

Lithuanian Papers

Volume 11 - 1997

ANNUAL JOURNAL OF THE LITHUANIAN STUDIES
SOCIETY AT THE UNIVERSITY OF TASMANIA



* *Aušros Vartai* (The Gate of Dawn), an ancient landmark
in Vilnius, Lithuania's capital city.

Photo: S. Laukys/*Lietuvos Aidas*.

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Volume 11 - 1997

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Lithuania - Main Facts

Location: on the Eastern shores of the Baltic Sea.

Capital: Vilnius (population 573,200).

National language: Lithuanian, an ancient Indo-European language of the Baltic group. Lithuanians use a Latin-based alphabet of 32 letters.

Form of Government: Republic.

Head of State: President (Algirdas Mykolas Brazauskas).

National assembly: Seimas (parliament), 141 members, elected every 4 years.

Chairman of Seimas: Professor Vytautas Landsbergis.

Area: 65,300 square kilometres (25,212 square miles), about the size of Tasmania or West Virginia.

Population (1996): 3,711,900. - Distributed between urban 2,518,400 (67.85%), and rural 1,193,500 (32.15%).

Religion: Predominantly Roman Catholic (estimated 80%). A number of other religions are also practised.

Population density: 56.8 per 1 square km.

Chief Products: Agriculture, forestry, fishing, light industry.

Greatest distances: East-West 336 km, North-South 192 km.

Highest points: Juozapinė (293.6 metres), Kruopinė (293.4m), Nevaišiai (288.9m).

Major rivers: Nemunas (937.4km), Neris (509.5km).

Largest lakes: Drūkšiai (4479ha), Dysnai (2439.4ha), Dusia (2334.2ha). Altogether, there are 2,830 lakes larger than 0.5 ha in Lithuania, covering a total area of 880 sq.km.

Climate: Temperate, between maritime and continental. Mean annual temperature 5 degrees Celsius (41 deg.F). Average January temp. in Vilnius -4.3 deg.C; July average 18.1 deg.C. Annual precipitation, 577 mm in Vilnius, 739mm in Klaipėda.

National currency: Litas, equals 100 centas. Exchange rate (approx.): 4 Litas equals US\$1; or 3 Litas equals AU\$1.

Sources: LR Govt.'s Statistics Department, Lithuanian Heritage, TUULSS.

Lithuania: A Rewarding Study Topic

Studying various aspects of Lithuania at the University of Tasmania can be rewarding - in more ways than one. The University has recently introduced a new Lithuanian Honours Scholarship, worth \$4,500. The scholarship is awarded each year to the best fourth year student in any discipline whose Honours dissertation is on a topic dealing with Lithuania or its people. This means, a student doesn't have to be Lithuanian to compete for the award: he or she only has to research a Lithuanian topic.



26-year-old Sociology student Sarah Taylor (*pictured*) is the inaugural winner of the Lithuanian Honours Scholarship for 1997. Although Sarah has not formally studied any aspect of Lithuania, she became interested in this Baltic country initially through the media who reported the events following Lithuania's declaration of independence. Sarah's interest was originally in all states under Soviet domination, but quickly narrowed to a primary interest in Lithuanian affairs and its internal politics because of a fascination with passive resistance to Communism.

Sarah has chosen to write her thesis on the development of the environmental movement in Lithuania, since 1990. She says that the scholarship has given her a better direction with her studies because it has allowed her to follow up on interests in Lithuania, environmentalism and politics. Sarah says, she now has more of an incentive to study hard because she is not only writing for herself 'but for all the Lithuanian community'.

Without the \$4500 scholarship, obtaining information for such a project would be very difficult. The money will allow her to contact Lithuania directly for up-to-date information that can be sent to Australia and then translated. Sarah said she is also getting a lot of support from members of the Lithuanian Studies Society at the University of Tasmania who have helped with contacts in Lithuania and obtaining information for her thesis.

Funding

While the University of Tasmania administers all matters connected with the Scholarship, the responsibility for raising enough funds rests with the Lithuanian Studies Society at the University of Tasmania (LSS). It is an enormous task!

Geelong Lithuanian Association Club, chaired by Mr Juozas Gailius, is the largest single sponsor to date. The Club has undertaken to fund the entire Scholarship for one year (1998), by donating \$4,500. "We are very grateful", said Vince Taškūnas, president of LSS at the University of Tasmania. "Geelong Lithuanian Association Club has helped Lithuania in the best possible way - by investing in research on Lithuania. We hope that other organisations will follow this fine example".



* Generous sponsors: The 1997 Committee of Geelong Lithuanian Association Club (seated, from left) Irmgarda Gailiuvienė, Birutė Gailiūtė-Liebich; (standing, from left) Vincas Šalaviejus, Juozas Gailius (chairman), Vytautas Mačiulis.



The winner of the 1997 Lithuanian Honours Scholarship, Sarah Taylor (front left) presented a paper on Lithuania's conservation movements at the 9th AABS (Association for the Advancement of Baltic Studies) Conference held in Adelaide on September 27, 1997. She is pictured with three other scholars from the University of Tasmania who had also presented their papers on various Lithuanian topics at this Conference: (from left) Vince Taškūnas, Al Taškūnas and Amanda Banks.

As a gesture of solidarity, the Tasmanian student societies' umbrella body, the Societies Council of Tasmania University Union, has come to the help of the Lithuanian Studies Society. The Council has agreed to subsidize the Honours scholarships funded by LSS and by similar other student initiatives, at the rate of \$1 for every \$2 raised by the students.

Intending Honours candidates are now invited to apply for the 1998 Lithuanian Honours Scholarship. An application package may be obtained by phoning 1800 064 395. The original closing date (14 November, 1997) has been extended to 24 December. For more information phone Mr Al Taškūnas on (03)6226.2541.

Many generous donors - individuals and organisations - have made it possible to start this Lithuanian Honours scholarship. (See list on the back inside cover of this issue). If the Scholarship is to continue, financial support for it must also continue. Please write your cheque (income tax exempt in Australia) to *Tasmania University Foundation Trust*, attach a note stating *Donation for Lithuanian Honours Scholarship*; and post to *Tasmania University Foundation Inc*, GPO Box 252C-11, Hobart, Tas. 7001 (Australia)

Lithuania's Road to Europe:

A Comparative Assessment

Valdas SAMONIS

University of Toronto
and Samonis Emerging Markets Institute, Canada

Introduction

The purpose of this paper is to present and assess in general comparative terms the Opinion of the European Commission on Lithuania's readiness to start negotiations on the accession to the European Union in 1998, and to suggest a workable approach on how to deal with the Opinion. A more detailed analysis and comparative discussion of specific assertions contained in the Opinion goes beyond the scope of this rather short paper.

On December 8, 1995, Lithuania submitted its application for membership of the European Union (EU). Lithuania's preparation for EU membership is based on the Free Trade Agreement which entered into force on January 1, 1995 and on a Europe Agreement signed by EU and Lithuania on 12 June 1995. The White Paper of May 1995 on the Internal Market is another essential element of the pre-accession strategy; the implementation of it is going ahead on the basis of a National Legislation Harmonisation Programme adopted in September 1996. The Lithuanian government has put in place the necessary mechanisms to coordinate its policies for European integration, according to the European Commission (EC).

The Commission prepared an Opinion on Lithuania's request for membership and published it on July 15, 1997. In preparing its Opinion, the Commission has applied the criteria established at the Copenhagen European Council of June 1993. The Conclusions of this Council stated that those candidate countries of Central and Eastern Europe who wish to do so shall become members of the EU if they meet the following conditions:

- stability of institutions guaranteeing democracy, the rule of law, human rights and respect for and protection of minorities;
- the existence of a functioning market economy, as well as the ability to cope with competitive pressures and market forces within the Union;

- the ability to take on the obligations of membership (acquis), including adherence to the aims of political, economic and monetary union.

The EC judgment on these three groups of criteria - political, economic, and the ability to take on the acquis - depends also on the fourth criterion, the capacity of a country's administrative and legal systems to put into effect the principles of democracy and the market economy and to apply and enforce the acquis in practice.

The method followed by the EC in preparing these Opinions has been to analyze the situation in each candidate country, looking forward to the medium term prospects (five years), and taking into account progress accomplished and reforms already under way. For the political criteria, the Commission has analysed the current situation, going beyond a formal account of the institutions to examine how democracy and the rule of law operate in practice.



* Technology may have made the farm horse redundant, but the Lithuanians - young and old - still love their horses.

- Photo: M. Baranauskas/Lietuvos Aidas.

Political Criteria

According to the EC, Lithuania's political institutions function properly and in conditions of stability. They respect the limits on their competences and cooperate with each other. Elections in 1992 and 1996 were free and fair, and in each case permitted an alternation of power in proper conditions. The Opposition plays a normal part in the operation of the institutions. Efforts to improve the operation of the judicial system and to intensify the fight against corruption need to be sustained, maintains the EC. There are no major problems over respect for fundamental rights. Lithuania demonstrates the characteristics of a democracy, with stable institutions guaranteeing the rule of law, human rights and respect for and protection of minorities, assesses the EC.

Economic Criteria

In the first three years after independence there was a very serious decline in output, the EC notes. The Commission further claims that the decline was halted only by the introduction of a new currency and the establishment of a currency board in 1993/94. Since then there have been increasing rates of positive growth every year (3.6% in 1996), despite the banking crisis in 1995. Despite reduced tax revenues, Lithuania has maintained a reasonably tight fiscal position. Contrary to many assertions voiced in Lithuania and abroad, its foreign debt is at modest levels, and the trade deficit is under control. Inflation is down from very high levels in 1992/93 to 24.6% in 1996. GDP per head is about 24% of the EU average, for a population of 3.7 million. The agricultural sector employs 24% of the labour force, and accounts for 9% of Gross Value Added. The EU is Lithuania's largest trading partner, taking 37% of total trade.

On the basis of its analysis, the Commission's judgment as to Lithuania's ability to meet the economic criteria established at Copenhagen is as follows:

Lithuania has made considerable progress in the creation of a market economy. Trade and prices have been largely liberalized, and considerable progress has been achieved in the area of macroeconomic stabilization. However, further progress is needed, particularly in the areas of relative price adjustments, large-scale privatisation and bankruptcy proceedings. The main element still missing is the enforcement of financial discipline for enterprises, notes the EC.

The Commission maintains that Lithuania would face serious difficulties to cope with competitive pressure and market forces within the Union in the medium term. The marked recent improvement in policy would, if sustained, accelerate the establishment of a market economy and strengthen competitiveness. But substantial enterprise restructuring is still required. Agriculture needs to be modernized; the banking sector is still weak.

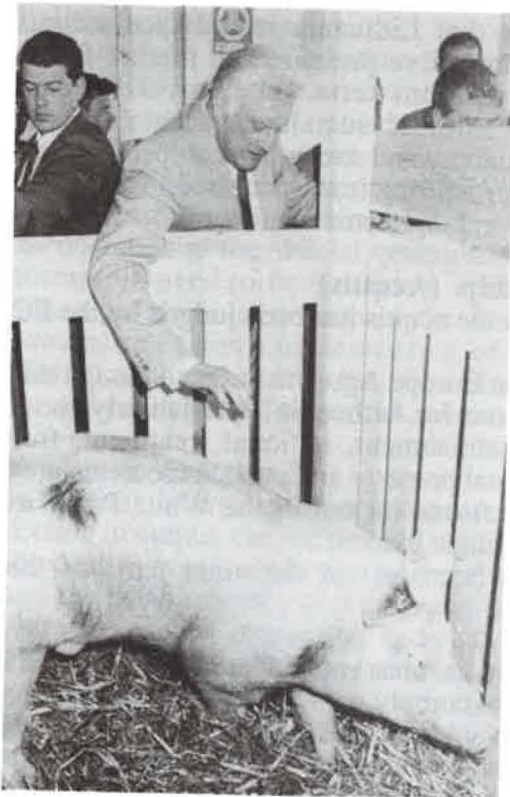
Obligations of Membership (Acquis)

Lithuania's ability to take on the acquis has been judged by the EC based on several indicators:

- the obligations set out in the Europe Agreement (even though this has not yet entered into force for Lithuania), particularly those relating to the right of establishment, national treatment, free circulation of goods, intellectual property and public procurement;
- implementation of the measures set out in the White Paper as essential for establishing the single market;
- progressive transposition (transfer) of the other parts of the acquis.

Even before the Europe Agreement has entered into force, Lithuania has made significant efforts to comply with some of the obligations which will come into effect with it. It is meeting its obligations under the Free Trade Agreement, and according to the timetable for implementation set out in it. No serious bilateral problems have arisen. Lithuania has also made some progress towards compliance with the essential single market legislation. It has made progress in the areas of company law, data protection and accounting. But further work needs to be done on intellectual property rights, public markets, liberalization of capital markets, financial services, taxation, competition, and other areas.

As the EC sees it, the problem for further progress may be the weakness of the Lithuanian public administration, which affects not only the pace of approximation of legislation but also the quality of its implementation and enforcement. As for the other parts of the acquis, Lithuania should not have significant difficulty in applying it from the date of accession in the following fields: education, training and youth; research and technological development; audiovisual; small and medium enterprises; trade and international economic relations; and development. By contrast, substantial efforts will be needed in the fields of telecommunications; statistics; fisheries; and customs, writes the Commission in its Opinion.



* In the opinion of the European Commission, Lithuania's agriculture sector needs restructuring. - Pictured: Lithuanian President Algirdas Brazauskas reaching out to a pig owned by German company, *Litgenas RPN Genetic*. The pig was one of the exhibits at 'Agro Bal 94' show in Vilnius.

- EPA Photo: Virgilius Usinavichius/YK/md

Provided that currently (1997) positive trends towards industrial restructuring and privatization continue, most of Lithuanian industry should be able to cope with integration within the single market in the medium term. For the environment, very substantial efforts will be needed, including massive investment and strengthening of administrative capacity to enforce legislation. Full compliance with the *acquis* could only be expected in the long term and would require increased levels of public expenditure.

Lithuania should not have major problems in applying the transport *acquis*, provided that attention is given to maritime safety and environmental standards. Investment will be needed to extend the European transport network so as to ensure that the single market functions well. It should be possible for Lithuania to achieve the employment and social affairs *acquis* in the medium term, provided that it makes substantial efforts to adapt its legislation to EU requirements in fields such as health and safety and labour law. On regional policy, Lithuania will need to make the necessary

administrative reforms, and establish effective systems of financial control, in order to become able to use the Union's regional and structural funds for its development effectively, assesses the EC.

The agriculture sector needs restructuring, and only a limited number of the mechanisms of the common agricultural policy currently exist. A substantial and sustained effort will be required to prepare for accession in the medium term, according to the Commission. In the energy field, Lithuania is heavily dependent on nuclear power generation. It has committed itself to closing the nuclear plant at Ignalina, and must maintain the agreed timetable for this. In the meantime it must make the necessary short-term adjustments to bring safety procedures to internationally accepted standards.

