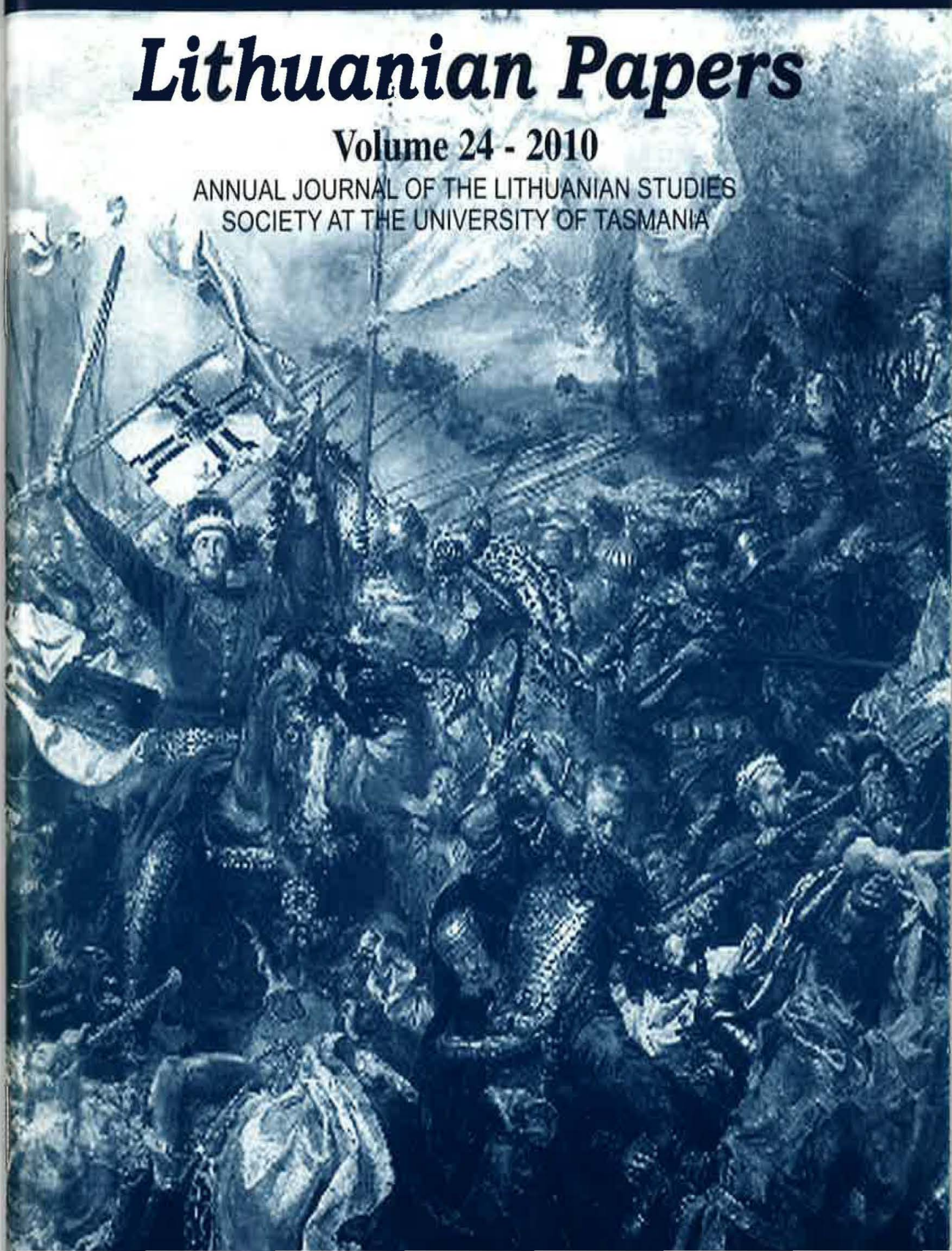


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Lithuanian Papers

Volume 24 - 2010

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



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Volume 24 - 2010

EDITOR: Algimantas P. TAŠKUNAS, OAM, PhD, MEdAdmin, BCom

ASSOCIATE EDITOR: Vince J. TAŠKUNAS, BA, MPRIA, MAICD

EDITORIAL AND BUSINESS ADDRESS:

Post Office Box 777, SANDY BAY, TAS. 7006 (Australia).

