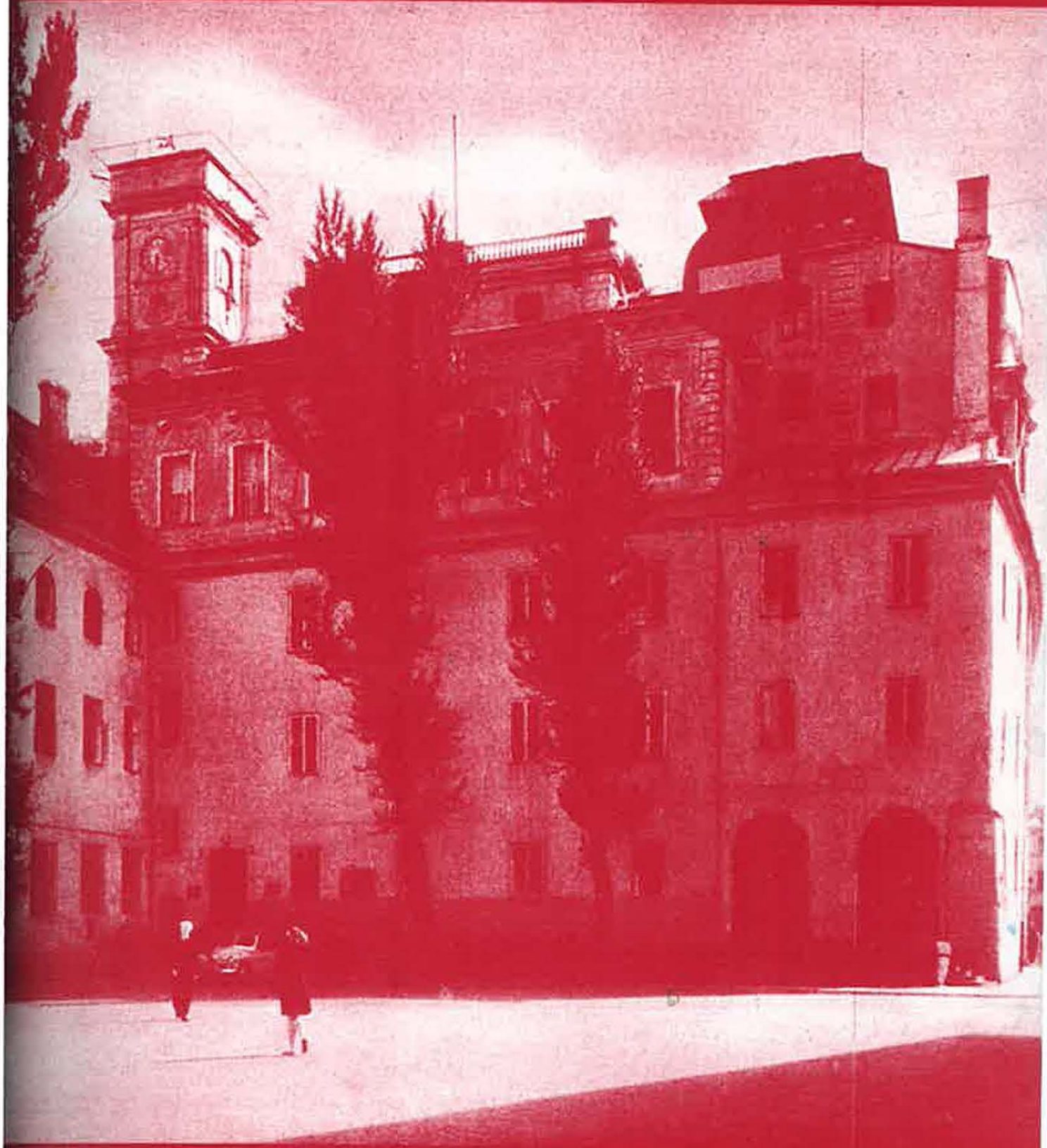


Lithuanian Papers

Volume 13 - 1999

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



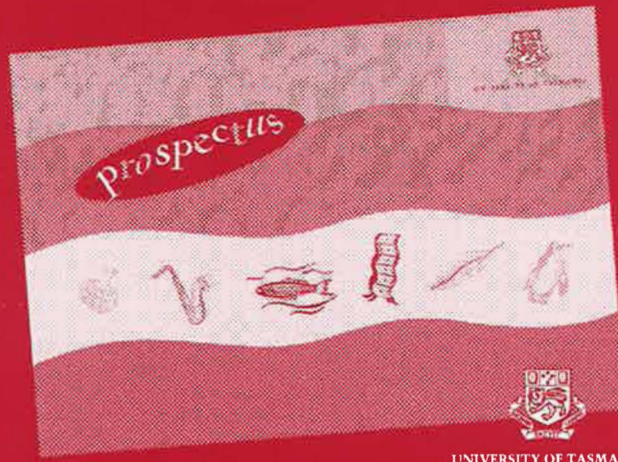
COVER PHOTOS:

The University of Vilnius is 420 years old, this year. Georg Forster (1754 - 1794), the biologist who accompanied James Cook on his second voyage, was later a Professor at this ancient academy. The University's library now holds 5.2 million volumes. The library is even older than the University: it will be celebrating its 430th anniversary next year.

Front cover: A partial view of the old University of Vilnius. *Back cover:* Inside Lelevel's Hall. The University Library's information and bibliographical sections are now housed in this hall. - Photos: Š.Šimanskis / Vilnius

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SOCIETY AT THE UNIVERSITY OF TASMANIA

... Volume 13 - 1999 ...

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Lithuanian Studies Society (LSS) in Tasmania	Inside Back Cover

Lithuania - Main Facts

Location: on the Eastern shores of the Baltic Sea.

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%).

Capital: Vilnius (population 573,200).

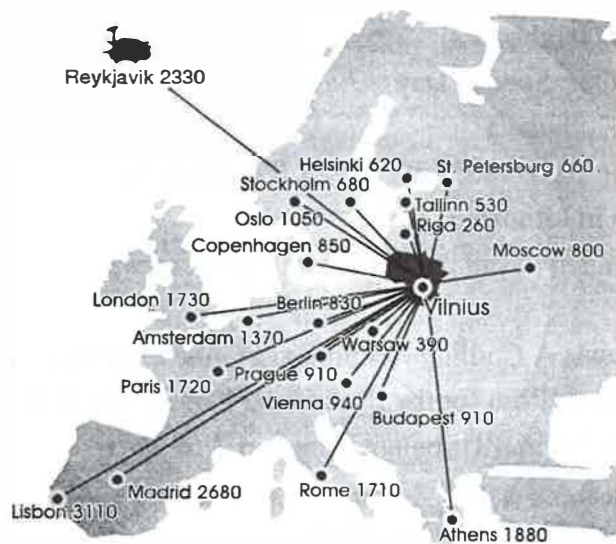
National language: Lithuanian, an ancient Indo-European language of the Baltic group. Lithuanians use a Latin-based alphabet of 32 letters.

Form of Government: Republic.

Head of State: President (Valdas Adamkus).

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

Chairman of Seimas: Professor Vytautas Landsbergis.



° The distances from Vilnius, Lithuania's capital, to various European cities, in kilometres.



° Vytis - Lithuanian coat of arms.

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 2.40 Litas equals AU\$1.

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

Baltic Public Deficits are Widening

Iikka Korhonen

BOFIT, Helsinki

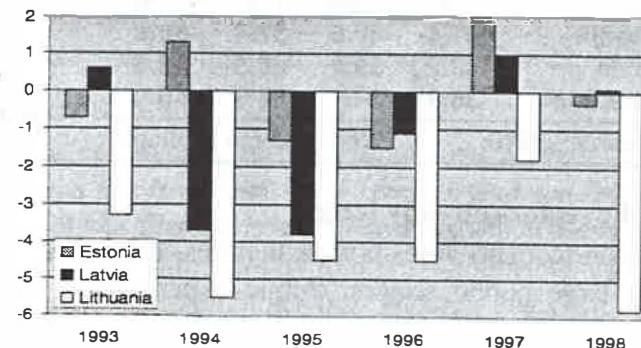
The fallout from the August, 1998 crisis in Russia has depressed economic activity throughout the Baltics. Public sector finances, in turn, have suffered clearly from depressed economies. Adding to the hurt are decisions taken last year by the Estonian and Lithuanian governments for large increases in the public expenditures. In Estonia, the government approved a hike in public sector wages. In one sense, the move was justified in that public sector wages had long lagged behind the private sector. However, it is now also apparent that this decision immediately endangers Estonia's commitment to balanced state budgets. In Lithuania's case, the government has chosen to press on with its program to compensate depositors for the lost real value of their rouble savings in 1992. The present government has also pledged to support companies hit by the crisis in CIS countries.

Reducing expenditure

One big reason Baltic countries still have rather modest total public debts is that all three countries had no public debt at all when they regained their independence. At the end of 1998, Estonia's net general government debt was only 3.3% of GDP. Latvia's central government debt was 9.9%. Lithuania's central government debt was 22.4%.

All three Baltic countries are now in the process of cutting back public expenditures. Typically, declining economic activity would be countered with fiscal stimulus. Although the automatic stabilisers work properly, the huge external imbalances of the Baltics constrain their governments from any additional fiscal loosening. To do so would widen external imbalances and possibly invite speculation that the exchange rate regimes were no longer sustainable. Already on numerous occasions in recent weeks, Latvia's central bank has been forced to intervene in the foreign exchange markets.

General government balance (excluding privatisation receipts), % of GDP



Source: EBRD

At the end of June, the Estonian parliament approved a supplementary budget that cut state expenditure by approximately one billion kroons (US\$ 67 million). Over half of the cuts were aimed at investments. After the cuts, the state deficit for the year is forecast at EEK 1.5 billion and the deficit of the entire public sector at EEK 2 billion. However, one should note that the Estonian authorities do not count privatisation receipts as current revenue, but rather as financing items as per IMF recommendations.

Latvia's parliament voted to trim LVL 28 million (almost 50 million dollars) from state expenditure this year. This was still significantly less than originally proposed by the Ministry of Finance and recommended by, for example, the Bank of Latvia. After the cuts, the state should have a deficit of LVL 141 million (US\$ 240 million), or 3.5% of GDP. In the first half of 1999, the central government fiscal deficit was LVL 68 million (US\$ 115 million).

The Lithuanian government is preparing expenditure cuts of LTL 600 million (US\$ 150 million) for this year. These cuts will have to be approved by the parliament when it reconvenes in September.

EDITOR'S NOTE: Seimas (the Lithuanian Parliament) has since resolved to reduce this year's Lithuanian government expenditure by 450 million Litas (US\$112.5 million). The overall 1999 budget estimate now stands at 6,760,832,000 Litas.

General government expenditures, % of GDP				
	1995	1996	1997	1998
Estonia	41.4	40.5	37.4	36.8
Latvia	38.2	39.0	38.9	42.5
Lithuania*	36.8	34.1	34.6	40.0
<i>Source: EBRD.</i> * includes net lending				

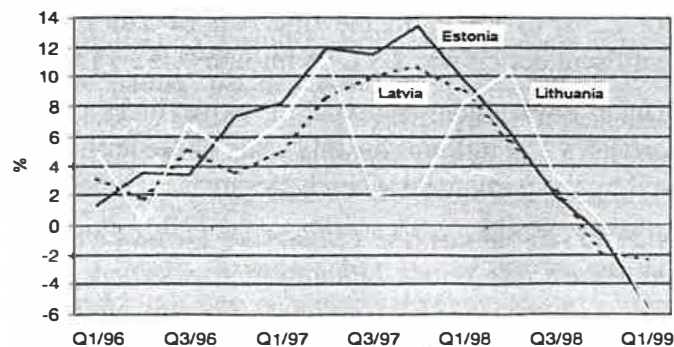
Baltic public sectors already large

In comparison to many transition economies, the Baltic countries have fairly large public sectors. Public expenditures have been around 35-40% of GDP in recent years. Notably, the relatively high proportion of public sector outlays is a common feature among the more successful transition economies. For example, the first five countries invited to start EU accession talks had average general government expenditures of almost 44% of GDP in 1998. However, the public sectors are larger than in countries with similar standards of living. Given this constraint on further spending and the need to prepare for rising future costs such as higher pension outlays, the Baltics cannot afford large increases in public sector spending.

Iika Korhonen is an economist at BOFIT (Bank of Finland Institute for Economies in Transition).

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On-year change in Baltic GDP



Lithuania - U.S. Oil Deal

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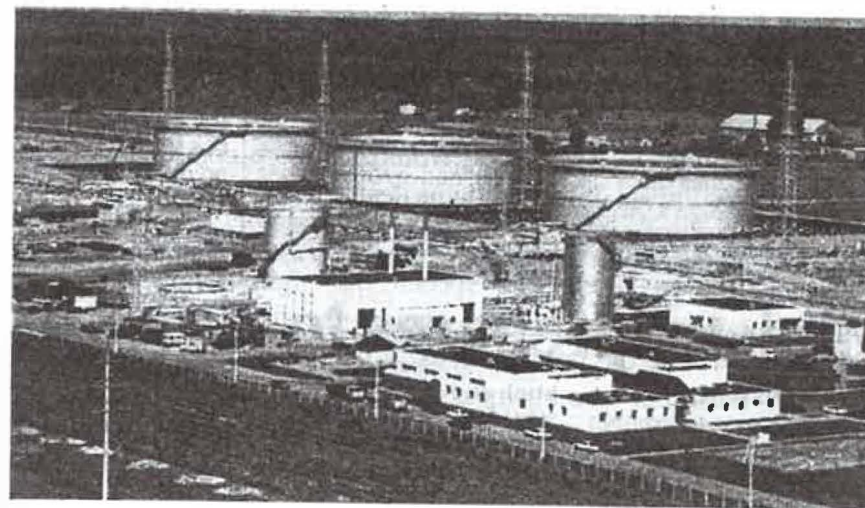
Global Intelligence Update, October 22, 1999

Summary:

Lithuania's government has fractured over a proposed business deal between the state-owned oil refinery and an American firm. The crux of the dispute is the degree to which Lithuania should sacrifice its economic stability and its relationship with Russia in the hope of gaining admittance into Western economic and defense structures.

Analysis:

Disagreement over the planned privatization of Lithuania's state-owned refinery has split the country's Cabinet, with two key members submitting resignations. Political and economic priorities are clashing over the privatization, with U.S. and Russian companies competing for the refinery. While Lithuania has been eager for integration with the West, the privatization deal illustrates that there is a point at which the cost of integration is greater than the potential benefit.



° The Butingė import-export terminal (pictured) is part of Mažeikių Nafta's group of companies.

- Photo: Tomas Girnius / *The Baltic Times*.