No other major problems are foreseen for Lithuanian accession in this sector, though there is a need for further work on monopolies, access to networks and energy pricing. However, on the basis of the analysis of Lithuania's capacity to apply the *acquis*, it is not yet possible to be sure when it could become able to take and implement the measures necessary to remove the controls at borders between Lithuania and member states of the Union, maintains the Commission.

Lithuania's participation in the third stage of economic and monetary union, which implies coordination of economic policy and complete liberalization of capital movements, still poses problems in the medium term. The EC is of the opinion that it is premature to judge whether Lithuania will be in a position, by the time of its accession, to participate in the Euro area. That will depend on how far the success of its structural transformation enables it to achieve and sustain permanently the convergence criteria. These are, however, not a condition for membership.

In justice and home affairs, Lithuania has made some progress, e.g. in the field of asylum. But a significant sustained effort will be needed if it is to be ready to meet the *acquis* in the medium term. Lithuania should be able to fulfil its obligations in respect of the common foreign and security policy. In addition, Lithuania has no major territorial disputes with any Member State or candidate country. It has attached high priority to improving its relations with Poland, notes the EC.

Administrative and Legal Capacity

According to the EC, for Lithuania to have in the medium term the administrative structures necessary for the essential work of applying and enforcing the acquis effectively, there will need to be a major, reinforced effort of reform. It is not yet possible to judge when Lithuania's judicial system, which has an equally important role to play, will acquire the capacity to play it effectively, maintains the Commission.

Assessment, Conclusions and Policy Recommendations

With regard to the above outlined considerations, the Commission concludes that

- Lithuania presents the characteristics of a democracy, with stable institutions guaranteeing the rule of law, human rights and respect for and protection of minorities;
- Lithuania has made considerable progress in the creation of a market economy, but it would face serious difficulties to cope with competitive pressure and market forces within the European Union in the medium term;
- Lithuania has made some progress in transposing and implementing the acquis relating particularly to the single market. With considerable further effort it should become able to participate fully in the single market in the medium term. Particular efforts,



* Industries are gathering strength in Lithuania. *Pictured: Carpet production in Lentvaris (Trakai district).* - Photo: Lietuvos Aidas.

including investment, will be needed to apply the acquis fully in sectors such as agriculture, energy and environment. Strengthening of the administrative structure is indispensable if Lithuania is to have the structures to apply and enforce the acquis effectively.

In the light of these considerations, the Commission considers that negotiations for accession to the European Union should be opened with Lithuania as soon as it has made sufficient progress in satisfying the conditions of membership defined by the European Council in Copenhagen. The reinforced pre-accession strategy will help Lithuania to prepare itself better to meet the obligations of membership, and to take action to improve the shortcomings identified in this Opinion. The Commission will present a report no later than the end of 1998 on the progress Lithuania has achieved.

What this means is that Lithuania is not invited to the first group of postcommunist countries with which negotiations will start in 1998. The group includes the following countries: Poland, Czech Republic, Hungary, Slovenia, and Estonia. In the EC Opinion, these countries have advanced on their road to markets farther than Lithuania. While this may be the case in some respects, the crucial frontier of enterprise restructuring after privatization does not look worse in Lithuania than, say, in Poland. Also, a comparison with other countries of the group is not always unfavourable to Lithuania in this and other respects. This assertion can be proved by a detailed analysis of the Lithuanian transformation in comparison with other countries of Central and Eastern Europe. What Lithuania has suffered from is rather its inability to "sell" its successes in economic transformation (image problem).

The EC Opinion is a piece of comprehensive, solid and detailed analysis on the progress achieved by Lithuania since its independence. However, its detailed arguments and some of the final recommendations can be disputed via the same kind of analysis based on transition economics theory, more accurate figures and comparisons to Central European countries.

In other words, Lithuania has to meet the EC on its grounds and with the same weapons (counter its arguments by own arguments), rather than dismiss the EC Opinion as politically motivated and make rounds of European capitals in order to somehow induce European countries to vote for early inclusion of Lithuania in the EU enlargement negotiations in spite of the EC recommendations.

Such a strategy only worsens Lithuania's image problem since it prompts many Europeans to think that Lithuania is unable to counter the EC arguments or cannot solve problems pointed out but instead (and reminiscent of Soviet practices) tries to politically "fix" these problems or gloss them over with political correctness it demonstrates in European capitals.

However, any further analysis of this goes beyond the limited purpose of this paper and is a matter for a more comprehensive study.

Educated in Poland and the USA, Dr. Valdas Samonis is Professor of East-West Business & Emerging Markets at the University of Toronto, and President, Samonis Emerging Markets Institute, Canada.

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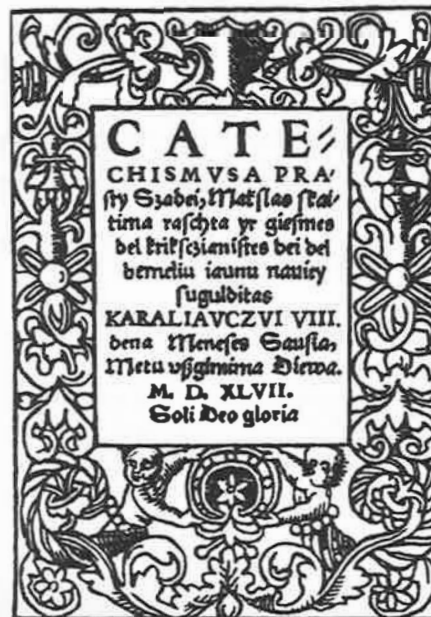
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Bralei seferis imbet mani ir skaitiet/
 Ir eurai skaidami permardier,
 Mašla schico etwai usiu trašdawa rurei.
 Ale co negolia ne wowa budu gauri.
 Regieru to naruo sawa atimis/
 Tappre ischgarsti sawa awims.
 Jau na ka etwai nelada neryjela/
 Ko schitai usiu isump aera.
 V. ydeta ir dabakiese fawes wylas
 Schitai et isump iadis dogawo karalifas
 M alonei ir su dyiaufimu co sadi prigimkie
 A usiu hofisu schaimina matidie.
 Surmas doktaris usiu nar katal mokieru
 Ufa schydytar co dewa sady milyu.
 Jai bralei seferis tos sadyus napapitit
 Dewa etwai ir sawa san mita padaristit.
 Ir paschlamined pa atimis dewa busit.
 Ujofu daktrofa palaimi tursit.
 Schitai mašla dewa tibrui papitit
 Jrdagawo karalifajp pristartyje.

The first Lithuanian book, Mažvydas's *Catechismusa Prasty Szadei* (The plain words of Catechism) was published in Karaliaučius (Koenigsberg) 450 years ago, in 1547. The title page (left) did not show the author's name; but the author could be identified from an acrostic in the second introduction (right). Starting with line three, the first letters of each line add up to Martjnus Masvjdius, or Martynas Mažvydas as he is now known in Lithuania.

The *Catechismusa Prasty Szadei* had a preface by the chancellor of the University of Koenigsberg, F. Staphylus. In addressing the ministers of religion in Lithuania, Staphylus indicated that the catechism was not primarily intended for the semi-literate common people. He also acknowledged with regret that paganism had not been completely eradicated from Lithuania, where the people were still worshipping the gods Perkūnas, Laukosargis and Žemėpatis.

Martynas Mažvydas was a graduate of the University of Koenigsberg (1548). He worked as the pastor of Ragainė from 1548 to his death in 1563. Mažvydas also prepared a 2-volume hymnal and translated the rites for baptism and a paraphrase of the Lord's Prayer.

To mark this anniversary, 1997 has been named the Year of the Lithuanian Book. More details are available on Internet in English, Lithuanian and German: <http://daugenis.mch.mii.lt/atspindziai/>

- Acknowledgements: *Encyclopedia Lituanica*, Kaunas District Public Library, Nerutė Kligienė, D.Gergaraitė (Vilnius).

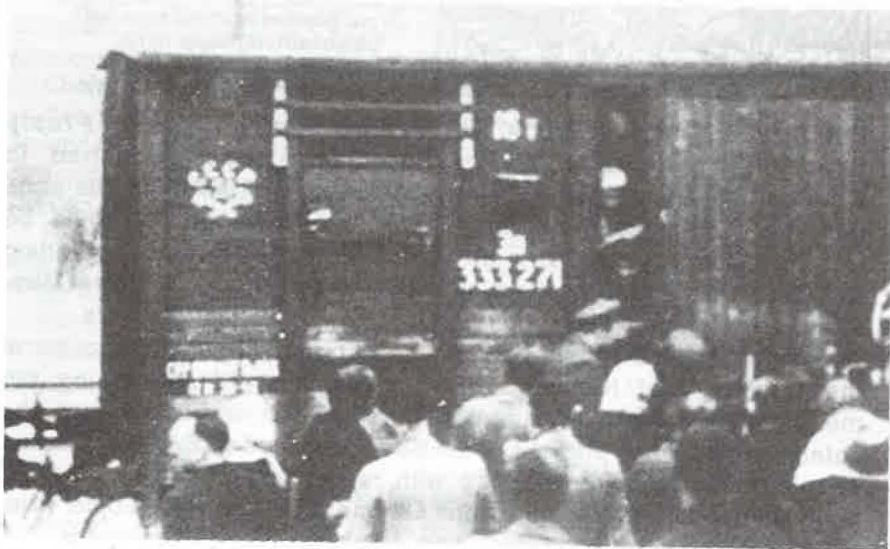
A Prayer from the Mountains

Howard JARVIS

Vilnius (Lithuania)

Feats of endurance have been made fashionable today, in the spirit of competition, but in 1945 they were compulsory. And few were recorded. Remarkably, Sofija Graužinienė-Dargužytė and her three children survived 16 years at a camp at Vishy, near Kudymkar in the Ural mountains.

At the Vishy camp, a card system existed for bread and soup. Each worker was allowed a daily serving of half a litre of soup (one dried potato, a few mushrooms and some worms) and 500 grams of bread made, it was said, from sawdust. Children too young to work got only bread and it was up to the mothers to share their half-litre. It was therefore the very young or the old who were unable to



• Locked cattle wagons, similar to these, were used to transport Sofija Graužinienė and an estimated 500,000 other Lithuanians to Siberia and similar places, in several mass deportations in 1941 and 1946-50. The victims were not criminals. They had done nothing wrong. It was just "ethnic cleansing" Soviet-style, as planned and directed from Moscow.

acclimatise themselves to the deprivation of food, the cruel workload, the lack of medicine, the cold and the humiliation. Only those who worked hard were allowed to write letters.

For many, by this stage, the image of death meant only freedom from the torture. These Lithuanian women and children were nothing more than enemies of the nation, dangerous fascist bandits, German collaborators. They deserved such punishment and should remain in this hell for the rest of their lives. So they were spat at like traitors. No proof was ever asked for.

Sofija feared for her children. Their eyes were swelling. Only local herbs could be turned to for medicine. Sofija was forced to leave the children every day to cut trees though she begged for, and was finally granted, a job closer to them, chopping logs. For such a generous concession there would be no soup card for the family. Just bread. The children were sick of the flour they had brought from home, but nothing else was available. Salt was too expensive to barter for.

There was no well; water was pulled from a dirty river. Those who became sick were often too weak to work and by not working they were denied food cards. They starved, and started to die in the first week. People died every day. By Christmas fifty had died.

The deportees slept in barracks, two or three 'families' to each featureless room, so cramped it was impossible to stretch the legs. Fir branches were used as beds. Winter fell quickly on the camp, and night temperatures plunged to minus forty degrees. Small stoves were permitted for each room which the children slept closest to. But holes in the wall let the ice creep in and the prisoners' hair would freeze overnight. It would stick to the walls.

Burying friends and family could only be achieved by lighting fires to thaw the ground. Coffins were allowed to be constructed, clumsily in ten minutes from three boards, and they fell apart easily. Ill-prepared, without coats, boots or trousers, many women died from the extremities of temperature. Clothes were not provided. Locals at a nearby kolkhoz somehow wove baste shoes from bark and the branches of young trees. The Lithuanians had been raised without such dexterity and had to try to secure documents,



* Sofija Grauzinienė, photographed in April 1946 with her three children, from left: Janytė (7), Genutė (2) and Staselis (5).

signatures and something to pay with. Then they finally got their bast shoes - which fell apart in a matter of days. So the endless cycle began, of documents and shoes.

* * *

In the last days of April 1946 the camp flooded. Some families with small children were taken to a mountain village. It was here that Sofija fell ill with jaundice. The mountains, the sky, everything around her became a sickly yellow. She feared her children would become orphans and that not knowing Russian they would soon die, too. Prayers seemed to keep her alive, although Sofija was afraid that her delirious messages would not be understood. She began to lose all hope. There was no bread, because cards were not valid here, and there was no medical help - only a nurse who said that Sofija would probably die. She calmly explained, with Soviet reason, "Why are you worried? Your children will be sent to a home. You are not the first to die and you will not be the last."

But a woman at the house where Sofija was staying resolved to try to cure her. She beat her with brushwood in a heated bath and fed her teas of herbs. She consulted a cook who made oatmeal porridge at a camp for German captives. Here was the deal. The oldest daughter would kindle the fire that heated the porridge and Sofija would be able to have the burnt scrapings from the bottom of the pot, brought to her by the daughter on birch bark. The whole family survived two months on these carbonated remains of porridge.

Howard JARVIS, B.A. Hons. (Manchester Metropol'n 1990), is a freelance writer based in Vilnius since 1992. He has signed a contract with Pluto Press, London to research and write the story of Lithuania this century, based on interviews with ten ordinary people or their surviving relatives - a student, an architect, a farmer, a priest, and so on.



The hope is that this will stimulate a wider interest, beyond academics or politicians, in an entire population's courage and survival in the face of extreme terror. The author is writing the book entirely on his own money. He would therefore welcome any suggestions for funding or sponsorship. Contact address: Howard Jarvis, P O Box 3022, 2026 Vilnius Lithuania [Europe]/ Tel: (370-2) 614361. Fax: (370-2) 613521. E-mail: howie@pub.osf.lt

Photo: Jokūbas Jacovskis.

In Brief

* Kazimieras Butkus, a Lithuanian living in Sydney, has donated \$25,000 to Vilties Angelas (Angel of Hope). This is a crime prevention programme for homeless youths and children, run by Caritas organisation in Lithuania. The number of youngsters in trouble is growing rapidly, according to Marija Einorienė, head of the family centre in the archdiocese of Vilnius. (Mūsų Pastogė).

* On the initiative of German artist Professor Eva-Maria Schoofs-Kantner, 164 works by 62 contemporary German artists have been donated to M.K.Čiulionis art gallery in Kaunas. (Die Raute).

