# MULTICULTURALISM THROUGH THE PRISM OF HISTORY: EXPERIENCES AND PERSPECTIVES AND LESSONS TO LEARN

## VLADIMIRAS GRAŽULIS, LIUDMILA MOCKIENĖ

**Abstract**

The public interest of politicians, scientists, media representatives of different countries in issues of multiculturalism is growing significantly. One of the reasons thereof lies in the global processes of economic, social, environmental, etc. nature, which often encourage people to voluntarily or involuntarily cross the borders of other countries and seek to settle for a new life in somewhat familiar or even unfamiliar cultural environment. Movement of foreigners to other countries at the same time poses a serious challenge for the host country's local communities. The constantly expanding international migration transferred the topic of multiculturalism into a global phenomenon. Numerous speeches and publications reveal that this phenomenon has not only defenders, but also sharp critics, or even opponents. Studies of the authors of the article showed that the origins of multiculturalism are found in ancient civilizations, therefore without perception of the historic transformation of this process, most researches, speeches and publications reflect the current situation only partially and as such do not reach their goals. This article first focuses more closely on the historical context of the multiculturalism process and seeks to establish its ties with the present. The article presents the experience of the ancient world (Macedonian/Greek, Germanic, the Roman Empire, etc.) and the modern Canada, Australia, Britain and Lithuania. Researches on this topic in Lithuania, as in many other post-communist countries, have been conducted quite sporadically and mostly deal only with individual issues of public multiculturalism. The article discusses the existing reserves of improving the conditions for integration of foreigners into the Lithuanian society. The topic of multiculturalism is the research object of several areas of science; therefore, the genre of the topic under consideration demanded a different kind of scientific discourse with the emphasis on the importance of perception of this phenomenon in the contemporary society. It is likely that the subject discussed in the article will stimulate new research, so that it could provide comprehensive insights that would contribute to the formation of positive public opinion about the arriving foreigners.

**Key words:** globalization, migration, multiculturalism, multicultural competence.

**Classification JEL:** M12 – Personnel Management.

## 1. Introduction

Specialists of history, political science, cultural science, management and other fields of science, who examine history of the evolution of countries and world regions, admit that achievements or losses of different countries are often determined by the prevailing values and attitudes, advocated religious beliefs, customs and fundamental features characteristic of culture of each nation *(Harrison, 2016)*. Modern people hear the word 'multiculturalism' in the surrounding information environment more and more often[1], which has become an important

---

[1] A US sociologist Nathan Glazer (1997), having analysed flows of publications on the topic of multiculturalism in the US public space, provides the following numbers: in 1988 there were no publications on the subject, in 1989 there were 33 publications, in 1994 the number exceeded 1.5 thousand. Today, multiculturalism in general is referred to as response to challenges of cultural and religious diversity (Stanford Encyclopedia of Philosophy). The very term is usually presented in a descriptive form and is used to characterize the facts of the public. Proponents of multiculturalism criticize the Melting Pot ideology, whereby minority groups are assimilated in favour of the dominant culture while allowing members of the minority to maintain only their collective identity and characteristic practices. In the case of immigrants, proponents of multiculturalism policy emphasize that such policy ensures fairer conditions for them to integrate. Initially, multiculturalism was used as an umbrella term to describe moral and political claims of broad marginalized groups, including African-Americans, women, the LGBT community and people with disabilities (Glazer, 1997, Hollinger, 1995, Taylor 1992). In the late

phenomenon for each member of the society, because it reflects the present geopolitical picture of the world. The concept of multiculturalism in its general form has a social nature and shows the multicultural diversity of the living environment of an individual or a certain group of people, which is reflected through a combination of racial, linguistic, customary, confessional and other features of various ethnic communities' cultures. The idea of multiculturalism in the era of new history was first addressed by the countries with a high level of economic development, particularly the ones of a large flow of immigrants (USA, Canada. Australia, Great Britain, Sweden, etc.). Although the term 'multiculturalism' has entered the lexicon quite long ago**,** its origins can be traced back to even Greek, Germanic, Roman and other historical annals, though with a different understanding of the content, development methods, levels, the extent and characteristic traits of the phenomenon. For instance, Geert Hofstede *(1980)* claims that in order to understand the present and future behaviour of people from other cultures, it is necessary to understand their origins. Undoubtedly, this Hofstede's assertion would be relevant, even if it were extrapolated to a longer historical period.

It is possible to find numerous examples where people who view multiculturalism as a positive phenomenon, also positively accept other cultural groups and able to learn, work and live together. Specialists admit that features of intercultural communication both nationally and within a separate community should not be perceived as obstacles, threats, etc., but as an opportunity to benefit from strengths of another culture and seek additional advantage. Hence, the internal policy agenda should focus on the importance of educating public tolerance, raising awareness of the positive impact of multiculturalism, and seeking to acquire the necessary intercultural competence, etc. *(Adams, 1995; London & Sessa, 1999; Adler, 2002; Deardorff, 2006).* On the other hand, the collision of different cultures often leads to confusion, which results in complicated understanding and communication with other ethnic groups, and consequently negative media stereotypes are created *(Adams, 1995; Adler, 2002).* The inability to take on new challenges sometimes results in obstacles to development of multiculturalism, which are expressed through preconceived distrust, unreasonable reproaches and even prejudices with regard to foreigners. Liebsch and Petkevičiūtė *(2005)* refer to preconceptions as the feelings of irrationality, dislike or even hatred, which are based on the direct experience or lack of knowledge of the subject. A similar position is taken by Krizan, Merrier, Logan and Williams *(2008),* who agree that the lack of knowledge on cultural diversity and misconception of other cultures gives rise to the emergence of negative stereotypes, because people are mostly guided by the principle that 'they' are different from 'us'. The negative attitude towards multiculturalism is reasonably related to failures in the state policy and negative experience in one's personal life. In order to develop the intercultural cooperation, public institutions should focus on human rights, which are recognized as a relevant topic for everyone who is interested in the intercultural dialogue, in particular because it is associated with conflict prevention, development of tolerance, mutual respect and dialogue *(Intercultural Competences, 2013: 8).*

Recent changes in the society encouraged researchers to examine more thoroughly multiculturalism processes, including application of the appropriate management style in different cultures *(Jacobs, 2005),* leadership in the multicultural environment *(Connerley & Pedersen, 2005),* formation of multicultural teams and efficiency of their activities (*Lloyd & Hartel, 2009; Oerlemans & Peeters, 2010),* etc.

*The objectives of the research* is to analyse and generalize sources of historical, management and other scientific literature and legal documents on the selected topic; discuss examples of multiculturalism manifestations in the ancient civilizations and pre-modern societies (Greek, Germanic, Roman, British, etc.); discuss the development of multiculturalism ideas in modern times on the basis of examples of Canada, Australia and Britain; evaluate the

---

1980s the approach to multiculturalism has incorporated issues of immigrants who form ethnic and religious minorities https://plato.stanford.edu/entries/multiculturalism/.

penetration of multiculturalism ideas into the Lithuanian society. The methods of the research are applying the principles of historicity, statistical data analysis, comparative case study, critical assessment of the situation.

The paper does not aim at a thorough analysis of manifestations of cultural diversity characteristic of ancient societies (which would require a study of a wider scale); it rather presents the reader with evident connections of cultural heritage of different nations with the global phenomenon of modern times regarded by the present society as the phenomenon of multiculturalism.