For months, the American company Williams International has been negotiating the privatization of the state-owned oil refinery Mažeikių Nafta. On October 19, 1999, the Lithuanian Cabinet of Ministers voted in favor of signing the agreement, which would give Williams a third of the company's shares and governing powers. Prime Minister Rolandas Paksas, Finance Minister Jonas Lionginas and Economics Minister Eugenijus Maldeikis, however, voted against the deal. When the final vote was announced, Lionginas and Maldeikis turned in their resignations.

On the surface, the disagreement is simply about economics. The point of dispute lies in Lithuania's obligation to provide \$350 million for modernization of the factory. Lithuania originally hoped to pay this amount over several years or find another long-term solution. Williams, however, proved inflexible on the issue. The Cabinet will have to take the \$350 million from the new issue of Eurobonds, depleting the federal reserves and pushing the country, according to Lionginas, to the brink of financial crisis. Thus, the skeptics argue, the Williams deal presents an incredible economic risk with little or no immediate benefit for Lithuania.

Oil from Russia

Adding to the economic risk is the fact that Russia's LUKoil threatened to cut off the oil supply to Mažeikių Nafta if it was not given the chance to bid against Williams. LUKoil's threat is quite credible, especially since it has made good on similar threats in the past. Alternatives to Russian oil would be more costly, adding to the economic impact of the Williams deal.

In addition to the economic repercussions, there are political ramifications. In a televised speech the night before the vote, explaining why he would vote against the deal, Prime Minister Paksas insisted he did not view it as "a historical battle between the East and West, but as a business contract." He said that he was in favor of everything in the plan except the redirection of funds and made it clear that he did not intend to resign over this issue, even if the plan was approved.



° Lithuania's Prime Minister Paksas (*right*), Finance Minister Lionginas (*left*) and Economics Minister Maldeikis (*not in this picture*) resigned in October, after voting against the oil deal. Social Welfare and Labour Minister Irena Degutienė (*centre*) took over as Acting Premier, pending the appointment of Andrius Kubilius as the next P.M. The sale of a 33% stake to Williams was concluded for \$150mil. on October 29. The state agreed to lend some \$350 million to the ailing Mažeikių Nafta.-Photo: *Seimo Kronika*.

The Cabinet divided along the lines of those who are willing to make any sacrifice necessary for integration with the West and those who argue the limits to Lithuania's capacity to absorb the political and economic costs of that effort. Competition between Russian and U.S. companies for control of the refinery is seen by many in Lithuania as an element of Lithuania's struggle to integrate with the West and Russia's attempt to hold it back. This, more than economics, is at the core of the political split.

Judging from LUKoil's previous service in Lithuania and other former Soviet Republics as a foreign policy lever for the Russian government, there is no doubt that Russia views the refinery deal in political terms. On the other hand, it is not clear that the U.S. government sees the Williams deal as anything more than a business transaction. Lithuania's entrance into NATO is not likely contingent on the refinery deal. Nevertheless, many Lithuanian officials are eager to demonstrate their preference for the West and hope the Williams deal will accelerate their acceptance. In this case, three senior Lithuanian officials disagreed.

That this crisis of confidence has erupted in a Baltic state, the most Western-oriented of the former Soviet Republics, is particularly disturbing. Whether or not the United States is cognizant of the fact, Lithuania finds itself in a difficult situation. By choosing a Western business partner in hopes of bettering relations with the West, it risks damaging its economic and political stability and losing Russia's favour.

The West cannot take for granted the unmitigated devotion of its aspiring allies in Eastern Europe. Western political and military leaders have expressed their general affinity for the Baltic states, while offering no guarantees or timelines for integration. At the same time, the Baltics are expected to behave as though they were already allied with the West. And unlike Russia, the West is apparently not closely co-ordinating its economic and political agenda. That decision has now led to the fracture of the Lithuanian government. Only the three ministers who voted against the Williams deal seem to realize that Lithuania is headed for an arrangement where the costs are far weightier than the gains.

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Comments by Professor Valdas Samonis

At the request of UNCTAD in Geneva, I recently completed my evaluation of the UNCTAD Report on foreign direct investment in postcommunist countries in the last decade. In the light of that report and other research I have done, I can identify the following "sins" committed by Lithuanian politicians in the "Williams affair".

1. "Cardinal Sin Number One".

Right from the start of Williams Petroleum's foray into Lithuania, there was no competition!

2. The Sin of not knowing the Price

In the post-Soviet world it is not feasible to try to realistically evaluate the worth of an enterprise without competition. The so-called "book value" of Soviet times has, in the post-Soviet world, virtually nothing in common with the true market value. The true

value of Mazeikiu Nafta could only have been determined by inviting tenders (from NATO countries) and creating competition. Because the Lithuanians failed to insist on such a competitive tendering process, no one knows the true value of Mažeikių Nafta. Therefore the negotiations with Williams Petroleum were very difficult and quite arbitrary (no logical ground rules). In such a situation the result of negotiations is likely to be influenced by political pressures, the rhetoric of the negotiating parties, and their persistence, their strategies, etc, but not - as would be preferable - by the objective operation of the laws of supply and demand (economic criteria) with some strategic considerations thrown in.

3. The Sin of not knowing Cost of Controlling Interest ("Control Surcharge").

Without point 2 above (no fixed price), it was not possible to predict the cost of the controlling interest later demanded by Williams Petroleum (an additional 33% of the shares, i.e., a total of 66% of all the shares in Mažeikių Nafta), and therefore a "control surcharge" could not be added to the price.

4. The Sin of Officials not refraining from Comment.

The situation was aggravated by comments such as "We're not going to let Ivan near the pipes", and "Williams has to be in Lithuania." In life there are just two things that "have to be" (are unavoidable) and in Lithuanian they both start with "m": *mirtis* ir *mokesčiai* (death and taxes). Clearly, "Williams" does not start with "m". Someone (maybe former Finance Minister Babilius?) decided *a priori* that it was in Lithuania's interest to negotiate with Williams, not with Shell, Texaco or anyone else. But 18 months later, Premier Paksas stated that there is very little benefit, if any, for Lithuania. We have seen a classic example of non-transparent privatisation.

But at least Paksas has finally loudly declared, "The Emperor has no clothes!" - Translated by **Gintautas KAMINSKAS** (Canberra).

Valdas Samonis, PhD, CPC is the Web Professor of East-West Business & Emerging Markets (SM), The Center for European Integration Studies (Bonn, Germany) and University of Maryland, USA.

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Lest the World Forgets

The 20th century will go down in history as the age of mass killings of smaller nations, also known as *ethnic cleansing*.

Lithuania, though neutral in World War II, suffered heavily from both warring sides: the Soviet Russians, then Nazi Germans and finally, the Soviets again. Between 1940 and 1955, one in five Lithuanian citizens was murdered or deported to distant foreign lands.

Another 30,000 Lithuanian *partisans* (freedom fighters) died in 1944 - 1955 while fighting the Soviet occupation forces in Lithuania.

For a nation of just over 3 million in 1940, these innocent human losses were critical. Lithuania has not yet recovered from them.

A statue to mark Lithuania's tragic events was recently erected at the World Lithuanian Centre at Lemont, Illinois, USA (*pictured*). The statue was created by sculptor Ramojus Mozoliauskas. - Photo: B.Kronienė.



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Homo Sovieticus or Homines Postsovietici?

The Psychological Impact of Soviet Rule in the Baltics

Juris G. DRAGUNS

The Pennsylvania State University

A controversy has recently developed about the psychological impact of Soviet rule upon the Baltic States. Proceeding from clinical and everyday observations, Gulens (1995) sketched such effects which, moreover, he believed to be widespread, relatively uniform, and resistant to modification. On the basis of standardized self-report data, Allik and Realo (1996) concluded that "available scientific evidence indicates no significant differences in personality between citizens of the totalitarian and democratic countries" (p. 334).

The purpose of this paper is to attempt to transcend this divergence. To this end, findings that bear on the effects of Soviet rule will be examined and both, preliminary conclusions and tentative hypotheses will be advanced.

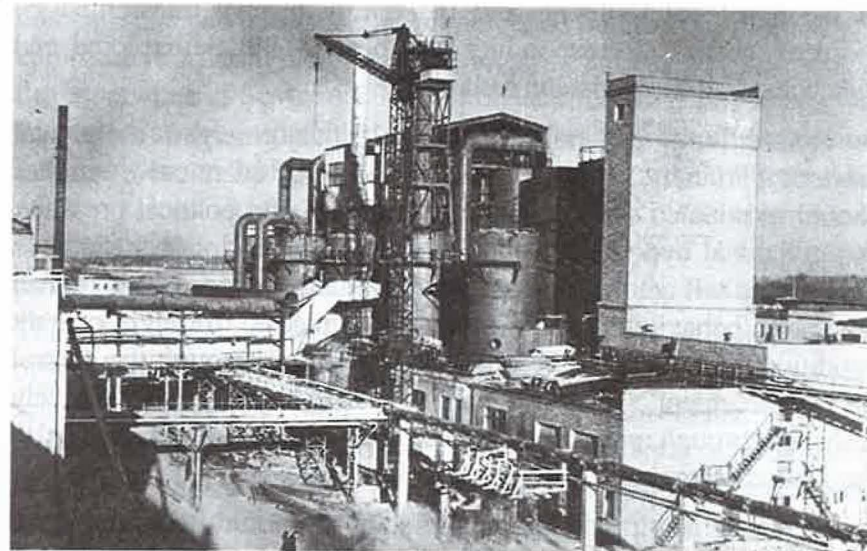
Both, Gulens (1995) and Allik and Realo (1996) agree that the learned helplessness model (Seligman, 1995) is applicable to the Baltic experience under the Soviets. It capitalizes on the impossibility to modifying an intolerable situation and on the resulting loss of hope. Four consequences of learned helplessness are proposed: (a) generalized passivity, with decline of initiative and self-reliance; (b) increase in dependence upon external sources of reinforcement, generalized across space and time; (c) pessimistic expectations about the future, and apathy; (d) hopelessness and despair leading to an upsurge in suicidal behaviour. These hypotheses remain to be tested in the Baltic context.

Noor (1994) has described other adverse events in reference to the early decades of Soviet rule. Specifically, he identified: rapid and excessive industrialization, ever present insecurity, decline of public civility, glorification of all things Russian with concomitant devaluation of national heritage, imposition of materialism and development of nihilism, and an accelerated pace of living. In

investigating the consequences of these stresses, there is no alternative to relying on oral history data, as Skultans (1998) and Vidnere (1997) have already done.

Both Allik and Realo (1996) and Gulens (1995) hypothesized the prevalence of external locus of control as the result of the Soviet socioeconomic system. In the changing circumstances in the Baltic region, what was adaptive under the Soviet regime became maladaptive in the democratic and capitalist system (Gulens, 1995). Thus, the persistence of external locus of control may more parsimoniously be explained on the basis of a cultural lag rather than as an expression of ingrained personality characteristics.

Moreover, the effect of Soviet rule is likely to be mediated by a variety of personal and situational variables. It is therefore not surprising that Allik and Realo (1996) found no differences between Estonia and Western Europe in the Big Five personality traits (Costa & McCrea, 1992) or in broad dimensions of values (Schwartz, 1994). Cross-cultural differences between ex-Communist and non-Communist countries are more likely to appear in complex situation by person interactions, culture-specific or emic constructs,



* Rapid and excessive industrialization was one of the adverse events during the Soviet occupation.

and psychodynamic or cognitive-affective variables that co-determine complex behaviour. Psychotherapy may play an important role in providing raw data on such subjective experiences after decades of totalitarian rule.

However, such external social influences inevitably produce inconsistencies and spark ambivalence, thereby provoking fluctuations in responses across time and situations. Behaviour and attitudes may not be in synchrony, producing baffling, illogical, or even irrational actions. Biographical studies with an N of 1 may help elucidate the structure and meaning of seemingly confusing sequences of personal behaviour.

What are the factors that have counteracted massive external ideological pressure? In a nationwide study in Estonia, Rakfeldt (1996) identified eight such influences: (a) an idealized image of independent Estonia; (b) the homogeneity and compactness of its population; (c) reactance against falsifying and denying Estonian history; (d) access to the outside world through Finnish media; (e) books salvaged from the period of Estonian independence; (f) appreciation of the Estonian countryside; (g) security and intimacy in the home environment; and (h) family history transmitted by word of mouth. Corresponding variables should be explored and then compared in Latvia and Lithuania.

In cross-cultural psychology, the self has emerged as pivotal concept (Triandis, 1994). Qualitative and quantitative studies should be initiated on the relationship of self and political pressure. A provisional hypothesis could be formulated as follows: Patterns close to the self are more resistant to externally induced change than are those behaviours that have been inculcated through operant conditioning, which can be efficiently modified through the control of reinforcement. Cultural contingencies have been effectively reshaped through reinforcement in several domains of experience, in the United States and elsewhere (Lamal, 1997).

Before implementing the above tasks, stock should be taken of the state of knowledge. As yet, accumulated research-based information on the present topic has not been integratively reviewed. Once this



* A new generation of Lithuanians is growing up: A recent graduation class at J.Jablonskio high-school.
- Photo: Algirdas Kairys, Kaunas.

objective is accomplished, one could construct a coherent body of findings and, eventually, conduct meta-analyses focused on specific topics.

For the resolution of the issues raised here, cross-national comparisons are essential. Estonia and Finland are virtually a comparative investigator's dream: culturally similar, yet different in the experience of Soviet occupation or lack thereof. For Latvia and Lithuania, such comparable nations are lacking. The only expedient is to carry out multinational comparisons of countries on both sides of the ex-Iron Curtain. Finally, the three Baltic States are worth comparing: they were subjected to the same imposed stress for half a century, yet different in resources for coping with this threat.

Thus, the model of the putative effects of totalitarian domination is of necessity complex. External influences, sometimes traumatic, must be taken into account. But their effects are mediated by a host of interacting personal and social factors. Islands of alternative reality, beyond the reach of party and government authorities, constitute important counterweights and the self-play an important, although as yet unexplored, role in this process. This multiplicity of factors produces a variety of outcomes. Thus, it is an over-

simplification to speak of *homo sovieticus* as though he or she were a unitary type. Rather, there are many and different *homines postsovietici*, trying to cope with the stresses and challenges of their current lives, on the basis of experiences accumulated, at least in part, during the Soviet period. The multiple threads of their respective adaptation remain to be disentangled.

Juris G. Draguns, Ph.D. (University of Rochester) is Professor Emeritus of Psychology at The Pennsylvania State University, University Park.

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Lithuanian Ancestors' Visiting Place

Laura JUOZŪNAITĖ-COFFEY

Chicago

I am the proud owner of a small Lithuanian straw bird, purchased in Vilnius this summer at a folklore festival in Sereikiškių Gardens. I am also involved with *Romuva*, a Western group which continues the ancient indigenous spiritual traditions of the Lithuanians (for more information, see *Lithuanian Papers*, Vol.10/1996, pp.52-54). This is what I have gleaned, through much study of my Lithuanian roots.