Flight Of Fancy

No matter what the Romantic said -
it was a bloody struggle to own
even these short seconds of spiralling nothingness,
high in the gentle breeze
yet no further away from the real world.

These wings were not made for flying, I curse
as the wind slowly gathers resistance
against my intrusion.

Oh for the *real* wings of a soaring eagle;
Pegasus, even, glides past as

grey gradually obscures the vision
and I cry out at my mediocrity -
I am a gull, a mere bird of scavenge.
In this cold rain, this deserted realm,
there are no illusions of grandeur.

What kind of feathers did Icarus use?
Certainly not seagull, I conclude.
Did he hear the remonstrances of his father,
of his conscience, as he plunged to earth
and to liberation, past the struggling gulls?

Sophistry is for the more sophisticated,
I realise, as a sudden gust of wind
brings me crashing to the ground, arguing and accepting,
face to face with my brood of young.
They scream at me for something to eat

and I wonder why I left the ground in the first place,
when a gull's food is found there.

Icarus flew more in his fall
(surely with a sigh of victory)
than I did in this fancy.

turtle thoughts

"All the thoughts of a turtle are turtle" . Traditional proverb.

Blinking once,
he stares at his home.
He should have taken his chance -
a turtle's thoughts, just the same.

Polished green,
patterned and worn.
Shell-maze sheen,
Poseidon-born.

I challenge those eyes,
search for secrets unknown,
for opaque wisdom which lies
behind that head of bone.

As wise as the sea,
your rough proverb skin
gives to me
a longevity grin.

We stare together,
not unlike; alone.
Bound in leather;
your mind's tome.

These thoughts of home
are both yours and mine.

Baltic Political Cooperation

Algis KRUPAVIČIUS

Kaunas University of Technology

Dynamics of Baltic relations

Almost ten years have passed since the famous revival of Baltic cooperation in 1988. It is amazing that Baltic political self-consciousness emerged from the grass-roots level; through the mass independence movements of Rahvarinne in Estonia, Tautas Fronts in Latvia, and Sąjūdis in Lithuania.

In May 1989, Baltic opposition movements met in Tallinn and unofficially established a 'Baltic Assembly' as an instrument of their political partnership. The initial phase of political collaboration of 1988-89 was dominated by the issue of independence. Pan-Baltic political campaigns were coordinated by the Baltic Assembly. This cooperation was symbolised when on August 23, 1989, almost 2 million Balts joined hands to form The Baltic Way, a human chain stretching from Vilnius to Tallinn.

In retrospect, however, cooperation has evolved in various phases after this euphoric beginning in the "singing revolutions". Just after the election of 're-constituent' parliaments in Estonia, Latvia and Lithuania in 1990, tactics in the Baltic struggle for independence started to differ. On one hand, Lithuania was able to choose a radical option declaring itself an independent state on March 11, 1990. On the other hand, Estonia and Latvia chose a relatively moderate way to regain national sovereignty through a so-called 'transitional' period. Although the transitional period never started, it marked a difference of thinking in the political elites of the Baltics.

On December 1, 1990 Vilnius hosted a joint session of the parliaments of Estonia, Latvia and Lithuania. The signing of a formal agreement in Tallinn on November 8, 1991 established the Interparliamentary Assembly of the Republic of Latvia, the Republic of Lithuania and the Republic of Estonia, and its Regulations were approved. The first session convened in January

1992, in Riga. The Baltic Assembly was thus institutionalized as a consulting and coordinating body to discuss issues and projects of general interest.

The Baltic axis experienced serious troubles during this period 1991-92. After the de facto re-establishment of the Baltic states in August 1991, it became clear that the various international, bilateral and regional agreements were the focus, rather than any Baltic connection. Moreover, some sort of competition for a recognized leadership among the Balts started to shape the political agenda. Disagreements surfaced, especially between Lithuania and Estonia.

Estonia's leadership argued for a "special relationship" with Finland, seeing the advantages of such a close financial and economic involvement for its reform program. This was perceived as a "betrayal" of unity by some elements of the Lithuanian right-wing. The Lithuanian political leadership headed by Professor V. Landsbergis visualised a leading role of Lithuania in a trilateral union, given Lithuania's radical and courageous struggle for independence in 1990-91.

Withdrawal of Russian troops

A more positive effect of this perceived competition amongst the Baltic political elites can be seen in the withdrawal of Russian troops during 1992-94. In autumn of 1991 Lithuania's political leadership started to argue for an immediate and non-conditional withdrawal of Russian troops from the country even though this goal was perceived as highly unrealistic in the neighbouring countries. In comparison, Lithuania was better-placed to make such a demand. With a smaller Russian minority population, it was able to reject the Russian argument that troops were needed to protect Russian "human rights". In 1992 Lithuania and Russia signed an agreement on the withdrawal of Russian military forces and the last soldier of Russia left Lithuania in August 1993. This precedent enabled Latvian and Estonian negotiations and forced Russia to follow political symmetry on the issue of military troops in the Baltics.



* **The three Baltic Presidents, photographed in 1994. From left: Algirdas Brazauskas (Lithuania), Guntis Ulmanis (Latvia), Lennart Meri (Estonia).**

- Photo: *Lietuvos Aidas*.

By the end of 1992, the decreasing intensity of the trilateral relationship became the focus of the newly-elected Presidents of Estonia, Latvia and Lithuania: L. Meri, G. Ulmanis and A. Brazauskas. Presidential institutions became the bodies responsible for development and implementation of foreign and security policy objectives, and Baltic unity was a priority. The Lithuanian Brazauskas pursued a revitalisation of the Baltic connection, in contrast to his predecessor Landsbergis, who explicitly contended for a position "primus inter pares" among the Baltic leaders in 1991- 92.

In his first address in May 1993, Brazauskas stated a necessity to expand the Baltic partnership to facilitate both Lithuania's integration into Western political, economic and military structures, as well as closer regional co-operation. Later in the year, through the joint efforts of the three leaders, the Annual Baltic Summit was inaugurated, along with other co-operative bodies such as a Council of Ministers, and a permanent Secretariat of the Baltic Assembly, based in Riga. Moreover, from 1993-95, the Baltic states signed

further joint treaties and agreements in areas such as free trade, customs, borders and introduced some elements of joint military planning and development.

NATO and EU dilemma

Since 1996 again there are clear signs of a slow down in Baltic cooperation. It can be seen in the disagreements surrounding separate economic zones in the Baltic Sea, as well as the slow progress in activating a fully-functioning free-trade area. Brazauskas was forced to recognize in the Annual Presidential Report of 1996 that "different and often controversial opinions can be heard" about the prospects and efficiency of Baltic cooperation.

Baltic unity has been most affected by external factors: the expansion of both NATO and the European Union. Initially, Baltic efforts seemed to be clearly coordinated. However during 1996, Lithuania started to evaluate a closer partnership with Poland as an instrument with which to achieve NATO membership. The Conservative/Christian Democrat coalition declared "one is better than none", inferring that this represented the best chance for any Baltic state.

The new official position of Lithuania clearly contradicted a "Resolution on the common policy of the Baltic States concerning NATO membership" adopted by the Baltic Assembly in October 1996, in Riga. The resolution stressed the need for a "unified approach to obtaining NATO membership", and "to develop a common policy and take effective joint preparatory steps - organizational, administrative, military and political - to facilitate an early accession to NATO by all three Baltic States". Softening their stance in March 1997, the leaders of Conservative Party proposed the formula: "achievement of membership in [the EU or NATO] by one country should mean membership for all the Baltic states".

Since the end of 1996 it became clear that if Lithuania's preference was early entry into NATO, Estonia put priority on membership in the EU. After the 1997 NATO summit decision not to include the

Baltic states into the first wave of expansion, and the EU Commission's recommendation to start negotiations on EU entry only for Estonia, further tensions in co-operation became apparent.

All this does not mean that Baltic relations are collapsing. However, clearly the tactics and efficiency of trilateral co-operation require reconsideration.

Algis KRUPAVIČIUS, Ph.D. is Associate Professor of Political Science in the Department of Public Administration, Kaunas University of Technology; and in Vytautas Magnus University, Kaunas (Lithuania).

In Brief

* *Lietuvos Aidas* (Lithuania's Echo), a Lithuanian daily newspaper, celebrated its 80th anniversary on September 6. Founded in Vilnius in 1917, the paper was initially a semi-official voice of the Lithuanian government (to 1918). It suspended publication for ten years and then evolved into a combined voice of both, the Lithuanian Nationalist Union and the government in 1928-40. *Lietuvos Aidas* was banned during the Soviet and Nazi occupations. It is now run by a public company and maintains high standards of journalism.

* Former German residents of Lithuania have an active society in Germany, *Landmannschaft der Deutschen aus Litauen e.V., Arnsberg*. Over the past 48 years, the Society has been producing an attractive magazine in German, *Die Raute*. The quarterly journal is published by Melina-Verlag, Am Weinhaus 6, 40882 Rattigen, Germany, and is edited by Ewald Hein and Edmund Danner.

* The first issue of the clandestine *Chronicle of the Catholic Church in Lithuania* appeared on March 19, 1972. The 25th anniversary of this influential publication was celebrated at a special conference held at Vytautas Magnus University, in Kaunas on April 5 this year. A number of key CCCL participants spoke at the conference, including Fr. (now Archbishop) Sigitas Tamkevičius, Fr. (now Bishop) J. Boruta, P. Plumpa, Fr. K. Pugevičius and Sergei Kovalev.

(Universitas Vytauti Magni)

The Literary Culture Of Post-War 'New Australians': Lithuanian-Australian Writers

Sonia MYCAK

University of New South Wales

The Displaced Persons Scheme and the years immediately following the Second World War are a fascinating period of history. As a post-doctoral research fellow of the Australian Research Council with a brief to study multicultural literature, I have chosen a particular project: to study writers who immigrated to Australia as so-called 'displaced persons', that is, those immigrants who arrived through the Displaced Persons Scheme from 1947 to 1954 and were creative writers or went on to become writers. The expected outcome of this project will be an academic



* The first Lithuanian postwar migrants arrived in Fremantle on board *General Stuart Heintzelmann* (pictured above) on 28 November, 1947, and then continued on to Melbourne, on *HMAS Kanimbla*. Altogether, about 10,000 Lithuanians migrated to Australia in the late 1940s and early 1950s.

- Photo: Adelaide Lithuanian Museum and Archives.

publication (a book or a series of articles), the aim of which is to present or 'introduce' these writers and their literary culture to a wider Australian audience.

I am looking only at creative writers who have had their writing published. Of course, some of these people also write articles, political commentary etc. But that is *in addition* to their creative work. I am interested in writers who write in their mother tongue, or in English, or both. I interview former DPs as well as the children of DPs, and I find this especially interesting.

My justification for this project is four-fold. First, the so-called 'DPs' are a hidden generation. They have, in many ways, 'vanished' or assimilated into Australian society with little public appreciation of their experiences. Little concerted study or scholarly research has been undertaken. Second, the arrival of this particular group of immigrants was a seminal event and the precursor of the entire post-war immigration programme. It was a key factor in Australia's development into the multicultural society that it is today.

Third, the 'DPs' arrived under very specific social and historical conditions. Their experiences and Australia's national and political agenda at that particular time are unique. Even in the context of European migration to Australia, the DP Scheme stands on its own. Later bilateral agreements with European countries did bring Europeans into Australia but on very different grounds. Fourth, the cultural (and hence literary) lives of the various communities have had little scholarly attention.

Once I began the project, the basic question was: how to find the writers and their texts? My prediction was that most of the material would not be found in libraries and existing collections. This was indeed shown to be the case. I then turned to the twenty-odd communities. In 1995, I wrote a letter which introduced myself and my project, outlined my aims and asked a series of five



*** Irrespective of their skills and qualifications, all Lithuanian immigrants were employed only as unskilled labour, during their first two years in Australia. Lithuanian writers were sent to work in coal mines, water supply outposts (above) and sugar plantations.**

- Photo: Adelaide Lithuanian Museum and Archives.

questions about the writers, their texts, archives and further leads. This letter went to some 802 organisations across Australia. The response was encouraging, and little by little my understanding of the ethnic communities grew. So, too, did the list of writers.

Lithuanian Immigrants

According to the official figures, 170,700 'displaced persons' came to Australia during 1947-54, and some 9906 of them were Lithuanian¹. The Baltic peoples were the first to arrive, and significant attention was paid to their arrival in the media. The conditions the Lithuanian people faced were the same that confronted all 'displaced persons'. They, too, overcame obstacles

¹ The figures are from Department of Immigration unpublished statistics and are quoted in KUNZ, Egon, *Displaced Persons: Calwell's New Australians* (Canberra, 1988). A significant number (4,451) were stateless.

to establish a life for themselves in Australia, and the cultural life of the Lithuanian community in Australia flourished.

In the first stage of my research, I sent letters to some thirty-four Lithuanian-Australian community organisations across the country. Thanks to the responses from the Lithuanian Choir *Daina* of Sydney, the Lithuanian Folkloric Ensemble *Sutartinė, Sukūrys*, the Lithuanian Studies Society at the University of Tasmania, and the Australian Lithuanian Community in Melbourne, I was referred to a number of people - Isolde Davis, Elena Jonaitis, Genovaitė Kazokas and Bronius Žalys - who have been very supportive. They have provided me with the names of writers and, where possible, with their contact addresses. I remain most grateful to them for their help.

Lithuanian-Australian writers are very well represented amongst the group of writers who came to Australia as 'DPs'. My aim is, as far as possible, to meet the writers and interview them about their work. The following are the writers, most of whom I have managed to contact and interview so far:

Laura Baltutis, Viktoras Baltutis, Isolde Davis, Milda Dulhunty, Jurgis Janavičius, Elena Jonaitis, Kazimieras Kaminskas, Agnė Lukšytė, John Mašanauskas jr., Bronė Mockūnas, Valė Neverauskas, Jonas Rudzinskas, Ava Saudargas, Irena Sibley, Lidija Šimkus, Aldona Spykers, Aldona Veščiūnaitė, Bronius Žalys, †Bronius Zumeris.

