben Solomon Zalman (1720–1797) and Mosheben Simon Margolis (1710–1771) lived there for some time (Kėdainių turizmo ir verslo informacijos centras, n.d.).

elite groups (Venclova, 2018, p. 255).

Among the residents of Kėdainiai were Catholics (Lithuanians and the Polish), Evangelical Reformants (the Scottish), Evangelical Lutherans (German), Arians,⁶⁷ Judaists (Jews), and Orthodox Christians (Russians).⁶⁸ In the 17th century, according to its national identity, multilingualism, and tolerance for people of different cultures and religious confessions, Kėdainiai was one of the most multicultural cities throughout the GDL. An interesting historical fact surrounds princess Mariya (1625–1661), the daughter of Vasily Lupu, ruler of Moldova, who became the wife of the Grand Duke of Lithuania, Jonušas II Radvila. In 1652, she settled in her husband's estate in Kėdainiai and soon became known as the patron saint of Orthodox churches and monasteries (Ragauskienė, 2017, p. 634).

As Prof. A. Piročkinas notes, the Reformation opened the way for the Lithuanian written language (Stanaitienė, 2017). Although the new religious movement in Lithuania was closely associated with the development of the Lithuanian language, nationality and statehood, it lasted only around a century, as already in the first half of the 17th century a negative attitude towards the expression of national feelings had intensified in Lithuania. At that time, unlike in Central and Western Europe, where the Reformation of the church was based on the premise that it is necessary to use local (popular) languages, the Polish language had penetrated into Lithuanian and even Russian-speaking Protestants in the GDL since the beginning of the Reformation movement (Liedke, 2004). Thus, Protestantism, which laid the foundation for the development of the Lithuanian written language, later also contributed to upholding the Polish element in the state.

Although in some European countries since the onset of the Reformation movement the Catholic Church had seriously opposed the Inquisition (e.g., the torture and murder of people in England and Spain in accordance with the decisions of the Inquisition), there was no such body in the territory of the GDL, as most of the nobility had already been converted to Protestantism by that time. To fight the ideas of Martin Luther and his followers in Lithuania, the Catholic Church hierarchy in Lithuania settled representatives of the Jesuit Order in 1569. The Catholic Church, with the arrival of Jesuits to Lithuania, set itself the goal of saving the faith with the help of science and study. Through Catholic studies it was hoped to counterbalance the increasing activity of Protestant schools, as in the 16th century Lithuania had no higher educational institutions with an established Catholic world outlook. In 1570, on the initiative of the Jesuit Order, a Jesuit College was set up in Vilnius, where

⁶⁷ In the 16th century Aryans functioned in Lithuania as one of the directions of the Reformation (alongside the Evangelical Lutherans and Evangelical Reformats), but in 1562 Aryans separated from the Reformation and called themselves the Lithuanian Brothers. After 1565 they formed an independent Church (Arijonai, 2001).

⁶⁸ The settled Orthodox monks started the Russian community in the city.

following the example of other European countries the priority was given to studies in the field of humanities (Lat. *studia humaniora*), i.e. grammar, poetry and rhetoric. The first Jesuits who arrived to Vilnius from Portugal, Germany, Spain, and Masuria realized that they needed to learn Lithuanian in order to spread the Catholic faith in Lithuanian society. When the Jesuit College started its activities, in the same year, some Lithuanians became Jesuits and performed the functions of “assistants to the brothers” (Lat. *fratrescoadiutores*). From 1616–1655, in the same way as in Vilnius, the Kražiai Jesuit college, the second in Lithuania, was established, with three compulsory classes. In order to provide the right conditions for studies, both lecturers and students in each college could use library services (Ulčinaitė, 2007, pp. 46, 53, 54).

During their first ten years of settlement in Lithuania, Jesuits were well aware of the fact that people of different nationalities lived within Vilnius, Lithuania, and its neighbours, whom Jesuits could teach and enculture (Bumblauskas et. al., 2004, p. 22). Thus, due to the efforts of local noblemen and Catholic Church hierarchs as a counterbalance to the Reformation, on 1 April 1579, Vilnius Jesuit College was reorganized into Vilnius Academy and University of the Society of Jesus (Lat. *Academia et Universitas Vilnensis Societatis Jesu*), under the privilege issued by the King of Poland and Grand Duke of Lithuania Stephen Bator. Half a year later, Pope Gregory XIII issued a papal bull confirming the reorganisation of the college into a university.⁶⁹ Vilnius University was declared the Grand School of the GDL and was guaranteed all academic freedoms, legal immunity and other privileges, with unique traditions of missionaries, poets, rhetoricians and logicians, similar to Krakow University.



Central building of Vilnius
University



University Alumni Yard

⁶⁹ In Eastern Europe, prior to Vilnius, universities were operating only in Prague, Krakow, Pecs, Budapest, Bratislava and Königsberg.



Vilnius University's St. Johns' Church

Among the privileges granted, Vilnius University was entitled to grant bachelor's, master's and doctorate degrees in theology, metaphysics, physics and logic. After the opening of Vilnius University, the community promoted a culture of dialogue and dispute, but one of the most important aspects of the university's activity was its contribution to preserving the Lithuanian language, its consolidation in public life, and the publication of the first Lithuanian books.⁷⁰ On the other hand, as Prof. Kuzmickas notes, the Lithuanian language did not receive at least modest recognition in the activities of Vilnius University, and there was not a single department dedicated to the Lithuanian language. Such a linguistic situation in Lithuania was determined by the established use of the Polish language in public life, and the attitude of the Lithuanian high nobility and the clergy that the language of culture and science should be Polish, not Lithuanian (Kuzmickas, 2015).

Despite its Catholic nature, since the very beginning Vilnius University promoted dialogue, the exchange of ideas, and tolerance towards students of various confessions, and shared best practices of coexistence of different cultures, thus seeking to attract people of different confessions not only from the GDL (Lithuanians, Ruthenians, Polish) but also from abroad (Scottish, Germans, Irish, English, Swedish, Portuguese, Hungarians, etc.). Some examples include a polemical treatise – *Tren, or the Cry of the Eastern Church* – which criticised

⁷⁰ The Catholic clergy drafted important works not only from a religious but also from a linguistic point of view (M. Daukša's *Catechism*, 1595, *Postilla Catholica*, 1599; K. Sirvydas's *Polish-Latin-Lithuanian dictionary*, 1620, etc.), and laid the foundations of the Lithuanian written language.

Catholicism, published in 1610 in Vilnius by a student of Vilnius University. One of the most well-read men in Europe at that time, an Orthodox Church activist (later – a Uniate) who was born in Ukraine, was archbishop Meletius Smotrickis (**Smotryč**, 1578–1633), who also published the first Slavic grammar guide – *Grammar of the Correct Slavic Syntagmatics* – in 1619 in Vievis (Vienuolynai.lt, n.d.). M. Smotrickis' *Slavic Grammar* was reprinted in Vilnius, and soon went beyond the boundaries of the GDL. For 200 years *Slavic Grammar* was used as the basis of the science of Slavic languages. This had a huge impact on other grammars of the Russian language and was used as the basis for the development of Russian, Ukrainian, Bulgarian, Serbian, and other Slavic systematised grammars. In this way, the University was pursuing the Jesuit wishes expressed during the establishment of the University for tolerance towards people of different nationalities living in the neighbourhood, and the idea that it was necessary to found a university rather than a simple school was justified (Bumblauskas et al., 2004, p. 22).

A remarkable contribution to the cultural heritage of the capital of Lithuania was made by the founder of the late baroque school – architect Johann Christoph Glaubitz (born in Silesia, 1700–1767), who made Vilnius Baroque an independent trend from European Baroque. On the invitation of the Lutherans, Glaubitz settled in Vilnius in 1737 after the city was destroyed by fire and soon received orders from the Lutheran and Catholic communities for the new construction of cult buildings and the renovation of the existing ones. Glaubitz was also hired by Uniates, Orthodoxy and Jews, and the Magistrate of the City. Over time, Glaubitz undertook activities in many towns of the GDL. In essence, it can be argued that Glaubitz left the present Old Town of Vilnius for future generations.



The Basilian Gate



The Church of St. Catherine

The Church of St. Peter and St. Paul

In the capital of the GDL, Vilnius, the peaceful coexistence of traditions of various cultures, different ethnicities and religious communities evolved over the centuries. For example, one of the most famous people of the GDL, the great humanist and Russian-born public figure Francis Skorina (*Franciscus Skorina*, 1485/1490–1551), who studied in Italy, lived in Vilnius in the 16th century. There he opened a printing house and published his first books – *Apaštalas* (*The Apostle*) and *Mažoji kelionių knygutė* (*The Little Travel Book*) – which in 1525 were published in the old spoken Belarusian vernacular language. The books published by Skorina gave impetus to the publishing tradition throughout the GDL.

For the Jewish world, the capital of Lithuania was the “North Jerusalem” (*Jerušalaim de Lita*), and the city for several centuries was referred to as the Jewish Cultural Centre of Northern Europe. At that time, street names such as *Zydowska Mytnia* (17th century) and *Zydowska* (18th century) appeared in Vilnius. Vilnius was made famous by Vilniaus Gaon Ben Solomon of Zalmaneselius (ben Šlomo Zalmanelijahu, 1720–1797), who is still regarded as one of the most prominent personalities in Jewish history. Although Vilna Gaon lived an ascetic life, he wrote around 70 religious and other works.⁷¹ It is believed that due to Elijah ben Solomon Zalman, Lithuanian Jews (Litvaks) are valued for their rationality, education and knowledge of Judaism traditions (Venclova, 2018). Vilnius, along with Amsterdam,

⁷¹ When the Israeli Prime Minister Netanyahu visited Vilnius in February 2019, he proposed to move the grave of Vilna Gaon (the word *gaon* means genius) to Jerusalem, but due to its special significance for Lithuania, it was decided to leave the grave of Gaon in Vilnius. At the same time, in Lithuania, to commemorate the 300th anniversary of his birth, the Lithuanian Seimas adopted a resolution to proclaim 2020 to be the year of the Grand Lithuanian Rabbi Gaon in Vilnius.

London, Warsaw, Lviv, Thessaloniki, Istanbul, Tunisia, and Baghdad, was justifiably regarded as the top among ten Jewish international cultural centres in the late 18th and early 19th centuries (Eidintas et al., 2013).

At the same time, Orthodox schools were established at monasteries to provide religious studies, one of them situated in Vilnius. The Uniate religious community also took care of education, e.g., in Vilnius, the Uniate had a priesthood seminary funded by the Pope.

In 1697, after the so-called law on equalization of rights (Lat. *coaequatio iurium*), was adopted, the Russian language, which was used as the written language of Lithuania, was replaced by Polish, which had a huge impact on the development of the country's society. First of all, the aristocracy and middle-class nobility were influenced in the direction of polonocentrism (Sliesoriūnas, 1997).⁷² At the same time, loanwords from Polish (polonisms) were introduced into the Lithuanian language. Lithuanians took over such words as *papier* (paper), *cappuccino* (hood), *herbata* (tea) and many more from Polish. It is believed that the number of loanwords from Polish could have amounted to several hundred; however, the spread of this language was influenced by the poor standardization of the Lithuanian language, insufficient vocabulary, and the use of several dialects. In addition, one of the reasons for the expansion of the Polish language might have been the desire of the Lithuanian nobility to consider themselves representatives of a larger "family", such as the Polish nobility. Over time, communication in the Lithuanian language continued to decline (Venclova, 2018, pp. 201, 289). On the other hand, due to the great efforts of prominent Lithuanian humanists and writers such as Mikalojus Daukša (1527/1538–1613), Konstantinas Sirvydas (1579–1631) and others, such currently used words as *amžinybė* (eternity), *įstatymas* (law), *kareivis* (soldier), *laisvė* (freedom), *mokytojas* (teacher), *nuodėmė* (sin), *pranašas* (prophet), *taisyklė* (rule), *tarnas* (servant), *valanda* (hour), *viltis* (hope), *virtuvė* (kitchen) were added to the Lithuania lexicon (Venclova, 2018, p. 290).

Despite the fact that the development of the Polish element in the Lithuanian society was promoted by the integration processes in public life, new trends in language development did not engage the larger layers of lower-class nobility and most of the peasants in this process. In addition, it is known that for a long time Lithuanian retained the status of a spoken language in the old ethnic territory and was also used in state affairs (Venclova, 2018, pp. 201, 219). Due to the introduction of the Polish language into public discourse, by the beginning of the 19th century many dwellers of Lithuanian cities and towns spoke Polish, although they may have been Lithuanian by origin.⁷³ As Baranauskas (2012) notes, culturally in the late 18th

⁷² Such a historical interpretation of the RTN is also supported by the well-known representatives of Polish culture J. Giedroyc and J. Mieroszewski (see Stankevič, 2012, p. 880).

⁷³ Although almost all Lithuanian nobility spoke only Polish, most of them considered themselves Lithuanian and represented

century, Lithuania looked like a Polish province. Any major issue with somewhat important individuals could be discussed only in the Polish language. Lithuanian-speaking Lithuania came to the brink of extinction. The cultural transformation of the country was especially noticeable in eastern Lithuania, in the Kėdainiai and Kaunas areas (Baranauskas, 2012). It should be noted that not all specialists supported the fact of forced polonization of the Lithuanian society. According to Prof. A. Bumblauskas, the Polish language was legalized by demands of the Lithuanian nobility itself, it was the choice of the Lithuanian society, not polonization. Formation of the Lithuanian written language therefore naturally became stagnant (Eidintas et al., 2013, p. 75).

It should be noted at this point that the Lithuanian society was almost illiterate, and even the nobility were poorly educated, because education, as noted by Šapoka (1988, p. 400), was more based on ancient wisdom, which was completely unsuitable for life. In such an environment, the religious dependence of the people and the common historical past were first and foremost seen as part of co-existence, thus the spread of the Polish language among Lithuanians was natural and non-coercive.

On 3 May 1791, the Sejm of Poland and Lithuania, after several years of deliberations, approved the constitution of the united state, written in accordance with the Declaration of the Rights of Man and Citizen adopted during the French Revolution (1789). This was the first in Europe and the second in the world after the written constitution of the USA of 1783. For the first time, the nation was recognized not only as noblemen but also as citizens with civil rights, and the state was announced to be obliged to provide assistance to peasants in their relations with nobles. As city dwellers became part of the nation, they became equal to the nobles and eligible to perform administrative, judicial and military duties, and through their delegates were able to actively engage in the establishment of the new governance regime. Under the Constitution, Catholicism was declared the state religion and all religious confessions in the RTN were guaranteed freedom of religion. At that time, 74 towns in the territory administered by Lithuania received municipal rights and coats of arms (Venclova, 2018, p. 306). Constitutional reforms created conditions for the social and political development of society in Lithuania, meanwhile providing new opportunities for the Lithuanian ethnic culture. Although the Constitution of 3 May received considerable resistance among the Lithuanian nobility, as Venclova points out, the Lithuanian-speaking culture found a new space and possibilities to develop (p. 308). For instance, the constitution of 1791 was also translated into the Lithuanian language (Eidintas et al., 2013, p. 94). The statehood of Lithuania did not disappear, as there had to be the same number of ministers

and officials both in Poland and Lithuania, and the treasury of Lithuania remained under its own control; therefore, it can be said that relations between Lithuania and Poland developed on an equal basis.

The First Lithuanian Statute (1529)⁷⁴ played an important role in the process of democracy and tolerance towards multi-ethnicity, as in the wake of the waves of reformation in Europe the Statute as a legal act was devoted not only to Catholics but also to the orthodox nobility. The national identity and religion of non-Christian communities (Jews, Karaites and Tatars) were tolerated in accordance with the privileges granted in the late 14th century by the grand dukes, and therefore equal rights recognized under the Statute were not directly allocated to them by the Constitution. However, with the adoption of the Constitution, the Jewish community experienced difficulties as it could not enjoy the rights and privileges of the townspeople, thus they did not become citizens.

As Russia, Prussia and Austro-Hungary conducted aggressive foreign policy towards neighbouring countries in the 18th century, the GDL saw its last century of existence on the European political map and suffered the loss of statehood. GDL formally ceased to exist after the Constitution of the RTN was adopted in 1791, whereas in practice it dissolved in 1795, when the RTN was eventually partitioned by the neighbouring powers of Russia, Prussia, and Austria, following suppression of the uprising of national liberation in 1794, also referred to by the people as General Tadas Kosciuska.⁷⁵ The most important document of Lithuanian rebels led by General J. Jasinskis was the Act of Rebellion of the Lithuanian Nation proclaimed in Vilnius on 24 April 1794, which declared peasants' right to individual freedom among other goals. Undoubtedly, the recognition of the peasants of Lithuania as free people under the act was another important step in the further development of the concept of multiculturalism in the state. Rebels published proclamations and political poems in Polish and Lithuanian, thus seeking to awaken people's national self-awareness (Čižiūnas, 2015, pp. 36–41). Jews and Tartars participated in the uprising of 1794 together with the Poles and Lithuanians, which is regarded as one of the signs of mature statehood.

Summing up the preconditions for the co-existence of different cultures during the period of the establishment and formation of Lithuania, we can clearly see that this historical period was the most favourable for the process of development of multi-ethnic tolerance and multiculturalism. Starting from the establishment of the Lithuanian state in the 11th

⁷⁴ In total, from 1529 to 1840 in Lithuania there were three sets of legal documents, created in 1529, 1566 and 1588, that laid the foundations of the country's legal system.

⁷⁵ A GDL citizen, General Tadeusz Kościuszko, was active until 1794 in the US Independence struggles, was nominated as the leader of the RTN rebellion. The rebellion covered a larger territory of the RTN, however, the Russian and Prussian troops suppressed the uprising, and Kościuszko was captured and detained for two years in Petropavlovsk Prison (Russia). He then went to the USA, later to France, and finally to Switzerland, where he died in 1817.

century, the inhabitants of the state had to encounter other lesser-known nations, languages, religions and cultures, and seek ways to coexist with them in order to create a successful state. The Grand Dukes of Lithuania played a very important role in this process, as they guaranteed freedoms of trade, conscience and religion to foreigners. Grand Duke of Lithuania Gediminas was the first to open the doors to the development of a multicultural society and realized that competent traders, craftsmen, and farmers from other countries could create additional economic and political value to the state. In the process of expanding the territory of Lithuania, under the rule of Gediminas, there was a need for tolerance towards people of different faiths. Gediminas expressed his desire to establish the Catholic Archdiocese, while at the same time creating an Orthodox metropolis. After the Grand Dukes of Lithuania Jogaila and Vytautas baptized Lithuania, which prior to that was dominated by cultural isolation, it started developing in the direction of Europeanization. Vytautas the Great, in essence, continued the policy pursued by Gediminas. During his rule Lithuania granted refuge to Jews (Ashkenazis) who fled from persecution during the period of the Crusades, giving them numerous privileges, including personal and religious freedoms. Privileges were granted to representatives of other nations as well, such as the Tartars, Karaites, and Roma, which enabled these nations to integrate into the new environment. After the establishment of closer relations with Poland, the country experienced cultural transformation in the direction of Polonization.

1.3.3. Lithuanian multiculturalism during the rule of the Russian Empire (1795–1918)

In 1795, after the third partition of the Polish-Lithuanian Commonwealth between Russia, Prussia and Austro-Hungary, Lithuania fell under the rule of the Russian Empire,⁷⁶ and on the basis of the Russian administrative division, the country's territory was divided into two, and later into three provinces. Although the new authorities did not abolish local self-government, the legal order of Russia was introduced everywhere.⁷⁷ After the Napoleonic wars, under the Slavophil idea that the lands of the GDL had always been under the influence of the Russian culture, the Polish language used prior to that was replaced by the Russian language. The Russian language had to become the language to be used at schools as well; however, the efforts of the new government to establish Russian-teaching schools were not

⁷⁶ One of the main arguments that Lithuania should not exist was the public attitude of the Russian Tsarina government that the state of Lithuania used to be purely Russian and therefore had to belong to the tsars as the rulers of all Russia (Šapoka, 1988, p. 475).

⁷⁷ In fact, after the death of the Tsarina Ekaterina II in 1796, her successor, Pavel I, returned the old Statute to Lithuania, which functioned until 1840.

successful, as there were only a few Russian-teaching schools in Lithuania in the early 19th century. As Šapoka (1988, p. 455) notes, despite the efforts of the Russian government, until the very beginning of the intense Russification after the uprising of 1863, Russian schools in Lithuania had no greater significance.

The nobility of Lithuania did not accept the loss of the former GDL, and therefore made every possible effort to restore it, especially during the Napoleonic Wars and the uprisings of 1830–1831 and 1863–1864. Participants of the rebellion, who were people of diverse nations (Poles, Lithuanians, Byelorussians, Jewish, Tatars, and Karaites) and of different social strata – nobles, peasants, Catholic clergy, city dwellers, liberal-minded students – claimed the restoration of the RTN and the abolition of serfdom.⁷⁸

Not only Poles and Lithuanians participated in the rebellion, but also Byelorussians, Jews, Tartars and Karaites. There were many reasons for such a resistance being composed of different ethnic groups. For example, the tsarist government did not recognize the Byelorussians as an independent nation; therefore, it made efforts to assimilate them, expropriated the property of the Uniate church and transferred it to the Orthodox, and finally banned the mentioning of the name of Belarus and named the region as the Northwest region of the Russian Empire. Although Tartars (at least the nobility) enjoyed more privileges than other national communities, they fought the Russian army in battles (Vaitekūnas, 2006, pp. 347, 366).

The tsarist administration soon noticed the emerging threat to the whole empire; therefore, the official use of the name of Lithuania after the uprising of 1831 was forbidden – it, as well as Gudia, was replaced by the name “Northwest Territory” or simply “Western Russia”, and the lands of the GDL were officially considered as originally Russian lands (Eidintas et al., 2013, pp. 106, 113). In 1832, Vilnius University was closed down, which had a huge negative impact on Vilnius as a centre of science and culture at the European level.⁷⁹ During the 19th century the Russian authorities organized the publication of several dozen different official and private Russian-language newspapers and magazines, thus seeking to expand the use of the Russian language within Lithuanian society (Bulotas, 1992). Therefore, participants of both rebellions were united by resistance to the Russification of society, the idea of the preservation of national identity, and the church. In addition, prayer books were written in Russian scripts (Cyrillic), which allegedly sought to remedy the damage done by Lithuanians to the Russian people over five centuries. At the same time in 1864, the tsarist government banned the Lithuanian press from printing in Latin characters. Lithuanian publications were

⁷⁸ The rebellion in Lithuania began in spring of 1831.

⁷⁹ Currently, Vilnius University is a signatory of the Magna Carta of European Universities, belongs to the European University Alliance ARQUS, and participates in international university associations.

not allowed to be printed nor distributed, thus learning to read and write in Lithuanian was done in secret so that the tsarist repressive apparatus (gendarmes, police) and administrative bodies would not notice it.⁸⁰ If publications in Lithuanian were found, this was considered smuggling and everyone related risked being punished. Therefore, the tsarist authorities wanted to transform the country's cultural identity and attitude.⁸¹ Despite the fact that the Tsar's governors persistently persecuted, imprisoned and exiled people, as a response to the prohibitions imposed by the tsarist authorities the book smugglers' movement,⁸² which is characteristic of Lithuania only, was created. Book smugglers illegally brought into Lithuania publications printed in East Prussia which were distributed by almost 6,000 book smugglers in the lands of Lithuania. Upon arrest and conviction, book smugglers were sent to exile in Siberia and confined for a period from one to five years (Kaluškevičius & Misius, 2004).

In the aforementioned period, the national cultural movement of ethnic Lithuanians began. The opposition to the Russification of the society used the power of the word – during 1834–1840 they published the newspaper *Kurier Litewski* in the Polish language, and published a separate supplement in the Russian language with the name *Litovskij vestnik*.⁸³ In addition, in 1862–1863 in Lithuania the word of the rebels was disseminated in the Belarusian language newspaper *Muzyckaja prauda* (Bulotas, 1992). In the aforementioned period, the national cultural movement of ethnical Lithuanians began. In 1864, rebels published several issues of the newspaper *Žinia apie Lenkų vainą su Maskoliais* in Lithuanian (Bulotas 1992. p. 23-38).

After the suppression of the 1831 rebellion, the tsarist government altered its official position with respect to the Catholic Church, presented accusations towards the latter of supporting the insurgents, closed numerous Catholic churches and monasteries, and took away its land. In 1839, after the Uniate Church was liquidated, Uniates were forcibly returned to the Russian Orthodox Church (Eidintas et al., 2013, pp. 106, 113). In this way, from 1832 to 1893, 46 Catholic monasteries were closed down; however, the total number of monasteries which were closed in Lithuania prior to that including Jesuits and Uniates reached 352. By all these measures, the tsarist authorities aimed to increase the dominance of the Russian Orthodox Church in Lithuania and use it as an instrument for the Russification of the society,

⁸⁰ The ban of Lithuanian press lasted 40 years until 1904, when the Lithuanian press in Latin letters was treated in the same way as other publications.

⁸¹ As Vaitekūnas (2006, p. 90) notes, such imperial efforts were determined by the desire to speed up the process of Russification of the Baltic nations, to integrate them economically and culturally and to make them a permanent part of the Russian Empire.

⁸² In 2004, UNESCO evaluated book-smuggling in Lithuania as a world-wide unique practice of transportation of press (Is-torija, 2013). Book smugglers had to hide the press in firewood, hay, and even coffins.

⁸³ The first newspaper in Lithuania was *Kurier Litewski* (1760–1763); its release ceased after the second division of Poland and Lithuania (Bulotas, 1992).

by establishing 100 new Orthodox churches (Krasauskas, 1968, p. 143). By decision of the tsarist government, in 1840 the Statute of Lithuania ceased to exist, the legal system and the judicial system was replaced by that of the Russian Empire, and small towns lost the self-government which had been guaranteed by the Statute of Lithuania. The tsarist government did the same with the Jewish community (*kahal*), which, by 1840 had enjoyed the right of self-government – later, the Jews were banned from engaging in agriculture, and restrictions on settlement were introduced.⁸⁴ Throughout the entire period of the rule of the Russian Empire, exceptions were made only to Jews who changed their traditional religion to Orthodoxy, as well as to merchants of the first guild (Gribowski, 1912, p. 40, as cited in Vaitekūnas, 2006, p. 332).

In addition, representatives of the authorities, repressive organs, officers and landowners, and even ordinary citizens of Russia were settled in Lithuania from various territories of the Russian Empire, many of whom were supposed to accelerate the loss of the national identity of the local population of Lithuania. Prof. Vaitekūnas (2006, p. 87) presents the following demographic structure of the population in the 19th century: out of 154,500 residents in Vilnius, arrivals from different parts of the Russian Empire made up 52.8 percent; more than 70,900 arrivals settled in Kaunas and made up 63.1 percent of local population.

In 1861, after the abolition of serfdom in Russia, peasants were also freed from serfdom in Lithuania, and this layer of society became conditionally free people. The second half of the 19th century was marked by the emergence of industry, communication networks and other businesses, which encouraged the movement of peasants from rural areas to cities. Therefore, when peasants started to move to cities, they brought features of the cultural life traditionally characteristic of Lithuanians. This process was accelerated by the emergence of scientific and teaching centres in the Lithuanian language, which facilitated the formation of the new generation of educated Lithuanian people in the cities and the expansion of the use of the Lithuanian language in various spheres of life.

Thus, the abolition of serfdom in Russia gave rise to a genuine change in Lithuanian society, with a distinguished level of national intelligentsia. For example, Jonas Basanavičius (1851–1927), a doctor and a scientist, edited such a prominent paper as *Aušra* (*Auszra*, 1883–1886), which was the first professional monthly political journal published in East Prussia (Ragainė and Tilžė) and focused on politics, literature and Lithuanian history. The magazine was dedicated to readers of Czarist Lithuania and to those Russian cities where Lithuanian intellectuals lived. More than 70 authors co-operated with the publication, and its circulation

⁸⁴ The Jewish community experienced Russian vandalism on 24 July 1794, when after the Russian Army occupied Vilnius, Jewish assets were expropriated, three houses of worship were burned down, and hundreds of people were killed (Vaitekūnas, 2006, p. 330).

reached 1,000 copies (Bulotas 1992. pp. 23–38). In 1889, the journal *Varpas* (1889–1905), which was published and edited by doctor and publicist Vincas Kudirka, promoted ideas of freedom and democracy, criticised the tsarist authorities, and facilitated the formation of the common Lithuanian literary language (1889–1905). From 1890 to 1905, the newspaper *Ūkininkas* (*The Farmer*) was published, and from 1901 to 1903 the popular newspaper *Naujienos* (*The News*). In 1904, the first Lithuanian liberal daily newspaper *Vilniaus žinios* (*Vilnius News*) appeared in Vilnius and circulated until 1909. In total, during 1865–1904, about 130 Lithuanian periodicals were printed in Lithuanian, Polish, Russian, Byelorussian and Hebrew. Vilnius was the main Lithuanian publishing centre until World War I. Thus, in 1912 there were 23 Lithuanian periodicals in Vilnius (Bulotas, 1992).

On the other hand, as Baranauskas (2012) notes, the emergence of Lithuanian-speaking Lithuania was an unpleasant surprise for the Polish part of the Lithuanian nobility. The Lithuanian press reinforced the distrust of Lithuanians who rejected the Polish language; the Polonised regions of Lithuania began a struggle for the Lithuanian or Polish masses, which sometimes even resulted in fights in churches. Supporters of Polonised Lithuania were not willing to surrender easily, despite the fact that they no longer had the prospect of prevailing in the major ethnic regions of Lithuania. The concept of the unity of the two nations had already disappeared from the majority of pragmatic minds in Lithuania. At that time, the idea of the RTN was ultimately discarded in the minds of many pragmatically minded Polonised Lithuanians. The time for choosing Polish, Lithuanian, or Byelorussian nationality came (Baranauskas, 2012). As a consequence, the brightest Lithuanian thinkers, who formed the concept of contemporary Lithuania, encountered a great problem – in the south-eastern parts of ethnic Lithuania in the early 20th century, the Lithuanian language was superseded by the Polish and Byelorussian languages. In fact, part of the aristocracy in the Polonised regions of Lithuania viewed themselves as “Litvinai” or “Old Lithuanians”; however, the great majority integrated into Polish culture and considered Lithuania a constituent part of Poland (Eidintas et al., 2013, p. 16).

In Lithuania during the 20th century, only around 15 percent of people lived in cities: 162,500 in Vilnius; 71,000 in Kaunas, half of whom were Jews (Žukauskienė, 2014, p. 201); 16,000 in Šiauliai; and 15,000 in Panevėžys (Rubavičius, 2013, p. 113). Although in the smaller towns Lithuanians made up 66.4 percent of the population at that time, in general in cities Lithuanians slightly exceeded 57 percent (p. 116). However, this period is characterised by the transition from rural communities with closed cultural expression to a more urban open-type culture, which was already characterised by the development of national culture on the basis of multiculturalism.

Summarizing the preconditions for the development of a multicultural environment in the period when the Lithuanian state was part of the Russian Empire, it is notable that an intensive process of Russification of society began, which included prohibitions on the Lithuanian press and even the use of the name of Lithuania. This process also affected the freedoms of religion, as many Catholic churches and monasteries were closed down. Not only Lithuanian towns, but also the Jewish community was deprived of the rights of self-government. Nevertheless, the tsarist authorities failed to completely transform the cultural and ethnic identity of the nation. After the abolition of serfdom, Lithuanian society was transformed as to have a distinct layer of national intelligentsia which published works in the Lithuanian language, promoted ideas of liberal democracy and criticized the tsarist regime.

1.3.4. Expression of various cultures in Lithuania during the Inter-War Period (1918–1940)

World War I (28 July 1914–11 November 1918) and its outcomes resulted in a major change in the geopolitical situation in Europe, which created favourable conditions for Lithuanians to regain the independence lost in 1795. On 18–22 September 1917, a conference of Lithuanians was held in Vilnius, during which a decision was made to analyse the issues of announcement of the statehood of Lithuania. The preparation of the conference aimed to ensure the participation of representatives of all strata, currents and parties, but only Lithuanians, or those who attributed themselves to Lithuanians, could participate. One of the major issues to be addressed at the conference was to safeguard cultural rights for all ethnic minorities living in a newly re-established state. On 16 February 1918, the Act of Lithuanian Independence⁸⁵ was adopted in Vilnius. Since the very beginning of the restoration of the state, the Lithuanian authorities faced serious challenges. These lay in resolving issues of the formation of state institutions, agricultural reform and the restoration of other forms of economic activity, identification of the structure of the population and protection of their property, issues of public literacy, ensuring territorial integrity, establishing international relations, and many others. On 2 November 1918, the Provisional Constitution of the Republic of Lithuania was adopted on the example of Western countries. Article 22 of this Constitution states that all State citizens, regardless of their sex, nationality, religion, and social position, are equal before the law; there are no privileges for social positions. On the other hand, at the initial stage of existence of the independent Lithuania and during the entire interwar period, the situation of Lithuanians and national minorities was marked not only by the revival of the

⁸⁵ The original draft of the February 16th Act of Independence of Lithuania with the signatures of signatories was found on 29 March 2017 in the political archive of the German Ministry of Foreign Affairs, in Berlin.

historical and cultural heritage of the GDL, but also by the effects of the rule of the Russian Empire over 120 years (1795–1914), as well as the consequences of World War I (1914–1918). Despite the fact that in Lithuania people of different ethnicities lived for several centuries, in the long run favourable conditions for the use of the Polish language in state institutions of the GDL were formed. As a result, at the beginning of the 19th century, cities were dominated by Polish (Kiaupa, 2007, p. 38). As a result of coercive measures of the czarist government in the 19th and 20th centuries, the Russian language was also widely used in all spheres of life.