Phone (03) 6225 2505. E-mail: <A.Taskunas@utas.edu.au>

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CONTACT: Al Taškūnas, Editor. Ph. (03) 6225 2505

E-mail: A.Taskunas@utas.edu.au

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COVER PICTURE: *The Battle of Žalgiris*, an 1878 painting by Polish artist Jan Matejko. In this battle, fought 600 years ago, the armed forces of the Lithuanian-Polish Commonwealth defeated the Teutonic Knights. - Picture credit: *Britanijos Lietuvis*.

• **More about Žalgiris:** see Pages 9-12 and 60-62 in this issue.

Dalia Grybauskaitė

Dalia GRYBAUSKAITĖ is Lithuania's first woman President. She was elected in a landslide on 17 May 2009, receiving 68.18% of the vote.

Dalia Grybauskaitė was born in Vilnius, Lithuania's capital city, on March 1, 1956. She was a passionate basketball player at school. At the age of 19, Grybauskaitė worked for a year as a staff inspector at the Lithuanian National Philharmonic. She then studied political economy in Saint Petersburg State University, and simultaneously worked in a local factory.

In 1983 Grybauskaitė graduated with a citation and returned to Vilnius, briefly taking a secretarial position. She then worked at the Vilnius Party High School; and lectured in political economy and global finance in the Department of Political Economy. In 1988 she defended her Ph.D. thesis in Moscow. In 1991, Grybauskaitė continued her studies at the Georgetown University (USA) in a special program for senior foreign executives.

After Lithuania re-established its independence from the Soviet Union, Grybauskaitė held several senior positions in the Lithuanian Ministries of International Economic Relations and Foreign Affairs. She then advanced to the posts of Lithuania's Vice-Minister of Finance (1999), Vice-Minister of Foreign Affairs (2000), Finance Minister (2001) and European Commissioner for Financial Programming & the Budget (2004). In November 2005, Dalia Grybauskaitė was named "Commissioner of the Year" in the European Voice of the Year poll. She was nominated "for her unrelenting efforts to shift EU spending towards areas that would enhance competitiveness such as research and development."

Grybauskaitė speaks Lithuanian, English, Russian, French and Polish. She assumed her presidential duties on 12 July 2009, and she asked immediately that her presidential salary (312,000 litas) be cut in half.

Acknowledgements: www.prezidentas.lt, Wikipedia, Gaja Bartusevičiūtė.

PRESIDENT'S MESSAGE: Lithuania is Looking Ahead



Photo: Džoja G. Barysaitė.

The President of the Republic of Lithuania, Ms. Dalia Grybauskaitė (pictured, above) has kindly agreed to answer our questions concerning the present state of her country. We are privileged to share Ms. Grybauskaitė's replies with our readers.

What is Lithuania's present economic situation?

The difficult but inevitable measures that we took, the solidarity of the Lithuanian people and their understanding allowed us to stabilize the situation. And even though people do not yet feel it, the first signs of economic recovery are already visible, especially in exports. Regardless of what we think about ourselves, international organizations and markets view Lithuania's performance positively and believe that we can make it on our own. It is a very good message.

So, the country's economic situation has stabilized, although unemployment may yet increase slightly. This year, we can expect GDP to grow by 1 - 2%, as exports recover.

Lithuania's annual export growth for January-February 2010 was 6.3%. Exports are getting back on track, particularly in machinery repairs, metalwork, chemicals, paper and furniture production, and clothes manufacturing. Businesses are adapting to new realities; they are optimizing their production processes, re-orientating towards new markets, and making the best possible use of their capacities. Economic recovery is also reflected in higher figures in the processing industry: its production went up by 0.9% in February, as compared to January.