There are more Lithuanian creative writers about whom I know very little. Some have passed away. It is my hope to include their names and details of their work in this project; but I need more information about them:

*†Pulgis Andriušis, *†Rev Petras Butkus, †Stasys Čižauskas-Akivara, *†Vladas Dumčius, †Antanas Gasiūnas, *Alfonsas Gricius, *Vladas Ivaškevičius †Vytautas Janavičius, *Irena Jonušaitytė-O'Dwyer, Juozas A. Jūragis, †Vincas Kazokas, †Kazys Kemėžys, Danius Kesminas, Zenonas Kučinskas, †Kazys Kunca, Marija Irena Siliūtė-Malakūnienė, †Anita Matukevičienė, †Marija Magdalena Mykolaitytė-Slavėnienė, Juozas Mikštas, †Petras Pilka, *Odeta Pridotkaitė, †Pranas Pusdešris, Antanas Jonas Skirka, †Juozas Slavėnas (pseud. V. Žiogas), Liucija*

*Šeštakauskaitė, Julija Švabaitė-Gylienė (moved to USA in mid-1950s), Vince Taškūnas, †Rev. Pranas Vaseris, Jūratė Vitkūnaitė-Reilly, †Benediktas Zabiela, *Elena Zdanė, †Albertas Zubras-Zemribas, *Arūnas Žižys, *Eglė Žižytė-Garrick.*

I am publishing all these names because I need your help. If your name is on the list and you would be willing to be interviewed, please contact me. Or, if your name is missing from the list and should be on it, please come forward, too. I will be grateful for all information about the writers, their whereabouts and their work. Perhaps there are inaccuracies in the above list of writers; some names may be missing altogether. Please let me know.

The success of this project depends on community support. Not being a member of the Lithuanian-Australian community myself, I find it difficult to find the kind of information I am looking for without the help of those who can share their knowledge with me. Participating in this project may be one way in which Lithuanian-Australian writers can gain a little of the recognition they deserve.

Dr Sonia Mycak, School of English, The University of NSW, Sydney 2052. Telephone: (02) 9385 2305. Fax: (02) 9385 1047.



* After arrival in Australia, Lithuanians were quick to revive their cultural activities. Pictured: The first Lithuanian folk-dancing group in Adelaide, 1948. - Photo: Adelaide Lithuanian Museum and Archives.

Understanding Change in Lithuania

Dana BALTUTIS
South Australia

Lithuania, like other former countries of the Soviet Union, is a 'research haven' for those interested in change. In 1990, it was suddenly transformed from a totalitarian state to a new democracy.

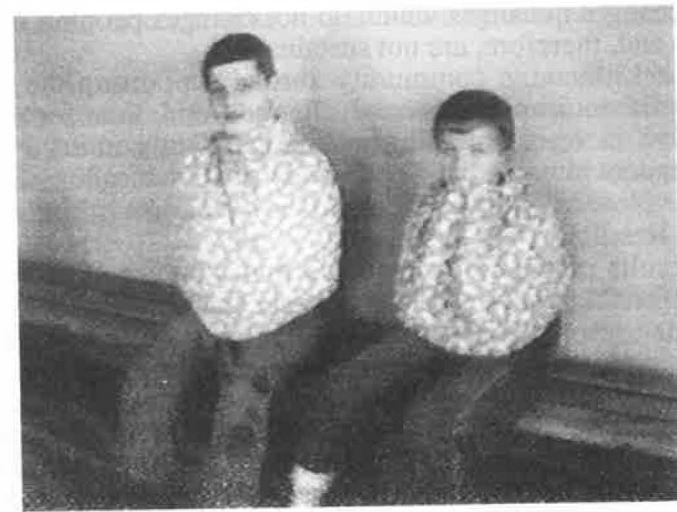
This sudden transformation from rigid Communism to an uncertain and complex open market economy left many Lithuanians confused and bewildered. People who were not previously permitted to be creative and to show initiative were now expected to use the same skills, knowledge and worldview in an unfamiliar new state of democracy. Unfortunately, many Lithuanians did not survive this change, as evidenced in world suicide rates whereby Lithuania ranks among the top five countries (Gailiene *et al.* 1995:154).

As a result of the new market economy, a previously non-existent private sector emerged. This included the rapid development of Non-Governmental Organisations (NGOs) which 'actively work to improve the quality of life of the Lithuanian population through a range of socio-economic and humanitarian activities' (UNDP Lithuanian NGO Directory 1995:v).

Lithuania's independence prompted support from international funding sources, including government and non-government agencies as well as Lithuanian emigre communities. Support from Lithuanian communities has included financial, material aid, and the skills and knowledge transfer through education and training programs.

Encouraging Dependency

As a person who has lived and worked in Lithuania, Australia, and the USA, I have noticed that support to Lithuania during the process of change may in fact be encouraging dependency. One only needs to look at the type of aid Western societies are providing, the way agencies distribute aid, and the way training programs are arranged. Apparent in Western assistance is a lack of trust and confidence in the Lithuanian people and a tendency to impose Western approaches, thereby discouraging self-sustaining



Prior to the restoration of independence in Lithuania, many disabled children were doomed to outlive their precious childhoods in institutions, often spending their days strapped in strait jackets.

industries. This type of partnership may be contributing to maintaining a culture of dependence rather than independence.

A Case Study of Change

A study was recently conducted about *Bendrija Viltis* (Hope Society) (NGO-BV) which is one of the main change agents working in the disability sector in Lithuania (Baltutis 1996).

This NGO-BV is currently substantially resourced by the Lithuanian government, international funding sources and Lithuanian communities around the world. The Australian Lithuanian Community alone has invested at least \$20,000 (in money and materials) into the disability sector in Lithuania during the last seven years, supporting NGO-BV in changing society's attitudes towards disabled people.

Although NGO-BV has been successful in establishing community services for disabled people in Lithuania, the community is yet to accept them as equal members. This raises the questions:

- Are change agents in the disability sector implementing 'real changes': changes which change people's beliefs and values or

'fake changes': changes which do not change people's beliefs and values and, therefore, are not sustainable?

• Is the Lithuanian community abroad supporting the people in Lithuania to implement real changes and therefore be more effective in re-establishing an independent country - not only independent in name but also in beliefs and values?

Study Results

The results of the study revealed that workers of NGO-BV are uncomfortable with implementing real changes. This was apparent by their use of defensive strategies in managing change such as maintaining the existing infrastructure, rather than encouraging workers to practise initiative and creativity; blaming various sources for the organisations' "failures"; setting unrealistic goals; and hoping that some external source will have the answers to their problems. The workers portrayed a lack of confidence not only in their organisation but also in themselves.

Leading organisation consultants suggest that people who have a high self-esteem and confidence are more likely to manage themselves through change effectively than those who do not (Clarkson 1995; Foster 1996).

The findings of this study have given rise to issues which may need to be considered by people in Lithuania and those in the West



• An occupational therapist and speech pathologist from Australia teaching Lithuanian parents and staff how to work with children who have cerebral palsy.

who are keen to contribute to Lithuania developing a culture of independence.

Western society can facilitate Lithuania's independence by having *greater trust in the Lithuanian people* by being less controlling and demanding and by *supporting research in change processes* and facilitating *training workshops in personal development for change agents*.

Both the people of Lithuania and the West need to understand that *real change is both painful and jubilant*. In other words, *to move from the past into the future, they need to experience the present*.

Conclusion

Lithuania is like a growing child who needs to be trusted and loved unconditionally. She needs to have an opportunity to learn about her new world - to become familiar with both her strengths and weaknesses.

The Lithuanian people need to learn more about themselves and the changes they are experiencing. This can be achieved through encouraging and supporting them to conduct evaluation in change processes, as well as providing them with opportunities to be involved in workshops in personal development.

Dana BALTUTIS, B.App.Sc. has recently completed a Master of Science degree majoring in Community Disability Studies at the University of London. She is planning to run a series of personal development workshops for project leaders in the disability sector in Lithuania in 1988 with an organisation consultant from the UK.

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Teisutis Zikaras

Teisutis Zikaras was born in Panevėžys, Lithuania in 1922. His father was a sculptor and art lecturer. Teisutis graduated from the Kaunas School of Art in 1943, but had to flee to Germany in 1944.

In Freiburg, Germany, he taught drawing and sculpture at L'École des Arts et Metiers, 1946-48. He migrated to Australia in 1949 and worked in factories, but also continued his artistic activities.

In 1956, Zikaras was appointed lecturer in sculpture at the Royal Melbourne Institute of Technology where he remained for twenty years. His most creative years were from 1950 to 1970. Because of failing health, his artistic output ceased around 1975. He died in Melbourne in 1991.

EXAMPLES of Teisutis Zikaras's work (clockwise, starting from top Right Hand corner, on Page 41): *Horseman*, 1960, cast aluminium, 153cm high * *Motherhood*, 1952, terra-cotta, Collection Tasmanian Museum and Art Gallery. * *Pieta*, 1955, terra-cotta. * *The Bride*, circa 1960, cement, 126 x 30 x 26cm. * *The Pensive Christ*, 1958, terra-cotta. * *Fountain*, 1961, GPO Plaza, Melbourne. * *St. Francis*, 1955, terra-cotta.

Adapted from Dr. Genovaite Kazokas's PhD thesis, "Lithuanian Artists in Australia, 1950-1990" (University of Tasmania, 1992).



The Cost of NATO Enlargement

Michael MIHALKA

Garmisch - Partenkirchen

Lithuania is actively seeking NATO membership. The cost is, of course, one of the important considerations.

A number of reports have appeared recently in the Western media asserting that the cost of NATO enlargement could exceed \$100 billion. Such assertions are based on several fallacies.

First, it is frequently claimed that new members must replace their Soviet-era equipment with modern Western weaponry. In fact, new members need only make their current forces interoperable with NATO, meaning providing English-language courses, changing air defence and command-and-control procedures, and perhaps purchasing communication equipment. German Defence Minister Volker Ruehe has called claims that new members must buy Western equipment "pure drivel." He noted that "it is perverse to say that modern tanks and aircraft are necessary in the new member states. We are not talking about EU agriculture. The purchase of tanks can wait."

Second, it is often maintained that requirements drive defence budgets. In fact, politics drive those budgets. Many studies of the costs of NATO enlargement specify tasks that would need to be performed by new members. Costs are then associated with those tasks. The higher estimates are based on a scenario of hedging against a large-scale short-warning attack such as NATO was prepared for during the Cold War. According to that scenario, NATO would deploy forward, large air and ground combat forces in the new member states. NATO has already decided that it does not need to pursue that option.

A third fallacy is that NATO dictates the terms of membership. In fact, while the alliance says what it expects membership candidates

to do, those countries can they can do as they please once they become members. Some NATO countries, such as Iceland and Luxembourg, have no or only notional armed forces. Others, such as Norway, refuse to have foreign troops or nuclear weapons stationed on their territories. Still others, such as Spain, Greece, and France, have sometimes refused to participate in the integrated military structure.

Finally, it is frequently claimed that joining an alliance increases military expenditures. But, in fact, countries are more likely to spend less on defence in the long run if they belong to an alliance rather than having to deal with security concerns on their own.

Most policy-makers in Central and Eastern Europe believe that the costs associated with NATO enlargement would be small and manageable. They also realize that they needed to modernize their forces regardless of whether they join. Cost assessments by the Czech Republic, Hungary, and Poland fall far short of those carried out in the West.

Peter Necas, the former Czech deputy defence minister, said in an April 1997 interview (when he was chairman of the parliamentary Defence and Security Committee) that modernizing the army was essential unless troops were simply to be used as a castle guard in handsome uniforms for parades. He also pointed out the direct costs to ensure interoperability with NATO were already being paid so that Czech units could participate in exercises with NATO members and in the Stabilization Force (SFOR) in Bosnia - Herzegovina. He estimated that another part of the direct costs - the contribution to NATO's budget - would total 300 - 400 million crowns annually (about \$10-12 million).

A Polish study group that included officials from the Defence and Foreign Affairs Ministries estimated that the essential costs of joining NATO--integrating the command system with NATO, ensuring the compatibility of the telecommunications and air defence

systems and modernizing airfields--would total some \$1.5 billion. The group assumed that Poland would need to contribute \$35 - 40 million annually to the alliance's joint budget. According to those estimates, the Polish defence budget would increase by no more than 4 percent. Janusz Onyskiewicz, former defence minister and currently chairman of the parliamentary Defence Committee, noted that the cost of NATO enlargement presents no major difficulty to either new or current members.

Imre Mecs, the chairman of the Hungarian parliament's Defence Committee, said in March 1997 that defence expenditures might increase by 15-20 percent but that most of the increase would be needed to modernize a military that had not been upgraded in 15 years. Joining NATO would not pose an economic burden for the Hungarian people, he argued.

The May 1996 Congressional Budget Office study, which contains the highest estimates of the costs of NATO enlargement, defined the worst-case scenario so that U.S. legislators would know the highest amount the U.S. might have to contribute. Even that study concluded it would cost only \$21.2 billion for training and exercises and for upgrading air defence and command as well as control and communications equipment in the Czech Republic, Hungary, Poland, and Slovakia. Of that amount, those four countries would have paid 70 percent, while the U.S. would have needed to contribute \$1.9 billion and its European allies \$3.7 billion over several years. That amount does not differ significantly from the one given in the February 1997 State Department study of the cost of NATO enlargement. According to that study, the U.S. would need to pay about \$150-200 million a year--or less than 0.1 percent of the annual U.S. defence budget.

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The Seimas Election Law in Lithuania

Vello A. PETTAI
Columbia University

On October 20, 1996, over 1.3 million Lithuanian citizens took part in elections for a new 141-member Seimas. Three weeks later, Lithuanians went back to the polls to decide a series run-off elections not resolved in the first round. Why so much voting? How were these votes translated into a big victory for the Homeland Union (Lithuanian Conservatives)? How does this system compare to the other Baltic states? Is it democratic?

The Lithuanian electoral system is a unique combination of the two most basic ways of electing legislative bodies. The first method is known as the majoritarian system. Here, a country is divided up into as many individual electoral districts or constituencies as there are seats in the coming parliament (for example, 200 seats=200 districts). Citizens vote for individual candidates, who compete against each other within a district for the seat. A winner is declared based on either a majority of votes (50%+1), or sometimes a mere plurality of votes. This system has been used (in some cases for centuries) in a number of English-speaking countries such as the United Kingdom, Australia, New Zealand, the United States, and Canada.

The second electoral method is called proportional representation or PR. Here, voting is spread out over larger districts, and citizens generally vote for individual parties and their pre-determined list of candidates. Seats in the parliament are then divided among the parties based on the proportional share of the vote that each list receives. The candidates on each party's list take up the actual seats. This system is used across Western Europe and in most of the new democracies of Eastern Europe.

Each system has its advantages and disadvantages. The majoritarian system often gives decisive victories to larger parties, because candidates who win their seats "take all", as it were. As a result, one could imagine a situation where one party's candidates might win in each district by just 51% of the vote, but together would go on to control 100% of the parliament. By contrast, the PR system allows for greater representation of views by allocating



* Former diplomat and presidential candidate Stasys Lozoraitis (*right*), photographed during the 1994 election campaign. He was defeated by Algirdas Brazauskas. - Photo: *Lietuvos Aidas*.

seats proportionally between more parties. However, this method can also lead to a multitude of parties (sometimes 15 or more) being represented in parliament, making consensus-building and governing very difficult.

