Introduction

The discourse of international migration holds that migration is an essential and inevitable component of the economic and social life of every state. Mobility of workers is an increasingly common phenomenon in many countries. Fifty per cent of 200 million international migrants are migrant workers who left their countries to find work elsewhere in the world. Considering that Norway has one of the highest living standards in the world, it is natural that foreigners wish to work and stay in Norway. Norway’s natural resource-driven economy creates considerable demand for labour. By 1 January 2008, there were 381,000 immigrants in Norway, which constitutes about 8 per cent of the total population. According to Statistics Norway, in the second quarter of 2011, Lithuanian immigration was in the second position in number following Poland.

This article aims to assess the acculturation strategies which Lithuanian workers in Norway adopt. Acculturation may be defined as a continuing process of cultural change together with the outcome of contacts between two or more cultures. Acculturation refers to the process of cultural and psychological change as a result of continuing contact between different cultural groups and mainstream culture. Through acculturation migrants may choose which acculturation strategy to use. It depends on the inner qualities of the person including sociability, stress coping styles, and cultural appraisals. In other words, migrants can maintain their ethnic identity, absorb the new culture, or achieve bicultural identity. A balanced state of ethnic identity provides the best background for integration of migrants. The balanced state of ethnic identity refers to a medium tendency to assimilate and to differentiate and an intermediate level of inclusion.

The questions posed in this research are: how do Lithuanian workers change their ethnic identity through their acculturation process? If we assume that a balanced state of ethnic identity is optimal for future integration into Norwegian society and that this is, indeed, the migrants’ goal, what specifi-
cally prevents Lithuanian workers in Rogaland County from achieving this? This article investigates how personal variables affect Lithuanian migrants’ preference for acculturation strategies. In particular, three sets of variables have been taken into account: demographic (age, gender, education background, length of stay in Norway), intercultural contact (sociocultural adaptation, ethnic identity, in-group and out-group social interaction), and personal traits (self-esteem, stress coping strategies, sociability).

The research questions will be analyzed by means of a case study of Lithuanian workers in Rogaland County, Norway. This district differs from other parts of Norway. It is a national petroleum center, with shipping, international business activities, considerable migration, and a multicultural society.

Methodology and theoretical framework

The case study of Lithuanian workers’ acculturation is based on John W. Berry’s two-dimensional acculturation model. From the two-dimensional model perspective, it is assumed that it is possible to identify with or acquire the new culture independently, without necessarily losing the migrants’ own culture. Berry developed a psychological acculturation model which suggested four strategies of acculturation: assimilation, integration, marginalization, and separation. There is an assumption that individuals can choose how to adapt in the host society or which acculturation strategy to use though the acculturation process. Immigrants who settle in a new country have to decide whether they want to maintain the values of their heritage culture. The other possible way is to be involved in the new host culture. Positive or negative responses to the questions about individual’s preference to the heritage or host culture are supposed to influence the four acculturation strategies (Fig.1). Employing Berry’s acculturation model, if an individual prefers to maintain the ethnic identity and at the same time he/she seeks to participate in the host culture, the integration strategy could be named (Fig.1).

Figure 1. Berry’s conceptual acculturation model
Berry’s acculturation model has been supported by dispositional resources such as coping styles and sociability. According to Ronald Taft, coping styles are a central variable in acculturation.\textsuperscript{9} Acculturative stress refers to the psychological impact of adaptation to a new culture, or in other words, migration experience. Sociability is a dispositional personal resource (factor), which refers to the preference of being with others rather than alone.\textsuperscript{10} Intercultural studies showed a positive correlation with agreeableness and socialization.\textsuperscript{11} Various degrees of ethnic identity may be treated as different degrees of acculturation.\textsuperscript{12} Social identities derive “from a fundamental tension between human needs for validation and similarity to others (on the one hand) and a countervailing need for uniqueness and individuation (on the other).”\textsuperscript{13} Thus a balanced state of ethnic identity is supposed to lie in a medium tendency to assimilate and to differentiate, and an intermediate level of inclusion. The low level of ethnic identity signifies a high tendency to assimilate, a low tendency to differentiate, and a low level of inclusion into the heritage culture. A high level of ethnic identity means a low tendency to assimilate, a high tendency to differentiate, and a high level of inclusion. Ethnic identity may be viewed through positive attitudes to the heritage culture, and a sense of belonging to this culture, relationships with other members, and acceptance of ethnic practices (food, music, language, and customs). A primordial approach considers ethnic identity as the sense of self and belonging to a group as a fixed state, which is outlined by a common origin (ancestry) and common biological characteristics. The social constructionist theory refers to the viewpoint that ethnic identity is a socially constructed, non-fixed, changeable state which is formed by individuals’ choice. According to Berry’s acculturation model, individuals may choose whether to maintain their own ethnic identity or not. The state of ethnic identity corresponds to different acculturation strategies. Strong ethnic identities are found in the integration strategy. However, simultaneously individuals have close ties with the host society. The separation strategy is appropriate to explain strong ethnic identity and a weak relationship with the majority. A low level of ethnic identity but a strong relationship with the society of settlement indicates the assimilation strategy. In the case of low ethnic identity and low level of sociability with the host culture, the marginalization strategy is appropriate to explain the individual’s way of acculturation.

