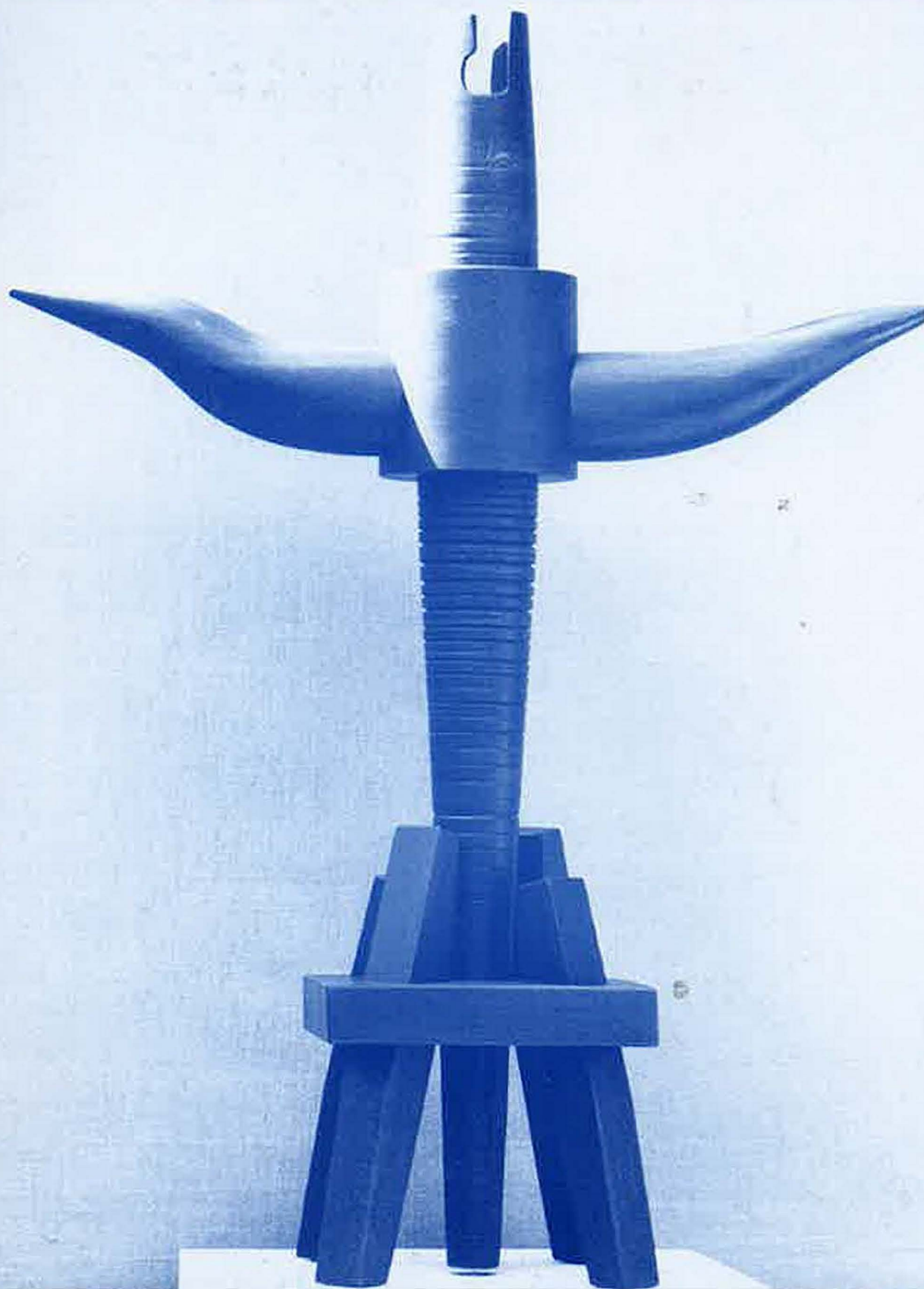# Lithuanian Papers

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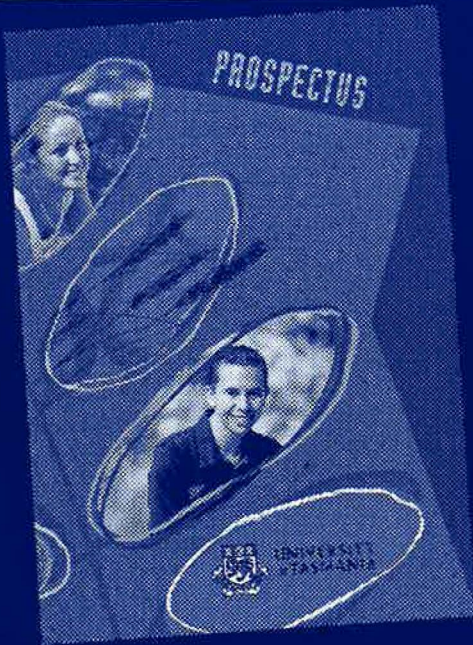
COVER PHOTOS

Sculptures by Vincas Jomantas.

Front cover: **THE CHIEFTAIN, 1982,** wood, 159 cm x 109 cm x 41 cm.
Back cover: THE TOWERS, 1976, wood, 181 cm high x 77 cm x 77 cm.

More on Vincas Jomantas: pp.34-39 in this issue.

Contents

H.R.H. the Prince of Wales in Lithuania

* His Royal Highness Prince Charles, the Prince of Wales, visited Lithuania in November last year (2001). An exhibition of organic produce was arranged in his honour at the *Seimas* (Lithuania's Parliament). Nineteen local representatives displayed organic output from their farms: bread, honey, grain, juice, herbs, even Lithuanian-grown ginseng. (Altogether, there are over 300 organic farms in Lithuania). Production from the Duchy Farms of the Prince of Wales was also shown in this exhibition.

Prince Charles *(pictured, front centre)* told his Lithuanian hosts about the organic produce grown on his farms, carrying the trade-mark *Duchy Originals*. His organic production company was established eleven years ago and its annual profit is now 11 million pounds, the largest part of which is usually distributed to charity.   *Parliamentary Mirror* (Vilnius).

Lithuania at the Turn of the Millennium
Darius FURMONAVIČIUS
University of Bradford

What were the major events in Lithuania over the past decade?

First of all, the Russian army was withdrawn from Lithuania on 31 August 1993. It was achieved mainly as a result of Lithuania's firm position taken by Professor Vytautas Landsbergis, Chairman of Lithuania's Parliament *(Seimas)* and the public pressure after the Democratic Labour Party won elections in 1992. International support was also particularly important. The US policy towards the Baltic States was based on the principle: let's ask what the Balts want themselves. That policy proved to be very sucessful. Even neutral Swedes under the leadership of moderate Carl Bildt declared that they would no longer be neutral if the Russians attempted to implement their imperial ambitions in the Baltic States.

Another important step in increasing the security of Lithuania was the agreement of all major political parties to integrate the country into NATO. The Conservatives and the Christian Democrats played the key roles in the building of this consensus. On 4 January 1994 Lithuania became one of the first countries of Central and Eastern Europe to officially apply for full NATO membership. Public opinion greatly favoured this option and the Lithuanian military forces were converted to NATO standards. Lithuania concentrated particular attention toward the development of the regional air surveillance system. It ensured effective co-ordination and exchange of the regional integrated air picture with neighbouring Baltic States and NATO. The Regional Air Surveillance Co-ordination Centre near Kaunas was established in the framework of the BALTNET project, which had been launched by the United States Regional Airspace Initiative.

The economy of Lithuania was healing after the shock of privatisation. The introduction of the national currency *Litas* in 1993 was a particularly important step in achieving a more Soviet favourable economic position in its attempts to leave the post-

economic area and to enter the system of global economic interdependence. International trade turned to the West, to Europe in the middle of 1990s, particularly after the economic crisis of Russia in 1997. Trade with the EU reached 48 percent in 2002. The system of mortgages was introduced by the commercial banks on the recommendation of the Conservative government which particularly favoured conditions for younger families, i.e. first-home-buyers. In the area of energy independence, the construction and opening of the Būtingė oil terminal in 1999 as well as the investment by Williams International (USA) in the Mažeikiai oil refinery were important steps in bringing the country economically closer to the West. Unfortunately, former communist social democratic government facilitated the domination of the Russian capital in the energy sector by refusing to purchase shares of the Mažeikių Nafta oil refinery in September 2002 - when Williams International decided to withdraw and sell the whole of its holding of 33% of shares to the Russian oil company, Yukos.

As Lithuania is undoubtedly part of Europe, the signing of the European Association agreements in June 1995 gave Lithuania, and the other Baltic States, an equal standing in the so-called 'Vishegrad group' with other Central European countries: the Czech Republic, Poland and Hungary. The Europe (Association) Agreement came into force in February 1998. Former German Foreign Minister Hans Dietrich Genscher played the key role within the German Christian Democratic government and other European governments to achieve this consensus. All the parliaments of the European Union countries ratified the agreement within a few years. Lithuania moved closer to the EU. Accession negotiations for a full membership were started under Andrius Kubilius's Prime Ministership of the Conservative Lithuanian government on 15 February 2000.

The Prime Minister's familiarity with the Canadian Government's system of fiscal responsibility allowed the Conservative government, in spite of only a short period in power, to implement the reduction in public spending, to the long term benefit of the national economy. In addition, former Lithuanian Prime Minister

* Students demonstrating for better conditions, 1993. - Ph. *Lietuvos Aidas.*

Andrius Kubilius and the Conservative party led the building-up for consensus of all major political parties on 16 May 2002, similarly to the consensus on NATO enlargement, that the economy in Lithuania must be developed on the basis of information technologies and knowledge based society.

Commercial banks in Lithuania are continuing the development of this initiative, implementing the priorities in funding of the development of information technologies and internet in Lithuania. Leading Lithuanian companies Vilnius Bank, Omnitel, Lietuvos Telekomas, Hansa-LTB joined the alliance 'Window for the future' to increase the use of the internet in Lithuania[1].

In international affairs, Lithuania initiated the so-called Vilnius process, the unification of all NATO candidate countries to speak with one voice. On 19 May 2000, the Foreign Ministers of nine NATO candidate countries (Albania, Bulgaria, Estonia, Latvia, Lithuania, Macedonia, Romania, Slovenia and Slovakia) signed the Vilnius statement which called upon the NATO members to

[1] http://www.lbank.lt/banks/Default.asp.

tender an invitation to join at the organization's next summit in 2002.

On 23 May 2001, on the eve of the NATO Parliamentary session in Vilnius, all eleven of Lithuania's parties reached an agreement on Lithuania's defence policy for 2001-2004. The parties reiterated Lithuania's priority of joining NATO and agreed that 'in 2002 the defence budget of Lithuania shall be 2 percent of GDP, and in 2003-2004 this percentage would not be decreased'. Lithuania remains an active participant in the Membership Action Plan process. Participation in the Membership Action Plan, initiated during the Washington NATO summit of 1999, assists Lithuania in its practical preparation for NATO membership[2].

The NATO Parliamentary Assembly spring session, held in Vilnius on May 27–31, 2001, was the largest international event in Lithuania in a decade and the first such meeting held outside NATO territory. Some 270 parliamentarians from NATO and NATO-associated states gathered in the Lithuanian capital. The assembly approved a declaration on NATO enlargement, and Lithuania once again declared its commitment to join the organization during its 2002 summit in Prague.

Freedom Consolidation Act, which authorized the US military help to prepare for Lithuania's NATO membership alongside Latvia, Estonia, Bulgaria, Romania, Slovakia and Slovenia, clearly indicated that the US Senate is ready for ratification of the second wave of NATO enlargement as the leaders of the NATO countries are expected to invite those new member states to join NATO in November in Prague.

With the second wave of NATO enlargement later this year and the expansion of the EU to embrace the Baltic States in 2004, the Kaliningrad (Königsberg, Karaliaučius) problem inevitably comes on to the international agenda. The region of Kaliningrad - Königsberg is a separate territory which is currently administered by the Russian Federation. It lies on the Baltic shore between

[2] http://www.urm.lt/data/4/LF114134043. See also Furmonavičius, D. "Lithuania', '2001 Britannica Book of the Year', (Chicago: Encyclopaedia Britannica, 2001), p. 461.

Poland and Lithuania, and is separated from Sweden by the Baltic Sea. Until the Second World War this region was a part of Germany, known as East Prussia. When the German frontiers were redrawn after 1945, that territory was divided between Poland and Russia. After the Soviet army entered the region in October 1944, the inhabitants experienced Communist mass murder. Almost all the Germans and Lithuanians living there were killed or deported to concentration camps in Siberia. The present status of Kaliningrad/Königsberg Region is not defined at the international level, although it should be remembered that the Potsdam Conference in 1945 assigned this region to the Soviet Union *for a temporary* period of trusteeship. In addition, the USSR no longer exists. The issue of sovereignty for the Kaliningrad/Königsberg Region is obviously one that must now be resolved.