The bird is Laima's bird. Laima is the Lithuanian Goddess of Fortune. The bird is significant in two ways: Laima uses the bird to bring the child's good fortune to them at birth, and also to bring blessings upon people when they need them. Besides being a stork (it's very good luck to have one fly over your head!), the bird could also be a cuckoo or nightingale. Elegant birds are Laima's favourite creatures. That's why they have been given those jobs.

The straw figure in the bird's mouth is a spiritual house for your ancestor's spirits to live in during the winter. At *Vėlinės* (originally, the month of October, but now just Halloween or the Day of the Dead), you are to eat dinner with your family. Foods of regeneration are eaten: seeds (grains), nuts, mushrooms, etc. The dinner is supposed to be vegetarian, but in some areas of Lithuania, meat is eaten.

First, a blessing to *Perkūnas* (god Thunder): a mug - preferably made of wood - of beer, or *gira*, or some beverage is offered; you hold the mug up to the sky. Next, if there is a fireplace, offer some to *Gabija* - the Goddess of the Hearth Fire - and pour some in the fire. Last but not least, offer some to dear Mother Earth, *Žemyna*: pour some on the floor. (In the old days, the houses just had tamped dirt floors).



° This Laima's Bird lives in the Department of History, at the University of Queensland. Pictured: Dr Tom Poole (right, wearing a Lithuanian 2000 Olympic shirt) explaining the significance of the Laima creature to Mr Sonny Lee, a tutor and Ph.D. candidate in his Department.

Vėlinė, the Goddess of Death, is to be remembered, but not called. You are to open the doors and windows to let the spirits in. They are to be invited in. A typical blessing is, "We invite you, ancestors, to come and eat with us. You will always be alive in the wonderful memories you have given us!" You can mention them by name, and everyone at the table can mention someone.

A plate or a place setting is set with all of the foods for the ancestors. More than one place can be set, especially if you have lost friends or relatives in the past year. The ancestors are to 'eat' first. The mug is passed from person to person - on passing, the recipient and the passer are to look directly into each other's eyes upon offering, then take a drink, until the mug goes around the table. The straw "house" hangs above the table.

The ancestors are then invited to stay in the straw house for the winter if the family is willing to have them. They will bring blessings upon the family. Otherwise, the ancestors, after everyone eats, are asked to leave, and to please do no harm to the farmstead or family on their way out. All the doors and windows are closed, and then each person says, "There is not a single spirit left in this house." If the ancestors are invited to stay (good karma!), the straw house hangs over the "best place in the house" - over the kitchen table, usually located in a corner of the house. In the springtime, the ancestors are asked to leave the house in peace, to go and do their job: to help make the plants grow, watch over the fields, and help bring a good harvest. The straw house can be put away at this point.

Due to forced Christianization of the Pagans, many of the indigenous Lithuanian traditions were given "Christian" meanings. Now, many of the straw ornaments hang on Christmas trees, and are called Christmas decorations. And if you are lucky to receive Laima's Bird as a present, you must display it proudly. It is always given with the best intentions, especially if given by a Pagan!

May Laima bring you good fortune, and *Linksmų Kalėdų* (another Pagan tradition)!

Laura Juozūnaitė-Coffey is a member of Romuva, Chicago chapter.



◦ Winter in Aukštaitija National Park (Lithuania).

Photo: Laimondas Rutkauskas.

Women and War:

The aftermath of early experiences of loss and separation

Kadri-Ann LAAR

Toronto

The present article examines the possible long term effects of war trauma on emotional regulation, namely, the capacity to cope with stress. It is based on a sample of 42 women of Estonian origin, 21 mother-daughter dyads. The mothers ranged in age from 43 to 56 and the daughters from 19 to 25. All these women participated in a research study that explored the differences in ethnic identity by context: Tallinn, Estonia and Toronto, Canada; by generation: mothers and daughters; and by personality: examining the possible links between ethnic identity and certain personality variables (Laar, 1996).

Each subject was interviewed at length and administered two tests: "The Multigroup Ethnic Identity Measure", a self-report index of the salience of ethnicity in a person's life (Phinney, 1992), and the "Differential Diagnostic Technique", a visual-motor projective personality test which yields scores of both ego strength or overall mental health, and personality structure or type. It also assesses the individual's ability to cope with stress (Weininger, 1986).

The quantitative data analysis of the test results using univariate and multivariate analyses of variance, showed a statistically significant ($p < .05$) difference by generation in one personality variable: performance under stress. The dual scaling procedure, a type of principal components analysis (Nishisato, 1994) confirmed this result. The generation of mothers as a group, showed high loss of control scores under stress, with a great degree of impulsiveness and dissociation. Their scores placed them in the seriously and severely disinhibited categories which represent extreme vulnerability to stress. The daughters as a group showed low and medium loss of control scores and they fit in the the normal and disinhibited classification range which indicate good adaptation when under stress and some loss of control, respectively.

This finding, although unrelated to the original purpose of my study, intrigued me. The subsequent analysis of the detailed life histories gathered through the interviews, revealed that all the mothers in this sample had experienced the trauma of World War II in their early childhood. They all had suffered severe losses, separations, and dislocations. The generation of daughters had grown up in very different circumstances, characterized by environmental stability.

My hypothesis proposed that the difference in the personality profile of the mothers and the daughters in this group, i.e. the statistically significant difference in their emotional self-regulation when under stress, could be explained by the long-term effects of trauma, war trauma in this case.

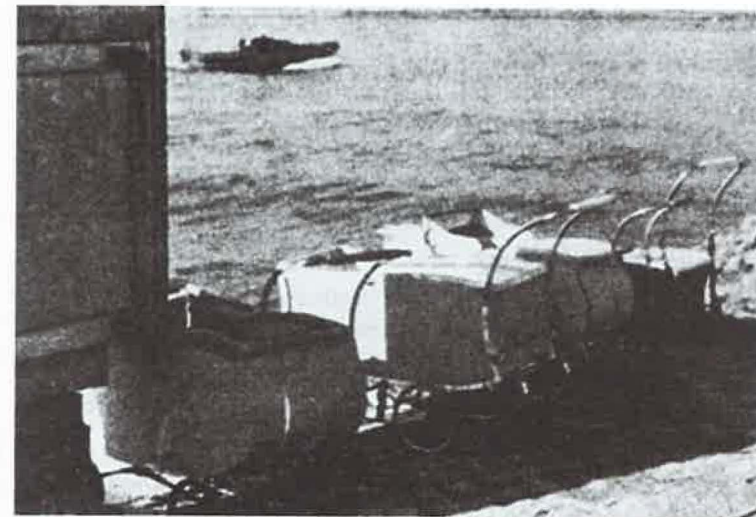
According to the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM IV, 1994), suffering trauma is defined as having experienced, witnessed or being confronted with an event that involved actual or threatened death or serious injury, or a threat to the physical integrity of the self or another person, or learned about the unexpected or violent death or serious harm to a family member or friend, and the person's response involved intense fear, helplessness, or horror. The experiences of war of the mothers in this group certainly qualify as traumatic.

There is evidence that that trauma in the early life cycle fundamentally affects the maturation of the systems in charge or the regulation of psychological and biological processes. (Van der Kolk et. al., 1996). Trauma violates the sense of safety and trust a child needs to develop a secure attachment, which is considered an essential factor in children's resilience to stress.

The mothers as a group showed loss of control when exposed to stress, which in psychoanalytic terms could be defined as a lack of containment. In psychoanalytic theory containment implies the ability to hold oneself, to bear one's feelings, without becoming disorganized. The regulatory function of the environment (Winnicott, 1965), originally the mother, with her capacity to hold



° Thousands of Baltic people fled their countries (Estonia, Latvia, Lithuania) in 1944, to escape the second wave of Soviet "ethnic cleansing". Above: A fishing vessel overloaded with refugees, leaving Haapsalu for Sweden. Below: No room for the prams, so they had to remain on the wharf. - Photos from Roos, A. 1985, *Estonia: A nation unconquered*, p.76.



(soothe or absorb the infant's distress in Winnicott's terms), or to contain (give meaning to the child's experiences according to Bion), is eventually internalized by the child. In circumstances of upheaval, in traumatic circumstances like war, the ego supportive

environment breaks down and even the best integrated mother is not able to fulfill optimally this function of holding and containing, soothing and giving meaning. If this external regulation breaks down at an early age, it is likely to interfere with the internalization of this regulatory function, and the individual is left vulnerable to stress, without the internal resources to cope with it in adaptive ways.

It should be added that all these women were university graduates and relatively successful in their own fields and occupations. They had all been able to establish a long-term relationship and have children. Although 19% of the mothers in this sample did not fit in the seriously and severely disinhibited category when experiencing stress, this was definitely the typical pattern in this group and generation of women, and the personality area that differentiated most between mothers and daughters in this study.

Kadri-Ann Laar, Ph.D. (Toronto) is a professor at Seneca College, Department of Early Childhood Education, and a psychologist in private practice in Toronto. Her research interests are in the areas of ethnic identity, language maintenance and shift, early attachment, and cross cultural psychology.

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The Black Record of Communism

Lennart MERI

President of Estonia

Lennart Meri, President of the Republic of Estonia (pictured), launched the Swedish translation of The Black Book of Communism at the Stockholm Seminar on the Communist Crimes, held in the Swedish capital on April 13, 1999.

Extracts from President Meri's address on that occasion are reproduced below, with Mr Meri's kind permission.



The wagon in which I was locked before dawn on June 14, 1941, had originally been meant for cargo. There were double-decker bunks at both ends. There was a funnel-shaped tin tube leading through the hole in the floor: a latrine. The window boards measuring 45 by 60 centimetres were screwed tightly shut on the left-hand side, but open on the door side. On both sides, the windows were barred. You could squeeze your hand between the bars, but not your head. Consequently, we did not see the full length of our train (*the "echelon"*) until we got out of our wagon in Russia.

When I first climbed into this wagon with my mother and my brother, it was already full of women and children. Space was made for us on a dark lower bunk. At times, I was allowed up to the window. The sparse chain of the Red Army soldiers stood with their backs to the wagon, rifles at the ready and bayonets in place. In the evening, a bucket full of water was handed into the wagon. I remembered my father's last words, "Take care of your mother and brother, you are now the eldest man in the family." After that we were separated.

I was twelve years old. It was only on the fourth day that our train crossed the Narva bridge and the Estonian border. A couple of minutes later, the train stopped, the guards and their dogs formed a long chain and started firing. Someone had escaped.

Some days later, at Vologda cargo station, another long train ran in the same direction on the track next to ours. As luck would have it, the other train had the right-hand side windows open, and I happened to be on the bunk by the window. And there, my playmate Ülo Johanson was on the bunk by the window of the other *echelon*; and as the two trains ran parallel to each other for some time, we had a chance to talk.

Our next meeting took place after World War II. His mother and father never came back from Siberia. Like all of us, he, too, had been awakened from his sleep that night, and guarded by gunmen, and permitted thirty minutes to pack as many clothes as he could carry. We were separated from our fathers and older brothers, and hauled off to Central Russia, two to six thousand kilometres away, to do hard physical work. One per cent of the Estonian nation was sent away - men to concentration camps, women and children to closely guarded areas.

Communism is easy to describe, but difficult to define. It is even more difficult to submit to a dispassionate study. It was only three months ago that I learned that the train that had taken me to Russia was No.293; the number of our escort unit was 153 OKV, and the escort commander was a lieutenant by the name of Donchenko. His duty was to report to Moscow every day and to give the location of the *echelon* (train), the number of those who had died naturally and the number of those who were shot dead trying to escape .

Today, I also know that Donchenko had detailed instructions which included the ominous clause "G". The clause was short, "Singing prohibited". This, too, is part of the European history, for the following reason. The Polish officers who were earlier deported to Katyn were good Catholics who sang sacred hymns that could have had a demoralizing effect on the Soviet people. The report on these Polish officers' singing travelled to Moscow, it was studied and

considered. When our time came, clause "G" was added to Lieutenant Donchenko's instructions: singing prohibited.

The Estonian history does not know the date and, has not seen the document that destined one per cent of our population to deportation. But today I know that the list of persons to be deported from the Republic of Lithuania was approved by the Deputy Minister of Internal Affairs of the Soviet Union as far back as January 17, 1940, at a time when the Republic of Lithuania, as well as the Republics of Latvia and Estonia were sovereign countries.

Thus, Communism is easy to describe but difficult to define. In Estonia, the population losses on the first year of the Soviet occupation were three times greater than during the following three years of the Nazi occupation. Such a comparison is dangerous *per se* for three reasons. Firstly, it tempts us to list totalitarian systems in order of preference. Secondly, as Communism has been more



* Innocent Baltic people were transported to Siberia in overcrowded cattle wagons like these. Russian colonists moved into the deportees' homes and jobs.
- Photo: LP Archives.

successful than Nazism in introducing itself as a leftist world view, it draws all peoples who have had personal experience with Communism to the ultra-rightist world view. And thirdly, the investigation of the Nazi crimes has half a century of tradition behind it. It has indeed been a fruitful tradition, as the investigators have had access to the sources. The investigators of the Communist crimes, on the other hand, have impatiently waited for their turn ever since 1917.

Even today, they have only a negligible part of the sources at their disposal. The investigation of the crimes of Communism calls for qualified investigators, access to materials, but first and foremost the conviction of the need to investigate the crimes of Communism. Until very recently, this conviction has been insufficient. Even in the countries that have freed themselves from Communism, the investigation is still in the initial stage.

Although the [Soviet and Nazi] soldiers wore different uniforms, they were identical twins by their nature. One leaned from the other, one leaned upon the other in their development. The repressive mechanisms - the Nazi security police and the Soviet People's Commissariat of National Security - were similar and developed on the basis of each other's experience. It is no big difference, whether the enemy was an *Untermensch* or a member of a hostile nation (*vrazhdebnaya*).

The Nazi and Soviet regimes trusted each other, because each understood the other's motives and driving forces. The Hitler-Stalin pact was the result of long mutual advances and admiration. The fact that Hitler deluded Stalin just meant Stalin's temporary failure..

As a result of the Soviet and Nazi totalitarianism, Estonia has lost not only the people who were murdered, deported or killed in the wars. Estonia's loss first and foremost means the loss of the Estonian quality of life, the loss of the Estonian ethics, the loss of Estonians' skills. A professor steals the work of his students, a judge issues a semi-literate sentence; a state official is unable to make clear decisions in accordance with the law. The inertia of



* Communism has cast a black shadow over the entire world. Pictured: Coffins of the Lithuanian civilians massacred in Vilnius, on January 13, 1991. - Photo: Lithuanian Heritage.

totalitarian regimes in Estonia and in Europe is greater than we were willing to admit in the joy of liberation.