Lithuania's basic markets for exports are Germany (12.4%), Latvia (9.2%), Poland (7%), and Estonia (6.3%). Russia is more important to Lithuania as a re-export market (31.7% of total re-exports went to Russia in 2009).

Interest rates for loans in *Litas*¹ have started to decline, demonstrating that international markets have confidence in Lithuania's financial policy. It will not only reduce the burden of individual borrowers, but will also encourage new business projects, particularly among small and medium scale entrepreneurs.

Support from EU structural funds will amount to a sum of 8 billion *Litas* this year. This will definitely accelerate business recovery. The people of Lithuania will actually feel economic recovery by the middle of 2011.

What is happening in the area of finances? How high is the Republic's foreign debt?

Lithuania did not accumulate sufficient reserves in the years of growth to help offset, at least partly, the adverse economic environment. Therefore, the Government had to use borrowed funds to finance the budget deficit, which was aggravated by the sudden slowdown in 2009.

Last year's public debt amounted to 27.1 billion *Litas* (29.3 per cent of GDP). EU requirements do not allow member states to have a public debt above the 60% of GDP reference value.

¹ *Litas* (usually abbreviated LTL) is Lithuania's monetary unit, equivalent to (approx.) 50 cents Australian.

So the fact that Lithuania is tackling problems on its own, borrowing successfully and retaining the confidence of international organizations and markets is a very good sign. International markets are showing trust in Lithuania, despite its large public debt.

Taking into account Lithuania's current economic situation, the ongoing reforms and investment needs in the public sector (e.g. restructuring and renovation of schools), it will be difficult to avoid borrowing in the near future, but we have to be prudent in debt administration and reduce, as much as possible, our debt servicing expenditures.

Stabilization and repayment of public debt is a long-term priority and all available measures will be used to meet it.

What is your current demographic and social situation?

According to the Department of Statistics, Lithuania's population was 3.329 million at the beginning of 2010, down by 20,900, compared to the previous year. The decline was due to emigration and lower birth rates. Our official statistics show that 22,000 persons emigrated from Lithuania in 2009, while immigration stood at 6,500. Most Lithuanian emigrants went to the United Kingdom, Ireland, the United States and Germany.

Emigration reflects public reaction to domestic problems, such as economic and political culture, bureaucratic restraint, corruption, quality of education, and job opportunities. All of these are the deciding factors for staying in Lithuania or leaving; and they provide the answer to the question: What should be done to stop emigration? I and every Lithuanian citizen have a duty to live and work responsibly to make Lithuania better and more attractive, so that nobody has to, or would like to, go away (unless to study). If those who have emigrated do not return to Lithuania, the time will come when we will have to import labour from third world countries. We must start thinking about "coming back home" (repatriation) programmes. Sociological studies show that Lithuanian emigrants are among the youngest in the European Union. It is therefore very important to give support to those graduates or labour emigrants who are returning home.



• Lithuanian environmental volunteers are helping to keep the public places tidy. *Pictured: A helper busy on the shores of River Nevėžis.*

Have the job vacancies created by the departing Lithuanian emigrants been filled by foreign labour from Eastern Europe, Asia and elsewhere?

Lithuanian law gives employment preference to residents of Lithuania, and not to third world citizens. Last year, a considerably smaller number of nationals from third world countries got jobs in Lithuania.

Due to labour shortage in some economic sectors, 2,239 work permits were issued to foreigners, including those employed temporarily. The latter accounted for 18% of foreign labour force. That is 3.5 times less than in the total 2008. This year, 205 work permits have been issued to foreign nationals.

Six years ago, Lithuania joined EU and NATO. Were these moves worthwhile?

I see the membership of the European Union and NATO as a major achievement of independent Lithuania's foreign and security policies. Preparation for membership brought different

political forces together, united society at large, and encouraged Lithuania to carry through many important structural reforms and to build an educated modern European state and society capable of competing in Europe and the world. On the other hand, we slowed down after accession, lost speed in implementing key reforms and therefore failed to take full advantage of EU membership.