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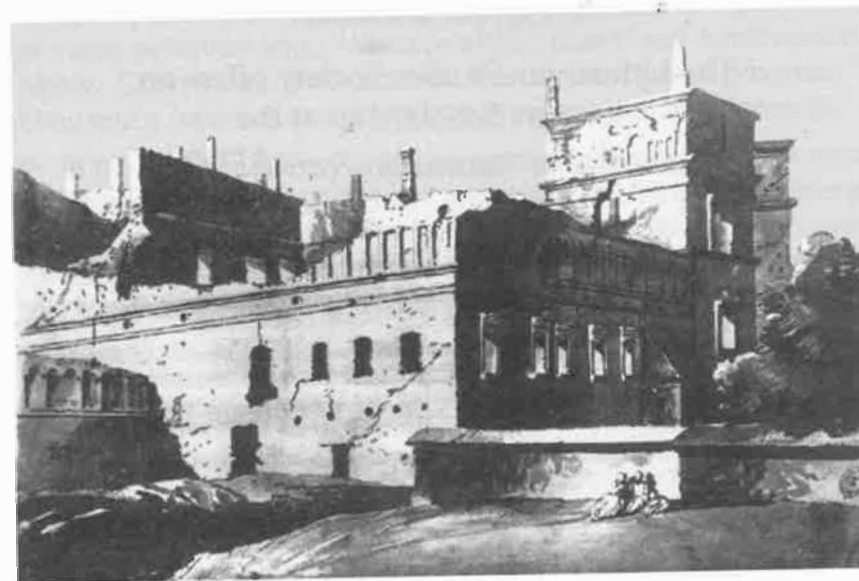
* The Ducal Palace of the Lower Castle of Vilnius, a canvas painted in 1785 by Pranciškus Smuglevičius. The original building was demolished by Russian authorities in 1799-1801. Steps are now being taken to have the palace restored.

Does Lithuania Need a Second Liberation?
Edited by **Juozas KOJELIS**
Los Angeles

The Lithuanian Front was an underground resistance movement founded in German-occupied Lithuania in 1941. The movement's ideals are now furthered by a sister organisation, Friends of the Lithuanian Front (FLF).

The FLF held its 35th political studies weekend in Los Angeles, USA on 26-27 January 2002. The main theme of discussions was, "Lithuania needs to be liberated for a second time, by opening its doors to justice". The following nine conclusions were reached:

1. In 1997, Lithuania commenced a reform of its armed services, paying special attention to the creation of a unified system of command, professional training for servicemen, improvement in service conditions, and the acquisition of modern, NATO-standard weaponry and technical equipment. Lithuania can be rightly proud of these achievements. Western allies value these achievements highly. Only those who do not like to see good progress in Lithuania's rapprochement with the West are reacting nervously.

2. In the Soviet era the Party elite were rich and beyond the reach of the law. When the USSR collapsed and Lithuania reestablished its independence, most sectors of economic activity were privatised. However this privatisation did not affect the assets of the Communist Party, the Communist Youth League, or secret service units, since it was privatised through their trusted agents and still serves their interests. With the help of their illegally attained and spuriously legalised wealth, the 'old guard' of the *nomenklatūra* consolidated their position in political life, the legal system, and the media, and they remained beyond the reach of the law. Despite the introduction of laws to stop corruption, in Lithuania corruption is increasing and strengthening. According to "Transparency International", in 1999 Lithuania occupied the 50th place on the list of 'most corrupt countries', but in 2001 it rose to the 38th place. Almost half the *Seimas* members may have a

The main speakers at this Conference were Major General Jonas Kronkaitis (Chief of Lithuanian Armed Forces), Dr Vytautas A. Dambrava (Lithuanian Ambassador to Spain), Professor Vytautas Landsbergis (Chairman of the Lithuanian Homeland Union / Conservative Party), Dr Eugenijus Gentvilas (Chairman of the Lithuanian Liberal Union), Linas Kojelis (Special Assistant to former U.S. President Ronald Reagan), Jurgis Kairys (international flying champion), Juozas Kojelis (educator and journalist) and Attorney Žibutė Brinkis (Chair of the Los Angeles Chapter of the Friends of the Lithuanian Front).

conflict of interests between their private financial matters and matters of government financial policy.

3. The Lithuanian judicial system, which grew out of Soviet (in)justice, is in disarray. There has been a large amount of legislation passed, which is constantly being supplemented and amended by new Acts. The expanded network of courts and prosecutors led to an increase in the number of legal functionaries and expenditure on judicial matters. Many judges, especially presiding judges, are members of the *nomenklatūra* class, and are loyal to their fellow members. For this reason the courts and prosecutors are not interested in probing the source of the newly-acquired wealth of the *nomenklatūra* class, nor is this issue of interest to "investigative journalists". Lithuanians comment wryly that Lithuania is starting to be called a litigious (*teisminė*) country, rather than a *teisinė* (legally-constituted) one. Quite a few cases are appealed to the international court in Strasbourg. It is not clear to what extent justice is served by this development. What is clear, is that Lithuania's reputation is being compromised, and its national treasury is affected.

People's trust in the courts and their ability to deliver justice is very low. This is at a time when judges and prosecutors have been awarded unjustifiably high salaries with various bonuses and privileges.

What Lithuania needs is a majority of honest *Seimas* members, and a government formed in accordance with their wishes, so that first in the judicial system, then in all spheres of administration, justice might be restored.

* **Lithuanian children: What does the future have in store for them?**
Photo: Černiauskas Brothers.

4. Only informed persons can be truly free, because they have freedom to choose. During the Soviet era freedom of information ended at the carefully guarded door of Communist party headquarters. These days it is circumscribed by the personal interests of the wealthy and powerful media owners. Currently the employees of the press and electronic media do not supply objective information, because they are obliged to obey the dictates of their employers. The informed reader or listener can usually predict how a particular newspaper or television program will deal with reports about the sayings and doings of particular politicians. Curiously, the media owners do occasionally serve the truth to a certain extent, because in their battles with their media competitors, they sometimes expose the political and economic mistakes and misdeeds of their media opponents and those opponents' political allies. Although such reports are often a mishmash of truth and lies, they serve to create an illusion of press freedom, and the media involved sometimes earn high ratings in public opinion samplings.

It appears that the only place to find a modicum of respect for the truth and the principles of journalistic ethics these days is in the pages of the low-circulation regional press, and the newspapers of towns that are not linked to the financial conduits of the former Communist party.

5. Russian investors, who hide behind a pretence of representing "Lithuanian capital", are investing aggressively in Lithuania – especially in the energy sector – in order to try and gain control of some profitable firms. Russian energy oligarchs, acting through Lithuanian agents, attempt to achieve their aims by several means: a) founding subsidiary firms in Lithuania; b) founding joint Lithuanian–Russian firms; c) trying to influence Lithuanian internal politics by influencing the customers of major energy suppliers.

By giving substantial donations to both "right wing" and "left wing" political parties, they achieve influence in key government positions and thereby manage to attain policy outcomes leading to legislation beneficial to them. The claims of *Achema, Stella Vitae* and similar firms to represent "Lithuanian capital" are lies, and as such they represent a threat to Lithuania's energy economics sector. As we struggle to achieve true independence for Lithuania, one of the highest priorities should be to probe and expose the nefarious activities of Russian and Lithuanian energy oligarchs.

6. Fundamental attention should be given in Lithuanian state-operated secondary schools to personal development and moral improvement; to instilling national, cultural and religious values; to strengthening a sense of responsibility toward family, society, and national laws; and to intellectual preparation for higher studies. Although some progress has been made in the decade since the end of the Soviet era, the amount of attention that the school system gives to strengthening national identity is insufficient. Globalisation raises new challenges for the maintenance of national identity, which the Lithuanian educational and pedagogical system seems ill-prepared to grapple with at the moment.

7. For half a century, Lithuanians abroad worked toward and made sacrifices for the achievement of Lithuania's freedom. Today we still feel we share a responsibility for Lithuania's future, despite the fact that Lithuania's ruling class have not, and still do

not, make much of an attempt to benefit from the Western democratic experience and intellectual potential of the emigres. Physical distance from the homeland has not made emigre Lithuanians second class citizens. It would be beneficial for both Lithuania and the Lithuanians abroad if Lithuania's political parties were to establish official supporters' cells abroad, with the rights and duties of these cells spelt out in the parties' statutes. This would be better than the present system of unofficial supporters' cells established at the behest of individual party leaders. These lead to the formation of secretive clans and the consequent disruption of organisational harmony among Lithuanians abroad.

8. In the decade since the end of the Soviet era there has been progress made in every sphere of life, but it has often been so slow that most people in Lithuania could not perceive it. That progress has been basically achieved by the private sector: conscientious professionals, businessmen, agriculturalists, public servants, journalists, writers who have not lost touch with the common people, artists and scholars. Their votes should be decisive in determining the outcome of forthcoming elections for the President, the *Seimas* and local government, determining that people are elected who are true representatives of the nation, who have demonstrated their love of Lithuania by their words and

Photo: S. Žvirgždas.

deeds, and who have proven their dedication to justice, and their respect for Christian morality and the principles of Western democracy. Such people would have the wellbeing of the nation and the country at heart, and they would accordingly pass appropriate legislation aimed at improving people's lot, and in implementing it they would not make exceptions not even for the highest public officials in the land.

9. Lithuania needs a second liberation; one which opens the door to justice.

Translated from the Lithuanian by Gintautas KAMINSKAS.

Juozas Kojelis, B.A. (Vilnius) is a Lithuanian teacher, journalist and editor. During the German occupation of Lithuania, he was an active resistance worker and was imprisoned by the Nazis,1943-1945. After migrating to the USA in 1949, Kojelis was the editor of "Į laisvę", and co-editor of "Lietuvių dienos". He is the author of two books and co-author of several others.

Gintautas Kaminskas, B.A. Hons., M.A. (Monash) is a Canberra public servant and a professional translator of Lithuanian to English and English to Lithuanian.

Scorched Earth:
Soviet Deportations and Counter-insurgency in Lithuania
J. Otto POHL
London

Near the end of the Second World War, the Soviet Union reoccupied Lithuania as the Germans retreated westward. As the Germans withdrew in 1944, native Lithuanians took up arms and formed military units to fight the advancing Soviet forces. Taking advantage of the large amount of military material left behind by the Germans and the strong support for restoring independence among the rural population, these guerrillas put up a strong resistance to Soviet occupation. Various scholars have compared the scale of the struggle by Lithuanian partisans as being similar to the Algerians against the French, the Vietcong against the US and its allies including Australia in Vietnam and the Afghans against the Soviets.[1]

In 1947, official Soviet sources placed the number of Soviet forces killed in the preceding three years at 13,000.[2] Lithuanian sources put the number of guerillas killed at 30,000 and Soviet losses as high as 80,000.[3] The Soviets employed a variety of counter insurgency tactics against the Lithuanian partisans. These tactics included offering amnesties for surrender, combing the forests with "destruction battalions" to hunt down and ambush individual guerrillas, booby trapping the bodies of dead partisans and the mass arrest of family members of killed partisans. The most effective and terror inspiring counter-insurgency weapon used by the Soviet regime in Lithuania, however, was the mass deportation of civilians to Siberia and other remote areas of the USSR.

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[1] Stanley Vardys and Judith B Sedaitis, *Lithuania: The Rebel Nation* (Boulder, CO: Westview, 1997), p. 84 and Romuald Misiunas and Rein Taagepera, *The Baltic States: Years of Dependence, 1940-1980* (Berkely, CA: University of California Press, 1983), p. 81.
[2] N.F. Bugai, *L. Beria – I. Stalinu: "Soglasno vashemu ukazaniiu..."* (Moscow, "AIRO XX" 1995), p. 225.
[3] Vardys and Sedaitis, p. 84 and Major Arunas Stasaitis, "Lithuania's Struggle Against Soviet Occupation 1944-1953," *Baltic Defense Review*, no. 3, vol. 2000, p. 117.

Already during the first occupation, the Soviet Union employed mass deportations in Lithuania and the other Baltic states as a means of both depriving these countries of their leading social and intellectual strata and terrorizing the remaining population. On 14 June 1941, the Soviet NKVD (political police) arrested 5,665 people in Lithuania belonging to nationalist organizations, police, officer corps, civil service as well as prominent members of the economy.[4]

Family members of those arrested found themselves rounded up at gun point and loaded onto cattle cars for deportation east of the Urals without any legal formalities. In total the NKVD recorded deporting 10,187 people from Lithuania on 14 June 1941 in addition to those formally arrested.[5] In total, during the first Soviet occupation, the NKVD deported over 17,500 Lithuanian civilians to eastern regions of the USSR.[6] The ruthless round up and forced

* **An authentic Russian cattle wagon, previously used to transport thousands of Lithuanians from their homeland to Siberia.** - *Téviškés Aidai.*

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[4] Bugai 1995, pp. 187-188.
[5] Bugai ed., *Iosif Stalin – Laverentiiu Berii: "Ikh nado deportirovat'": dokumenty, fakty, kommentarii.* (Moscow: Druzhba narodov, 1992), doc. 22, pp. 205-207.
[6] Pavel Polian, *Ne po svoei vole...Istoriia I geografiia prinuditel'nykh migratsii v SSSR* (Moscow, OGI-Memorial, 2001), p. 102.

expulsion to the USSR of thousands of innocent Lithuanian men,women and children during the first deportation was a prime motivating factor for the Lithuanian partisans in resisting Soviet rule during the second Soviet occupation.

During the second Soviet occupation, the NKVD carried out two major deportations. The first operation "*Vesna*" (Spring) took place in 1948 and the second operation "*Priboi*" (Surf) which also victimized Latvia and Estonia took place in 1949. The Soviet regime sought to accomplish several related goals through these mass deportations.

First among these goals was the final suppression of armed resistance to its rule.[7] The Lithuanian partisan movement depended upon the rural population to provide it with food and shelter in its struggle against the Soviets. Underground bunkers beneath individual farmsteads provided the partisans with sanctuaries to avoid Soviet forces during the day.[8]

The Soviet government sought to deprive the guerillas of this base of support by forcibly collectivizing Lithuanian agriculture and eliminating private agriculture. In the USSR, collectivization had been accomplished through deportations. Armed detachments rounded up the more well to do farmers in the USSR during 1928 to 1930 and forcibly deported them to desolate areas in the Far North and Urals. During these two years the Soviet regime forcibly resettled over two million farmers.[9] The intent and effect of these deportations was to persuade the majority of peasants to abandon their private farms and join *kolkhozes* (collective farms) in order to avoid deportation.[10] The Soviet regime sought to replicate this success in Lithuania by the same means.