Marxist political economists have turned into marketing specialists, lecturers on Marxism-Leninism have become philosophers, professors of Scientific Communism consider themselves political scientists and historians of the Communist party write books on the collapse of Communism in Estonia. What will the world look like in the eyes of their students?

Estonians are a small nation. Most of us today have some relative who died in Siberia; someone who was killed in the World War II on the German side and someone on the Soviet side; someone who belonged to the Communist party and someone who fled to the West from the Communist occupation. For such Estonians, the question whether Communism was better than Nazism or vice versa has no meaning whatsoever.

Communism has cast a black shadow over the entire world. For those who lived under it, Communism created a climate of fear.

Overcoming communism is for them a process of growing up, of facing the past as well as the future. It has also cast a shadow over the world, suggesting to many that people have the ability to answer all questions about human life, that any means are justified in building a better future, and that a good future can be built on the foundation of human hubris.

And it continues to cast a shadow not only in that there are still more than a billion people living under Communism now, but also in that the fine crimes of the Communist system continue to be denied for various reasons by various people.

We have not had lustration in the East or in the West: no country has purged itself of the Communist past as the victorious powers purged Germany of the Nazis. No intellectual class in the West has purged itself completely from the hubris on which Communism was built.

Books like the *The Black Book of Communism* can contribute to both processes but only if everyone recognises that the book in question is not closed. It is open and must remain so, if the world is going to overcome one of its greatest plagues.

The Black Book of Communism, Le Livre Noir du Communisme, was first published in Paris, in December 1997. It was edited by Stephane Courtois, a respected historian of French communism. The book is an 800 - page compendium of the crimes of Communist regimes worldwide, recorded and analyzed in detail by a team of scholars.

A German translation followed in 1998. The 987-page hard cover volume was published under the title, Das Schwarzbuch des Kommunismus: Unterdrückung, Verbrechen und Terror. Stephane Courtois, Nicolas Werth, Jean-Louis are listed as the authors / editors of the German edition (ISBN: 3492040535).

An English translation was finally published by Harvard University Press in October 1999: The Black Book of Communism: Crimes, Terror, Repression by Stephane Courtois, Nicolas Werth, Jean-Louis Panne, Andrzej Paczkowski, Karel Bartosek, Jean-Louis Margolin. Hardcover - 1120 pages. ISBN: 0674076087. List Price US \$37.50. Special Amazon Offer US\$26.25. Available from <http://www.amazon.de/exec/obidos/subst/home/home.html/028-0023519-5029608>

Betrayed, but Not Forgotten



* *Above: Adolfas Ramanauskas - Vanagas (1918 - 1956) and his daughter Aukšė. Ramanauskas was a Lithuanian resistance fighter, known under the pseudonym of Vanagas (Hawk). While lecturing at the Teachers' Training College of Alytus in 1941 - 1944, he took an active part in the underground movement against the Germans. Later, when the Soviets occupied Lithuania in 1944, he joined the armed resistance. Ramanauskas initially led the Merkinė guerilla unit, gradually rising to the chief commander of Lithuanian freedom fighters in 1951. Outnumbered by the Soviet army, Ramanauskas finally ordered the cessation of general armed struggle in 1952, in favour of passive resistance. He remained in the underground until 1956 when he was betrayed by a fellow Lithuanian. Vanagas was arrested by the Soviets in Kaunas on October 12, 1956, was tortured and was finally executed on November 27, 1957. According to recent press reports, the traitor is known to the Lithuanian authorities, but no action has been taken to bring him to trial. (Encyclopedia Lituanica, Liet.Aidas). Photo: From the personal archive of Mrs.Aukšė Ramanauskaitė-Skokauskienė*

In Brief

* The European Commission President Romano Prodi recommended on October 13, 1999 that negotiations begin next year with Latvia and Lithuania for EU entry. Both countries have satisfied the criteria set for admission to the Union. Under the draft timetable on these discussions, EU entry could be achieved as early as January 2003. Estonia is already on a fast track for entry in the next couple of years.

° Last year, the American Latvian Association presented a cheque for \$250,000 to the University of Washington's Baltic Studies Endowment Fund. The University (which is located in Seattle, on the West coast of USA) will use the gift to support its Baltic Studies Program, the newest addition to the Department of Scandinavian Studies. An expanded curriculum of Baltic studies was introduced in 1998-99. All three languages (Estonian, Latvian and Lithuanian) are now taught at first-year level, along with Baltic Cultures and other relevant courses. Further gifts to the Endowment Funds are gratefully received. More information is available from the Scandinavian Department, University of Washington, Box 353420, Seattle WA 98195-3420, USA. Telephone (206)543-0645. Fax (206)685-9173. Internet <http://weber.u.washington.edu/~smidchen/baltic/index.html>

° The Sixth Annual Baltic Studies Summer Institute (BALSSI) took place from June 18 to August 13, 1999, at Indiana University, Bloomington, USA. Intensive first-year language instruction was offered in Estonian (Piibi-Kai Ivik), Latvian (Dzidra Rodina), and Lithuanian (Jūra Avižienis). A complementary course was taught in English about Baltic Cultures (Guntis Šmidchens).

More information about the BALSSI consortium is available from Professor James D. West, Director, Title VI Russian, East European & Central Asian Center, University of Washington, Box 353580, Seattle WA 98195-3580; e-mail jdwest@u.washington.edu

In the year 2000, BALSSI will move to the University of Iowa. Plans include intensive language courses and complementary courses or guest lectures. Website: <http://www.uiowa.edu/~crees/balssi.html>

* Baltic DB&IS 2000, the Fourth International Baltic Workshop on Databases and Information Systems (DB and IS) will be held on May 1-5, 2000, in Vilnius, Lithuania. Selected papers will be published by Kluwer Academic Publishers. More information is available on <http://www.science.mii.lt/BalticDB&IS> (BALT-L)

° The eleventh Lithuanian Folk Dance Festival (XI LTŠŠ) will be held on June 30 - July 1, 2000 in Toronto, Canada. The organising committee is headed by Mr Vincas Piečaitis and Mrs Ramūnė Jonaitienė. The chief artistic directors will be Rita and Juozas Karasiejus. More information is available from 116 Humbervale Blvd., Toronto, Ont., M8Y 3P7, Canada. Telephone (905) 891-2894; Fax (905) 891-2894; E-mail: jonaitis@pathcom.com Internet information is available on <http://javlb.org/ssvente/> Any groups still wishing to register should contact <http://javlb.org/ssvente/grupes.htm> (*Tėviškės Aidai, Lithuanian Heritage*)

* The Twentieth Lithuanian Song Festival, held in Geelong late in December 1998, was recorded on three video cassettes: 1. The opening day (3 hours). 2. The Song Festival (2 hrs.). 3. The Folk Dancing Festival (2hrs.). The cassettes are available at \$20 each or \$50 for the full set, from A. Jomantas, 39 Malcolm St., Bell Park, Vic. 3215, Australia. All orders must be prepaid.

° The German-language journal *Mitteilungen aus baltischem Leben* (Communications from the Baltic life) is now in its 45th year of publication. A credit to its devoted editor of many years, Dr. Olgred Aule, the journal covers a wide range of cultural, historical and political topics that are of common interest to Germans and the Baltic people. Previously printed in Munich, *Mitteilungen* is now produced and distributed by the German-Baltic Community in Riga: Janos Danos, Aglonas 56, LV-1057 Riga, Latvia. Annual subscription is DM 70. Members of the Baltic Society receive the journal free. The editor's address remains unchanged: Dr. Olgred Aule, Titulestrasse 9/VI, 81925 München, Germany. Tel. 089 / 98 05 42.

° Baltic Studies at the Catholic University of Eichstätt (Germany) were established in 1995 when a conference was held there, dealing with the languages of Lithuania and Latvia. The conference proceedings, supplemented by additional international contributions, were edited by Professor Alfred Bammesberger and were published in 1998 by Universitätsverlag Carl Winter, Heidelberg. The 455-page volume is titled *Baltistik, Aufgaben and Methoden* and is priced at 68 DM. The original initiator of the 1995 conference, according to Professor Bammesberger, was Professor Rainer Eckart of the University of Greifswald. (*Mitteilungen aus baltischem Leben*)



° Just nine days before the start of the Second World War, on August 23, 1939, Nazi Germany and the Soviet Union formed a secret alliance. To seal their friendship, Germany and Russia also cut up central Europe between them, as shown in this map. In diplomatic jargon, the victim countries were, described as the "zones of influence".

Map reproduced from: DUNSDORFS, Edgars 1975, *The Baltic Dilemma*. Robert Speller & Sons, New York, p.6.

The Baltic Way

Sixty years ago, on August 23, 1939, the foreign ministers of Nazi Germany (von Ribbentrop) and the Soviet Union (Molotov) concluded a secret Treaty of Non-aggression. The two super-powers also agreed to divide a number of independent European countries between them (*see Map, on the opposite page*).

The Soviet Union moved quickly to seize its territorial gains. On October 10, 1939, the first Soviet military bases were established in Lithuania, under the cover of the Lithuanian - Soviet mutual assistance pact. By June 15, 1940, Lithuanian independence was undermined. The Lithuanian Government surrendered to a Soviet ultimatum, the country was taken over by Soviet troops and was soon incorporated into the U.S.S.R., together with Latvia and Estonia

On August 23, 1989, fifty years after the signing of the Ribbentrop - Molotov Pact, the people of Estonia, Latvia and Lithuania came out in an open protest against the continuing Soviet rule in their countries. They formed an unbroken 600-kilometre human chain from Tallinn through Riga to Vilnius (*photo at right*). This courageous demonstration became known as the **Baltic Way**, and it marked a major boost in the Baltic States' efforts to recover their freedom.



Both anniversaries were remembered with conferences, concerts etc in the three Baltic States this year. -Photo:Virgilijus Usinavičius/PLMirror

Letters to the Editor

Patriotism

In *Lithuanian Papers* Vol.12/98, page 78, I noted a comment from Lithuania, "You are more patriotic than we are. Amazing."

I was not surprised. Are the schools in Lithuania doing anything to inculcate a love of their country? Here in the US, each day before the start of studies in elementary schools, students recite, "I pledge allegiance to the flag of the US..." I hope that the schools in Lithuania will soon adopt, "Lietuviais esame mes gimę...(We were born Lithuanians)".

I expect that many of the communist teachers are still teaching in the schools and adoption of such practices would be distasteful to them.

John W. KUNCAS, Export, Penn. USA.

Congratulations

Your journal is a publication of quality in style and content. I will bring it to the attention of my colleagues and friends of the 'Dante'.

The fact that yours is the only academic group in the Southern Hemisphere committed to the promotion of Lithuanian studies, adds lustre to your Society.

On behalf also of my colleagues, thank you and best wishes for a continuing progress.

Graziano N.CERON, President, Societa Dante Alighieri Inc Hobart.

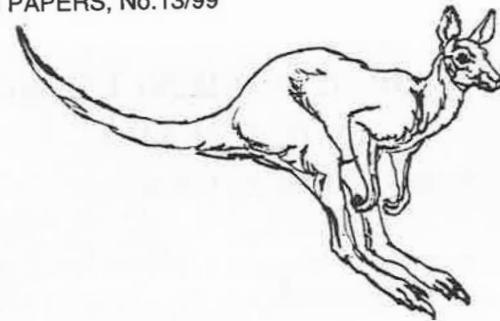
Keeping the Image Hidden

According to press reports, Lithuania's President Adamkus told his ambassadors on July 26 to "improve Lithuania's image abroad".

The President's request must have fallen on deaf ears. I recently visited the Lithuanian Embassy in London and could see no trace there of the key English-language Lithuanian publications such as *The Lithuanian Heritage*, *Bridges*, *Lituanus* or *Lithuanian Papers*!

James MILLER, Birmingham, UK.

* *The Editor welcomes letters, especially brief ones, at PO Box 777, Sandy Bay, Tasmania, 7006, and reserves the right to condense.*



The 10th World Lithuanian Youth Congress

23rd December 2000 - 11th January 2001

The World Lithuanian Youth Congress (*Pasaulio Lietuvių Jaunimo Kongresas* or *PLJK*) is organised every three or four years by a member of the World Lithuanian Youth Association (PLJS).

The next congress is being organised by the Australian Lithuanian Youth Association (ALJS), in conjunction with the PLJS. The congress is for all Lithuanians between the ages of 18-35. The Congress will be in three parts: the Study Days (*Studijų Dienos*), the Camp (*Stovykla*) and two tours which will be conducted during the Study Days and the Camp.

The purpose of the Study Days is to hold a general meeting of the PLJS; to provide discussion forums and to listen to special presentations on a number of topics, based on the Study Days' theme - survival of Lithuanian communities abroad. The Study Days are the most formal part of the congress. You must register through your local Lithuanian Youth Association, if you wish to come to the Study Days, as numbers are limited.

Unlike the Study Days, the Camp is a more relaxed and informal affair. Expect an average temperature of above 30 degrees Celsius as you participate in various Lithuanian cultural activities and tours throughout the countryside.

For further information please contact the organising committee at www.rapidnet.net.au/~aljs or by post: Congress 2000/2001, Post Office Box 55, North Melbourne Vic 3051 AUSTRALIA; or by e-mail: aljs@rapidnet.net.au

Foreign Words in Modern Lithuanian

Vida RUDAITIENĖ

Vilnius Pedagogical University

After the re-establishment of Lithuania's independence in 1990 and the disappearance of long-term isolation, the activities undertaken in Lithuania have been oriented toward the Western countries. This has resulted in a very frequent use of words borrowed from Western languages, mainly from English, as well as from German and French.

At present, quite a few people realize the danger which the flood of foreign loanwords into Lithuanian is creating to the singularity of the country's vernacular and culture. It has been observed that the Lithuanian pronunciation is being influenced by the peculiarities of English sounds. The syntax of the Lithuanian sentence is also acquiring certain features of the English word order. The spread of foreign loanwords in everyday Lithuanian strongly affects the richness of the vernacular as well as the originality of the Lithuanian language in general.

The new loanwords are used by people of various professions, such as managers, bankers, economists, politicians, artists, scholars and so on. They are mostly introduced and spread by translators, interpreters, journalists, foreign guests and especially young people.

It is quite usual for a Lithuanian musical group or firm to take an English name. Many songs are also performed in English, though a song is considered to be one of the best preservers of national identity. Some Lithuanian singers have begun writing lyrics in English. Foreign loanwords are employed not only in colloquial Lithuanian, but also in the media. The examples quoted in this article have been taken from Lithuanian newspapers and magazines.

The spread of loanwords and the general use of language are determined by a number of psychological and social factors. Once open to the world, Lithuanian culture has been exposed to a great variety of world cultures, their strong and weak points. Lithuanians



* English words often acquire Lithuanian endings and are transcribed into Lithuanian spelling. Pictured: A delivery van in Vilnius, displaying the Lithuanian version of ketchup.