Rural people who lived in the ethnographic territories of Lithuania preserved the Lithuanian language; therefore, these Lithuanian inhabitants were traditionally oriented towards the so-called rural culture, with features of a folk mentality. The use of the Lithuanian language in the everyday lives of rural people helped to maintain the traditions of the nation that had been formed over the centuries. Nevertheless, the orientation of rural communities towards the expression of the national identity of their own area, or even of the national identity of the region, concealed serious problems of cultural isolation, which at the same time made it more difficult to communicate and cooperate with other ethnic groups in Lithuania. Prof. V. Rubavičius (2014, p. 47), in his evaluation of the Lithuanian society during that period, notes that the people of Lithuania were not fully capable of becoming consumers of civilizational goods associated with the press and the dissemination of cultural events. In order to escape this situation, since the proclamation of Lithuania's independence, the above-mentioned problems were raised by nationally-oriented intellectuals who submitted proposals to the government to open a Lithuanian university oriented towards democratic values prevalent in Europe and to establish a network of higher education in the state. On this basis, the first institution of higher education named University of Lithuania began its work on 24 March 1922 in Kaunas.⁸⁶

After the permanent Constitution of the Republic of Lithuania was adopted on 1 August 1922, proper care for the labour and dignity of people was ensured. The new Constitution paid special attention to securing specific rights of national minorities. Thus, Article 73, within the legal framework, guaranteed national minorities the right to autonomously manage their national cultural affairs – education, charity, mutual assistance – and to elect representative bodies in accordance with the procedure prescribed by law to organize these matters, whereas Article 74 of the Constitution secured the right to use state and municipal support provided for education and charity. On this basis, the Department of Semitic Languages was established at the University of Lithuania in Kaunas. The Department soon became a cultural hub for various Jewish organisations and developed publishing activities

⁸⁶ Marking the 500th anniversary of the death of the Grand Duke of Lithuania Vytautas the Great in 1930, the Lithuanian university was granted the title Vytautas Magnus University (VMU).

of a wide range of books and periodicals. Article 6 of the 1922 Constitution legalized the use of local languages alongside the state Lithuanian language. At that time, there were ministers (without portfolios) for Jewish and Byelorussian affairs in the government. Moreover, in the interwar period, representatives of various ethnic groups were involved in the government process; for example, Jews participated in the work of the Lithuanian Parliament (Seimas) either as a faction (from 3 to 7 members) or within a coalition with the Polish. The situation was similar in self-government; for example, for a long time Jews comprised between 22 and 33 percent of the total number of deputies in the Council of Kaunas, which was the capital at that time (Urbaitytė, 2007).

In 1929, 165 newspapers and magazines, including periodical scientific and statistical publications and various newsletters, were published in Lithuania (excluding the Vilnius region, which belonged to Poland at that time). They were published in other languages, as well: 136 newspapers were in Lithuanian, 13 – in German, 6 – in Polish, 3 – in Russian, 6 – in Jewish, 1 – in Esperanto. In 1930, with the increase of Lithuanian newspapers, the total number of periodicals grew to 172 (Bulotas 1992. pp. 23–38).

Various national minorities made unrestricted use of the rights guaranteed by the Constitution for almost two decades. The largest national minority in the interwar period was Jews; therefore, in the interwar period there was a Jewish cultural centre functioning in the provisional capital, six gymnasiums which taught in Hebrew or Yiddish (including one in Lithuanian), primary schools, children's homes and kindergartens, charities, health care organisations, Jewish banks, gyms and a stadium of the sports union Makabi, an active Rabbinical union, meetings of Kahal representatives, etc. The interwar period was a period of active religious life for the Jewish community – at that time, 50 synagogues were operating in various Lithuanian cities and towns. Close contacts with compatriots living in other countries, including a number of famous personalities, were established. Before World War I in Kaunas there was a Jewish newspaper published in Russian, meanwhile in 1918–1940 six Jewish daily newspapers were circulated in Kaunas, e.g., *Idi Di Idiše Štime* (*The Voice of the Jews*) (1918–1940), *Folksblat* (*The National Newspaper*, 1929–1940), etc., and some of these had separate evening publications. In addition to the aforementioned daily newspapers, various weekly and monthly newspapers and magazines for family, leisure, etc., were published in the Hebrew language.

Representatives of the youngest Jewish generation of Kaunas in the inter-war period,

such as artist and sculptor Nechemija Arbitblatas,⁸⁷ philosopher Emmanuel Levinas,⁸⁸ and poet Lea Goldberg,⁸⁹ were widely acknowledged all over the world. In Utena, a small town in Lithuania, in 1921 famous cardiologist Baruch Lac (Bernard Lown, n.d.) was born. Before the war he left for the United States with his parents, and in 1985 became a Nobel Peace Prize Laureate, was renowned as one of the leaders in the movement International Physicians for the Prevention of Nuclear War (<http://www.ippnw.org/milestones.html>), and was a member of many other international organisations.

As specialist on the Jewish community in Lithuania Dr. J. Verbickienė (Delfi, 2014b) observes, during the interwar period the Jewish community was interested in representing itself as useful to Lithuanian society, as living here for a long time, and as identifying their future with Lithuania.

Russians who lived in Kaunas (a large part of them were Old Believers) also created charity, cultural and educational associations, and had primary schools and a private gymnasium. In addition, a significant contribution to the well-being of Kaunas and the whole country was made by famous Russian intellectuals who emigrated to Lithuania from Soviet Russia, such as a philosopher and professor of University of Kaunas Leo Karsavin,⁹⁰ historian Ivan Lappo, painter Mstislav Dobuzhinsky, educator Aleksandr Timinskis, etc., who after emigration from Soviet Russia related their lives with Lithuania. Most of the well-known foreigners of that time were honoured for their merits in Lithuania with high state awards.

However, it must be acknowledged that the role of ethnic communities was important to the revived country, and important steps were taken towards the preservation of their historical and cultural heritage, but not all national communities were given equal attention. For example, A. Naudžiūnienė (2014, p. 88) presents information that, during that period, textbooks on history, geography and ethnography paid more attention to larger national communities (Jews, Poles, Russians) in comparison with illiterate and often poor ethnic groups (e.g., Karaites). The author also presents the number of times national communities were mentioned in textbooks: Jews were mentioned 15 times, Poles were mentioned 14

⁸⁷ Nicolai Arbitblatas, a world renowned portraitist, who all his life introduced himself as a Lithuanian, created his works in the same studio with Pablo Picasso and Henri Matisse. In 1932, Arbitblatas established the first private art gallery in the Baltic States in Kaunas. His works are exhibited in the museums of modern art in Paris and New York, as well as in the museums of Lausanne, Tel Aviv, Jerusalem, and other museums around the world (Meškauskaitė, 2013).

⁸⁸ Emmanuel Levinas was recognized for publishing the book *Totality and Infinity*. In 1961, he became an honorary professor of the Sorbonne University.

⁸⁹ L. Goldberg, next to many literary prizes, in the 1970s was awarded one of the most prestigious state awards of Israel, the Israel Award, and is recognized as a classic of Jewish literature.

⁹⁰ Prof. L. Karsavin was deported from Soviet Russia without the right to return for his opposition to Bolshevism in the summer of 1922 together with other Russian intellectuals. He came to Lithuania in 1927. In 1940–1949 he lived in Vilnius, and for a long time he was a professor at Vilnius University. He spoke out against Stalinism in public. In 1949 he was arrested by Soviet security service and in 1950 was imprisoned in the Abeze camp (Komi, Russia), where he died on 20 July 1952.

times, Germans and Tatars – 13, Byelorussians and Russians – 12, whereas Karaites – only twice (Naudžiūnienė, 2014, p. 89). The reasons for this might be various, but the analysis of the stereotypes that were widespread among part of the Lithuanian society of the interwar period reveals that the majority of Lithuanians believed that Jews were oriented towards money, Poles – towards appropriation of Lithuania, Russians – uncivilized, and Germans – arrogant (p. 93).⁹¹ On the other hand, it is possible to find a different opinion towards minorities of Lithuania in literature; e.g., in the 1938 geography textbook, it is noted that the people of other nations are interested in living together, most of them know Lithuanian, and have become very close to Lithuania (Šinkūnas, 1938, p. 33, as cited in Naudžiūnienė, 2014, p. 93) or that Russians are open, sensitive and sincere (Baronienė, 1937, p. 83, as cited in Naudžiūnienė, 2014, p. 97), or that the Polish have an agile mind and cheerful disposition (Baronienė, 1937, p. 82, as cited in Naudžiūnienė, 2014, p. 97). The Karaites evaluate that era differently: for six centuries in Lithuania Karaites were able to preserve their native language, which belongs to the Turkic language family, and the Trakai community was very lively in the interwar period; the Karaite language sounded in every house, street, and *kenesa*, and a school of the Karaim language was functioning and amateur theatre performances were held (Kobeckaitė, 2014, p. 155). It can also be noted that by 1940, 150 Karaites lived in Panevėžys and developed their cultural activities by organizing performances and publishing the magazine *Onarmach* (*Progress*). *Kenesa*, in Panevėžys, was in the centre of this culture, and the government allocated 2,400 Litas for its reconstruction (Voruta, 2010).

Tatars evaluate that period in a similar way. According to the rights and freedoms established by the Constitution, Tatars were able to choose both civil procedures or religious marriages for wedding ceremonies. Often, Tatars, while adhering to their traditions, combined them with the Christian customs of the local people (Kručinskis, as cited in Lukoševičiūtė, 2014, p. 181). In the interwar period, the Lithuanian Tatar community embraced three Muslim parishes, and a new mosque was built in Kaunas in 1930.

According to the data of the first census in 1923, almost 2.03 million people lived in the re-established state. The majority of the population were Lithuanians (83.9 percent), Jews made up 7.6%, Poles – 3.2%, Russians – 2.5%, Germans – 1.4%, and Latvians – 0.7%; however, the national composition of the urban population was fundamentally different. For example, in the provisional capital of Lithuania, Kaunas, out of 92,500 residents the Lithuanian community amounted to 54,500 (58.9%), Jewish – 25,000 (27%), other nationalities (Polish, German, Russian, etc.) – 13,000 (14.1%). At the time of the census, the most Lithuanian city was Šiauliai, with 21,000 residents, out of which Lithuanians comprised about 15,000 (71.4%)

⁹¹ A. Naudžiūnienė (2014) believes that the stereotypes present in the interwar textbooks still exist today (p. 93).

and the Jewish community – 5,500, or every fourth inhabitant of the city. In Panevėžys, out of 19,000 residents Lithuanians comprised slightly more than 10,000 (52.6%), and the Jewish community was almost equal to 7,700, or 36.8% (*Lietuvos gyventojai*, 1926). Unfortunately, many cities did not have an initial focus on the formation of developed industry; therefore, rural residents were not encouraged to move to cities. Some authors point out that at the beginning of the 1930s, peasants in Lithuania, because of their low diligence, remained in agriculture, as they had long been used to having very little, and because cities did not have enough jobs (Pakštas, 1991, p. 42). The national structure of the urban population was greatly determined by the poor literacy of Lithuanians – every third person over the age of 10 years was illiterate (p. 42), and so it also made little sense for rural people to change their place of residence by moving to cities and gaining new professional skills and wider social experience there.

Low literacy and willingness to stay in agriculture (as recently as 1939, even 77% of all employed people were engaged in agriculture (Vaitiekūnas, 2006, p. 130) led to the fact that Lithuania had long been a typical agrarian country and a poorly urbanized state. The data of the first census show that the development of the Lithuanian national element as the main national community was quite chaotic and even problematic; therefore, education had to become a priority of the state policy – as Rubavičius (2013, p. 117) observed, it was important for Lithuania to establish universal literacy.

President of Lithuania Smetona (1874–1944), in his book *A. Smetonos pasakyta parašyta* (*As A. Smetona Said and Wrote*), clearly defined the position of the state – that in Lithuania, national minorities are not alien, but they are citizens; not foreigners, but people of other nations (Smetona, 1992, p. 329), thus entrenching in the state the important position of multicultural heritage that had developed over the centuries: that all Lithuanian people, albeit different, are not alien. This otherness in the interwar period is manifested through the use of the mother tongue of the national communities and the fostering of their cultural identity. In fact, after regaining the Vilnius region on 10 October 1939, it was possible to hear different opinions among Lithuanian society about Polish people who lived in this country. For example, Prime Minister A. Merkys, after statements in the press in 1939 that the Poles had to go back to where they arrived from, also supported similar ideas because, in his opinion, the Poles of the Vilnius region were “aliens” and therefore they had nothing in common with neither Lithuania nor the Lithuanian nation (Pocevičius, 2018, pp. 31–32). As a result, prior to the Soviet Union invasion of Lithuania on 14 June 1940, 5,200 Poles and Jews of the Vilnius region were transferred to other areas of Lithuania (pp. 31–32). On the other hand, the transfer of foreign nationals who lived in Lithuania to another residential area was

an isolated episode in the history of the state.

As we can see, the interwar period in Lithuanian state politics can be reasonably evaluated as having obvious signs of a society that represents different cultures and provides for the active involvement of ethnic groups in the life of the state. All in all, the overview of the centuries-long co-existence of different ethnic groups with Lithuanians reveals that, during this period, the multicultural image of the Lithuanian was melded with and shaded by the colours of national communities including the possibility to freely use their native language and observe national customs, draw up educational programs that meet their national needs, etc. Other nations in Lithuania could freely enjoy the political and civil freedoms and rights guaranteed by the Constitution of the Republic of Lithuania, while ethnic groups were legally attributed to traditional ethnic groups of Lithuania.

From the late 1940s, the development of Lithuania was marked by instability in society. The people of Lithuania suffered from the German occupation of the Klaipėda region in the spring of 1939, the Soviet Union occupation of the country in 1940, the Nazi occupation in the period of World War II and the almost complete destruction of the Jewish community, as well as post-war events with another Soviet occupation. All changes in life experienced during these 50 years seriously hindered the chances of Lithuania to implement its plans to develop multiculturalism of the society independently and purposefully.

1.3.5. The destruction of Lithuanian multicultural heritage in the period of fascist Germany (1941–1944) and Soviet “Internationalism” (1940–1941, 1944–1990)

In the 20th century, within a span of 50 years all spheres of life in Lithuania were subjected to the effects of totalitarian regimes imposed three times (1940–1941, 1941–1944, and 1944–1990) by the communist USSR and Nazi Germany. During these periods, the system of economic, social and cultural life created during the years of independence was destroyed, human ethnic and religious identity was destroyed on grounds of “scientific justification”, and society was forced to forget the historical path of the state of Lithuania. It is difficult to find a clear answer to the rhetorical question of what would have happened had Lithuania not experienced the decades-long experiments of these occupying regimes, with their norms of public morality, individual loyalty, courage and self-esteem – even physical testing. Unfortunately, the facts of the recent past reveal the perception of where we are and what we can expect in the future.

Prof. Vaitekūnas (2006, pp. 137–138, 358) draws attention to the fact that in 1938–1939 Nazi Germany, promoting anti-Semitic and chauvinist ideas for the restoration of the Great Reich, prompted a considerable segment of the population of the German-speaking

part of the Klaipėda region to surrender to Nazi ideology, while at the same time the moral values of the local people of Lithuanian, Jewish, Byelorussian, Russian, Romanian and other nationalities were depreciated. Lithuanian society reacted differently to Nazi propaganda, which became one of the reasons for German military units to enter Lithuania on 22 March 1939 and occupy the allegedly historically owned Klaipėda region. The activities of cultural associations, the press and schools were restrained and persecution of people based on their race began. Additional taxes were imposed on residents of the Klaipėda region, as well as work obligations (Vaitekūnas, 2006, p. 147). According to Nazi doctrine, residents of the occupied territories who supported the Nazi regime were supposed to be assimilated, while others were physically destroyed with the help of local collaborators.

During the occupation by Fascist Germany (1941–1944), the Jewish community of Lithuania suffered the most. During the first days of occupation, the Nazis and their local collaborators⁹² organized ruthless pogroms and massacres in Kaunas and Gargždai. Jews were ordered to wear distinctive signs, including the Star of David. Dwellings and synagogues were destroyed, and Jewish property was expropriated on a large scale. As early as 1941 mass arrests and shootings of Jews throughout the territory of Lithuania started in the middle of July in more than 200 locations. In the autumn of 1941, there were no more Jews in smaller areas of Lithuania, and Jews in Vilnius, Kaunas and Šiauliai were told to move and stay permanently in closed urban areas, so-called “ghettos”. Simultaneously, Jewish cultural heritage was destroyed.⁹³ By the end of World War II, out of around 215,000 Jews who lived in Lithuania before the war and made up around 7% of the country’s population, only 25,000 survived (Vaitekūnas, 2006, p. 148). According to the Lithuanian cultural historian Dr. V. Davoliūtė, as a result, the Jewish community – as it used to be prior to the World War II, i.e., having a clear variety of cultural, social, and political life – did not exist any longer. In a way, we can say that the Jews disappeared from the public space (Elenbergienė, 2017).⁹⁴ On the other hand, to pay tribute to the historical truth, it is important to note that many Lithuanians, at risk to their lives, hid Jews and thus saved them from imminent death.⁹⁵

⁹² Local collaborators formed the Lithuanian police battalions and, as Venclova (2018, p. 166) notes, Lithuanians collaborating with the Nazis made a historic gesture by reversing the privileges granted to the Jews by Grand Duke Vytautas.

⁹³ E.g., the Yiddish Institute of Science (YIVO) was the largest Yiddish research centre in the world, and had accumulated lots of Eastern European Jewish documents, literature, history, culture, and folklore works in Vilnius from 1925 to the beginning of the war. The Institute became the pride of the Jews. It was destroyed during the World War II, and its cultural heritage was almost lost (Petrikaitė, 2005, p. 38). The preserved part of YIVO heritage is now kept in the Litvaks A. Suckeveris and Š. Kačerginskis collection in New York (*Rupeikaitė, 2010*).

⁹⁴ It should be noted that the Nazis, together with their local assistants, carried out extermination of the Jewish people not only in Lithuania, but also in Poland, Latvia, Czechoslovakia, France, the Balkans, Germany itself, etc., thus after the end of the war the genocide of the Jewish nation, also referred to as Shoah (Heb. הַשׁוּאָה, HaShoah “catastrophe”) or the Holocaust (Gr. Ὁλόκαυστος, *holókaustos*, from *hólos* “whole” + *kaustós* “burnt out”) was acknowledged.

⁹⁵ Since 1963 the State of Israel awards citizens of other countries who rescued Jews by granting them the name of “Righteous among the Nations”. According to the data of the World Holocaust Memorial Center (Yad Vashem) on 1 January 2019, 891 Lithuanian citizens were on the list of the righteous. This list is constantly being updated. Several trees were planted in the

During the Nazi occupation, similarly to the Jewish community, the Lithuanian Roma people suffered greatly, as around one thousand Roma people who lived in Lithuania were deported abroad for forced labour (Tautinių mažumų departamentas prie LR Vyriausybės, n.d.-a), and a similar number were physically destroyed (Bubnys, 1998, p. 227).⁹⁶

The Soviet Union, led by the dictator Joseph Stalin, behaved in a similar way, as it declared communist slogans about the “brotherhood of nations” and “bright tomorrow” among the various layers of people, primarily the working class. The Soviets succeeded in disuniting the Lithuanian society according to class and national principles (e.g., the Jews heard the fate of their fellow citizens in Germany), thus they had to choose between two states governed by dictators. On 21 July 1940, in a turbulent environment for the Soviets, they managed to impose an occupation regime on Lithuania with the supposedly voluntary accession of Lithuania to the composition of the Soviet Union by using the army and well-known representatives of left-wing intellectuals who collaborated with communists from the Soviet Union as a tool for intimidation.

The Soviet government linked the imposition of the Soviet regime with the intensive introduction of the ideology of “Soviet internationalism” into society. At that time, such long-used terms as “ethnicity” or “ethnic groups” disappeared from the documents of state institutions and public discourse; at the same time, the new government ideologues equated them to the manifestations of “nationalism” because they did not meet the concept of “Soviet nations” (Marcinkevičius, 2012, p. 53).⁹⁷

Freedom of conscience faced a similar fate. Thus, Article 96 of the Soviet Constitution of 1940 guaranteed freedom to the performance of religious cults, while at the same time, the authorities, on the basis of the atheistic materialist ideology and propaganda apparatus, soon abused this freedom. One of the first steps taken by the new government was the ban on religious marriages and the transition to civil registration of marriages. Out of 48 Catholic churches and monasteries, by the end of the summer of 1948, 22 were closed, and during the Soviet times 30 Catholic churches and monasteries were closed in Vilnius, 12 – in Kaunas, 2 – in Panevėžys, and 2 – in Šiauliai. Prayer houses were closed as they were supposedly “abandoned by the hosts”, “due to the inability to maintain the architectural monument”,

Jerusalem grove in honour of the people who rescued Lithuanian Jews (Lietuvos žydų genocido atminimo diena, https://day.lt/straipsniai/zydu_genocido_diena).

⁹⁶ Today, under the auspices of the Department of National Minorities, research to commemorate the victims of the genocide is carried out by the Roma Community Center (established on 19 July 2001) with the help of other non-governmental organisations established by the Roma community. Since 2004, August 2 is the date to commemorate the Roma Genocide Day in Lithuania, while June 27 was added to the list of Lithuanian Remembrance Days by the decision of the Lithuanian Seimas since 2019, and has become universally recognized.

⁹⁷ As A. Marcinkevičius (2012) notes, issues of “ethnicity” or “ethnic groups” in the Soviet era were examined only in official documents and were tolerated only as the form of remains of the “socialist nations” until the collapse of the Soviet Union in 1991 (pp. 53, 59).

or “due to the inability to pay taxes because of lack of visitors”, etc. (Pocevičius, 2018, p. 147; Čepaitienė, 2002, pp. 32, 33). Other religious denominations of Lithuania such as Jews, Protestants, Muslims, Karaites suffered a similar sad fate. Due to the loyalty shown to the Soviet government, similar prohibitions almost did not affect the Orthodox and the Old Believers’ churches. Thus, in the 1960s there were more Orthodox churches and monasteries functioning in Vilnius than Catholic ones (Pocevičius, 2018, p. 189).

During the initial Soviet era, the property of most churches was nationalized, and as a result it was quickly seized or destroyed and economic organisations were often established in churches. The buildings of churches were also converted into warehouses, dormitories, exhibitions, galleries, concerts and cinema halls, and even an atheism museum. Since 1948, the churches that were left to believers were ordered by the government to sign a contract and lease the land which used to belong to the church before expropriation by the same authorities (Religinių bendruomenių “sutartys”, 1976). At the same time, the celebration of Christmas was banned, whereas Shrove Tuesday and Easter were turned into secular winter and spring holidays. Nevertheless, despite the ban, traditional religious festivals were celebrated among family members, relatives and friends. However, the activists of the Catholic Church in Lithuania, who opposed the restrictions imposed on the freedom of confession, from 1972 to 1988 regularly issued the publications *Kronika* (*Chronicles*) (81 issues) and *Aušra* (*The Dawn*) (35 issues), which described the contemporary Lithuanian struggle against the Soviet system.

At the same time, historical cemeteries were also destroyed for “social needs”.⁹⁸ For example, in Vilnius in 1958 the Government closed Vilnius Lutheran Cemetery which had existed since the 19th century and where people of different nationalities were buried (inscriptions in Latin, Polish, German, French, Russian and Byelorussian were found on demolished tombstones).⁹⁹ Similarly, the Calvinist cemetery was demolished in Vilnius, and a Soviet monument was erected in its place. Barbaric destruction processes overwhelmed Lithuania.

Culture in Lithuania, due to the ideological norms of the 1940 Constitution, could only be developed insofar as it served the development and consolidation of the Soviet system; at the same time, national associations with their distinct cultural heritage and needs are not mentioned in this document. Despite the fact that Article 101 of the Constitution provided for the granting of shelter rights to foreign nationals, this right was only used for those persecuted for the protection of working people or scientific activities, or in the fight for national liberation.

⁹⁸ This period of Lithuanian cultural history has a specific name: the “Culture of the Bulldozer Era”.

⁹⁹ In the course of destruction of the cemetery, its territory was used for the construction of the Vilnius Registrar’s Office (Palace of Marriage) and the Trade Union (Urbonaitė-Vainienė, 2015).

The Kremlin authorities, in pursuit of their “Soviet internationalism” experiment, sought to better integrate Lithuania into the Soviet Union; thus, from 1945 to 1953, around 130,000 Russians, Byelorussians, Tatars, Uzbeks, Kyrgyz and some other nationals were dispatched to Lithuania who, as a rule, were immediately provided with work and living space.¹⁰⁰ Forced arrival of immigrants from other regions of the Soviet Union under the “planned order” to Lithuania was constantly implemented throughout the Soviet period, i.e., up to the restoration of independence of Lithuania in 1990. As a result, the number of Lithuanian residents increased by an average of 8,000 each year due to arrivals from elsewhere (Vaitekūnas, 2006, p. 273). The transfer of Russian-speaking people to Lithuania and the introduction of bilingualism in the 1980s brought real risks to the Lithuanian language and the development of national culture.¹⁰¹

Nonetheless, for most of the “planned” immigrants from other Soviet republics, Lithuania was a foreign land, and the Lithuanian language and national cultural heritage were incomprehensible to them and were of little interest; therefore, the Russian language quickly became the main language of communication.¹⁰² The cultural dogmas of the Soviet ideology were introduced into the society (e.g., “the Russian is a senior brother”,¹⁰³ “Soviet nation”, “Soviet way of life”, “socialist realism and patriotism”, etc.), and the local authorities that collaborated with the Kremlin also encouraged this.¹⁰⁴ On the other hand, according to A. Marcinkevičius (2012), Russians in Soviet Lithuania cannot be perceived as Russians in independent Lithuania. Soviet immigrants began to dominate in their number not only among other Russians, but also sought to impose the Soviet ideology at the expense of identity fostered up to 1940. This led to the departure of some Russian old-timers to the West, who were *a priori* incompatible with the Soviet regime according to class and ideological attributes (members of intellectuals, clergy, members of non-governmental organisations, etc.). Another part of these old-timers, due to their active participation in the social life

¹⁰⁰ According to the data of the general population census in 1989, Armenians, Azerbaijanis, Georgians, Moldavians, Estonians, Karelians, Chuvashes, Mordvians, Bashkirs, Grasslands, Comes, Udmurts, Osetheins, Spades, and people of other nationalities settled in Lithuania during the Soviet period for various reasons (e.g., work, family, studies, military service, etc.) (Statistikos departamentas prie LR vyriausybės, 1991).

¹⁰¹ The results of the sociological research carried out in 1992 showed that only 41% of Vilnius residents were born in Vilnius, while 43% lived in the capital for less than 15 years, many of whom came from outside the regions of Lithuania (Pocevičius, 2018, p. 46; Plumpienė, 1992, p. 2).

¹⁰² According to the data of the general population census in 1989, the Russian language was indicated as the second “native” language by 52.2% of Lithuanians and 61% of Poles. At that time, Lithuanian and Russian bilingualism was a reality (Vaišeta, n.d.).

¹⁰³ The dogma that Russians are “the elder brothers” was also advocated by the book *Thoughts about the Elder Brother* by J. Paleckis, which was published in 1959, where the author attempted to imprint the idea that the Russian nation is the first among the equal Soviet nations.

¹⁰⁴ For instance, the newly arrived Muslim inhabitants from the Muslim Soviet Union regions to Lithuania, who grew up in the Soviet environment, where, according to H. Kobeckaitė (2014, p. 156), not a word could be mentioned about having national organisations, everything was concentrated in Moscow and Leningrad.

of interwar Lithuania or their acquired social status, became victims of repression and deportation (Marcinkevičius, 2012, p. 63).

Gedvilas, who was responsible for Lithuania's internal affairs, announced the Soviet-style changes in the system of education even before the new 1940/1941 school year: We are having the largest social revolution (...). This revolution makes us re-evaluate all values. What was noble and respected yesterday seems to be ignoble and worthless today; what was beautiful yesterday is distasteful today. Everything has changed (Mackevičius, 2015).

From the very first school year of the Soviet period, pupils in Lithuanian schools had to study the Russian language and literature and the history and constitution of the Soviet Union (Mackevičius, 2015). In fact, comparison of this Soviet policy of Russification with the cultural policy pursued by Tsarist Russia, shows that under Soviet rule Lithuanian and Polish¹⁰⁵ schools were not closed, publishing of Lithuanian books and the press was not banned, and paperwork in institutions was handled, as a rule, in both languages; however, the development of national culture was allowed only within the framework of Communist ideology (Mackevičius, 2015). In this way, the communist government of Lithuania, adapting to the Soviet conditions, according to Dr. Nerija Putinaitė, created "Soviet Lithuanianism", which did not deny the idea of the nation as such and promoted Lithuanian nationhood as a value (Antanavičius, 2019). The Soviet authorities realized that nationhood in the territories of national formations was an important factor and it was impossible to destroy it in one attempt (Antanavičius, 2019).

In spite of all the destructions and restrictions imposed by the Soviet government, the Lithuanian nationally-minded cultural community made efforts during the Soviet era to preserve the cultural heritage of Lithuanian and national communities. For example, in the 1950s, a specialized archive of musical folklore was started, which consisted of various funds, ranging from Lithuanian poetic and musical texts to photography and other museum exhibits. At the same time, samples of Latvia, Byelorussia, Poland, Russia and other nations' musical folklore were collected from Lithuania and abroad (see Information database of Lithuanian musical folklore and dialects, <http://folkloras.mch.mii.lt>).

Revival of the folklore movement played an important role in the preservation of the elements of national culture, which from the late 19th century was historically inseparable from the theatre, where ethnic music was often played in secret performances with folk songs and dances. Taking into account the fact that since 1924 a tradition of mass folk songs of all regions of Lithuania had been formed, the Soviet Lithuanian government allowed this festival to be revived from 1946, whereas from 1950 it allowed national song festivals for folk dance

¹⁰⁵ In fact, in 1946 the number of Polish schools in the Vilnius region decreased significantly due to the shortage of teachers (Pocevičius, 2018, p. 35).

groups to be organized (Apanavičius et al., 2015, pp. 19, 21).¹⁰⁶ Although mass events of this kind were used by the Soviet Lithuanian government as a political and cultural tool of the society, it must be acknowledged that in the society, especially among young people, these festivals formed the perception of what Lithuanianness was, and Lithuanian folk songs and dance traditions were accepted quite positively. Song festivals were seen by the authorities as a great success for the authorities themselves, and since then the tradition of organizing them on a regular basis has continued.¹⁰⁷ Since 1955, the folklore and traditions Lithuanian Poles have been presented by the Polish ensemble of songs and dance “Wilia” founded on the initiative of Polish school graduates.¹⁰⁸

In spite of various government restrictions, the year 1968 is to be considered a period of rising folk ensembles in Lithuania, when the revival of traditional authentic music started. In 1986, there were 782 folklore ensembles in Lithuania, in 1987 their number increased to 901 – 771 functioned in small towns and villages, and 130 in towns (Apanavičius et al., 2015, p. 23).

During the Soviet time, Kremlin propaganda literature flooded bookshops according to the established quota, while books and art albums of Western authors experienced a huge deficit and could be acquired with less restrictions only by senior nomenclature officers, while ordinary people did not always use legal ways to purchase them. In accordance with the requirements imposed during the Soviet period from 1946–1955, only 103 books of 64 Western writers were translated and published in the Lithuanian language (Venclova, 1983). *Since the middle of the 1960s, with the beginning of the relative political and cultural “revival” in the Soviet Union, over the next decade, 307 fiction books of 186 Western writers were published (Venclova, 1983). However, in the 1970s, after the revival period ended, the volume of publication Western literature decreased again. In the 1990s, when Soviet Union leader M. Gorbachev initiated “perestroika”, the publication of Western literature revived once again (see Table 4).*

¹⁰⁶ The massive performance of folk songs by collective choirs began in 1924 during the first song festival, whereas Lithuanian folk dances began in mass events in 1937 (Apanavičius et al., 2015).

¹⁰⁷ Song festivals became a significant factor in the restoration of Lithuania’s independence; therefore, considering the popularity of this event among the public, the Seimas of the Republic of Lithuania on 20 November 2007 passed the Law on Song Festivals (Lietuvos Respublikos dainų švenčių įstatymas, 2007). Moreover, since 2003 UNESCO has recognized the tradition and symbolism of song festivals as a cultural heritage masterpiece, whereas in 2008 song festivals were included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity (Semėnaitė, 2014). Nowadays, song festivals are held every 4–5 years with the participation of about 40,000 singers, dancers and musicians dressed in national costumes of not only Lithuanian but also Lithuanian national communities.

¹⁰⁸ The ensemble Wilia has been actively involved in the cultural life of Lithuania, and has received various awards from Lithuania and Poland. During its history, the ensemble has performed more than 1,500 times in various regions of Lithuania, Poland, Latvia, Germany, the Czech Republic, Russia, Belarus, Ukraine, Bulgaria, Greece, and Macedonia (<http://www.wilia.lt/index.php/lt/>).

Table 4. *Publication of Western authors in Lithuania in 1966–1985*

	1966–1970	1971–1975	1976–1980	1981–1985
Number of published books by <i>Western writers</i>	219	164	135	172

Source: Streikus (2011).

In the Soviet times, due to lack of entertainment, the population did not have a wide choice in dealing with leisure issues. At that time, there were only two television channels in Lithuania – Lithuanian and Moscow. Local TV and radio often retransmitted programs from Moscow with propaganda speeches of the party leaders. Even though television had some entertainment programs, Soviet films about war and sacrifice, propagating Soviet patriotism and internationalism, dominated. Nevertheless, people managed to overcome channel interference and find Western radio stations – Free Europe, Liberty, and Voice of America information programs about the situation in the Soviet Union, which for many people in Lithuania became a refuge in the formation of independent thinking.

There was a greater chance of seeing a movie or performance; although if censorship-controlled western movies or performances were on, it was extremely difficult to purchase tickets because of huge queues. For example, to buy tickets to one of the most famous musicals in the history of cinema, “The Sound of Music” (1965), people had to queue until midnight. Other performances also attracted great attention, e.g., a musical performance “Man of La Mancha” (directed by H. Vancevičius adapted from M. de Servantes and D. Wasserman), etc. Plays by Lithuanian authors were also popular. For example, the play “Mammoth Hunt” (directed by J. Jurašas), adapted from the playwright K. Saja in 1968, skilfully satirized the Soviet reality, and the performance itself quickly gained incredible popularity – during the incomplete first season, 70 performances were staged. Unfortunately, the fate of this popular play was predictable in Soviet times.

Prof. A. Martišiūtė-Linartienė (n.d.) described the fate of the performance as follows: “After a few months after the premiere of “Mammoth Hunt”, the performance was condemned at the annual Party meeting of the Kaunas State Drama Theatre: it was claimed that the performance destroyed confidence in the party and the government; some layers of the society, hostile to the Soviet society, were delighted with it and use it for evil ends, and at the time of a particularly intense ideological struggle, this performance was undue. The performance was attested as anti-Soviet and removed from the theatre repertoire”.

It was also difficult to buy tickets to the stage plays by J. Miltinis (1907–1994) at the Panevėžys Drama Theatre, which staged such masterpieces as plays by Shakespeare, Diurenmat, Strinberg, and Sophocles.