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[7] Heinrichs Strods, "The USSR MGB's Top Secret Operation "*Priboi*" ('Surf') for the Deportation of Population from the Baltic Countries: 25 February, 23 August 1949 found at http://vip.latnet.lv/LPRA/priboi.htm.
[8] Roger Petersen, *Resistance and Rebellion: Lessons from Eastern Europe* (Cambridge: UK, Cambridge University Press, 2001), pp. 206-209.
[9] Polian, p. 74.
[10] Alec Nove, *A Economic History of the USSR 1917-1991*, 3rd edition, (London, Penguin, 1992), pp. 146-158.

Operation "*Vesna*" took less than two full days. Between 4 am on 22 May 1948 and 2 pm the next day, Soviet forces forcibly loaded 39,766 Lithuanians onto cattle cars bound for Siberia.[11] Women and children related to those accused of being "bandits" (partisans) and "*kulaks*" (prosperous farmers) formed the majority of those deported. The deportees included 16,499 women and 10,897 children under 16.[12]

The Soviet regime exiled the victims of Operation "*Vesna*" to "special settlements" in Siberia. There they suffered under severe legal restrictions and desperate living conditions. In the settlements the exiled Lithuanians came under the control of special commandants of the MVD (Ministry of Internal Affairs). They had to report regularly to these commandants and needed their permission to travel outside the confined bounds of the settlements.[13] The Soviet government used these exiles as labour on collective and state farms and timber combines.

The Soviet government housed the exiles in already existing *kolkhozes*, barracks, huts and shacks. A November 1948 report by the MVD describes the inadequate living conditions provided by the Soviet regime to these exiles.[14] Out of 14,048 Lithuanian families in special settlements only 1,187 (8,633 people) had their own houses and 880 (2,860 people) lived in conditions deemed unfit. Many buildings housing Lithuanian settlers in Siberia had leaking roofs and lacked windows, furniture and bedding. The exiles slept on the floor and used hay and moss to keep warm. Poor sanitary conditions in these settlements led to many cases of death from typhoid fever and dysentery. The deportations served as a form of collective punishment upon Lithuanians for resisting the Sovietization of their country.

The next year, Soviet forces conducted another massive deportation operation in Lithuania. Between 25 and 28 March 1949, they forcibly exiled 31,917 Lithuanians to Siberia, along

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[11] Bugai 95, p. 228 and Bugai 92, doc. 22, pp. 205-207.
[12] Bugai 95, p. 228.
[13] Bugai 92, doc. 10, p. 231.
[14] Bugai 92, doc. 17, pp. 199-200.
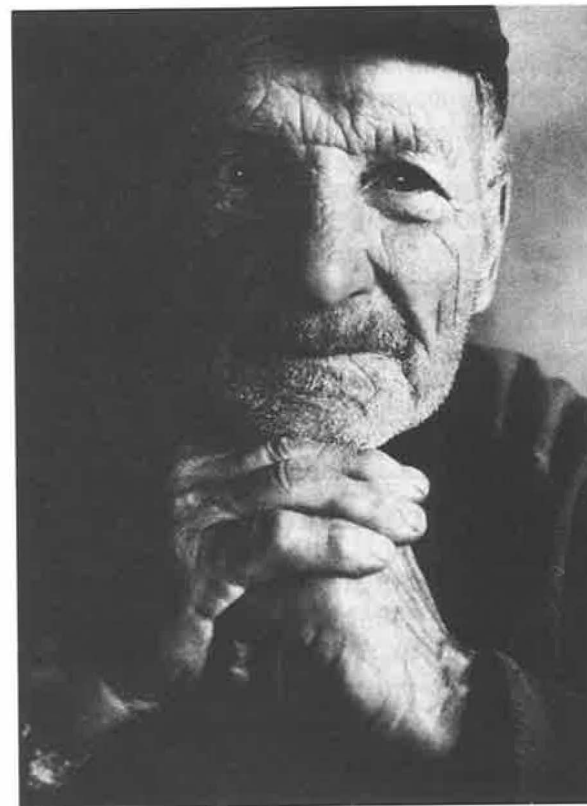
* The people deported from Lithuania were not criminals. Like the man in this picture, they were hard-working farmers, tradesmen, professionals, students - law abiding people from all walks of life. Thousands of Lithuanian children were deported, too, and so were many aged. Their only "guilt" was that they happened to be born in a land wanted by Russia's rulers.   - Photo: Černiauskas Brothers.

with 42,149 Latvians and 20,173 Estonians in Operation "*Priboi*".[15] These unfortunates ended up in conditions very similar to those inflicted upon the exiles of Operation "*Vesna*".

The mass deportations of 1948 and 1949 had the effect of eliminating the base of independent farmers that Lithuanian guerrillas had depended upon for food and shelter. It thus had the desired effect of eliminating armed resistance to Soviet rule.

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[15] Polian, p. 139 and Bugai 92, doc. 19, pp. 202-203.

The deportations, however, did not succeed in terrorizing the Lithuanian population into accepting Soviet rule. Strong opposition to the occupation continued to manifest itself in various ways in Lithuania until the restoration of independence (in 1990).

J. Otto Pohl has recently completed an MA in History at SOAS (School of Oriental and African Studies, University of London) and is now continuing his Ph.D. studies there. He is the author of two books, "The Stalinist Penal System: A Statistical History of Soviet Repression and Terror, 1930-1953" (Jefferson,NC: McFarland, 1997); and "Ethnic Cleansing in the USSR, 1917-1949" (Westport,CT: Greenwood,1999). E-mail <pohlcat@rocketmail.com>

Frozen Inferno

Lithuanian girl Dalia Grinkevičius was 14 when she was deported with her mother and brother to the icy horrors of Northern Siberia. Dalia later wrote FROZEN INFERNO, a brief factual account of her experiences. This 16-page booklet (in English translation, A5 size) is available, free of charge, from Lithuanian Papers, *Post Office Box 777, Sandy Bay, Tas. 7006, Australia. – Please enclose a stamped, self-addressed envelope when ordering.*

Happy Birthday, Dr Otto von Habsburg!

Dr Otto von Habsburg *(pictured, left)* **turned 90 this year. He is the eldest son of the last royal couple of Austria-Hungary and a long-standing supporter of the Baltic States. As a member of the European Parliament, he was primarily responsible for the passing of the "Baltic Resolutions" of 1982 and 1983. He says, he was helped by Lord Fergusson, de Israeli, and Nils Hagenup.**

- Mitteilungen aus baltischem Leben.

Who Wrote the Siberian Prayer-book?

Aldona ŽEMAITYTĖ
Vilnius

In 1959, a small hand-written prayer-book was smuggled out of Siberia to the West (a few extracts are on Page 26). Composed by four Lithuanian women prisoners of conscience, the prayers inspired all who read them. The identity of the authors, however, had remained a secret – until now.

In the far East, near Vladivostok, is a place called Magadan. It sits on the edge of the permanently cold Sea of Okhotsk, in the region of Kolyma, famous for its prison camps. This land is sown with the bones of Soviet political prisoners - including Lithuanians. In this land rest the bones of Adelė Dirsytė, while her undying spirit shines still bright with divine light. This light radiates from the prison camps of Magadan, where young Lithuanian women who had been exiled to Siberia composed the prayer book *"Mary, help us!"*

**Adelė Dirsytė,
before her arrest.**

These young Siberian exiles composed the prayer book under the guidance of their teacher Adelė who is the author of almost all the prayers. The girls did their work while hiding under their plank beds. They wrote out the prayers on rough pages fashioned from the paper of cement bogs. They bound the pages with threads pulled from their already threadbare clothes. That prayer book found its way out of the prison camp and was smuggled out of the USSR, to the West, where it was translated into several languages, including English, German, French, Italian, Spanish, Polish, Arabic and Chinese. This humble prayer book was printed in numbers almost unheard of, for any other book of Lithuanian origin: more than a million copies.

Prayers from Siberia

When my soul weeps, when my heart is full of longing,
When my whole being shivers with fatigue,
 Come, oh Jesus, I beg of You, do come.

   Draw near to console and to refresh me.
   What is it that You wish to tell me through these people,
   In these conditions and in this period of time?
Jesus, I implore You to shorten the time of trial for us,
For my dear ones, for my exhausted nation....

   Bring us back to the land that heaven itself has given us;
   To the land adorned with churches and wayside crosses;
   To the land You have loved from the very beginning...

Let us improve everything, but only by goodness.
Love is the best teacher. No hurdles can obstruct its way.
"There is no greater love than this
That a man lay down his life for his friends."

   Jesus, have mercy on them who condemn;
   Have mercy on unjust judges.
   Protect us from meddling in the affairs of others...
   Preserve us all for a blessed future.

Grant heavenly bliss to those who have died
From hunger and hardship in foreign lands...

   With a bruised heart, I implore You –
   Cut short the days of our trials.

If You wish a sacrifice, take it from me,
But give me the courage and fortitude of the martyrs. Amen.

English translation by K.A. Trimakas, and R.Sealey *(revised)*.
Extracted from *Mary, Save Us*, a Lithuanian prayer book. ®1965 L.Jankus.

* Measuring barely 5 cm x 7.5 cm (2 by 3 inches), this prayer-book *(shown in its original size, right)* was secretly made by four Lithuanian women inside a *Gulag* (a Soviet concentration camp) and was smuggled out to the West.

Translated into many languages, the tiny booklet was an immediate success. Among the numerous reviewers and positive critics, Archbishop John C. Heenan of Westminster commented, "Written in conditions of utmost misery and hopelessness, these prayers are a proof that the soul can rise far above material degradation on the wings of faith and love... To all who are easily depressed, I commend this small book of prayer".

Who was Adelė Dirsytė, the author of this prayer book? She was a teacher of German, who graduated from the Vytautas Magnus University in Kaunas in 1940. During the German occupation of Lithuania (1941-1944) she taught in Vilnius high schools. She was an active member of the Lithuanian Catholic students' movement *"Ateitis"* (The Future). She assisted Father A. Lipniūnas, who was known throughout Lithuania as a great orator, to organize charity work in assistance of poor students during the war. A much-published author and literary figure, she wrote articles and poems for the Lithuanian press.

Adelė Dirsytė was born on 15 April 1909 on the family farm near the village of Pranislavas, parish of Šėta, Kėdainiai district. Her parents were farmers but they managed to provide an education for her. She completed her studies at the high-school of Kėdainiai in 1928 and in the same year she began further studies in the Faculty of Theology and Philosophy at the Vytautas Magnus University in Kaunas. Because of her economic circumstances she had to finance her own studies by working. At the same time,

she did a lot of work for the Lithuanian Catholic Women's Fellowship, attending to the welfare of orphans and poor children. In 1940 she finally graduated from university and began work as a teacher. She was well prepared for this work in terms of knowledge, maturity of spirit, and sense of compassion and self-sacrificing duty.

In the autumn of 1944, Adelė Dirsytė began teaching at Duchess Birutė High School. (This school was re-named by the Soviet invaders after Salomėja Neris, a pro-Soviet poet). The Russians banned the activities of the *"Ateitis"* movement, along with that of all other patriotic and religious organisations. Adelė Dirsytė continued to pursue these activities clandestinely, and for this she was arrested in the spring of 1946 and found herself in Lukiškės jail in Vilnius. Those of her students who shared a prison cell with her remember her as a quiet, calm, self-controlled and sensible older friend. At the end of 1946 Adelė Dirsytė was sentenced to ten years of hard labour in a prison camp in Siberia. This was the beginning of her suffering and her *Via Dolorosa*.

Summer of 1947. The little railway siding at Chuma on the Vorkuta line. Here the inmates of Construction Gulag 501 are working on he construction of a railway line to go beyond the Arctic Circle. The rigorous Arctic conditions, the inhumanly heavy physical work, the malnutrition, the violence, all took their toll on the health of Adelė Dirsytė, a frail intellectual. But they did not break her spirit. Adelė was busily arranging discussion groups, where inmates talked about the eternal values, and strengthened each other's faith and hope.

Siberia, 1949: construction of the Taishet-Bratsk railway line. Exhausting work, plagues of midges – to which Adelė was allergic. She was continually swollen all over from the insect bites. Ever the teacher, Adelė becomes an inspiration and spiritual mentor to the younger women.

1950 – Kolyma. In the autumn the prisoners were brought in the holds of ships to the Gulag at Magadan. This is where the prayer book was written, that would make these Lithuanian prisoners in Siberia famous in all the world.

Some of the co-creators of that prayer book are still alive in Lithuanian towns and villages (having returned to Lithuania after the collapse of the USSR). They still remember how their teacher Adelė encouraged them to compose prayers, and how she wrote them out, distributed them, hid them from the jailers among the seams of her quilted jacket, how she found ways to get the prayers smuggled out into the free world.

It was in Magadan that Adelė Dirsytė prepared the prayer book along with her young Lithuanian women helpers, whom she mentored as an older friend and teacher. One of those helpers was Valė Bernatavičiūtė, (now Kvėdaravičienė), who currently lives in Klaipėda. She drew the illustrations for the prayer book: Lithuanian landscapes, a sprig of the *rūta* plant, a Lithuanian pattern. Another helper, Eleonora Grigalavičiūtė (now Rukienė), currently lives in Jūrmala, Latvia. She copied the prayers onto pages fashioned from the paper of cement bags. She did this work while hidden under the plank beds, so that the prison guards didn't spot her.

* In Siberia, some Lithuanian women prisoners had to fell trees, transport logs and perform other tasks normally reserved for men. *Pictured*: A Lithuanian forest brigade, and some of its output, in Buryat / Mongolia.
-Photo: *Lithuanians in Siberia.*

There were another two helpers for this writing task, Eleonora Eimontaitė, and Valerija Bagdonaitė, but it has not been possible to find out anything more about them. Eleonora Vizbaraitė-Šumskienė now lives in Druskininkai. She bound the handwritten prayer books, having learnt the art of bookbinding in her parents' home.