## 2. Traces of multiculturalism in ancient civilizations

### 2.1. The Hellenistic cultural period under Alexander the Great of Macedon

After Alexander the Great of Macedon (Mégas Aléxandros, 356–323 AD) became the ruler of Persia, Persians were recognized not as an enslaved nation, but as a society equal to the conquerors. According to the doctrine of Alexander the Great of Macedon, to achieve stability in Persia controlled by the Empire, customs of the two nations had to merge into a common cultural space, i.e. the defeated Persians and the conquerors Macedonians (Greeks). However, at the time of the formation of a unified state was perceived more as unification of both ruling authorities with the dominance of the Greek (Macedonian) culture. Thus, Alexander married Stateira, the oldest daughter of the defeated King Darius III of Persia, meanwhile his generals started families with representatives of the Persian nobility. In addition, he encouraged mixed marriages of his army soldiers with inhabitants of the conquered territories.

Alexander the Great, while imposing the Macedonian (Greek) culture on the conquered territories, also accepted customs of the local people, which helped him educate the local youth about the military art of the Macedonian phalanx principles and at the same time allow foreigners serve in his army. At the same time, administration of residential areas was entrusted to the local high society *(Bosworth, 1994)*. It is known that Alexander the Great, having conquered Egypt and expanded the Macedonian culture, refused to change customs and religion of the local people, adapted to the state and government system, even took over the tradition of the Pharaoh's ascension to the throne. Such fusion of the defeated nation's culture with the Macedonian (Greek) one is recognized by the contemporary historic and political science as a peculiar phenomenon referred to as the Hellenistic cultural period *(ibid)*. However, having entered into the land of Israel, Alexander the Great acted differently, as Jews were left with the freedom of religion only, which soon caused dissatisfaction of the local inhabitants.

### 2.2. Traces of multiculturalism in the Roman Empire

Multiculturalism as a social phenomenon in the first stages of its development is evident in a number of examples in the history of the Roman Empire (Imperium Romanum). During the heyday of Rome, which dominated in large geographic territories, it was ruled by many different nations and tribes with different customs and religious beliefs. Despite their might and dominance in the world, the Romans used the aid of foreigners, including slaves, and thus in many cases continued the Greek Hellenistic policy. The Roman historian Publius Cornelius Tacitus, who lived in the beginning of our era, left some priceless information. Hence, when depicting the history of civil wars in the Roman Empire, Tacitus mentions cases of thousands of gladiator taking part in marches *(Tacitas, 1972: 60)*. Citizens, allies, and foreigners intermingled in the army; therefore, soldiers in the Roman army spoke different languages and had different customs *(Ibid: 90)*. Nevertheless, the Roman Empire, in contrast to the Hellenistic historical period, created a political system that was not confined to Latinization of the local leaders and their relatives, but sought complete assimilation of the conquered nations, thus making a major social and cultural impact on those territories. Over time, the imperial capital

itself and most other cities became cosmopolitan, whereas population in large part consisted of immigrants from different corners of the empire, which resulted in the need for people to communicate in Latin. However, the entwining of Latin with local languages over time led to the present Romance languages. That is why today Romance languages have spread in the former lands of the Roman Empire. However, it should be noted that in spite of the spread of Latin throughout the empire, the historian Tacitus was quite critical in assessing the entrenchment of foreigners in the Roman society, because in his opinion this gradually destroyed ancestral traditions, the youth degenerated because of activities of foreigners, such as exercise or gymnastics, idleness, or malicious amusement *(ibid: 206).* History of evolution of the Roman Empire confirmed Tacitus' fears, as the sad fate of the Roman Empire was determined not only by persistent wars against external enemies – barbarians, but also due to numerous internal problems, including the lack of awareness of inhabitants' ethnic diversity and inadequate assessment of this factor.

## 2.3. Examples of Germanic and Jewish cultural diversity

When describing customs of Germanic tribes[2], Tacitus notes that there is no such friendly and hospitable nation as Germanic. They consider it a crime to refuse shelter to a traveller. Everyone, according to his or her means, offers well-prepared food to the guest. When everything is eaten up, the owner becomes the guest's companion and they can go to the nearest house without an invitation; ...They are welcomed there with equal hospitality. ....When the guest is leaving, according to the customs, he is given something he asks for[3] *(Tacitas: 17).* Referring to the situation with slaves, which were mostly foreigners, Tacitus notes that the Germans, by the way, use slaves not in the way the Romans do: they do not keep them in the family and do not assign tasks. Every slave manages his own home and family. The master imposes on him a duty in the form of grain, cattle and clothes. It is very rare for a slave to be beaten or forced to work hard *(ibid: 19).*

There are historical facts when one nation took over customs of another nation not only because of the effects of war. E.g., although the Jews from the ancient times sought to stand out from the surrounding nations by circumcision of boys and to admit into their communities only those who show loyalty and profess their religion, they also used customs of other nations. One of such examples is the custom to bury the deceased relatives in the ground, which the Jews took over from Egyptians, while other surrounding tribes burned the dead bodies *(Tacitas: 129).*

## 2.4. Historical legacy of multiculturalism in Great Britain

The researcher of the history of Great Britain J. Healey *(2014)* claims that the modern British[4] are a nation of migrants, as migration from oversees to this country is nothing new. In 800–700 BC Celtic tribes (Britons) migrates from Rein through English Channel to the present England and until the 5-th c. BC constituted the basis of the population of Britain. In the 1-st c. BC, when the Romans invaded Britain, local inhabitants repeatedly protested against the policy of cultural assimilation (Latinization) imposed by the Roman authority. In 350–550 the British Isles were invaded by Anglo-Saxons, who came from the North-West Europe (four Germanic tribes: Angles, Saxons, Frisians and Jutes), who continued the Roman policy of cultural

---

[2]  Germanic peoples (*Lat. germani*) is a historic group of Indo-European tribes, which originated from the Northern Europe and is recognized by the use of Germanic languages, https://www.britannica.com/topic/Germanic-peoples.

[3]  The hospitality of the Germanic peoples is also noted by G. J. Caesar (Galų karų užrašai/ Notes on Gallic Wars, VI.23), which was not typical of Romans.

[4]  J. Healey (2014) uses the concept 'the British' generalizing the descendants of the Germanic tribes: the English, Welsh, Scottish, Korn, Manx, and partially Irish.

extermination of locals, due to which part of Britons were forced to Wales, Scotland and back to the continental Brittany *(Jackson & Zé Amvela, 2012: 26).*

In 800–900, England experienced several invasions of Vikings, who after some time colonized eastern England (*Jackson & Zé Amvela, 2012: 42).* Although in the chronicles Vikings are often portrayed as villains, who looted monasteries which had a lot of gold and silver, most of them were merchants able to create a wide marketing network and accommodate some invaded coastlines; many Vikings lived separately in their homesteads. It is believed this was due to the living habits characteristic only of the Vikings: unlike Anglo-Saxons, the Vikings paid great attention to cleanliness and personal hygiene, bathed on Saturdays and not less than once a week. Due to such lifestyle features, the Vikings maintained little contact with the local population and even had somewhat negative reputation among them, but over time the Vikings' personal hygiene customs spread to other regions of the country[5].