The European Union was created not for its own benefit, but for expanding the so-called security zone: security of economy and security of democracy. There has been no war in Europe since World War II – an incredible achievement given that Europe was a continent of never ending warfare and bloodshed. So, one of the goals was to create a union that would help people, politically and economically, to pursue a better life and ensure security, friendship and democracy. And that is what Europe has been doing.

The European Union has benefited from new member states joining it. We have brought along our national uniqueness and diversity, our language to make Europe – comprised of many different nations – even richer. It is a unique phenomenon that has no parallel in the history of human societies. The European Union is a wonderful home where each helps the other economically, politically and even militarily.

Europe gives us opportunities, and it is up to us to decide how to use them. In the present slowdown, EU assistance accounts for almost one quarter of Lithuania's annual budget. If it were not for this support, we would be in a much more difficult situation today.

NATO remains the main security guarantor for Lithuania. Its air policing mission is vitally important to Lithuania and the other Baltic States because it ensures the safety and security of our air space. We are making an active contribution to NATO's mission in Afghanistan where Lithuania leads a provincial reconstruction team in Ghor province. We are engaged in the development of a new NATO strategy and would like to have a clear defence plan designed for the Baltic States.

Continued on Page 19

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Žalgiris: Teutonic Order Tamed At Last

This year (2010) marks the 600th anniversary of the Battle of Žalgiris, when the combined Lithuanian-Polish armies inflicted a crushing defeat upon the Teutonic Order. Also known as the Battle of Tannenberg or the Battle of Grünwald, this major clash was fought in Eastern Prussia, on July 15, 1410.

The Žalgiris victory stopped protracted Teutonic Knights' attacks against the pagan population in the Baltic area. In this way, Žalgiris settled a territorial contest among the Germans, Poles and Lithuanians. It also established Poland and Lithuania as regional powers in their own right.

The Knights

The Teutonic Knights were a German military religious order, originally established in Palestine in 1190-91. After service in the Holy Land, the Knights transferred their activities (around 1225-30) to Central Europe, where they tried to conquer, convert and



° In 1337, Emperor Louis IV "The Bavarian" gifted Lithuania to Dietrich von Altenburg, the Grand Master of the Teutonic Order. Images of the two conspirators were drawn inside the first letter L of the official document (as shown in this reproduction). From A.Šapoka, *Lietuvos Istorija*, 1936, p.73.

control the people of the countries subsequently known as Old Prussia, Lithuania, Latvia and Estonia.

The nucleus of the Teutonic Knights was composed of young nobles wishing to earn the title of knight; as well as pilgrims in search of indulgences; and some adventurers.

The Teutonic Order started attacking the Slavic and Baltic peoples in 1231. The Order's method was to overrun a pagan area, enslave the local ancient Prussian and Lithuanian population, baptize them, then bring in German settlers as masters of the land.

By the second half of the 14th century, the Teutonic Knights had reached the confluence of the Nemunas and Neris rivers.² They destroyed the Kaunas fortress (1382), built one of their own (Marienwerder, 1384) and continued to make frequent forays into the interior. Lithuanian settlements were destroyed, crops burned, provisions looted, and the stronger Lithuanian men and women were taken into captivity - all in the name of baptizing the pagans.

Lithuanians adopted Christianity in 1387, quite independently of the Teutonic Order. They changed their religion because Lithuanian Grand Prince Jogaila married Polish Queen Jadwiga and ascended to the throne of Poland (1386). Abandoning paganism was a condition of this marriage: *cuius regio, eius religio*³.

As a result, the Teutonic Order lost its excuse for trying to convert the Lithuanians by fire and sword. Nevertheless, this did not stop the Knights from continuing their "crusading" attacks against Lithuania, especially against its Samogitian (*Žemaičiai*) region.

Poland's relations with the Order were equally tense. Back in 1308-09, the Teutonic Knights had conquered Pomerelia (Polish: *Pomorze*), the mouth of the Vistula River and the port of Gdansk (Danzig).