The helpers of Adelė Dirsytė, now bowed and weary from illness and hardship, remember the time spent with Adelė Dirsytė as a miracle. Adelė was their teacher, their comforter, the strengthener of their spirit and faith. She taught them not just arithmetic and grammar, but also how to survive under inhuman conditions.

It should be pointed out that there may have been more than one prayer book smuggled out to the free world, as in all the prison camps on the way to Magadan, Adelė Dirsytė encouraged inmates to compose prayers, to write them down, and to try to get them smuggled out to the free world. But the main one is the published version, *Mary, help us!*

The prayer-book was published in Lithuanian for the first time in Putnam, Connecticut, USA in 1959, and was reprinted in 1963. English and German editions followed in 1960, and Italian edition in 1962, and so on. The prayer-book became known around the world.

The Gulag administrators systematically punished Adelė Dirsytė for spiritually strengthening the female prisoners, and above all, for her role in creating and disseminating the prayer book *"Mary, help us!"* Almost every day she was locked up in solitary confinement, for no ostensible reason. Finally she was taken to Vladivostok for interrogation, and by the time she returned to the prison camp she was psychologically damaged.

Who can say for sure what barbaric methods the interrogation and their savage henchmen employed, and how they tried to torture the information out of her? Adelė Dirsytė's strong spirit may have withstood the physical suffering inflicted on her by the KGB thugs, but her body could not. With any luck, Vladivostok KGB archives may one day yield more details about her ordeal, but for the moment we are unlikely to learn the gruesome

details of her last days. Adelė Dirsytė died in the autumn of 1955 in the Khabarovsk region.

Forty years after the publication of the prayer-book *"Mary, help us!"*, on the ninetieth anniversary of Adelė Dirsytė's birth, this Siberian Gulag torture victim was added to the Catholic Church's list of martyrs of the faith. Her name was among those recommended to Pope John Paul II for initiation of the canonisation process. On 14 January 2000 His Holiness gave permission for the Archbishop of Kaunas to preside over a process of interviewing witnesses and gathering necessary documents to support a case for the canonisation of Adelė Dirsytė.

In the year 2000 "Atmintis" publishers in Kaunas published "Jūs Maniejj" (*You Are Mine*), a collection of Adelė Dirsytė's letters from the Magadan prison camp, illustrated by graphic artist Gražina Didelytė. In the introduction, Archbishop Sigitas Tamkevičius writes: "Light: that is Adelė Dirsytė's legacy to us." Indeed, her letters to her dear ones are a stream of light from the darkness of the Siberian Gulags.

They are full of peace, serenity of spirit, thoughtful spiritual advice for young people, reflections about morality, about the power of prayer. "Live in the sign of the Light, may He enter into our hearts," wrote Adelė Dirsytė from that corner of hell. And so the eternal sea of Adelė's suffering, love and enlightenment still stretches forth and reaches us today.

English translation by Gintautas KAMINSKAS.

Aldona Žemaitytė, B.Journ. (Univ. of Vilnius) is the Editor of two journals currently published in Lithuania, "Dienovidis" (The Noon) and "Į Laisvę" (Toward Freedom). In 1989, she compiled one of the earliest books on Lithuanian prisoners of conscience, "Amžino įšalo žemė" (The land of permafrost). She is the recipient of the Order of Lithuanian Grand Duke Gediminas.

Gintautas Kaminskas, B.A. Hons., M.A. (Monash) is a Canberra public servant and a professional translator of Lithuanian to English and English to Lithuanian.

Scheherazade
Janina DEGUTYTĖ

The thousand and one nights
of slow snake-like delays.
The tousand and one nights
of prison and fairytales.

Talk, Scheherazade, the shah is waiting.
His henchmen are close by.
Talk, and with your words
unlock incredible heights
of the sky. Talk, Scheherazade,
the shah is waiting. He is
ravenous. Your fate hangs in suspense.

Do not stop — the henchmen
are quick to obey. Bitterness
is in your throat. Your voice is tense.
But you talk. And each trembling word
which you speak at night pays for
a breath of air, for another
hour of life, for your strength,
for your helplessness, for
what can be lost or possessed.

Talk, Scheherazade, the shah is ravenous.
Your words flow slowly as blood
from an open wound. Never stop!
The thousand and first night is still far.
And the last handful of soil is still unpaid.

English translation by Gražina SLAVĖNAS.

Janina Degutytė (1928-1990) was a leading Lithuanian lyric poetess of the second half of the 20ʰ century.

Gražina Slavėnas, B.A., M.A. (Chicago), Ph.D (SUNYAB) lives in Buffalo,N.Y. and teaches languages, writing, and literature.
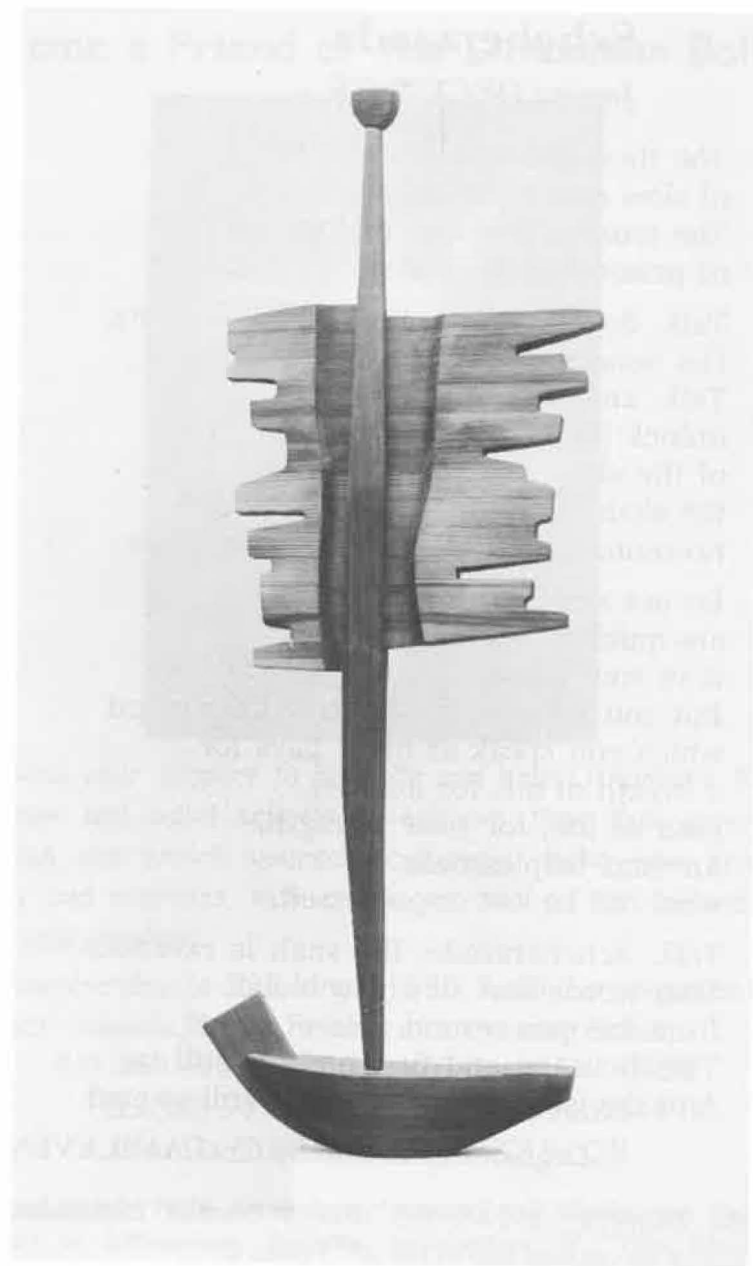
Vincas Jomantas, *Eternal sailor,* **1976.**
Wood / red pine, 176 cm x 63 cm x 28 cm.

Vincas Jomantas
Ken SCARLETT
Melbourne

Vincas Jomantas was one of Australia's most distinguished sculptors, widely recognised as an influential teacher and highly regarded by all who knew him.

Born in Kaunas, Lithuania, in 1922, he began his training at the School of Fine Art in Vilnius before continuing his studies at the Academy of Fine Art and the School of Applied Art in Munich, Germany. Coming to Australia in 1949 under the assisted migration scheme he was allocated to a job in a sawmill near Margaret River, Western Australia.

* **Vincas Jomantas.**

Subsequently he earned a living as a house painter in Beechworth, Victoria, worked in the furniture trade, was employed as a draughtsman in a government department and in 1960 was appointed as a Lecturer in Sculpture at Royal Melbourne Institute of Technology - a position he held until his retirement in 1987.

Once settled in Melbourne he began to exhibit and from the mid 1950's his work began to be known and to attract favourable critical attention. His sculpture was included in 'Lithuanian Artists in Australia' at the Victorian Artists Society in 1958 and in the prestigious 'Six Sculptors' exhibition at the National Gallery of Victoria in 1959. The following year the very influential Centre Five group of sculptors was formed. Vincas Jomantas was a founding member and continued to exhibit with them for some years.

Right:
Vincas Jomantas,
Screen for the
Australian Embassy
in Washington, D.C.
Aluminimum.
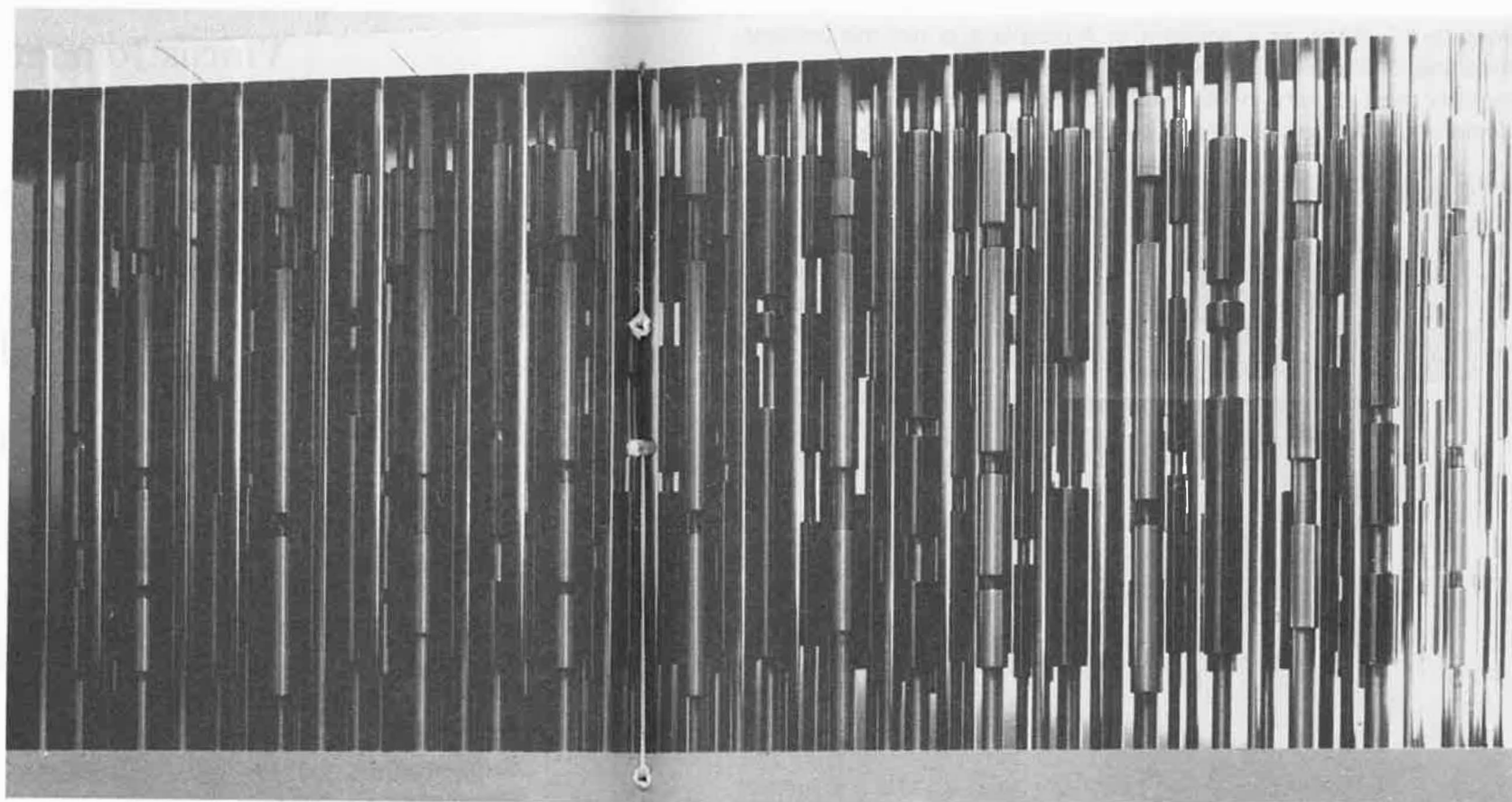
He had his first one-person exhibition at Rudy Komon Gallery in Sydney in 1967, with subsequent shows in 1974 and 1976. Regrettably he only had a limited number of solo exhibitions in Melbourne - Crossely Gallery 1976, RMIT Gallery in 1982, McClelland Gallery 1990 and at Pinacotheca in 1996, so his work was not as well known to the public as it deserved to be.

Though Vincas Jomantas worked slowly and was an immaculate craftsman, he nevertheless produced an extensive body of work. His individual style and the forceful conviction of his sculpture was soon noted by curators and gallery directors and his work was acquired for major state galleries - Australian National Gallery, Canberra, National Gallery of Victoria, Art Gallery of New South Wales, Queensland Art Gallery as well as regional galleries

at Newcastle and Mildura. He also carried out a number of major commissions in Melbourne, Canberra, Sydney, Broken Hill, Bangkok and Washington DC.