Photo: Draugas.

have a marked preference for West European languages, and these languages have become extremely popular in Lithuania. As a result, foreign words are sometimes used excessively. Such words may even be used in wrong meanings.

One of the reasons for the excessive use of the new loanwords is the bureaucratic attitude toward the Lithuanian language and attempts at its exaggerated modernization. A living native word is ostentatiously replaced by an extravagant foreign word, sometimes making it difficult to understand it.

On the other hand, having been long influenced by the Russian language, the Lithuanian language lacks the resistance to the harmful influence of other languages, where bilingual and multilingual educated people frequently lose the feeling for the native word. The previous tendency to blindly introduce the structures of the Russian language into the Lithuanian has been retained now in regard to the languages of Western Europe. The spirit of the vernacular is most often not perceived which adds to the difficulty of distinguishing between the natural and the foreign.

A very important factor contributing to the abundance of loanwords in the vernacular is the decline of the national spiritual culture. It is reflected in people's one-track-mindedness to admire foreign fancy things. A lack of spiritual culture influences the vernacular to a great extent, both of them being in close relationship during all stages of their mutual development.

In general, the relationship between the languages of small and big nations presents many problems for the former which are more easily affected by the languages of big nations. We, the Lithuanians, should also keep in mind the fact that the influence of one language upon another is not harmful until it starts destroying the linguistic systems of the vernacular.

The destabilization of the Lithuanian language is observed through the sometimes unnecessary replacement of native elements by the foreign ones. This results in real danger to the structural and lexical balance of the vernacular and the public prestige of the language, while the speakers lose a sense of national pride and self-esteem. Great harm is done to the national culture and identity when loanwords are adopted unnecessarily and without careful selection, just for fun or fashion.

Many words borrowed from Western languages to replace their Lithuanian equivalents belong to everyday vocabulary such as *anturažas, bendas, drinkas, džiogingas, endas, ekspensas, gangas, helperis, hepiendas, hotelis, kečeris, kileris, kreizėti, krosvordas, magazinai, marketas, memberis, sendvičius, tyneidžeris, vykendas*.

Another group of the new loanwords refers to a field of activity, e.g., *armrestlingas, barteris, dartinis, dartinis, dileris, failas* (kompiuterio), *holbolas, legisai, lizingas, lyzingas, marketingas, menedžmentas, ofšorinis, peidžeris, peidžingas, pleiofai, taimeris*. They ought to be replaced by Lithuanian equivalents

It is accepted that a number of loanwords are determined by the introduction of new technologies, goods and services. This is true of English, because most discoveries have been made in English-speaking countries. The prevailing language on the Internet is also English. These innovations call for Lithuanian equivalents which

must be drawn from the abundance of words and forms in the vernacular.

Compared with Russian loanwords, words borrowed from the Western languages do not flow into the vernacular forcefully. That is why they have great vitality and are apt to fully establish themselves in the vernacular. In most cases, the loanwords are transliterated, with a Lithuanian ending added to the word, e.g., *barteris, draftas, hostelis, hotelis, parkingas, posteris, printeris, sponsorius; draivas, imidžas, impičmentas, isteblišmentas, leiblis, rimaikas, sendvičius, skryningas, šėipingas, tyneidžeris*, etc. Sometimes, an apostrophe is introduced before the ending, e.g., *chart'as, cover'is, happy end'as, popcorn'as, shop'as*.

In the media, the loanwords are frequently used without any morphological characteristics of the vernacular, i.e., in their original form and without a Lithuanian ending, as in *art, blues, dancier, duty-free, folk, grand, happy end, jazz, pop, rock, time-out, top*, etc.

It is also necessary to point out a misleading tendency to use the same loanwords in a different meaning or form. This results in a muddle for readers as well as a lack of respect for both, the vernacular and foreign languages.

New notions can be very successfully reflected in the vernacular, if a creative approach is applied to the problem. Linguists, publishers and journalists have recently attempted to replace loanwords with Lithuanian words. This shows that the vernacular does not lack in words of its own; it is the language users who lack respect for their native tongue which is the principal means of expressing national culture and identity. In reality the Lithuanian language is quite rich in words for the most complicated notions and ideas.

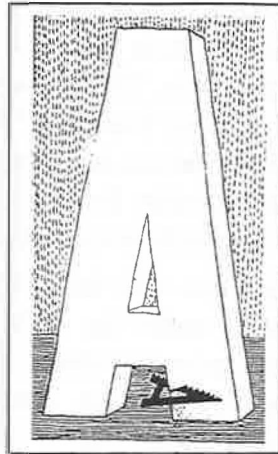
Thus, the solution to the problem of retaining the vernacular in its natural state under the influence of foreign loanwords will be mostly determined by the efforts of all educated people to keep their native language regular, clear and ready to reasonably accept and express any innovations. The society itself must understand the importance of the native tongue and its close relation to the nation's

way of thinking: this is the basis for the successful existence of the nation itself.

Vida Simonaitytė-Rudaitienė, Ph.D., is a docentė (Associate Professor) at Vilnius Pedagogical University. Her book, Vakarų kalbų naujieji skoliniai (The new loanwords from Western languages), co-authored with Vytautas Vitkauskas, was published in Vilnius, by Enciklopedija, last year..

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Drawings by Jonas VARNAS / Dienovidis.

Saving Our Neighbours

If armed strangers came to arrest your neighbours, would you risk your life to save them?

Faced with this difficult dilemma in 1941, when Nazi troops were killing Jews in German-occupied Lithuania, many local civilians rushed to help the Jews. The risks were very high: dozens of Lithuanians were caught hiding Jews and were executed on the spot. Only some of their names have been recorded, so far (G. Erslavaitė & K. Rukšėnas 1965, Neshamit 1977, Prunskis 1979).

Lithuanian priest Vladislovas Taškūnas (born on March 16, 1884 in Kuršėnai) hid a Jewish rabbi in his presbytery. He also found safe houses in his parish for a number of other Jews who had escaped from Nazi commandos.

Father Taškūnas banned a Lithuanian parishioner from his church, because the man had unlawfully used Jewish property. In revenge, the man reported the priest to the Germans. Father Taškūnas was arrested and destined for the notorious Stutthof concentration camp. It was only through the intervention of Bishop V. Borisevičius that the Germans eventually released Father Taškūnas - but on the strict condition that the priest would never again minister to his people.

Father Taškūnas retreated to the monastery of Žemaičių Kalvarija for a few years. During the second Soviet occupation he was appointed administrator of the cathedral of Telšiai, but was soon arrested and deported to Siberia. Almost a decade later, he finally returned home with his health broken. He died at Laukuva soon after, on July 26, 1956.

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March 11: Our Special Day

Julius Sasnauskas, a former Soviet prisoner of conscience and now a Franciscan priest, addressed the Seimas (Lithuanian Parliament) on March 11, 1999. The occasion was the ninth anniversary of the restoration of Lithuania's independence. This is a slightly abridged version of his speech:



Honoured and dear participants of this august assembly, brothers and sisters. Today, as I celebrate this special day along with you, I think that March 11 is a very easy anniversary, and a very difficult one. It is easy, familiar, understandable to us, because it is not even ten years since the re-establishment of independence. We are all commemorating that day and that hour, when, in this very chamber, the magic words were uttered that changed the course of our history, "The Republic of Lithuania is hereby re-established." We commemorate the events that led up to that day, and the events that followed.

Everything is still too close, too alive, too important to be forgotten, faded, or overgrown with myths, to become a mere page in a history textbook. We don't need to rely on the memory or testimony of other people to be able to celebrate this day appropriately, differently from February 16. In the fullest sense of the word, it is our special day. But from this pronoun "our" arises the difficulty with celebrating March 11. "Our": whom does this refer to? The post-war anti-Soviet partisans, the people exiled to Siberia, the participants of the underground resistance movement, the dissidents, the supporters of *Sąjūdis*?

This could appear to be an idle question, were it not known that our hard-won independence is not valued or celebrated by some of the people who fought for it in the forests, who suffered in labour camps, who lined up to form a human chain along the Via Baltica and who found themselves under Soviet tanks on the night of January 13, 1991. You will hear it said that those who feel left out

bear the responsibility for it themselves, because of their ambitions, their lack of willingness to make sacrifices, or their lack of idealism. However, there is also another possible explanation: it could be that these people have come to feel as boarders or lodgers of Lithuania, not as its citizens.

It is a sorry and unnecessary loss that March 11 has not embraced all the people of our homeland, has not become dear to them, has not become their special day. I don't believe that a person's right to live and to be accepted should be determined by what he used to be. The past, as long as it doesn't involve blood guilt, should not represent for some people a perpetual burden of fear, innuendo, humiliation and condemnation, while representing for others, even if deservedly, a guarantee of a permanent place in the sun, of honour, privileges and infallibility.

March 11 is defiled when, with a smug smirk, some people succumb to the temptation of rewriting their own personal histories, of inventing false alibis, playing false cards

In order for March 11, and all that goes with it, to be our common joy and our common responsibility, we need to acknowledge that for us all it was a gift of providence or fate, part of one of the biggest paradoxes of history in this century. That in no way diminishes the blood sacrificed by our partisans, nor the suffering of the exiles and deportees to Siberia, nor the determination of the underground resistance movement, nor the diligence and energy of the pioneers of the Lithuanian renaissance in the 1980s. Nor does it blur the distinction between good and evil, between truth and deceit. By acknowledging our independence as a gift, not as a reward of victory, we would allow ourselves to be people of hope and faith, people of honesty and awe.

The Weaver of History, who has granted us for the second time this century the opportunity to live freely and independently, has truly done all that is necessary for us to approach March 11 not as heroes and saints, but as a meek and humble nation, speaking the words of the Bible, grateful equally for both our good fortune and our suffering. Furthermore, we are able to see, in the cross we bear



◦ Home sweet home: A traditional Lithuanian farm house, on display at the Rumšiškės Museum (Lithuania).

- Photo: R. Tarvydas.

and the wounds we suffer, grace, bounty and life, not condemnation, nor the right to demand Heaven's vengeance. All too often a nation that has just been led out of subjugation loses sight of this noble vision and becomes susceptible to a new self-imposed servitude and spiritual poverty.

A nation's statehood and independence are not idols to which all must bow, nor are they a God, constantly requiring new sacrifices. The purpose of a sovereign state is to provide a place for all to live and get along, for all to share the workload and the responsibility for our present and future welfare, so that no one need feel that they belong to an underclass of rejects, written-off citizens, who aspire to nothing higher than cheap alcohol and a feed of sausage meat.

Statehood cannot be divorced from the notion of life itself, held so dear by Christians and non-Christians alike, a notion which embraces so many ideas, and which is above ideology and religion. March 11 is not an easy holiday, because each year it will test not so much our capacity for moving, heroic poems, but the

width and depth of our hearts, the measure of our patience and conscientiousness. It will test our faith for the springtime that comes independently of the calendar's leaves.

March 11 will always be the paradoxical holiday of a paradoxical nation, miraculously confirming that which we are in the eyes of the Creator. Far from being an Athens of the North or the Centre of Europe, we are the Lithuanian nation rising from the ashes, a nation that draws strength from its meekness, a nation truly great in its diminutiveness, looked after and guided from Heaven by our tubercular patron saint Prince Kazimieras, the lame monk Blessed Mykolas Giedraitis, the ailing pastor Jurgis Matulaitis, and the axe-martyred baptiser of pagans, Brunonas. We can love our land and be attached to it even if we have only the heart of a worm, says Vaižgantas. Only in that case could we be complacent that everything in our land is dear and holy, already now, and always.

Please forgive me for not being able to speak like a politician. Thank you for your attention.

Translated by **Gintautas KAMINSKAS**,
Canberra, Australia.



◦ Lithuanian singers, performing in Kalnų Park. The musicians in the front row are playing *kanklės*, a Lithuanian national string instrument.

Photo: Lietuvos Aidas.

Brief Notes from Lithuania

* The Auksučiai Foundation was formed in the USA in January, 1999 as a non-profit, public benefit corporation. Its aim is to help small-scale Lithuanian farmers to become more self-sufficient and competitive in the newly developing free market economy. The Foundation will provide farmer-to-farmer and youth exchange programs which will involve education, training and scientific development. More information is available from The Auksučiai Foundation, 2907 Frontera Way, Burlingame, CA 94010, USA. - Internet website: <http://home.earthlink.net/~sliupasvyt/auksuciai.htm> or E-mail: sliupasvyt@earthlink.net

* The Lithuanian laser industry has gained a considerable share of the world market: more than half of the world's picosecond lasers are now produced in Lithuania. Ekspla, a Vilnius-based company, is selling its laser systems to German, Japanese, British and American scientific centres. France's Grenoble University has commissioned Ekspla not just to create a laser system, but to establish an entire scientific laboratory. *(The Baltic Times)*

* After six months of discussions, the Lithuanian government's proposal to raise the minimum monthly wage from 430 litas (US\$107.50) to 460 litas was approved on April 28, 1999. The new rate took effect on July 1. *(RFE/RL, ELTA, JC)*

* The German press publishes very few news items from Lithuania these days, according to Lutz F.W. Wenau, a former German history teacher. In an interview with *Lietuvos aidas*, a Lithuanian daily published in Vilnius, Mr Wenau said, this dearth of Lithuanian news stood in sharp contrast to Latvia which has been receiving a very wide coverage in all German media. *(Lietuvos Aidas, Apr.10, 1999)*

* Lithuania's present population consists of 109 nationalities. The largest non-Lithuanian groups are the Russians (304,800), Poles (256,600), Belorussians (54,500) and Ukrainians (36,900). National minorities include about 5,000 Jews and 3,000 Gypsies. *(LA, 20/11/98)*

* During Russia's financial crisis in August, 1998, Lithuania came to its aid with a cash gift of \$846,000. Many countries were less generous, e.g., Slovakia \$200, Hong Kong \$1,000, Greece \$3,600, China \$72,000, Latvia \$153,100, India \$3,200. *(Argumenty i fakty 1999 No.21)*

* The Soviet Russian occupation of Lithuania (1940-1941) and 1944-1990) had caused material damage estimated at US\$276 billion. This figure was calculated by a commission of the Government of Lithuania about two years ago and was reported in the Lithuanian daily *Lietuvos Rytas* in November, 1997. It was suggested at the time that the Lithuanian Government would seek compensation from Russia. No further developments have been reported since.

(Lietuvos Rytas)

* According to a Reuters report, the International Monetary Fund warned on September 27, 1999, that Lithuania's fiscal budget deficit was nearing dangerous levels. Adalbert Knobl, the IMF's local representative, told Reuters that the state fiscal shortfall, a key element for securing a new deal with the fund, would be almost seven per cent of gross domestic product this year. This estimate was arrived at, by treating privatisation proceeds as financing rather than revenues, plus all lending operations. Last year, Lithuania's deficit was close to six percent. The Lithuanian government, calculating privatisation proceeds as revenues and not including extra-budgetary funds, had originally planned a fiscal deficit of 1.4 percent of GD. It has not released any fiscal deficit data this year, but the financial budget - which excludes net lending - has run consistently short of the plan due to the 1998 Russian crisis.