As the latest archaeological researches reveal, from the ancient times Anglo-Saxons were much more peaceful than they are usually depicted, whereas pre-modern Britain, as J. Healey notes, was incredibly multicultural *(2014).* This was due to the fact that the inhabitants of the country viewed their native region (England, Scotland, Wales and the Northern Ireland) not only linguistically, but also culturally different. As a result, even up to the early XIX c. when talking about their own 'country' people usually referred to their region or county, such as Sussex, Essex, Yorkshire or Lancashire *(Healey, 2014).*

Volter notes that England is characterised by having sixty religions (Anglicans, Catholics, Baptists, Quakers, etc.) and, in his opinion, this was one of the strengths of the country. J. Healey *(2014)* states that even before the modern times Britain became a cultural sponge, which absorbed almost everything from almost all over the world. One can safely say that multiculturalism in Britain is not a product of the 20th century; it has a long and largely successful history.

## 3.  Contemporary multiculturalism trends in the world

A retrospective of the early period of multiculturalism shows that since the period of ancient civilizations, this process continuously goes hand in hand with progress; therefore, it is not a phenomenon characteristic of only the modern period whose main feature is blending of different cultures with their values, customs, and religious beliefs. However, this process in the most recent history stands out with its scope, content and pace of development. It is generally recognized that the main engine of the process of contemporary multiculturalism development is the growing migration flows and expanding globalization. For example, according to the UN figures the volume of international migration to find work, connect families, study, acquire real estate abroad, flee from persecution, etc. in Europe alone between 1990 and 2015 increased by 1.55 times and reached more than 76 million people or every 7-th European resident is an immigrant, as well as the estimated number of immigrants from other European countries reached nearly 40 million of people *(International migrant stock 2015, UN).* In UNESCO report of 2009, which was devoted to issues of multiculturalism, states that due to current globalization a need for closer ties between communities representing different cultures is increasing *(Intercultural Competences, UNESCO, 2013: 7).*

Since the early 1980-ies the multiculturalism movement started in Canada and Australia, later on it spread to the United States, United Kingdom, Germany, Netherlands, Sweden and other European countries *(Parekh, 1999).* It was noticed that in the countries with established principles of multicultural coexistence, immigrants brings not only linguistic diversity, but also increase the local population's competence concerning heritage of other cultures, as well as contribute to the country's competitiveness and development of international relations

---

[5] Vikings, https://www.britannica.com/topic/Viking-people.

*(Intercultural Competences, UNESCO, 2013, p. 7).* Nowadays multiculturalism is closely related to the policy of identity, differences and recognition.

## 3.1. Canada's experience of multiculturalism

Canada, which dates back to the late XV c., was formed as a country of migrants, after the French and the English colonized North America's areas inhabited by indigenous people (Aborigines). However, even until the second half of the 20th century the country's integrity was in danger because of the separatist movement of the francophone province of Quebec[6], due to which the government, in order to be able to find acceptable solutions for coexistence of the ethnic communities, had to recognize racial, ethno-cultural and religious diversity of the whole country's population. After nearly five centuries of continuous entrenchment on the world map, Canada became the first country in the world, which in 1970-ies introduced the concept of 'multiculturalism' into public discourse and officially declared multiculturalism policy.

On 8 October 1971, the Prime Minister Pierre Elliott Trudeau presented in the country's Parliament priorities of the new policy set forth in the document 'Canada's Multicultural Policy'[7]. By this document the Canadian Government acknowledged equal rights of all Canadians (Scottish, Irish, Chinese, Spanish, Italian, German, Arabic, Portuguese, Polish, Russian, Ukrainian and others – in total over 200 ethnic groups) to integrate into the society and take active participation in solving social, cultural, economic and political issues[8]. Besides, this document was a response to the assimilation policy of the multinational society, which was carried out by the Government.

The Canadian social policy, which was aimed to change the attitudes towards minorities, relied on the slogan 'integration without assimilation', while multiculturalism turned into a political program aimed to harmonize relations of the country's different ethnic and cultural minorities with the major population groups (English and French-speaking), *(Statistics Canada. Canada's ethno-cultural portrait: The changing mosaic)*[9]. The key point of the new practice is to reflect the mosaic nature of the Canadian population, which was formed over the years, in the state social policy[10], while at the same time acknowledging the diversity of lifestyles of ethnic minorities, their right to claim educational activities in their ethnic and cultural communities, to have ethnic educational programs at schools, to read literature in their national language, to practice their religion and so on.

At the same time, the tradition of multiculturalism formed in Canada tolerates personal freedom of choice of cultural values – an individual may not be forced to follow cultural traditions of another ethnic group, equally, he is not obliged to follow values of his own ethnic group. In practice, the purpose of multiculturalism policy is tolerance (forbearance) in respect to 'others', which is experienced through parallel existence of different cultures, the pursuit of

---

[6] The cause of the separatist movement in the province of Quebec was preservation of the French language as a guarantee that future generations will identify themselves as francophone and thus keep their culture in the province populated mainly by the French (Kymlicka, Patten, 2003).

[7] a) Library and Archives Canada. Canada. Parliament. House of Commons. Debates, 28th Parliament, 3rd Session, Volume 8 (8 October 1971): 8545-8548, Appendix, 8580-8585.
b) Government of Canada (October 19, 2012). Canadian Multiculturalism: An Inclusive Citizenship. Government of Canada. Retrieved 31 March 2014.

[8] Canadian Multiculturalism: An Inclusive Citizenship http://www.cic.gc.ca/english/multiculturalism/citizenship.asp.

[9] According to Shara Wayland (1997), the emphasis of the Canadian government on the social value of multiculturalism, is characterized as 'incitement of ideology of multiculturalism', whose purpose was to attract the public attention and at the same time to activate the formation of Canada's national identity.

[10] The concept of mosaic nature of the Canadian society was first raised in 1938 by the Canadian scientist J. M. Gibbon in his book 'The Canadian mosaic' (1938) as an alternative to the American policy of the melting pot.

their mutual enrichment, progressive development for the benefit of the entire community. Since then, multiculturalism has been viewed as a phenomenon 'cultural pluralism'.

At present issues of Canadian multiculturalism are regulated by the 'Canadian Multiculturalism Act' adopted in 1985[11]. The act declares that the Canadian society acknowledges and encourages the policy that:

- Ensures perception of cultural and racial diversity in order to reflect cultural heritage of all members of the society;
- Ensures the understanding that multiculturalism is one of the main features of heritage and identity of Canada, which provides invaluable resources for shaping the future of the country;
- Ensures full and equitable participation of each individual and communities of diverse origin in the evolution process of Canada, at the same time forming preconditions in the society to facilitate elimination of any obstacles to such participation;
- Recognizes communities, whose members have common origin, their historic contribution to the Canadian society, and the right to care for their development;
- Ensures, that all people can enjoy equal rights and equal protection under the law, while respecting and valuing their cultural diversity;
- Helps the Canadian social, cultural, economic and political institutions to act with respect, taking into account the multicultural character of the society;
- Promotes understanding and creativity in dealing with individuals and communities of different origins;
- Acknowledging and ensuring various cultures in Canadian society expression;
- alongside English and French to preserve and foster use of other languages, at the same time ensuring and fostering the status and usage of official languages of Canada;
- Developing multiculturalism in harmony with national priorities of official languages in whole Canada.