In 1945, on the initiative of the Moscow authorities, a Russian drama theatre was established in Vilnius, the aim of which was to achieve not only cultural, but also ideological benefits (the actors and the theatre managers were sent to Lithuania from Moscow, Leningrad, and some other cities of the Soviet Union). Thus, at the beginning of its activities the theatre did not feature artistic dramaturgy and was filled to only 27% of its capacity. However, later, after the death of the dictator J. Stalin, the theatre redirected its repertoire towards universal values and soon became widely visited not only by Russians, but also by Lithuanians and people of other nationalities (Pocevičius, 2018, pp. 87, 90, 93–95).¹⁰⁹

Around the end of 1970s, the works of emigrant writers compliant with the Soviet ideology were published in Lithuania. Streikus (2007, p. 47) notes that guardians of the ideological vigilance made sure that the works of emigrants were interpreted correctly. However, due to the cultural cooperation between Lithuania and representatives of the culture of emigration, supporters of this cooperation increasingly raised the question of wider representation of the culture of emigration in Lithuania in the 1990s. The Soviet authorities could no longer ignore the voices of representatives of Lithuanian culture, which, at the time of the revival, made one more step towards the development of the Lithuanian national culture (Streikus, 2007, p. 58).

The damage done to the national identity by the Soviet period touched all national groups of Lithuania. During the Soviet era, minorities had to transfer customs and traditions of ethnic character to the private domains of family, relatives or friends, which helped them to protect their personal identity during the five decades of the Communist period, thus managing to avoid forced assimilation and preserve their national identity. During the Soviet period, such human behaviour was a very important moment of survival and seriously contributed to the preservation of Lithuanian multiculturalism foundations.

During the Soviet period, one of the oldest Jewish communities (Litvaks¹¹⁰) living in Lithuania suffered huge losses. In the summer of 1940, non-communist Jewish organisations were closed down and the only newspaper circulated out of numerous periodicals was *Der Emes* (*The Truth*). On the other hand, after the war, as the most severely affected national community, in 1945 the Jews were allowed to establish a Jewish museum in Vilnius with a library of 45,000 books (including unique publications from the 16–17th centuries), art works and archives.¹¹¹ However, on the initiative of the Soviet dictator Stalin, as a result of

¹⁰⁹ Since 1946, over 400 premieres have been staged in the Russian drama theatre. After Independence, the theatre has successfully continued its creative activity. Its performances have seen not only by Lithuanian, but also Russian, Polish, Ukrainian, German, Czech, Byelorussian and Israeli audiences. The theatre is the only professional team in Lithuania that creates and performs in the Russian language (Lietuvos Rusų dramos teatras, 2018).

¹¹⁰ According to Palmaitis (1998, p. 8), Jewish Litvak is the child of the GDL, the land of Lithuania and Belarus is his true Homeland.

¹¹¹ Unfortunately, at the height of the anti-Semitic campaign, the museum ceased to function, and the exhibits protected therein were distributed to other institutions.

a wide-ranging anti-Semitic campaign and accusations of Jews being Zionism agents¹¹² and killers, the Jewish School was closed down in Vilnius in 1948 and in Kaunas in 1950. The ghetto was destroyed in Vilnius, and the three cemeteries which belonged to the Jewish community were nationalised in 1948. Soon two of them were destroyed, their sites were used for the construction of a gym and a swimming-pool, and more than 1000 tons of tombstones were used for construction of staircases in different parts of the city, walls or decoration of transformer buildings, etc. (15min, 2017). Klaipėda's Old Jewish Cemetery awaited a similar fate when a radio station was built in its place to suppress broadcasts from the West. When the radio station was constructed, most of the tombstones were destroyed and used as foundation stones for the antenna of the station (Uostas.info, n.d.). In all places of the massacre of Jews, inscriptions in Yiddish were destroyed as part of the Litvaks' identity, references to the nationality of the victims were deleted, the Great Synagogue (1953), which was famous all over Europe before the war, was demolished (Drėma, 2013, p. 319), the richest Jewish public library in Eastern Europe stopped functioning, etc. – almost everything that could speak of the life of Jews in the historical capital of Lithuania was destroyed. A brick synagogue built in 1911 in Alytus, as in many other places, was turned into a salt warehouse and a chicken hut during the Soviet era. At that time, more than ten spiritual seminaries of Judaism – Yeshivas, which existed in Lithuania before the war – were severely damaged.¹¹³ By 1953, all structures reflecting Jewish national self-awareness in Lithuania (with the exception of two synagogues) ceased to function. In the late 1990s, almost everything that could remind us of the long-standing culture of Lithuanian Jews was rebuilt. In general, in that period in Lithuania, any forms of Judaism were systematically suppressed, so that the Jewish ethnic group would not distinguish as such and would not remember or mention Shoah (Žukauskienė, 2014, p. 200; Veidas, 2013).¹¹⁴ In spite of the state policy of cultural barbarism, the Jewish community, in opposition to this policy, made efforts to preserve the remnants of the heritage accumulated over the centuries. As a result of the resistance of the Jewish community, in 1956 the authorities gave permission to establish an amateur theatre (since 1965 it has been granted professional theatre status), a choir and a dance group.

Although there are no reliable and comprehensive sources of information left, it is notable that, for example, the new arrivals from Muslim countries of the Soviet Union did not participate in community life with the local Muslims who had lived in Lithuania since

¹¹² Zionism was recognized as a nationalist, racist, and anti-Soviet movement in the Soviet Union.

¹¹³ Yeshivas were used to provide Torah education. Yeshivas of Lithuania were known outside the country; very often Yeshivas abroad, e.g., in the USA and Israel, have Lithuanian place names (Vilnius, Telsiai). Restoration of the Telshe Yeshiva (Rabbinical College of Telshe, Telz Yeshiva), which was opened in 1875 and functioned until 1940, was known throughout Eastern Europe.

¹¹⁴ Shoah (*HaShoan*, catastrophe) is the genocide of the Jewish people, committed by the Nazi Germany and its assistants during the World War II in Lithuania.

ancient times (Lukoševičiūtė, 2014, p. 183). In this way, two types of national communities appeared in Lithuania during the occupation period: traditional, with historic Lithuanian heritage; and non-traditional, with heritage formed by the Soviet authorities. Dissolution of the organisations belonging to the Muslim communities and abolition of their confessional status since the beginning of the Soviet occupation also served this purpose. Religious ceremonies surrounding the marriage registration of Muslim families were prohibited. At that time, almost all prayer houses which belonged to Muslims were closed; thus, in 1947 the Kaunas mosque was closed and used for the city archive, later as a sports club and institutions of other purpose. Even though after World War II Lithuanian Muslims were able to perform prayers at the wooden Lukiškės mosque in Vilnius, and were able to bury their relatives in the nearby Muslim cemetery (*myzaryar*) which was established in the 1930s, in 1968, after the authorities barbarically destroyed everything, some research institutes were built on the site, and the remains of Tartars were placed in boxes and taken to unknown locations.

Tombstone plates and monuments from this cemetery were later found on the stairs of other cemeteries (Jakubauskas et al., 2012).

In 1923, a Karaim kenesa built in the Moorish style stopped functioning in Vilnius, and a geodesic archive was established there. In 1970, the Panevėžys kenesa was destroyed, Karaite cemeteries were destroyed in Kaunas and Vilnius, and private museums were nationalized, such as the Museum founded by the Karaite spiritual leader Seraja Szapzal in Vilnius (Kobeckaitė, 2014, p. 157). In Vilnius, the Belarussian community-owned St. Bartholomew church was closed down. Examples of cultural barbarism committed against the ethnic groups under the Soviet regime are not isolated – there were dozens, thus the incorporation of alien social dogmas into the traditional environment of Lithuanian society is considered to be a period of the systematic destruction of cultural heritage of Lithuanians and other communities that had long lived in Lithuania.

To sum up, it can be noted that in the 20th century, Lithuania was removed from the political and cultural map of the world against its will due to the Soviet occupation that lasted for five decades. Throughout this time, Lithuanians experienced significant damage in terms of cultural restraints (on cultural development of traditional national communities of Lithuania, poor knowledge of foreign cultures and ignorance of relations between different cultures, etc.), and, ultimately, constraints on the freedom of conscience. During Soviet times, the government focused on rewriting Lithuanian history and adapting it to dogmas of the communist ideology; thus, as Putinaitė notes, pre-war history was deleted and for a long time it was even forbidden to speak about medieval Lithuania (Antanavičius, 2019).

As Western countries continuously improved their state management skills and sought

novel development solutions in the business, social, cultural, and spiritual domains, Lithuania, under the coercion of the Soviet authorities, was pushed onto the path of degradation and fell behind the living standards of the Western countries and the multicultural society. Meanwhile, during the Soviet era, due to the active position the Lithuanian people accumulated a tremendous internal potential, which in the late 1990s facilitated a breakthrough which was expressed through a national revival movement. Other national groups also took active participation in this movement. Organisations independent of the government were established. Some well-known public figures (poet Prof. Česlovas Kudaba, translator Marcelijus Martinaitis, restorer Dr. Napalys Kitkauskas and others) in 1987 initiated the Lithuanian Cultural Foundation, the aim of which was to support research into Lithuania's historical and cultural heritage, including the revival of historical memory.¹¹⁵ Since 1988 the first cultural societies of Lithuanian national communities have been formed under the foundation. In the same year, at the beginning of August, the cultural societies of the national communities, by joining the process of social revival which started on 3 June 1988 and supporting the demands of the Lithuanian nation to live independently, formed the Lithuanian International Coordinating Association independent of the authorities. One of the declared principles of the Coordinating Association was the goal of uniting the ethnic communities operating at that time together to reduce the transnational suspicion accumulated over many decades and to provide the authorities with possible solutions to problems. The Coordinating Association clearly spoke out against the soviet government policy and practice of mixing and "merging" nations, which brought many nations to the brink of ethnic extinction. At the same time, the Coordinating Association actively participated in the public life of that time. Together with all the people of Lithuania it participated in rallies and various types of demonstrations. For example, in commemoration of the 50th anniversary of the secret protocols of the Molotov-Ribbentrop Pact, the Coordinating Association took part in the Baltic Way on 23 August 1989. In September 1989, it organized a rally in Vilnius Kalnų Park with the aim to show the common desire of Lithuanians and other ethnic communities in Lithuania to live in free Lithuania.

¹¹⁵ Conditions for the emergence of the Lithuanian Cultural Foundation were provided for by the reorganisation announced by the head of the Soviet Union, Mikhail Gorbachev, and as a result, the USSR Cultural Foundation was established in 1986 and as well as its republican subdivisions (Lietuvos kultūros fondas, 2008).



Rally organized by the International Coordination Association in Vilnius Kalnų Park (September 1989). Photo from Prof. Gražulis' personal archive.

To preserve the historical memory of Lithuanian national communities, the Coordinating Association advocated tolerance and goodwill in relations between people of different nationalities, respect for each other's way of life and traditions, shrines and cemeteries, and the development of the community's national culture and writing. This historical period can reasonably be considered as the beginning of the modern stage of the development of multiculturalism in Lithuania.

On 3 June, 1988, a revival of the Lithuanian society started, and in the face of imminent changes a Law on Ethnic Minorities was adopted in Lithuania on 23 November, 1989, i.e., while still under Soviet rule (which was amended and supplemented on 29 January 1991, No. 4-117, *Official Gazette* No. I-1007). This law recognized that the historical path of people of different nationalities living in Lithuania is closely related to the fate of the Lithuanian nation and determines the identity of common goals. In addition, Article 1 of the Law provides that any discrimination based on race, nationality, language or other grounds related to human nationality shall be prohibited and punished.¹¹⁶ Meanwhile a specialized advisory body was established under the Government – the Department of Nationalities, who became responsible for drafting legal acts on national minorities and contributing to the implementation of the respective legal norms. The Department at the time was the first and the only institution of

¹¹⁶ Unfortunately, this law expired on 1 January 2010, however, as stated in the Third Opinion of the Advisory Committee of the Council of Europe, this resulted in “leaving national minorities without any specific legal protection in Lithuania” (European Human Rights Foundation, 2015). A new version of the law is currently being drafted.

such a kind in the Middle and Eastern Europe.¹¹⁷

1.3.6. Contemporary trends of multiculturalism development in independent Lithuania

1.3.6.1. *Overcoming the legacy of the Fascist Germany and Soviet Internationalism*

Since the democratically elected Parliament of Lithuania proclaimed the Act on the Restoration of the Independent State of Lithuania on 11 March 1990, Lithuania has returned to the path of independent political, economic, social and cultural life. On 25 October 1992, the Constitution of the Republic of Lithuania was adopted by a universal citizens' referendum, and this became a legal basis for dismantling of the Soviet legacy and forming a civil society oriented towards European values. After the Restoration of Independence, the process of formation of the structures characteristic of a democratic state began (for example, abolition of the central governance functions of the Government and the ministries, etc.), including restoration of self-government and a multi-party system, depoliticisation of cultural life, and initiation of reforms in the economy sphere (first of all, denationalisation and restructuring of the country economy). The agenda of the political and cultural life of the restored state included first of all consistent formation of civil society and the need to preserve the multicultural heritage that had been formed over centuries by Lithuanians and other ethnic groups; therefore, this period of the country's development can reasonably be called the beginning of the process of consolidation of all ethnic groups of Lithuania. Lithuania's multicultural heritage has once again become a moral and cultural value of the society, therefore the aspiration to create a civil society shows that Lithuania follows the common European path of development with its characteristic democratic values and multicultural environment.

Article 45 of the Constitution of the Republic of Lithuania (1992) establishes the norm that "Ethnic communities of citizens shall independently manage the affairs of their ethnic culture, education, charity, and mutual assistance". Additionally, "Ethnic communities shall be provided support by the State".

As Lithuania started undergoing the Europeanisation process, one of the most important tasks in the initial stage was the transposition of the European minority policy provisions

¹¹⁷ In 2010, the department was abolished and its functions transferred to the Ministry of Culture, Education and Science and the Ministry of Foreign Affairs. However, this reorganisation caused dissatisfaction among national minority organisations, who felt that the abolished department represented their interests more efficiently. The Department of National Minorities, as an independent institution under the Government, was re-established on 1 July 2015 (Resolution of the Government of the Republic of Lithuania No. 1300, 24 November 2014). Today, this department is responsible for the implementation of national minority policy in Lithuania.

into the national law, first of all by strengthening the individual rights of foreigners, such as protection against discrimination, assimilation, etc. As Lithuania became part of the process of international cooperation for protection of the rights of national minorities, it was one of the first European states to accede to the Framework Convention for the Protection of National Minorities adopted by the Council of Europe on 23 February 1995 (Tautinių mažumų apsaugos pagrindų konvencija, 1995), under which the state has committed itself to the following:

- to preserve the essential parts of the distinctiveness of national communities, namely, religion, language, traditions and cultural heritage, thus to create equal conditions for self-expression of people of all nationalities and for the equality of cultures;
- to recognize that diversity within and between national minorities must be respected in view of implementation of all minority rights;
- to take measures against possible discrimination against persons belonging to national minorities;
- to refrain from politics and any actions aimed at assimilating persons belonging to national minorities against their will.

On the other hand, in formulating the state policy on the issues of protection of the rights of national minorities, Lithuania took into account that the Convention of 1995 seeks to maintain a balance between the wider interests of society and the rights of individuals, and thus to manage diversity and encourage persons belonging to national minorities to respect the national law and the rights of other people living in the country (Council of Europe, 2016).

In order to help preserve the cultural and ethnic identity of the national minorities in Lithuania and their full integration into the country's social life, in 1991 the House of National Communities was established in the capital of the country, Vilnius, with organisations developing national cultures of most of the national minority communities (Azerbaijani, Belarusian, Greek, Latvian, Estonian, Romanian, Russian, Ukrainian, German).¹¹⁸ A centre of culture of different nations has been opened since 2004 in Kaunas, and a centre of national cultures has been established since 2012 in Klaipėda. The main function of these institutions is to promote interethnic dialogue between cultures in Lithuanian society (Tautinių mažumų departamentas prie LR Vyriausybės, n.d.-b). For this purpose, cultural, artistic, historical heritage, etc., projects relevant to national minority organisations are developed. In addition, training, seminars and discussions on the issues of Lithuanian history and cultural integration processes are regularly organized for leaders of national minority communities, their active

¹¹⁸ Polish, Jewish, Tartar, Roma and some other ethnic communities have settled in the premises regained or newly built after denationalization.

members, and young people, and participation in international cooperation with foreign partners is facilitated.

In pursuit of the declared objective of the Constitution to preserve the diversity of all Lithuanian national communities, their cultural freedom, and intercultural dialogue, in 2013 the Seimas of the Republic of Lithuania declared 21 May to be the Day of National Communities.¹¹⁹ Currently, the Department of National Minorities under the Government of the Republic of Lithuania re-established on 1 July 2015 deals with formation of the policy of national minorities.

The provisions of the 1992 Constitution designed to implement the rights of national minorities demonstrate their vitality by the following facts:

- in early 1990, only around 20 non-governmental cultural organisations of national minorities were active in Lithuania, representing people of 14 nationalities, whereas in 2003 their number reached 270 and united people of 21 nationalities (Petrauskas, 2003, pp. 18–19);
- national minorities are allowed to broadcast in the national languages (in 2003, 37 periodicals were published – 27 newspapers and 8 journals) (Grigolovičienė, 2003, p. 79); translations of literary works of Litvaks, Poles, Russians and other national communities appeared among the publications devoted to the topic of Lithuanian cultural heritage.
- national minority organisations independently produce programs on the national television of Lithuania, including 30 programs per month in Russian, 4 in Belarusian, 4 in Polish, 2 in Ukrainian and Jewish, and 2 each for other communities (Tartars, Karaites, Latvian, German, etc.; Grigolovičienė, 2003, p. 79);
- in the 2013–2014 study year there were 131 state-owned general education schools (10.8% of the total number of schools) in the Polish, Russian and Byelorussian languages in Lithuania, in which 26,500 pupils studied (7.4% of the total number of pupils) (Tautinių mažumų švietimas Lietuvoje, 2013). Foreign nationals in Lithuania¹²⁰ can study their native languages in Sunday and summer schools, where they can also master the Lithuanian language.
- various state-funded non-governmental organisations take care of preservation of the cultural heritage of national minorities; for example, the House of National Communities

¹¹⁹ In fact, this day dates back to 2001, when UNESCO adopted the Universal Declaration on Cultural Diversity; a year later, on May 21, UNESCO declared it the World Day for Cultural Diversity for Dialogue and Development.

¹²⁰ It should be noted that the Roma community, due to a specific way of life, not only in the old days but also now, despite some positive impulses (e.g., the program of integration of the Romanians into the Lithuanian society adopted in 2000 by the government), has encountered serious obstacles to successfully integrate into the modern living environment, therefore, it is necessary to develop not only research, but also a wider approach, to combine the common efforts of other European countries. In Lithuania, Roma traditions and current problems are addressed by the Vilnius University as well as the Roma Information Centre in Kaunas.

(functions since 1991, <http://www.tbn.lt/>), the Folklore and Ethnography Centre of the Lithuanian National Minorities (functions since 2006, <https://www.ltmfc.lt/>), *etc.*, who actively promote multiculturalism of the society and help to preserve the cultural and ethnic identity of the national minorities of Lithuania and their national self-expression traditions. There are almost 40 popular amateur art ethnic minority folklore song and dance ensembles.¹²¹ They frequently give performances not only in Lithuania but also in their historical homeland and in many European countries (Austria, Germany, Czech Republic, Bulgaria, Greece, Macedonia, Slovakia, Norway, France, Italy, Hungary, Finland, Sweden, *etc.*)¹²²

Since 1994, Lithuania has commemorated the 23rd of September as the Day of Remembrance for Jewish Victims of Genocide in Lithuania, dedicated to honour the victims of the liquidation of the Vilnius ghetto on 23 September 1943.¹²³ In schools, the topic of the Holocaust is integrated into history, Lithuanian language and literature, art, and other training programs.¹²⁴ General education schools in Lithuania have more than 100 Tolerance Education Centres (TUC), which provide students with information about totalitarian regimes, commemorate the victims of the Nazi and Soviet occupation regimes, organize visits to places of mass deaths of Lithuanian partisans and Jews, participate in the civic initiative “The Way of Memory”, help the younger generation develop personal tolerance and introduce the basics of multicultural competence.

Among many other primary tasks of restoring the country’s multicultural heritage ruined during the Soviet era were decisions of the local authorities to return the historical names of streets of cities and other residential areas. Thus, in Vilnius, Kaunas, Klaipėda, Kėdainiai, Utena and many other cities and towns the historical names of the streets such as those involving Jews and Synagogues were restored. The names of the streets in Vilnius and Kaunas commemorate not only the historical personalities of Lithuania of different origin (Russian, Polish, Byelorussian), but also world-famous Jewish actors (*litvaks*): the Great Lithuanian Rabbi Vilna Gaon (1720–1797), the writer Abraham Map (1808–1867), and the creator of international language Esperanto, physician Ludwik Lazar Zamenhof (1859–1917).

¹²¹ Today there are over 300 folklore groups in Lithuania. According to Apanavičius et al. (2015, p. 25), based on the number of folklore ensembles and their participants per one statistical resident of Lithuania, our country is possibly amongst the first in Europe.

¹²² The specialized Musical Folklore Archive (<http://folkloras.mch.mii.lt>), which already has about 200,000 items in its own funds and is recognized as one of the largest Lithuanian music folklore and dialects information databases in Europe, contributes to promotion of activities of national minority folklore groups.

¹²³ The last surviving Jews were killed or taken to concentration camps that day.

¹²⁴ The Lithuanian system of education of the younger generation seeks to implement the Resolution of 1 November 2005 of the United Nations General Assembly that condemns denial of Holocaust, discrimination and violence on religious or ethnic grounds. The International Holocaust Remembrance Day in Lithuania, as in other numerous countries, is celebrated each year on 27 January. On this day, the Auschwitz concentration camp in the Polish territory was liberated in 1945.

As a result of this process, municipalities have recently started hanging street name signs in the languages of national minorities next to signs in Lithuanian.

New names have also been given to spaces. For example, while Lithuania was still occupied in 1991, one of the squares in Vilnius was named after Andrei Sakharov (1921–1989), a well-known Russian dissident, human rights activist in the Soviet Union, Nobel Peace Prize winner, and active defender of Lithuanian independence. The opening of the square was attended by the wife of academician Andrei Sakharov, as well as an active human rights activist in the Soviet Union, Yelena Bonner (1923–2011).



Yelena Bonner at the opening of Academician Andrei Sakharov Square in Vilnius. Photo from Prof. Gražulis' personal archive.

To facilitate the communication of foreigners with governmental and municipal institutions, information relevant to people (related to law, various areas of activity, services provided, etc.) has been provided on websites not only in Lithuanian but also in English, and information on the websites of Vilnius City Municipality and the Ministry of Foreign Affairs has been translated into Polish, Russian and French.

The path to civil society pays special attention to the education of national minorities and the preservation of the linguistic diversity of traditional communities, which today can be seen as an important part of the state's multicultural cooperation, playing a significant role in national integration strategies.

Researchers who analyse Russian-speaking and Polish-speaking communities in Lithuania note that currently most Russians, Polish, and other national minorities speak Lithuanian fluently, which makes it easier for them to integrate into the society, first when looking for a job and entering universities, colleges or vocational schools. On the other

hand, in order to maintain ethnic identity, many foreigners living in Lithuania also study their mother tongue (Ramonienė, 2013a; Ramonienė, 2013b, p. 235; Labanauskas, 2014, pp. 130–133; Šliavaitė, 2015). According to the 2011 population and housing census of the Republic of Lithuania, 87.2% of Russians and 77.1% of Polish indicated the language of their nationality as their mother tongue. At the same time, only one in five Belarusians and one in three Ukrainians considered their national language to be their mother tongue (Statistics Lithuania, 2011).¹²⁵ In fact, minorities often use their native language with family and friends, and less often in public spaces, such as schools where the teaching process takes place in their mother tongue, performances in national theatres and art festivals, shopping malls and so on.¹²⁶ Research conducted to determine the ethnic identity of Belarusians shows that although knowledge of the mother tongue is emphasized as an essential factor in describing a person's national identity, not all Belarusians are able to speak their mother tongue. On the other hand, Belarusian identity for many means simply the fact that they consider themselves Belarusians (Šliavaitė, 2011). In addition, surveys show that most young Russian-speaking people, especially those born in the independent Lithuania, compared to the older generation who came from various regions of the Soviet Union during the Soviet era, see Lithuania as their homeland and no longer have greater sentiments towards the country of their ethnic origin (Frėjutė-Rakauskienė, 2011, p. 106; Labanauskas, 2014, pp. 134–138; Taljūnaitė, 2014, pp. 116–120). As a result, ethnic differences between Lithuanians and national minorities have not only decreased in recent years, but have also started disappearing, which in turn promotes the development of multiculturalism in Lithuania. This period of development of Lithuania can reasonably be described as a consolidation process of all ethnic groups in the country.

After regaining the independence of Lithuania, the immovable property nationalized in the Soviet era had to be returned to the legitimate owners including representatives of minorities (for example, the cult buildings of traditional religious communities,¹²⁷ historic estates, land, etc.). To this end, on 18 June 1991, the Supreme Council of the Republic of Lithuania adopted a law regulating the procedure and conditions for the restoration of citizens' property rights to their real estate (Lietuvos Respublikos įstatymas "Dėl Piliečių nuosavybės teisių", 1991). In Vilnius alone, over twenty churches, monasteries, chapels and

¹²⁵ The fact that a relatively small percentage of Belarusians and Ukrainians do not consider their national language to be their mother tongue is a reflection of the legacy of the language policy of the Soviet government towards people of these nationalities.

¹²⁶ Unlike in the Soviet era, after the Lithuanian language became the state language, the use of the mother tongue by non-native speakers with family and friends in independent Lithuania is not associated with ideological restrictions.

¹²⁷ The Church assets seized by the Soviet government began to be returned in late 1988. Even at the time of the Soviet Parliament, on 14 February 1990, the Law "On the Return of Prayer Houses and Other Buildings to Religious Communities" started the Restitution Process (Katalikai.lt, 2005).

other religious objects, which the city is proud of not only as objects of cult, but also because of their unique architecture and historical and cultural heritage, were returned to Catholics and other religious communities. Restoration of churches and monasteries took place in other areas of Lithuania as well.

During the Nazi occupation and the Soviet times, Jewish religious heritage was severely damaged; thus, almost 50 synagogues were completely destroyed Vilnius, Kaunas, Panevėžys, Šiauliai and Jurbarkas which existed in the interwar period. After the war there were only 80 synagogues left in Lithuania, however during the Soviet times they were nationalized. The Soviet authorities used synagogues to install warehouses (e.g., to store salt), sports halls, and even chicken huts. Due to poor maintenance, almost all the synagogues were abandoned. Many of such synagogues were built in the 18th century and were wooden.¹²⁸ Today there are only fourteen of them left. After the restoration of independence, 43 synagogues were recognized to be objects of architectural heritage representing the Jewish culture in Lithuania. Unfortunately, most synagogues have been returned to the Lithuanian Jewish community in emergency condition; therefore, it is not yet possible to revitalize all objects of considerable historical value. Today, only three synagogues which perform their direct function remain in Lithuania – in Vilnius, Kaunas and Klaipėda, i.e., in the cities where the majority of Jews currently live.



Alytus Synagogue (the wooden Synagogue was first built in 1856 and restored as a brick building after fires in 1911)



Kėdainiai Summer Synagogue (rebuilt in 1784)

The Government of Lithuania, together with municipalities, has been making considerable efforts to make Jewish cultural heritage more meaningful by restoring synagogues of Alytus, Kėdainiai, Žiežmariai, Kalvarija and others (Miškinytė, n.d.; Rimgailė-Voicik, 2016). Some

¹²⁸ In general, wooden synagogues in Lithuania were built as far back as the late 17th century; now they are recognized as a unique Jewish heritage of wooden synagogues, because in modern Europe wooden synagogues are rare; there are only two dozen wooden synagogues preserved and most of them are in Lithuania.

of the museums and memorials founded in the Soviet era, including the Holocaust Memorial (e.g., Paneriai Memorial Museum in Vilnius, the IX Fort Museum in Kaunas, and other places of massacre of Lithuanian Jews) are regaining their authentic historical memory.¹²⁹

Today, according to Žukauskienė (2014, p. 200), who analysed the history of the Lithuanian Jews, great intellectual and cultural efforts of the Lithuanian Jews and Lithuanians contribute to the reconstruction of the 19th–20th century image of Vilnius as the Northern Jerusalem and the landscape of Jewish shtetels in Lithuania.



Paneriai Memorial in Vilnius

The first Christian church of the GDL built of stone in Vilnius – St. Paraskeva Church (1345) – was returned to the Russian Orthodox Church in 1990, whereas in the Soviet times it was turned into a fine art museum. Currently, there are 56 orthodox churches in Lithuania, 7 of which were reopened after the restoration of the independence of Lithuania (Klaipėda, Palanga, Visaginas, etc.). Orthodox churches in Lithuania are subordinated to five Orthodox Deaneries. In addition, Vilnius, Šiauliai and other places of Lithuania more densely populated by Russian Orthodox Old Believers, and have about 50 Old Believers' Orthodox churches (Mockus, 2020).¹³⁰

¹²⁹ According to Žukauskienė (2014, pp. 195–196), a specialist in the Lithuanian cultural heritage, the themes of Soviet patriotism prevailed in the museums established in the Soviet era, therefore, most of the memorials were devoted to the victims of Nazism or Soviet activists. Nowadays the expositions are being updated to reveal facts about the life in ghetto, the fate of children, the Nazis responsible for the murders and the Lithuanians who collaborated with them.

¹³⁰ Old Believers are a branch of the Orthodox Church, who do not acknowledge the church reform of 1653–1666 in Russia. Due to the resistance of Old Believers to the reform, the hierarchs of the Russian Orthodox Church condemned them and in 1667 separated them from the church and began persecuting them. Today, there are Old Believers not only in Lithuania, but also in Russia, Belarus, Latvia, Estonia, Finland, Moldova, Poland, the USA, Canada, and Latin America. Most of Old Believers are Russians, but there are Belarusians, Ukrainians, Finns, Estonians, Karelians, and others among them (Potašenko, n.d.).



Church of St. Paraskeva (built in 1345)



Church of Old Believers in Vilnius
(opened in 1830)

The Catholics of the Lithuanian Byelorussian community regained St. Bartholomew the Apostle Church, built in 1824 in the Classicism style, which was closed down and used as a workshop during the Soviet era.



Church of St. Bartholomew (built in 1824)

Through the efforts of Kaunas Muslims in 1991, the worship was started in a mosque

that was closed during the war and used as a circus and a warehouse in the Soviet era.¹³¹ The wooden mosque which was built in 1815 in the Village of Forty Tatars not far from Vilnius and operated on a semi-legal basis during the Soviet era was opened after reconstruction in 1993. Next to the mosque there is the Old Tatar Cemetery, which dates back several hundred years. As a sign of gratitude, a monumental stone to Duke Vytautas the Great was built by the Lithuanian Tatar community near the mosque. At present, the mosque is recognized as a historical and architectural monument of sacral significance and is the spiritual centre of Muslims in Lithuania. There are now four mosques in Lithuania, all of which are active.



Kaunas Mosque



Mosque of the Village of Forty Tatars
(built in 1930)

In 1993, the Karaite community of Lithuania regained the Karaim kenesas in Vilnius and in Trakai, which were closed in 1949 by the Soviet government.¹³²

¹³¹ Recently, it has been observed that immigrants from Islamic countries – Afghanistan, Lebanon, Turkey, Chechnya, etc. – started visiting the Kaunas Mosque, some of them have settled in Lithuania due to marriage, others are refugees, some come for a short visit to work or study (Lukoševičiūtė, 2014, pp. 185–186; Račius, 2011).

¹³² Karaim kenesas were closed due to the fact that supposedly the number of believers is only 15 people and there is no cleric, although at that time about 200 Karaims lived in Vilnius. In 2009, the building of the former school in Trakai was reconstructed and opened the door for cultural and social activities of Karaites (Voruta, 2010).



Karaite kenesa in Vilnius (opened in 1911)



Karaite kenesa in Trakai (opened in 1894,
first built in the late 14th century)

In 1992, the Catholics (Uniates) of the Ukrainian community of Lithuania regained the Church of the Holy Trinity which was closed and used as auxiliary premises in the Soviet era (15min, 2014).¹³³



Church of the Holy Trinity (Uniates) (built in 1516)

The Law of the Republic of Lithuania on the Restoration of the Rights of Ownership of Citizens to the Existing Real Property adopted by the Lithuanian Parliament on 18 June

¹³³ At present, there are about 150 active Ukrainian national members of the Vilnius Uniate Church (15min, 2014).

1991 provided for the return of property expropriated by the Soviet government to its former owners or their descendants, or in the absence thereof, for the public needs. The revival of historic mansions has become of particular importance.

Thus, under this law, in 1993 Countess Laima Broel-Pliaterienė (1921–2015), a famous patroness, regained the Švėkšna Manor, which was mentioned in historic documents in the 15th century.¹³⁴ In 1940, the manor was nationalised by the Soviet authorities. On 8 October 1944, the Countess with her husband managed to move to the West (Germany, the USA), but her father-in-law, as well as many people of Lithuania, was exiled to Siberia and died there. Before the Soviet authorities came to Lithuania, the family archive was kept in the manor house, and included manuscripts in Lithuanian and a collection of valuable pieces of art (paintings, portraits). During the Soviet era the valuables were taken away. Although the manor was restored in 1964, the quality of the reconstruction works was very poor; thus, after the countess regained the manor in 1993, everything was restored once again by the efforts of the Countess herself. A decade ago, the manor was revived. Today, at the request of the owner, the manor is used for cultural activities and tourism (Kultūros paveldo departamentas, n.d., **Švėkšnos dvaras**; Stražnickas, 2019).



Švėkšna Manor

Under this law, Baron Antonas Rozenas – a descendant of the German dynasty of Rozens,

¹³⁴ The Pliateriai family, which descended from Westphalia (Germany and Switzerland), ruled the manor since 22 May 1766. Some members of this family, such as Emilija Pliaterytė and her cousin Cezaris, are known in the Lithuanian history as active participants in the 1831 uprising against the Tsarist Russia; thus, Emilia was named after the French national hero Jeanne d'Ark.

who preserved Lithuanian citizenship – regained the three-hundred-year-old Gačionys estate in the Rokiškis district (Kultūros paveldo departamentas, n.d., Gačionių dvaras). During the Soviet era, the Rozenai family was exiled, the manor was nationalized, and the premises were used for collective farm offices, apartments, warehouses, and even for keeping chickens. In 2006, Gačionys Manor with all its buildings and the park were revived (Kultūros paveldo departamentas, n.d., Gačionių dvaras).