² See the 13th century map of this area, published in last year's *Lithuanian Papers*, No.23/09. p.7.

³ *Latin*: The ruler's religion determines the religion practised by his or her subjects. (Or, in this case, the other way around).



◦ **The Battle of Žalgiris.**

- From an illustration in D.Schilling's *Chronicle* (15c.).

These territorial losses robbed the Poles of their access to the Baltic coast. Another major clash with Poland was narrowly avoided in 1409, when the Teutonic Order recaptured the Land of Dobryzn which the Order had previously ceded to Poland.

In the meantime, the Teutonic Knights had eliminated Old Prussia and its indigenous culture; and set up a new colonial state of their own, stretching from the Vistula to the Nemunas rivers. By 1400, the Knights' state had 94 towns and 1,400 villages. The most important cities (e.g., Danzig, Königsberg, Elbing, Kulm) became members of the Hanseatic League.

The Battle

After careful preparations on both sides, the Battle of Žalgiris started at 9.a.m. on July 15. 1410; and it lasted ten hours.

The Lithuanian and Polish troops, commanded by Lithuanian Grand Duke Vytautas and King Jogaila convincingly defeated the Order. Ulrich von Jurgingen, the Teutonic grand master, died on the battle field. So did four other Teutonic high commanders, eleven castle commanders and about 100 knights.

The battle of Tannenberg (in Lithuanian: *Žalgirio mūšis*) was described in detail in two contemporary chronicles: *Cronica conflictus Wladislai regis Poloniae cum cruciferis anno Christi 1410*; and Johannes von Posilge's *Chronik des Landes Preussen*. Further data were added in Jan Dlugosz's *Historiae Polonicae*, written some 60 years later.

The victory at Tannenberg (*Žalgiris*) was an epoch-making event in the relations between Lithuania and the Teutonic Order. It put an end to the land-grabbing "crusades" organized throughout Western Europe against Lithuania, over a period of two decades. It blocked the early German *Drang nach Osten*, and it signalled the beginning of the end for the Order as a military power.

Order's Demise

Folowing this defeat, the Teutonic Order became demoralised and gradually weakened. Its theocratic state started to crumble. Poland recovered its former lands along the Baltic coast and forced the Order to become its vassal (1466).

Finally, in 1525, the Order's last Grand Master Albrecht Hohenzollern⁴ converted to Protestantism, and changed the Teutonic Order from a religious to a civil organization.

In 1618, the Order's territory passed to the Hohenzollern Elector of Brandenburg.

Researched by the Lithuanian Studies Society at the University of Tasmania.

• **Book Review: Page 60.**

⁴ Albrecht Hohenzollern was St. Casimir's nephew: his mother Sophia was St. Casimir's sister. This did not stop Albrecht from abandoning his Catholic faith. (LE XIII, p.183).

Baltic Return Migration Study

Ain HAAS

Indiana University at Indianapolis

Since 2005, I have conducted many interviews with people of Baltic heritage, who relocated from the West to the original homelands during the last quarter century. Most of the interviews were taped conversations, but data collection will continue for a few more months via e-mail or Skype. The current sample of 164 includes 109 Estonians, 40 Latvians, and 15 Lithuanians. The remaining interviews will expand the last group. Funding for the main data-collection trip of 2005-6 came from the US government-funded Fulbright Scholar Program, during a Visiting Professorship at Tartu University.

The respondents represent three generations of exiles, as well as a few (3 Estonians and 4 Lithuanians) who left during Soviet or even post-Soviet times. Some had moved back to the West again, but most of these (11/18) had returned to the Baltic a second time. Australian Balts were more likely to give up (29% of 17, vs. 9% among the rest), and often cited the special hardships of climate contrast and the great distance separating them from relatives in the West.



• Jack Lowe (*pictured*) was born in Launceston, Tasmania in 1961. His mother is Latvian, his father is Australian. Jack went to Latvia in 1998, bought some property and is still living there now.