Canada with its multiculturalism policy constantly attracts huge flows of foreigners who want to find new home. According to the statistical data of Canada's Research and Evaluation Branch of Citizenship and Immigration since the beginning of the XXI c. every year about 250 thousand foreigners arrive to settle or get asylum in the country, which constitutes 0.7% of all citizens[12].

## 3.2. Australia's experience of multiculturalism

Australia, which is a state that has existed for two centuries[13], is the most distant country from the states that have shaped the modern world and was formed as a British colony inhabited by convicts, however in the second half of the XX c. it became one of the richest countries in the world according to the standard of living *(Canada. Canada's ethnocultural portrait: The changing mosaic).* Although after the Second World War the community of 'White Australia' viewed immigration of foreigners as not dangerous for the nation only if Europeans, especially Anglo-Saxons, inhabited the country, during seven decades Australia became home to almost 5.5 million people from more than 150 countries.

---

[11] http://laws-lois.justice.gc.ca/eng/acts/C-18.7/page-1.html.

[12] Canada Facts and Figures Immigration Overview Permanent and Temporary Residents 2012, http://publications.gc.ca/collections/collection_2013/cic/Ci1-8-2012-eng.pdf.

[13] The first British colony settled in Australia when Captain Arthur Phillip and the First Fleet, comprising 11 ships and around 1,350 people, arrived at Botany Bay between 18 and 20 January 1788. However, this area was deemed to be unsuitable for settlement and they moved north to Port Jackson on 26 January 1788, landing at Camp Cove, known as 'cadi' to the Cadigal people (http://www.australia.gov.au/about-australia/australian-story/european-discovery-and-colonisation).

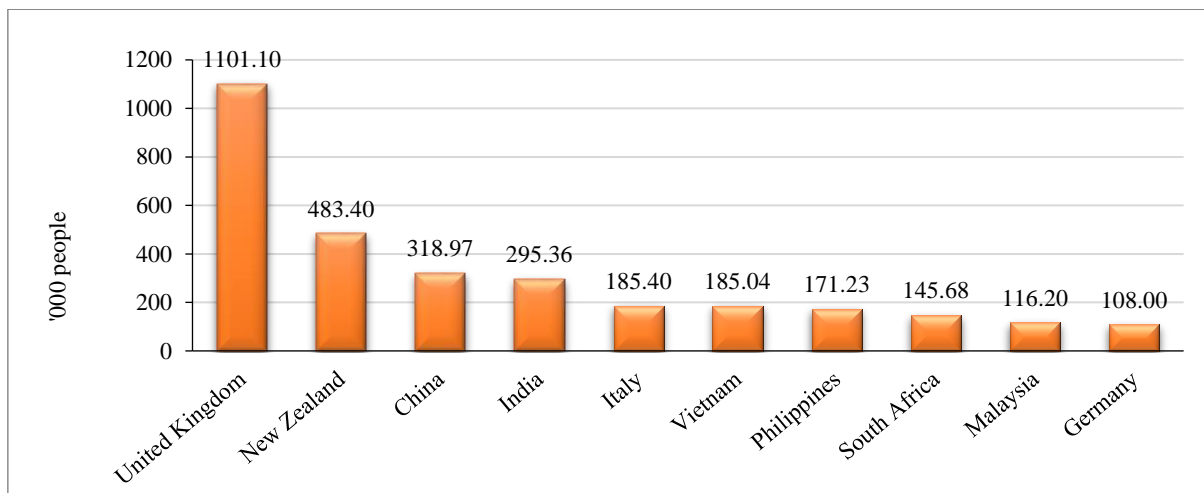Figure 1 sets out the top ten countries of birth of Australia's overseas born population as at the 2011 Census.



*Figure 1: Top 10 birthplaces of Australia's overseas born population (source: ABS, 2011, Census Community Profiles, online)*

As shown, only two countries, which provide the largest flow of migrant arriving in Australia, are close to the national cultural and linguistic heritage, eight other countries with the largest numbers of arriving migrants represent very different cultures and languages. At present, the most popular spoken languages used in everyday life include Mandarin, Vietnamese, Cantonese, Arabic, Italian, Greek, Korean, Spanish, Turkish and Macedonian. This might be the reason for the fact, according to conducted surveys, that one in five Australian residents at home speak a language other than English, and the main reason for this is that they are not proficient in it *(Access and Equity for a Multicultural Australia)*.

Mass resettlement of foreigners can be explained by the country's economic boom in the sixth and subsequent decades, which led to a tolerant approach to not only 'white' foreigners, but also foreigners of other nationalities and races. Today 2/5 of the Australian population consist of first and second generations of immigrants, primarily English and Irish, in addition, starting from the seventh decade – Italians, Greeks, Germans, Scandinavians, the Lebanese, citizens of the former Yugoslavia and the Soviet Union, and starting from the eighth decade – Chinese, Vietnamese, Indian, Filipino, Malay and other nationals. In recent years, Africa and parts of the Middle East have become new sources of immigrants to Australia. Currently Australia hosts 21.5 million people who speak more than 260 different languages[14] and originate from more than 300 nations, clans or tribes (Access and Equity for a Multicultural Australia), out of which a bit more than a half are Anglo-Saxons, whereas the Australian aborigines currently comprise only 1–1.5% of all population *(Multicultural Australia: The Way Forward)*.

Barely 50 years ago, the immigration policy of Australian government was dominated by the assimilation policy which posed considerable difficulties to the newly arrived foreigners. In order to avoid isolated ethnic enclaves, the government usually accommodate and employed immigrants together with Australians. At the same time, the question of the English language

---

[14] As it is noted in 2012 Inquiry into the Responsiveness of Australian Government Services to Australia's Culturally and Linguistically Diverse Population, such linguistic diversity brought a lot of benefit to the country. https://www.dss.gov.au/our-responsibilities/settlement-and-multicultural-affairs/programs-olicy/multicultural-access-and-equity/access-and-equity-for-a-multicultural-australia.

acquisition was considered, whereas language proficiency was an essential condition for gaining the Australian citizenship.

Since 1973, when the Minister for Immigration Al Grassby published a recommendatory document 'A multi-cultural society for the future', the attitude towards immigrants has changed. Since then, the term 'multiculturalism' was introduced in the official discourse in Australia. Communities of immigrants founded national associations of ethnic minorities, the main purpose of which was to preserve their culture, language and heritage[15]. In 1979 an act of parliament established the Australian Institute of Multicultural Affairs *(AIMA),* whose objectives included raising awareness of cultural diversity and promoting social cohesion, understanding and tolerance.

As a result of the aforementioned changes, in 1989 a wide national programme of implementation of the Australian multicultural policy *(The National Agenda for a Multicultural Australia)* was adopted, which provided all residents of the country with guarantees to ensure by legal means the freedom of cultural expression, equal opportunities of realization of social needs, and provided for liability for possible manifestations of discrimination. Then a provision was entrenched for access to information and just opportunities, including the right to participate in decision-making, to act in the context of the country's social policy *(Multicultural Australia)*[16].

The national program comprises three dimensions of the country's multicultural agenda: 1. Cultural identity: a right of all Australians, within the clearly defined limits, to express and share their individual cultural benefits, including language and religion; 2. Social justice: an equal right of all Australians to equality and opportunities, as well as elimination of obstacles regardless of race, nationality, culture, religion, language, gender or place of birth; 3. Economic efficiency: the necessity to maintain, develop and effectively use skills and talents of all Australians, regardless of their origin.