While most countries in the world have opted for one basic system or the other, Lithuania chose both. (This decision was first made for the 1992 Seimas elections.) Of the 141 members of the new Seimas, 71 would be elected via the majoritarian or individual candidate method, and 70 would be elected by the PR or party-list method. In Eastern Europe, only two other countries opted for such a hybrid (Hungary and Russia), while outside of Europe, there are few if any such mixes.

So what happens on voting day? As Article 57 of the 1996 Seimas election law states, "During the election to the Seimas, each voter shall be presented with two ballot papers: one for voting for a candidate in [the] one-candidate electoral area, and the other for voting for a list of candidates in [the] multi-candidate area." Armed with these two ballots, the voter enters the electoral booth to make his or her choice. On the first ballot, the voter marks his or her

choice among the candidates running individually in the local district. On the second ballot, the voter marks the party list he or she prefers for the 70 nationwide seats. (While this vote is for the list as a whole, voters are also allowed to express certain preferences for individual names on the list by striking out names they don't like or ticking off those they especially approve of. This does not change the vote total for the party, but it may influence the actual list of people who will fill those proportional seats.)

The general vote tallies then proceed along two separate paths. For the local constituencies, at least 40% of voters have to turn out in the district for the voting itself to be declared valid. In 1996, 4 mostly-Polish districts in the Vilnius region did not turn out 40% of the voters, and thus their elections were re-run in March 1997. If the voting is valid, any candidate who wins an absolute majority of votes (50%+1) automatically wins the seat. Again in 1996, only the two Homeland Union leaders, Vytautas Landsbergis and Gediminas Vagnorius, achieved this feat. If no outright winner emerges, a run-off between the two top vote-getters from the first round is held three weeks later. In these races, a mere plurality is sufficient.

On the proportional side of things, all the votes for the party-lists are tallied nationally, and the 70 PR seats are divided directly based on these totals. However, in order to prevent an overly large number of parties getting into parliament, a minimum threshold of votes exists before a party or coalition of parties could be considered for national seats. In 1996 this was 5% for individual parties and 7% for coalitions. As a result, only 5 parties (out of 24 in the running) ended up being eligible for these proportional seats: the Homeland Union, the Christian Democrats, the Democratic Labour Party, the Social Democrats, and the Center Union.

The combined total of seats won by the parties via both methods makes up their final representation in the Seimas. As mentioned before, the majoritarian system favors larger parties, while the proportional system allows smaller parties to get in too. In the final results, the Homeland Union, for example, won 37 of its 70 seats via the individual constituencies, while the Democratic Labor Party relied on the proportional system for 10 of its 12 mandates. For the other parties, the splits (majoritarian/proportional) were as follows: the Christian Democrats, 5/11; the Social Democrats 5/7; and the

Center Union 4/9. (14 other deputies were elected in the single constituencies from smaller parties.)

In 1996, if only the local constituency system had been used, the Homeland Union would probably have won more seats than its final total of 70. In 1992, the Democratic Labor Party would have won an even more impressive victory as well. As it is, the proportional part of the electoral system broadens representation in the Seimas without significantly weakening the opportunities for building a majority to govern. In the other two Baltic states, the electoral systems are based more on the PR method. Latvia, in fact, has a pure PR system based on 5 electoral districts, each with about 20 seats each. It also has 9 separate parties in parliament. Estonia has elements of direct voting for candidates, but by and large the voting is for party lists. There too the number of parties elected in 1995 elections was higher, a total of 7.

The debate about which electoral system is more democratic is a never-ending one. While majoritarian systems offer citizens a more direct link to government through a locally elected representative, this same representation can also mean that more parochial interests win out in parliament over national ones. Such deputies in the legislature may seek to protect their individual districts (because of their dependence on the district's voters), while more enlightened action may be needed for, say, budget cuts in the national interest. PR systems, meanwhile, bring to power cohesive party groupings that often govern more effectively, and yet individual voters can be alienated from government since they have no one to turn to for help in constituent matters, and instead they may see completely unknown deputies in parliament who were elected under the cover of a pre-ordained party list.

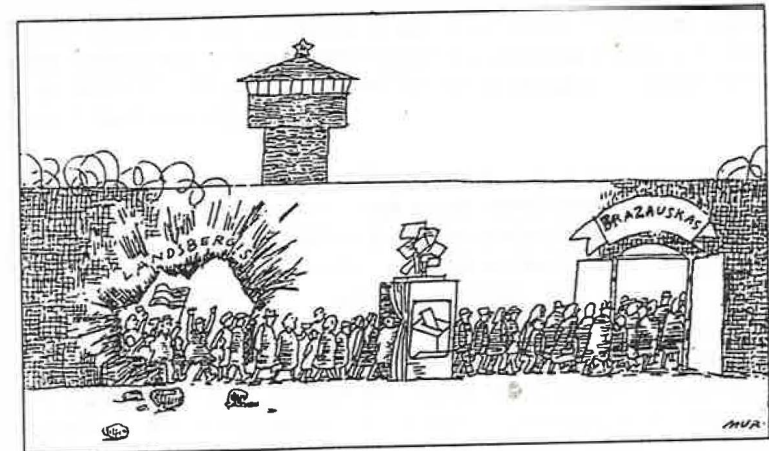
Lithuania's combination of electoral systems would appear to remedy the flaws of both systems. While one part of the Seimas represents individual districts and their concerns, another part offers the broader, national picture. Yet, so far this balance does not seem to have fully emerged. In general, the district-based deputies in the Seimas do not appear to have cultivated a habit of constituent relations with their voters, while Lithuanian voters themselves do not appear to have realized this opportunity for pressing local demands. In time, such relationships may develop and thereby encourage greater representation and participation in

politics. However, in 1996 Lithuanians seemed decidedly bored by politics, judging by the low 52% turnout figure for the Seimas elections. Beyond the particular rules and nuances of the electoral system, this disenchantment may be the most important treat to democracy in Lithuania.

Vello PETTAI is a doctoral candidate in political science at Columbia University in New York. He is writing his dissertation on ethnic politics in Estonia and Latvia, but is also working on a monograph on elections in the Baltic States.

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• Lithuania's 1992 election, as seen by an unidentified German cartoonist. Reprinted from V.Valiušaitis (ed.), *Žygio Draugams*.

In Brief

* While Christians tend to treat the serpent as a symbol of evil, ancient Lithuanians and some other pagans had held the opposite view, according to Professor Rainer Eckert of the Ernst-Moritz-Arndt University in Greifswald. Speaking at the 24th Baltic Conference in Lüneburg on October 18, 1996, Professor Eckert produced historical, linguistic and folkloristic evidence that serpents and snakes were sacred creatures in the early Lithuanian societies, as well as in many other pre-Christian countries. (*Mitteilungen aus baltischem Leben*)

* The lower chamber of the Polish parliament, the Sejm, passed a resolution on June 24, 1997, demanding compensation from Moscow for Poles who were deported to Siberia after Poland's defeat in September, 1939. As many as 1.5 million Poles were taken away to work in Siberian forced labour camps; hundreds of thousands are believed to have died in the camps. An association representing camp survivors says, it now has more than 100,00 members.

(*dpa-RFE/RL*).

• A survey conducted by the World Bank two years ago (July 1995) among 200 foreign investors and 200 Lithuanian businessmen had revealed a serious problem with bribes. Lithuanian business were estimated to spend an average of 13,000 litai (AU\$4,333 or US\$3,250) per year on bribes. 54% of businessmen in Vilnius and Kaunas admitted they had paid bribes to officials, ranging from 50 litai to 200,000 litai (AU\$17 to \$66,000, or US\$12.50 to \$50,000). Foreign investors mentioned tax inspectors and customs officials as the most corrupt groups, although they usually demanded relatively smaller bribes, ranging from AU\$40 to AU\$135 (US\$30 to \$100).

(*S.Girnius, OMRI inc., BNS*).

* *Lithuanian Heritage*, a bimonthly magazine founded in the U.S. by Mr. Val Ramonis three years ago, continues to maintain very high standards. The publication offers a combination of first-hand reports on present-day Lithuania and an extensive coverage of Lithuanian history, customs and national heritage. The latest issue (Sept.-Oct. 1997) features, *inter alia*, the Vilnius - Trakai - Kernavė triangle as the centre of Lithuania's historical events; Lithuanian wedding traditions; the Vilnia river basin; basketball; and Lithuania's Freedom Bell. An inexhaustible source of information on Lithuania for English-speakers. Subscription per year: US\$29.95 in the U.S., US\$41.95 in Canada, US\$50.95 other countries. Address: PO Box 225, Lemont, IL 60439-0225, U.S.A.

Religious Vocations in Lithuania

While most affluent Western nations have a serious shortage of religious vocations, there are over 250 young men studying for priesthood in Lithuania now. About 80 percent of Lithuania's 3.7 million inhabitants are Roman Catholic. They currently maintain three seminaries for the education of priests in Vilnius, Kaunas and Telšiai.

Archbishop Audrys Bačkis of Vilnius recently wrote:

"Today we have to contend with the legacy of a Communist educational system - with the absence of conscience, with corruption, violence, alcoholism, broken families... And so the most important task of the Church is to educate and form the younger generation so that they can choose, out of the huge variety of lifestyles and value-systems on offer, their true values..."

"Today we can once more give religious instruction in the schools. More than 65 percent of all young people attend this. In Vilnius we have the 'Catholic Studio'; its programmes are broadcast on the State radio channels..."

ACN (Aid to the Church in Need) is one of a number of Western organisations actively helping in Lithuania. ACN was founded 50 years ago as Iron Curtain Relief by the 'Bacon Priest', Father Werenfried van Straaten, o.praem. Over the years, his work spread to Eastern Europe, then to Africa, Asia and Latin America.

In Lithuania, ACN gave \$50,000 this year towards the work of the Catholic Studio and promised \$10,000 to a congregation of nuns to buy a house and \$5,600 for a car to a priest who serves three parishes and an old people's home. Before the end of 1997, ACN is hoping to provide \$900,000 to build a new seminary in Vilnius.

Will YOU help with the studies of just one seminarian - for 300 dollars a year? Contributions should be sent to: Aid to the Church in Need, P.O. Box 11, Eastwood, NSW 2122. Tel. (02) 9679 1929.

- Ack.: ACN Mirror.

Saving Jewish Children

Isolde I. POŽELAITĖ-DAVIS
Adelaide

"My mother gave me birth, but auntie Bražėnienė restored me to life."

Alexander Gringauz

"I am so grateful to auntie Bražėnienė, and I am longing to see her. She risked her own life and the lives of her family in saving us. The SS had no pity for Christians who helped to save Jews."

Sarah Schilingowsky-Capelowitch

On 15th August, 1985, Naphtali Lavie, the Israeli Consul General in New York, posthumously awarded the medal of The Righteous of the Nations to Konstancija Bražėnienė of Kaunas, Lithuania. The medal was received by Mrs Bražėnienė's daughter living in the USA, Dr Nijolė Paronetto. Nijolė's twin sister, Mrs Vida Vaitiekūnienė of Melbourne, Australia, was unable to attend this moving ceremony honouring their mother.

Simultaneously a tree was planted in the Park of the Yad Vashem Authority in far away Jerusalem, a holy city for so many denominations. There this living monument to the memory of an unassuming courageous woman is a reminder to visitors of the most precious qualities that make us a worthy and humane people. The tree was planted by Sarah, the little girl Konstancija Bražėnienė saved such a long time ago. It was also Sarah who notified the authorities in Jerusalem of her auntie's good deeds in rescuing two small children from certain death.

Who was this deeply religious woman for whom the commandment "Love thy Neighbour" was of paramount importance? Her strong and unwavering belief in its intrinsic value, outweighed any danger of the disastrous consequences that her compassionate action might have had. Thus, without a

moment's hesitation, she endangered not only her own life, but the lives of her four children and other dependents. She, like a number of other Lithuanians, said "NO" to having contempt for human beings; "NO" to discrimination on the grounds of race and religion; "NO" to violence and genocide. She said it in her own unassuming and quiet way.

According to Michailas Erenburgas, Director of the National Jewish Museum of Lithuania and Chairman of the Research Section dealing with Lithuanians who saved Jews and those whose names are deemed worthy of remembrance, there are already 2,000 such names on his file. However, he believes that the number could easily be doubled or even tripled. (*Dienovidis*, No. 46, 16 December 1994.) Assuming that every one of these 2,000 people had at least 4-5 dependents - parents, husband or wife and children - and not forgetting their relatives or neighbours in some cases, it could be said that over 8,000 people were directly involved in saving Jews in Lithuania. So far 154 people, most of them with families and dependents, have received the medal of the Righteous of the Nations in Lithuania.

Today, after fifty years of Soviet occupation, the frightful facts about the extent of the Jewish genocide perpetrated by the German occupation forces between 1941 and 1944 in Lithuania are coming to light. One is filled with horror and alarm to discover that they had some support from among the native population. All the more, therefore, should we treasure those people whose moral values and finest human qualities set worthy examples for the mankind. One such person was Konstancija Bražėnienė, the widow of Kostas Bražėnas, notary and member of the Constituent Assembly in Lithuania. Konstancija had to bring up four children, provide for her mother, look after her mother-in-law and two more relatives. All in all eleven people were dependent on her. This is not an easy task even in peacetime, yet how much more daunting it becomes in time of war. However, she took in two little Jewish children, Sarah and Alex. She also constantly helped passing "visitors" - Jewish escapees who were fed and directed to other safe places. More than once her house was searched for clandestine publications and suspected "visitors". During one of these searches, she had just enough time to wrap Sarah into a big shawl before persuading the Germans to leave by telling them that the child was suffering from the highly contagious disease, diphtheria.



* **Konstancija Bražėnienė (centre) reunited with Alex Gringauz and Sara Capelowitch in New York City in 1966.**

Little Alex was not so fortunate. During another of the searches for army deserters, a German soldier found him hiding under the staircase. Konstancija Bražėnienė finally managed to persuade the soldier to leave the ten-year-old boy alone. Those were anxious moments for the whole household. Fortunately, the soldier did not suspect that the child was Jewish.

Konstancija Bražėnienė was a kind hearted and self-sacrificing woman. Sarah remembered how she used to give all the better food and whatever milk she could obtain to children without fear or favour. She would allow herself not even the smallest luxury or rest. Her family and those less fortunate were her primary concern.

The long fearful days and nights of imminent discovery stretched into years. Finally, the Soviet front was nearing Lithuania's borders. Bražėnienė persuaded one of her sons and her twin daughters to flee to the West. She stayed behind to look after Sarah, Alex, her own mother, as well as a sick mother-in-law. Then the day came when little Alex was reunited with his father and little Sarah joined her mother. The moment of happiness was tinged with sadness and grief for the other parent who had been killed.

However, worse was still to come. Her son Mindaugas was arrested by the Soviets. When it came to light that it was he who

had saved Alex's life by leading him away from a column of Jews being driven in the direction of the airport, he was set free. Soon afterwards his young life came to an end. Konstancija had now lost all of her children: one son was dead, the other with his two sisters was in the West, and little Alex and Sarah were reunited with the remainder of their Jewish parents.