Essentially a very private person, he abhorred the self-promotion and the hype of advertising that has become part and parcel of the current art scene and while this was greatly to his credit as a person it was to his disadvantage as an artist. He was a man of few but carefully considered words, greatly respected by the innumerable students he taught in the Sculpture Department at RMIT (Royal Melbourne Institute of Technology) and highly esteemed by his fellow sculptors. Understandably, his sculpture has links with northern Europe - an introspection that one associates with long dark winters.

Despite a lifetime as a sculptor in Australia it is not the brilliant sunshine or the vast spaces that influence his work, rather the mystery and dignity of humankind. His titles are revealing - *Mediators, Meeting of Nobles, Gathering of Souls, Eternal Sailor.*

He is survived by his wife Laima who came to Australia a year after Vincas. Her employment, however, was in Merredin, in the area between Perth and Coolgardie - an impossible distance from Margaret River where Vincas was working.

They corresponded for three years then lost contact for twelve before meeting again in 1964 and deciding to marry. Laima can look back and say, 'We had thirty-six very happy years together.'

Ken Scarlett, OAM is a curator and writer on Australian sculpture, the author of several books, including the major reference "Australian Sculptors" (Melbourne: Thomas Nelson, 1980) and contributor of articles on contemporary sculpture to several magazines.

Above: **Vincas Jomantas, *Beacon I*, 1985.** Wood, 157 cm x 60 cm x 36 cm.
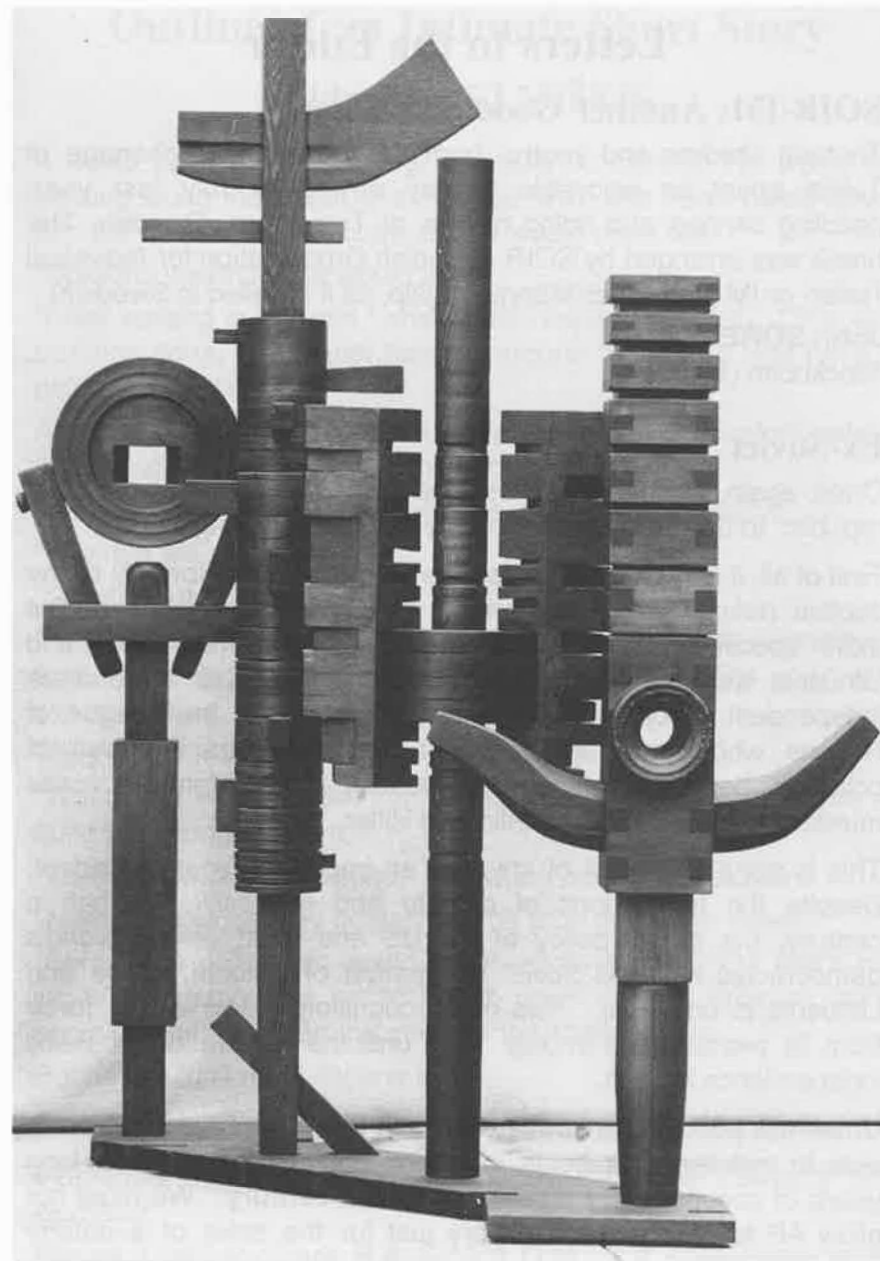
Vincas Jomantas, *Procession*, 1981.
Wood, 231 cm x 133 cm x 88 cm.

Letters to the Editor

SOIR-IM: Another Good Samaritan

Thirteen children and youths from the Lithuanian orphanage of Telšiai spent an enjoyable holiday on 16-28 July last year, paddling canoes and riding horses at Tivedstorp, Sweden. The break was arranged by SOIR -Swedish Organisation for Individual Relief- or IM (Individuell Människohjälp, as it is called in Swedish).

John SORENSON,
Stockholm (Sweden).

Ex-Soviet

Once again, Associated Press has used the term "ex-Soviet republic" to describe Estonia in a news report on 3 April 2002.

First of all, it is grotesque to use the term "republic" for any of the captive nations which comprised the Soviet prison house. But more specifically, under international law, Estonia, Latvia and Lithuania were never Soviet republics. Instead, all three were independent European nations and members of the League of Nations who came under Soviet occupation as a result of collusion between two of the world's most infamous mass murderers and dictators - Stalin and Hitler.

This is not a fine point of law, but an important legal precedent. Despite the temptations of *detente* and *realpolitik*, for half a century, the official policy of the US and most of the world's democracies held the Soviet occupation of Estonia, Latvia and Lithuania to be illegal. This non-recognition policy was in force from its promulgation in July 1940 until the restoration of Baltic independence in 1991.

Under this policy Estonian, Latvian and Lithuanian diplomats were able to maintain their posts in foreign capitals for all those long years of occupation. I repeat: **for half a century**. We must not allow AP to rewrite world history just for the sake of a catchy journalistic phrase.

Mari-Ann KELAM, MP,
Riigikogu, Tallinn (Estonia).

Outline of an Intimate Short Story

Vidmantas ELMIŠKIS

It would have to be evening. It would be raining. He would be walking along the street in a strange town, his head pulled down into the collar of his raincoat, and he would meet her.

"Dreadful weather," he would say.

"I like walking in the rain," she would respond dreamily. "The last bus has gone, so I'm just hanging around." "Let's go and have a coffee."

An open station canteen would be desirable, but unfortunately, there would be a padlock on the door.

"Let's sit on the bench," she would suggest. "We could."

"The rain will stop soon."

"So what if it does?"

If she wanted to, she could take offence at his oafish insensitivity to the trembling heart of someone close to him. "I like you," she would venture.

They would kiss.

"Where are you headed?" an on-duty policeman would enquire at quite the wrong moment.

"The ticket window is closed," the young man would explain.

"Nerd," she would say crossly as she took off up the street.

"Sorry", the policeman would cough apologetically, "but that's my job." The young man would hunch down into his raincoat collar again and set off along the street of the strange town.

But he wouldn't meet anyone else.

Translated from the Lithuanian by Regina KRUTULYTĖ-SHARE.

Vidmantas Elmiškis is a contemporary Lithuanian humorist and journalist.

Regina Krutulytė-Share, B.A.,Dip.Ed. (Tas.) is a Tasmanian-based language teacher who spent a great part of the past decade in Lithuania teaching, translating and editing.

The Role of Culture in Lithuanian Independence Movements

Mary E. KELLY

Central Missouri State University, Warrensburg

The cultural components of symbolic identity formation, specifically language, folklore, and history, illuminate the ways in which Lithuanians reclaimed their own separate and unique identities in their quest for independence both in 1918 and in 1990. Elsewhere the author has argued that the distinction between neutral and critical ideologies is useful for understanding emergent nationalist movements (Kelly & Karner, 1994). A neutral ideology is a description of the beliefs or symbolic practices that underlie social action while critical ideology is concerned with the relationship of meaning to power. Lithuanians initially used neutral ideological discourses to emphasize their uniqueness and differentiate themselves from their past centuries of social, cultural, and political domination by Poland and Russia. Later these discourses became critical ideologies with the incorporation of political agendas by the nationalists in Lithuania. It was partially the underground Catholic Church which perpetuated the neutral ideologies as well as the criticalisation of the ideology (Taškūnas, 1998).

The commonwealth of Lithuania and Poland was established in 1386 and later formalized in 1569 after the Union of Lublin. Lithuania was partitioned in 1722 and 1793 and then, in 1795, the rest of Lithuania was divided between Russia and Prussia. While Lithuania still maintained a separate code of laws, court system, army, and financial system; the Lithuanian elites adopted the language and customs of the Poles.

Lithuanian nationalists asserted their cultural distinctions as opposed to the Poles through a veneration of the peasantry and a revitalization of their language and literature. Language reclamation helped bring a sense of social cohesion to the nationalists and differentiated them from their oppressors (Š,. It is a nation's "maintenance and use of its native

* **The Hill of Crosses (pictured) is a famous landmark 5 km south of Meškuičiai, in the district of Šiauliai, Northern Lithuania. Several thousand crosses have been erected here by individual Lithuanians and by various groups, in gratitude for having survived Siberia or having recovered from illness or to mark other intentions. During the Russian rule, the Hill of Crosses was an important symbol of Lithuanian national and religious resistance to Sovietization. At one stage, the Soviets destroyed all crosses, only to find that the Lithuanians had replaced them again secretly.**   Photo: Algimantas Maskoliūnas.

language" that makes it healthy (Daukša, 1991). Initially the language reclamation efforts were focused on Lithuania's past, but later they made the political leap to push for a contemporary independent Lithuania. Greatly influenced by Herder's writings, Lithuanian nationalists cultivated folk poems and songs to save their unique culture from oblivion. Folk songs and poems from before occupation were used to reclaim the national soul and to provide a foundation upon which to base national development and identity (Wilson, 1976).

Nationalist movements are strengthened by tales of a mythic and heroic past which reinforce a distinctive identity. Stories about Lithuania's past center on medieval rulers who are credited with uniting and/or expanding Lithuania. According to legend, Grand Duke Gediminas had a dream in which he saw a large iron wolf

howling on a hill which symbolized a city as strong as iron; in response, he founded Vilnius in 1323 (Šulskis,1984).Such legends were useful when Lithuanians were later trying to reestablish Vilnius as their seat of power and inspired Lithuanians to oppose Polish cultural and Russian political influence (Donskis, 1998).

Lithuanian nationalists had two tasks before them, to challenge Poland's cultural domination and to overthrow Russia's political domination (Sabaliūnas, 1990). Toward the end of World War I, Lithuanians thought that they would be able to accomplish their national aspirations and on 16 February 1918 declared indepen-dence. Poland, Germany, and Russia, however, all believed they had claims to Lithuania. Despite these claims, Lithuania remained independent until occupied by the Soviet Union in 1940. Lithuania was able to successfully build a politicized critical ideology upon a neutral cultural ideology through native language reclamation and the collection and dissemination of folk poems, songs and tales of a golden past. They were also able to take advantage of political opportunities such as Wilson's 14 points (McGlynn,1991). We see a similar process in the 1990 Lithuanian independence movement.

Lithuania exploded into international awareness on March 11, 1990, by declaring its independence from the Soviet Union. Although Lithuanians were incorporated into the Soviet Union for 50 years, their cultural autonomy had helped prevent assimilation into Soviet society (Misiūnas & Taagepara, 1993). After Lithuania declared independence, President Gorbachev attempted to crush the move toward sovereignty. As with the earlier Lithuanian independence movement, their mobilization changed from focusing on cultural distinctiveness to political action. Lithuanian leaders, such as Vytautas Landsbergis, emphasized the unique culture and historical independence of Lithuania which resonated with the beliefs of the Lithuanian people.

Soviet leaders had denied history and attempted to sovietize Lithuania (Trimakas, 1955). The national flag and anthem were banned, the Roman Catholic church was suppressed, and streets which had been named after Lithuanian heroes were given names such as Lenin. The Lithuanian national revival flew in the face of sovietization and coincided with the beginning of *perestroika* in the

Soviet Union (Liubinienė and Kelly, 1997). Interest in folklore turned into a powerful social movement. The mid 1960s saw the appearance of the first ethnographic and folk groups, and by the late 1980s there were about 1,000 folk groups in Lithuania (Kudirka, 1991). New pieces of folklore were collected for national archives, resulting in over 1,170,000 items by 1988 (Liubinienė and Kelly, 1997). Great importance was assigned to folk songs; because these well known songs could be sung simultaneously by large crowds. Songs were often the only weapons against the tanks and arms of Soviet troops. This "Singing Revolution" helped revive a national identity.

In 1989, the Lithuanian Communist Party (LCP) broke from the central communist party in Moscow to form an independent communist party (Tolz, 1990). When it refused to support independence, movements advocating autonomy for Lithuania, such as *Sąjūdis*, grew. Initially, *Sąjūdis* was formed in response to calls from Moscow to reinforce Gorbachev's program of *perestroika*; however, the movement steadily became more radicalized (Senn, 1990; Taškūnas, 1996). Later, in 1988, the Lithuanian national flag was legalized, the secret protocols of the Nazi-Soviet pact were published, and the cathedral in Gediminas Square in Vilnius was given back to the Catholic church (Senn, 1990). On March 11, 1990, Lithuania declared independence.