In everyday practice, multicultural agenda is implemented through strategies, community and other initiatives:

- Strategies which foster the process of acknowledgment of migrants' skills and competences acquired abroad;
- Campaigns which strengthen ties between communities, so that the ethnic diversity would keep pace with social cohesion;
- Strengthening accessibility and justice strategies, in order to overcome the obstacles that arise between migrants and local people due to different languages, cultures and superstitions;
- The legislative procedures to establish a special broadcasting service with jurisdiction of an independent corporation;
- Easier access for migrants to learning English.

The key to the success of the Australian multiculturalism lies in involvement of foreigners in active participation alongside other Australians in dealing with the affairs of the country, possibility to live their lives freely and keep their cultural traditions.

A few decades ago, having raised the issue of multiculturalism to the level of official policy, Australia together with Canada today are recognized as the most open states to immigration of foreigners.

---

[15] A sociologist, the 'father' of Australia's official policies on multiculturalism, prof. Jerzy Zubrzycki, who was chair of the Social Patterns Committee of the Immigration Advisory Council, pursued multiculturalism as a social policy to the Government.

[16] https://www.dss.gov.au/our-responsibilities/settlement-and-multicultural-affairs/publications/fact-sheet-australias-multicultural-policy.

### 3.3. Experience of multiculturalism in Great Britain

Although Great Britain has a long and successful history of multiculturalism dating back to the VIII-VII c. BC, the extent of the process is tremendous in modern times. Since the XIX c. Britain has experienced several huge waves of immigration due to a variety of reasons.

One of those is referred to as 'Commonwealth' immigration, which was most intensive after the mid-XX c. The vast majority of the Commonwealth immigrants came to the UK from either current or former colonies, especially from India, Bangladesh, Pakistan, the Caribbean, South Africa, Kenya and Hong Kong *(Hansen, 2000).* Such immigrants arrived in the UK largely due to economic reasons[17].

In response to huge numbers of Commonwealth immigrants several acts were passed to deal with the new arrivals such as the Commonwealth Immigrants Act *(1962)* and the Commonwealth Immigrants Act *(1968),* which imposed certain restrictions on the newcomers such as having a job before arriving, possessing special skills or being connected with the United Kingdom by birth or ancestry[18]. Surprisingly, unlike Australia or Canada, the UK has not adopted any official act of multiculturalism.

The next wave of migrants occurred due to various kinds of asylum seekers and refugees. The mid-XX century Britain saw some waves of migration of Jews trying to flee from persecution in Germany, Poles and Ukrainians after the World War II, Indians after gaining the independence in 1947, Somalis fleeing from the civil war in 1980s and 1990s, etc.

The population of the UK is still growing in the XXI c. and the main reason of this increase again is migration. As one of the four freedoms of the European Union is free movement of the EU citizens, following the largest enlargement of the EU in 2004 flows of immigrants from Central and Eastern Europe, Cyprus and Malta arrived in the UK *(Doward & Rogers, 2010).*

Having in mind the vast extent of multiculturalism in the UK, it is surprising that, unlike Australia or Canada, the UK has not adopted any official act on multiculturalism. As Max Farrar *(2012)* claims, in Britain the discourse on multiculturalism emerged in the 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 argues that the term 'multiculturalism' has gained positive evaluation in view of diverse cultures being a constituent part of the society *(ibid).*

However, the experience of ethnic minorities who lived in the large cities in the UK have had great impact on perception of multiculturalism as public policy, which in many cases was approached with somewhat negative attitude *(Singh, 2003).* However, there are positive examples when the 'most racist' place in the UK in 1970s has turned into 'a leading case of European civic multiculturalism', such as Leicester. As the author argues 'political commitment to multiculturalism as a policy is a critical variable in shaping change' *(ibid).*

Some authors argue that 'the United Kingdom is often considered a leader in multiculturalism' and claim that multiculturalism is 'developing in a more pragmatic direction' which puts emphasis on the interaction and accommodation of different cultural and traditional views by means of dialogue rather than authority interventions *(Taylor-Gooby & Waite, 2014).* Farrar *(2012)* also supports the idea of promotion of dialogue between various cultural groups.

Researchers also found that there have been some oversight in managing migrant population, e.g. although 'multiculturalism in the UK has succeeded in fostering a sense of belonging among minorities', parts of the white population were neglected *(Manning, 2011).*

---

[17] House of Commons Debate, 19 March 2003 vol. 401 cc270-94WH http://hansard.millbanksystems.com/westminster_hall/2003/mar/19/immigration#S6CV0401P0_20030319_WH_34.

[18] The National Archives, "Commonwealth Immigration control and legislation". http://www.nationalarchives.gov.uk/cabinetpapers/themes/commonwealth-immigration-control-legislation.htm.

According to the Multiculturalism Policy Index, the United Kingdom is among the three most multiculturalist countries in modern Europe and has scored 5.5 points in comparison to Finland (score of 6) and Sweden (score of 7), *(Tolley, 2016: 4).*

The Multiculturalism Policy Index includes such areas of evaluation as affirmation, school curriculum, media, exemptions, dual citizenship, funding ethnic groups, bilingual education, and affirmative action in the period from 1980s to 2010s (Table 1).

*Table 1. Multiculturalism Policy Index in the United Kingdom (source: based on Tolley, E. 2016. Multiculturalism Policy Index: Immigrant Minority Policies. Queen's University)*

| Areas of evaluation | Multiculturalism Policy Index | |
|---|---|---|
| Affirmation | 1980 | 0.0 |
| | 2000 | 0.0 |
| | 2010 | 0.0 |
| School curriculum | 1980 | 0.0 |
| | 2000 | 1.0 |
| | 2010 | 0.5 |
| Media | 1980 | 0.0 |
| | 2000 | 1.0 |
| | 2010 | 1.0 |
| Exemptions | 1980 | 1.0 |
| | 2000 | 1.0 |
| | 2010 | 1.0 |
| Dual citizenship | 1980 | 1.0 |
| | 2000 | 1.0 |
| | 2010 | 1.0 |
| Funding ethnic groups | 1980 | 0.0 |
| | 2000 | 1.0 |
| | 2010 | 1.0 |
| Bilingual education | 1980 | 0.0 |
| | 2000 | 0.0 |
| | 2010 | 0.0 |
| Affirmative action | 1980 | 0.5 |
| | 2000 | 0.5 |
| | 2010 | 1.0 |
| Affirmative action | 1980 | 2.5 |
| | 2000 | 5.5 |
| | 2010 | 5.5 |

In the area of constitutional, legislative or parliamentary affirmation of multiculturalism, the UK has scored a zero, as multiculturalism in Britain has not been formally codified in any form of legislation. Instead of using the term 'multiculturalism' in legal discourse, cohesion and integration are usually preferred. This does not mean that there has been nothing done in the area. The government introduced several strategies to deal with inequality: 'Improving Opportunity, Strengthening Society' in 2005 – a strategy that was aimed to enhance race equality and community cohesion, and 'Tackling Race Inequalities' in 2009, which had a consultative function. Among the most relevant government agencies that have jurisdiction

related to multiculturalism, are the Department for Communities and Local Government, which takes care of 'building cohesion' and 'tackling anti-social behaviour and extremism'. Another agency which is involved in tackling issues of equity, discrimination and human rights is the Equality and Human Rights Commission set up in 2007 *(ibid: 109)*.