Gačionys ,Manor

Another restored manor is in Krikštėnai, and has been mentioned since the 18th century as the property of Duke Ksaveras Bogušas. From the turn of the 20th century to 1940, the manor belonged to the family of Baron Ignas de Bondi of French origin, an admiral of Tsarist Russia. As the manor was expropriated after World War II, the Soviet authorities handed over the manor to the Soviet farm of Krikštėnai. Due to poor maintenance of the buildings, the manor quickly deteriorated and eventually became abandoned. In 1994, the manor was returned to the ownership of the heirs of the former owners, the de Bondi family. Fortunately, Krikštėnai Manor has been revived, its unique style has been restored and it is frequently visited by tourists (<https://www.pamatyklietuvoje.lt/details/krikstenu-dvaras/1975>).



Krikštėnai Manor (Source: www.plotai.lt/2416-krikstenu-dvaras.html)

Unfortunately, after several decades of Soviet rule, it is not always possible to find out the legal owners of immovable property. Thus, after reconstruction of historical objects by the state and private investors, most are used for museums, educational and environmental activities and tourism development. An example of such objects is one of the oldest Baroque ensembles, Liubavas Manor (in the historical documents mentioned since the 15th century), located near Vilnius (Liubavas, n.d.; Karosas, 2017).

Such revived objects also include the Rietavas Manor, which belonged to the family of the famous composer, patriot of the GDL, Duke Mykolas Kleopas Oginskis (1765–1833).¹³⁵ Despite the fact that in the mid-19th century the estate, which belonged to the Dukes Oginskiai, hosted the Museum of Cultural History, which currently holds about 2,500 archaeological and historical objects and other exhibits, the estate was constantly destroyed in part during the 20th century.¹³⁶ It holds book presentations, concerts, literature events, and conferences, and hosts the Oginskiai Cultural Heritage Society and a chamber theatre. Due to its historical significance, the manor is frequently visited by Lithuanian and foreign tourists

¹³⁵ Among a hundred memorial dates, in 2015 UNESCO (on the proposal of Lithuania, Poland and Belarus) celebrated the 250th anniversary of the birth of the composer, diplomat of the RTN, Mykolas Kleopas Oginskis, who in 1811 drafted a project of the independent state of Lithuania and submitted it to the Russian Emperor Alexander I. (Vaitekūnas, 2006, p. 124).

¹³⁶ For instance, during World War I, a large part of the valuable objects, musical instruments and works of art of the manor were taken to Germany; after 1926 the main building of the manor was demolished, whereas during the Soviet era the manor housed a Soviet technical school of agriculture.

(Kultūros paveldo departamentas, n.d., Rietavo dvaras.)

After restoration, the Kelmė Manor, built in the baroque style, which for 350 years was ruled by the Gruzewski family of Polish origin who were active supporters of the Reformation and played an important role in the 1831 uprising, was returned for the needs of society. The manor, which as early as the 18th century was famous for its nearly five thousand volume library, was converted into a poultry farm during the Soviet era, and the last family owning the manor was exiled to Siberia. Currently, the Kelmė Regional Museum takes care of the manor (Kultūros paveldo departamentas, n.d., Kelmės dvaras).



Kelmė Manor

The Renavas Manor, mentioned as early as the 16th century, has historical and cultural significance. The manor was ruled by Baron Antonijus (Antanas) Ronne (1794–1869); in the 1960s and 1970s the Narutavičiai brothers lived there. It was also once home to the future President of Poland, Gabrielius, and his older brother Stanislovas, who became a Signatory of the Lithuanian Act of Independence of 16 February 1918. Prior to the Soviet era, the manor was famous for its valuable collections of paintings and antiques, as well as ancient porcelain. In 1940 the manor was nationalized, and after World War II its buildings were used as many of the Lithuanian manors as farm offices, libraries, culture houses, etc. After restoration of the manor in the late 20th century, part of the premises with the library were used for various expositions (exhibitions of art, folk art, literature, ethnography) and other cultural events, including dissemination of cultural tourism.



Renavas Manor

In honour of the 1980 Nobel Prize winner in literature – Polish poet and literary critic of Lithuanian origin Czesław Miłosz (1911–2004), who considered himself a citizen of the RTN – in 1999 oak trees were planted in the park of the manor which belonged to his family in Šeteniai, and which during the Soviet era was nationalized and completely devastated.¹³⁷ This was done as a symbol of gratitude and recognition, with Miłosz personally taking part in the opening. Since then, a cultural centre named after him has been opened in the reconstructed manor house.

To date, the Lithuanian Register of Cultural Heritage includes 535 manors,¹³⁸ many of which are not only of historical but also multicultural significance. Currently, 35 manors with heritage status have been restored and opened to visitors, but the process of reviving the manors is still ongoing (Kultūros paveldo departamentas, n.d.). All historic manors are open to the public as cultural centres and preserve local traditions, crafts and folk art, perform museum and nature conservation activities, and develop tourism. In recent years a large number of historical manors have become objects of education not only for Lithuanian but also for foreign tourists.

¹³⁷ During the Soviet era, the manor house was turned into an apartment building with occasional residents who did not care about its condition, so soon the building was worn out to the extent that even its foundations were ruined. A similar fate befell the farm buildings, which in Soviet times were used as pig farms.

¹³⁸ Register of Cultural Heritage, <https://kvr.kpd.lt/#/static-search-results/dvar/////////4b6379d5-e21f-4803-b65d-532ea5b-b76a8/////////535>



Šeteniai Manor

(Source: <http://www.kedainiutvic.lt/turizmas/lt/objektai/nobelio-premijos-laureato-ceslovo-miloso-gimtaine>)

On 7 October 1991 Lithuania became a member of UNESCO and at the same time actively joined the organisation by promoting the culture of peace and diversity not only among nations but also within its own country. As a result, the Song and Dance Celebrations have been included in the Representative List of the Intangible Cultural Heritage of Humanity (UNESCO Lietuvos nacionalinė komisija, n.d.).

Since the initial restoration of the state in 1989, Lithuanian Radio and Television (LRT) have played a significant role in forming a multicultural Lithuanian society (LRT, 2020, pp. 40–41). Today, the LRT takes an active position in creating weekly cultural programs in the languages of many ethnic communities living in the country, including “Kultūrų kryžkelė” (The Crossroads of Cultures) on TV, “Santara” on the radio and the like. The programs are designed to present the multicoloured cultures of the national communities of Lithuania and their development in the context of the long-term history of Lithuania and to discuss the daily life of these communities. The LRT report of 2019 states that during the year the LTR broadcast 173 hours of 150 programs in the languages of national communities. All ethnic communities independently create their programs, including the programme “Rusų gatvė” in Russian, “Vilniaus albumas” in Polish, “Vilniaus sąsiuvinis” in Belarusian, “Trembita” in Ukrainian, and “Menora” in Lithuanian by the Jewish of Lithuania. In 2019 Lithuanian Radio organized 697 programs in the languages of various national communities, devoting 348.5 hours to broadcast them. Some TV shows are already internationally recognized, e.g., the

show “Rusų gatvė” was the winner of the Grand-prix in 2012 in Prague in the festival of an international television and radio program in Russian. Gradually, TV cultural programs in the languages of Lithuanian national communities have become more and more familiar to their compatriots abroad. For example, the program “Vilniaus albumas”, which is created in Polish, organized a car trip on 3 May 2020 to Żalawa, the birthplace of the President of Poland J. Piłsudski, to commemorate the Constitution of 3 May 1791 of the RTN. This was attended not only by Lithuanian Poles and Lithuanians, but also by a large number of guests from Poland. Prominent figures of Lithuanian society and culture and guests from abroad interested in Lithuanian Jewish heritage are often invited to take part in the Lithuanian Jewish show “Menora”.

Under the European Parliament resolution of 15 April 2015 on the occasion of International Roma Day and in recognition of the memorial day of the Roma genocide during World War II (Bieliavskā, 2019), on June 2019 the Seimas of the Republic of Lithuania passed a resolution commemorating the memorial day of the Roma genocide, which can be viewed as an important event for all the Lithuanian Roma community. It is hoped that implementation of this resolution will draw the attention of the public to the painful facts of Lithuanian history and will contribute to the openness of the Roma culture, the intercultural dialogue and elimination of stereotypes. The memorial day of the Roma genocide in Lithuania will be commemorated annually on the 2nd of August. According to statistics, in 2011 there were 2,115 Roma living in Lithuania.

Article 43 of the Constitution of the Republic of Lithuania declares that there is no state religion in Lithuania, and the State recognizes all traditional churches and religious organisations in Lithuania,¹³⁹ while other churches and religious organisations can legitimately act “provided that they have support in society, and their teaching and practices are not in conflict with the law and public morals”. All churches and religious organisations recognized in Lithuania can freely “proclaim their teaching, perform their ceremonies, and have houses of prayer, charity establishments, and schools for the training of priests” (Article 43 of the Constitution of the Republic of Lithuania). In 2011, in Lithuania there were 59 religious communities representing 11 religions, which are confessed by more than one thousand people each.

¹³⁹ The term “Lithuanian traditional churches and other religious organisations” includes not only Christian denominations, called churches, but also non-Christian traditional religions in Lithuania. Organisations are attributed to the category of traditional Lithuanian churches and religious organisations, based on their significance for formation and development of the state, their heritage into the national culture and the influence of individual national societies on religious life. At present, the rights of traditional churches and religious organisations in Lithuania were granted to the Roman Catholics, the Orthodox (Orthodox and Old Believers), Uniates (Greek Catholics), Evangelicals (Lutherans, Reformers, Baptists and Methodists), Judaists, Karaites, and Sunni Muslims (Plumpa, 2003; Ališauskienė, 2014, p. 13).

1.3.6.2. Lithuania, from multiculturalism towards multiculturalism

According to the data of the Lithuanian Department of Statistics, on 1 January 2018, 2.81 million people (Official Statistics Portal, 2018) lived in the country attributing themselves to 154 nationalities, but only 11 ethnic groups consisted of at least 1,000 or more people (Statistics Lithuania, 2011). Lithuania has a very small variety of ethnic composition: Lithuanians – 84.2 percent; Polish – 6.6 percent; Russians – 5.8 percent; Byelorussians – 1.2 percent; Ukrainians – 0.5 percent; and Jews, Tatars, Latvians, Germans, Gipsies, Karaites, Azerbaijanis, Georgians, Armenians, Moldovans and other nationalities together account for only 0.6 percent of all inhabitants of Lithuania.

On 1 January 2019, foreign nationals who resided in Lithuania made up 2.08% of all residents of Lithuania (European Migration Network, 2020); thus, traditionally, Lithuania is considered to be a relatively homogeneous European country characterised by stability of the national composition and small scale of arrival of foreigners. On the other hand, even small migration flows gradually change not only the population of the country and the demographic composition of the society, but also its ethnic structure, which, with time, for small countries including Lithuania, becomes a problematic issue of preservation of national identity. Thus, the immigration processes, if not properly regulated, can have not only positive, but also negative consequences; therefore, the state has to take into account these possible risks when shaping Lithuanian multiculturalism policy.

The number of migrants who arrive in Lithuania is constantly increasing. For instance, in 2011 1,670 foreign nationals settled in Lithuania, including: arrivals from the European Union countries – 500 people; and other countries – less than 1,200 people. In 2017, the total number of immigrants reached 10,200 people, with arrivals from the European Union – 700 people, and other countries – more than 9,500 people (see Table 5).

Table 5. Immigration to Lithuania in 2011–2017

Immigration from:	Year, people							Total number of people in 2011–2017
	2011	2012	2013	2014	2015	2016	2017	
European Union member states	503	738	671	658	813	751	700	4,834
Other states	1,170	1,748	2,365	4,108	2,934	5,204	9,513	27,042
Total immigration to Lithuania	1,673	2,486	3,036	4,766	3,747	5,955	10,213	31,876

Source: European Migration Network (2020).

The majority of immigrants to Lithuania are citizens of Ukraine, Russia, Belarus, Latvia, Poland, Germany, and Romania. In 2017, in comparison with the previous period, immigrant flows increased from Ukraine (4,340 people), Belarus (2,714 people), India (336 people) and Syria (219 people). Since the beginning of 2018, there have been more than 49,000 foreigners living in Lithuania (European Migration Network, 2020), mainly from the countries which Lithuania has been associated with for the common cultural and historic period of 50 years within the Soviet Union (the common elements were the Russian language, general education programs, celebrations, competitions, festivals and sporting events). It can be reasonably asserted that modern Lithuania, like every other country, hosts people of different nations, races, and religions, who speak different languages and are in different social positions, and rely on different values and traditions in their everyday lives.

After the restoration of independence of Lithuania in 1990, the presence of foreigners legally staying in the territory of the country has been regulated in accordance with the norms of the Law on the Legal Status of Aliens; at the same time the state has assumed responsibility to create favourable conditions for new entrants to integrate into the political, social, economic and cultural life of Lithuania (*Valstybės žinios*, 1998, Nr. 115-3236). Upon entrenching legal provisions of the status of foreigners in Lithuania, the government further emphasized that the integration of foreigners into Lithuanian society is the responsibility of not only foreigners themselves, but also state institutions, which must ensure additional possibilities for them to enjoy human rights that are universally acknowledged. Said law prompted the Lithuanian society to become more interested in the development of global events, the peculiarities of the current migration processes, as well as traditions, customs, and religious diversity of the newly-arrived foreigners. The results of various studies show that nine out of ten people in the country have a positive attitude towards individuals of other ethnicities and believe that every culture is unique and respectful, that cultural diversity is a value, and that therefore all people of Lithuania, regardless of race, nationality, religious beliefs, gender and age, must have equal opportunities to cherish their cultural traditions (Vilmorus, 2003; Gražulis & Kojelytė, 2014b, p. 126).

According to the research “Intercultural Dialogue in Europe” carried out in all European countries in autumn 2007, the greatest interest in such dialogue was observed in Lithuania: 80% of the survey participants were “very interested” or “interested” in it (The Gallup Organisation, 2007, p. 11). In addition, the study revealed that 76% of the population of Lithuania have positive attitudes towards intercultural diversity, as the cultural life of the country, according to the survey participants, enriches people of other cultural origins (p. 6).

Many Lithuanians agree that a close intercultural dialogue reduces the possibility of culture shock – or, in other words, stressful situations – as Lithuanians understand that when they communicate with other nationals they can learn from it (Gražulis & Markuckienė, 2014b, p. 117). On the other hand, the research “Intercultural Dialogue in Europe” revealed that 51% or only every second resident of Lithuania has had a kind of communication with foreigners. In comparison, eight out of ten people from such countries as Luxembourg, Ireland, the United Kingdom and Austria have had communication experience with citizens of other countries, i.e., up to 1.6 times more than Lithuanians. Unfortunately, Lithuania, according to this indicator, is attributed to those European countries with the least communication with foreign nationals, and is only ahead of Bulgaria, Poland, Estonia and Romania (The Gallup Organisation, 2007, p. 5).

From a present-day perspective, the five-decade-long cultural isolation of the society and poor motivation to study foreign languages has become a serious obstacle to direct, live communication with foreigners. Although live intercultural communication is believed to reduce isolation of the society and contributes to the development of a person's multicultural competency, unfortunately, only one in three Lithuanians communicate with foreigners at least once or twice a year or have no experience of international communication.¹⁴⁰ As a result, many of them are not interested in multiculturalism issues. On the other hand, every second person in Lithuania has a permanent (several times a year) connection with foreigners, but such communication is usually associated with work relations, especially in higher positions. More than half of employees communicate with foreigners without leaving Lithuania; less than one third go to other countries to their partners once in a few years; and only leading management staff meet foreign partners abroad from several to several dozen times a year (Gražulis, 2016).¹⁴¹ Rare communication with foreigners, even the absence of such experience, together with the lack of communication skills in a foreign language, leads to fear of miscommunication and at the same time decreases self-confidence, which eventually becomes the greatest barrier to communication and increase the effect of a person's cultural isolation (Norvilienė, 2012; Gražulis & Markuckienė, 2014b).

Lack of intensive communication with foreigners can be considered a traditional feature of Lithuanians and is primarily related to the fact that until the 20th century a peasant

¹⁴⁰ Similar results are provided by the Lithuanian Department of Statistics on the situation in the public sector. E.g., in small municipalities of Lithuania in 2014 less than half of the employees contacted foreigners 1–2 times a year, while 50–75% of employees did not contact foreigners at all (Gražulis & Markuckienė, 2014a, p. 83). The survey data show that those working in the business sector have more experience of cooperation with foreigners in the work environment ($R^2 = 96.384$; $df = 6$; $p = 0.000$, $p < 0.01$).

¹⁴¹ Other specialists in Lithuania draw similar conclusions, e.g., analysis of frequency of communication with foreigners of 382 managers of small and medium-sized enterprises revealed that most of them have live meetings from several times a week to several times per year (Dabravalskytė & Vveinhardt, 2015, p. 38).

monocultural perception of the world dominated in Lithuania. This aspect along with the experiences of the Soviet era have so far had a negative impact on the development of multiculturalism. A clear example of this is the “Guidelines for the Lithuanian Migration Policy”, approved by the Government on 22 January 2014, which acknowledged that traditionally the society is characterised by the prevailing cultural isolation, which is considered to be one of the main hindrances to the development of multiculturalism (Government of the Republic of Lithuania, Resolution No. 29, cl. 11.8). This problem was already noted in 2003 by nearly half of the respondents who participated in the sociological research of Lithuanian tolerance profiles.

Although after the Restoration of Independence Lithuanians have succeeded in establishing personal and business relations with people from numerous countries and have recently expanded the geography of such relations, nonetheless today more than half of the Lithuanian communication with foreigners is first developed with people (partners) from the former socialist countries (see Table 6) whose cultural legacy (behaviour, customs) and organisational features of the iron curtain period are closer and more understandable (Gražulis, 2016, p. 69).

Research conducted in 2015–2016 revealed that every fifth Lithuanian communicated more closely with people from Russia, Ukraine and Belarus, and every sixth with people from Latvia and Estonia, whereas a similar number of Lithuanians communicated with people from Poland, the Czech Republic, Hungary and Slovakia. Every third Lithuanian in the last decade had an increased interest in communicating closer with representatives from Western European countries (France, Germany, Spain, Great Britain), Northern Europe (Denmark, Norway, Finland, Sweden) and Southern Europe (Italy, Greece and other countries) not only in terms of working visits, but also in terms of tourism. More and more Lithuanians are interested in the historical and cultural heritage of these countries and in the present-day life. It can be noticed that the geography of the countries visited by Lithuanians is constantly expanding and the direction of present travels covers all continents of the world.

Table 6. Geography of communication of Lithuanians with foreigners from other countries

Destination	Percent
Eastern Europe (Russia, Ukraine, Belarus)	19.7
Baltic states (Latvia, Estonia,)	16.4
Middle Europe (Poland, Czechia, Hungary, Slovakia)	15.8
West Europe (France, Germany, Spain, Great Britain)	12.4
North Europe (Denmark, Norway, Finland, Sweden)	11.0

South Europe (Italy, Greece and other)	6.6
North America (Canada, USA)	3.8
Far East (China, South Korea, Japan, Philippines)	2.4
Africa (Libya, Sudan, Nigeria and other)	2.0
Near East (Iran, Iraq, Syria, Israel, Egypt, Qatar, Lebanon)	1.9
Australia, New Zealand, Indonesia	1.2
South America (Brazil, Argentina, Columbia, Venezuela)	0.9
Other	5.9

Source: compiled by the authors based on the results of research carried out in 2015–2016.

Despite the growing possibilities to develop personal multicultural skills, so far, there are problems with the development of multicultural competencies in the daily environment, especially in the study and work environment. Thus, the results of some research conducted in Lithuania show that teachers lack multicultural education competencies, schools pay too little attention to multicultural diversity studies and more help is needed for children of national minorities in order to integrate them into the Lithuanian spoken environment (Reingardė, Vasiliauskaitė, & Erentaitė, 2010, pp. 51–52; Council of Europe, 2019). The situation is similar in the work environment, as employees are not always provided with the necessary possibilities to participate in experiential trainings, seminars or internships, related to the issues of multiculturalism, or the development of competencies abroad. Only every third student and one in four employees have used the opportunity to systematically develop their multicultural skills. Although the research data suggest that the range of intercultural contacts depends directly on the education, nonetheless, multicultural competency has become a norm only for those students who participate in Erasmus mobility and other training programs. For these reasons, many people have to take care of the development of multicultural competencies themselves or via the help of their colleagues (Gražulis & Markuckienė, 2014b, pp. 113–117; Dabravalskytė & Vveinhardt, 2015, p. 39).

Lack of experience of communication with foreigners has a negative effect on the attitude of people in Lithuania towards the need to develop their multicultural skills. Despite the fact that Lithuanians do not consider a person's race and gender as essential for communication with foreigners, the nationality of foreigners and the language can still be a serious obstacle to communication. Finally, other issues of communication with other nationals include a different temperament, differently perceived informal communication style, ignorance of the culture of other nationals, and therefore the lack of interest in these circumstances eventually becomes an important reason for causing intolerance outbreaks (Gražulis & Kojelytė, 2014a, p. 84).

An action plan for the development of integration policy for aliens adopted in 2014 provides for three priority objectives:

- integration of foreigners from third countries into the Lithuanian society,
- enhancing tolerance of the society towards foreigners,
- development of interinstitutional cooperation in the area of integration of foreigners (Ministry of Social Security and Labour, 2014).

Thus, more than two decades after entrenching the provisions of basic integration of foreigners in legislation, the plan of action still addresses such problems as public tolerance issues and existing gaps in cooperation between institutions. For example, the functions of state/municipalities and NGOs in the integration of foreigners so far have not been fully distinguished, there are serious unresolved issues in cooperation and coordination of this activity, proper teaching of the Lithuanian language is not ensured and, as a consequence, employment issues are not adequately tackled (Refugees in Lithuania, 2015).

In addition to the above-mentioned problems of developing multiculturalism, experts of the Advisory Committee of the Council of Europe, assessing Lithuania's reports on the implementation of the resolutions of the Framework Convention for the Protection of National Minorities, in 2015 emphasized that the most acute problems include incompleteness of the legal framework for the protection of national minorities, first of all surrounding the absence of laws on protection of national minorities which would guarantee the fundamental rights of this group of individuals to education, culture and the use of minority languages in public life. Unfortunately, this issue was also brought up in the Resolution of the Committee of Ministers of the Council of Europe of 27 March 2019 CM/ResCMN(2019)4. The resolution proposes, among other things:

- to improve the legal framework regarding the spelling of names of representatives of national minorities;
- to ensure that the education system deepens the knowledge of the majority about peculiarities of the cultures of national minorities, their traditions and history, languages and religions.

The enumerated problems of integration of national minorities hinder the development of multiculturalism in Lithuania; therefore, it can be reasonably asserted that Lithuania is still making only the first, though essential, steps towards comprehension and management of cultural diversity.

REFERENCES

1. Access and Equity Inquiry Panel. (2012). *Access & equity: For a multicultural Australia: Inquiry into the responsiveness of Australian Government Services to Australia's culturally and linguistically diverse population*. Belconnen, A.C.T.: Access and Equity Inquiry Panel.
2. Adams, D. L. (1995). *Health issues for women of color: A cultural diversity perspective*. Thousand Oaks: SAGE Publications.
3. Adler, N. J. (2002). *International dimensions of organizational behavior* (4th ed.). Ohio: Southwestern-Thomson Learning.
4. Ališauskas, V., Jovaiša, L., Paknys, M., Petrauskas, R., & Raila, E. (2001). *Lietuvos Didžiosios Kunigaikštijos kultūra. Tyrinėjimai ir vaizdai*. Vilnius: Aidai, VDU leidykla, "Versus aureus".
5. Ališauskienė, M. (2014). *Religinių įvairovė Lietuvoje: kur ji ir kokia?* Vilnius: VDU leidykla "Versus aureus".
6. Antanavičius, U. (2019, September 29). *Pokalbis su N.Putinaite: kaip sovietų Lietuvos valdžia skatino tautiškumą ir kodėl J.Marcinkevičius buvo to dalis?* 15min. <https://www.15min.lt/ar-zinai/naujiena/idomi-lietuva/pokalbis-su-n-putinaite-kaip-sovietu-lietuva-skatino-tautiskuma-ir-kodel-j-marcinkevicius-buvo-to-dalis-1162-1208192>
7. Apanavičius, R., Aleknaitė, E., Savickaitė-Kačerauskienė, E., Apanavičiūtė-Sulikienė, & K. Šlepavičiūtė, I. 2015. *Etninės muzikos gaivinimo judėjimas Lietuvoje. XX a. 7 dešimtmetis–XXI a. pradžia*. Monografija. Vilnius: VDU „Versus aureus“ leidykla.
8. Arijonai. (2001). In *Visuotinė lietuvių enciklopedija, Vol. I (A–Ar)*. Vilnius: Mokslo ir enciklopedijų leidybos institutas.
9. Baranauskas, T. (2000). *Lietuvos valstybės ištakos (santrauka)*. Vilnius: Vaga.
10. Baranauskas, T. (2012). Lietuvos ir Lenkijos santykių tūkstantmetis: tarp brolybės ir karų. *Veidas*. <http://www.veidas.lt/lietuvos-ir-lenkijos-santykiu-tukstantmetis-tarp-brolybes-ir-karu>
11. Baronas, D. (2013, September 17). *LDK istorija: Lenkai pagoniškoje Lietuvoje*. 15min. <https://www.15min.lt/naujiena/aktualu/istorija/ldk-istorija-lenkai-pagoniskoje-lietuvoje-582-369774>
12. Barrett, M. (2011). Intercultural competence. *EWC Statement Series* (2nd issue; pp. 23–27). Oslo, Norway: European Wergeland Centre. https://www.academia.edu/1158374/Intercultural_competence?email_work_card=thumbnail
13. Bartlett, C. A., & Ghoshal, S. (1998). *Managing across borders: the transnational solution* (2nd ed.). Boston: Harvard Business School Press.

14. Bernard Lown. (n.d.). In *Visuotinė lietuvių enciklopedija*. <https://www.vle.lt/Straipsnis/Bernard-Lown-17740>
15. Bernardinai.lt. (2015, January 7). *Lietuvos ortodoksų (stačiatikių) istorija ir dabartinė situacija*. <http://www.bernardinai.lt/straipsnis/2015-01-07-lietuvos-ortodoksu-staciatikiu-istorija-ir-dabartine-situacija/125995>
16. Berry, J. W. (1984). Multicultural policy in Canada: A social psychological analysis. *Canadian Journal of Behavioural Science*, 16, 353–370.
17. Berry, J. W. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology*, 46(1), 5–68. <https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>
18. Bieliavska, J. (2019, June 27). Į atmintinas dienas įrašyta Romų genocido atminimo diena. *Diena*. <https://www.diena.lt/naujienos/lietuva/salies-pulsas/i-atmintinas-dienas-irasyta-romu-genocido-atminimo-diena-919781>
19. Bosworth A. B. (1994). Alexander the Great Part I: The events of the reign. In D. M. Lewis, J. Boardman, S. Hornblower, and M. Ostwald (Eds.), *The Cambridge Ancient History* (2nd ed., Vol. 6, pp. 791–845). Cambridge: Cambridge University Press.
20. Bubnys, A. (1998). *Vokiečių okupuota Lietuva (1941–1944)*. Vilnius.
21. Bumblauskas, A., Butkevičienė, B., Jegelevičius, S., Manusadžianas, P., Pšibilskis, V., Raila, E., & Vitkauskaitė, D. (2004). *Universitas Vilnensis 1579–2004*. Vilnius: AB “Spauda”.
22. Bumblauskas, A., & Potašenko, G. (2009). *Lietuvos Didžiosios Kunigaikštijos tradicija ir tautiniai naratyvai*. Vilnius: Vilniaus Universiteto leidykla.
23. Bulotas, J. (1992). Periodinės spaudos raida Lietuvoje: XVI–XX a. pirmoji pusė. In V. Užtapas (ed.), *Žurnalisto žinynas* (pp. 23–38). Kaunas: “Vilius”. www.spaudos.lt/Spauda/Periodines_spaudos_raida.htm.
24. Byram, M. (2012). Language awareness and (critical) cultural awareness–relationships, comparisons and contrasts. *Language Awareness*, 21(1–2), 5–13. <https://doi.org/10.1080/09658416.2011.639887>
25. Caesar, J. (1869). *Caesar's Gallic War* (translated by W. A. McDevitte & W. S. Bohn; 1st ed.). New York: Harper & Brothers.
26. *Canadian Multiculturalism: An Inclusive Citizenship*. (n.d.). <http://www.ctcfl.ox.ac.uk/Lang%20work/HT07/ProseW4.htm>
27. Canadian Multiculturalism Act. R.S.C., 1985, c. 24 (4th Supp.). <http://laws-lois.justice.gc.ca/eng/acts/C-18.7/page-1.html>
28. Citizenship and Immigration Canada. (2012). *Canada Facts and Figures: Immigration Overview Permanent and Temporary Residents 2012*. http://publications.gc.ca/collections/collection_2013/cic/Ci1-8-2012-eng.pdf
29. Commonwealth of Australia. (2003). *Multicultural Australia: United In Diversity*. Updat-

- ing the 1999 New Agenda for Multicultural Australia: Strategic directions for 2003–2006. http://www.multiculturalaustralia.edu.au/doc/ma_1.pdf
30. Connerley, M. L. & Pedersen, P. B. (2005). *Leadership in a diverse and multicultural environment: Developing awareness, knowledge, skills*. SAGE Publications.
 31. Council of Europe. (2016, May 27). *The Framework Convention: A key tool to managing diversity through minority rights. Thematic Commentary No. 4. ACFC/56DOC(2016)001*. <https://rm.coe.int/16806a4811>
 32. Council of Europe. (2019). Rezoliucija CM/ResCMN(2019)4 dėl Tautinių mažumų apsaugos pagrindų konvencijos įgyvendinimo Lietuvos Respublikoje. https://lt.efhr.eu/download/Rezoliucija_CMResCMN20194_LT.pdf
 33. Čepaitienė, R. (2002). Vilniaus bažnyčių likimas sovietmečiu (1944–1990). *Liaudies kultūra*, 86(5), 32–38.
 34. Čižiūnas, G. (2015). Tado Kosciuškos sukilimas ir Mykolas Kleopas Oginskis. *Žemaičių žemė*, No. 1, 36–41. https://zemaitiuzeme.lt/wp-content/uploads/2019/11/zz_2015_01.pdf#page=37
 35. Dabravalskytė, J., & Vveinhardt, J. (2015). Lietuvos mažų ir vidutinių įmonių internacionalizacijos ir tarpkultūrinės kompetencijos integracija. *Organizacijų vadyba: sisteminiai tyrimai*, 73, 27–47.
 36. Dąbrowski, P. (2011). Buvusios Lietuvos Didžiosios Kunigaikštystės tautiniai demokratai ir lietuvių tautinis atgimimas XX a. pradžioje. *Lietuvos istorijos studijos*, 27, 54–60.
 37. Deardorff, D.K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10, 241–266.
 38. Delfi. (2014a, January 7). *Ko nežinome apie Lietuvos miestų istoriją?* <http://www.delfi.lt/gyvenimas/istorijos/ko-nezinome-apie-lietuvos-miestu-istorija.d?id=63688346>
 39. Delfi. (2014b, September 25). *Istorijos detektyvai: kada Lietuvoje buvo siekta žydus padaryti laimingus*. <https://www.delfi.lt/news/daily/lithuania/istorijos-detektyvai-kada-lietuvoje-buvo-siekta-zydus-padaryti-laimingus.d?id=65926600>
 40. Derricourt, R. (2008). Camp Cove. In *Dictionary of Sydney*. http://dictionaryofsydney.org/entry/camp_cove
 41. *Die Annales Quedlinburgenses. Monumenta Germaniae Historica, Scriptores Rerum Germanicarum In Usus Scholarum Separatim Editi* (Vol. 72, M. Giese, ed.). (2004). Hanover: Harrassowitz.
 42. Drėma, V. (2013). *Dingęs Vilnius*. Vilnius: “Versus aureus”.
 43. Doward, J., & Rogers, S. (2010, January 16). Young, self-reliant, educated: portrait of UK's eastern European migrants. *The Observer*. <https://www.theguardian.com/uk/2010/>

- jan/17/eastern-european-uk-migrants
44. Eidintas, A., Bumblauskas, A., Kulakauskas, A., & Tamošaitis, M. (2013). *Lietuvos istorija*. Vilnius: Vilniaus universitetas.
 45. Elashmawi, F., & Harris, P. R. (1993). *Multicultural management: new skills for global success*. Houston, TX: Gulf Publishing.
 46. Elenbergienė, I. (2017). Žydų atmintis, susitepimo baimė ir trintukas gynybai. 15min. <https://www.15min.lt/naujiena/aktualu/istorija/zydu-atmintis-susitepimo-baime-ir-trintukas-gynybai-582-888670>
 47. Encyclopædia Britannica. (n.d.-a). Germanic peoples. In *Encyclopædia Britannica*. Retrieved 5 April 2017. <https://www.britannica.com/topic/Germanic-peoples>
 48. Encyclopædia Britannica. (n.d.-b). Viking people. In *Encyclopædia Britannica*. Retrieved 5 April 2017, <https://www.britannica.com/topic/Viking-people>
 49. European Human Rights Foundation. (2015, January 12). *Third Opinion of the Advisory Committee on the implementation of the Framework Convention for the Protection of National Minorities (FCNM) in Lithuania*. <https://en.efhr.eu/2015/01/12/third-opinion-advisory-committee-implementation-framework-convention-protection-national-minorities-fcnm-lithuania/>
 50. European Migration Network. (2020). *Migration trends*. <http://123.emn.lt/#chart-39-desc>
 51. Fantini, A. E. (2000). A central concern: Developing intercultural competence. *SIT Occasional Paper Series*, 1, 25–42.
 52. Farrar, M. (2012). *Islam in the West*. Springer
 53. Frėjutė-Rakauskienė, M. (2011). Rusai Lietuvoje ir Latvijoje: europinio, regioninio ir lokalaus identitetų sąveika. *Etniškumo studijos*, 2011(1–2), 80–110.
 54. The Gallup Organisation. (2007). *Intercultural Dialogue in Europe: Summary*. Flash EB Series #217. http://ec.europa.eu/public_opinion/flash/fl_217_sum_en.pdf
 55. Gediminas. (n.d.). *Gedimino laišakai*. Antologija. Klasikinė lietuvių literatūra. <http://antologija.lt/text/gediminas-gedimino-laiskai#1.3>
 56. Gibbon, E. (2013). *The History of the Decline and Fall of the Roman Empire* (D. Womersley, ed.). Penguin Classics (Original work published in 1776–1789).
 57. Gibbon, J. M. (1938). *The Canadian Mosaic*. Toronto: McClelland & Stewart Limited.
 58. Gill, N.S. (2018, March 17). *What Was Life Like During the Pax Romana?* <https://www.thoughtco.com/what-was-the-pax-romana-120829>
 59. Graf, A. (2004). Assessing intercultural training designs. *Journal of European Industrial Training*, 28(2/3/4), 199–214.
 60. Gražulis, V. (2016). Current issues of development of multicultural competency in con-

- ditions of global migration process (situation in Lithuania). *Human Resources Management and Ergonomics*, 10(1), 62–73.
61. Gražulis, V., & Kojelytė, I. (2014a). Multiculturalism trends in modern Lithuania: problems and perspectives. *Megatrend Review*, 11(3), 77–90. <https://doi.org/10.5937/MegRev1403077G>
 62. Gražulis, V., & Kojelytė, I. (2014b). Kultūrinės įvairovės apraiškos dabartinėje Lietuvoje. In A. Stepukonis (ed.), *Tautinės mažumos Lietuvoje: virsmas ir atmintis* (pp. 120–132). Vilnius: Lietuvos kultūros tyrimų institutas.
 63. Gražulis, V., & Markuckienė, E. (2014a). Current issues of the development of employee intercultural competency in a work environment (a case-study of small municipalities of Lithuania). *Socialiniai tyrimai*, 36(3), 78–89. <https://doi.org/10.15388/ST.2014.23075>
 64. Gražulis, V., & Markuckienė, E. (2014b). The dynamics of intercultural competence in the study and post-study process. In *Human Potential Development: Innovative Trends and Conclusions for XXI Century* (pp. 109–120). Slupsk, Poland: Higher Hanseatic School of Management.
 65. Grigolovičienė, D. (2003). Литовская правовая система и охрана прав меньшинств на практике. In Материалы международной конференции «Национальные меньшинства в период становления гражданского общества». Vilnius: Tarptautinių bendrijų namai.
 66. Gudavičius, E. (1999). *Lietuvos istorija: Nuo seniausių laikų iki 1569 metų* [Lithuanian History: From Ancient Times to the Year 1569] (Vol. 1). Vilnius: Lietuvos rašytojų sąjungos leidykla.
 67. Hampden-Turner, C. (1991). *Charting the corporate mind*. Oxford: Blackwell.
 68. Hansen, R. (2000). *Citizenship and Immigration in Postwar Britain*. Oxford University Press.
 69. Harper, K. (2017). *The Fate of Rome: Climate, Disease, and the End of an Empire*. Princeton University Press.
 70. Healey, J. (2014, October 2). The Real History of Multicultural Britain. *The Social Historian*.
 71. Hofstede, G. J. (1980). *Cultural consequences: international differences in work-related values*. London: Sage.
 72. Hofstede, G. J. (1988). *Cultures and organizations—intercultural cooperation and its importance for survival*. Englewood Cliffs, NJ: Prentice Hall.
 73. Hofstede, G. J. (1991). *Cultures and organizations: Software of the mind*. London: McGraw Hill.
 74. Hollinger, D. (1995). *Postethnic America: Beyond Multiculturalism*. New York: Basic

Books.