In order to answer the research questions the research has been divided into two parts. The first part of the interviews was intended to identify those Lithuanian migrants who had come to Norway seeking employment. An additional aim of this part was to assess the composition of Lithuanian immigrants in Norway and to establish the main features of Lithuanian labour migration. The questionnaire had ten close-ended questions with three “open” answers. Forty-four Lithuanian migrants were interviewed in this research part. They were selected in order to get equivalent groups of age, gender, educational background, social status, and length of stay in Norway. Such data as age, educational background, gender, social status, length of stay, links with Lithuania, tendency to stay in Norway, emigration reasons, and information about their work activity in Norway were taken into account. Thirty-five Lithuanian migrants who came to Norway because of economic reasons were discerned. Those Lithuanian workers who came to Norway because of economic reasons became the subjects of the second part of the research. The semi-structured interview was used as a follow-up to the general questionnaire. The questions (several key questions) were formulated according to the research statements. Some additional questions were asked during the interview. The first cluster of qu-
uestions was intended to ascertain the state of ethnic identity. Ethnic identity was defined in accordance with the agonistic tendencies to assimilate and differentiate. Low ethnic identity is supposed to be found in the case of a high tendency to assimilate, a low tendency to differentiate, and a low tendency to be included in the heritage cultural group. A high level of ethnic identity was defined as a low tendency to assimilate, a high tendency to differentiate, and a high level of inclusion. The balanced state of ethnic identity is in the case of a medium tendency to assimilate and differentiate and an intermediate level of inclusion.

Three tendencies – the tendency to differentiate from one's ethnic group, attitudes towards Norwegian culture, and the respondent’s social developmental state – were ascertained asking the following questions: Which cultural way of life do you follow? With which country do you have closer ties (the tendency to assimilate)? Are you embarrassed when people notice that you are Lithuanian (the tendency to differentiate)? Have you got a close relationship with your family and other Lithuanians? Do you think that your relationships are better (closer) than those of other Lithuanian migrants (social developmental state)? Adaptive context-dependent resources and the shift of them were examined by asking the following questions of the second cluster: What do you do in difficult situations? Are you satisfied with yourself in the present situation?

In order to provide the data of the research systematically and correctly, data from the interviews were categorized according to the thematic structures.

**Review of the substantive literature**

The most explicit study of Lithuanian migrant acculturation in other countries (Norway, Ireland, the United Kingdom, Spain) was presented by Jolanta Kuznecoviene. Kuznecoviene analysed acculturation of Lithuanians in Norway, the United Kingdom, and Spain through their pathways in economic, social, and cultural fields. The main aim of this research was to ascertain in which ways Lithuanians incorporated themselves in the societies of settlement through acculturation dimensions. Kuznecoviene’s research was based on Peters’s incorporation model. Kuznecoviene’s findings indicated that Lithuanians mostly preferred one acculturation strategy to other possible ways including the conformist strategy, cultural incorporation, and representative or segregation strategies. The research showed that Lithuanian emigrants have a diverse set of motivation factors related to belonging in the society of settlement.