Next, the Multiculturalism Policy Index states that multiculturalism has been partially adopted in school curriculum of the UK. Although the issue of multiculturalism education has been raised since the 1970s, multiculturalism was integrated into local curriculum and multiculturalism or anti-racism policies were adopted only by the 1990s *(ibid: 110)*. It is noteworthy that the UK does not fund bilingual education or mother tongue instruction, although students, who study English as a second language, can get support for learning English *(ibid: 113)*.

As for the inclusion of ethnic representation/sensitivity in the mandate of public media or media licensing, the UK has performed very well. Although the topic of ethnic representation was somewhat neglected in the media prior to the 1980s, the situation improved significantly in the next three decades. A number of ethnic-minority media organizations were established, broadcasting in ethnic minority languages was supported, under the Communications Act 2003 the Office of Communications has been responsible for taking into account the interests of different ethnic communities and people living in different areas of the country. Moreover, the UK public service broadcaster BBC targets various ethnic and religious communities as their audience to reflect the ethnic, cultural, and religious diversity, and making the community aware of customs and convictions of other groups *(ibid: 111)*. The UK has also introduced exemptions from dress codes (either by statute or court cases) for foreigner to prevent indirect discrimination, such as the right to wear a turban, a long beard, or the hijab *(ibid: 112)*.

One more area of evaluation of multiculturalism index, where the UK performed extremely well, is allowing to possess a dual, or even multiple, citizenship. Citizens who have acquired British nationality are allowed to hold any other citizenship they used to have, and vice versa, in case British nationals get the citizenship of another country, they are allowed to retain their British citizenship. The UK also provides support to ethnic group organizations and activities, which usually have to meet specific criteria, such as the promotion of race equality and redress of disadvantage *(ibid: 112)*.

Finally, the UK takes affirmative action for disadvantaged immigrant groups through different anti-discrimination and positive action measures since 1980s *(ibid: 114)*.

## 4.  Towards a multicultural society in Lithuania – what to expect?

*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.*

25 January, 1323, the Letter of Gediminas, the Great Duke of Lithuania, to citizens
of Liubek, Zund, Bremen, Magdeburg, Köln and other cities,
http://antologija.lt/text/gediminas-gedimino-laiskai#1.3

The name of Lithuania *(Lituae)* was first mentioned in the Annals of Quedlinburg on 9 March, 1009 in a passage about St. Bruno's death[19].

---

[19] Albinus, Petrus Fabricius, Georg. Chronicon Quedlenburgense ab initio mundi per aetates. Retrieved on 5 April 2017: http://digital.slub-dresden.de/werkansicht/dlf/2891/1/.
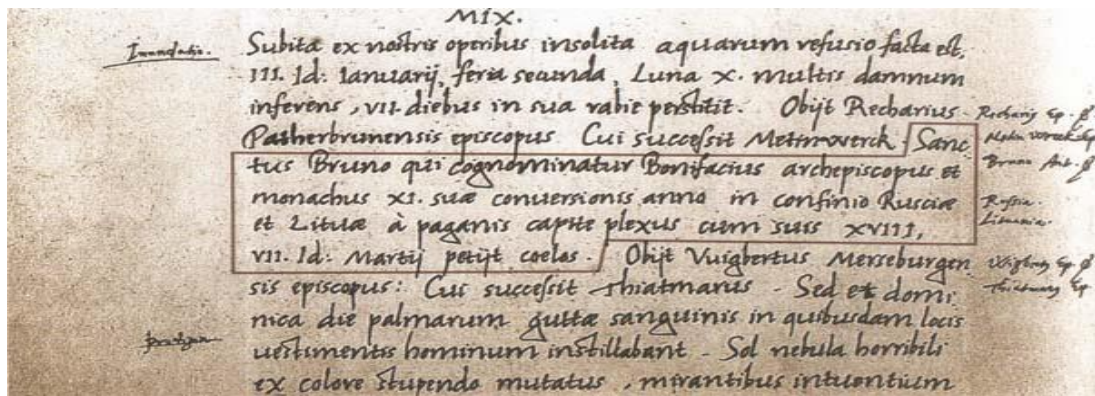
Thus, as we can see, Lithuania, which has centuries of traditions, already counts the second millennium of its history.

## Contemporary trends of multiculturalism development in Lithuania

Article 45 of the Constitution of the Republic of Lithuania adopted by the national referendum on 2 November 1992, provides that 'ethnic communities of citizens shall independently manage the affairs of their ethnic culture, education, charity, and mutual assistance'. *(http://www3.lrs.lt/home/Konstitucija/Constitution.htm)*. It also says that 'ethnic communities shall be provided support by the State' *(ibid)*. There are eleven religions registered in Lithuania, which are professed by more than one thousand citizens, thus Article 43 of the Constitution states that the State recognises traditional churches and religious organisations in Lithuania and other churches and religious organisations provided that they are supported by the society, and their teaching and practices do not contradict with the law and public morals.

According to the survey data in 2011 Lithuania hosted citizens of 154 nationalities (in 2001 – 115), however, only 11 ethnic groups were made of a thousand or more people. Lithuania, due to low ethnic diversity (Lithuanians – 84.2%, Poles – 6.6%, Russians – 5.8%, Belarusians – 1.2%, Ukrainians – 0.5%, whereas Jews, Tartars, Karaims, Azerbaijanis, Georgians, Armenians, Moldovans and other nationalities together account for only 0.6% of all Lithuanian residents)[20] is traditionally attributed to the relatively homogenous European countries, characterized by stability of ethnic composition and insignificant flows of arriving foreigners. E.g., in 2015, 3.7 thousand of foreigners arrived in Lithuania on grounds of immigration, mainly from Latvia, Poland, Ukraine, Russia, Belarus and Germany *(European migration network, 2015)*. Foreigners arrive mainly from the countries that have been linked with Lithuania for 50-year long common historical and cultural period (the Russian language, common education programs, festivals, competitions and sports events).

After the restoration of Lithuania's independence in 1990, the presence of foreigners lawfully staying in the territory of the state has been regulated under the norms of the Law on the Legal Status of Aliens, besides, the state assumed responsibility for creating favourable conditions for newly arriving foreigners to integrate into the Lithuania's political, social, economic and cultural life *(National Gazette, 1998, No. 115-3236)*. Having legally defined the presence of foreigners in Lithuania, at the same time the state declared that the process of aliens' involvement in the Lithuanian society is not only their own responsibility, but also the responsibility of the public authorities, which have to provide additional access to universally recognized human rights. Best practices of other countries (Canada, Australia, Great Britain,

---

[20] Gyventojų tautinė sudėtis. Lietuvos Respublikos 2011 metų visuotinio gyventojų ir būstų surašymo rezultatai (Ethnic composition of citizens. The results of the national survey of the Republic of Lithuania, 2011) https://osp.stat.gov.lt/documents/10180/217110/Gyv_kalba_tikyba.pdf/1d9dac9a-3d45-4798-93f5-941fed00503f.