The IMF has also expressed its concern about the Lithuanian government's and central bank's plans to change the litas peg - currently at four litas to one U.S. dollar - to what is likely to be a 50-50 euro/dollar basket. It is expected that markets will receive six months' advance notice. *(Reuters)*

* The "Molotov-Ribbentrop Pact: Present and Future of Baltic States" international one-day conference was held in Vilnius on September 28, 1999. High-ranking leaders of Lithuania took part, together with the heads of the parliaments of Latvia and Estonia, parliament members and eminent politicians from fourteen foreign countries, including Russia. The Russian Federation was represented by Yuri Afanasyev, Rector of Moscow State Humanitarian University, and Gavriil Popov, President of Moscow International Relations University. One of the conference's key themes was "The Future of the Baltic States: Membership in NATO and EU, Challenges of the Twenty-First Century". *(kli/Itar-Tass)*

Res Balticae 1-5 (1995-1999)

Alfred BMMESBERGER

Katholische Universität Eichstätt

The first volume of the journal *Res Balticae* was published in 1995. The founding editors are Pietro U. Dini (University of Pisa) and Nikolai Mikhailov (University of Udine). *Baltistica*, *Prutenistica*, *Lituanistica* and *Lettonistica* are the four main sections into which the scholarly papers have been grouped from the very beginning. Sections on historiography and mythology are added when needed.

Starting a new scholarly journal is always a perilous venture. In the case of *Res Balticae* it was clear from the outset that the renowned *Baltistica*, published in Vilnius, would attract the major attention of the specialist reading public. But the two editors have succeeded in gaining the collaboration of practically all important scholars in the field of Baltic, so that volumes 1 to 5 really present a panorama of current Baltic studies. The publication carries the subtitle *Miscellanea italiana di Studi Baltistici*, but in fact it is truly international. It is also interdisciplinary in the full sense of the term.

Now that the fifth volume has appeared we can be certain that the "point of no return" has been passed. This volume, published in the autumn of 1999, contains many interesting papers written by Baltic specialists around the world. Particularly welcome is the section *Archivum I*, which is devoted to the life and work of Eberhard Tangl (1897-1979). A final section "Segnalazioni e Recensioni" offers a number of important reviews on recent publications in the field of Baltic studies.

The editors are to be congratulated on this remarkable achievement: *Res Balticae* continues the tradition started in the thirties with the now defunct journal *Studi baltici*. Everyone interested in Baltic studies will wish the editors success in their venture.

Enquiries should be addressed to the Editors: Prof. Dr. Pietro U. Dini, Dipartimento di Linguistica, via S.Maria 36, 56127 Pisa, Italy or Prof. Dr. Nikolai Mikhailov, Dipartimento di Lingue e Civiltà dell'Europa centro-orientale, via Zannon 6, 33100 Udine, Italy.

Alcoholism in Lithuania

Alcoholism has reached alarming proportions in Lithuania. The daily newspaper *Lietuvos Aidas* has recently (July 8, 1999) appealed to the Lithuanian Government to formulate a clear policy regulating the sale and consumption of alcohol.

On the average, every Lithuanian over the age of 15 now consumes the equivalent of 8.8 litres of pure alcohol, per annum. This compares to 5.5 litres in contemporary Norway. Sixty-eight years ago, in 1931, 2.5 litres of hard liquor and 4.5 litres of beer were consumed in Lithuania on a per capita basis.

Licensed and unlicensed liquor outlets are growing rapidly in present-day Lithuania. As an example, *Lietuvos Aidas* has mentioned an unlicensed cafe in the capital city's residential suburb of Karoliniškės. A lady named Raja has been selling illicit spirits there, smuggled in from Hamburg. Raja has escaped punishment, because she allegedly enjoys the protection of a well-known Lithuanian parliamentarian.

Health hazards are further compounded by the widespread sale of sub-standard and dangerous drinks. For example, *pilstukas*, an illegally imported alcoholic beverage, contains obscure chemical admixtures which cause serious illnesses and deaths.

Several temperance groups are now active in Lithuania. Named after a well-known abstinence campaigner of the 19th century, the Bishop Motiejus Valančius Christian temperance movement has been operating throughout Lithuania since 1989. Its chairman is Juozas Kančys, tel. (22) 75 73 59. The chairman of the board of management is Professor Leonas Mačiūnas, tel. (22) 45 27 73. Contact address: Antakalnio gatvė 120, LT-2000 Vilnius, Lithuania (M. Daukšos middle-school, tel. (22) 74 20 84, 44 12 09).

The junior affiliate of this movement is known as *Valančiukų sąjūdis* (The movement of little Valančius's). *Valančiukai* have active groups in Lithuania's primary and middle schools, working

The Legacy of a Giant



Bishop Motiejus Valančius (1801 - 1875) was one of the most versatile and influential figures in the 19th century Russian-occupied Lithuania. As the bishop of Samogitia (Western Lithuania) from 1850 to 1875, he was an able pastor and Church administrator, an educator, historian, ethnographer and a talented writer.

He used the authority of his office to promote two important social movements in Western Lithuania during the 1850's: peasants' education and temperance. He systematized the Samogitian parish school system, built many new schools and, by the eve of the 1863 insurrection, he had raised the peasant literacy rate to 50%, an impressive figure for that time.

Bishop Valančius achieved an even greater, though short-lived, success in the temperance movement of the late 1850's and early 1860's. He was the major force behind the establishment of the so-called temperance brotherhoods right across Lithuania. Valančius published many popular books about the evils of alcohol and the virtues of sobriety. By 1860, over 80% Catholics in rural Samogitia had taken the oath of abstinence. The total membership in Kaunas gubernia (county) in 1860 was reported as 684,536.

The Russian government came to realize that the temperance societies posed a serious economic and social threat. Tsarist state income from liquor taxes in Kaunas gubernia dropped drastically: by 67% between 1858 and 1859. In 1860, Russia's finance minister even considered Valančius' expulsion from the country in order to halt the drain on the Tsar's revenue. In 1864, the Russian government totally banned the temperance movement in Lithuania.

Source: Encyclopedia Lituanica, Vols. 5 and 6 (EL, Boston, Mass., 1978).

under the guidance of their teachers and catechists. They have their own magazine, *Valančiukas*. Contact address: A/d.626, LT-2009 Vilnius, tel. (22) 74 20 84.

Lithuanian Temperance Society (*Lietuvos Blaivybės Draugija*) is another group seeking to promote sobriety in the country. Founded in 1989, the Society now has 700 adult members and 230 youth representatives. It maintains contact with other temperance societies and publishes a newspaper, *Baltų ainiai* (The descendants of the Balts). Mr Antanas Rybelis is the president of the Society. Contact address: T. Vrublevskio 6, LT-2000 Vilnius. Tel. (370-2) 62 99 58.

Alcoholics Anonymous hold regular meetings in all major cities and towns. The Vilnius City Council has a committee to aid recovering alcoholics and drug addicts.

Lithuanian Temperance Foundation (*Lietuvos Blaivybės Fondas*) was established in 1992 "to support temperance programmes in Lithuania, and to assist those suffering from alcoholism and other drug addictions". The Foundation collects state funds, as well as private gifts; and financially supports the activities of temperance organisations as well as the rehabilitation of individuals. The state monies consist of the fines collected by the government from individuals manufacturing illicit alcohol, fines for being intoxicated in public places and fines for drunken driving. The chairperson is Mr. G. Jakubčionis. Contact address: Jasinskio 1/8, LT-2000 Vilnius. Tel. (370-2) 22 33 96.

Acknowledgements: Mr Gabrielius Žemkalnis, PLB representative in Vilnius; *Lietuvos Aidas*.

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Trade Unionism in Lithuania

Morten CHRISTENSEN

University of Arhus

In the last decade, the Lithuanian population has not known the concept of free trade unions. For many people, trade unions today are a symbol of a past from which they are trying to distance themselves.

During the Soviet era, unions formed a substantial part of political life and infrastructure. With around 98% of workers unionised, trade unions were among the most influential groups in society. Trade unions were controlled by the Communist Party. Their task was to explain the Party's interests to workers and to ensure a better discipline in the workplace. A trade union was to be "the school for communism and have its face turned towards production" (Lenin, 1921).

Every enterprise had its own local trade union actively participating in production and workers' supervision. The primary task of trade unions was to implement management's initiatives all the way down to the shop floor.

Today the reputation of Lithuanian trade unions has been tarnished very heavily by Soviet heritage. Formerly huge and largely homogeneous, unions now comprise a gaggle of small and weak organisations with a very different perception of their role. Some are performing the role of a social club for workers in the factory, while others behave like political fighting organisations or like a broad mass organisation.

Traditionally, Lithuanian unions are usually organised around a single enterprise. To some extent, local unions are organised in either branches or regional associations (80 of these associations are registered). These are grouped in four competing nationwide organisations:

- LPSC, Lithuanian Free Trade Union, with 140,000 members,
- LDS, Lithuanian Workers Union, 78,000 members,

- LPSS, Lithuanian Trade Union Unification, 41,000 members,
- LDF, Lithuanian Labour Federation, 11,000 members

The unions have very limited economic resources. Because of that, there is a low degree of professionalism in the organisation and a limited level of activities. The main income comes from workers who usually pay around 1% of their salary in membership fees.

There is a very significant division and competition among the associations and particularly the four nationwide organisations. They accuse each other of spreading false information, of acting against workers' interests or having ill-intended policies. The division is so wide-spread and wasteful that it spoils the possibility of working toward common goals. It also creates apathy among ordinary workers.

Lacking support

Workers' support for the trade unions is very limited, and in more recent years membership numbers have been dropping dramatically from 30% in 1995 to 15% in 1998. These figures are taken from the official unions' statistics and they tend to exaggerate, because of their internal rivalry. Independent estimates go as low as 5% of the total workforce.

This is caused by a bad image from the Soviet times. In many cases the workers themselves have a strong negative attitude towards unions. They continue to be perceived as schools of Communism which are hampering the economic growth and integration into Western institutions. Furthermore, employers are trying to counteract unionism through informal restrictions and worsening members' working conditions.

Violations of the workers' rights are very frequent. The actual working conditions and wages are significantly lower than in the European Union market. But workers are often not aware of their rights because of a lack of public information about such rights.

The comprehensive black labour market, where workers have no rights at all, acts as a rival to the established labour market and is lowering the working conditions and wages.

The main part of negotiations about salaries and working conditions takes place locally within the individual enterprise and without any co-ordination by the union's branch or umbrella organisation. The employer heavily dominates this social dialogue; quite often, the employer dictates all the conditions of work.

The Lithuanian legislation has provision for unions and employers to make collective arrangements in regard to salaries and working conditions. But the law is vague about representation and turns collective bargaining into a highly bureaucratic process. As a result, there have been very few collective agreements in Lithuania. A Lithuanian collective agreement covering more than one region has to be registered in the Ministry of Justice. The ministry currently has only five registered collective agreements.

The procedures for going on strike, e.g., in connection with a collective agreement, are extremely bureaucratic and slow. You have to form reconciliation committees, hold elections, report on progress, involve a third party, etc. The process takes at least 2-3 months and demands a strong solidarity among the workers as well as a strong trade union. Since the restoration of independence in 1990, there has not been a single legal strike in Lithuania.

On the other hand, illegal work stoppages and protest actions are occurring frequently. But the results are varied and do not have an effect on the general working conditions. Trade unions are unable to support these illegal workers' actions, nor can they be seen to sympathise with them - because the unions would then be held accountable and forced to pay compensation to the employers.

Participation in tripartite institutions

Shortly after the re-establishment of its independence, Lithuania institutionalised negotiations between unions, employers' organisations and the state, in the form of a number of different local tripartite commissions operating under the auspices of employment exchange. In 1995, a national tripartite council was established, with a direct reference to parliament and the national government.

The local commissions have representatives of the local trade unions, employers' organisations and local government. The national tripartite council consists of delegates of the trade unions' federations, employers' organisations and government representatives. The commissions and council are functioning as consultants in matters concerning the labour market, but only in an advisory capacity.

Unfortunately, the tripartite arrangement has a marked lack of political strength. Consequently, three out of the four nationwide trade union organisations have found it necessary to enlist members of *Seimas* (the Lithuanian Parliament) as their chairmen. This seems to be the only real way to gain some influence.

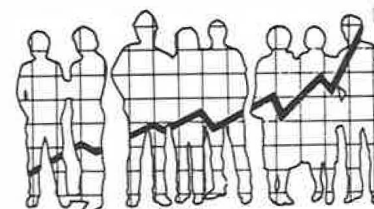
All in all, the picture one can draw of trade unionism in Lithuania is dominated by workers' lack of interest. Lithuanian workers are not using their unions to take care of their needs and rights. As a result, the unions are small and weak and cannot be equal partners with employers. The social dialogue flows from the top down, and unions are not recognised as an important political power in Lithuanian society. The consequence is that the protection of workers' rights and interests remains weak and incoherent.

Morten CHRISTENSEN is a student of Political Science at the University of Aarhus (Denmark). The above account is the result of his recent field study in Lithuania.

Further Readings:

MATIUSAITYTĖ, Raimundė (1999), Lage der Frauen auf dem Arbeitsmarkt, *Inžinerinė Ekonomika*, No.1 (12), [Kaunas University of Technology], pp.20-28, ISSN 1392-2785.

TAŠKŪNAS, Algimantas (1991), Industrial relations in Lithuania: An introduction. *Lithuanian Papers*, Vol.2, pp.13-21.



Sketch: Conway Quality, Inc.