Fate was very unkind to this brave woman. In 1948, the Communists came again to arrest her son Mindaugas. Upon learning of his death, they took away his elderly mother instead and deported her to an island in Lake Baikal in Siberia. There she was forced to work under the most trying conditions for eight long years. Summer and winter she had to fetch water from the lake, chop wood, clean, cook, wash the laundry and look after twenty workers.

In 1956 her health had deteriorated to such an extent that she became an invalid and was allowed to return to Lithuania. After a nightmarish journey of thousands upon thousands of kilometres she came back to Kaunas. Her mother was dead, her house confiscated - she had nowhere to go. Then, after a while, she was able to get in touch with the family of her dead son Mindaugas. In the meantime, her children in the West tried to get her out of Soviet-occupied Lithuania. However, the Soviet authorities took ten long years to issue her the necessary exit visa. Eventually, she moved to the USA where she lived with her daughter Nijolė. There she had the great pleasure of meeting her children and grandchildren. Then in 1966 Alex and Sarah came to New York to visit their "auntie" Konstancija. Finally, the long years of deprivation and suffering took their toll. In 1970 she passed away as quietly and unassumingly as she had lived. Today we remember her as a devoted mother to each of her children - Lithuanian and Jewish; a compassionate woman, who offered help to persecuted fellow beings.

Isolde Ira POŽELAITĖ-DAVIS, AM, B.A. (Adel.), Diplôme Supérieur d'Etudes Françaises Modernes (Paris) has taught languages in NSW and South Australia for 36 years; and is the national chief examiner in Lithuanian. She has made numerous contributions to the arts, education and culture in Australia and Lithuania.

Twenty-five Years of Service

Algimantas P. TAŠKŪNAS

University of Tasmania

This year, G2W is celebrating its 25th birthday - and the need for this valuable institution is as great today as it was a quarter of a century ago.

G2W is an abbreviation for *Glaube in der zweiten Welt*, Faith in the Second World. It is an ecumenical research institute, established in Küsnacht, Switzerland in 1972. It moved to Zollikon six years later. From the very beginning, G2W's aim has been to collect and disseminate reliable information about religions in Communist and in former Communist lands and "to be a voice for those who are condemned to silence".

G2W's primary voice has been the German-language journal, *G2W*. It has been published monthly since January 1973. This journal has since established itself as a leading periodical in the field: always informative and consistently accurate. The journal spread quickly across Europe, thanks to the promotional help of G2W's members in Germany. Before long, it managed to penetrate the Iron Curtain; this brought new hope to the persecuted Christians in the East.

Over the past 25 years, *G2W* has been an influential spokesman for all suffering churches, including the churches of Lithuania. Since the first appearance in 1972 of the clandestine *Chronicle of the Catholic Church in Lithuania*, readers of the *G2W* were kept regularly informed of the situation in Lithuania. Looking back at the *Chronicle* and other *samizdats*, foundation editor Eugen Voss later wrote, "I used to compare these [underground] publications with the rumblings of the earth as they are registered by seismographs before an eruption of a volcano or prior to an earthquake".

G2W has covered many Lithuanian topics. In issue No.9/1988, for example, Dr Gerd Stricker described in great detail the tireless

* Easter Sunday, 1990 at Kaunas Cathedral: once again, religion can be practised - thanks to the tireless work of groups like G2W. Photo: Algirdas Kairys.



mission work by Fr Benediktas Jurčis in Dushanbe and Fr Albinas in Karaganda. The author also wrote about Fr Josef Werth who had been ordained in Kaunas in 1984 and was stationed at Aktjubinsk at the time. (He is now the apostolic administrator of Siberia).

G2W kept expanding. In 1982, a publishing house was established to print international theological books in Hungarian, Czech, Slovakian, Estonian, Bulgarian, Rumanian and in other languages.

In addition to the printed word, the *G2W* went to air in 1980. Starting with Orthodox religious broadcasts from Paris, subsequent programmes continued from Portugal, Lebanon and St. Petersburg.

When the Iron Curtain lifted, material help followed, as well - on *G2W*'s initiative and jointly with other welfare groups. The *G2W* Information Centre in Moscow (opened in 1992) is now involved in humanitarian social work and in trades and agricultural projects.

The *G2W* address for correspondence and subscriptions: *Glaube in der 2. Welt*, Bergstr.6, Postfach 9, CH-8702 Zollikon, Switzerland.

Al Taškūnas, OAM, M.Ed.Admin.(N.E.) is the editor of this journal and former editor of Baltic News (1975-90).

Recording Language Changes

Quite a few foreign words have crept into the Lithuanian language in recent decades. Many of these borrowings have English origins, but Lithuanian pronunciation often makes such words unrecognizable to an English speaker.

The Lithuanian Studies Society at the University of Tasmania has undertaken the huge task of collecting and recording any foreign borrowings for which there are adequate Lithuanian replacements. Here is a small sample of the work in progress:

adekvatus - pakankamas, tinkamas; **akcentuojamas** - pabrėžiamas; **bazinis** - pagrindinis; **dialektas** - tarmė; **ekspertas** - žinovas; **hospitalizuoti** - paguldyti į ligoninę, nuvežti į ligoninę; **kontaktas** - ryšys; **licencijuoti** - duoti leidimą; **nacija** - tauta; **nacionalybė** - tautybė; **ofisas** - įstaiga; **personalas** - tarnautojai; **situacija** - padėtis, aplinkybė; **stimulas** - paskatinimas, akstinas; **vizitas** - apsilankymas.

The first collection of these foreign borrowings will be published in Tasmania, early in 1998. The 64-page book will contain over 1,000 foreign words and about 1,600 Lithuanian equivalents. It will cost \$5 including surface postage. Please add \$2 for airmail. Advance orders may be sent now, to: LSS (Lithuanian Studies Society at the University of Tasmania), Post Office Box 777, Sandy Bay, Tas., 7006, Australia; or e-mail A.Taskunas@utas.edu.au



From a WEP cartoon in *they're a weird mob* by Nino Culotta, Ure Smith, Sydney, 1957

Conscripts for the Soviet Empire

Algirdas MAKAREVIČIUS

University of Technology, Lae (P.N.G.)

• Continued from Volume 9

Under Article 51 of the 1949 Geneva Convention, "an occupying state is not allowed to force inhabitants of the occupied territories to serve in its armed or subsidiary forces." The Soviet rulers chose to ignore this Convention and continued to conscript Lithuanian men right up to 1990. In this second part of his eyewitness report, former conscript Algirdas Makarevičius continues his story of life in Soviet Borzia military school, on the Chinese border.

It was the so-called 'military sergeants' school'. A very disciplined Soviet military school with very low standards of morality. The majority of 'students' in that 'school' were Russians, Uzbeks, Kazachs, Georgians and Azerbaijanians. I was the only Lithuanian there. There were 20 of us in the artillery section, 'the most capable in the division, the best among best' as we were often told by senior officers. All of us were with a university education and of different professions. The average age was between 23-25. Sergeant Tolochkin, Russian by nationality, was our main torturer. Sergeants Moskal and Snegirev were his helpmates. The sergeants had no university education and their age was between 18-21.

We had to get up at 6.30 every morning on weekdays and at 7.30 on Sundays and public holidays. We had to get up, get dressed and line up in 45 seconds. Then there was an order to run outside and form up again. As soon as we lined up, we started to run for about 25 minutes: heaps of dust mixed with snow, about 30 degrees below zero, in the dark, wild sergeants' screams and curses from behind. After such an 'exercise' everybody was coughing, dark-faced from dust, angry and full of hatred for each other. When everybody got back to the barracks, there was not enough time left for washing. Soldiers queued and pushed each other at the wash-basins. There were 20 wash-basins for about 500 soldiers.

After 'washing themselves' everybody was lined up again and the routine morning search was performed. Soldiers were told to take off their caps and put all their 'property' from their pockets into them. We were allowed to have a military passport, a small pocket book, no more than one letter from home, and one photograph. If a soldier had, for example, two or three letters or more than one photograph, he was mocked and humiliated by the sergeants. They taunted and beat him in front of the other soldiers. Everybody was checked if he was shaved and washed well: if not, mockery started again. It was always easy for them to find soldiers who were badly shaven or badly washed.

After the routine morning search (or check-up) soldiers were roughly rushed outside and lined up for marching. The marching lasted about 30 minutes. Then everybody marched up to the canteen and waited. Sometimes we had to wait for about 20 minutes: everybody lined up, freezing at 30 degrees below zero. Suddenly the commands were given, 'Take off your caps!' and 'Run into the canteen, one by one!'.

There was one table for ten soldiers in the canteen. Everybody lined up at tables and waited. A command followed, 'Sit down!'. Everybody sat down immediately and waited like well-trained dogs. They waited for another command, 'Distributors of food, stand up!' One soldier at each table, sitting in the middle, stood up and waited. Then the command was: 'Distributors of food, start the distribution of food!' Everybody was hungry and angrier than wild animals. Forgetting all regulations they would start grabbing bread, butter (which was called 'gold of the army'), and lumps of sugar. There was an unwritten rule in the army and everybody knew it: 'He who grabs first, gets more'. A few more commands sometimes followed among this mess: 'Distributors of food, stop distributing food! Everybody stand up! Everybody sit down! Everybody stand up! - Sit down! - Stand up! - Sit down!', etc. Sometimes it lasted for 10 minutes.

The time for breakfast was passing rapidly. When, at last, the distributors of food put porridge into metal plates it turned out that someone had no glass for tea, someone had no spoon (soldiers were never issued with knives or forks during meals), or there were not enough pieces of butter (20 grams a day per person), bread or sugar. There was usually not enough time to finish

eating. A command was given, 'Stand up! Run outside and line up!' Soldiers grabbed the leftovers of bread and sugar from the table, stuffed them into their pockets or mouths and ran out. As they ran out they carefully watched the other tables they were passing by, if there was something left on them.

Sometimes there were some tables laid for other soldiers but they, 'for some reason', had not been allowed to go to the canteen. Hungry soldiers, when passing by, 'cleared' such tables in no time: they grabbed bread, sugar, butter. During meal time caps were usually stolen from some soldiers. Such soldiers were usually punished 'for not being alert enough in the canteen'. They were given some work to do, such as cleaning toilets or peeling potatoes in the canteen the whole night.

The next meal was at 4 p.m. It was called dinner. There was the first course, usually soup, the second course - porridge (once, I remember, there was cabbage soup and cabbage porridge every day for almost a month) and the third course was compote (stewed fruit). Meals were of very poor quality and there was no choice. Sometimes it was difficult to make out if it was tea or coffee. Soldiers felt constantly hungry.

Supper usually lasted for some five minutes or less. The quality of supper was worse than breakfast and dinner. Senior officers were usually in their cosy homes outside the barracks at night, so the sergeants had a free hand on their soldiers. They could do absolutely everything with their soldiers. The procedure of having dinner and supper was the same as during breakfast. Everything was done according to commands.

After supper everyone stood to attention and then went for the evening march, accompanied by Sergeant Tolochkin's loud screams and curses. But the real torture usually started at about 8.30 p.m. Soldiers were lined up and the evening search started. Everyone was exhausted after a long day's 'training', and sometimes a soldier standing in a line fainted and collapsed. Although officially everybody had to go to bed at 10.30 p.m., it never happened before midnight. Sergeant Tolochkin used to give a command 'Otboy' (which means 'go to bed'), and counted loudly. By the time he said 'ten', everybody had to run up to his iron bed, take off his clothes and boots, jump into bed and cover himself

with a blanket. It was, of course, impossible to do that in such a short time. Nobody could do it, so there was a command to dress and line up once more in order to start everything again. The procedure lasted for two or three hours. Later the slower soldiers were lined up separately and were hit with fists by sergeants, and when they fell down on the floor they were kicked with heavy boots. And it happened in 'the Soviet Army, the best army in the world'.

Political Training

All soldiers had Political Training for approximately 2 hours every day and Theoretical Military Training for about 3 hours a day. About three to four hours a day were spent on Practical Military Training which included marching, shooting, running, falling down and crawling on dusty ground.

A soldier's salary was three roubles per month (\$5 Australian, at the official rate of exchange). During my six months' service in Borzia, I was allowed to go outside the territory of the barracks



* Russia has conquered some 100 nations over the past four centuries. Once a new country is under the Russian control, local men are conscripted to serve in the Russian army. **Pictured:** Russia's multinational troops putting down the Second Rebellion in Lithuania, in 1863.

- From a contemporary engraving by an unknown artist (*Lietuvių Enciklopedija*).

three times. I was ill with flu three times and every time I was taken to the 'lazaret' (military 'hospital'). The 'lazaret' had a similar military regime as the barracks. Stronger patients had to clean toilets and corridors, peel potatoes and 'do service to senior soldiers and sergeants': clean their boots, iron their clothes, etc. And patients were sometimes beaten by sergeants for 'disobedience'. It is hard to believe, but soldiers in the 'lazaret' were given much less food than in the barracks' canteen. After an illness, when a soldier got back to the barracks, he looked leaner, paler and more exhausted than before. Cases of meningitis were registered among soldiers.

Six months passed in Borzia. I was then sent to Mongolia. I was first taken to Ulan Bator, the capital of Mongolia, and then - a long way south. There were no trees, no bushes, no rivers, no lakes, no towns. There was a dusty steppe among hills, at about the height of two kilometres above the sea level. There was a lack of oxygen and there were rumours that radiation was very dangerous to human beings and wounds healed very slowly.

The weather was very cold. It was mostly about 30 degrees Celsius below zero, but the temperature sometimes dropped to -40 or -50. Strong winds prevailed all the year round. The winds brought heaps of dust as there was usually no snow or rain in summer (which lasted for 2 months and was very dry and hot). We became snowbound several times and it was impossible to supply us with food, coal, wood and water for several weeks. Large military trucks could not go through snow.

Young Deaths

We lived in big tents. There were about thirty soldiers in a tent, and there was a stove built inside a tent. Our canteen consisted of three big tents. Meals were as bad as in Borzia. Officers, sergeants and soldiers were angry and hated each other here more than in the Soviet Union. The living conditions were very hard not only for soldiers but for officers, too. Cases of internal murders were more frequent here than in the European part of the Soviet Union. Approximately once a month a helicopter landed, corpses of some two or four dead soldiers were put into zinc coffins and taken home to their parents.