75. Hurn, B. J. (2007). Pre-departure training for international business managers. *Industrial and Commercial Training*, 39(1), 9–17. <https://doi.org/10.1108/00197850710721354>
76. *House of Commons Debates, 3rd Session, 28th Parliament, Vol. 8 (8 October 1971): 8545–8548, Appendix, 8580–8585. Library of Parliament.* https://parl.canadiana.ca/view/oop.debates_HOC2803_08
77. House of Commons Debates, 19 March 2003, Vol. 401 cc270-94WH. http://hansard.millbanksystems.com/westminster_hall/2003/mar/19/immigration#S6CV0401P0_20030319_WH_34
78. Istorija. (2013). *Knygnešių veikla. Carinės valdžios rusinimo politika ir lietuvių priešinimasis jai.* https://smp2014is.ugdome.lt/mo/12kl/IS_DE_15/teorine_medziaga_3_2.html
79. Jackson, H., & Zé Amvela, E. (2012). *Words, Meaning and Vocabulary: An Introduction to Modern English Lexicology* (2nd ed.). London; New York, N.Y.: Continuum.
80. Jacobs, N. (2005). Cross-Cultural investigations: emerging concepts. *Journal of Organizational Change Management*, 18(5), 514–528.
81. Jakubauskas, A., Sitdykov, G., & Dumin, S. (2012). *Lietuvos totoriai istorijoje ir kultūroje*. Kaunas: Lietuvos totorių bendruomenių sąjunga.
82. Jovaiša, E. (2014). Baltų pasaulis – nuo Tacito iki Nestoro. In V. Daujotytė, E. Jovaiša, G. Kuprevičius, Z. Norkus, & A. Vasiliauskas, *Nerimas 2. Tautiškumas ir demokratija: tikros ir apgaulingos formos* (pp. 217–296). Vilnius: Lietuvos edukologijos universiteto leidykla.
83. Jungtinių Tautų Chartija [United Nations Charter] (1945). *Valstybės žinios*, 2002 02 13, Nr. 15-557.
84. Kaluškevičius, B., & Misius, K. (2004). *Lietuvos knygnešiai ir daraktoriai 1864–1904*. Žinynas. Vilnius: Diemedis.
85. Karosas, G. (2017). Kam jiems to reikia? *IQ*, 92(11), 102.
86. Katalikai.lt. (2005). *Katalikų Bažnyčia Lietuvoje po totalitarizmo.* <http://katalikai.lt/kbl/istorija/ir-valstybe.html>
87. Kėdainiai. (n.d.). Įvairiautis ir daugiakonfesinis miestas. <https://www.kedainiai.lt/kedainiu-krastas/ivairiautis-ir-daugiakonfesinis-miestas/354>
88. Kėdainių turizmo ir verslo informacijos centras. (n.d.). *Kėdainių istorija.* <https://www.kedainiutvic.lt/turizmas/lt/naudinga-informacija/kedainiu-istorija>
89. Kiaupa, Z., Kiaupienė, J., & Kuncevičius, A. (1995). *Lietuvos istorija iki 1795 metų*. Vilnius: Valstybinis leidybos centras, Lietuvos istorijos institutas, Litanistikos tyrimo studijų centras (Chicago).

90. Kiaupa, Z. (2007). *Lietuvos miestai. (Mažieji pasakojimai apie Lietuvą)*. Kaunas: Šviesa.
91. Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations*. Chicago: Row Peterson.
92. Kobeckaitė, H. (2014). Karaimotyra – neatskiriamas orientalistikos Vilniuje elementas. In A. Stepukonis (ed.), *Tautinės mažumos Lietuvoje. Virsmai ir atmintys* (pp. 146–164). Vilnius: Lietuvos kultūros tyrimų institutas.
93. Krasauskas, R. (1968). Katalikų bažnyčia Lietuvoje carinės Rusijos okupacijos laikais. In V. Maciūnas, *Lietuvių enciklopedija* (Vol. 15). Lietuvių enciklopedijos leidykla.
94. Krizan, A. C., Merrier, P., Logan, J., & Williams, K. (2007). *Business Communication* (7th ed.). South-Western College Pub.
95. Kultūros paveldo departamentas prie LR kultūros ministerijos. (n.d.). *Sugrįžtantys dvarai*. <http://www.kpd.lt/lt/pagrindinis-meniu/idomu/sugriztantys-dvarai-2.html>
96. Kuzmickas, B. (2015). *Lietuvos lenkinimas*. Alkas. <http://alkas.lt/2015/09/09/b-kuzmickas-lietuvos-lenkinimas/>
97. Kvedlinburgo analai. (2007). In *Visuotinė lietuvių enciklopedija, T. XI (Kremacija-Lenzo taisyklė)*. Vilnius: Mokslo ir enciklopedijų leidybos institutas.
98. Kymlicka, W. (1995). *Multicultural citizenship*. Oxford: Clarendon Press.
99. Kymlicka, W., & Patten, A. (eds.). (2003). *Language Rights and Political Theory*. Oxford: Oxford University Press.
100. Labanauskas, L. (2014). Miesto socialinis ekonominis kontekstas ir tautinio tapatumo raiška: Visagino miesto atvejis. *Etniškumo studijos*, No. 2, 125–143.
101. Laurent, A. (1983). The cross-cultural puzzle of international human resource management. *International Studies of Management and Organization*, 13(1–2), 75–96.
102. Leeds-Hurwitz, W. (2013). *Intercultural competences: conceptual and operational framework*. Paris: UNESCO. <http://unesdoc.unesco.org/images/0021/002197/219768e.pdf>
103. Lichtenstein, B. M. B., & Mendenhall, M. (2002). Non-linearity and response ability: Emergent order in 21st-century careers. *Human Relations*, 55(1), 5–32. <https://doi.org/10.1177/0018726702055001604>
104. Liebsch, U., & Petkevičiūtė, N. (2005). Competence in communication problem solving and career development in the intercultural context. *Profesinio rengimo tyrimai*, 36, 86–95.
105. Liedke, M. (2004). *Od prawosławia do katolicyzm: Ruscymozni i szlachta Wielkiego Księstwa Litewskiego wobec wyznań reformacyjnych*. Białystok, Polska.
106. *Lietuvos gyventojai. Pirmojo 1923 m. rugsėjo 17 d. visuotinio gyventojų surašymo duomenys*. (1926). Kaunas: Finansų Ministerija, Centrinis statistikos biuras.
107. Lietuvos karaimai. (n.d.). *Vytautas ir karaimai*. <http://www.karaim.eu/istorija/vytau->

tas-ir-karaimai/

108. Lietuvos kultūros fondas. (2008). In *Visuotinė lietuvių enciklopedija* (Vol. 13). Vilnius: Mokslo ir enciklopedijų leidybos institutas.
109. Lietuvos Respublikos dainų švenčių įstatymas. Priimtas 2007-11-20, Nr. X-1334. *Valstybės žinios*, 2007-12-07, Nr. 128-5212. <https://e-seimas.lrs.lt/portal/legalAct/lt/TAD/TAIS.310243>.
110. Lietuvos Respublikos įstatymas „Dėl Piliečių nuosavybės teisių į išlikusį nekilnojamąjį turtą atstatymo tvarkos ir sąlygų“. *Lietuvos aidas*, 1991-07-18, Nr. 140-0. <https://www.e-tar.lt/portal/lt/legalAct/TAR.6A212126E9E4>
111. Lietuvos Respublikos konstitucija (1992). *Lietuvos aidas*, 1992, No. 220 (1992-11-10); *Valstybės Žinios*, 1992, No. 33-1014 (1992-11-30). <http://www3.lrs.lt/home/Konstitucija/Konstitucija.htm>
112. Lietuvos Respublikos Vyriausybės 2014 m. sausio 22 d. nutarimas Nr. 29 „Dėl Lietuvos migracijos politikos gairių patvirtinimo“ [Government of the Republic of Lithuania, Resolution No. 29, On the Approval of Guidelines for the Lithuanian Migration Policy]. TAR, 2014-01-30, Nr. 722. <https://e-tar.lt/portal/lt/legalAct/5338f7c0899d11e397b-5c02d3197f382>
113. Lietuvos Respublikos Vyriausybės 2014 m. lapkričio 24 d. nutarimas Nr. 1300 „Dėl biudžetinės įstaigos Tautinių mažumų departamento prie Lietuvos Respublikos Vyriausybės steigimo“ [Resolution of the Government of the Republic of Lithuania No. 1300, 24 November 2014].
114. Lietuvos Rusų dramos teatras. (2018). *Istorija*. <https://www.rusudrama.lt/apie-teatra/istorija/>
115. Lietuvos Valstybės Konstitucija (1922). *Vyriausybės žinios*, No.100.
116. Lietuvos Valstybės Laikinoji Konstitucija (1918). *Lietuvos aidas*, 1918-11-13, No. 130(178).
117. Liubavas. (n.d.). *Liubavo dvaro istorija*. <http://www.liubavas.lt/liubavo-dvaro-istorija/>
118. Lloyd, S., & Hartel, C. E. J. (2009). Intercultural competencies for culturally diverse work teams. *Journal of Managerial Psychology*, 25(8), 845–875. <http://dx.doi.org/10.1108/02683941011089125>
119. London, M., & Sessa, V. I. (1999). *Selection of international executives: An introduction and annotated bibliography*. Monograph. Greensboro, NC: Center for Creative Leadership.
120. LRT. (2020). *Veiklos ataskaita 2019*. https://apie.lrt.lt/api/uploads/LRT_ataskaita_2019_ea5612eb50.pdf
121. Lukoševičiūtė, G. (2014). Kauno musulmonų religinė bendruomenė: istorija ir dabartis.

- In A. Stepukonis (ed.), *Tautinės mažumos Lietuvoje. Virsmai ir atmintys* (pp.174–188). Vilnius: Lietuvos kultūros tyrimų institutas.
122. Machiavelli, N. (1973). *История Флоренции [Istorie Fiorentine]*. Leningradas: leid. Nauka.
123. Mackevičius, G. (2015, October 13). Istorijos puslapiai: kaip sovietmečiu Lietuvoje viešpatavo rusinimo politika. *Kauno diena*. <http://kauno.diena.lt/naujienos/lietuva/politika/istorijos-puslapiai-kaip-sovietmeciu-lietuvoje-viespatavo-rusinimo-politika-714868>
124. Mackiewicz, S. (1975). *Herezje i prawdy*. Warszawa: PAX.
125. Manning, A. (2011, April 14). The evidence shows that multiculturalism in the UK has succeeded in fostering a sense of belonging among minorities, but it has paid too little attention to how to sustain support among parts of the white population. *British Politics and Policy at LSE*. <https://blogs.lse.ac.uk/politicsandpolicy/multiculturalism-immigration-support-white-population/>
126. Manning, J. G., Ludlow, F., Stine, A. R., Boos, W. R., Sigl, M., & Marlon, J. R. (2017). Volcanic suppression of Nile summer flooding triggers revolt and constrains interstate conflict in ancient Egypt, *Nature Communications*, 8, 900. <https://doi.org/10.1038/s41467-017-00957-y>
127. Marcinkevičius, A. (2012). Etninių grupių konstravimas Sovietų Sąjungos gyventojų surašymuose: rusų vaizdinio Lietuvoje aspektai. *Etniškumo studijos*, 2012(1–2), 51–70. http://www.ces.lt/wp-content/uploads/2013/01/EtSt_Marcinkevi%C4%8Dius_2012.pdf
128. Martišiūtė-Linartienė, A. (n.d.). *Saja*. <http://www.saltiniai.info/index/details/1369>
129. Meškauskaitė, A. (2013, October 28). *Neemijos Arbitrato pėdsakais Kaune*. Bernardinai.lt. <http://www.bernardinai.lt/straipsnis/2013-10-28-neemijos-arbitrato-pedsakais-kaune/109309>
130. Ministry of Social Security and Labour of the Republic of Lithuania. (2014). Įsakymas dėl Užsieniečių integracijos politikos įgyvendinimo 2015–2017 metų veiksmų plano patvirtinimo [Order On the Approval of Action Plan for Implementation of the Policy for the Integration of Foreigners for 2015–2017]. TAR, 2014-12-31, No. 21297. <https://www.e-tar.lt/portal/en/legalAct/ee908ca090d211e4bb408baba2bddd3>
131. Miškinytė, J. (n.d.). *Atgaivintos sinagogos – tai naujos galimybės*. <http://www.kpd.lt/atgaivintos-sinagogos-tai-naujos-galimybes/>
132. Mockus, V. (2020). Lietuvos Stačiatikių Bažnyčia. In *Visuotinė lietuvių enciklopedija*. <https://www.vle.lt/Straipsnis/Lietuvos-Staciatikiu-Baznycia-117882>
133. The National Archives. (n.d.) *Commonwealth Immigration control and legislation*.

- The Cabinet Papers. <http://www.nationalarchives.gov.uk/cabinetpapers/themes/commonwealth-immigration-control-legislation.htm>
134. National Multicultural Advisory Council. (1997). *A Multicultural Australia: The Way Forward*. Canberra: Department of Immigration and Multicultural Affairs. http://www.multiculturalaustralia.edu.au/doc/multadvCouncil_1.pdf
 135. Naudžiūnienė, A. (2014). Tarpukario istorijos ir krašto pažinimo vadovėliai: tautinių mažumų „artumo“ ir nereikšmingumo dichotomija. In A. Stepukonis (ed.), *Tautinės mažumos Lietuvoje. Virsmai ir atmintys* (pp. 86–103). Vilnius: Lietuvos kultūros tyrimų institutas.
 136. Nehru J. (1996). *Glimpses of World History*. Cambridge: Cambridge University Press.
 137. Norvilienė, A. (2012). Self-development of intercultural competence in academic exchange programmes: Students' attitude. *Socialiniai mokslai*, 75(1), 58–65. <http://dx.doi.org/10.5755/j01.ss.75.1.1592>
 138. Oerlemans, W. G. M., & Peeters, M. C. W. (2010). *The multicultural workplace: Interactive acculturation and intergroup relations*. *Journal of Managerial Psychology*, 25(5), 460–478. <http://dx.doi.org/10.1108/02683941011048373>
 139. Official Statistics Portal. (2018, January 11). *Demographic trends*. <https://osp.stat.gov.lt/informaciniai-pranesimai?articleId=5526623>
 140. Oficialiosios statistikos portalas. (n.d.). *Tarptautinės migracijos srautai*. <http://osp.stat.gov.lt/statistiniu-rodikliu-analize?portletFormName=visualization&hash=687e2d-fa-2c1b-445b-a7ac-a82292c71913>
 141. Paleckis, J. (1959). *Mintys apie vyresnįjį brolių*. Vilnius: Valstybinė Politinės ir mokslinės literatūros leidykla.
 142. Palmaitis, L. (1998). *Jidišo įnašas į Europos kultūrą*. Vilnius: Vaga.
 143. Pakštas, K. (1968). Lietuvių tautos plotai ir gyventojai. In V. Maciūnas, *Lietuvių enciklopedija* (Vol. 15, pp. 40–41). Lietuvių enciklopedijos leidykla.
 144. Pakštas, K. (1991). *Baltijos Respublikų politinė geografiija*. Vilnius, Mintis.
 145. Panayi, P. (2004). The evolution of multiculturalism in Britain and Germany: An historical survey. *Journal of Multilingual and Multicultural Development*, 25(5–6), 466–480. <https://doi.org/10.1080/01434630408668919>
 146. Parekh, B. (1999). What is multiculturalism? *Multiculturalism: A symposium on democracy in culturally diverse societies*, No. 484. <https://www.india-seminar.com/1999/484/484%20parekh.htm>
 147. Petrauskas, A. (2003). Охрана прав национальных меньшинств. Опыт Литвы. In Материалы международной конференции «Национальные меньшинства в период становления гражданского общества». Vilnius: Tarptautinių bendrijų namai.

148. Petrikaitė, J. (2005). Žydų muzikinio folkloro Lietuvoje klausimu. *Liaudies kultūra*, 103(4), 38–41.
149. Plumpa, P. (2003). *Valstybės ir religijos santykis Lietuvoje: Lietuvos Respublikos Konstitucijos 43 straipsnio analizė*. Tarptautinės konferencijos „Religija ir teisė pilietinėje visuomenėje“ medžiaga. http://www.tm.lt/rel_static/konf_medziaga/1.html
150. Plumpienė, R. (1992). Kuo labiausiai nepatenkinti vilniečiai? *Vakarinės naujienos*, Nr. 208, 10477, p. 2.
151. Pocevičius, D. (2018). *Istoriniai Vilniaus reliktai 1944–1990, I dalis*. Kitos knygos.
152. Potašenko, G. (n.d.). Sentikiai. In *Visuotinė lietuvių enciklopedija*. <https://www.vle.lt/straipsnis/sentikiai/>
153. Račius, E. (2011). Islam in Lithuania: Revival at the Expense of Survival? In *Muslims in Poland and Eastern Europe: Widening the European Discourse on Islam* (pp. 207–221). Warsaw: University of Warsaw.
154. Ragauskas, A. (2014). *LDK istorija: Popieriaus malūnai*. 15min. <https://www.15min.lt/naujiena/aktualu/istorija/ldk-istorija-popieriaus-malunai-582-426731>
155. Ragauskas, A. (2019). Tarp Kėdainių ir Tobago: škotai Benetai Naujamiestyje. XVII a. antroji pusė. In V. Vasiliauskaitė (ed.), *Iš Panevėžio praeities: šeimos portretas istorijos kontekste XXI konferencijos pranešimai* (pp. 30–74). Panevėžys
156. Ragauskienė R. (2017). *Mirties nugalėti nepavyko: Biržų ir Dubingių kunigaikščių Radvilų biologinė istorija (XV a. pabaiga–XVII a.)*. Vilnius: Lietuvos edukologijos universitetas.
157. Ramonienė, M. (2013a). Family language policy and management in a changed socio-political situation: Russians and Russian speakers in Lithuania. In M. Schwartz & A. Verschik (eds.), *Successful family language policy parents, children and educators in interaction* (pp. 127–143). Dordrecht: Springer. https://doi.org/10.1007/978-94-007-7753-8_6
158. Ramonienė, M. (2013b). Lietuvos urbanistiniai kalbiniai repertuarai ir XXI amžiaus sociolingvistinės perspektyvos. In M. Ramonienė (ed.), *Miestai ir kalbos II. Sociolingvistinis Lietuvos žemėlapis* (pp. 235–239). Vilnius: Vilniaus universiteto leidykla.
159. *Refugees in Lithuania – Experience and Perspectives of Integration*. International conference, 2015 December 7, Mykolas Romeris University, Vilnius.
160. Reingardė, J., Vasiliauskaitė, N., & Erentaitė, R. (2010). *Tolerancija ir multikultūrinis ugdymas bendrojo lavinimo mokykloje*. Vilnius, Kaunas: Tolerantiško jaunimo asociacija, Lygių galimybių kontrolieriaus tarnyba.
161. Religinių bendruomenių “sutartys”. (1976) *Lietuvos katalikų bažnyčios kronika*, Nr. 26. <https://lkbkronika.lt/index.php/26-kronika-1977-m/1146-religiniu-bendruomeniu-su->

tartys

162. Rimgailė-Voicik, R. (2016, September 21). *Medinės sinagogos – unikalūs etninės Lietuvos architektūros paveldas*. <https://www.lzb.lt/2016/09/21/medines-sinagogos-unikalus-etnines-lietuvos-architekturos-paveldas/>
163. Rosenthal, H. (1904). Origin of Lithuanian Jews. In *Jewish Encyclopedia* (Vol. 8, pp. 118–130). New York/London. <https://www.jewishencyclopedia.com/articles/10033-lithuania#1365>
164. Rubavičius, V. (2013). Miestai ir miestiečiai: kultūrinė atmintis ir tapatumas. *Acta Academiae Artium Vilnensis*, 71, 111–125.
165. Rubavičius, V. (2014). Nacionalinis tapatumas ir etnokultūrinės bendruomenės: Lietuvos kelias. In A. Stepukonis (ed.), *Tautinės mažumos Lietuvoje. Virsmai ir atmintys* (pp. 30–58). Vilnius: Lietuvos kultūros tyrimų institutas.
166. Rupeikaitė, K. (2010). Jidiš literatūros klasikas. *Abraomas Suckeveris (1913–2010). 7 meno dienos*, Nr. 4 (880). http://archyvas.7md.lt/lt/2010-01-29/in_memoriam/jidis_literaturos_klasikas.html
167. *Senoji Lietuvos literatūra. 4 knyga. Metraščiai ir kunigaikščių laišakai*. (1996). Vilnius: Lietuvių literatūros ir tautosakos institutas.
168. Semėnaitė, V. (2015, December 18). *Dainų šventės – lyg karnavalai?*. Lietuvos nacionalinė UNESCO komisija. <https://unesco.lt/archives/2624>
169. Simon-Davies, J., & McGann, C. (2018, November 22). *Top 10 countries of birth for the overseas-born population since 1901*. Parliamentary Library. Statistical Snapshot, Research Paper Series, 2018–19. https://parlinfo.aph.gov.au/parlInfo/download/library/prspub/6347547/upload_binary/6347547.pdf
170. Singh, G. (2003). Multiculturalism and Political Integration in Modern Nation States. *International Journal on Multicultural Societies*, 5(1), 40–54.
171. Sliesoriūnas, G. (1997). Lietuvos Didžiosios Kunigaikštystės ir Lenkijos Karalystės teisių suliginimo įstatymo – coaequatio iurium – įstatymo priėmimas 1697 m. In Z. Kiaupa, A. Mickevičius, & J. Sarcevičienė, *Lietuvos valstybė XII–XVIII a.* (pp. 325–338). Vilnius: Lietuvos istorijos institutas.
172. Smetona, A. (1992). *A. Smetonos pasakyta parašyta. 1927–1934 metų kalbų rinkinys*. Kaunas: Spindulys, Faksimilinis 1935 metų leidinys.
173. *Stages and Levels of Cultural Competency Development*. (1995). https://utahculturalalliance.files.wordpress.com/2015/10/stages_and_levels_of_cultural_competency_development.pdf
174. Stanaitienė, J. (2017, June 10). Profesorius vedė lietuviškais Reformacijos keliais. Šviesa. <https://jurbarkosviesa.lt/Priedai/Kulturos-sala/Profesorius-vede-lietuviskais-Refor->

macijos-keliais

175. Stanek, M. B. (2000). The need for global managers: A business necessity. *Management Decision*, 38(4), 232–242.
176. Stankevič, B. (2012). Jogailaičių idėja ir jos implikacijos lenkų XX a. *Socialinių mokslų studijos*, 4(3): 867–886.
177. Statistics Canada. (2001). *Canada's ethnocultural portrait: The changing mosaic*. Archived content. <https://www12.statcan.gc.ca/English/census01/products/analytic/companion/etoimm/canada.cfm>
178. Statistics Lithuania. (2011). Ethnicity, mother tongue and religion. In *Results of the 2011 Population and Housing Census of the Republic of Lithuania* (pp. 149–174). http://statistics.bookdesign.lt/dalis_04.pdf
179. Statistikos departamentas prie LR vyriausybės. (1991). *1989 metų visuotinio gyventojų surašymo duomenys* (Vol. 1). Vilnius.
180. Stražnickas, L. (2019). Šveksnoje gyva grafų Pliaterių dvasia. https://www.vambutai.eu/sveksna_pliateriai.html.
181. Streikus, A. (2007). Sovietų Lietuva ir išeivija: kultūrinių ryšių projektas. *Lietuvos istorijos studijos*, 20, 42–63.
182. Streikus, A. (2011, December 9). Kontroliuojami kultūriniai ryšiai su užsieniu. *Literatūra ir menas*, No. 3357. Archived content. http://eia.libis.lt:8080/archyvas/viesas/20111219121411/http://www.culture.lt/lmenas/?leid_id=3357&kas=straipsnis&st_id=18967
183. Strykowski, M. (1846). *Kronika polska, litewska, żmudska i wszystkiej Rusi*. Warsaw.
184. Šaltiniai. (n.d.). *Senoji lietuvių raštija*. <http://www.saltiniai.info/index/details/304>
185. Šapoka, A. (1989). *Lietuvos istorija*. Vilnius: “Mokslo leidykla”.
186. Šliavaitė, K. (2011). Etninio identiteto paieškos: Vilniaus baltarusių atvejis. *Etniškumo studijos*, 2011(1–2), 111–135).
187. Šliavaitė, K. (2015). Mokyklos valstybine arba mažumos mokomąja kalba pasirinkimo strategijos Pietryčių Lietuvoje: tarp etniškumo išlaikymo ir socialinio mobilumo galimybių? *Filosofija. Sociologija* 26(2), 135–145.
188. Tacitus, P. K. (1972). *Rinktiniai raštai: Germania, Istorija, Analai*. Vilnius: Vaga.
189. Taljūnaitė, M. (2014). Tautinio ir pilietinio identiteto daryba ir raiška: Klaipėdos naujosios kartos rusakalbių atvejo studija. *Etniškumo studijos*, 2014(2), 109–123.
190. Tautinių mažumų apsaugos pagrindų konvencija [Convention for the Protection of National Minorities] (1995). *Valstybės žinios*, 2000-03-08, Nr. 20-497. <https://e-seimas.lrs.lt/portal/legalAct/lt/TAD/TAIS.96635>.
191. Tautinių mažumų departamentas prie LR Vyriausybės. (n.d.-a). *Romai*. <https://tmde.lrv>

lt/lt/tautines-bendrijos/tautiniu-mazumu-organizacijos/romai

192. Tautinių mažumų departamentas prie LR Vyriausybės. (n.d.-b) *Tautinių bendrijų namai*. Last modified on 30 June 2022. <https://tmde.lrv.lt/lt/tautiniu-mazumu-kulturos-centrai/tautiniu-bendriju-namai> Tautinių mažumų švietimas Lietuvoje. (2013). Švietimo problemos analizė, 105(19). <https://www.nsa.smm.lt/wp-content/uploads/2018/04/Tautiniu-mazumu-svietimas-Lietuvoje-2013-12.pdf>
193. Taylor-Gooby, P., & Waite, E. (2014). Toward a more pragmatic multiculturalism? How the U.K. policy community sees the future of ethnic diversity policies. *Governance*, 27, 267–289.
- Temčinas, S. (2009). Lietuvos Didžiosios kunigaikštijos rusėniškoji literatūra kaip kultūrinės integracijos modelis. In A. Bumblauskas & G. Potašenko (eds.), *Lietuvos Didžiosios Kunigaikštijos tradicija ir tautiniai naratyvai* (pp. 53–86). Vilnius: Vilniaus universiteto leidykla.
194. Tolley, E. (2016). *Multiculturalism Policy Index: Immigrant Minority Policies*. The Multiculturalism Policy Index Project, Queen's University.
195. Trompenaars, F. (1994). *Riding the waves of culture: Understanding diversity in global business*. New York: Irwin.
196. Ulčinaitė, E. (2007). Jėzuitai ir provincijos kultūra. Kai kurie jėzuitų veiklos aspektai puoselėjant lietuvių kalbą ir kultūrą XVI–XVIII a. *Lietuvių katalikų mokslo akademijos metraštis*, 30, 43–57.
197. United Nations. (1966). International Covenant on Civil and Political Rights, Adopted by the General Assembly of the United Nations on 19 December 1966. *UNTS*, Vol. 999, 1-14668. <https://treaties.un.org/doc/publication/unts/volume%20999/volume-999-i-14668-english.pdf>
198. UN Department of Economic and Social Affairs. (n.d.-a). *International migrant stock 2015*. <https://www.un.org/development/desa/en/>.
199. UN Department of Economic and Social Affairs. (n.d.-b). *International migrant stock 2019: Graphs*. <http://www.un.org/en/development/desa/population/migration/data/estimates2/estimatesgraphs.shtml?0g0>
200. UN Refugee Agency. (2022). *Refugee data finder*. Last modified 16 June 2022. <https://www.unhcr.org/refugee-statistics/>
201. UN World Tourism Organization. (2015). *Tourism Highlights: 2015 Edition*. <http://www.e-unwto.org/doi/pdf/10.18111/9789284416899>
202. UNESCO. (1985). *Cultural pluralism and cultural identity*. Paris: UNESCO.
203. UNESCO. (2005). *The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions*. <https://en.unesco.org/creativity/sites/creativity/files/passeport-convention2005-web2.pdf>

204. UNESCO Lietuvos nacionalinė komisija. (2017). *Liublino unijos akto dokumentas*. UNESCO ir Lietuva. <https://unesco.lt/apie/unesco-ir-lietuva/dokumentinis-paveldas/liublino-unijos-akto-dokumentas>
205. UNESCO Lietuvos nacionalinė komisija. (n.d.). *Ar žinote, kad....* UNESCO ir Lietuva. <https://unesco.lt/apie/unesco-ir-lietuva/nematerialus-kulturos-paveldas-lietuvoje/40-svietimas-1/svietimas/145-ar-zinote-kad>
206. Uostas.info. (n.d.). *Pastatų ir gatvių istorijos. Sinagogų gatvė. Žydų bendruomenė Klaipėdoje*. <http://www.uostas.info/miestas/pasimatymai/pastataigatves/150-sinagogu-gatve/330-zudu-bendruomene-klaipedoje.html>
207. Urbonaitė-Vainienė, I. (2015, May 15). *Populiariausi Vilniaus laiptai – iš antkapių, vestuvės – ant liuteronų kapų*. Delfi. <https://www.delfi.lt/news/daily/lithuania/populiariausi-vilniaus-laiptai-is-antkapiu-vestuves-ant-liuteronu-kapu.d?id=67942476>
208. Urbaitytė, R. (2021). *Kauno žydų istorija ir paveldas*. Kauno miesto istorija ir žydų bendruomenė. https://zydai.lt/miestai/kauno-zydai/#Kauno_zydu_istorija_ir_paveldas
209. Vaiseta, T. (n.d.). *Lietuvos kultūra vėlyvuju sovietmečiu*. <http://www.saltiniai.info/index/details/250>
210. Vaitekūnas, S. (2006). *Lietuvos gyventojai per du tūkstantmečius*. Vilnius: Mokslo ir enciklopedijų leidybos institutas.
211. Vansevičius, S. (n.d.). Privilegijos. In *Visuotinė lietuvių enciklopedija*. <https://www.vle.lt/straipsnis/privilegijos/>
212. Vaižgauskaitė, J. (2006, July 8). E. Gudavičius: Lietuva neturi monarchijos tradicijų. *Panorama*. <http://www.delfi.lt/news/daily/lithuania/egudavicius-lietuva-neturi-monarchijos-tradiciju.d?id=10060763>
213. Veidas. (2013, January 19). *Lietuvos žydai. Istorinė studija*. <http://www.veidas.lt/lietuvos-zydai-istorine-studija>
214. Venclova, T. (1983). The reception of world literature in contemporary Lithuania. In R. Šilbajoris (ed.), *Mind against the Wall: essays on Lithuanian culture under Soviet occupation* (pp. 107–129). Chicago, IL: Institute of Lithuanian Studies Press.
215. Venclova, T. (2018). *Lietuvos istorija visiems, I tomas*. Vilnius: R. Paknio leidykla.
216. Vienuolynai.lt. (n.d.). *Vilniaus Stačiatikių vienuolynas ir Šv. Dvasios cerkvė*. Last modified 6 June 2000. <http://vienuolynai.mch.mii.lt/V64-75/Vilnstaciat.htm>
217. Vilmorus. (2003). *Lietuvos tolerancijos profiliai: sociologinis tyrimas*. <http://www3.lrs.lt/owa-bin/owarepl/inter/owa/U0118271.ppt>
218. Vilniaus evangelikų liuteronų bažnyčia. (2011). *Parapijos istorija*. <http://www.velb.lt/lt/vilniaus-parapija/parapijos-istorija.html>
219. Visuotinė žmogaus teisių deklaracija [Universal Declaration of Human Rights] (1948).