In Brief

° As already announced elsewhere in this issue, an international congress to evaluate Communist crimes will be held in Vilnius, the capital city of Lithuania, on June 12-14, 2000. Further information is available from the congress co-ordinator, Mr. Mindaugas Stasinskas, E-mail address: fsicc@rc.lrs.lt

* An international group of eleven bicycle riders set out from Seattle on August 6, 1998 on the Great Millennium Peace Ride around the world. The riders - ten men and one woman - are from Lithuania, as well as several other nationalities. They aim to visit 46 countries and arrive in Hiroshima on January 1, 2000. Tragedy struck the group recently when a rider from Peru was killed accidentally in India. The group's international co-ordinator, Mr Sigitas Kucas, may be contacted on Phone (1)503 7910185 or E-mail: sigitas@gmpr.lt

(Ina Bray- BALT-L)

° Information about the Lithuanian-American Community, Inc., a member of the Central and Eastern European Coalition (CEEC), is available on Internet, <http://javlb.org/ceec/lacinc.html>

° Several universities throughout the world are now offering short courses in Lithuanian language and in wider Baltic Studies. Vytautas Magnus University in Kaunas, Lithuania's second-largest city, runs two and four weeks' intensive summer courses in July and August. A more comprehensive full year's program is also available. Further details are available from the Head of Baltic Studies Department, Dr. Ineta Savickienė, VMU, Daukanto 28, LT 3000, Kaunas, Lithuania. Tel. 370 7 207626. Fax 370 7 204262. E-mail: baltic@fc.vdu.lt

Vilnius University has a Department of Lithuanian Studies, with 15 professors and lecturers specialising in Lithuanian language programs. Lectures on other Baltic Studies are given by a further team of 33 experts from various disciplines. A selection of short and long courses is available to foreign students, at beginners', intermediate and advanced levels. More information and application forms are available from: Lituaništinųjų studijų katedra, Vilnius University, Universiteto 3, 2734 Vilnius, Lithuania. Tel./Fax (370 2) 61 07 86. E-mail lit.stud.@FLF.VU.LT

Among other academic centres teaching Lithuanian are the Universities of Illinois at Chicago, Washington and Greifswald.

Book Reviews

A Chilling Reminder of Cruel Ordeals

Adolfas DAMUŠIS (1998), *Lithuania against Soviet and Nazi Aggression*. The American Foundation for Lithuanian Research, Inc.

Soon to be martyred, Bishop Vincentas Borisevičius of the Lithuanian Catholic Church told a gloating Soviet judge in 1946, "You conquered now, but your victory will be short lived. The future is mine. Christ will win, my fatherland Lithuania will win as well" (p.288).

Adolfas Damušis, former Vice-Chairman of the wartime Supreme Committee for the Liberation of Lithuania (SCLL-VLIK), was one of the freedom fighters who lived to see Bishop Borisevičius's brave prediction come true in 1990-91 when his 'fatherland Lithuania' claimed a famous victory and regained its liberty after fifty years of German and Soviet occupation.

Lithuania against Soviet and Nazi Aggression is his story - but also the story of how Lithuania's leaders maneuvered warily between two predatory imperialist powers, particularly in the years of Nazi occupation, 1941-44, when the problem was "how to harm the interests of one enemy but not to support the other," and then during the second Soviet occupation, especially 1944-53, when sheer national survival in the "genocidal grinding mill" was at stake. Ideologically opposed to both aggressors, the overriding goal was always the recreation of an independent Lithuania, a struggle in which Damušis played a prominent role.

Mostly a history but at the same time a curiously 'impersonal' memoir told in the third person, *Lithuania against Soviet and Nazi Aggression* conveys the traumatic shock of Soviet occupation in 1940-41 and provides translations of NKVD documents on the systematic deportation of Lithuanian "undesirables", including many of the nation's finest minds, which the author claims was designed "to physically annihilate virtually an entire nation."

The German invasion intruded, however, and the proclamation of a Provisional Lithuanian Government during the all too brief period of armed resistance to the retreating Soviet forces, June 22-25, 1941, gave rise to the dream of a liberated Lithuania, but the Nazi occupiers had no more interest than the Soviets in genuine statehood. Then followed the forceable conscription of Lithuanian labour for the German war machine and attempts to impress unwilling Lithuanians in German-led military formations, although the author, quoting an American diplomat, states that the Nazi effort to create a Lithuanian SS legion was a "complete fiasco". The German arrest and interrogation of a SCLL emissary in early 1944, however, led to the exposure and incarceration of many resistance leaders, including Damušis, and nullified plans to resist the advancing Red Army.

The even more bitterly resented second Soviet occupation began in July 1944 and featured a pitiless war between Soviet security units and Lithuanian partisans in the forests that lasted well into the 1950s, and also the transportation of hundreds of thousands of Lithuanians to what were in effect extermination camps, such as Norilsk, in the frozen tundra high above the Arctic Circle, which for the Lithuanian army captives was "comparable to Katyn for the Polish military." Professor Damušis carefully calculates that 442,060 Lithuanians were rounded up in eleven mass Soviet deportations to 1953, with a total of 592,660 victims of Soviet oppression in all, only 20% of them surviving the grim experience.

This terrifying tale is the heart of this book, lavishly documented with official German and Soviet records and poignantly illustrated with scores of photographs of fallen Lithuanian patriots. As with many visitors to Vilnius, this reviewer was once guided through the old KGB detention and torture centre on Gediminas Street, and it takes no act of imagination to visualise the absolute despair of "Forest Brothers" who fell into the hands of merciless Soviet interrogators. The plethora of sombre photographs in this book only recreates the absolute sense of horror I experienced that day in Vilnius.



° Through this gate, located on one side of the infamous NKVD-KGB building in Vilnius, Lithuania, prisoners were brought in alive, but only dead ones came out.
Photo: *Lithuanian Heritage*.

Professor Damušis might well have been advised, however, to expand on the contention issues raised by the twin Nazi and Soviet occupations rather than include sketchy chapters on Lithuania's early history and the independence struggle after 1987. Although published in 1998, the research for this book was completed, at the latest, in 1990. It's surprising that almost none of the important secondary literature by Muiznieks, Gerner, Lieven, Senn and Taškūnas is cited in the accompanying notes or used in this study. Also surprising are the misspellings (General von Paulus, not "Marshal Paulius") and small errors which creep into the text (Kim Philby was an accredited correspondent to Franco's forces, not to "the anti-Franco Communist forces" in Spain), considering the lengthy period that this manuscript was in-house.

A more fundamental criticism, however, could be levelled at the author's contention that Germany and Russia were both historically enemies of Lithuania, and that effective military resistance to an occupying force (the Wehrmacht) might only have made the Lithuanian resistance movement "an unwilling ally of another

enemy," the Red Army. This was certainly a political dilemma of the first order, but a choice existed, at least in theory, and Damušis might have assessed the possibility of the Provisional Government making a tactical alliance with one side or the other in order to gain short-term advantages, in line with the axiom that 'my enemy's enemy is my friend'. Were Nazi Germany and Soviet Russia equally enemies of the Lithuanian nation?

Another criticism might be directed at Professor Damušis' frequent allusions to the "genocidal" campaign waged by the Soviets against the Lithuanian people which he states was designed "to ethnically cleanse the country of Lithuanians and to open it up to Russian colonists." Genocide is perhaps the most heinous crime that can be alleged against any people in the twentieth century, but all too often the term becomes a political football, even figuring in the controversy in Australia over the 'stolen generation' of Aborigine children. The author may be correct in levelling this serious charge against Moscow, but at the very least he might have explained his use of the term and discussed qualitative and quantitative differences in the Soviet and German "genocidal goals of imperialistic aggression."

The most contentious issue, perhaps inevitably, concerns the fate of Lithuania's Jews during World War II. This is not the place to revisit this question in any detail, but Professor Damušis devotes one chapter to "The Holocaust by Nazis", and also discusses the awarding of Israeli medals to Lithuanians who bravely risked their lives providing refuge to Jews, in an appendix entitled "Their Brothers' Keepers". The author, amongst other things, is incensed that SS officers "fraudulently" claimed that "Lithuanian partisans" participated in the mass slaughter of some 147,000 Jews in 1941 and attempts to make a strict demarcation between "irregulars" (criminals, Lithuanian Germans, disguised SS officers) who aided the Einsatz detachment and "Lithuanian partisans, activists, and baltaraikščiai" who courageously fought against the Soviets.

Damušis concedes that the Nazis recruited "some feeble-minded individuals" to carry out their repulsive work, but argues, cogently,

that the "crimes of a few ... cannot be used to indict an entire nation," an accusation that he regards as "misguided and unfair". More questionable is his warning that transferring Nazi responsibility for the Holocaust to local populations might rebound on the Jewish community: "It would only provoke discussion of the collaboration of some Marxist Jews with the Soviets in the genocide of the Lithuanian nation during the deportation of Lithuanian families to the concentration camps in Siberia. Such a development would create a backlash."

This is a highly emotive issue that provokes strong opinions on all sides, but I can only point out that such respected writers as Milosz, Lieven and Dawidowicz are less charitable than Damušis in attributing blame for the participation of selective Lithuanian groups in the Holocaust, particularly the police (Saugumas). Damušis' criticism of a few Lithuanian immigrants being "prosecuted in American courts by retroactive immigration laws" is weakened by recent genocide charges brought by the Lithuanian Government itself against a few former citizens who fled overseas, including one against an invalid pensioner in Australia.

Even if Damušis' discussion of the Jewish issue is less than convincing, at least to this reviewer, it is only a relatively small part of a much greater work and should not detract from his accomplishment. *Lithuania against Soviet and Nazi Aggression* is an eloquent and chilling reminder of the cruel ordeals that modern Lithuanians were forced to endure before they could joyfully celebrate the independence of their reborn nation. Everyone who wishes Lithuania well today owes a debt of gratitude to Adolfas Damušis for reminding one and all of the time of sorrows so recently overcome.

Indeed, the prediction came true: "Christ will win, my fatherland Lithuania will win as well."

- Tom POOLE.

Tom Poole, B.A. (Princeton), M.A. (Kansas), Ph.D. (Mass.) is a Senior Lecturer in History at the University of Queensland. His areas of specialisation include Russian - Australian relations and the Baltic region.

Lithuania in Print for the Eyes of the Young

Ever since the end of World War II, we, the Baltic diaspora, have decried the fact that the Western world knows so little about our countries, our story of flight and emigration, or for that matter, the holocaust in the Siberian gulags. If we take a closer look at just one narrow source of information, books published for the school age population, reasons for this omission become glaring.

In the United States, approximately 4000 books are published annually for this age group. Only a meagre few, however, ever cover Lithuanian subjects directly or even peripherally, and they habitually downplay the horrors perpetrated by the Soviet Union. Let me cite some examples:

Early in the 1990's, Lerner Publications came out with the *Then and Now* series on the newly independent Eastern European countries. (Geography Department, Lerner Publications Co., Minneapolis 1992). In 52 pages of the book *Lithuania* (ISBN 0-8225-2804-5) the past and the present are covered - covered, however, as if the country had simply awakened after a peaceful 50-year sleep. During that sleep, the worst thing that seems to have befallen her was that "for decades Lithuanians lived under the strict laws of the central Soviet government in Moscow". No terror, no gulags, no oppression, and, of course, no homo sovieticus.

One finds blatant whitewashing even in books focussing on human rights. *Equal Rights*, Maureen O'Connor, Franklin Watts, New York, 1997, and *Freedom of Movement*, Catherine Bradley, Franklin Watts, New York, 1997 are examples. Both books are a part of the *What We Mean by Human Rights* series.

In these two books, the history, the significance and the worldwide abuses of human rights are discussed, including international efforts to eliminate or ameliorate transgressions. But again, *political correctness* prevails. Some of the most egregious violators, including China and the USSR, are virtually ignored, and the few oblique references are couched in inoffensive terms. Neither book even includes the USSR in its index.

Passage to Freedom, the Sugihara Story by Ken Mochizuki (Lee and Low Books, New York, 1997 ISBN 1-880000-49-0, 15.95) is a true story. The son of the Japanese consul to Lithuania remembers how in 1940 his father, against the orders of his government, saved thousands of Jews by issuing them visas to Japan. Most of us know the story. The author's style captures the events and the tension of that time well. However, the reader might easily assume that 'Nazis' and 'Lithuanians' were synonymous, reinforcing the emerging appellation of Lithuania as an anti-Semitic collaborator of the Nazis.

Or, take the book *In America* by Marissa Moss. (Dutton, New York, 1994, ISBN 0-525-45152-8) In this charming story, a little boy asks his Jewish grandfather why long ago, he came to America. Grandfather answered, "I wanted to have the same freedom as everyone else...."

"But why couldn't you....?"

"We were not allowed. Because we were Jewish..." was grandpa's reply.

One does not deny that discrimination of various ethnic groups or other societal ills existed in Lithuania as well. What is unfortunate, however, is that among English language publications one can find almost no counterbalancing stories, positive to the Lithuanian character.

In rare contrast, in the book, *Lithuania, the Nation that Would be Free*, (Stephen Chicoine and Brent Ashabranner, Dutton, New York, 1995, ISBN 0-525-65151-9), the lives of ordinary people become the lens that brings the story into focus. The authors are to be commended for their insight and balanced reporting on Lithuania of centuries past and in today's reality.

Ubiquitously Lithuania is described as 'tiny' or 'small'? Is that what gives authors licence to ignore or alter her history? The following two books are a case in point:

The History of Emigration from Eastern Europe, by Sarah Horrell, *Origins* series, Franklin Watts, New York, 1998. ISBN 0-531-14449-6 <http://publishing.grolier.com>

In a publication with this title, one is surprised indeed that the Baltics are omitted and the Soviet Union, the cause of the major population shift in mid-twentieth century, is barely mentioned.

Poland by Martin Hintz, Children's Press, New York, 1998. ISBN 0-516-20605- (Enchantment of the World series - a standard resource in most American school and public libraries) <<http://publishing.grolier.com>>. Considering that for centuries Lithuania's and Poland's histories were intricately intertwined, it is mindboggling that Lithuania does not even warrant so much as an entry in the index of this book. Poland is termed the 'largest country in medieval Europe.' Again, Germany becomes the archvillain ("Poland was liberated in 1944"), with scant reference to the USSR. And, to add insult to injury, the Baltics are misplaced on all five contemporary geopolitical maps (Belarus reaches the Baltic Sea, eliminating Lithuania and shifting Latvia and Estonia).

Repeated distortions, errors, omissions in whatever sources of information, tend to become institutionalized. Thus, for example, in the recent article *The Doves of Yesterday* (New York Times, April. 18, 1999), Craig Whitney makes the comment that the Serbian outrages against Albanians in Kosovo were "the worst crimes against humanity in Europe since Hitler." Stalin's outrages are already ignored.

Distortions affecting Lithuania's story or reputation appear with increasing frequency, yet our organizations or, for that matter, the Lithuanian government, are either ill-equipped or don't seem to have the will to refute. To find proof one only needs to observe official Lithuanian reactions to the offensive use of Lithuania's National Anthem on a CD-ROM, recently released by the Holocaust Museum of Washington DC.

Perhaps this insulting act on the part of the Museum is a "wake-up call." If there is to be a counterbalance to the universal perception of Lithuania as historically and geographically almost 'invisible' and increasingly anti-Semitic, it will take individual vigilance, initiatives, and efforts. And, we must record and write our story ourselves, but write it in English or the language of our host country, and write it

repeatedly, in any genre, and in a style appealing to the non-Lithuanian reader of any age. There is so much yet to be told! The diaspora still has this significant role to play and the clock is ticking away.

Ina BERTULYTĖ BRAY.

Ina Bertulytė Bray, M.L.S. (UC Berkeley) is a Librarian in Seattle; and member of the Board, Lithuanian-American Community, Inc.