The causes of deaths differed. One conscript ran away (defected), got lost in the steppe and was found frozen to death. Someone else was regularly tortured and mocked by sergeants, shot the sergeants and shot himself. Sergeants tortured another soldier to death, etc. When I was in a division 'lazaret', ill with flu for the fourth time, a soldier was brought in next to my bed, an 18-year old youth. He died on the same night, "of bodily exhaustion", as diagnosed by a military doctor. The soldier was 2 metres tall, but his weight was 45 kilograms. There were rumours that he had been tortured by his sergeants and officers for several months; he worked hard day and night; he was beaten severely every day and night, and he was not given enough food. Two days later as I went out of the tent ('the lazaret'), I saw a helicopter with a red star approaching the division. I knew that it was carrying an empty zinc coffin. Who will be next?

In 1979, Soviet troops invaded Afghanistan to keep that country's pro-Soviet regime in power. Few of us would have been afraid to go to fight in Afghanistan as we knew that it would not have been much worse than in Mongolia. The unwritten motto in the Soviet Army was that a soldier had to be always hungry and angry, so that he would be able to kill better. Besides, a Soviet soldier had to be trained in such a way that he would be afraid of his sergeants and officers a great deal more than of an enemy's bullets, so that he could carry out any command immediately, without thinking. In other words, a soldier becomes a well-trained dog. And he becomes indifferent to everything.

Soldiers worked hard in the open every day, including Saturdays and Sundays, from 7 a.m. to 8 pm. They were building the barracks. All the work was done with the help of primitive tools: spades, chisels, axes. Some soldiers got their fingers frozen, so they were amputated. Wounds healed very slowly because of increased radiation and improper sanitary conditions. Shower or bath was not available for months.

Knew English

I was often called 'a Lithuanian fascist' by Russian sergeants because I knew English. Some Russian soldiers knew a bit of history: Lithuanians resisted the Russian occupation in post-war years. Someone who resisted Russian occupation was called a

'fascist' in Russia. I suffered this Russian mockery, jeering and physical cruelty throughout all my service in the Soviet Army. I will never forget the cruelty and ruthlessness of such captains as Kastenko (he was famous for his cruelty all over the division, and senior officers respected him for that; I have no doubt that he is a major now), Xadiuchenko, majors Gavrillov and Xarseev. They were all members of the Soviet Communist Party.

Some people returned from the Soviet Army mutilated physically, psychologically or mentally. Some people did not return at all. I returned stronger than before. During the first months of my service in the Soviet Army I started to feel hatred to the whole Soviet communist military regime and military fanaticism. After finishing my service in the Soviet Army, a feeling of *revenge* was born in me. Later on, when one of my university colleagues in Australia asked me if it had ever occurred to me to commit suicide, my answer was, 'I was thinking once how to kill somebody else, but not myself'. I meant what I said. I had some sergeants and officers in mind.

During my compulsory service in the Soviet Army I started to understand the essence of Soviet communism: it was military, nationalistic and Russian. War methods were transferred to the everyday life of the country. Its aim was to create a new type of Soviet youth (*homo sovieticus*): he is clean shaven, firm, alert, obedient and he makes no bones about the methods he uses; he is always ready for violence, and he forces his way to the front; he is faithful to communism; he is always inclined to take things in a totalitarian sense; the sceptical criticism of Western peoples is alien to him. It is with the help of such young men that the communist world revolution was to be done.

It is a pity that many Western people do not know how dangerous Russian communism still is today. Many formal changes took place in Russia lately, but the people have remained the same.

Algirdas MAKAREVIČIUS, cand. of phil. scis., was Senior Lecturer of English at Vytautas Magnus University in Kaunas, Lithuania (1989-1992). After postgraduate research at the University of Tasmania (1993-1994), he is now a Lecturer in Linguistics at the University of Technology, Lae (Papua New Guinea).

Graduates of the University of Tasmania

with Lithuanian Names

- Beržanskas, Audronė Ona Maria, B.F.A. 1996.
Bukewitsch, Troy Nathan, B.A. 1997.
Dirkis, Peter, B.Ec. 1959.
Howe (nee Kantvilas), Dalia Marija, B.Ed. 1976.
Jankus, Linda Annette, B.Ed. 1983.
Kaitinis, Annette Hilda, LL.B. 1997.
Kaitinis, Milda, LL.B. Hons.1994, Grad.Cert.Legal Prac. 1994.
Kantvilas, Gintaras, B.Sc. 1978, B.Sc.Hons. 1979, Ph.D. 1986.
Kantvilas, Jūratė, M.B., B.S., 1973.
Kazokas, Genovaitė Elena, Ph.D. 1994.
Kulakauskas, Eric Andrew, B.Ec. 1969, B.Ec.Hons. 1970.
Lasdauskas (nee Tadman), Anne Louise, B.A. 1994, B.A.Hons. 1995, B.Ad.Voc.Ed. (*still to be awarded*).
Lasdauskas, Christopher Mark, B.Ec.1993, Grad.Dip.Sc.Hons.1995.
Lasdauskas, Margaret Julia, B.A. 1997.
McLeod (nee Taškūnas), Emilia Mary, B.A. 1982, B.A.Hons. 1983, Dip.Ed. 1987.
Narbutas, Jonathan Dale, B.Sc. 1978.
Navickas, Vladas, B.Com. 1959.
† Olubas, Edward, B.A. 1954, Dip.Ed. 1954.
† Olubas (nee Rainbow), Gloria Beatrice, B.A. 1947.
Olubas (nee Keeling), Katharine Maria, B.A. 1977, Dip.Ed. 1978.
† Olubas, Mariana, B.A. 1981,
Olubas, Peter Edward, B.Sc. 1989, B.Sc.Hons. 1990.
Olubas, Sarah Brigitta, B.A., B.A.Hons. 1980, Dip.Ed. 1981.
Saxton (nee Jankus), Maryanne Frances, B.Ed. 1986.
Share (nee Krutulis), Regina Rūta, B.A. 1970, Dip.Ed. 1980.
Taškūnas, Algimantas Patricijus, B.A.Hons. 1975.
Taškūnas, Anne Veronica, B.N. 1995.
Taškūnas, Simon Robert Patrick, B.Com., LL.B. 1994, Grad.Cert. Legal Prac. 1994.
Vaičiulevičius, Linas James, Assoc.Dip. Art 1982, B.F.A.1985.
Žemaitis, Lucille Marie, B.A. 1975, Dip.Ed. 1976.
10 September, 1997.

Lithuanian Studies Society's Annual Report, 1997

There are 36 universities in Australia, but none of them has a Department of Lithuanian Studies or even a smaller unit specialising in this field. The Lithuanian Studies Society (LSS) at the University of Tasmania is now the *only* academic group in Australia, as well as in the entire Southern Hemisphere, which is promoting the study and research of Lithuania and its people.



The Society was established by private initiative in 1987, and has been active at the University of Tasmania ever since. It is a small students' society (27 financial members in 1997), affiliated with Tasmania University Students' Union, through its Societies Council. The Lithuanian Studies Society's central objective is *the academic research and study of Lithuania and its people*.

This objective continues to be pursued in several ways. Honours and postgraduate students are encouraged to research Lithuanian topics in the University's existing Departments (e.g., History, Law, Sociology...). The Society runs lunch-time talks on many aspects of Lithuanian heritage, customs, history, literature, etc. Most talks are given by the academic staff and senior students of the University; but visiting lecturers contribute, too. This year, Edward and Jūratė Reilly of Geelong conducted seminars at the Hobart and Launceston campuses of the University. They spoke on Lithuanian poets and on the challenges of translating poetry.

The Society demonstrates Lithuanian crafts and traditions in special evening sessions. The Easter Egg Colouring Workshop, normally run on the last Monday night before Easter, was again presented this year - for the eleventh time in a row. The event attracted the usual big crowd of students, townspeople and children.

The Society publishes an annual journal, *Lithuanian Papers*: this is our eleventh successive issue. The annual Lithuanian Honours Scholarship, inaugurated by the Society, was awarded for the first time in 1997 (*see Report on Page 7*). Amanda Banks, the immediate past President of the Society, has completed her Ph.D. thesis on Lithuania, this year.

Vince TAŠKŪNAS, 1997 President, LSS.

Book Reviews

Nazi Hell in Gods' Heath

Balys SRUOGA, *Forest of the Gods: Memoirs*. Translated from the Lithuanian by Aušrinė Byla. Vilnius: Vaga, 1996.

In sixty-one short chapters, filled with detail of the daily life of a small concentration camp, with the description of yet another of the death marches which were to be repeated as the Nazi empire collapsed across eastern Europe, Sruoga portrays the daily cruelties, the small miracles of kindness amid pervasive evil as common expectations of benevolence were lost in a regime built on the assumptions of racial superiority and the legitimacy of power of violence.

Though many died there, Stutthof was not a huge death factory like Dachau or Auschwitz-Birkenau. It was not particularly well organised or efficient. Situated close to Gdansk in a place named for the ancient Lithuanian gods, it was an out of the way site. Sruoga sarcastically records how inefficient the killers on the edges of the Reich could be - they never quite manage to build a successful mass gas chamber, nor a crematorium that can deal with the number of corpses produced by starvation and physical abuse the camp. Stutthof was not designed to destroy Jews or gypsies though it did receive a considerable number of Baltic and Hungarian Jews. In this camp many survived.

Here is no one of the evil stature of Mengele at Auschwitz. Here are dull and minor members of the master race, supported by an assorted group of inmates, exploiting their opportunity to impose cruelties on others and to seize whatever material benefit they can while depending upon inmates to control the life of the camp. It is a Hobbesian world where life is nasty, largely brutish and frequently short.

We glimpse in these pages the sense of difference among the inmates of the camp both the German staff and prisoners from many nationalities. We meet largely Lithuanians, Poles, Russians, Norwegians and Latvians but English and French make appearances. The differences can be seen as a source of evil but not

inevitably so. Sruoga records kindness among people from across the groups, a recognition of some kind of shared humanity.

The facts that Sruoga details are presented with freshness held in being by the style of the telling. Through short chapters he details daily camp life and its development from 1943 to the collapse of the Reich in 1945, Sruoga, in terms of Stutthof life a useless intellectual who eventually finds a safe spot as a kind of clerk, looks on the daily horror of beatings, hunger, disease, hangings and maimings with a bitter gallows humour - the humour of the dispossessed and disempowered, the humour of resistance. Perhaps that is the most important message of the work. Humour has a power to distance and diminish the daily horror yet the humour keeps the horror immediate for the reader. There is little other direct reflection on what sense one might make of what happened. Sruoga endures to write his memoir. Because of a few humankind is not a completely useless passion.



"As the prisoners marched toward Streepe, Professor Sruoga was struggling to keep up... but he wouldn't give up."

- From a drawing by a fellow hostage, the late Aleksandras Kantvilas.

Forest of the Gods is emotionally demanding - page after page, chapter after chapter weigh upon one the horror of malevolent rule. Yet that is how it was. There was no escape the daily wearing away all one's hopes in humankind.

The ending, with the arrival of the Red Army and an end to the crazed death march, has a significant ambiguity. Sruoga survived the horrors of the Brown terror to fall into the hands of the new Red masters. Though he finished his memoirs in 1947, they were not permitted to be published until 1957. They offended the requirements of socialist realism it was said, though it might be that they anticipate and confirm what was to be learnt from Solzhenitsyn. *Forest of the Gods* deserves to be widely known among readers in English; among those who seek to understand the dark places and moments in European history. One caveat, however, this edition needed a more careful editing and proof-reading. **Hugo McCANN.**

Hugo McCann, B.A.(Belfast), L.G.S.M.(London, M.Ed.(Tas.), former Dean of Education in the University of Tasmania, is now working in a research program on citizenship education in Australia.

An Important Australian Achievement

Trevor G. FENNELL and Harijs A. JOHANSONS (eds.), *Baltic Studies in Australia II*. Melbourne: The Australasian Section of the Association for the Advancement of Baltic Studies (AABS), 483pp., 1996.

The Australasian section of the Association for the Advancement of Baltic Studies (AABS) has been the main catalyst of Baltic research in Australia for the past couple of decades. AABS held its first conference in Melbourne in January 1982. Regular gatherings then followed every two years, in Melbourne or in Adelaide.

The initial collection of papers from the first four conferences, *Baltic Studies in Australia I*, was published in 1989. It contained 18 contributions of a high standard by 10 different authors.

The second volume, covering the Fifth to Eighth Conferences (1989 - 1995) is now available. It has 31 papers by 18 different authors, as well as a previously unpublished paper from the First Conference. For readers interested in Lithuania, there are papers on the Karaites, early perceptions of nature, industrial relations, impact of the Stimson doctrine, Lithuania's history between the Partisans and Perestroika, environmental rehabilitation in Lithuania, recent economy, Sigita Geda's poetry, teaching of Business English, Lithuanian musical tradition and Lithuanian research in Australia.

Latvia is represented by an equally comprehensive range of topics: student organisations, multiculturalism, Ulmanis, language as a core value, schools in post-Communist Latvia, locative case, Adolphi's grammar, 17th century Latvian dictionaries, first Soviet occupation of Latvia, political culture during German occupation, etc. There are several papers on the Baltic region in general (e.g., environmental co-operation, preserving Baltic heritage); but specific Estonian themes are prominent by their absence.

Overall, this is a most valuable book, meticulously edited and well indexed. It will remain an irreplaceable source of reference for the generations to come. The 483-page volume is priced very reasonably, at \$30 plus \$5 postage and handling for South Australia or \$8 for the rest of Australia. It may be ordered from Mr Fricis Gailitis, 10 Regent Street, Millswood, S.A. 5034.

A Lithuanian Woman's Trek

Elena JONAITIS, *Elena's Journey*. Melbourne: Text Publishing, 1997, 256 pp., \$19.95.

Elena's Journey by Elena Jonaitis, a recently (1997) released publication, 256 pages in length, published by The Text Publishing Company in Melbourne, is a good example of the genre of books that achieve a milestone simply by being published. Possibly a great deal may have been lost in its English translation, but what makes this book unique is the fact that it is a personal narrative written by a Lithuanian woman which by its very publication fills, in part at least, the enormous vacuum that currently exists in the publishing world on the experiences of the Baltic people during the Second World War and after.



Mother,
by Pablo
Picasso.

The book is very easy to read. I read it in one night. The language is vivid and simple. The narrative is divided up into parts under the following headings: *Under the Hammer and Sickle* June 1940-June 1941, *Under the Swastika* June 1941-Δuly 1944, *Foreigners* July-October 1944, *Bavaria* October 1944-April 1945, *On the Road* April-August 1945, *Displaced Persons* September 1945-April 1949, *Bagnoli* April-September 1949. The book flows naturally from one period to the other and ends with Elena's sailing into Sydney Harbour in 1949 to begin a new life in Australia. Looking at the bridge, and I quote, "It spanned not only two sides of the harbour but, to the newcomers, something greater and unspoken: perhaps the past and future, perhaps the two shores of despair and hope". Nice.