- Valstybės žinios*, 2006-06-17, Nr. 68-2497. <https://www.e-tar.lt/portal/en/legalAct/TAR.181EDAC3A371>
220. Voruta. (2010, January 10). *Karaimų šventovės Lietuvoje* [Karaite Temples in Lithuania]. <http://www.voruta.lt/karaimu-sventoves-lietuvoje/>
221. Wayland, S. (1997). Immigration, Multiculturalism and National Identity in Canada. *International Journal on Minority and Group Rights*, 5(1), 33–58. <https://doi.org/10.1163/15718119720907408>
222. Zubrzycki J. (2003, May 25). *Wisdom Interviews: Jerzy Zubrzycki*. ABC Radio National: Big Ideas. <http://www.abc.net.au/radionational/programs/bigideas/wisdom-interviews-jerzy-zubrzycki/3533890>
223. Žydai Lietuvoje. (2021a, April 29). *Halacha*. <https://zydai.lt/religija-ir-kasdiena/halacha/>
224. Žydai Lietuvoje. (2021b, April 30). *Įsikūrimas Lietuvoje*. <https://zydai.lt/lietuvos-zydu-istorija/isikurimas-lietuvoje/>
225. Žydai Lietuvoje. (2021c, April 30). *Privilegijos žydų bendruomenei*. <https://zydai.lt/lietuvos-zydu-istorija/zydu-visuomenine-padetis-14-20-am/privilegijos-zydu-bendruomenei/>
226. Žukauskienė, O. (2014). Sugrįžusi žydų atmintis: vaizdinės reprezentacijos formos. In A. Stepukonis (ed.), *Tautinės mažumos Lietuvoje. Virsmai ir atmintys* (pp. 190–210). Vilnius: Lietuvos kultūros tyrimo institutas.
227. 15min. (2014, March 25). *Vilniaus unitų bažnyčia, kurioje meldžiamasi tik ukrainietišškai*. <https://www.15min.lt/naujiena/aktualu/istorija/vilniaus-unitu-baznycia-kurioje-meldziamasi-tik-ukrainietiskai-500-metu-jubileju-pasitinka-saltuose-muruose-ir-varvanciu-stogu-582-414819>
228. 15min. (2017, October 13). *Sovietmečiu statybose naudoti žydų antkapių fragmentai bus saugomi senosiose kapinėse Vilniuje*. <https://www.15min.lt/naujiena/aktualu/istorija/statyboms-panaudoti-zydu-antkapiu-fragmentai-saugomi-buvusiu-kapiniu-teritorijoje-vilniuje-582-866824>

PART **II**

SCIENTIFIC DISCOURSE ON THE CONCEPT OF COMPETENCY

Tadas Sudnickas

2.1. THE OUTSET AND REASONS FOR RESEARCH ON COMPETENCY

Francis Galton, who in late 1860s analysed the correlation between one generation of leaders and geniuses, is considered to be one of the pioneers of scientific research on the development of competencies. He argued that extraordinary intelligence is an exceptional feature of the leader and that this feature cannot be developed, but only inherited. Galton (1869) suggested conducting the selection of leaders by pairing individuals whose descendants should have the best qualities.

Later, empirical studies were conducted to determine whether features such as eloquence, prudence or courage characterise leaders and distinguish them from other people. Unfortunately, these early studies did not confirm that certain leadership features are a prerequisite for effective leadership. Stogdill et al. (1971) analysed the results of 124 studies which focused on leaders' features from 1904 to 1948 and drew the conclusion, which has often been quoted since, that a person does not become a leader just because they have a combination of some qualities. In 1974, having enriched his research methodology, Stogdill reviewed 163 studies on leaders' features from 1949 to 1974, and this time he stated that the possession of certain qualities increases the likelihood that a person with such qualities can become an effective leader. The importance of a feature is determined by the particular situation in which the leader works. Stogdill distinguished the features and abilities that are often associated with effective leadership. The most promising results of the research on the features characteristic of a leader were obtained from research on the selection of managers. By the mid-1960s, attempts to predict the effectiveness of a leader by defining and measuring their personal characteristics or abilities were unsuccessful. The research of that period was based mainly on written tasks, which had to determine the potential of a leader. However, the statistically valid dependence between the established personal characteristics, features, and abilities and the effectiveness of the leader's performance varied greatly and was random. Regardless of pessimistic reviews of research in this area, the methodologies used for the selection of leaders underwent major changes and significantly improved.

David C. McClelland (1973) notes that the fact that the level of traditional academic knowledge and high examination results do not project a person's future success, career, or performance encouraged him to look for factors that could reliably help predict the effectiveness of human activity. Until the middle of the last century, studies of features characteristic of leaders could not be considered too successful as they were largely focused on attempts to link the performance of leaders with their personal characteristics or abilities. However, despite sceptical attitudes towards research conducted in this area, methodologies

applied for the selection of managers, after undergoing serious modification, were used as the basis for research of the problem areas of management of human resources: employee competency management. Employee competencies have transformed the approach to human resource management, which is increasingly referred to as competence-based human resource management. Competency models are widely used in all areas of human resource management – from employee recruitment to performance evaluation, they are important for the development of modern leaders who operate in a multicultural environment.

2.2. WHAT ARE COMPETENCIES?

It should be emphasised that there is no consensus among different authors who discuss this problem on a one-size-fits-all universal competency model, as even the most widely described competencies cannot be universal in all cultures, professions and services (Bonder, 2011; Hurd, 2005; Sudnickas & Kratavičiūtė-Ališauskienė, 2011). Likewise, there is no generally accepted definition of competency. Furthermore, the discussion on whether the term *competency* (or *competencies*) and the term *competence* (or *competences*) have the same meaning is still in progress. In some dictionaries both words represent the same meaning, while other dictionaries highlight differences between the two terms. Proponents of the first variant argue that the term *competency* focuses more on how people behave, while *competence* refers to what they do. Other authors (Sanghi, 2007) highlight that *competency* relates to aspects of an individual's behaviour, and *competence* is more related with skills. The term *competency* is also often used to emphasize the level of an individual, while *competence* accentuates the level of the organisation. However, it should be noted that the linguistic definition of both terms does not allow them to be clearly distinguished from each other. For this reason, in this chapter of the book, in order to avoid ambiguity, the term *competency* will be related to the individual's behaviour.

The modern concept of competency has become popular since 1973, when David C. McClelland published the article "Testing for Competence Rather than for Intelligence" in the scientific journal *American Psychologist*, where the author highlighted the importance of competencies for predicting the success of future activities. At the same time, he criticised traditional examinations and IQ tests specifically as inadequate measures for predicting success. The term *skill* was replaced by the term *competency* as a broader concept that includes both the behavioural and technical capabilities of an individual (McClelland, 1973).

D. C. McClelland's ideas were largely realized by McBer's advisory group, which

included another famous expert and researcher of competency Richard Boyatzis. The McBer competency dictionary is currently one of the most widely used dictionaries in practice. R. Boyatzis (1982) defined the competencies which distinguish the most successful managers from less successful ones. He emphasized the idea that performance could be increased by developing the necessary competencies, and defined competency as “an underlying characteristic of a person which results in effective and/or superior performance in a job” (p. 97). A very similar definition of competency is presented in Signe M. Spencer and Lyle M. Spencer’s (1993) book *Competence at Work*, favoured by human resources management practitioners: “an underlying characteristic of an individual that is causally related to criterion-referenced effective and/or superior performance in a job or situation” (p. 9).

The essential characteristics of an individual (and their competencies) are viewed as long-term personal qualities that allow predicting their behaviour in the future.

Activity defined by criteria means that competencies predict good or poor performance, or that it can be measured by using specific criteria or standards.

The authors distinguish five different types of competencies:

1. Motives, i.e., something that a person constantly thinks about and wants. This is what determines the actions of an individual. Motives direct human behaviour in order to achieve goals.
2. Qualities and features – physical characteristics, reactions to various situations, and emotional reactions. For example, high emotional intelligence could help a migration officer to understand adequately what foreigners feel and what problems they experience, especially those who come from countries where their lives are threatened.
3. Personal attitudes and self-perception – for example, self-confidence and the belief that you can be effective in almost all situations are an integral part of self-perception. This category includes the system of personal values of an individual.
4. Knowledge – information about a particular field of activity. For example, awareness of the manager of an international company of the cultural differences of the employees. Knowledge is a rather complex competency. Knowledge tests allow one to determine whether a person has chosen the correct answer, but they do not reveal whether a person can act based on their own knowledge. Knowledge predicts what a person can do, rather than what they are most likely to do.
5. Skills – the ability to perform mental or physical tasks. For example, the translator’s ability to accurately convey the idea into the target language.

Anntoinette D. Lucia and Richard Lepsinger (1999) use a very similar definition of

competency: “A cluster of related knowledge, skills, and attitudes that affects a major part of one’s job (a role or responsibility), that correlates with performance on the job, that can be measured against well-accepted standards, and that can be improved via training and development”. R. Boyatzis (2008) defines competency as an ability or a possibility, i.e., a set of different patterns of behaviour, based on a construct that we could conditionally refer to as intention or intent. Most researchers view competencies as something more than just knowledge, skills or abilities. Prahalad and Hamel (1990) use the term *core competence* in their resource-based theory of strategic management, and transfer it from the individual to the organisational level.

Core competence analysis should be conducted at the level of whole organisation, and A. Clardy (2008) proposes four questions which should be asked in order to evaluate the organisational core competence: “Does the organisation have a competitive advantage? To what extent is performance attributable to those competitive capabilities? Where are those capabilities located? How, specifically, do the core competences operate? Does a competitor have core competences, and what are they?”

J. L. De Coi et al. (2007) define a competence as a competency, proficiency level and context combined together. In their example “Fluent Business English”, “English” is competency, “Fluent” is proficiency level and “Business” is context

At present, the competencies used to evaluate the performance of individuals are very popular both in practical work and in academic research. As can be seen from the definitions of competencies presented by many different authors, competencies are understood as long-term personal attributes that allow predicting the future behaviour of individuals. A specific set of competencies which describes a particular area of activity, job, or group is called a competency model. A competency model is considered to be a tie between human resources management and organisational strategies, which links “individual competencies with the desired organisational competencies, through competency modelling” (Naquin & Holton, 2006). Competency models have become the cornerstone of human resources management and have gradually replaced the existing traditional job descriptions and official instructions, as they provide for greater stability among other benefits, since sets of competencies necessary for an activity change considerably slower than job descriptions (Dubois & Richmond, 2003).

2.3. COMPETENCY DICTIONARIES AND MODELS

Richard Boyatzis, who analysed the results of the assessment of competencies of managers in a variety of areas, found that managers with excellent performance in organisations exhibit

the same set of competencies. This provided the basis for creation of so-called competency dictionaries. Such dictionaries are composed of three to six different competency groups or clusters, which consist of two to five different competencies. Each competency is briefly described and complemented with three to nine behavioural indicators that describe different aspects of behaviour through which this competency is expressed. In most cases, each behavioural indicator is illustrated by specific examples taken from interviews with the best performing staff in the area of activity. The scale of behavioural indicators is graded in ascending order according to the level of the demonstrated behaviour through which the competency is expressed. As a rule, it starts with zero, which reflects the neutral or the lowest level of expression of the competency, whereas the highest level of expression of the competency is marked by the highest number. Sometimes the level of competency may also be marked by a negative number, which shows that the competency reflects a destructive behaviour.

S. M. Spencer and L. M. Spencer (1993) distinguished 360 common behavioural indicators and even more specific behavioural indicators, which were described in a dictionary composed of 20 different competencies. This dictionary covered around 85% of various competencies found in different models.

Currently, some large companies such as McBer and Company, Philip Morris, Aon Consulting and others have developed their own competency dictionaries that are widely used in their daily activities and relied by human resource management of these companies. The Society for Human Resource Management (2012) has proposed its own competency dictionary, also known as the full SHRM Competency Model (Sudnickas, 2009).

Public sector organisations have also developed competency dictionaries: for example, the Tuning Competency Dictionary, used in the field of EU education and science (Loghoff et al., 2010). The Saskatchewan Administration District in Canada uses the Saskatchewan competency dictionary of civil services (Government of Saskatchewan, 2015), NASA has a workforce competency dictionary (NASA Office of Human Capital Management, 2008), and South Africa has developed a middle management competency dictionary.

Richard S. Mansfield (1996) analyses the two most common ways of developing a competency model: a single-job competency model and a one-size-fits-all competency model. Development of a model based on the first approach relies on the focus group method, where the focus group of the best employees in a specific position allows for the collecting of all of the information about the specifics of this activity. The obtained knowledge is summarised with the results of interviews with clients, and after analysis the competency model is formed, which, as a rule, consists of 10–20 competencies which reflect personal

characteristics. This method is widely used as it can be applied to create a competency model that is quite precise for the targeted position, and it allows employees to be involved in the process of model development, thereby encouraging their dedication to work and allowing them to feel responsible for the results to be achieved. However, considerable time and effort is needed to create such a model. On average, the process of creating such a competency model takes several months.

The process of creating a one-size-fits-all competency model is much faster, as it can be applied to a larger number of employees at a time. In this case, instead of collecting information from the best-experienced specialists in a specific area, information is derived from existing models of a specific position and analysis of scientific and practical literature on the activities in this area. In order to be in line with the organisation's mission and values, the final version of the model is reviewed by the organisation's leaders, who provide feedback and insights. The main disadvantage of the competency model developed in this way is that it does not fully reflect the narrow and specific requirements for a specific position. In order to avoid the disadvantages of each of the methods discussed, R. Mansfield proposed another way, which allows organisations to take advantage of methods tailored for a specific position. Most researchers agree unanimously that, in any case, the development of a competency model must be closely linked to the organisation's strategy (Naquin & Holton, 2006; Markus et al., 2005; Mansfield, 1996). Starting a competency model from a detailed and thorough analysis of job description would allow this to be implemented in practice.

2.4. MULTICULTURAL COMPETENCY

There is disagreement not only about the terms *competency* and *competence*, but also about what *multicultural competency* (a term used by all authors of this book) actually is. For instance, Darla K. Deardorff (2011) notes that there is no consensus amongst researchers on this issue. Terms which describe this concept to a large extent depend on the field of research: for example, research on social work often uses the term *cultural competency*; the field of engineering refers to it as *global competence*; in addition, there are terms such as *multicultural competency*, *intercultural maturity* or *multiculturalism*, *intercultural sensitivity*, *cultural intelligence*, *international communication*, *transcultural communication*, and a whole range of other descriptions. However, despite the variety of terms describing this phenomenon, Arthur L. Whaley and King E. Davis (2007) emphasize the fact that there is agreement that intercultural competence relates to the individual's ability to function effectively in different cultures. Kwok Leung, Soon Ang, and Mei Ling Tan (2014, p. 490) provide other similar

definitions that are found in scientific literature: Hammer defines intercultural competence as “the ability to think and act in interculturally appropriate ways”; Johnson refers to it as “an individual’s effectiveness in drawing upon a set of knowledge, skills, and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad”. The latter definition is quite close to the definition of competency provided by Signe M. Spencer and Lyle M. Spencer (1993); however, in this case it applies to a narrower area of communication between people of different cultural backgrounds.

One of the first studies (Deardorff, 2011) aimed at documenting the consent of the key intercultural experts, mainly from the United States, on what intercultural competency is was conducted via the Delphi method. Aspects that were agreed upon by the experts were divided into separate categories and used to create a model, the main purpose of which was to make this concept more structuralized and look at it as a process. The model of the multicultural competency process focuses on internal and external outcomes that are based on specific attitudes, knowledge and skills. Desired external outcomes are defined as appropriate and effective communication in an intercultural context, whereas knowledge is viewed as cultural self-perception, intercultural knowledge, cultural awareness, and sociolinguistic awareness. Meanwhile, in this context skills are understood as the ability to listen, observe, evaluate, interpret and compare. Attitudes are defined as respect, evaluation of other cultures, openness, lack of prejudice, curiosity, and desire to learn new things. Desired internal outcomes are understood as flexibility, adaptability, ethno-relative attitude, and empathy. The process begins with attitudes, which are reflected the individual level; then, the transition is made through knowledge and skills to the level of interaction, which reflects desired internal outcomes, and finally the desired external outcomes are achieved. The level of multicultural competency depends on the level of acquired attitudes, knowledge and skills. Gražulis (2016) summarised the approaches of D. L. Adams, M. De Merode, M. London, V. I. Sessa, N. J. Adler, D. K. Deardorff and other researchers on multiculturalism in Table 7.

Table 7. Diverse definitions of multiculturalism and multicultural competency

Authors/ sources	Description of multiculturalism
Diane L. Adams. (1995). <i>Health issues for women of color: A cultural diversity perspective</i> . Thousand Oaks: SAGE Publications.	Knowledge of another ethnic group’s cultural characteristic features, history, values, belief system and the ability to adequately deal with its members; conscious understanding and sensitivity to another ethnic group, including openness and flexibility towards the relevant changes when it comes to other attitudes and values.

<p>M. De Merode (1997), cited in Mary L. Connerley & Paul B. Pedersen. (2005). <i>Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, Skills</i>. SAGE Publications, p. 72.</p> <p>http://www.sagepub.com/sites/default/files/upm-binaries/4965_Connerley_I_Proof_3_Chapter_5.pdf</p>	<p>The ability to motivate the creation of intercultural teams, the ability to lead intercultural negotiations, the ability to select personnel and evaluate employees in different cultural environments, awareness of how to build good relations between different cultural groups.</p>
<p>Manuel London & Valerie I. Sessa. (1999). <i>Selection of international executives: An introduction and annotated bibliography</i>. Monograph. Greensboro, NC: Center for Creative Leadership.</p>	<p>The ability to positively evaluate other cultures, awareness of cultural differences, empathy for other cultures, recognition of cultural differences, liberalism, sharing cultural differences with others.</p>
<p>Nancy J. Adler (2002), cited in Mary L. Connerley & Paul B. Pedersen. (2005). <i>Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, Skills</i>. SAGE Publications, p. 72.</p> <p>http://www.sagepub.com/sites/default/files/upm-binaries/4965_Connerley_I_Proof_3_Chapter_5.pdf</p>	<p>The ability to facilitate cultural sensitivity, the ability to solve intercultural problems synergistically, the ability to negotiate in the diverse cultural environment.</p>
<p>Darla K. Deardorff. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. <i>Journal of Studies in International Education</i>, 10, 241–266; The SAGE Handbook of Intercultural Competence (2009). Thousand Oaks: Sage.</p>	<p>Effective and appropriate behaviour when communicating in an intercultural environment, where effective and appropriate behaviour and the consequences of the effectiveness of communication are assessed by another person; behavioural suitability directly related to cultural sensitivity and regarded as the cultural norm for this person.</p>
<p>Sarah Song. (2010). Multiculturalism. In Edward N. Zalta (ed.), <i>The Stanford Encyclopedia of Philosophy</i>. Last modified on 9 September 2020. https://plato.stanford.edu/archives/fall2020/entries/multiculturalism/</p>	<p>A body of thought in political philosophy about the proper way to respond to cultural and religious diversity, which recognizes that mere toleration of group differences is not enough; there must be legally enacted norms of such a group of people, on an equal footing as the rights of local people.</p>
<p>Wendy Leeds-Hurwitz. (2013). <i>Intercultural Competences: Conceptual and Operational Framework</i>. Paris: UNESCO, p. 12.</p> <p>http://unesdoc.unesco.org/images/0021/002197/219768e.pdf</p>	<p>Merger of two or more different cultural groups that interact or affect each other, and when all group relations develop into a subculture or cooperating cultures.</p>

<p>Community Toolbox. (n.d.). <i>Cultural Competence and Spirituality in Community Building</i>. Section 7: Building Culturally Competent Organizations. http://ctb.ku.edu/en/table-of-contents/culture/cultural-competence/culturally-competent-organisations/main</p>	<p>The interaction of two or more entities (individual people, a group) who represent different cultures, orientations, attitudes of life, customs, etc., or organisations which declare the objectives and missions oriented to people from different cultures.</p>
--	--

Source: compiled by the author, based on Gražulis (2016, p. 65).

The analysis of conceptions of multiculturalism and personal multicultural competency provided in Table 7 reveals the following features:

- knowledge of the cultural characteristics, history, values, belief systems of an ethnic group, tolerance towards people of another culture;
- conscious awareness, openness, flexibility and empathy for other ethnic groups;
- the ability to encourage and work in a multicultural environment;
- understanding of how to create positive relationships between different cultural groups;
- the ability to address multicultural issues in a synergistic way (Gražulis, 2016).

Despite the wide diversity of models of multicultural competency, as Leung et al. (2014) note, reviews of recent studies indicate around 30 different models and more than 300 derivative constructs based on them. Most distinguish three main dimensions: intercultural characteristics, intercultural attitudes, and intercultural skills.

Intercultural characteristics of an individual include such attributes as tolerance, flexibility, openness to variety, curiosity, inclination towards adventure, impartiality, etc. They determine a particular individual's behaviour in intercultural communication.

Intercultural attitudes show how individuals perceive and accept other cultures and information, which is external for the perception of their culture. Attitudes can be either positive or negative; some are characterised by a global or cosmopolitan attitude towards the world, while others adhere to an ethnocentric approach. This division could be illustrated by the attitude of political forces in Europe towards refugees: some support their admission, while others strongly oppose it, viewing it as a threat to the national identity of the country.

Intercultural skills determine what a person can do to ensure effective intercultural interaction. Researchers distinguish such skills as knowledge of foreign languages, knowledge of the history and culture of other countries, and so on.

Some authors, such as Deardorff (2011), in addition to the three mentioned dimensions, also emphasize the importance of the dimension of knowledge and understanding. They expand the dimension of knowledge and understanding by adding such aspects as cultural awareness and sociolinguistic perception. They also distinguish the dimension of skills as a

separate unit, which includes the ability to listen, observe, evaluate, analyse, interpret, and relate.

2.5. THE IMPORTANCE OF NATIONAL CULTURES IN MULTICULTURALISM STUDIES

2.5.1. Hofstede's cultural dimensions theory

The Dutch scholar Geert Hofstede proposed a different approach to the analysis of competency. Hofstede's theory of cultural dimensions can be considered a system of intercultural communication. Hofstede developed his original model by using factor analysis to explore the results of a global survey of employee values conducted by IBM in the 1970s and 1980s. This theory was the first to be expressed quantitatively and was used to explain the observed cultural differences. To some extent, Hofstede's theory of cultural dimensions can be seen as part of the case study under the theory of competency models, where this dimension correlates with one of the types of competencies defined by Spencer, i.e., "personal attitudes, self-perception".

Hofstede proposed four aspects that could be used to analyse cultural values: "individualism-collectivism", "uncertainty avoidance", "power distance" (strength of social hierarchy) and "masculinity-femininity" (task orientation versus person-orientation). Later, Hofstede expanded the initial paradigm and added a fifth dimension, i.e., "long-term orientation", based on his independent research in Hong Kong. In 2010, Hofstede, together with another author, Michael Minkov, added a sixth dimension – indulgence versus restraint.

The dimensions of national cultures are as follows (Hofstede, 1983, 1984):

- Power distance – an index of which was established on the basis of the results of a survey in different countries according to three elements of a questionnaire:

(1) percentage of subordinates who understand that their manager applies an autocratic or paternalistic (persuasive) way in decision-making;

(2) perception of subordinates that, collectively, the employees themselves and their colleagues are afraid to disagree with the superior's opinion;

(3) percentage of subordinates who prefer their superior to make decisions autocratically or paternalistically or a superior who makes decisions that are supported by the majority, and subordinates who do not want to give priority to a superior who makes decisions in a consultative manner.

- Individualism versus collectivism:

Individualistic societies emphasize individual performance and rights. Individuals

are expected to defend themselves and their families and act according to their personal choices. On the contrary, in collectivist societies, individuals act as members of a long-term and harmonious group or organisation. Hofstede observes that, from this point of view, the word collectivism does not have a political meaning: it is understood in the context of a group rather than a state. People feel they are a part of a big family, when in exchange for unconditional loyalty they receive protection. Individualism shows that greater relative importance in personal time is given to aspects of work, freedom and challenges. Preference is also given to the relative absence of training, skills, physical conditions and benefits. Thus, the emphasis is placed on the goals which make the person be active, and not on those whose pursuit is more dependent on the organisation (training in the organisation, skills, working conditions and benefits).

- Uncertainty avoidance: “A society’s tolerance for uncertainty and ambiguity”.

This reflects the extent to which members of the society try to deal with anxiety by reducing the uncertainty of the situation and, at the same time, their own uncertainty. Individuals in cultures with a significant degree of uncertainty avoidance are usually more emotional – they strive to reduce the number of unknown and unusual circumstances and do this with caution, systematically planning their activities and setting and implementing various regulations, laws and rules. On the contrary, cultures with low degrees of uncertainty avoidance easily adapt to and feel well in uncertain situations or rapidly changing environments in order to minimize the number of different rules and restrictions. Individuals in these cultures are often more pragmatic and more flexible. An uncertainty avoidance index was compiled on the basis of three elements of a questionnaire:

(1) How often do you feel nervousness and tension at work?

(2) The rules of the organisation should not be violated, even if employees consider this to be in their best interests.

(3) How long do you think you will continue to work for this organisation?

- Masculinity versus femininity: “The distribution of emotional roles between the genders”. Masculine cultures are characterised by such values as competitiveness, the absence of fear of expressing one’s opinion, power, ambition, and materialism, while feminine cultures focus on such values as relationships and quality of life. Gender roles in masculine cultures differ more dramatically than in feminine cultures, in which men and women have a similar system of values, emphasize modesty and care for others. Due to a sexuality taboo in some cultures, especially in masculine ones, researchers sometimes rename this aspect based on Hofstede’s work into Quantity of Life versus Quality of Life. Masculinity refers to the relative importance of pay, recognition, progress

and challenge in the country, as well as the relative importance of the relationship with the manager, cooperation, a desirable place of residence and employment guarantees.

- Long-term orientation versus short-term orientation: the first is referred to as “Confucian dynamism”, and describes the time horizon of the society. Long-term orientation societies pay more attention to the future. They promote a pragmatic approach oriented towards reward, perseverance in seeking results, savings, and adaptability. Short-term orientation societies promote values related to the past and present, including stability, respect for traditions, external dignity, reciprocity and fulfilment of social obligations.
- Indulgence versus restraint:

Indulgence versus restraint shows to what extent members of the society try to control their desires, cravings and impulses. While indulgent societies are inclined to allow almost unrestricted satisfaction of the basic and natural human desires associated with life and entertainment, restraint societies are convinced that such desires must be limited and regulated by strict norms. Hofstede agrees that cultural dimensions of culture and values are theoretical constructs – they are means for practical application. Generalisations of one country’s culture are useful, but they should only be considered as guidelines for a better understanding of that culture. They are generalised and aggregated aspects which describe major national trends, but should not be applied to all of the society. Hofstede’s cultural aspects allow consumers to distinguish countries from each other, but they are not related to differences between members of the society – they do not necessarily define the characteristics of an individual. Evaluation at the national level should never be interpreted as the evaluation of an individual of that nation. A particular Japanese person can easily adapt to a changing situation, but on average the Japanese are characterised by high uncertainty avoidance. Hofstede’s theory on the individual level has successfully replaced the theory of traditional personal traits or personality competencies, which during evaluation focus on the individual.

2.5.2. Trompenaars’ model of national culture differences

Trompenaars’ model of national cultural differences, developed by Charles Hampden-Turner and Fons Trompenaars (2011) is the theoretical basis of intercultural communication applied in business and management. This model, similar to Hofstede’s model of cultural dimensions, could also be related to one of the types of competencies distinguished by Signe M. Spencer and Lyle M. Spencer (1993), i.e., “personal attitudes, self-perception”. Cultures, according to Trompenaars and Hampden-Turner, differ in solutions that are adopted in the face of various problems that arise as dilemmas. The authors divided these problems into three groups: those related to interaction between people, occurring in time, and related to the environment. Trompenaar and Hampden-Turner distinguish seven essential cultural

dimensions, depending on the choices made by different cultures, the first five of which relate to interaction between people, while the sixth and seventh relate to time and environment.

This model of national culture differences is comprised of seven dimensions.

1. Universalism versus particularism – What is more important – rules or relationships?

Universalism implies that rules, norms, values, or anything that can be defined and applied, are more important than specific human relations. Particularism focuses more on special and unique circumstances, with less attention to the general norms of society.

2. Individualism versus collectivism (communitarianism) – Do we function in a group or as individuals?

This determines whether it is more important to focus on personality and to influence the society through an individual or to treat the society as the primary and major link, since it is made up of many individuals.

3. Neutral versus affective – Do we display our emotions?

Should our communication be neutral and objective, and is the display of emotions acceptable?

4. Specific versus diffuse – How separate do we keep our private and working lives?

In business contacts, relationships between people sometimes go from those that are defined in a signed contract to a real personal relationship, without which in some cultures business becomes simply impossible.

5. Achievement versus ascription – Do we have to prove ourselves to receive status or is it given to us?

The dimension of achievement determines that a person is judged according to what they have achieved or performed, meanwhile the dimension of ascription determines the status of a person according to gender, origin, age or contacts.

6. Sequential versus synchronic – Do we do things one at a time or several things at once?

Cultures also differ in terms of time, as some of them do not take into consideration what the person had achieved before, and more attention is paid to future plans; in other cultures, previous achievements are more valued more recent ones. In some cultures, time is perceived as monochronic, when all events can be presented as one line; in others, it is perceived as a polychronic that can be depicted as a circle, where the past is more closely tied to future plans. Such diversity of attitudes results in significant differences in planning, strategy development, and the concept of punctuality.

7. Internal versus external control – Do we control our environment or are we controlled by it?

Some cultures consider the inner factors of a person as the most important element which influences their life, others consider external circumstances to be dominant in life.

2.5.3. Criticism of approaches of Hofstede and Trompenaars

Most researchers who analyse business culture consider Hofstede's model as the most comprehensive system of national cultural values; this author is one of the most quoted scholars in the world, however, the validity of his model remains quite widely criticized. Brendan McSweeney, Donna Brown and Stavroula Iliopoulos (2016) express probably the most sceptical approach to Geert Hofstede's research: "Overall, what insights about social actions do Hofstede's generalizations discussed here provide? At best they provide none. Indeed, they may misdirect". As an example, they discuss the connection between the degree of masculinity and business relationships. If you invest in a "masculine" country, such as Ireland, your business could be characterised by more frequent business conflicts, and if you invest in a "feminine" country, such as Denmark, business contacts can be characterised as more often meeting consensus. However, these assumptions do not completely relate to the historical reality not only at the individual level, but also in the country as a whole. These critics of Hofstede's theory doubt the existence of such a phenomenon as a long-term, causal, common "national culture". Although Hofstede claims that he used national cultural aspects to rank countries hierarchically, the critics of this researcher argue that he should prove usefulness of his theory and methodology by explaining and predicting behaviour, at least in the case of business relationships.

Meanwhile, Hofstede (Hofstede, 1996) claims that Trompenaars obviously confuses conceptual categories with dimensions, and doubts the quality of his research. The research sample, according to Hofstede, was not sufficient, and the limited number of analysed countries, i.e., only nine, is statistically insufficient to create a multi-dimensional model. The empirical model generated by Trompenaars is the simplest possible, and on the basis of seven aspects distinguishes cultures into two categories, i.e., left and right brain hemispheres. However, according to Hofstede, the scope of the study does not make it possible to create a more comprehensive model that allows a deeper understanding of cultural differences.

2.6. BRIEF SUMMARY OF THE CHAPTER

Some research (D. Deardorff, A. Whales, K. Davis et al.) in the area of multicultural competency could be distinguished as a separate, narrower component of research on general competencies, extensively studied by D. McClelland, R. Boyatzis, L. Spencer, S. Spencer and

many others. Other scholars, such as Hofstede or Trompenaars, who analysed a similar phenomenon, take somewhat different position and search for general concepts, called dimensions, which reflect the whole culture rather than concepts that reflect the individual level. However, it is possible to view Hofstede's cultural dimensions theory as an individual case of general theory of competencies, where dimension correlates with one the types of competencies defined by L. Spencer and S. Spencer as "Personal attitudes, self-perception", which is applicable at a higher level – state or nation. In any case, some research results, despite their limitations, do not contradict others. The dynamics of individual competencies, including intercultural ones, can be represented as re-evaluations of competencies, which is a common practice in many organisations. However, Hofstede and Trompenaars's models of general competencies for all cultures, otherwise referred to as dimensions, represent only a static aspect of cultural dimensions. The addition of dynamic aspects to these researchers' models, such as the dimension of development vector and pace, would provide a lot of useful information on the direction in which different cultures evolve, how their dimensions change, and what factors influence these processes.