Germany, Sweden, Norway, and Denmark) show that due to consistent implementation of the integration of foreigners this process can be seen not only as expenses but also as an investment contributing to the country's social and economic development. The aforementioned law attracted wider interest of the Lithuanian society to global developments, features of recent migration processes, and customs, traditions and religious differences associated with the arriving foreigners.

On the other hand, the cultural expression of the majority of nations often lies in the national traits, with the dominance of either the peasant (rural) monoculture, or the culture of the city with a broader intercultural diversity. Prior to the mid-20th century Lithuanian nation was characterised by a peasant culture with monocultural understanding of the world, so this factor, together with the country's low ethnic diversity and experience of certain historical events, still limits the need for multiculturalism development and does not encourage a more detailed discourse of this phenomenon.

An evident example thereto is the Lithuanian Migration Policy Guidelines adopted by the Government on 22 January 2014, which recognize that public opinion has traditionally been characterized by predominantly closed cultural nature, what is considered one of major barriers to the development of multiculturalism *(Government of the Republic of Lithuania, Resolution No. 29, cl. 11.8).* Research conducted in 2015 reveal that the majority of Lithuanians communicate with foreigners without leaving the country (52%), almost every third (28%) go abroad once in several years, whereas only every fifth go abroad several or more times a year. Usually, these are high-ranking officials. Almost 50% are not interested in these issues *(Gražulis, 2016).* Circumstances of similar type shape rather negative than positive public perception of foreigners who come to settle in Lithuania. In the period of 2010–2013 surveys of Lithuanians revealed that intercultural diversity is perceived more as a barrier; thus the number of those who agree that immigrants contribute to the development of the state, is falling, whereas the number of critics of settlement of foreigners in Lithuania is increasing *(Government of the Republic of Lithuania, Resolution No. 29, cl. 11.8.).*

The 2015–2017 Action Plan for Implementation of the Policy for the Integration of Foreigners provides for three priorities: integration of foreigners into Lithuanian society, public tolerance, inter-institutional cooperation *(Ministry of Social Security and Labour, 2014).* As we can see, the action plan still identifies as problematic issues of public tolerance and the existing gap in cooperation between institutions, e.g., up to now there is no clear distinction between the function of the state/municipalities and NGOs in integration of foreigners. There are serious problems in cooperation and coordination of this activity, an adequate level of proficiency in the Lithuanian language is not ensured and, as a result, employment issues are poorly dealt with *(Refugees in Lithuania, 2015).*

The identified problems of integration of foreigners hold back the development of multiculturalism in Lithuania, thus it is reasonable to say that Lithuania is making merely the first steps towards perception and management of cultural diversity.

## 5. Conclusions

Quite a number of publications and public speeches on the topic of the phenomenon of multiculturalism show that there are both proponents and opponents thereto. Without perception of the historic transformation of this process, most researches, speeches and publications reflect the current situation only partially, thus it is necessary to analyse more closely the historical origins of the multiculturalism process and establish its ties with the present with the emphasis on the historic context of the topic and the importance of perception of this process for contemporary society.

Multiculturalism should not be perceived as an obstacle or threat; it should be viewed as an opportunity to benefit from strengths of another culture and seek additional advantage, as it

is evident that since the period of ancient civilizations, this process continuously goes hand in hand with progress. Countries with established principles of multicultural coexistence benefit from immigration in the sense that arrivals bring not only linguistic diversity, but also increase the local residents' competence related heritage of other cultures, which contributes to the country's competitiveness and development of international relations.

Lithuania, for various historical reasons, up to now has seen considered a homogenous European country with insignificant flows of migration of foreigners, thus which penetration of multiculturalism into the society is characterized by initial steps (the legislative framework has been introduced to regulate the entry of foreigners into the country, their right to integrate into the Lithuanian society, the procedure of acquisition of citizenship). However, in comparison with Canada, Australia and Great Britain, Lithuania has not yet developed a mechanism for promoting public tolerance issues and cooperation between institutions, which hinders the development of multiculturalism. A more comprehensive legal framework should be developed and expanded to provide for the development of multiculturalism in Lithuania.

The national policy agenda of states should focus on the importance of educating public tolerance, raising awareness of the positive impact of multiculturalism, and seeking to acquire the necessary intercultural competence.

**References:**
[1] Adams, D. L. (1995). *Health Issues for Women of Color: A Cultural Diversity Perspective.* Thousand Oaks: SAGE Publications. Texas Department of Health, National Maternal and Child Health Resource.
[2] Adler, N. J. (2002). *International Dimensions of Organizational Behavior.* 4th Edition. Southwestern-Thomson Learning, Ohio.
[3] *Access and Equity for a Multicultural Australia.* Department of Social Services. (2012). (Online). Available at: https://www.dss.gov.au/our-responsibilities/settlement-and-multicultural-affairs/programs-policy/multicultural-access-and-equity/access-and-equity-for-a-multicultural-australia
[4] Bosworth, A. B. (1994). Alexander the Great Part I: The Events of the Reign. *Cambridge Ancient History. Vol. VI: The Fourth century B.C.* Cambridge: Cambridge University Press.
[5] *Canada Facts and Figures, Immigration Overview, Permanent and Temporary Residents.* (2012). Research and Evaluation Branch, Citizenship and Immigration Canada. (Online). Available at: http://publications.gc.ca/collections/collection_2013/cic/Ci1-8-2012-eng.pdf.
[6] *Canada. Parliament. House of Commons. Debates.* (1971). 28th Parliament, 3rd Session, Vol. 8 (October 8, 1971): 8545–8548, Appendix, 8580–8585.
[7] *Canadian Multiculturalism Act R.S.C.* (1985). (Online). Available at: http://laws-lois.justice.gc.ca/eng/acts/C-18.7/page-1.html.
[8] *Canadian Multiculturalism: An Inclusive Citizenship.* (Online). Available at: http://www.cic.gc.ca/english/multiculturalism/citizenship.asp.
[9] *Conceptual and Operational Framework Intercultural Competences.* (2013). UNESCO. (Online). Available at: http://unesdoc.unesco.org/images/0021/002197/219768e.pdf.
[10] Deardorff, D. K. (2009). *The SAGE Handbook of Intercultural Competence.* Thousand Oaks, CA: Sage.
[11] Doward, J. & Rogers, S. (2010). Young, Self-reliant, Educated: Portrait of UK's Eastern European Migrants. *The Observer.* London. Retrieved 17 January 2010.
[12] *European discovery and the colonisation of Australia.* (Online). Available at: http://www.australia.gov.au/about-australia/australian-story/european-discovery-and-colonisation.
[13] European Migration Network. (2015). *Kas imigruoja į Lietuvą?* (Who Immigrating to Lithuania?). (Online). Available at: http://123.emn.lt/lt/imigracija/kas-imigruoja-i-lietuva.
[14] Farrar, M. (2012). *Islam in the West.* Springer.
[15] Germanic Peoples. *Encyclopædia Britannica.* (Online). Available at: https://www.britannica.com/topic/Germanic-peoples.
[16] Gibbon, J. M. (1938). *The Canadian Mosaic.* Toronto: McClelland & Stewart Limited.

[17] *Gyventojų tautinė sudėtis. (2011). Lietuvos Respublikos 2011 metų visuotinio gyventojų ir būstų surašymo rezultatai* (Ethnic Composition of Citizens. The Results of the National Survey of the Republic of Lithuania, 2011). (Online). Available at: https://osp.stat.gov.lt/documents/10180/217110/Gyv_kalba_tikyba.pdf/1d9dac9a-3d45-4798-93f5-941fed00503f.