There were generally similar patterns for the three Baltic nationalities. So the small Lithuanian subsample should not be hastily dismissed as unrepresentative of the relocation experience. It is also worth noting that each nationality's subsample is quite diverse. Even the Lithuanian group has three generations of returnees, from Australia, Canada, Germany, USA, and elsewhere.

To be eligible for the study, returnees had to live at least 6 months in the Baltic homeland in one stretch, with the possibility of staying indefinitely. Prospects were recruited via circles of academics, activists, folk musicians and dancers, ethnic newsletter readers, friends and relatives, and earlier respondents. Media reports and Internet searches were also used to locate prospects.

A response rate cannot be calculated, since it is unknown how many prospects were actually eligible or who actually received the appeal to participate. Outright refusals to participate were rare.

Reasons for relocation are quite diverse, but three themes are common: patriotism/idealism ("Nostalgia and a wish to contribute, to be useful", in a first-generation Australian Lithuanian's words), availability (lack of entanglements), and affordability (having financial security). Reclamation of family property or search for opportunities in business or politics were sometimes mentioned, but locals' occasional suspicions that the new arrivals were fortune-seekers or losers have little basis in fact.

The returnees often made considerable sacrifices in material comforts and career opportunities to relocate, even if they tended to stay in a similar field. Among those in the labour force, most had high white-collar occupations – professional, managerial, technical – 87% before relocating and 88% after. The frustrations of reclaiming, remodelling, investing etc. in a system with unclear and rapidly changing rules were a significant price to pay, especially for early birds who came when the "smell of the Soviet system" (in a third-generation American Lithuanian's words) was still strong.



° Gintautas Kaminskas (pictured) came to Australia with his parents as a teenager in 1964. He moved to Lithuania in 2007, but returned to Australia in 2010.

This may explain why Latvians reported a harder adjustment and less support for their move. Less than half of Latvians (46%) called their adjustment easy, compared to overwhelming majorities of Estonians (69%) and Lithuanians (67%). Less than half of Latvians (31%) reported predominantly positive reactions from friends and family (vs. 60% among Estonians, 64% among Lithuanians).

Latvians typically arrived in 1994 (median or 50th percentile value), a year earlier than typical for Estonians and six years before the Lithuanian median. The range of the Lithuanian group was a fairly broad 1990-2006; however, similar to 1989-2005 for Latvians and 1988-2008 for Estonians. Latvians also tended to arrive at younger ages, almost a third (31%) before age 30, compared to 20% among Estonians and 7% in the small Lithuanian group.

Latvia's precarious demographic situation, with the native group being on the verge of becoming a minority, inspired early relocation right after the Soviet collapse, but it also meant more

frustrations from encounters with locals not speaking Latvian or a Western tongue. Even in Lithuania, such problems arose, but the small size of the "other" group led to a quicker resolution there, as noted by a second-generation American Lithuanian arriving from an Eastern European land:

"In Lithuania as a whole, it's 83% Lithuanian, about 7% Polish, 7% Russian... [Even in] '95, there was a lot of people, if you asked them a question and they were Russian, you'd get a blank face. Now probably most Russians under 55 speak Lithuanian quite well..."

Integration with locals was most evident in Estonia, least so in Latvia. The percentage indicating that most of their friends were locals who had grown up in the country was 63% for Estonians, 70% for Lithuanians, 26% for Latvians.

Estonians were also most likely to find a local partner for marriage or cohabitation (41%, vs. 32% for Latvians and 13% for Lithuanians), partly because they were more likely to arrive unattached. Women had a harder time finding suitable local mates, as illustrated by these Lithuanian womens' remarks, from a second-generation exile from the USA and a recent émigré returning from Canada:

"Here there is a much too high a rate of promiscuity, disrespect, family violence... I am entirely unable to make any romantic relationship with a man here. They are too passive, expect women to do it all, don't ask out on dates."