Elena Jonaitis has written an ultimately uplifting book, her courage and spirit will be my abiding impression. She does not dwell on the memories of the horrors endured. Instead she has written a uniquely accessible book and, I think, one that is a great gift to her grandchildren and family. The work constitutes a significant advance in bringing to a wide audience a different perspective from those currently available of personal narratives that form the kaleidoscope of World War II experiences.

Nijolė Žvirzdinas-Šalkūnas.

Nijolė Žvirzdinas-Šalkūnas, AALIA, is a librarian employed by the Whitehorse Manningham Regional Library Corporation (Vic.).

Lithuanian Diaspora

Antanas J.VAN REENAN, *Lithuanian Diaspora Königsberg to Chicago*. Lanham, Maryland: University Press of America, 1990.

At the core of *Lithuanian Diaspora* is a monograph on the leading role of *Ateitis* members in the Lithuanian Catholic community in Chicago after World War II, and the concomitant argument that the failure to deflect assimilation, which was the avowed goal of many of its senior members, was due to the failure of its leaders to understand the Šalkauskian ideology. This argument is set against a somewhat wider background, beginning with the description of the emergence of a Lithuanian community in Chicago before World War I.

This community was the work of the first wave immigrants, and van Reenan gives a sound account of their economic and social activities, their concern for independent Lithuania between the two World Wars, and their growing involvement in American economic and political life, leading to ever increasing assimilation. Van Reenan goes on to explain the presence of a large number of Lithuanian refugees in Displaced Persons' camps in Germany after World War II, and the reasons for the considerable number of organizations and institutions which were started or revived there, including *Ateitis*.

The foundation of *Ateitis* early in this century, the philosophy of Šalkauskis and the projects of Pakštas for a "Reserve Lithuania" are expounded at some length. Van Reenan draws a sharp contrast between the first wave immigrants and the new arrivals who "saw themselves not as immigrants, but as a national minority in exile" with "a Lithuanian identity centred around a militant defense of language" (p.146).

A number of institutions were founded in the United States to deflect assimilation. Of these, van Reenan is most critical of the

Endowed Chair of Lithuanian Studies at the University of Illinois at Chicago.

In "A Catholic Identity", a central chapter in his thesis, van Reenan summarizes *Ateitis'* ideology as expounded by Šalkauskis:

According to theology, national individuality rested on two mutually supportive pillars - culture and Roman Catholicism... Through culture, which included aspects of community living - such as family, education and primary groups - man became psychologically whole" (p.205).

But the misunderstanding of the ideology already began in the DP camps with the influx of churchmen into *Ateitis*. Van Reenan singles out the long-term spiritual guide of the association, Rev Stasys Yla, for interpreting Catholicism as the foundation of the community and thus opening the door to assimilation through the American Catholic Church. It would be difficult not to agree with van Reenan's conclusion that:

with a stress on Roman Catholicism, political action and the English language, neither *Bridges*, "Ethnic Heritage Camps", nor *The Observer* served as culture bearers for Lithuanianism, but rather were clearly designed for an English-speaking, Roman Catholic sentimental ethnic with roots in America (p.230).

The book, then, fits in best as a case-study illustrating Milton M. Gordon's theory of assimilation to a religious group. As such, it is persuasive in demonstrating what happened, with the proviso that van Reenan largely ignores non-Catholic Lithuanians and those Catholic Lithuanians who think that the role of the Church should be confined to religious matters. It is less persuasive in its argument about why it happened and how it could have been prevented from happening. This is because van Reenan does not critically examine the practicality of an ideology evolved for Catholic Lithuanians in their own country where they were the majority, at a time when nationalism was in favour, when applied in a country where Lithuanians were a negligible ethnic minority and at a time when European nationalism was in bad odour, and only American chauvinism was acceptable.

Van Reenan's afterthought of giving his work a wider relevance in the world of philosophical thought is least persuasive. Probably it would have been better to set it firmly in its place in the already fairly extensive literature on the Catholic Church in relation to ethnic minorities in the United States. An even wider framework could have been provided by a study of the interaction of Church and nationalist interests in areas where these interests conflict and coincide.

Nevertheless, van Reenan's book makes a worthwhile contribution to our knowledge of a largely neglected minority. Van Reenan's insights are often thought-provoking, displaying a considerable familiarity with the Lithuanian Catholic community in the United States.

G. van den DUNGEN.

Giedrė van den Dungen, B.A.(W.Aust.), Dip.Soc.Sci.(Flinders), Ph.D.(Flinders) researched the ethnic identity of Lithuanians in the U.S., 1950-85 for her doctoral thesis.

A Formula for Success

Raimonda MIKATAVAGE, *Your Journey to Success: A Guide for Young Lithuanians*, 192pp., \$12. Hampstead, MD: Melodija Books, 1996. Fax requests to (410) 374 3569.

This book is not for whom the author claims. It is not only relevant to "all Lithuanians, especially from 17-30 years of age" but to any young person. Indeed, older readers will also find of great interest Ms Mikatavage's insights into life and relationships.

The book focuses on personal development and ways that young people can attain happiness and success which, although linked, are not synonymous. The book is peppered with pertinent quotes from a variety of people including Thomas Edison, John Ruskin, William Shakespeare, Helen Keller, Henry Ford, Mark Twain together with various song lyrics and humorous anecdotes. For Mikatavage, humour is an important facet of the journey to success and she encourages her readers to laugh at their mistakes and learn from them.



Photo: Algirdas Kairys.

She also encourages young Lithuanians to avoid the "attachment" traps such as the craving of money and things and to not purely accept situations as "supposed to be" or "the way I am" so that they can achieve their full potential; their happiness. We need to avoid seeking happiness in others or in objects, since that is only found within ourselves. Thus, all people (whether young or old) should accept and be grateful of what they have but not be afraid to challenge our worries, fears, or supposed limitations. For Mikatavage, when we find ourselves in unhappy, or troublesome situations, it is possible to take a positive perspective on them so that they do not become a negative force in our lives - leading to depression, for example. In doing so, our imagination becomes a very important tool. "Our imagination is the principle source of our own improvement. If we imagine success, we are more likely to actually experience the real thing".

Aside from personal development, *Your Journey to Success* discusses relationships with others including God and family members. Mikatavage even broaches the illusive topic of communication between men and women. All in all, it is a comprehensive text on the issue of self worth and how it relates to our daily relationships, ultimately impacting on our success and happiness. The book is written in an easy to read style, not complicated with complex psychological jargon, which makes it very accessible to all readers.
- Amanda BANKS.

Amanda Banks has recently passed her Ph.D.(Tas.) in Environmental Studies which focused on environment, economics and politics in Lithuania. During her three research visits to Lithuania, Amanda became friends with many young Lithuanians.

.Learning the Language

Janina JANAVIČIENĖ & Bonnie J. STRAIGHT, *Mokomės kalbėti lietuviškai (Learning to speak Lithuanian)*. Klaipėda: Lithuania Christian College et al., sponsors, 1994.

This book was produced to help a group of North American volunteers at Lithuania Christian College (LCC) who wanted to gain a working knowledge of the Lithuanian language. The book consists of 30 lessons and 4 appendices. It is large (A4), printed clearly and on good quality paper: a credit to *Rytas* printers in Klaipėda.

The syllabus covers most every-day needs, including shopping, food, banking, telephoning, transport, going out, weather, camping and so on. In fact, the total vocabulary seems to be too wide for a first year student of the language: he or she should be able to get by with half the number of words. The study load is rather heavy throughout; for example, in the first lesson alone (pp.1.1 - 1.6), the beginner is exposed to over 60 new words. The vocabulary, once acquired, is combined with conversation and exercises in the same lesson and, to a lesser degree, subsequently.

Sadly, the authoresses have used no stress and intonation marks in their book. This is a serious omission. In fact, no Lithuanian textbook for beginners should be published without marking each word with stress and intonation. Lithuanians have three standard signs to denote the short, acute and circumflex intonations: they are there to be used. .

Similarly, the pronunciation table on Page vi is not comprehensive enough and misleading in places. For instance: the vowel *e* in English *bed* is different from the Lithuanian *bet*. Or, the Lithuanian diphthong *ai* is not always pronounced as *i* in *pike*, cf. *laikas*

The book should have been proof-read more carefully. Misprints like *atsiprašiau* (intending to be the present tense), *pamiršiau*

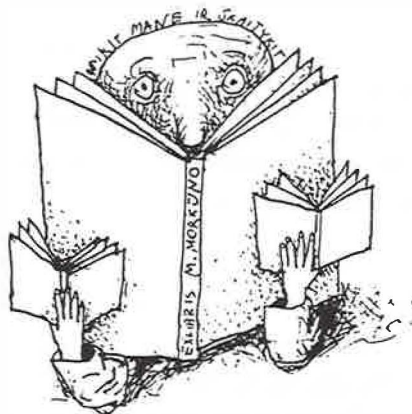
(p.27.2), *kelnaites*, *pėdkelnes* (nominative on p.C.2) are worse in a language primer, because the student is unlikely to be in a position to pick up the errors himself. Avoidable barbarisms should be kept out of a language text altogether (e.g., *dezodorantas*, *šampūnas*, *losjonas*, *ferma* (p.C.4), *fenas*, *mikseris*, *videoplejeris*, *portatyvinis* (p.C.3))

An audio tape is available to supplement this book. All Lithuanian words and phrases have been recorded clearly and with very good intonation. The recording is continuous: a student wishing to repeat one phrase at a time will have to keep stopping the playback machine. The "s" sounds on my tape tended to lisp occasionally and approached "sh" in a couple of places.

To sum up, there seems to be no one "best" way of teaching a foreign language. Students achieve excellent results while following many different methods. Only time will show the effectiveness of this Janavičienė-Straight approach.

- Algimantas P. TAŠKŪNAS.

Algimantas P. Taškūnas teaches Lithuanian for the Lithuanian Studies Society at the University of Tasmania.



The cartoon on this page is by Stasys Eidrigevičius. It has been reproduced from Kostas OSTRAUSKAS, *Ketvirtoji Siena*, Chicago: AM & M Publications, 1996, p.174.

Many Thanks

Eleven years ago, the Lithuanian Studies Society at the University of Tasmania started lunchtime lectures on various topics connected with Lithuania. Lecturers and senior students presented many excellent and well researched papers. It soon became clear that these valuable reference materials should not be allowed to disappear - they had to be preserved and published annually.

From these humble beginnings, our *Lithuanian Papers* have grown into a highly respected journal. Over one hundred original papers on Lithuania and Lithuanians have been published by us so far, as well as three separate monographs. We are indebted to our supporters whose continuing contributions have made this possible. We thank you all, for the donations received since our last issue:

Australian Lithuanian Foundation Inc., \$1,000; Lithuanian Co-op Credit Society "Talka", \$900; Melbourne Lithuanian Club, Societies Council of Tasmania University Union Inc., \$500 each; Melbourne Lietuvių Kat. Moterų Draugija (per Mrs H.Statkus), Melbourne Lithuanian Pensioners' Assoc.(per Mrs Viltis Kružienė), \$250 each; Melbourne KVS "Ramovė", Sydney Lithuanian Women's Social Services Association, \$200 each; Adelaide Lithuanian Caritas, J.Bardauskas, LKVS "Ramovė" Canberra, \$100 each; Adelaide Ateitininkai Sendraugiai, Mrs A.Baužė B.E.M., A.Grikepelis, G.Kaladė, S.Katinas, A.&S.Pacevičius, "Vilkas" Sports Club Canberra, \$50 each; E.J.&A.J.Jasaitis, \$36US; A.V.Bernotas (US), V.Koženiauskas, V.Navickas, N.Taylor (UK), V.Vaitiekūnas, \$30 each; Prof. J.&I.Jodelė, V.Šliupas, \$25US each; A.Rahdon, \$25; Adelaide Liet. Kat. Moterų Draugija, E.Aras, M.Davalga, A.Dudaitis, T.J.Flanagan, D.&V.Francas, J.Krutulis, J.Kupris, J.Mulevicius, J.Paškevičius, K.Paul, V.Rupinskas, A.Saudargas, A.Savickis, E.Šidlauskas, V.A.Vitkūnienė, \$20 each; C.Jurskis, M.Mušinskas, \$16 each; J.&I.Bray (US), B.A.Budrys, Rev Dr P.Dauknys, G.Grybaitė, F.Jodrey, Dr H.A.Johansons, V.Joseph, A.Kariks, J.Kojelis(US), J.Kvederis (US), A.Lukšytė-Meiliūnienė, E.&P. Matiukas, F.Rochka, Sisters of St.Francis (US), A.Skorulis, M.Sodaitis, V.V.Šliogeris, J.Venckus, \$10 each.

The Back Page

* One of our readers claims, she can pick a Lithuanian in a crowd. A Lithuanian starts peeling his/her banana from the distal end, she says, while an Australian starts from the proximal end (that is, the end by which the fruit is attached to the tree).

* Antanas Mockus, until recently the mayor of Bogota, is contesting the Colombian presidential election next year. Mr Mockus, a mathematician-philosopher originally from Lithuania and former dean of Bogota's National University, was elected mayor in 1994 with no political experience. He soon became known for his humour and innovations in public life. Mockus introduced a Superman parade in the city centre of Bogota, with the aim of encouraging shoppers and vagrants to become super-citizens. He closed bars at 1 a.m. over Christmas and banned fireworks altogether, reducing the number of violent deaths by half. 40,000 young Colombians received voluntary "vaccination against violence" in a city clinic. For erring motorists, Mockus introduced soccer-style penalty cards, to replace fists and machetes as a form of reprimand. *(The CSM)*

* A Lithuanian named Žilinskas is Australia's longest serving circus performer. He has extraordinarily strong teeth in which he can hold an adult person while suspended on a trapeze. In his leisure time, Žilinskas drives a Rolls Royce limousine.

* This is a fairy tale. Any similarity to historical facts is coincidental.

Two hundred years ago, the parish priest of Velniaragis became very fond of his liquid refreshments. His sermons deteriorated, his church services went to the pack. Finally, the villagers decided to send a delegation to the bishop.

After hearing their complaints, the bishop said sternly, "This cannot go on. I'll have to suspend your pastor".

The delegation returned to Velniaragis and reported the bishop's decision to the village assembly. But there was one hitch: nobody knew what the word 'suspend' meant. Not to be outdone, Lord Mayor Pinčiukas turned up his Greater Vilnius Dictionary and there it stood written, 'Suspend means hang'.

"Well", roared the crowd, "there is no need for the Bishop to travel all the way to Velniaragis, just to perform a simple task like that. We can do it ourselves".

And so the old man of the cloth was suspended from the big oak-tree, next to the belfry. The parish of Velniaragis has not had another priest since. *(With apologies to G2.W)*

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List No.1

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Vince TAŠKŪNAS (President), Algis TAŠKŪNAS (Treasurer)
Lithuanian Studies Society at the University of Tasmania.

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* **The Storks of Lithuania.** - Photo: R.Šuika/*Lietuvos Aidas*