The adaptation of Lithuanian immigrants in Ireland, Spain, Norway, and the United Kingdom was studied through the construction of national identity as strategies by Kuznecoviene. Such strategies were defined as the construction of ethnic cultural space, the cultural openness of immigrants, and the establishment of emotional lineages with one’s heritage culture. Research findings indicated that Lithuanians tend to construct a de-territorialized cultural space, which is the main recourse for the construction and practicing of their Lithuanian nature. In some cases, the willingness of Lithuanian migrants to be open to a different cultural experience was based on a pragmatic view, or multi-ethnicity in a work place. At the same time Lithuanian nature was expressed mostly in private life. The third strategy, emotional and symbolic lineages with Lithuania, was identified with the possible return to the home country.

A case study of Lithuanian women (N-24) acculturation in Chicago (the USA) was presented by Vytautas J. Cernius. The study started in 1957 and continued with the re-
search carried out during the period from 1973 to 1974. The study looked into different aspects of acculturation including professional choice and attitudes towards Lithuanians and American culture. The research findings revealed that one-directional acculturation existed towards American culture among Lithuanian women in Chicago.

Lithuanian migrants’ acculturation was mentioned in Jonytis’s (1985), Kuiziniene’s (2005), and Kitowski’s (2006) researches. However, the analysis of the aforementioned studies of Lithuanian migrants acculturation shows that this phenomenon has not been investigated sufficiently, namely acculturation of Lithuanian workers. Considering the fact that working age individuals constitute the biggest part of Lithuanian migrants and making an assumption that in most cases Lithuanians migrate pursuing employment in other countries, the study of Lithuanian workers’ acculturation becomes particularly important. In the present in-depth study the dimensions and outcomes of Lithuanian migrant workers’ adaptation, ways of personal change, and preservation and maintenance of ethnic identity in Norway will be analysed. This research may be useful for further studies of Lithuanian migration by both Norwegian and Lithuanian scholars.

Research findings

The first part of the interviews with Lithuanian migrants indicated that the biggest part of all informants involved in this research consists of individuals aged 31-to-35 and 20-to-25. With regard to the gender, the groups of respondents were divided almost proportionally: there were 20 male and 24 female respondents. More of the Lithuanian migrants were single (26) than were married (18). The analysis of educational background showed that 18 Lithuanian migrants out of 44 had no more than a secondary education, 16 respondents had started higher education, six were graduates and only two respondents had a postgraduate level of education. The tendency to visit Lithuania was distributed as follows: the majority (22) of the Lithuanian migrants tended to come back once a year and 15 respondents visited Lithuania twice a year. Nine respondents from the age group 31-to-35 declared that their homecoming was once a year. Only three informants out of all 44 Lithuanians who took part in my research said that they visited Lithuania every three months, and five respondents indicated some other pattern of frequency of visiting Lithuania. 78.41 percent of all informants indicated

Chart 1. The age distribution among Lithuanian migrants in Norway.
economic factors as the main reason for their emigration. 13.64 percent of the respondents indicated family reunification as their main reason for emigration to Norway. 5.68 percent of the informants provided some other reasons for their emigration. A significant part of all informants were unskilled workers (34) and only six workers had skilled jobs. Four informants did not indicate their level of qualification. The biggest part (32 informants) identified their economic activity as employees, three informants identified themselves as “employers” (all those were from the 31-to-35 age group), and nine respondents identified “other.”

The 35 informants, including 21 women and 14 men, who mentioned economic reasons for coming to Norway became the analysis object in the further study. The largest segment of all the informants were from the 31-to-35 age group (ten informants), and the other age groups were distributed almost equally, except for the oldest age (Chart 1).

Most Lithuanian workers in Rogaland area tended to reside in Norway for one to three years (ten informants) and for 4-to-8 years (twelve informants). Seven respondents lived in Norway for less than a year, and six informants lived in Norway longer than nine years. The analysis of the research data according to the age indicator showed a positive correlation with the length of stay. Older Lithuanian workers tended to reside in Norway longer than the younger generation (Table 1).