"Canadians are more active, more concerned with health and sports. [Lithuanian] men like beer and driving too much, get beer bellies... Guys here stink... but it's getting better."

The three subsamples shared the view that locals were unlike their countrymen in the West. Sometimes the locals' quirks seemed charming, as in this first-generation Australian Lithuanian's comment:

They have maintained some of the traditions around funerals [and] weddings more than in the West. To me they seem backward in these traditional attitudes – e.g., keeping all-night vigils for the dead and singing ancient dirges. But it is nice in a way because it is ancient culture.

More common were complaints about locals' unethical behaviour and vestiges of the Soviet mentality, but Westernization was seen as eliminating this gap, especially among youths. All three subsamples were inclined to be sympathetic to locals' expressions of nostalgia for certain aspects of the Soviet era, but they also said, their own elders' criticisms of the Soviet system rang true.

All three groups typically identified primarily with their Baltic heritage before arriving (69% among Lithuanians and Estonians, 75% among Latvians). If something changed, it tended to be in the direction of intensified rather than weakened Baltic identity. Some reassessment of established ways of preserving Baltic heritage in exile communities was evident. The percent calling for at least a somewhat different approach was 55% among Estonians, 40% among Lithuanians, and 34% among Latvians.

Another process of reassessment is evident among those who left the Baltic lands rather recently. Perhaps the most striking discovery in the Lithuanian interview materials is the similarity of patriotic or idealistic mindsets found between long-time members of exile communities and some recent émigrés. The concluding quote is from a young woman active in a new organization of Lithuanians who experienced Soviet rule, spent time abroad, and now seek ways to apply their knowledge of Western ways to benefit their homeland:

"Before [the] United States and my foreign experience, I would say I felt no sentiments to[ward] Lithuania. I was saying that I could live anywhere, and I'm really quite [a] cosmopolitan girl, and so on... [But while abroad,] my system of values [was] completely broken and turned upside down. I found ...Lithuania like a brand-new country inside me. Now I can say that I love this country. I want to live in it, and I want [to do something for] all the people who are somewhere abroad, to bring them back, to make it stronger, nicer. With that foreign experience, you can do so much in Lithuania."

Ain HAAS, Ph.D. (Wisconsin), is a Professor of Sociology at Indiana University in Indianapolis and President-Elect of AABS (The Association for the Advancement of Baltic Studies). His interests include ethnic relations, folk music, labour movements, and juvenile delinquency, especially in the Baltic and Scandinavian countries. <ahaas@iupui.edu>

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President Dalia Grybauskaitė:
Tackling Lithuania's Problems

Continued from Page 7

Which social problems are most pressing in Lithuania now?

Our primary concern is unemployment which, according to the Labour Exchange, has reached 13.9%. Nothing is more important today than to provide people with work and income. If there are jobs, other problems will decline. Special focus should be placed on improving access to employment for the young generation. We have to support every initiative that helps create new jobs and retain the existing ones. Local government, the business community and individuals have to streamline their efforts and readjust to changes in economic and living conditions. Only new ideas and entrepreneurship can protect us from unemployment.

The Government has to work out a comprehensive strategy for creating jobs, to support people with initiative and drive, and to reduce bureaucratic restrictions on business. However, much



◦ President Dalia Grybauskaitė (*centre*) meets the people, on her visit to the town of Antanavas.
Photo: Džoja G. Barysaitė.

depends on the ability of local government, the business community and the public at large to adapt to the new reality.

As we are countering unemployment, we have to think not only about creating new jobs, but also about protecting old jobs. The refrigerator factory *Snaigė*, the machinery plant *Astra* in Alytus and the first solar cell factory in Vilnius not only keep on operating in these times of economic downturn, but are also expanding their production and export volumes, finding new markets, and working on temporary projects to preserve jobs and specialist staff. Their experience can serve as an example to the whole of Lithuania.