* One of many charming illustrations by Raminta Šumskytė, adorning *Po truputį*. This series of innovative language tutor books by M.Ramonienė and Vilkienė was published in Vilnius by *baltos lankos* in 1998.

Growing Up in a Turbulent Time

Ale LIUBINAS (?1999), *Aviete and After*. Fosbee P/L., 59 Warrick St., Ascot Vale, Vic. ISBN 0-646-36013-2. RRP \$16.95.

Here is a heart-warming account of a Lithuanian farmer's daughter, growing up against the background of cruelty, destruction and despair in her native country and, later, on the run in foreign lands. The story is fictional, but it closely resembles the author's own life.

The easy-to-read 314-page novel takes us through Lithuania's tragic events, as seen through the eyes of young Ale. We witness a closely knit and resourceful family and their love that is not confined just to people, but also to animals and nature. Ale has her favourite cow, Aviete, and shares her joys and worries with the "understanding" animal. The story ends with the family's migration to Australia and Ale, by now a young woman, excitedly spending her first pay.

This book is essential reading for anyone wishing to find out a little about the Lithuanians and why 10,000 of them migrated to Australia after World War II.

AI TAŠKŪNAS.

Our Thanks

This year, Tasmania University Union (TUU) is celebrating its centenary. (*The Union's logo is shown at right*). And once again, the Societies Council of TUU is supporting our journal with a generous grant of \$1,000. This will help us to cover some essential costs. Many thanks.



We also thank our contributors, advertisers, various organisations and private persons for their support. We are very grateful for the following donations received since our last issue:

Australian Lithuanian Foundation, \$2,000 (shared by LP journal, postages, Lithuanian book collection, periodical subs, conference costs and research projects); Adelaide Ateitininkai Sendraugiai, Melbourne Catholic Women's Association, \$200 each; Australian Lithuanian Community Melbourne Executive, \$150; D.Vildovas, \$110; P.Andriukaitis, V.&J.Repševičius, M.Šiaučiūnienė, V.Vaitkus, \$100 each; Mrs.V.Rupinkas, \$95; M.O'Leary, \$75; S.Katinas, \$60; Canberra RKVS Ramovė, RevMgrDr.P.Dauknys, A.Grikelis, Irena Kairys, Anda G.Miglīs, Dr.S.Pacevičius, V.Stelemekas, Dr.A.V.Steponas, M.Zunde, \$50 each; J.Čyžas, V.Jablonskienė, V.&D.Levickis, P.Šiaučiūnas, \$40 each; Dr.A.J.Banks, \$35; Adelaide Lithuanian Parish Press Kiosk, J.Bardauskas, E.Lomsargienė, V.Navickas, Mrs.J.Rakauskas, \$30 each; C.Jurskis, \$27; A.A.Bobelis, V.Prišcepionka, A.Simutis, A.A.Vaitiekūnas, \$25 each; Mrs.A.M.Balas, E.Jonaitis, Mrs.V.E.Joseph, Dr.D.Katiliūtė-Boydston, J.Kojelis, Dr.R.Krutulis, R.&A.Kubilius, G.&B.Kymantas, J.Kupris, Mrs.R.L.Mataitis, OAM, J.Paškevičius, S.Pusdešrienė, J.K.Staley, V.Stanevičius, V.Vasiliauskas, \$20 each; Dr.Mary Balaišis, J.Bimba, Mrs.I.G.Bray, A.Budrys, J.Česnaitis, H.&T.Child, M.Davalga, J.Gailius, A.Gustaitis, J.Jonavičius, J.A.Jūragis, P.Kazlauskas, C.B.Kent-Kriaučiūnas, J.Krutulis, V.&M.Neverauskas, A.Oišauskas, E.R.Pankevičius, A.Pocius, K.Pauliukėnas, J.Radauskas, E.Šidlauskas, V.Šliogeris, V.J.Šliūpas, T.Žukauskas, \$10 each.

The most generous individual supporter of LSS to date, Mr Česlovas Čekanauskas, died quietly in Narrogin, Western Australia, last year. Mr Čekanauskas's donations had supported a postgraduate student from Lithuania at the University of Tasmania for a while; and enabled two Tasmanian students to make a research journey to Lithuania. Thank you, Česlovas, and may you rest in peace.

Vince J. TAŠKŪNAS, President, Lithuanian Studies Society at the University of Tasmania (LSS).

Surfing in Lithuania

Amanda BANKS
University of Durham

Surfing is probably not the first thing you think of in relation to Lithuania, but surfing the Internet has become an important aspect of societies across the globe, regardless of cultural or linguistic differences. Web sites have become an integral part of the operations of any company or organisation or indeed government. The number of clients or individuals that a group can reach through the Internet is boundless and many Lithuanian organisations, both in Lithuania and abroad, are now using the world wide web to advertise their activities and to provide information.

Below is a list of just some of them, starting with the all important Lithuanian Home Page which provides links to hundreds of other web sites. Most of the others that appear below can be found through the links provided on the Home Page, but are shown here to allow direct access to sites of potential interest to our readers.

Many of the pages can be read in either Lithuanian or English. For some sites a separate address is provided. Others will take you to the main page from where you can select an English version. Often this is achieved through clicking on a Union Jack flag. If the site given below is in English, you can usually switch back to a Lithuanian version if you prefer by clicking on a sign or flag.

It is hoped that this list can be regularly updated in *Lithuanian Papers*, so if your organisation's web site has been omitted or if you know of other useful sites, then please send comments to the Editor for inclusion in next year's volume. Likewise, if any of these sites cease to exist or have problems, please let us know. Enjoy your surfing!

Amanda Jane Banks, Ph.D. (Tas.) is now an Anglo-Australian Postdoctoral Research Fellow, based at the University of Durham, UK. She is currently working on a project titled, "Environmental Risk Management: Policy and Practice in the UK and Lithuania".

HOME PAGE

Lithuanian Home Page
<http://neris.mii.lt/>

CULTURE

Events in Vilnius
<http://www.eunet.lt/Renginiai/> (Lithuanian only)

Historical Captials of Lithuania
<http://discovery.ot.lt/cfair98/>

Lithuanian National Museum
<http://www.lnm.lt/>

Maironis Lithuanian Literature Museum
<http://www1.omnitel.net/maironis/index-e.html>

FUNDS AND CHARITIES

A.Brasauskas Fund
<http://www.abfund.com/>

Concord Fund
<http://www2.omnitel.net/lst/english.html>

Open Society Fund - Lithuania
<http://www.osf.lt/>

MEDIA AND INFORMATION SERVICES

Baltic News Service
<http://bnsnews.bns.lt/>

ELTA - news and information
<http://www.elta.lt/>

Infomedia
<http://www.infomedia.lt/eng/>

Kauno Diena
<http://www.kaunodiena.lt/>

Law Runner (Legal search in Lithuania)
<http://www.ilrg.com/nations/lt/>

Lietuvos Aidas
<http://www.aidas.lt/>

Lietuvos Rytas
<http://www.lrytas.lt/>

The Baltics Worldwide City Paper
<http://www.balticsww.com/>

ORGANISATIONS

Academic and Research Network in Lithuania (LITNET)
<http://www.litnet.lt/>

AIESC - International Students' Organisation Lithuania
<http://www.aiesec.lt/>

Australian Lithuanian Youth Association
<http://www.rapidnet.net.au/~aljs/>

Catholic Church in Lithuania
<http://www.lcn.lt/english/> (English)
<http://www.lcn.lt/> (Lithuanian)

Jaunoji karta (National Youth Organisation)
<http://www-public.osf.lt/~jaunkart/>

JBANC (joint Baltic America National Committee)
<http://www.jbanc.org/>

Lithuania America Community
<http://www.lithuanian-american.org/>

Lithuanian American Genealogy Society
<http://feefhs.org/baltic/lt/frg-lags.html>

Lithuanian Gay and Lesbian Organisation
<http://www.gay.lt/>

Lithuanian Global Genealogy Society
<http://lithuaniangenealogy.org/>

Lithuanian Green Movement
http://www1.omnitel.net/atgaja/lzj_a.htm

Missing Persons Registry
<http://www.missing.lt/en/index.htm>

Pen Pals
<http://www.michander.com/sape/lithuani.html>

Union of Lithuanian Political Prisoners and Deportees

<http://www.lpkts.lt/>

Women's Issues Information Service

http://www.undp.lt/wiic/default_e.htm

POLITICAL/GOVERNMENT

British Council in Lithuania

<http://www.britcoun.org/lithuania/>

Homeland Union

<http://www.tslk.lt/>

Lithuanian Embassies and Consulates

<http://www.embassyworld.com/embassy/lithuania.htm>

Lithuanian Seimas (Parliament)

<http://www.lrs.lt/>

Lithuanian National Democratic Party

<http://lndp.lms.lt/>

President of Lithuania

<http://www.president.lt/>

PUBLISHING

Briedis Publishers

<http://www.sci.lt/briedis/>

Eugrimas Publishing House

<http://www.eugrimas.lt/frames.phtm?lang=eng>

Typesetting Service (TEV)

<http://www.tev.lt/>

TOURIST INFORMATION

Guide Books Lithuania

<http://www.databay.com/book/maps/continent/europe/country/lithuania.html>

Hotels Guide

<http://www.hotels.lt/>

In Your Pocket Guides

<http://www.inyourpocket.com/>

Lintel Yellow Pages

<http://www.lintel.lt/>

Tourist Guides for Lithuania

<http://195.74.10.111/english/>

Lithuanian Tours

<http://www.lithuaniantours.com/>

Local Time in Lithuania

<http://swissinfo.net/cgi/worldtime/clock.pl?Vilnius,Lithuania,Europe/Vilnius>

Neolitas Yellow Pages

<http://www.neolitas.lt/> (Lithuanian)

<http://www.neolitas.lt/defaulte.htm> (English)

Specialty Travel Information - Lithuania

<http://spectrav.com/lithuani.html>

Travel Information

<http://www.webcrawler.com/travel/countries/lithuania>

Vilnius Guide

<http://www.vilnius.sav.lt/tourism/>

Vilnius International Airport

<http://www.vilnius-airport.lt/>

UNIVERSITIES AND LIBRARIES

Kaunas University of Technology

<http://www.ktu.lt/lt/>

Lithuanian National Library

<http://www.lnb.lt/>

Vilnius University

<http://www.vu.lt/>

Vytautas Magnus University

<http://www.vdu.lt/>



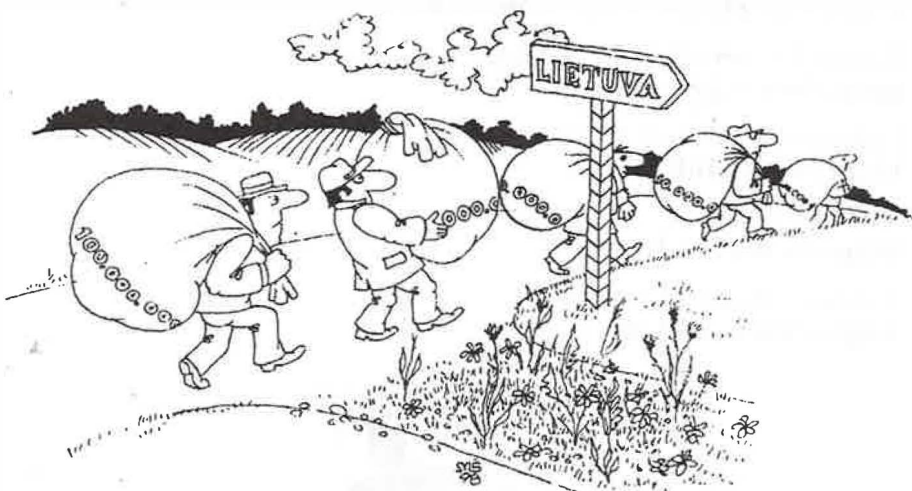
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White Slaves

The London *Observer* reported on March 14, 1999 that three men linked to a top Lithuanian crime syndicate were jailed for smuggling women into Britain and forcing them to work as prostitutes in brothels in north and west London. Zilvis Paulauskas, Tomas Kazemkaitis and Alenas Ciapas lured four poverty-stricken women from Lithuania, promising thousands of pounds and then keeping them prisoner after arrival in London. The women were told that their families would be attacked if they tried to escape. (*The Observer*)

The Louder, the Better

Heavy metal unashamedly drowned out two choirs in Vilnius on August 13 while *Tech Concert*, a visiting choir from Michigan, and a local deportees' ensemble were giving a concert in the Lithuanian Artists' House. A short distance away, in the Town Hall, a "heavy metal" group performed simultaneously, under the auspices of "Vilnius Days". Just as the American singers dropped to a gentle *pianissimo* in their rendition of *Alleluia*, the audience could hear nothing but the heavy thumping of the drums outside. The city authorities had been asked well in advance to defer their clashing pop concert, but to no avail. (*Lietuvos Aidas*)



Cartoon by Mečislovas Ščepavičius / *Lietuvos Aidas*.

About the Publishers

This journal is published by the Lithuanian Studies Society at the University of Tasmania (LSS). It is a students' society, established in 1987. The Society's main goal is to encourage an academic interest in all aspects of Lithuania. This goal is pursued in a number of ways: * by disseminating new knowledge about Lithuania, through books, periodicals, videos; * by maintaining a specialised Lithuanian reference library for Australian students on the campus; * by helping students researching Lithuania and its people; * by acting as an informal Lithuanian information centre; * by teaching Lithuanian language courses, as required; * by offering lunchtime talks and seminars on various Lithuanian topics; * by teaching Lithuanian traditions, e.g., annual Easter egg colouring workshops.

LSS publishes books on Lithuania as well as this annual journal, *Lithuanian Papers*. The latter periodical features original papers, in English, about all aspects of Lithuania and its people. It has contributors and readers in all parts of the world. Single copy subscription is \$7 in Australia and US\$8 in all other countries. Three years' subscription is \$15 in Australia and US\$20 for all other countries. These prices include postage by air mail. All new subscriptions may be mailed to: LSS, Post Office Box 777, Sandy Bay, Tas. 7006, Australia; or e-mailed to A.Taskunas@utas.edu.au

LSS list of books on Lithuania (all in English) is available from the postal and e-mail addresses shown at the foot of this page.

LSS also acts as the Lithuanian catalyst for academic research at the University of Tasmania which is the fourth oldest university in Australia. Four graduate theses dealing with Lithuania and the Lithuanians have been completed so far. Two others are in progress now. The Society has introduced an annual Lithuanian Honours scholarship worth AU\$4,500 which is awarded annually to the best Honours candidate writing a dissertation on a Lithuanian topic. The Society transacts all its business in English.

Further enquiries and gifts may be directed to: LSS, PO Box 777 Sandy Bay, Tas 7006 Australia. **e-mail** A.Taskunas@utas.edu.au