In order to ascertain the states of ethnic identity (low, high, or balanced state) of Lithuanian workers in Rogaland County, the author sought to find out the level of inclusion

<table>
<thead>
<tr>
<th>Age groups</th>
<th>Length of stay in Norway</th>
<th>20-25</th>
<th>26-30</th>
<th>31-35</th>
<th>36-40</th>
<th>41-45</th>
<th>46-50</th>
<th>Total</th>
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<tr>
<td>1-6 months</td>
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<td>1</td>
<td>0</td>
<td>1</td>
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<td>2</td>
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<tr>
<td>7-11 months</td>
<td></td>
<td>4</td>
<td>0</td>
<td>1</td>
<td></td>
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<td>5</td>
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<tr>
<td>1-3 years</td>
<td></td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td>10</td>
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<tr>
<td>4-8 years</td>
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<td>2</td>
<td>4</td>
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<td>12</td>
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<td>9 and longer</td>
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<td>2</td>
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<td>6</td>
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<td>Total</td>
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<td>10</td>
<td>6</td>
<td>3</td>
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<td>32</td>
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Table 1. Length of Lithuanian workers’ stay in Rogaland County.
into one's ethnic group. The informants valued their relationships with family members and friends. The tendency to rate the intermediate level of relationship existed among Lithuanian migrants in Norway (Chart 2). However, the youngest informants tended to rate their relationships as a low level of inclusion. The tendency of high inclusion was equal to zero among the youngest generation. A high inclusion level tended to grow with the growing age of the respondents. The intermediate level of inclusion predominated among all age groups. A representative of the 20–to-25 age group said, “I think other Lithuanians already have families here in Norway. I live with my friend. All my family is in Lithuania, and we use “Skype” and seldom the telephone for communication” (06.2011). Another Lithuanian, who represented the 31–to-35 age group, said: “Some of my family members are in Norway and the others are in Lithuania. We always meet at weekends. I think our relationship is like that of other Lithuanians” (04.2011). The informants of the oldest age group when asked about their relationship answered that the family is the most important thing. “I try to keep a close relationship with my family as much as I can, but sometimes there is not enough time” (08.2011). However, older age workers in Rogaland tended to think that they had better relationships than other Lithuanian migrants. The high level of inclusion was in the second place after the intermediate level of inclusions, which predominated among all age groups (Chart 2).

In the next section of the research the preference of Lithuanian workers in Rogaland to assimilate into the Norwegian society will be investigated. According to Marilynn B. Brewer, the medium tendency to assimilate exists in the case of the balanced state of ethnic identity. The intermediate level of assimilation tendency predominated among Lithuanian migrants in Norway (Chart 3). This tendency decreased with age, although it still remained the main indicator. A relatively low tendency of assimilation was found

![Chart 2. The social developmental state (self-rating).](image-url)
among the informants who represented the age group 26-to-40. However, when asked they provided only positive answers about their attitudes towards Norwegian society. The statement of one informant represents many similar answers to the question about Lithuanian workers’ links with the Norwegian society: “I have a few Lithuanian friends and a few Norwegian ones. My colleagues are mostly Norwegians. Children attend Norwegian schools and speak good Norwegian. However, at home we communicate in the Lithuanian language” (08.2011). Another segment of the informants tended to say that they had no Norwegian friends and that they communicated with friends from other ethnic groups (Russian, Latvian). Only in two answers was a high level of assimilation ascertained. One of those informants said, “My husband is Norwegian. We speak Norwegian with each other and with our children…. I think our family follows Norwegian customs and traditions” (02.2011). Another Lithuanian said, “I feel that my home country is Norway. I speak Norwegian and have more Norwegian friends than Lithuanian” (02.2011).

Another predictor of ethnic identity is the tendency to differentiate themselves from the heritage cultural group. The medium tendency to differentiate from one’s ethnic group was found among Lithuanian workers in Rogaland area, especially in the elder age group (Chart 4). When asked: “Do you make any efforts to differentiate yourself from other Lithuanians?” the most dominant answer was that Lithuanian workers did not care about this. In some cases, Lithuanian workers tended not to indicate their nationality. However, they were proud to be Lithuanian. “I think that I am like other Lithuanian migrants, who try to find happiness outside their homeland. However, I do not care what I look like or what others think of me” (06.2011). The tendency to differ from one’s ethnic group was indicated by such answers as: “Sometimes I try not to look like someone who comes from East Europe … I try to look like a local” (02.2011).

Chart 3. Assimilation tendencies among Lithuanian migrants in Rogaland County.
Sociability is one of the adaptive context-dependent resources. In the research developed by Schönpflug, strong ethnic identity was found among persons with the lowest level of the personal resources of sociability, activity, or intelligence.\textsuperscript{31} The sociability before and after migration varied insignificantly among Lithuanian workers across the age groups. A high rate of sociability predominated in all age groups. “I like to communicate with other people”, said one informant (08.2011). “I never like to be alone. ... It does not mean that I speak with everybody, but I think that I am a sociable person,” added another. “Migration did not change my communication style” (06.2011). “There are not so many people who I can talk to here. However, if you persist, you can always...
find somebody,” said some of the Lithuanian migrants (03.2011). Such answers highlighted the relatively high rate of sociability among Lithuanian workers before and after migration. The research findings revealed that the sociability rate tended to decrease with age, especially after migration (Chart 5).