Successful mobilization for Lithuanian independence in 1918 and in 1990 followed similar paths. In both nationalist movements, activists were able to take advantage of political opportunities to convert neutral ideological strategies to critical ones. In the earlier movement, nationalists used their own interpretation of Lithuanian culture and history to argue for their right to independence. Later, Lithuanians asserted their cultural differences from the Soviet Union with their Singing Revolution, and then co-opted the discourse used by Gorbachev to advance their own political agenda - complete independence from the Soviet Union. The leaders of *Sąjūdis* argued that their efforts to achieve autonomy came directly from their desire and willingness to pursue the policies of *perestroika*, *glasnost*, and democratization that Gorbachev had advocated.

Lithuania, of course, is now an independent country - suggesting that Lithuanians were able to successfully convert neutral ideologies to critical ones. However, it is important to note that Lithuania was not officially recognized by the rest of the world until after the failed coup in Moscow in August of 1991. It seems clear that framing discourse is only one element in successful mobilization; opportunity is an important element as well.

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Photo: Černiauskas Brothers.

Philosophy in Contemporary Lithuania
Nerija PUTINAITĖ
LICPA and Vilnius Pedagogical University

At the end of the 1990ies, philosophy in Lithuania faced a very difficult situation. It had to reconsider its (Soviet) past and to foresee its future perspectives. The conditions of philosophical activity had changed radically. During the Soviet times philosophy was the least free branch of humanities. As an interpretative activity inside the Marxist dogma, it presented the basis for the ideologisation of society. The beginning of independence marked the rapid social change that challenged philosophers to give account of their former activity and to justify their right to philosophical survival. The challenge of new reality put into question not only the achievements of philosophers in Soviet times, but also their ability and competence to grasp and to explain the reality.

Philosophers in Lithuania dealt with this unfavourable situation in two ways. Quite a few of them chose to move to other fields of activity. Some entered politics, others became bureaucrats or political counsellors. There they could use their philosophical knowledge and did not have to accept responsibility for the past or the future of philosophy in Lithuania. Another, a much more interesting group of philosophers remained in the field of philosophical activity.

Radical scepticism and nihilism
First attempt to cope with the heritage of the past and to outline the perspective for the future was made by Arvydas Šliogeris in 1992 at the conference "Santara - Šviesa" (Vilnius). Šliogeris presented a paper "Lithuanian philosophical thought: between East and West"[1] that evoked many discussions in the wings. Šliogeris made an effort to rehabilitate Soviet Marxist philosophy - or, to speak more precisely, a branch of it, - as practised in the so called school of Professor Eugenijus

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[1] Šliogeris, A., "Lietuvos filosofinė mintis: tarp Rytų ir Vakarų", in: *Konservatoriaus išpažintys*, Vilnius: Pradai, 1995.

Meškauskas. The purpose of Šliogeris' argumentation was not only to show that it was possible to do "free" philosophy in the frame of Marxist-Leninist dogma, but also to indicate that the Meškauskas school was the only one place (perhaps even all over the world) where was possible to practise a genuine free philosophical activity. Šliogeris stressed that Meškauskas practised radical scepticism and nihilism towards official Marxism, and that this activity opened for him and his students a space free from any ideology, and any philosophical authority, i.e. a space for authentic philosophising.

It is obvious that this philosophy was based on a radically negative view of reality. It could be quite effective for resistance in the condition of totalitarianism, but it seems to fail in situation "after totalitarianism", where positive account of reality is necessary. Nevertheless Šliogeris was sure, that the lesson brought from "Meškauskas school" also could be useful and necessary for philosophical activity in future. The present situation in Lithuanian philosophy makes think, that he was partly right. Šliogeris' program is very similar to that of some philosophers of younger generation who practice so called postmodern philosophy. In post-Communist Lithuania this current of philosophical activity takes form of sceptical deconstruction of social phenomena.

Philosophical responsibility

The second attempt or way to define the past and future for philosophy in Lithuania was initiated by Alvydas Jokubaitis and had caused a resolute retort from Krescencijus Stoškus. Though the topic of discussion was "tradition", it seems that the stimulus for it was a distressing question about the responsibility of a philosopher. In articles entitled "Tradition of philosophy in Lithuania in the face of postmodernism" and "Two philosophical regimes"[2] Jokubaitis pursued the idea that any philosophical

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[2]Jokubaitis, A. "Lietuvos filosofinė tradicija postmodernizmo akivaizdoje", in: *Naujasis Židinys-Aidai*, 1994, No. 11, pp. 38-47; Jokubaitis, A. "Du filosofiniai režimai", in: *Naujasis Židinys-Aidai*, 1995, No. 3,p. 204-212; idem, in: Jokubaitis A. *Postmodernizmas ir konservatizmas*, Kaunas: Naujasis lankas, 1997, pp. 47-64, 65-79.

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activity exposes a kind of moral engagement of the philosopher. Jokubaitis unmasked Marxism-Leninism as an amoral position for the philosopher. The only future for philosophy in Lithuania lies, according to him, in morally involved philosophy. Therefore Jokubaitis insists on a rapid regaining of Western philosophical tradition which, according to him, is the only source of morally responsible philosophical positions.

Stoškus answered with an immense article "Postmodern dance on the tradition of philosophy in Lithuania"[3]. Stoškus made a distinction between a creator of philosophy and a mimic of philosophy. The latter imitates the philosophical activity of others, whereas the former philosophises in a "genuine" way. Stoškus makes an effort to justify the activity of some Soviet philosophers as "creative", and tries to discard the program of openness towards Western philosophical tradition.

Stoškus's reaction has bore no significant fruits of orientation of philosophy. During the last decade the reception of Western philosophy (through translations and scientific contacts of different kinds) has been very intense. It is also true that at present very few philosophers hold a fruitful, but perhaps too binding an idea of a moral background of any philosophical position. For today the first mission of Lithuanian philosophers is seen in a mere "re-translation" of Western philosophical ideas.

Metaphysics for society

The third attempt to rethink the past and future of philosophy in Lithuania has a sign of difference between social physics and social metaphysics. Tomas Sodeika and Arūnas Sverdiolas in their article "The life in a retort and directly after it"[4] argue that the exclusive domain of philosophy is to provide a metaphysical dimension (non-pragmatic values, ideals) for society. According to the authors, Soviet philosophy and society suffered from a lack of metaphysics. That means that all pretensions of Marxism

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[3]Stoškus, K. "Postmoderniškas okis ant Lietuvos filosofinės tradicijos", in: *Kultūros barai*, No. 8-9, pp. 18-20, No. 10, pp. 15-19, No. 11, pp. 20-25.

[4]Sodeika T., Sverdiolas A. "Gyvenimas kalboje ir tuoj po to", in: *Proskyna*, 1991, Nr. 8(17), p. 494-499; idem, in: *Metmenys*, 1991, Nr. 60.

-Leninism to any philosophy should be evaluated as groundless. On the other hand, a proper place for philosophy in a de-ideologized society must be to play a role of a critical value-seeking activity. During the years of independence, philosophy in Lithuania had become one of the branches of humanities that is not able to attract much interest in economically oriented society. It is not surprising that Sodeika and Sverdiolas' view of philosophy as a provider of metaphysical dimension for society is still waiting for its accomplishment.

At present the question about the past and the future of philosophy in Lithuania is not as acute as it was ten or even five years ago. Reception of Western philosophy and development of Lithuanian modern philosophical language are the accepted future goals for philosophy in Lithuania.

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Bards, Renegades and 'Rome's Lackeys'

How an episode in medieval Lithuanian history became a 19th century Italian melodrama

Kristina BRAZAITIS

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What could have inspired the 50-year-old Antonio Ghislanzoni[1], Italian patriot, columnist and novelist, to create a libretto on a Lithuanian theme to be set to music by none other than Amilcare Ponchielli, nowadays chiefly remembered for *La Gioconda*?

An exotic setting was of course a frequent ingredient of 19th century Italian melodrama, and most operatic libretti were based on published works by foreign writers, generally French or British; yet Lithuania, then a faraway province of imperial Russia whose history and culture were unfamiliar to Italian audiences, seems an unlikely background for a three-act grand opera composed in the second half of the century. For its genesis, we need to look to Ghislanzoni's and Ponchielli's inspiration, a work by the Polish poet and patriot Adam Mickiewicz[2].

I Lituani* deals with an episode of medieval Lithuanian history which forms the core of Mickiewicz's short verse epic, *Konrad Wallenrod*. Although this work was first published in 1828, an Italian translation did not become available until 1865. Mickiewicz was by then a familiar figure to Italian patriots, having spent several years in Italy at the height of its unification movement. The successful fight against what was perceived as the Austrian yoke would have been fresh in the minds of opera-goers, accustomed as they were to the treatment of patriotic themes on stage and in fiction (witness the innumerable melodramas and historical novels published at the time). What could be more appealing, then, than the choice of a patriotic theme, the theme of a small, heroic nation, Lithuania, fighting against a powerful, brutal oppressor, embodied in the Teutonic Knights? In the struggle of the ancient Prussians and Lithuanians against the Teutonic Order, Mickiewicz had seen an obvious analogy with the

struggle of the Poles against their subjugation by Czarist Russia. The heroic protagonist of *Konrad Wallenrod* is Konrad, an authentic historical figure, as the author points out in his notes. Born a pagan Lithuanian, Konrad is raised as a Christian by a group of Teutonic Knights who had captured him during one of their raids into Lithuania. By dint of valour and ingenuity he climbs to the top of the hierarchy of the Order and at the beginning of the epic is elected its Grand Master and Commander-in-Chief. One day an old Lithuanian bard is permitted to entertain the Knights. His singing, incomprehensible to the rest of the audience, arouses the hero's awareness of his origins. To avenge the misfortunes suffered by his native country at the hands of the Order, he conducts a military expedition in such a way that the Teutonic troops suffer a crushing defeat. Yet he perishes, unable to enjoy the fruits of his victory.

Konrad Wallenrod consists of six acts prefaced by a prologue. While its *leitmotiv* is a series of machiavellian stratagems by Wallenrod, at times disguised as a mysterious character named Alf, Mickiewicz blends it, as we might expect from a Romantic author, with an intense love theme centred upon the emotionally charged relationship between Konrad and his spouse Aldona, a woman of noble birth who shares her husband's total commitment to the cause of a free Lithuania and dies with him, emulating his supreme sacrifice. Two prominent characters act as counterpoints to this inspirational tale of love and sacrifice: the Lithuanian renegade Witold who is instrumental in bringing about Konrad's downfall and untimely demise; and the bard Halban, symbolizing the incorrupt, pristine spirit of authentic, pre-Christian Lithuania.

The twin motifs of patriotism and Romantic love would have been sweet music to the ears of most librettists and composers operating within the Italian Romantic movement with its intensely patriotic overtones. So, when Mickiewicz's work was published in Italy, it is not surprising that it was followed soon afterwards by a grand opera based on a libretto by the successful Ghislanzoni.

To what extent does Ghislanzoni adhere to the plot and to characterization of Mickiewicz's epic which, in spite of the

author's good intentions, does not represent an entirely accurate account of the historical events taking place in late 14th century Lithuania? The libretto keeps fairly close to the original epic but, as might be expected of a musical work, strays freely in a number of ways. The six chapters of Mickiewicz's poem are reduced to three acts in accordance with the conventional structure of a 19th century melodrama, while the names of most characters are italianized as was the custom in Italian culture until the early 20th century: thus we meet Corrado Wallenrod (who doubles up as Walter), the Lithuanian renegade Vitoldo (Witold in Mickiewicz, historically Vytautas), and the old bard Albano (Halban). Only Aldona is retained in its original form.

The story line becomes simplified, while characters and emotions are drawn more crudely. A sharper psychological contrast is created between the barbaric Teutonic oppressors, who are dubbed 'Rome's lackeys', and the oppressed, innocent, pagan Lithuanians.

The narrative framework is set by Albano in the Prologue when he sings of the 'ghostly Germans' who are ravaging '*my* motherland, *my* Lithuania'. There follow many of the ingredients of Italian 19th century grand opera: characters appear in disguise followed by the inevitable recognition (including one example of cross-dressing in the person of Aldona in male pilgrim's garb); sumptuous pageantry set against institutional cruelty, a protracted banquet forming an appropriate background for choral and

* *Above:* The title page of the music score of Ponchielli's opera *I Lituani.*

exotic dancing interludes; and the customary themes of star-crossed love, betrayal and the predictable final double tragic end.

The choral interludes, supplied by minstrels, fulfil both dramatic and operatic requirements. Acting like a Greek chorus, the minstrels provide from time to time additional information and moralizing comments. At times they add lighter and lilting overtones to an overdramatic and cheerless plot, at other times they provide dramatic intensity and occasional support for the Lithuanians. The concluding, suitably patriotic summing-up at the end of *I Lituani* is left to Albano (who outlives the heroic married couple): 'He who frees a nation will enjoy everlasting fame'.

The transition from 14th century medieval Lithuanian history, through the medium of the Polish patriot and Romantic poet Adam Mickiewicz, to an operatic libretto in late 19th century Italy constitutes a poignant example of cultural cross-fertilization.

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END NOTES

1. Ghislanzoni (1824-1893) was born in Lombardy, then under Austrian rule. After embarking on two short-lived careers first as a medical student and then as a baritone, he became embroiled in active politics and after Italian unification (1861) devoted himself to full-time fiction writing, newspaper editing and the composition of some 60 operatic libretti. Of these, only Verdi's *Aida* can be said to have stood the test of time.