REFERENCES

1. Bonder, A., Bouchard, C. D., & Bellemare, G. (2011). Competency-based management – an integrated approach to human resource management in the Canadian public sector. *Public Personnel Management*, 40(1), 1–10. <https://doi.org/10.1177%2F009102601104000101>
2. Boyatzis, R. E. (1982). *The competent manager: A model for effective performance*. New York: Wiley.
3. Boyatzis R. E. (2008). Competencies in the 21st century. *Journal of Management Development*, 27(1), 5–12. <https://doi.org/10.1108/02621710810840730>
4. Clardy A. (2008). Human resource development and the resource-based model of core competencies: Methods for diagnosis and assessment. *Human Resource Development Review*, 7(4), 387–407. <https://doi.org/10.1177%2F1534484308324144>
5. Connerley, M. L. & Pedersen, P. B. (2005). *Leadership in a diverse and multicultural environment: Developing awareness, knowledge, skills*. SAGE Publications.
6. Deardorff, D.K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10, 241–266.
7. Deardorff, D. K. (2009). *The SAGE Handbook of Intercultural Competence*. Thousand Oaks, CA: Sage.
8. Deardorff D. K. (2011). Assessing intercultural competence. *New Directions for Institutional Research*, 2011(149), 65–79. <https://doi.org/10.1002/ir.381>
9. De Coi, J.L., Herder, E., Koesling A., Lofi, C., Olmedilla, D., Papapetrou, O., & Siberski, W. (2007). A model for competence gap analysis. In *WEBIST 2007: Proceedings of the Third International Conference on Web Information Systems and Technologies: Internet Technology /Web Interface and Applications, Barcelona, Spain, Mar 2007* (pp. 304–312). INSTICC Press.
10. Dubois, D. D., & Richmond, L. J. (2003). Competency models: A roadmap to exemplary performance. *Career Planning and Adult Development Journal*, 18, 19–28.
11. Galton, F. (1869). *Hereditary genius*. New York: Appleton.
12. Government of Saskatchewan. (2015). *Leadership and Management Competencies*. <https://taskroom.sp.saskatchewan.ca/Documents/Leadership%20and%20Management%20Competencies.pdf>
13. Gražulis, V. (2016). Current issues of development of multicultural competency in con-

Hampden-Turner, C., & Trompenaars, F. (2011). *Riding the waves of culture: Under-*

standing diversity in global business. Nicholas Brealey Publishing.

14. Hofstede, G. (1983). National cultures in four dimensions: A research-based theory of cultural differences among nations. *International Studies of Management & Organization*, 13(1–2), 46–74.
15. Hofstede, G. (1984). *Culture's consequences: International differences in work-related values*. SAGE Publications, Inc.
16. Hofstede, G. (1996). Riding the waves of commerce: A test of Trompenaars' "model" of national Culture differences. *International Journal of Intercultural Relations*, 20(2), 189–198. [https://doi.org/10.1016/0147-1767\(96\)00003-X](https://doi.org/10.1016/0147-1767(96)00003-X)
17. Hurd, A. R. (2005). Competency development for entry level public parks and recreation professionals. *Journal of Park and Recreation Administration*, 23(3), 45–62.
18. Leung, K., Ang, S., Tan, M. L. (2014). Intercultural competence. *The Annual Review of Organizational Psychology and Organizational Behavior*, 1(1), 489–519. <https://doi.org/10.1146/annurev-orgpsych-031413-091229>
19. Loghoeff, J., Wegewijs, B., Durkin, K., Wagenaar, R., Gonzalez J., Isaacs A. K., Rose L. F. D., & Gobi M. (2010). *A tuning guide to formulating degree programme profiles. Including programme competences and programme learning outcomes*. Bilbao: Groningen and the Hague.
20. Lucia, A. D., & Lepsinger, R. (1999). *The art and science of competency models*. San Francisco: Jossey-Bass.
21. Mansfield, R. S. (1996). Building competency models: Approaches for HR professionals. *Human Resource Management*, 35(1), 7–18. [https://doi.org/10.1002/\(SICI\)1099-050X\(199621\)35:1%3C7::AID-HRM1%3E3.0.CO;2-2](https://doi.org/10.1002/(SICI)1099-050X(199621)35:1%3C7::AID-HRM1%3E3.0.CO;2-2)
22. Markus, L. H., Cooper-Thomas, H.D., & Allpress, K.N. (2005). Confounded by competencies? An evaluation of the evolution and use of competency models. *New Zealand Journal of Psychology*, 34(2), 117–126.
23. McClelland, D. C. (1973). Testing for competence rather than for intelligence. *American Psychologist*, 28(1), 1–14. <https://doi.org/10.1037/h0034092>
24. McSweeney B., Brown D., & Iliopoulou S. (2016). Claiming too much, delivering too little: Testing some of Hofstede's generalisations. *Irish Journal of Management*, 35(1), 34–57. <http://dx.doi.org/10.1515/ijm-2016-0003>
25. Naquin S., & Holton E. (2006). Leadership and managerial competency models: a simplified process and resulting model. *Advances in Developing Human Resources*, 8(2), 144–165. <https://doi.org/10.1177%2F1523422305286152>
26. NASA Office of Human Capital Management. (2008). *NASA Competency Management*

- System. https://searchpub.nssc.nasa.gov/servlet/sm.web.Fetch/P1-NASA_Competency_Management_System__C.Carlson_.pdf?rhid=1000&did=801381&type=released
27. Prahalad, C. K., & Hamel, G. (1990). The core competence of the corporation. *Harvard Business Review*, 68, 79–91.
 28. Sanghi, S. (2007). *The Handbook of Competency Mapping*. California, London, Singapore: SAGE Publications.
 29. Society for Human Resource Management. (2012). *SHRM Competency Model*. https://www.shrm.org/LearningAndCareer/competency-model/Documents/Full%20Competency%20Model%2011%202_10%201%202014.pdf
 30. Spencer, L. M., & Spencer, S. M. (1993). *Competence at work: Models for superior performance*. New York: John Wiley & Sons, Inc.
 31. Stogdill, R. M., Coady, N. P., Zimmer A., & Bailey W. B. (1971). Improving response to supervision. *Training and Development Journal*, 25(9), 16–22.
 32. Sudnickas, T. (2009). Development of a manager competency model based on McBer Competency Dictionary. In *Changes in Social and Business Environment: Proceedings of the 3rd international conference* (pp. 417–421). Kaunas: Technologija.
 33. Sudnickas, T., & Kratavičiūtė-Ališauskienė, A. (2011). Analysis of applying competency models: Case of the office of the Prime Minister of Lithuania. *Public Policy and Administration*, 10(4), 522–533.
 34. UNESCO. (2013). *Intercultural Competences: Conceptual and Operational Framework*. Paris: UNESCO. <http://unesdoc.unesco.org/images/0021/002197/219768e.pdf>
 35. Whaley, A., & Davis, K. (2007). Cultural competence and evidence-based practice in mental health services: A complementary perspective. *The American Psychologist*, 62(6), 563–574. <https://doi.org/10.1037/0003-066x.62.6.563>

PART **III**

RESEARCH ON THE DEVELOPMENT
TRENDS OF MULTICULTURAL
COMPETENCY IN LITHUANIA

Rūta Dačiūlytė

3.1. METHODOLOGY OF RESEARCH ON THE ISSUE OF THE DEVELOPMENT OF MULTICULTURALITY COMPETENCE IN LITHUANIA

The aim of the research: This research on the issues of development of multiculturalism in Lithuania seeks to reveal the extent of multicultural competency in Lithuania and to define the directions of systemic change. The analysis of the current situation is based on a quantitative approach, i.e., interviewing a large sample of respondents. The expression of dimensions of multicultural competency in society is described based on evaluations provided by survey participants.

The perception of cultural differences both in society and in the work environment provides possibilities to exploit the strengths of each culture, but at the same time requires the development of multicultural awareness and the continuous improvement of the multicultural competency of members of society.

To define the concept of competency, L. M. Spencer and S. M. Spencer (1993), T. R. Athey and M. S. Orth (1999), H. C. Chen and S. S. Naquin (2006), M. A. Campion, A. A. Fink, B. J. Ruggeberg, L. Carr, G. M. Phillips, R. B. Odman (2011), Barrett (2011), and other scholars distinguish such dimensions as attitudes (views), knowledge (cognitive dimension), and behaviour (abilities, skills). Intercultural attitudes show how individuals perceive and accept other cultures and information that is external to their cultural perception of the world (Leung et al., 2014) and openness to people of other cultures and appreciation of diversity (Barrett, 2011). The dimension of knowledge and awareness includes cultural self-awareness and sociolinguistic perception (Deardorff, 2011) and knowledge of specific culture and general culture, especially when it comes to the processes of cultural, personal and social interaction (Barnett, 2011). Awareness leads a person from knowing “what” to knowing “why” and is very important in the process of acquiring competence (Lichtenstein & Mendenhall, 2002). Intercultural skills determine what a person can do to ensure effective intercultural interaction. Researchers distinguish skills such as foreign language skills, knowledge of the history and culture of other countries, and so on (Leung et al., 2014).

Multicultural competency is related to an individual’s ability to function effectively in different cultures (Whaley & Davis, 2007); therefore, the research design was also based on the model of multicultural competency formation presented by Deardorff (2011), which reveals external and internal outcomes based on attitudes, knowledge and skills specific to multicultural competency. External outcomes are related to appropriate and effective communication in an intercultural situation – knowledge that reflects cultural self-awareness, cultural awareness and sociolinguistic perception, whereas skills in this context are related with the ability to listen, observe, evaluate, interpret and compare.

Attitudes are understood as respect, appreciation of other cultures, openness, lack of

prejudice, curiosity, and desire to learn. Desired internal outcomes are understood as flexibility, adaptability, and empathy. The research design was based on these main components of multicultural competency (Figure 4).

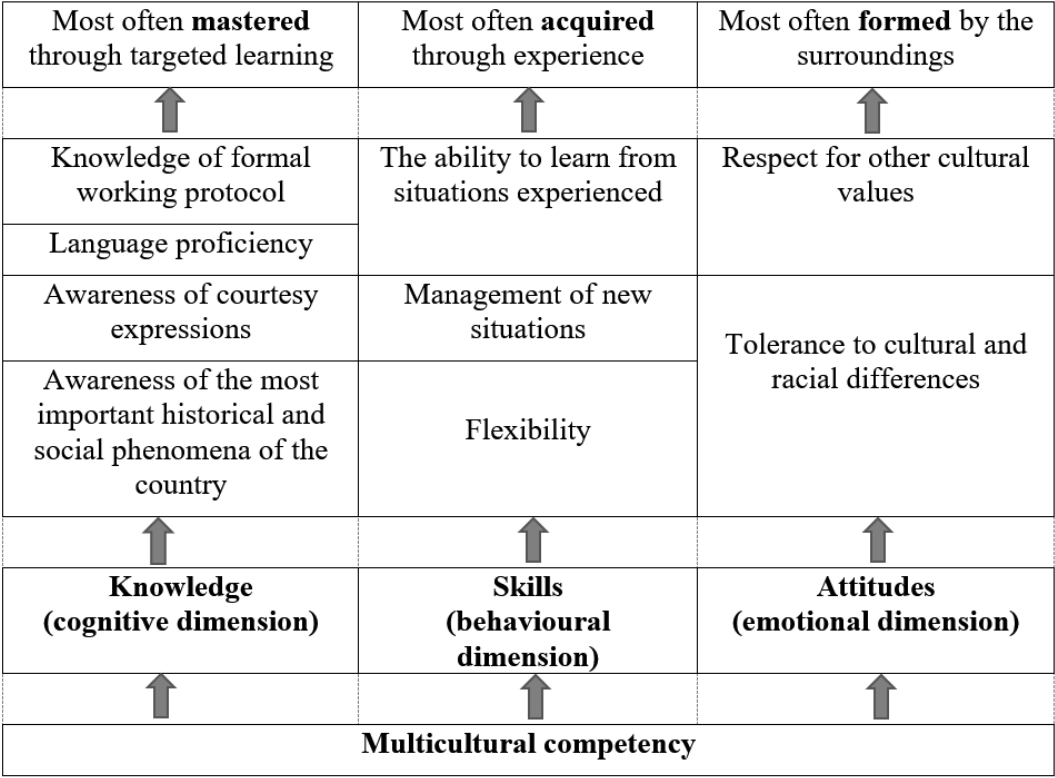


Figure 4. Multicultural competency research model

Empirical research construct and its measurement. The rationale for the questionnaire (construct) used in the empirical research is presented in Tables 8 and 9. The survey questionnaire on multicultural competency is composed of question blocks, which are presented in Table 8.

Table 8. Empirical research construct and its measurement

<i>Construct</i>	Rationale for the measurement of the construct
Experience of cooperation with foreigners	The aim is to determine the geography of intercultural contacts and the frequency of contact with foreigners privately and in the workplace; when abroad on business; and when traveling abroad.
The need for multicultural competency in work and personal environments	<p>The aim is to reveal the perception of respondents of the development possibilities of their organisation and the relation with intercultural aspects:</p> <ul style="list-style-type: none"> • the influence of multicultural competency on their career and personal environment (individual level); • the impact of multicultural competency on the success of organisational activity (level of the organisation).
Evaluation of the importance of elements of multicultural competency	<p>A list of elements of multicultural competency is provided and the respondents are asked to evaluate its importance.</p> <p>Respondents' perceptions of the elements of their multicultural competency might determine their personal priorities in the areas that need to be improved first.</p>
Dimension of knowledge	The aim is to reveal the personal knowledge necessary to express multicultural competency and the perception of the peculiarities of the social, historical and current phenomena of one's own and foreign culture, understanding of interaction processes between an individual and the society (organisation), causes of cultural misunderstandings and etiquette requirements. The scale includes five subscales: knowledge of etiquette, knowledge of how to behave in public places abroad; knowledge of business etiquette; knowledge of customs, expressions of politeness; knowledge of the cultural and political situation.
Dimension of perception	The aim is to reveal the respondents' perception of how foreigners view the relation between managers and subordinates, between men and women, and between young and old persons; how foreigners tend to solve their issues; what the distinctive features of their communication and negotiation are.
Dimension of behaviour (skills and abilities)	<p>The aim is to assess the skills relevant to the multicultural competency that a person reveals in communication with foreigners: the ability to apply their knowledge in practice, establish and maintain intercultural contact, perceive cultural differences and react to them in a flexible way.</p> <p>These questions are related with hypothetical intercultural interactions, so the respondents are asked to rate how they feel they are able to behave in a given environment.</p>

Attitudes	The aim is to reveal “cultural sensitivity”, which focuses on the individual’s ability to feel comfortable while interacting with people of another race, culture, or belief. This dimension includes empathy and tolerance towards cultural differences, rejection of discriminatory and racist behaviour, openness, readiness to understand another culture, and desire to learn about the country’s best historical and cultural values.
Issues in multicultural cooperation	This block of statements is intended to evaluate the most common causes of misunderstandings which arise during communication with representatives of other cultures; the respondents are asked to specify the factors which they view as the most common and significant hindrances to effective cooperation with foreign nationals.
Demographic questions revealing common demographic characteristics of the respondents	In order to find out the possibilities of Lithuanian people to accept the challenges of a multicultural environment, the research collected data on the respondents’ sector of activity (public or private), travel geography for work and private purposes, gender and age of the respondents, the length of service, education, etc.

Cronbach’s alpha was calculated with the SPSS (*Statistical Package for the Social Sciences*) programme (version 24), and was used to assess the internal consistency of the scale. In the questionnaire the Cronbach’s alpha for individual question blocks was not lower than 0.8, which means that the questionnaire is designed properly (Table 9)

Table 9. Reliability of the scale and the subscales

Scale / Subscale		
Name	N of items	Cronbach’s alpha
Evaluation of the importance of elements of multicultural competency in the organisation	9	0.820
Dimension of knowledge	21	0.956
<i>Subscale: knowledge of etiquette</i>	5	0.868
<i>Subscale: knowledge of how to behave in public places abroad</i>	5	0.868
<i>Subscale: knowledge of business etiquette</i>	4	0.873
<i>Subscale: knowledge of customs, expressions of politeness</i>	3	0.879
<i>Subscale: knowledge of the cultural and political situation</i>	4	0.918
Dimension of perception (Understanding relationships)	6	0.954
Dimension of attitudes	9	0.935
Dimension of behaviour: abilities and skills to communicate with foreigners	6	0.889

As we can see in Table 9, for all research scales the Cronbach alpha is higher than 0.8, which confirms the high reliability of the scale.

1. The results of the analysis of the data were transformed by creating 10 new interval scale variables:
2. Perception of the importance of multicultural competency in the work environment (combines 15 variables).
3. Knowledge (combines 21 variables):
 - a) Knowledge of foreigners' etiquette (combines 5 variables);
 - b) Knowledge of how to behave in public places abroad (combines 5 variables);
 - c) Knowledge of business etiquette in a foreign country;
 - d) Knowledge of customs, expressions of politeness (combines 3 variables);
 - e) Knowledge of the cultural and political situation in a foreign country (combines 4 variables).
4. Perception (combines 6 variables).
5. Attitudes / emotional state (combines 9 variables).
- Skills of communication with foreigners or multiculturalism (combines 6 variables).

Statistical methods: The SPSS 24 statistical package was used for statistical analysis of the data. The Likert scale was used with adapted descriptive statistics – percentage frequencies, Mode, Median, and Standard Deviation (SD) (Burns & Burns, 2008). As the applied Likert scale and the data do not sufficiently meet the requirements of normal distribution, non-parametric criteria were used to test the hypotheses. Hypotheses for two independent samples (comparison of data by gender and sector in which respondents work) were tested using the Mann–Whitney U test and the Wilcoxon rank sum test (Berkman & Reise, 2012, p. 252). The Kruskal–Wallis test was used to compare the domains of several independent samples. The chosen level of statistical significance was $\alpha = 0.05$, p -value (Asymp. Sig.) ≤ 0.05 .

Data were compared between interval scale variables using a One-Way ANOVA. The relationships between the variables were checked by calculating Spearman's correlation coefficient (r).

Organisation of the research and sampling: The research was conducted in 2015–2016. An anonymous questionnaire was created on the portal apklausa.lt and a link to it was sent to various Lithuanian organisations; it was completed by 1,193 respondents.

Demographic characteristics of the respondents are presented in Table 10.

Table 10. Respondents' characteristics

Demographic and professional characteristics		Distribution of answers	
Gender		N	%
	Female	869	72.8
	Male	318	26.7
	Not answered	6	0.5
Age	<25 years	245	20.5
	25 to 35 years	388	32.5
	35 to 50 years	308	25.8
	>50 years	248	20.8
	Not answered	4	0.3
Work experience	<1 year	191	16.0
	1–5 years	384	32.2
	>5 years	579	48.5
	Not answered	39	3.3
Sector	Private	329	30
	Public	767	70
	Not answered	97	8.1

As we can see, the majority of the respondents are female, whereas males constitute a significantly smaller part, which does not fully reflect the demographic situation in Lithuania. The respondents were distributed almost equally by age, with a relatively larger proportion of respondents aged 35–50 years. As a rule, the largest number of employees in organisations are of this age. The majority of the respondents (80.7%) have considerable work experience: 48.5% have work experience of more than 5 years; 32.2% have work experience of 1–5 years; whereas 16% have work experience of up to 1 year. Distribution of the respondents by organisations reflects the situation in Lithuania.

Experience in the work environment (Table 11). The majority of the respondents (78%) have to communicate with foreigners in the work environment, although the intensity of communication varies: almost half of them communicate frequently, on average several times per quarter, while one third (30.1%) have such an experience quite rarely (once per quarter or once per year). It should be noted that a relatively large number of the respondents (16.8%) have no contact with foreigners in the work environment.

Table 11. Communication experience with people of other nationalities

Communication experience with people of other nationalities		Distribution of answers	
		%	
N			
Communication experience with people of other nationalities in the workplace	a) yes, few times per quarter on average	593	49.7
	b) yes, once per quarter on average	122	10.2
	c) yes, once per year on average	238	19.9
	d) no	201	16.8
	Not answered	39	3.3
Going abroad for work purposes	a) once per month on average	45	3.8
	b) a few times per year	167	14.0
	c) once per few years	297	24.9
	d) never	645	54.
	Not answered	39	3.3
Going abroad for personal purposes	a) every week	11	0.9
	b) once per month on average	32	2.7
	c) a few times per year	448	37.6
	d) less than once per year	560	46.9
	e) never	113	9.5
	Not answered	29	2.4

Slightly less than half of the respondents (42.6%) have had experience of going abroad on business, but these business trips are quite rare – a quarter of them (24.9%) take place once in a few years and only 17.8% of the respondents go abroad on business often (several times a year or even once a month).

Personal experience. The vast majority of the respondents have visited foreign countries for personal purposes, whereas only 9.5% have no such experience. Although the share of those who travel frequently is small (3.6%), more than a third (37.6%) of the respondents still go abroad for personal purposes several times a year, while almost half go abroad for personal purposes less than once a year.

3.2. THE DEVELOPMENT OF MULTICULTURAL COMPETENCY IN LITHUANIAN ORGANISATIONS

The practices of various countries clearly shows that one of the most effective tools in shaping a person's attitude towards people of other cultures is the participation of employees in experiential training, seminars, simulation games and internships or business trips abroad,

because it enables them to get to know and learn to tolerate other cultures, show respect for them and learn to avoid possible unwanted ambiguities, as well as develop skills to successfully communicate with people from other cultures.

To this end, the analysis of the conditions for the development of multicultural competency in Lithuanian organisations aimed to assess whether employees are sufficiently encouraged to foster and develop this competence. The research results (Table 12) show that every fourth respondent (24.9%) agrees that multicultural competencies in organisations are developed by employees learning from each other and sharing good practices, but at the same time a slightly higher share of the respondents (27.1%) claim that the development of this competency in organisations is not encouraged and everything is left to chance, i.e., it is the responsibility of employees themselves. Although every seventh (14.0%) respondent thinks that internships and business trips to foreign partners are useful for the development of multicultural competency, almost every fifth respondent (18.7%) is not interested in multicultural issues at all due to a lack of experience in developing multicultural competency, or does not know how to answer the question. Thus, it can be unequivocally stated that so far Lithuanian organisations do not pay enough attention to the development of multicultural competency and elements of competency development are poorly integrated into organisational training programs (professional development). Only one in eight of the respondents (12%) confirmed that such programs exist in their organisations; therefore, issues of competency development are reserved to employees themselves or to personal informal learning.

Table 12. Evaluation of the development of multicultural competency in the work environment

Items		Frequency	
N		%	
How is the development of multicultural competency stimulated in your workplace?	a) during experiential training, seminars, simulation games	143	12.0
	b) employees are sent to internships or business trips abroad	167	14.0
	c) there is encouragement to share good experience, employees learn from each other	297	24.9
	d) development of multicultural competency is not encouraged, but is reserved to employees themselves	323	27.1
	e) I'm not interested	51	4.3
	f) I don't know	172	14.4
	Not answered	40	3.4

Do you think that the development of multicultural competency could contribute to the success of your career?	a) yes, the possibilities of an international career would be better	328	27.5
	b) yes, there would be a possibility to change my work for a better job	165	13.8
	c) yes, the chances for a career in my present workplace would be better	166	13.9
	d) I think my career does not depend on the level of my multicultural competency	443	37.1
	e) I don't know	48	4.0
	Not answered	43	3.6
Do you think that the development of multicultural competency could contribute to the success of your organisation?	a) yes, trust in the organisation would be higher	233	19.5
	b) yes, the possibilities of partnerships with organisations from other countries would be better	377	31.6
	c) yes, striving for organisational goals and the results of activity would be more efficient	198	16.6
	d) I think the success of my organisation does not depend on the level of my multicultural competency	287	24.1
	e) I don't know, I'm not interested	50	4.2
	Not answered	48	4.0
Do you think that the need for international communication in your organisation will change over the next five years?	a) I think the need will increase (because more foreigners will come, the number of international projects will increase, and so on)	547	45.9
	b) I think the need will remain the same	435	36.5
	c) I think the need will decrease (because projects will end, there will be no new initiatives and so on)	35	2.9
	d) I don't know, I have no idea	136	11.4
	Not answered	40	3.4

More than half of the respondents (55.2%) associate the development of multicultural competency and its continuous development with better personal career prospects; every second respondent sees better personal career opportunities in the international arena; however, every seventh respondent associates their future with a career in their own or another workplace in Lithuania. On the other hand, four out of ten respondents (41.3%) believe that their career does not depend on the development of this competency in any way they are unaware of its impact and therefore are not interested in it.

The evaluation of the need for the development of multicultural competency in the future is also rather ambiguous: although almost every second respondent (45.9%) agrees that such a need is constantly growing due to the increasing flow of foreigners and Lithuanian residents going abroad, international projects, etc.; on the other hand, according to every third respondent (36.5%), the need to develop this competency will not change, and every ninth respondent (11.4%) still does not have an opinion on this issue. At the same time, it is positive that those who believe that the need for the development of multicultural competency in Lithuanian organisations will decrease are in the minority (2.9%).

3.3. THE EVALUATION OF THE IMPORTANCE OF MULTICULTURAL COMPETENCY IN THE ORGANISATION (QUESTION 15)

The respondents were asked to rate the importance of multicultural competency in the work environment (Table 13).

Table 13. Evaluation of the importance of elements of multicultural competency in the work environment (1 – *not important*; 5 – *very important*)

Elements of multicultural competency	1	2	3	4	5	Mean	SD
15.1. Awareness of international work protocol	219 (20.3%)	106 (9.8%)	285 (26.4%)	252 (23.3%)	219 (20.3%)	3.14	1.391
15.2. Proficiency in foreign languages	26 (2.3%)	28 (2.5%)	118 (10.5%)	252 (22.3%)	704 (62.4%)	4.40	.936
15.3. Understanding courtesy expressions	17 (1.5%)	30 (2.7%)	171 (15.3%)	328 (29.4%)	571 (51.1%)	4.26	.918
15.4. Knowledge of the main historical and social phenomena of other countries	142 (12.9%)	193 (17.5%)	352 (31.9%)	273 (24.8%)	142 (12.9%)	3.07	1.204
15.5. Flexibility	23 (2.1%)	41 (3.7%)	229 (20.6%)	376 (33.8%)	443 (39.8%)	4.06	.967
15.6. Management of new situations	29 (2.6%)	50 (4.5%)	209 (19.0%)	409 (37.1%)	405 (36.8%)	4.01	.988
15.7. Ability to learn from situations experienced	25 (2.3%)	31 (2.8%)	164 (14.8%)	380 (34.3%)	509 (45.9%)	4.19	.942
15.8. Tolerance towards cultural and racial differences	39 (3.5%)	35 (3.2%)	146 (13.2%)	288 (26.0%)	600 (54.2%)	4.24	1.029

15.9. Respect for the values of other cultures	48 (4.3%)	47 (4.2%)	137 (12.4%)	304 (27.5%)	571 (51.6%)	4.18	1.081
--	--------------	--------------	----------------	----------------	----------------	------	-------

Evaluation of the importance of multicultural competency in the work environment in Lithuanian organisations shows that the vast majority (84.7%) of the respondents believe that priority should be given to proficiency in a foreign language as the main means of communication with foreigners (Mo = 5; Me = 5; Mean = 4.4; SD = 0.936). Respondents also stressed the importance of such elements of multicultural competency in the work environment as: *understanding courtesy expressions* (Mo = 5; Me = 5; Mean = 4.26; SD = 0.918), *tolerance towards cultural and racial differences* (Mo = 5; Me = 5; Mean = 4.24; SD = 1.029) and *respect for the values of other cultures* (Mo = 5; Me = 5; Mean = 4.18; SD = 1.081). Less priority was given to *ability to learn from situations experienced* (Mo = 5; Me = 4; Mean = 4.19; SD = 0.942), *flexibility* (Mo = 5; Me = 4; Mean = 4.06; SD = 0.967) and *management of new situations* (Mo = 4; Me = 4; Mean = 4.01; SD = 0.988).¹⁴² Respondents believe that development of multicultural competency depends less on *awareness of international work protocol* (Mo = 3; Me = 3; Mean = 3.14; SD = 1.391) and *knowledge of the main historical and social phenomena of other countries* (Mo = 3; Me = 3; Mean = 3.07; SD = 1.204). It should be noted that when assessing these elements of multiculturalism, a significant proportion of the respondents expressed a neutral opinion (26.4% and 31.9% of the respondents, respectively, marked the option “neither important, nor unimportant”), which can be related with the limited experience of the majority of the respondents in international communication.

It can be stated that the multicultural competency variables as evaluated by the respondents are characterised by statistically significant positive correlations ($p < 0.01$), but in most cases their relation is weak (r range 0.2–0.4). The strongest correlation (r range 0.7–0.9) is observed between the variables *tolerance towards cultural and racial differences* and *respect for the values of other cultures* ($r = 0.732$). A correlation of moderate strength (r range 0.4–0.7) is observed between the variables *management of new situations* and *ability to learn from situations experienced* ($r = 0.676$); *flexibility* and *management of new situations* ($r = 0.630$); *flexibility* and *ability to learn from situations experienced* ($r = 0.554$); *ability to learn from situations experienced* and *tolerance towards cultural and racial differences* ($r = 0.431$) and *respect for the values of other cultures* ($r = 0.419$). A correlation of moderate strength is also observed between *understanding courtesy expressions* and *tolerance towards cultural and racial differences* ($r = 0.432$), *understanding courtesy expressions* and *respect to values of other cultures* ($r = 0.418$), *understanding courtesy expressions* and *ability to learn from situations experienced* ($r = 0.473$). There is a correlation of moderate strength between *awareness of*

¹⁴² Both the respondents who work in the public and private sectors similarly assess the importance of tolerance for cultural and racial differences ($p = 0.613$; $p > 0.05$), understanding of courtesy expressions ($p = 0.69$; $p > 0.05$), and knowledge of

international work protocol and knowledge of the main historical and social phenomena of other countries ($r = 0.412$).

To briefly summarise, the survey of the respondents on the priorities of development of multicultural competency in Lithuanian organisations reveals that it is most important:

- to develop the ability to communicate with foreigners in a foreign language, which helps to develop a person's ability to listen to and communicate with people from other cultures;
- to understand the expressions of courtesy that prevail in other cultures, which helps to develop a person's ability to adapt to another cultural environment;
- to develop tolerance towards cultural and racial differences, which helps to develop abilities to participate in intercultural exchange;
- to show respect for the values of other cultures, which helps to show empathy and flexibility of cognition and positively assess perspectives of multicultural dialogue.

The above-mentioned elements of multicultural competency form a strong part of the process of competency development.

On the other hand, the negligent attitude of the respondents towards the importance of learning from situations experienced in a multicultural environment, lack of awareness of the importance of flexibility in new situations and poor knowledge of historical and social phenomena of other countries create barriers to the development of personal awareness, sensitivity and understanding when communicating with foreigners, which can be viewed as a weakness in the process of developing multicultural competency.

3.4. THE EVALUATION OF MULTICULTURAL COMPETENCY

3.4.1. The dimension of knowledge

The analysis of the respondents' multicultural competency aimed to establish such aspects as the basic knowledge of intercultural communication, self-awareness in interacting with different cultures, as well as the characteristics of behaviour and the dominant processes of personal interaction.

Thus, the analysis focused on the respondents' evaluation of the acquired knowledge about the priority requirements for etiquette and behaviour in other countries, the prevailing customs and expressions of courtesy, and knowledge of the cultural and political situation in foreign countries (Table 13). In addition, the results of the study showed that the respondents evaluated the knowledge of different elements of multicultural competency quite differently.

the international work protocol ($p = 0.082$; $p > 0.05$), but representatives of the business sector consider learning from experienced situations ($p = 0.049$; $p < 0.05$), new situation management skills ($p = 0.029$; $p < 0.05$), and flexibility ($p = 0.000$; $p < 0.01$) to be more important.

The study revealed that the knowledge acquired by the respondents about multicultural competency is rated lower than the importance of the competency itself (Table 14).

Table 14. Assessment of the dimension of knowledge of multicultural competency (cognitive dimension) (1 – *not important*, 5 – *very important*)

Constructs	Items	1	2	3	4	5	Mean	SD
Knowledge of etiquette	20.2.1. I know how to present myself, exchange greetings and talk to foreign nationals when getting acquainted.	22 (2.0%)	111 (9.9%)	281 (25.2%)	376 (33.7%)	327 (29.3%)	3.78	1.036
	20.2.2. I know what suitable and unsuitable topics are while communicating with foreigners.	41 (3.7%)	109 (9.8%)	358 (32.2%)	367 (33.0%)	238 (21.4%)	3.59	1.043
	20.2.3. I know how to behave at the table.	21 (1.9%)	73 (6.5%)	236 (21.0%)	447 (39.8%)	346 (30.8%)	3.91	.969
	20.2.4. I know how time is understood – where, when and how much it is allowed to be late.	40 (3.6%)	73 (6.5%)	281 (25.1%)	391 (34.9%)	335 (29.9%)	3.81	1.048
	20.2.5. I know what suitable and unsuitable colours of clothes are to wear.	89 (8.0%)	144 (12.9%)	351 (31.6%)	314 (28.2%)	214 (19.2%)	3.38	1.166

Knowledge of how to behave in public places abroad	20.3.1. I know the public order of the countries I'm visiting.	50 (4.5%)	145 (13.2%)	399 (36.2%)	343 (31.2%)	164 (14.9%)	3.39	1.035
	20.3.2. I know places where smoking is allowed.	160 (14.5%)	131 (11.8%)	279 (25.2%)	244 (22.0%)	293 (26.5%)	3.34	1.364
	20.3.3. I know how to use the system of public transport.	75 (6.7%)	158 (14.2%)	386 (34.7%)	302 (27.2%)	191 (17.2%)	3.34	1.121
	20.3.4. I know what the usual amount to tip in the country is.	108 (9.8%)	183 (16.6%)	417 (37.8%)	260 (23.6%)	136 (12.3%)	3.12	1.128
	20.3.5. I know what the acceptable time for meal and typical food is, how much and what kind of alcohol is suitable at lunch and dinner time.	108 (9.8%)	178 (16.1%)	374 (33.8%)	300 (27.1%)	147 (13.3%)	3.18	1.150
Knowledge of business etiquette	20.4. I know how to write business letters to foreigners.	134 (12.0%)	202 (18.1%)	346 (31.1%)	267 (24.0%)	164 (14.7%)	3.11	1.217
	20.5 I know what the proper outfit style for business meetings is.	56 (5.1%)	114 (10.3%)	342 (30.9%)	363 (32.8%)	233 (21.0%)	3.54	1.086
	20.6 I know how to greet foreign nationals, business partners on holidays and on what occasions business presents are suitable.	117 (10.6%)	214 (19.3%)	381 (34.4%)	266 (24.1%)	128 (11.6%)	3.07	1.148
	20.7 I know what the perception of ranks/subordination in the country is.	143 (13.0%)	235 (21.3%)	397 (36.0%)	243 (22.0%)	86 (7.8%)	2.90	1.120

Knowledge of customs, taboo, expressions of politeness	When communicating to foreigners I know their:							
	20.8.2. Customs	85 (7.7%)	199 (18.1%)	417 (37.8%)	281 (25.5%)	120 (10.9%)	3.14	1.078
	20.8.1. Taboos	94 (8.6%)	210 (19.1%)	398 (36.2%)	275 (25.0%)	121 (11.0%)	3.11	1.102
	20.8.3. Expressions of politeness	57 (5.2%)	130 (11.9%)	354 (32.3%)	384 (35.1%)	170 (15.5%)	3.44	1.052
Knowledge of the cultural and political situation	20.9. When communicating to foreigners I can enumerate:							
	20.9.1. Holidays that are important in their country.	127 (11.7%)	234 (21.5%)	372 (34.2%)	248 (22.8%)	108 (9.9%)	2.98	1.143
	20.9.2. I'm acquainted with culture of their country.	89 (8.2%)	217 (19.9%)	400 (36.7%)	284 (26.1%)	99 (9.1%)	3.08	1.070
	20.9.3. I know the political situation of their country.	83 (7.7%)	179 (16.6%)	412 (38.1%)	298 (27.6%)	109 (10.1%)	3.16	1.062

The statements describing the acquired **knowledge of etiquette** were evaluated favourably (evaluation fluctuates from 3.8 to 3.91). Nonetheless, it should be noted that the respondents evaluated the perception of the importance of *expressions of courtesy* more favourably (Mean = 4.26) than knowledge. The correlation between the variables of the perception of importance and knowledge is statistically reliable ($p < 0.01$), though very weak (r range 0.212–0.278). Furthermore, 70.6% of the respondents evaluate their *knowledge of the behaviour at the table* as very good or good (Mean = 3.91; Me = 4; Mo = 4), and more than half of the respondents believe that they are aware of *how to greet and approach and to make contact with a foreigner* (Mean = 3.78; Me = 4; Mo = 4) and *know how time is understood – where, when and how much it is allowed to be late* (Mean = 3.81; Me = 4; Mo = 4). However, half of the respondents do not know or doubt their knowledge about *dress-code* (52.5%) (Mean = 3.38; Me = 3; Mo = 3) and *appropriate or inappropriate topics for conversation with foreigners* (45.7%) (Mean = 3.59; Me = 4; Mo = 4).