The answers of the Lithuanian workers in Rogaland revealed that they tend to see themselves as sociable persons. However, when asked about the relationship with other Lithuanian migrants, most answers about such relationships were negative. The low sociability predominated especially among older-age informants. In order to understand this phenomenon, the Lithuanian workers were asked some additional questions, such as “Why do you not keep relationships with other Lithuanian migrants? Which social networks do you have in your ethnic group?” The research findings revealed that Lithuanian workers tend not to have close relationships with other Lithuanian migrants. Many of them have relatives or friends whom they knew in Lithuania. “I do not look for new acquaintances with other Lithuanians here ... Why should I?” asked me one informant (05.2011). When asked why, the answer was: “I heard about bad things (criminality)”; “... I do not think that they (Lithuanian migrants) will help me, rather on the contrary... (05.2011)” or “... I have already had some negative experience with other Lithuanians” (08.2011). Interviews with the Lithuanian workers involved in my research revealed that crime also exists among immigrants. However, this is not a conclusive reason to say that low sociability with other Lithuanians exists only because of criminality. In this case there is a need for further studies of this phenomenon.

Coping styles become of importance in the case of acculturation. When problem-oriented stress-coping strategy (active strategy) predominates, acculturation problems are often suppressed. In this case integration or assimilation is a likely acculturation outcome. The research revealed that the problem-oriented coping style predominated among Lithuanian informants aged 31-to-45. Learning the Norwegian language (more than half of all informants said that they attended a language course) and improving living conditions in Norway (actively looking for a new job, flat) show the active problem-oriented coping style. With increasing age, such answers as “sometimes I do nothing (in a problem situation),” or “I start to think that is my fault” were given by older informants. With the growing age of the informants, problem-oriented coping style tended to decrease and, in terms of the rate of positive answers, coincided with the self-oriented coping style before migration. A self-oriented coping style was relatively lower after migration than before migration. It predominated among the Lithuanian workers before migration. As one informant said, “I try to focus on the problems and solve them if I have some.” When asked if it had always been so, the informant answered negatively, “In Lithuania I sometimes “gave up,” because I had a feeling that you cannot control the situation” (04.2011).

Self-esteem is closely related with acculturation orientations. As mentioned above, the integration or bicultural attitude is related to higher self-esteem, and the assimilation orientation is considered to be prevalent among individuals with low self-esteem. A significant difference in the global self-worth existed among the Lithuanian workers in Rogaland after migration in comparison with its level before migration. When asked about their life satisfaction after migration, all answers of the informants somehow suggested that the present situation was “a better life.” “Now I am more secure and tranquil then when I was in Lithuania,” said one informant. When asked why, he answered, “I do not need to care about the financial situation.
Now when my family has a stable income, we can think about other things; for example, how to spend time with the family” (08.2011). Many answers about the feeling of self-worth were linked with improved financial situations. However, other answers revealed that a high level of security, feeling welcome, and the positive attitude of the Norwegian society increase self-worth and make Norway “a second home.” The self-worth tended to increase with age, and it remained relatively high. One informant of the age group said, “I have almost everything; however, sometimes I think whether I am happy. Then I start to think about going back to Lithuania. But I can go there whenever I wish. I think I am happy here” (05.2011). When asked why they do not go back forever, the respondents often pointed out the financial situation and instability in Lithuania.

Conclusions

Lithuanian workers’ personality change during the acculturation process

The following analysis is based on the author’s reflections within the above-mentioned theoretical framework. The intention of this research was to reflect on the social phenomenon of the acculturation of Lithuanian migrants. It should be noticed that any findings about social phenomena are never absolute.