2. Adam Mickiewicz (1798-1855) was born in what was then Lithuania, and there he spent his formative years. He became a cult figure throughout Europe both as a Romantic poet and as a patriot, spending many years in France and Italy where he was revered as one of the guiding lights for 19th century independence movements.

* It may be of interest to opera lovers that a full recording of   *I Lituani* and a selection of highlights have been recently re-issued and are available on CD.

Early Lithuanian Refugees in Queensland
The 'Hai Tan' Group from the Occupied Baltic States

Eve WICKS
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On 6 December 1940, a group of 173 people reached the end of an epic journey to Australia from the Baltic States. The journey had begun in late October, the people gathering in Kaunas, Riga and Tallinn. They travelled by train from Tallinn, 24 October, and Kaunas, 26 October, to Riga, on to Moscow, then traversing the great expanse of Russia on the Trans Siberian Express, reaching Vladivostok on 3 November. With very cramped conditions and limited bathroom facilities the party waited in port aboard the S.S. *Hai Tan* until 6 November.

The ship carrying a Chinese crew, brought fears among the people as they entered the war zone between China and Japan, and travelled, with war restrictions imposed, through the Formosa Strait. They were subjected to the buffetting of a typhoon in the South China Sea, before sailing into Hong Kong on 17 November. The *S.S. Hai Tan* reached Australian waters, stopping at Thursday Island and Cairns, and departing Cairns on 3 December. Finally, ending a 12,500 miles trek from Soviet aggression in the Baltic States, a party of 150 men, women, and children for Queensland disembarked on 6 December, at Brisbane, a further twenty-three disembarking in Sydney. The majority, in approximately equal numbers, were listed under Lithuania, Latvia and Estonia, as countries of last permanent residence, with the remaining eight from Poland, Bessarabia and Boukovina

The Australian history of Baltic peoples displaced from their homelands because of the Soviet occupation of their countries, should begin in 1940. It should include and recognize the *Hai Tan* group. The first Australian Lithuanian community comprising World War II displaced persons began in Brisbane. Some *Hai Tan* members are still living, and there are many *Hai Tan* descendants. Drawing on interviews with some surviving *Hai Tan*

members in Australia, and information obtained from written sources including personal letters and documents, as well as government archives, this paper aims to contribute to building a more complete and accurate picture of the group.

To date, most writings on the history of Baltic people's migration to Australia, both recent and long standing, make no reference to the arrival and experience of the 1940 *Hai Tan* group. The only comprehensive recording describes the characteristics and experience of seventeen Jewish rabbis, rabbinical students and family members.

The *Hai Tan* group were British nationals evacuated from the Baltic States by the British Government, after the Baltic States were acquired by the Soviet Union and made Soviet Socialist Republics during June and July 1940, in a manner described by Gallienne, the British Ambassador to Estonia, as "masterly, but ruthless and unscrupulous". The tumultuous takeovers, occurring barely nine months after the signing of Mutual Assistance Pacts, had violated a succession of peace and non aggression treaties between the Soviet Union and Baltic States. Immediately, land was expropriated, and banks and large industries nationalised. "Organised demonstrations on a large scale are the order of the day. Already, even before the departure of foreign missions, there are many arrests. There is despair and terror among most of the population."

Originally, many in the group were hoping to go to England. Riddell has described preferred alternative routes via Odessa, and Japan and Canada. The group's planned destination was Sweden, and, according to Riddell, there was an aborted evacuation to Sweden at Tallinn on 4 September. As Germany's invasive front spread wider and closer, evacuation plans were changed to Canada, and then, finally, on 18 October, to Australia.

Arrangements were orchestrated from the British embassy in Moscow, after closure of consulate offices in the Baltic States on 4 September, though the Soviet Union had requested termination of direct diplomatic relations between the British government and the Baltic States by 25th August.

* **Some members of *Hai Tan* group. *Back row (from L to R):* Paliulis (one of two pre-WW2 Lithuanians in Brisbane, owner of the motor car), Albinas Levonas, Mary Masionytė-Massey, Albina Gray, Vladas Balčiūnas, Elena Balnius. *Front row:* Francis Puodžiūnas, Klara Puodžiūnas, Viktorija Kreickumienė-Crightskum, Vaclovas Kreickumas-Crightskum, Pranė Kolesnik.**

Wanting to leave brought fear and anxieties when people were subjected to harassment and threat by the NKVD. Some persons of non-Anglo ethnicity, including Gutnik and K. Puodžiūnas had difficulty obtaining permission to leave, and some were barred altogether. British wives with ethnic husbands were refused. Russian spouses and children were also refused, because the Soviets did not recognize marriages to foreigners even if the spouse was Russian-born and unable to speak English, as in the case of James Tate. As a result, there was separation of spouses and parents from children, including 13-year-old Hilda Pihalakas. Others were threatened with reprisals against them and against their family members for refusing to become Soviet agents.

Like the post World War II migrants, the *Hai Tan* majority were not of Anglo ethnicity. According to A. Nutt, "Probably not more than 30% would be recognized on appearances as British people…The Britishers on board regarded others as foreigners rather than British". Unlike many postwar migrant groups, specifically selected by government, the *Hai Tan* evacuation group was older and had more women (85) and children (16) than men (72). Overall, only sixty-six people were aged under thirty years. Both Estonian and Latvian groups had predominantly older persons, 44% Estonians and 39% Latvians were aged fifty or more years. Among the British were those who had had Baltic business interests for many years before the Soviet takeover (John Riddell and William Tulloch in Estonia and William Sewell and William Stewart in Latvia). Some had been living in retirement. There were a number of English teachers – Bessell and Sykes; and newspaper correspondents – Marshall and Russell–Green. There were others who had lived their entire lives in Russia before being thrown out by the Soviets. They had been residing in Estonia and Latvia supported by the British government – Haye, Zorn, Page. There were elderly Estonian and Latvian widows and deserted wives and children without families.

The Lithuanian group was the youngest, having thirty-seven members aged under thirty years (68%), and only six older than fifty. Excluding the rabbinical group, comprised mainly of young men from Britain and Canada, who had been studying at renowned *yeshivas* in Kelmė and Telšiai (*Tels Yeshiva*), only a few spoke fluent English. The non-English speakers were born in the UK, the children of Lithuanians who had left Lithuania seeking work, or because of Czarist persecution. They later went to Lithuania as older children - Annie Mazionis, after Lithuania's independence in 1918, or adults - Francis Puodžiūnas, in 1938. The majority spoke no English. Some men including Tamulis, Kalvaitis, Balnius, Laganavicz, Levonas, Balczun and Senkus, and women - Gray and Mary Massey (Mazionis), had returned from the UK to Lithuania as young children. Some married women, including Puodžiūnas, Balnius, Kalvaitis, Crightskum,

and Balczun, and children including Balnius, the Crightskums, Balczun, and Levonas had lived their entire lives in Europe.

The British government, through the Australian Federal and State governments, provided support and monitoring of the group's welfare for a number of years. On disembarkation the people were met by government officials, provided accommodation for one week, and many without financial means were paid a maintenance allowance. Those unable to work had continuous maintenance, and others were supported whilst unemployed. There was hardship as the government did not provide them English language classes or arrange and offer work placements. However, they were interviewed on a number of occasions and given some guidance about seeking work. The group was under pressure as the British Government tried to recover the evacuation costs retrospectively, contrary to arrangements before the evacuation. They had to repay the maintenance allowance once employed, but the Australian government supported the waiving of repayments in cases of hardship. The evacuation costs recovery seems to have been disbanded, after the British government could not substantiate that it had insisted on this before or during the evacuation.

However, the support and monitoring of the group was two-edged. Extensive files exist on the Hai Tan group in national archives in Australia, and Britain. A number of Australian government files were created as "restricted immigration files," a category reserved for undesirable persons. There were Australian federal police files created, and investigations undertaken of the group, which included incoming and outgoing mail censorship, attendance at gatherings of group members, and interviews with the people's neighbours by government officials, in relation to persons' possible anti-British allegiances and activities. The focus of investigation was directed at those who were of non-British ethnicity. Without recourse to interviewing a range of group members, it is impossible to ascertain how intrusive this surveillance was, and the effects on the people's opportunities for work and their emotional well being. At least twenty of the Hai Tan group had left Australia within a few months of arrival, mainly

to join family or to practise their faith. At least thirty others soon left Queensland for other states.

The nucleus of ethnic Lithuanians in Queensland remained almost intact during the war years. In fact, their numbers increased with the presence of several Lithuanian American soldiers based in Brisbane, including a priest from New York.

Father Tamulis, who had shared his carriage on the Trans-Siberian Express with nineteen year old Chiam Gutnik, a Tels Yeshiva student of Russian ethnicity, worked in the Archdiocese of Brisbane for five years, before travelling to America to Los Angeles in 1946. The exodus of some Lithuanians from Australia after the war consisted mainly of singles, or couples without children, including Mary Mazionis who married one of the American soldiers.

The cell of Lithuanian families that remained was growing, and by war's end the Puodžiū-nas, Kalvaitis and Balnius families had produced four Australian born children. Viktoria Crightskum was reunited in Brisbane with her Lithuanian husband William Lynn who had been separated from them in 1939 while seeking work in England. Two of their children, Vincas and Joana, married post-war Lithuanian migrants. The Balnius family left for America in the early 1950s. The four Puodžiūnas, one Kalvaitis and two Lynn (Crightskum) children on marrying, produced 20 third generation Lithuanian Australians.

* **Sally Wicks** (*pictured above*), **dancer and choreographer in Sydney Dance Company, is a third generation Lithuanian** *Hai Tan* **descendant.**

The *Hai Tan* refugees left in 1940 because, like all humans seeking safety and freedom, they had the means to escape to Australia at this time because of their British nationality. The people expressed the same hopes, fears, values and love of homeland as those who came after the war. Klara Puodžiūnas recalled, "I was very sad to leave. I was going further and further away, and I didn't know if I'll ever see it again. I was thinking I hope the Russians won't stay long, and maybe by some miracle Lithuania will be free again."

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A fully annotated and referenced version is available from the author: e.wicks@uq.net.au.

Book Reviews

The Break

LANDSBERGIS, Vytautas (2000), *Lithuania Independent Again.* (The Autography of Vytautas Landsbergis). Prepared for an English-speaking audience by Anthony Packer and Eimutis Šova. Cardiff:University of Wales Press. ISBN 0-7083-1454-6.

The struggle for Lithuania has been the life's work of Professor Vytautas Landsbergis. The book, *Lithuania Independent Again,* is a translation of Landsbergis' book *Lūžis,* with some additions. In Lithuanian, *Lūžis* means "the break", and it well describes the essence of the book: the long awaited break from the Soviet Union, to reclaim Lithuanian independence.

A drama may start light-heartedly and gradually build up in tension and tragedy. The autobiography also takes this pattern. It begins with the optimism and idealism of *Sąjūdis*, an organisation that united Lithuanians of all political persuasions.

It then builds up to Soviet repression against *Sąjūdis* and against the people of Lithuania. This is followed by the break up of the Soviet Union,

and dismantling of its many tools of repression. A constant beacon of light illuminates all these historical bends in the road; the ideals defended by Vytautas Landsbergis. These are, firstly, an unwavering belief in the righteousness of the cause; and secondly, an unshakeable conviction that true independence can only be achieved through peaceful means.

Australian readers may be interested to know that Landsbergis' father, brother and sister immigrated to Australia after the Second World War. His older brother Gabrielius, a high school student, had been arrested by the Gestapo during the German occupation of Lithuania for writing an anti-Nazi pamphlet and was incarcerated in Germany. Vytautas' father, who was a prominent architect in Lithuania, then travelled to Germany to try and free the boy. Subsequent events of the war kept the family apart. Vytautas was left behind in Lithuania with his mother Ona Jablonskytė-Landsbergienė, an ophthalmic surgeon. Ona had a deep

compassion for the suffering of others, risking her life and the life of her young son Vytautas to help Jews escape from the Vilnius ghetto during the German occupation. Later, during the Soviet occupation, she and Vytautas helped many of the Lithuanian deportees returning from Siberia, by sharing their modest means and helping them to find places to stay. Vytautas' maternal grandfather Jonas Jablonskis was a great Lithuanian linguist. His paternal grandfather, Gabrielius Landsbergis was a well-known intellectual. In 1904 and 1905 both G. Landsbergis and J. Jablonskis worked on the staff of the Lithuanian newspaper *Vilniaus Žinios*. At least three generations of this family have been engaged in Lithuania's struggle for freedom and statehood.

Vytautas Landsbergis' vision of a peaceful struggle, combined with respect for other nationalities and religions, stands in sharp contrast to the communist propaganda waged against him. For example, the smear campaign spreads stories that Landsbergis has accumulated a vast fortune; that he now owns prestigious properties in Lithuania and abroad. Actually, he and his wife Gražina continue to live in the same small apartment where I

* **Vytautas Landsbergis *(second from the left)* was proclaimed an Honoured Citizen of Kaunas, Lithuania's second-largest city. Three others sharing this honour (which is equivqalent to the "freedom of the city") were *(from left)* a former prisoner of conscience, Archbishop Sigitas Tamkevičius and sportsmen Algirdas Šocikas and Arvydas Sabonis.**

visited them in 1989. Vytautas is a professor of music at the State Conservatorium and Gražina is a professional pianist. This smear campaign is only a part of a larger struggle between good and evil, between high principles and utter cynicism.

The second part of the book covers the period after the declaration of independence (1990), and the efforts to gain international recognition. This is set against a backdrop of Soviet military presence, and acts of state terrorism. As a result, the behaviour of the "West" is seen not only as inconsistent, but as incomprehensible: how could free nation-states fail to recognise the independent state of Lithuania, when they had, with few exceptions, maintained that Lithuania was illegally occupied by the Soviet Union? Not surprisingly, Lithuanian leadership at that time felt totally ignored by the West.