[18] Glazer, N. (1997). *We Are All Multiculturalists Now*. Cambridge, Mass.: Harvard University Press.

[19] Global Migration Process (Situation in Lithuania). *Human Resources Management and Ergonomics*, X: 62–73.

[20] Gražulis, V. (2016). *Current Issues of Development of Multicultural Competence in Conditions of*

[21] *Government of the Republic of Lithuania, Resolution No. 29, cl. 11.8. On Approval of the Lithuanian Migration Policy Guidelines*. (Online). Available at: https://www.e-tar.lt/portal/lt/legalAct/5338f7c0899d11e397b5c02d3197f382 .

[22] Gurharpal, S. (2003). Multiculturalism in Contemporary Britain: Reflections on the Leicester Model. *International Journal on Multicultural Societies,* 5.1: 40–54.

[23] Hansen, R. (2000). *Citizenship and Immigration in Postwar Britain*. Oxford: Oxford University Press.

[24] Harrison , L. E. (2016). *Евреи, конфуцианцы и протестанты: культурный капитал и конец мультикультурализма* (Jews, Confucians, and Protestants: Cultural Capital and the End of Multiculturalism), Мысль. (Online). Available at: https://sotsium.ru/ekonomicheskaya-istoriya/evrei-konfuciancy-i-protestanty.html.

[25] Healey, J. (2014). *The Real History of Multicultural Britain.* Posted by on October 2.

[26] Hofstede, G. J. (1988). *Cultures and Organizations – Intercultural Cooperation and Its Importance for Survival.* Englewood Cliffs, NJ: Prentice Hall.

[27] Hollinger, D. (1995), *Postethnic America: Beyond Multiculturalism.* New York: Basic Books.

[28] *Intercultural Competences, Conceptual and Operational Framework*. (2013). UNESCO. (Online). Available at: http://unesdoc.unesco.org/images/0021/002197/219768e.pdf.

[29] *International Migrant Stock*. (2015). UN Department of Economic and Social Affairs. (Online). Available at: https://www.un.org/development/desa/en/.

[30] Jackson, H. & Zé Amvela, E. (2012). *Words, Meaning and Vocabulary: An Introduction to Modern English Lexicology.* 2nd Edition. London; New York: Continuum.

[31] Jacobs, N. (2005). Cross-Cultural investigations: emerging concepts. *Journal of Organizational Change Management,* 18(5), 514–528.

[32] Kymlicka, W. & Patten, A. (Eds.). (2003). *Language Rights and Political Theory.* Oxford: Oxford University Press.

[33] Krizan, A. C., Merrier P., Logan J. & Williams K. (2008). *Business Communication. Some Remarks on the Analysis of the Culture Concept*.

[34] *Letters of Gediminas, the Great Duke of Lithuania*. (Online). Available at: http://antologija.lt/text/gediminas-gedimino-lalaiskai#1.3.

[35] Liebsch U., Petkevičiūtė N. (2005). Competence in Communication Problem Solving and Career Development in the Intercultural Context. *Profesinio rengimo tyrimai,* 36: 86–95.

[36] Lloyd, S. & Härtel, C. E. J. (2009). Intercultural Competencies for Culturally Diverse Work Teams. *Journal of Managerial Psychology,* 25(8).

[37] London, M. & Sessa, V. I. (1999). *Selection of International Executives: An Introduction and Annotated Bibliography.* Greensboro, NC: Center for Creative Leadership.

[38] Ministry of Social Security and Labour. (2014). *On Approval of the 2015–2017 Action Plan for Implementation of the Policy for the Integration of Foreigners*. Dec. 31, 2014. (Online). Available at: https://www.e-tar.lt/portal/en/legalAct/ee908ca090d211e4bb408baba2bdddf3.

[39] Manning, A. (2011). 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* (14 Apr 2011). Blog Entry. (Online). Available at: http://blogs.lse.ac.uk/politicsandpolicy/multiculturalism-immigration-support-white-population/.

[40] *Multicultural Australia*. Department of Social Services. (Online). Available at: https://www.dss.gov.au/our-responsibilities/settlement-and-multicultural-affairs/programs-policy/a-multicultural-australia.

[41] *Multicultural Australia: The Way Forward.* Department of Social Services. (1997). (Online). Available at: https://www.dss.gov.au/sites/default/files/documents/01_2014/multicultural_australia_-_the_way_forward_access.pdf.

[42] *Multicultural Australia: United in Diversity*. Updating the 1999 New Agenda for Multicultural Australia: Strategic directions for 2003-2006. (Online). Available at: https://www.dss.gov.au/sites/default/files/documents/01_2014/united_diversity.pdf.

[43] 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.

[44] Parekh, B. What's Multiculturalism. *Multiculturalism. A Symposium on Democracy in Culturally Diverse Societies.* 1999. № 484.

[45] *Refugees in Lithuania*. (2015). Refugees in Lithuania – Experience and Perspectives of Integration. *Pabėgėliai Lietuvoje – integracijos patirtis ir perspektyvos*. July 12, 2015. Vilnius: Mykolas Romeris Universitety.

[46] *Statistics Canada. Canada's Ethnocultural Portrait: The Changing Mosaic.* (Online). Available at: http://www12.statcan.ca/english/census01/products/analytic/companion/etoimm/canada.cfm.

[47] Tacitas, P. K. (1972). *Rinktiniai raštai: Germania, Istorija, Analai* (Germania. Historiae, Annales). Vilnius: Vaga.

[48] Taylor, C. (1994). The Politics of Recognition. A. Gutmann (Ed.). *Multiculturalism: Examining the Politics of Recognition.* Princeton: Princeton University Press.

[49] 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.

[50] Tolley, E. (2016). *Multiculturalism Policy Index: Immigrant Minority Policies*. Queen's University.

[51] Wayland, Sh. (1997). Immigration, Multiculturalism and National Identity in Canada. *International Journal on Minority.* Retrieved September 12, 2010.

[52] Vikings. *Encyclopædia Britannica*. (Online). Available at: https://www.britannica.com/topic/Viking-people.

[53] *Visuotinė žmogaus teisių deklaracija*. (1948). JT (The Universal Declaration of Human Rights, UN). Valstybės žinios, 2006-06-17 (National Gazette), No. 68-2497. (Online). Available at: https://www.e-tar.lt/portal/en/legalAct/TAR.181EDAC3A371.

[54] Zubrzycki, J. & Thompson, P. (2003). *ABC Radio National: Big Ideas*. (Online). Available at: http://www.abc.net.au/radionational/programs/bigideas/wisdom-interviews-jerzy-zubrzycki/3533890.

**Addresses of authors:**

Prof. dr. Vladimiras GRAŽULIS, PhD.
Management Institute
Mykolas Romeris University
Ateities str. 20
LT-083 03 Vilnius
Lithuania
e-mail: gra.vlad@gmail.com
        vlad.gra@mruni.eu

Dr. Liudmila MOCKIENĖ
Institute of Humanities
Mykolas Romeris University
Ateities str. 20
LT-083 03 Vilnius
Lithuania
e-mail: liudmila@mruni.eu