The aim of this article was to ascertain what kind of ethnic identity the Lithuanian workers in Rogaland County maintain. The previous analysis of three tendencies – the tendency to differentiate oneself from one’s ethnic group, the tendency to assimilate into the Norwegian culture, and the social developmental state (Lithuanian migrants self-rating) – allows to ascertain the low, medium, and high level of the identity state. According to the research findings, the medium tendency to assimilate and differentiate and an intermediate level of inclusion into one’s ethnic group predominate among the Lithuanian workers in Rogaland (Charts 2 - 4). This study proves that the balanced state (medium level) of ethnic identity exists among the Lithuanian workers in Norway.

Ethnic identity is defined as an indicator of derivative acculturation of further preferences: the tendency to assimilate, the tendency to differentiate oneself from one’s ethnic group, and the degree of inclusion into the group of origin. According to the optimal distinctiveness theory developed by Brewer, the less migrants feel included in their ethnic group, the more they tend to assimilate and the less they tend to dissociate from one’s group. In comparison with other age groups of the informants, the relatively low assimilation tendency and low level of inclusion into one’s ethnic group was found among the youngest migrants aged 20-to-25. The youngest generation has lived in Norway for a relatively short period of time. Five out of seven such informants have lived in Norway for just up to one year (Table 1). In accordance with Berry’s acculturation model, the length of stay is an important discriminator in the acculturation framework. Employing this acculturation model, the youngest generation of the Lithuanian migrants is in the pre-contact or contact acculturation phase.

Acculturation is accompanied by migrants’ capacity to cope with difficulties of settlement and with psychological (e.g. stress) or adaptation problems. In this case, adaptation is a change of the individual in the direction of reducing the difference and distance between him and the new culture. The problem-oriented coping style predominated among the Lithuanian workers after
migration. It replaced the self-oriented coping style, which existed before migration. The problem-oriented coping style correlates with the length of stay. The migrants who had been in Norway longer, tended to choose the problem-oriented coping style more often.

The problem-oriented coping style predominated among the informants aged 31-to-41. However, they tended to choose the “partly realized” answer about their fulfillment of migration hopes. When asked why, the majority of these informants indicated a relatively short time of residence in Norway. The other part of informants identified such reasons as inability to speak Norwegian or existence of cultural differences. The positive answers about the fulfillment of emigration expectations may signify successful resettlement, accompanied by higher self-esteem. A significant increase in self-esteem after migration was identified among the Lithuanian workers. A positive correlation between self-worth and the length of stay exists among the Lithuanian workers. In long term conditions, self-worth tended to increase.

The prerequisites for integration

This research aimed to find out whether the Lithuanian workers who live in Rogaland County integrate into the Norwegian society. If not, then what specifically prevents them from achieving integration? According to the statistical data, the Lithuanian migrants in Norway are a relatively new phenomenon. At the beginning of 2011, Lithuanians tended to reside in Norway for less than five years. Only a few informants of this research resided in Norway longer than nine years. Time of residence is an important variable which can determine the choice of a specific acculturation strategy. In a short term it is impossible to ascertain the acculturation orientation preferred by the Lithuanian workers involved in this case study. However, this article proves that Lithuanian workers tend to choose the integration strategy as a possible acculturation orientation in long term conditions. Integration is associated with successful resettlement and often preferred by foreigners. Integration is a process over time and under the influence of many factors such as sociability, active coping styles, and positive attitudes towards the majority. The Lithuanian workers in Rogaland have many of such necessary predictors for integration. According to the research findings, Lithuanian workers in Rogaland are in a balanced state of ethnic identity. It is concurrent with the problem-oriented coping style, a relatively high level of self-worth, and high global self-esteem. The problem-oriented coping style is a predictor of the integration or separation orientations. In long term conditions, the Lithuanian workers tend to think that their resettlement is successful. The Lithuanian workers characterize themselves as sociable persons. However, they often declare very limited relationships with other Lithuanians in Norway. The relatively high criminality may be one reason for the low sociability among the Lithuanian migrants, but not the only one. The connections between them and Norwegians are somehow limited. Many informants indicate that they mostly communicate with Norwegians only at work. On the other hand, eleven Lithuanian workers had only positive attitudes towards Norwegian society.
Endnotes

3. www.ssb.no/en/
4. www.ssb.no/en/
20. Statistic Lithuania, 2010
Lietuvių migracijos ir diasporos studijos


Tyrime dalyvavo 44 lietuvių, gyvenantys Rogalando vietovėje, Norvėgijoje.

28 www.ssb.no/en/

Liuđa KMITĖ