Such perceptions of neglect did not correspond with events abroad. Lithuania's struggle was echoed in sympathetic protests around the globe. This was as strong a deterrent to Soviet excesses as anyone had hoped for at that time. The Australian media reported Lithuanian events extensively and sympathetically. Shortly after the Soviet atrocities at Vilnius' television towers in January 1991, the Australian Prime Minister Bob Hawke invited the Baltic Council of Australia to the Australian Parliament in Canberra. He also invited media to photograph the meeting at his prime ministerial offices. It was privately reported that the Minister for Foreign Affairs had called the Ambassador of the USSR to express his dismay that such an aggressive act against unarmed civilians had been perpetrated.

An appendix to the book provides the reader with a useful and concise historical summary. *Lithuania Independent Again* is indispensable for any English speaker who wants to find out about Lithuania's struggle for independence, a struggle that became a catalyst for the dissolution of Soviet Union.   **Algis KABAILA.**

Algis Kabaila, Ph.D. (N.S.W.) is a former Associate Professor of Civil Engineering, The University of New South Wales; and a former Honorary Consul of Lithuania in Australia.

- Photo: Černiauskas Brothers.

Re-discovering Lithuania

WILSON, Harold C. (2002). *Lithuania: The Indestructible Soul.* Vilnius: Žara Publishers. 328 [+27] pp. ISBN 9986-34-096-9.

Harold C. Wilson has achieved a lot in his lifetime. He was a successful educator, poet, adventurer and the author of seven books. When struck by a serious illness, he did not give up: instead, he decided to trace and describe his ethnic roots.

Harold's grandmother had migrated from Lithuania to the United States in 1900. Harold set out to find out all he could about Lithuania; he then travelled across the Atlantic to discover his ancestral home and the people who had managed to survive against all odds. Harold was unceasingly driven by the question, "What is it about the Lithuanian soul that makes it indestructible?" This book is his answer.

According to the author, a combination of factors had combined to strengthen the Lithuanian soul. The inherited ancient love of nature, the urge to toil and to create and the Lithuanians' determined refusal to be uprooted from their soil are but a few of these factors. The other factors are gradually added, as the book continues across more than 3200 pages.

Harold C. Wilson's amazing book is by no means confined to the central theme of the indestructible Lithuanian soul. The book delves deeply into many aspects of Lithuania, its people and its rich culture. *Lithuania: The indestructible soul* is indeed a treasury of Lithuanian pre-Christian ("pagan") beliefs, fairy tales, myths and legends; of Lithuania's history and folklore; Lithuanian literature; and much more. It contains, *inter alia,* an abridged English version of Donelaitis' classical poem *The Seasons* (pp.308-325), the entire *Forest of Anykščiai* by Antanas Baranauskas (pp.120-129) and selections of verses by Maironis, Bradūnas, Marcinkevičius, Degutytė, Andriekus and others.

Readers interested in Lithuanian cooking have not been forgotten. There is a selection of recipes, on pp.145-149. Even a list of pagan gods appears on page 28.

Fifty-four black-and-white photographs are included at the end of the book, showing recent views of urban and country areas of Lithuania. Mixing these illustrations with the text would have been even more effective, especially as most of them are directly relevant to the story.

The author is to be commended for his balanced reporting of historical facts. For example, Chapter 40 concisely describes an important aspect of the Lithuanian anti-Nazi resistance and young Lithuanians' refusal to serve in an SS-legion. As a direct punishment, Nazi Germans arrested 46 Lithuanian community leaders on 15 March 1943 and held them as "hostages" in Stutthof concentration camp until the end of World War II. This act of Lithuanian heroism is not known widely enough, and it should be publicised at every opportunity.

Two useful features are missing in this book: they would improve an excellent volume even further. Firstly, an alphabetical index of names and subjects should be added at the end. Such detailed index is particularly needed for *Lithuania: The Indestructible Soul,* because it contains over 1,000 persons' names, some 600 place names and hundreds of subject topics. It is an El Dorado of Lithuanian facts, but the reader should be able to find such facts quickly.

Secondly, the sources of the texts quoted should have been stated in the book, in all cases. For instance, Baranauskas' poem *The Forest of Anykščiai* has been translated into English more than once. The reader must be told which version is being quoted and where it has been taken from. The same applies to all other borrowings.

In summary, *Lithuania: The Indestructible Soul* is a fascinating book. History, culture and the author's personal experiences have been woven together into an impressive presentation. On a separate note, the author also deserves the heartiest congratulations because he has obviously taken special care to spell Lithuanian names correctly. This is a major achievement for an English-speaking writer.

The book has been produced and published in Lithuania. Printing and hard cover binding by printing house "Spindulys" are of very high standard, and enhance the book in a most attractive fashion. In fact, "Spindulys" should start exploring a few foreign markets and consider exporting its top class workmanship abroad.

Algimantas P. TAŠKŪNAS.

The Migrant Story

JUPP, James (2002), *From White Australia to Woomera*: *The story of Australian immigration.* Port Melbourne: Cambridge University Press, 243 pp. ISBN 0-521 53140-3. Australian recommended retail pris $29.95 paperback.

This is the book we have needed for a long time - and James Jupp has not disappointed us. As a leading Australian scholar of Immigration and Multiculturalism, Jupp is well equipped to write on these topics. However, a lot more is called for in the present political and humanitarian climate: immigration, asylum seekers and many associated issues are a "hot potato" in Australia today. Yet, in his precise, yet compassionate style, James Jupp has come through with flying colours. Well done, congratulations!

For more than 200 years, Australia has relied on immigration to maintain its population levels. Throughout this period, Australian governments have actively shaped the nation's immigration

policies, as part of "conscious social engineering to create a particular kind of society" (p.5). However, Government policies have not been uniform or consistent. In the 19th century, British settlers and ex-convicts were augmented by ever increasing arrivals from Asia, especially Chinese. This led to anti-racial fears and, ultimately, to the White Australia policy which lasted for about 60 years.

Half way through this era, in the late 1940s and early 1950s, ten thousand Lithuanians migrated to Australia, as part of a total of 260,000 refugees and Displaced Persons accepted in 1947-72 (p.180). Within their lifetimes, these newcomers (and their contemporaries) have witnessed a radical social transition from officially sanctioned assimilation policies to multiculturalism.

In the most recent 30 years, the "white Australia" policy has been dropped altogether, and otherwise eligible immigrants now may be - and are - of any colour, race or creed. At least 320,000 refugees have settled in Australia between 1972 and 2002, under various refugee and humanitarian programs. At the same time, other asylum seekers have started arriving without a visa, hoping to make Australia their home as well.

Against this complicated and changing historical background, Australian migration issues have generated a myriad of emotional responses, heated debates and party political manoeuvres. James Jupp has achieved the almost impossible task of wading though this intricate maze and coming up with a clear, compact and easy-to-read book. While this excellent volume largely concentrates on Australia's immigration policy during the last 30 years, it does contain sufficient other material to present a good general overview of migration to this country from 1788 to 2002.

The author makes events more interesting by comparing them to similar happenings in other parts of the world. For example, Jupp mentions that the 19th century racial sentiments in Australia had their parallels in the United States and later, in South Africa (p.7). At the same time, he is quick to point out that the same problem may be solved quite differently in different cultures. For example, anti-racial convictions have led to riots and segregation in some

countries. In Australia, on the other hand, moves to exclude the non-Caucasian races were made through legislation.

An incredible amount of valuable information has been packed into this single volume of moderate dimensions. For instance: LOTE (languages other than English), ghettoes and ethnic suburbs, social mobility, government departments and agencies, Galbally, One Nation, economic rationalism, ageing; and so on. This is only a sample, not a comprehensive list. Undoubtedly, students and researchers working in the area of migration will use Jupp's book as their frequent and reliable reference. Even a lot of rarer data are there, such as the names of the "godfathers" of Australian multiculturalism (p.102) and ministers of immigration (p.224).

A small point should be mentioned. In his list of assisted passages on page 18, the author states that 97.3 per cent of Lithuanian immigrants received assisted passages; and, on the same page, he makes a general comment, "Most of these would not have come to Australia without public assistance". The amounts of money spent are not stated, but it would be easy to assume that the Australian Government had paid these 9,730 Lithuanians' entire fares. This was not so. The Australian contribution was only £10 ($20) per person. The balance of the Lithuanians' fares was paid by international refugee organisations. By accepting £10 from the Australian Government, each immigrant was indentured to undertake any work that was allocated to him or her by the Government for two years. To avoid misunderstandings, the origins of this assistance should be clarified in the second edition.

In summary, James Jupp's *From White Australia to Woomera* is an excellent monograph, skilfully embracing a particularly difficult topic. It is an essential text-book on immigration the Australian public has needed for a long time. This book is informative, accurate and amazingly comprehensive. The reader is rewarded by the author's ability to interweave history, politics and social aspects into one great volume.   **Algimantas P. TAŠKŪNAS.**

Algimantas P. Taškūnas, OAM, BCom (W.Aust.), BA (Hons.,Tas.), MEdAdmin (N.E.) is the author of "Five common myths about migrants in Australia" and several papers related to migrants, especially Lithuanians. He is also the Editor of this journal.

Tasmanian Publications in Frankfurt

Each year, the famous Frankfurt Book Fair *(Buchmesse)* exhibits books from all over the world, but also features one country in particular. In 2002, Lithuania was this "special guest country".

The organisers of the fair invited, among others, the Lithuanian Studies Society at the University of Tasmania to exhibit its publications on the Special Guests' stand in Frankfurt. Four books were chosen and were on display at the fair on 9-14 October:

* *Lithuania in 1991,* ed. by A. Taškūnas. ISBN 0 646 09792 X.

* *Lithuania: The impact of the Stimson doctrine,* by Stephen Waldren. ISBN 0 85901 5475.

* *Lithuania's environmental problems*, by Amanda J. Banks. ISSN 1031-3958.

* *A collection of unnecessary foreign words* (in Lithuanian), by A. Taškūnas. ISBN 0 85901 7869.

Geographically, Tasmania is further away from Lithuania than any other country that is publishing books on Lithuania. The Tasmanian publishing is carried on not by commercial interests, but by a small group of volunteers - university students.

The University of Tasmania has acknowledged its scholars' contribution in Frankfurt. Acting Vice-Chancellor, Professor Rudi Lidl, congratulated the students concerned and said, "This is a special honour not only for them and the Lithuanian Studies Society, but also to Tasmania University Union and to the University as a whole".   *-Unitas - News from the University of Tasmania.*

Our Thanks

Lithuania - Main Facts

Location: on the Eastern shores of the Baltic Sea. Borders Poland and Kaliningrad (currently a province of Russia) to the southwest and west; Latvia to the north; Belarus to the east and south;

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

Population (January 1, 2002): 3,482,300. Distributed between urban 67%, and rural 33%.

Ethnic groups: Lithuanians, 82 percent; Russians 8 percent; Poles, 7 percent.

Literacy rate: 98 percent.

Capital: Vilnius (population 576,400).

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

Form of Government: Parliamentary republic.

Head of State: President (Valdas Adamkus).

National assembly: Seimas (parliament), consisting of 141 members who are elected for 4-year terms.

Chairman of Seimas: Arturas Paulauskas.

Religion: Predominantly Roman Catholic (estimated 80%). A number of other religions are also practised: Evangelical Lutheran, Russian Orthodox, Judaic, etc.

Population density: 53 per 1 square km.

Chief Products: Agriculture, forestry, fishing, light industry.
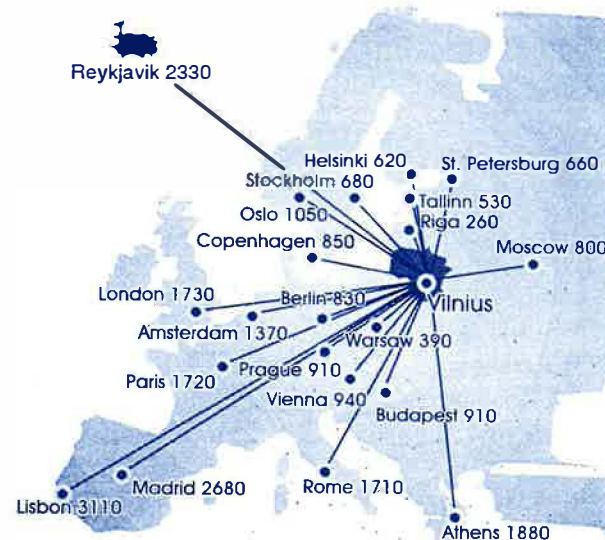
GDP: US$27 billion.

Economic growth 2002: projected 3 percent.

Per capita income: US$7,300.

Greatest distances: East-West 373 km, North-South 276 km.

° **Vytis - Lithuanian coat of arms.**

Reykjavik 2330
Helsinki 620   St. Petersburg 660
Stockholm 680
Oslo 1050   Tallinn 530
Riga 260
Copenhagen 850   Moscow 800
London 1730   Berlin 830
Amsterdam 1370   Warsaw 390   Vilnius
Paris 1720   Prague 910
Vienna 940   Budapest 910
Madrid 2680   Rome 1710
Lisbon 3110   Athens 1880

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

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 over 4,000 lakes in Lithuania. Of these, 2,830 are larger than 0.5 ha, covering a total area of 880 sq.km.

Climate: Temperate, between maritime and continental. Mean annual temperature is 6.7 degrees Celsius. Average January temperature in Vilnius is -4.3 degr. C; July average, 18.1 degr. C. Annual precipitation 744.6 mm. Humidity 78%.

National currency: Litas, equals 100 centas. Exchange rate (approx.): 4 Litas equals US$1; or approx.2 Litas equals AU$1 However, these exchange rates may vary daily.

12 p., 3 Lith.