Knowledge of how to behave in public places abroad is evaluated less favourably than knowledge about etiquette. Less than half of the respondents (from 35.9 to 48.5%) favourably evaluated all variables of this scale. More than a third of the respondents doubt their knowledge of the public order of the countries they visit (Mean = 3.39; Me = 3; Mo = 3).

For instance, 26.0% of the respondents know little about the current regulations on smoking in public places (Mean = 3.34; Me = 3; Mo = 3), 20.9% of the respondents do not know what the prevailing public transport system in other countries is (Mean = 3.34; Me = 3; Mo = 3), and 24.9% are not aware of the dominant meal times and typical food on various occasions (Mean = 3.18; Me = 3; Mo = 3). A fairly large proportion of the respondents (26.4%) doubt their knowledge on how large a tip is accepted in various situation (Mean = 3.12; Me = 3; Mo = 3).

The analysis of the importance of the element *awareness of international work protocol* for multiculturalism development revealed that the respondents view it as not that important (only 43.6% attributed it to more important elements), whereas one in five of the respondents view it as an absolutely unimportant element. **Knowledge of business etiquette** is evaluated even more critically. Only 53.8% of the respondents are aware of how to write business letters to partners (Mean = 3.11; Me = 3; Mo = 3). Less than half of the respondents gave positive evaluation to such elements as *what style of clothing is acceptable in business meetings, how to properly greet a foreign business partner on the occasion of the holidays and in which cases it is appropriate to send business gifts, what the perception of ranks / subordination in the partner country is*, etc. It should be noted that evaluation of all dimensions reveals a large number of respondent who have doubts. As many as 33.3% of the respondents negatively evaluate their knowledge of the perception of ranks and subordination in other countries (Mean = 2.90; Me = 3; Mo = 3), and 29% of the respondents do not know how to properly greet a foreign business partner on the occasion of a holiday (Mean = 3.07; Me = 3; Mo = 3). Knowledge of the business dress code poses least doubts (15.4%) (Mean = 3.54; Me = 4; Mo = 4).

The analysis of the importance of the element *respect to values of other cultures* for development of multicultural competency revealed that the respondents attribute the former to most important elements (Mo = 5; Me = 5; Mean = 4.18), however **knowledge of customs and expressions of politeness** is viewed as less important. The respondents gave the most favourable evaluation to such elements as *knowledge of courtesy expressions* (Mean = 3.44; Me = 4; Mo = 4); meanwhile the respondents have less *knowledge of customs* (Mean = 3.14; Me = 3; Mo = 3) and *unacceptable topics of conversation* (Mean = 3.11; Me = 3; Mo = 3). It should be noted that only around 10% of the respondents classified these elements of multicultural competency as very well known.

Knowledge of the cultural and political situation was evaluated by the respondents as the lowest of the aspects studied. Only one in ten respondents noted that they are well aware of the political situation in other countries, whereas 25% of the respondents rated their knowledge in this area as poor (Mean = 3.16; Me = 3; Mo = 3). The respondents rated the knowledge of foreign holidays the lowest: 33.2% noted that they do not know, a similar

proportion (34.2%) noted that they doubt that they know (Mean = 2.98; Me = 3; Mo = 3) this aspect. This evaluation reflects the following element of multicultural competency: **knowledge of the most important historical and social phenomena of other countries** (Mo = 3; Me = 3; Mean = 3.07).

Statistically significant positive correlations ($p < 0.01$) were found between all statements describing the knowledge dimension of multicultural competency. There is an average correlation between the variables (r range 0.4–0.7). The strongest relation was found between the variables describing the cultural and political situation – *I can enumerate holidays that are important in their country* and *I'm acquainted with culture of their country* ($r = 0.762$) – as well as between *I'm acquainted with culture of their country* and *I know the political situation of their country* ($r = 0.716$).

To briefly summarise, the respondents' acquired knowledge of multicultural competency is less favourably evaluated than the importance of multicultural competency. The current gap between the importance of the competence and the knowledge acquired shows the weaknesses of the cognitive process, which has slowed down the development of multiculturalism in society. Meanwhile, knowledge about another ethnic group (history, dominant values, etc.) develops abilities of openness and flexibility in relations with foreigners, at the same time, the ability to effectively manage these processes is developed at the state level.

3.4.2. The dimension of perception (perception of relations)

Analysis of the level of perception of multicultural competency shows even fewer positive attitudes than evaluation of the acquired knowledge (Table 15).

Table 15. Evaluation of the dimension of perception of multicultural competency (1 – *not important*, 5 – *very important*)

Constructs	Items	1	2	3	4	5	Mean	SD
Understanding relations / perception of relations	I understand how foreigners I'm communicating with perceive inter-relations:							
	How they perceive relations between managers and subordinates.	113 (10.4%)	221 (20.4%)	384 (35.5%)	270 (24.9%)	95 (8.8%)	3.01	1.106
	How they perceive relations between men and women.	89 (8.1%)	176 (16.2%)	388 (35.7%)	305 (28.1%)	129 (11.9%)	3.19	1.099
	How they perceive relations between young and older persons.	91 (8.3%)	173 (15.9%)	377 (34.7%)	316 (29.1%)	130 (12.0%)	3.20	1.106
	How they tend to tackle their problems.	102 (9.4%)	198 (18.3%)	410 (37.9%)	268 (24.8%)	104 (9.6%)	3.07	1.090
	What the peculiarities of their communication and negotiation are.	102 (9.4%)	192 (17.7%)	399 (36.8%)	287 (26.5%)	104 (9.6%)	3.09	1.093
	What method of expression of emotions is acceptable.	93 (8.6%)	190 (17.7%)	394 (36.7%)	275 (25.6%)	123 (11.4%)	3.13	1.104

Only a third of the respondents (33.7%) understand the prevailing relationship between managers and subordinates in foreign partner organisations, while a similar proportion of the respondents doubt that they understand this aspect (35.5%) or do not understand it at all (30.8%). This evaluation corresponds to the evaluation of the variable of business etiquette in the dimension of knowledge *I know what the perception of ranks / subordination in the country is*: only 29.8% of the respondents evaluated this knowledge positively, while 34.3% rated it negatively. There was a statistically significant moderate correlation between *I know what the perception of ranks / subordination in the country is* and *I understand how foreigners I have to communicate with perceive relations between managers and subordinates* ($r = 0.600$; $p < 0.01$). A statistically significant moderate correlation was also found between the variable in the dimension of knowledge *I know what the perception of ranks / subordination in the country is* and the variable in the dimension of understanding *I understand the peculiarities of their communication and negotiation* ($r = 0.567$; $p < 0.01$).

Only a third of the respondents (34.4%) believe that they understand how foreigners solve problems, while more than half of the respondents admitted that they doubt (37.9%) or negatively evaluate (27.7%) their understanding of the question (Mean = 3.07; Mo = 3; Me = 3). A similar situation is observed with respect to the analysis of the respondents' perception of traditions of communication between foreigners (Mean = 3.09; Mo = 3; Me = 3), and the peculiarities that prevail in various negotiations. Although four out of ten respondents (40.0%) understand how foreigners perceive the relationship between men and women, a similar number of respondents do not have an opinion on this issue, and every fourth (24.4%) is not interested in it at all (Mean = 3.19; Mo = 3; Me = 3). The respondents' perception is similar in case of the predominant relationship between young and older people in partner organisations (Mean = 3.20; Mo = 3; Me = 3). The study established statistically significant ($p < 0.01$) positive strong correlations between all statements that describe the dimension of perception (Table 16). Such strong positive correlations suggest that evaluation of all variables is directly related. The strongest correlation was observed between the statements *I understand how foreigners perceive the relationship between men and women* and *I understand how foreigners perceive the relationship between young and older persons* ($r = 0.850$; $p < 0.01$). Such strong positive correlations suggest that evaluation of all variables is directly related. There is also a significant correlation between perception of problem solving and perception of communication and peculiarities of negotiations ($r = 0.816$; $p < 0.01$).

Table 16. Spearman's correlation between the variable in the dimension of perception

Spearman's rho (r)	How they perceive the relationship between managers and subordinates	How they perceive the relationship between men and women	How they perceive the relationship between young and older people	How they tend to tackle problems	What the peculiarities of their communication and negotiation are	What method of expression of emotions is acceptable
I understand how foreigners I have to communicate with interact with each other: How they perceive the relationship between managers and subordinates	1	.761**	.766**	.749**	.717**	.695**
How they perceive the relationship between men and women		1	.850**	.753**	.735**	.741**

How they perceive the relationship between young and older people			1	.767**	.726**	.712**
How they tend to tackle problems				1	.816**	.771**
What the peculiarities of their communication and negotiation are					1	.811**
What method of expression of emotions is acceptable						1
** Correlation is significant at the 0.01 level (2-tailed).						

3.4.3. The dimension of attitudes

The statements reflecting the emotional dimension (attitudes) of multicultural competency were evaluated positively and very positively by the majority of the respondents. The majority of respondents agreed that they understand and tolerate racial differences (74.9%) (Mean = 4.10; Me = 4; Mo = 5), cultural differences (74.7%) (Mean = 4.07; Me = 4; Mo = 5), religious diversity (73.6%) (Mean = 4.06; Me = 4; Mo = 5), they try to find out a way of communication acceptable to foreigners who come to Lithuania and do not behave in a way which would offend them (70.1%) (Mean = 3.94; Me = 4; Mo = 5), and they willingly speak about their country and its culture (70%) (Mean = 3.94; Me = 4; Mo = 5). As we can see (Table 17), evaluation of the importance of such elements of multicultural competency as tolerance for cultural and racial differences (Mo = 5; Me = 5; Mean = 4.24) and respect for values of other cultures (Mo = 5; Me = 5; Mean = 4.18) was positive. A statistically significant moderate correlation was found between evaluation of the statements *I have tolerance of cultural and racial differences* and *I understand and tolerate racial differences* ($r = 0.341$; $p < 0.01$), as well as between the statements *I have tolerance of cultural and racial differences* and *I understand and tolerate religious diversity* ($r = 0.357$; $p < 0.01$).

A slightly smaller share of the respondents are interested in the culture of the foreign country (62.3%) (Mean = 3.73; Me = 4; Mo = 4), the prevailing interests in the society (58.5%) (Mean = 3.70; Me = 4; Mo = 5) and customs (55.5%) (Mean = 3.65; Me = 4; Mo = 5). Almost half (48.0%) of the respondents state that when they establish contact with unknown people, they do not give priority to a representative of their own nationality, but 33.0% of the respondents expressed hesitation in this regard, whereas 18.9% disagreed with this statement (Mean = 3.43; Me = 3; Mo = 3).

Table 17. Evaluation of the dimension of attitudes (emotions) of multicultural competency (1 – *not important*, 5 – *very important*)

Items	1	2	3	4	5	Mean	SD
When contacting new people, I do not give any priority to representatives of my own nationality.	71 (6.6%)	133 (12.3%)	355 (33.0%)	301 (27.9%)	217 (20.1%)	3.43	1.136
When communicating with foreigners I'm interested in their:							
Culture;	47 (4.3%)	81 (7.4%)	285 (26.0%)	390 (35.6%)	292 (26.7%)	3.73	1.066
Customs;	53 (4.8%)	90 (8.2%)	311 (28.5%)	369 (33.8%)	270 (24.7%)	3.65	1.085
Interests.	43 (4.0%)	84 (7.8%)	323 (29.8%)	343 (31.7%)	290 (26.8%)	3.70	1.069
When communicating with foreigners I willingly tell them about my own country, I want to introduce them to the culture of my country.	35 (3.2%)	70 (6.5%)	220 (20.3%)	361 (33.4%)	396 (36.6%)	3.94	1.056
I try to find out what way of communication is acceptable to the foreigner and try to avoid unacceptable behaviour so that they are not offended.	34 (3.1%)	51 (4.7%)	240 (22.1%)	380 (35.0%)	382 (35.1%)	3.94	1.019
I understand and tolerate cultural differences.	24 (2.4%)	38 (3.8%)	192 (19.3%)	328 (33.0%)	412 (41.4%)	4.07	.987
I understand and tolerate racial differences.	30 (2.7%)	48 (4.4%)	196 (18.0%)	324 (29.7%)	493 (45.2%)	4.10	1.023
I understand and tolerate religious diversity.	34 (3.1%)	43 (4.0%)	209 (19.3%)	334 (30.8%)	463 (42.8%)	4.06	1.029

The study established statistically significant positive correlations ($p < 0.01$) between all elements of the dimension of attitudes of multicultural competency (Table 18). As we can see, the relation between the variables is of different strength. A moderate strength correlation (r range 0.4–0.7) prevails among the variables. The strongest relation is between the variables that express tolerance for cultural, religious, and racial differences, as well as between the variables that express interest in culture, customs, and interests (Table 18).

Table 18. Spearman's correlation between the variables in the dimension of attitudes

Spearman's' rho (r)	When contacting new people, I do not give any priority to representatives of my own nationality	When communicating with foreigners I'm interested in their culture	When communicating with foreigners I'm interested in their customs	When communicating with foreigners I'm interested in their interests	When communicating with foreigners I willingly tell them about my own country	I try to find out what way of communication is acceptable to the foreigner and try to avoid unacceptable behaviour	I understand and tolerate cultural differences	I understand and tolerate racial differences	I understand and tolerate religious diversity
When contacting new people, I do not give any priority to representatives of my own nationality	1	.466**	.434**	.456**	.377**	.389**	.390**	.398**	.410**
When communicating with foreigners I'm interested in their culture		1	.877**	.804**	.652**	.609**	.569**	.524**	.518**
When communicating with foreigners I'm interested in their customs			1	.813**	.635**	.582**	.551**	.495**	.504**
When communicating with foreigners I'm interested in their interests				1	.620**	.566**	.545**	.513**	.505**
When communicating with foreigners I willingly tell them about my own country					1	.685**	.641**	.570**	.533**
I try to find out what way of communication is acceptable to the foreigner and try to avoid unacceptable behaviour						1	.695**	.624**	.600**

I understand and tolerate cultural differences							1	.840**	.817**
I understand and tolerate racial differences								1	.854**
I understand and tolerate religious diversity									1
** Correlation is significant at the 0.01 level (2-tailed).									

3.4.4. The dimension of behaviour

The respondents' evaluation of the acquired skills of multicultural competency (Table 19) is less positive than evaluation of the statements describing the importance of the competence, but is more positive than evaluation of the statements describing the acquired knowledge and perception.

Table 19. Evaluation of the dimension of behaviour of multicultural competency
(1 – *not important*, 5 – *very important*)

Constructs	Items	1	2	3	4	5	Mean	SD
Skills – language	I can communicate in foreign language(s) in my professional activity.	53 (4.7%)	130 (11.5%)	329 (29.1%)	333 (29.5%)	284 (25.2%)	3.59	1.122
Skills	Communication to foreigners is not stressful for me or does not cause lack of self-confidence.	34 (3.1%)	84 (7.7%)	308 (28.3%)	352 (32.3%)	311 (28.6%)	3.75	1.048
Skills	I know how to behave in unexpected and new situations that emerge due to cultural diversity.	43 (3.9%)	136 (12.5%)	404 (36.9%)	340 (31.1%)	171 (15.6%)	3.42	1.021
Skills	I'm flexible when I communicate with foreign nationals.	35 (3.1%)	84 (7.7%)	290 (26.5%)	377 (34.4%)	310 (28.3%)	3.77	1.044
Skills – self-reflection	I observe and understand what I have learned during communication with foreign nationals.	26 (2.4%)	83 (7.6%)	270 (24.8%)	413 (37.9%)	297 (27.3%)	3.80	1.001

Skills	In case of conflicts or misunderstandings due to cultural differences, I know how to solve them properly.	45 (4.2%)	138 (12.6%)	408 (37.4%)	347 (31.8%)	153 (14.0%)	3.39	1.010
--------	---	--------------	----------------	----------------	----------------	----------------	------	-------

Despite the fact that 84.7% of the respondents acknowledged the importance of being able to communicate with foreigners in a foreign language, only half of the respondents (54.7%) think that they are able *to communicate in a foreign language in professional activities* freely, while every third (29.1%) doubts the competence to communicate in a foreign language and 16.2% of the respondents have to limit their contacts with foreign partners due to the lack of language skills (Mean = 3.59; Me = 4; Mo = 4). There was a weak statistically significant correlation between these variables ($r = 0.241$; $p < 0.01$). Two thirds of the respondents (65.2%) positively evaluated the statement *I observe and understand what I have learned during communication with foreign nationals* (Mean = 3.8; Me = 4; Mo = 4), which can be attributed to self-reflection and formed learning skills. Furthermore, 62.7% of the respondents gave a rather high evaluation of the acquired skills of being flexible in communication with foreign nationals (Mean = 3.77; Me = 4; Mo = 4), although the importance of flexibility is evaluated even more positively (73.6%, Table 19). Additionally, 60.9% of the respondents do not feel stress or lack of confidence in communication with foreigners; on the other hand, almost every third respondent (28.3%) feels constrained when communicating with foreigners (Mean = 3.75; Me = 4; Mo = 4). Only 46.7% of the respondents believe that their behaviour in unexpected situations due to cultural diversity does not increase their communication problems with foreigners, but 36.9% of the respondents agree that they have insufficient skills to deal with such situations, and 16.3% of the respondents admit that they have not acquired such skills (Mean = 3.42; Me = 3; Mo = 3). The respondents evaluate their skills in dealing with issues arising from cultural differences in a similar way: 45.8% agree that they have such skills, whereas 37.4% question their abilities and 16.8% note that they do not have such skills (Mean = 3.39; Me = 3; Mo = 3).

Statistically significant ($p < 0.01$) positive correlations were found between all skills variables. As we can see (Table 20), the relations between the variables are of different strengths. A moderate strength correlation (r range 0.4–0.7) prevails among the variables. The strongest relation is between the variables *I'm flexible when I communicate with foreign nationals* and *I observe and understand what I have learned during communication with foreign nationals* ($r = 0.754$). The weakest relation is between the variable *I can communicate in foreign language(-s) in my professional activity* and other variables of the dimension of skills.

Table 20. Spearman's correlation between the variables in the dimension of skills

Spearman's rho (<i>r</i>)	Communication to foreigners is not stressful for me or does not cause lack of self-confidence.	I know how to behave in unexpected and new situations that emerge due to cultural diversity.	I'm flexible when I communicate with foreign nationals.	I observe and understand what I have learned during communication with foreign nationals.	In case of conflicts or misunderstandings due to cultural differences, I know how to solve them properly.	I can communicate in foreign language(s) in my professional activity.
Communication with foreigners is not stressful for me or does not cause lack of self-confidence.	1	.687**	.681**	.622**	.561**	.430**
I know how to behave in unexpected and new situations that emerge due to cultural diversity.		1	.669**	.612**	.690**	.386**
I'm flexible when I communicate with foreign nationals.			1	.754**	.619**	.439**
I observe and understand what I have learned during communication with foreign nationals.				1	.606**	.404**
In case of conflicts or misunderstandings due to cultural differences, I know how to solve them properly.					1	.373**
I can communicate in foreign language(s) in my professional activity.	.430**	.386**	.439**	.404**		1
** Correlation is significant at the 0.01 level (2-tailed).						

To sum up the dimensions of attitudes, perception and skills of multicultural competency, the respondents certainly have positive views towards foreigners and show

respect for their cultural values and tolerance towards differences. However, the level of perception of the subtleties of communication and relations between foreigners in the work environment is still rather low. This might have contributed to a fairly low evaluation of the skills of communication and cooperation with foreigners. It is valuable that the majority of the respondents positively evaluate their skills of self-awareness, flexibility and learning through experience in communication with foreigners, but Lithuanian organisations should pay more attention to the development of problem-solving and conflict management skills in a multicultural environment.

3.5. PROBLEMS IN MULTICULTURAL COMMUNICATION

The development of multiculturalism inevitably involves various communication barriers and a number of problems (e.g., due to communication style, different temperament, language skills, other religions, etc.), so the survey sought to find out what respondents believe to be most common communication problems with foreigners. A deeper analysis of the results of the study (Table 21) showed that the respondents do not view the problems in multicultural communication as very complicated.

Table 21. Evaluation of problematic aspects of multicultural communication (1 – it does not cause any difficulties; 5 – these problems are the most common)

Statements	1	2	3	4	5	Mean	SD
Different temperament	298 (28.1%)	221 (20.8%)	271 (25.5%)	178 (16.8%)	94 (8.9%)	2.58	1.294
Language	159 (14.7%)	181 (16.8%)	291 (26.9%)	239 (22.1%)	210 (19.4%)	3.15	1.317
Different perception of relation between managers and subordinates	272 (25.6%)	232 (21.8%)	334 (31.4%)	148 (13.9%)	78 (7.3%)	2.56	1.216
Different style of informal communication	258 (24.3%)	248 (23.4%)	326 (30.7%)	169 (15.9%)	60 (5.7%)	2.55	1.180
Different religion	520 (49.1%)	213 (20.1%)	197 (18.6%)	75 (7.1%)	54 (5.1%)	1.99	1.192
Different decision making	248 (23.4%)	202 (19.0%)	380 (35.8%)	157 (14.8%)	75 (7.1%)	2.63	1.192
Ignorance of the culture of foreigners	326 (30.7%)	254 (23.9%)	298 (28.1%)	125 (11.8%)	58 (5.5%)	2.37	1.189
Employees are not interested in foreigners	331 (31.3%)	207 (19.6%)	282 (26.7%)	158 (14.9%)	80 (7.6%)	2.48	1.276

One of the most salient problems is the problem of the language barrier. Only a third of

the respondents (31.5%) do not have any difficulties in multicultural communication. On the other hand, four out of ten (41.5%) respondents agree that they have serious problems while communicating with foreigners due to lack of language skills (Mean = 3.15; Me = 3; Mo = 3) (Table 20). It should be noted that problems of poor communication with foreigners are not affected by any demographic factors. However, the impact of lack of language knowledge or poor knowledge depends on the sector of activity in which the respondents work and their experience in communication with foreigners. Accordingly, more employees in the public sector than in the business sector agree that lack of language skills causes serious problems in multicultural communication ($p = 0.001$; $p < 0.01$). Respondents who communicate with foreigners only occasionally are more likely to identify lack of language knowledge as a communication problem than those who communicate with foreigners very often or do not communicate with them at all ($p = 0.001$; $p < 0.01$).

One out of four respondents (25.7%) is convinced that different temperaments cannot cause any problems when Lithuanians communicate with foreigners, just as many (25.5%) did not decide on their position (this is often related to poor experience in communication with foreigners); however, almost half of the respondents (48.9%) believe that differences in temperament should be seen as a serious disruption of multicultural communication (Mean = 2.58; Me = 3; Mo = 1). More representatives of the business sector, unlike those who work in the public sector, consider differences in temperament to be problematic aspects of communication ($p = 0.018$; $p < 0.05$). Younger and less experienced respondents are more likely than older and more experienced respondents to agree that different temperaments cause various problems in multicultural communication ($p = 0.000$; $p < 0.01$).

One in five respondents (21.9%) agree that different decision-making styles among Lithuanians and foreigners have an impact on multicultural communication. However, four out of ten respondents (42.4%) do not agree with this, while one in three respondents (35.8%) show poor knowledge of the issue (Mean = 2.63; Me = 3; Mo = 3). Those who work in the business sector indicate different decision-making styles as problematic in comparison with those who work in the public sector ($p = 0.001$; $p < 0.01$). In addition, younger and less experienced respondents are more likely than older and more experienced respondents to agree that different decision-making styles lead to a number of problems in multicultural communication ($p = 0.02$; $p < 0.05$).

Different attitudes towards informal communication styles cause communication problems to every fifth respondent (21.6%), but almost half of the respondents (47.7%) did not agree with this opinion even if the attitudes towards communication were different, while every third respondent (30.7%) could not express a strong opinion on this issue (Mean = 2.55; Me = 3; Mo = 3). Younger and less experienced respondents are more likely to agree that

multicultural communication problems are caused by different informal communication styles ($p = 0.004$; $p < 0.01$).

The respondents assess perception of relationships between managers and subordinates in a similar way. For instance, 21.2% of the respondents believe that different perceptions of relationships are an obstacle to multicultural communication, but almost half of the respondents (47.4%) believe that prevailing relationships between managers and subordinates in different cultures should not hinder the development of multicultural communication. However, one in three of the respondents (31.4%) also failed to express a strong opinion on this issue (Mean = 2.56; Me = 3; Mo = 3). Younger and less experienced respondents, in comparison with older and more experienced ones, are more likely to agree that there are problems in multicultural communication due to different perceptions of the relationship between managers and subordinates ($p = 0.011$; $p < 0.05$).

Every fourth or fifth (22.5%) respondent is convinced that insufficient interest in foreigners should be considered a cause of communication problems, while slightly more than half of the respondents (50.9%) do not agree with it and therefore do not see any problems with this point. Nonetheless, as one in four of the respondents (26.7%) cannot express a strong opinion on this issue, it shows that they are not familiar with these problems (Mean = 2.48; Me = 2; Mo = 1). In multicultural communication, knowledge of a foreign culture is not insignificant. Respondents had to assess whether they agreed that lack of knowledge of a foreign culture could be associated with potential problems in communicating with foreigners. Only one in six respondents (17.3%) agree that lack of knowledge of a foreign culture becomes a real communication problem; more than half of the respondents (54.6%) do not agree with this opinion, yet 28.1% of the respondents do not have a strong opinion on this issue (Mean = 2.37; Me = 2; Mo = 1). The research revealed that lack of interest in foreigners and their culture are more often mentioned as problematic aspects of communication by the respondents who work in public sector institutions (disinterest in foreigners $p = 0.007$; $p < 0.01$, lack of knowledge of a foreign culture $p = 0.002$; $p < 0.01$).

Seven out of ten respondents (69.2%) do not see belonging to a different religious denomination as a cause of multicultural communication problems in Lithuania. However, one in eight respondents (12.2%) agree that such a problem exists, and almost one in five respondents (18.6%) did not express a strong opinion on the issue (Mean = 1.99; Me = 2; Mo = 1). For comparison, the results of the survey of tolerance profile requested by the UN High Commissioner for Refugees in Lithuania in 2003 showed that Lithuanians were less tolerant towards other religions than towards other races or nationalities, and 22.3% of the respondents said that other Christian denominations should not be tolerated in Lithuania, while 40.3% of the respondents criticised the existence of non-Christian religions

in Lithuania.¹⁴³ Respondents who work in public sector institutions more often mentioned the activities of non-Catholic religions in Lithuania ($p = 0.017$; $p < 0.05$) as a problematic factor of multicultural communication. Younger and less experienced respondents also tend to associate problems with different religions ($p = 0.001$; $p < 0.01$).

The research established statistically significant positive correlations ($p < 0.01$) between all factors that determine the problems of multicultural communication. As we can see (Table 22), the relationship between variables is of different strength, with a moderate-strength correlation prevailing (r range 0.4–0.7). The strongest correlation (r range 0.7–0.9) is between the variables *problems in communicating with foreigners are due to lack of knowledge of a foreign culture* and ... *due to the employees' lack of interest in foreigners* ($r = 0.792$). There is also a strong link between the statements *problems in communicating with foreigners are due to different relations between managers and subordinates* and *due to different styles of informal communication* ($r = 0.754$).

Table 22. Spearman’s correlation between variables describing multicultural communication problems

Spearman’s rho (r)	Different temperament	Languages	Different relations between managers and subordinates	Different styles of informal communication	Different religion	Different decision- making	Lack of knowledge of a foreign culture	Lack of interest in foreigners
Different temperament	1	.293**	.566**	.585**	.446**	.563**	.487**	.476**
Languages		1	.408**	.388**	.311**	.281**	.367**	.388**
Different relations between managers and subordinates			1	.754**	.531**	.631**	.596**	.588**
Different styles of informal communication				1	.578**	.620**	.607**	.599**
Different religion					1	.506**	.635**	.603**

¹⁴³ At the request of the UN High Commissioner for Refugees in Lithuania, a survey “Lithuanian Tolerance Profiles (Attitudes of Lithuanians Towards Representatives of other Races, Religions and “Problematic” Social Groups, Experiences of Discrimination) was conducted, in which 1,044 respondents over 18 years of age were interviewed (Vilmorus, 2003).

Different decision-making						1	.573**	.554**
Lack of knowledge of a foreign culture							1	.792**
Lack of interest in foreigners	.476**	.388**	.588**	.599**	.603**	.554**	.792**	1
** . Correlation is significant at the 0.01 level (2-tailed).								

Thus, we can claim that the respondents are aware of possible communication breakdowns and multicultural communication problems, but view them as not very frequent. Perhaps the problem of the language barrier is most clearly perceived and most often identified. As the participants realize the importance of foreign language proficiency, they feel the lack of relevant skills and consider this as one of the major problems in multicultural cooperation.

Among the identified problematic aspects, perception and acceptance of differences stand out, because the problems, according to the research participants, are caused by different temperaments, decision-making styles, and different perceptions of working and informal relationships. Lack of interest in foreigners and lack of knowledge of their culture are also identified as problematic aspects of cooperation with foreigners. Evaluation of problematic aspects is influenced by the sector in which the respondents work, their age, length of service and experience in cooperating with foreigners.

Summarizing the results of the whole study, we see that the respondents have a positive attitude towards the importance of multicultural competency, respect for foreigners, their cultural values and tolerance for differences. Aspects of multicultural competency are vivid in Lithuanian organisations and enable them to participate in intercultural exchange, cooperate and adapt to other cultural environments with empathy and respect the values of other cultures. However, it is important to pay attention to the dimensions of multiculturalism, which enable us to act and be flexible in new situations in a multicultural work environment. These research results highlight the relatively low understanding of the peculiarities of communication and relations between foreigners in the work environment and a not very high evaluation of communication and cooperation skills with foreigners. At the same time, it is now apparent that although the respondents perceive the importance of developing the multicultural competency, tend to associate it with their career opportunities, and see an increase in the need to develop this competence, at the same time they acknowledge that the development of multicultural competency is reserved to self-learning. It should be noted that

more attention should be paid to the development of multicultural competency in Lithuanian organisations by including it into professional development programs, with a focus on the development of problem-solving and conflict management skills in a multicultural environment.

REFERENCES

1. Athey, T. R., & Orth, M. S. (1999). Emerging competency methods for the future. *Human Resource Management*, 38(3), 215–225. [https://doi.org/10.1002/\(SICI\)1099-050X\(199923\)38:3%3C215::AID-HRM4%3E3.0.CO;2-W](https://doi.org/10.1002/(SICI)1099-050X(199923)38:3%3C215::AID-HRM4%3E3.0.CO;2-W)
2. Barrett, M. (2013). Intercultural competence: A distinctive hallmark of interculturalism. In M. Barrett (Ed.), *Interculturalism and Multiculturalism: Similarities and differences* (pp. 147–168). Council of Europe.
3. Berkman, E. T., & Reise, S. P. (2012). A conceptual guide to statistics using SPSS. SAGE Publications, Inc., <https://dx.doi.org/10.4135/9781506335254>
4. Burns, R. B., & Burns, R. A. (2008). *Business research methods and statistics using SPSS*. Los Angeles: SAGE Publications, Inc.
5. Campion, M. A. et al. (2011). Doing competencies well: Best practices in competency modeling. *Personnel Psychology*, 64(1), 225–262. <https://doi.org/10.1111/j.1744-6570.2010.01207.x>
6. Chen, H.-C., & Naquin, S. S. (2006). An integrative model of competency development, training design, assessment center, and multi-rater assessment. *Advances in Developing Human Resources*, 8(2), 265–282.
7. Leung, K., Ang, S., Tan, M. L. (2014). Intercultural competence. *The Annual Review of Organizational Psychology and Organizational Behavior*, 1(1), 489–519. <https://doi.org/10.1146/annurev-orgpsych-031413-091229>
8. Lichtenstein, B. M. B., & Mendenhall, M. (2002). Non-linearity and response-ability: Emergent order in 21st-century careers. *Human Relations*, 55(1), 5–32. <http://dx.doi.org/10.1177/0018726702055001604>
9. Vilmorus. (2003). *Lietuvos tolerancijos profiliai: sociologinis tyrimas*. <http://www3.lrs.lt/owa-bin/owarepl/inter/owa/U0118271.ppt>
10. Whaley, A., & Davis, K. (2007). Cultural competence and evidence-based practice in mental health services: A complementary perspective. *The American Psychologist*, 62(6), 563–574. <https://doi.org/10.1037/0003-066x.62.6.563>

**Lithuania Towards a Multicultural Society:
Experience, Issues, and Perspectives**

Collective Monograph

Edited by MB Kopis
Layout by Jolita Jankauskienė

Published by:
Mykolo Romerio universitetas
Ateities g. 20, 08303 Vilnius
www.mruni.eu

Printed UAB „Šiaulių spaustuvė“
40 copies
P. Lukšio g. 9G., 76200 Šiauliai
www.siauliuspaustuve.lt