One of the priorities pursued by government policies is lowering unemployment and the other is introducing a structural reform in the social sector. Lithuania's current social security system suffers from both: short-term effects of the world crisis (discrepancies between contributions and benefits, growing unemployment and inadequate social commitments assumed earlier) and lasting structural problems (insufficient tax base and ageing population).

We therefore need to launch a long-term national social security and social benefits reform with the objective of making the system transparent, aligned to the actual economic reality, sustainable, and reliable. The Lithuanian Government is working on this task.

What will be Lithuania's foreign policy over the next 5 years?

Neighbouring Poland and Germany are among Lithuania's main partners in the European Union and NATO, and our relations are close and lively. I nevertheless think that there are yet unused opportunities in our cooperation and dialogue, particularly in the areas of business and economy. Therefore, one of the objectives in our relationship with Germany is to attract as much investment as possible from this country. We will also place a stronger focus on our relations with the Nordic countries in the coming period. This is important not only for improving bilateral cooperation or carrying out different regional projects, but also for realizing more effectively Lithuania's interests in the EU. Lithuania will traditionally place great attention on its relations with Russia and Belarus. I would like to believe that the emerging dialogue with Russian and Belarusian leaders will strengthen our cooperative



• **The 1410 Battle of Žalgiris was re-enacted at a number of Lithuanian and Polish localities this year.** - Photo: www.grunwald2010warmia.mazury.pl/BLiet

ties, and at the same time help provide resolutions to the issues of long standing concern.

The year 2010 is a very special year for the three Baltic States. It marks the 20th anniversary of the end of Soviet occupation and the re-establishment of independence. On March 11, the Presidents of Estonia and Latvia came to celebrate twenty years of Lithuania's restored independence together with us. I will also go to Riga in May to join the people of Latvia in their celebrations.

I feel proud of the achievements that our three nations attained in consolidating independence, gaining international recognition, effecting reforms and regional cooperation. It is very pleasing to see our countries working together on such vitally important projects as the construction of a new nuclear power plant in Lithuania and the building of *ViaBaltica* and *RailBaltica*. We are discussing further cooperation opportunities at regional, EU and NATO levels. I am convinced that the scope of our accomplishments can be immense, if we work in unity.

In what ways can expatriate Lithuanians be of greater help to the Republic of Lithuania?

For Lithuania, the initiatives launched by Lithuanians residing abroad are very important, since they contribute to making our state stronger and better. We have always been, and will be, open to the ideas, knowledge, experience, and initiatives of Lithuanian expatriates, which are realized successfully in Lithuania through various more or less visible but always meaningful projects.

Among such very successful projects demonstrating cooperation between Lithuania and the Lithuanian diaspora was the World Lithuanian Economic Forum (PLEF) held in Vilnius last summer. It was organized by the joint efforts of Lithuanian state institutions, the private sector and Lithuanians living abroad. The World Lithuanian Economic Forum brought together business leaders of Lithuanian origin, helping them establish beneficial contacts, start joint projects and become engaged in Lithuania's economic life.

To fully use the potential of Lithuanian expatriates for PLEF-like projects and initiatives in science, business, culture, medicine, and in other fields, we have initiated a Strategy of Global Lithuania. This strategy is aimed at the integrity of the nation and full engagement of the Lithuanians living abroad in the life of Lithuania. It has the objective of providing the directions and mechanisms to strengthen national ties, promote national identity and encourage different professional and interest groups in the Lithuanian diaspora to participate in creating a single global Lithuanian space.

All Lithuanian expatriates who wish to take part in the creation of Global Lithuania are most welcome to join the process. Its ultimate success will be determined by us all and by our ability to carry out joint projects, through collaboration and engagement, for the benefit of Lithuania and Lithuanians around the world. We have to make an all-out effort to make it possible for Lithuanians, wherever they live, to contribute to building a modern, creative and advanced Lithuania through professional work, knowledge, experience, and ideas.

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The Beginnings of Vaccination in Lithuania

Michael BENNETT
University of Tasmania

Early in 1805, at the height of the Napoleonic Wars, a physician from Vilnius managed to make his way to London.⁵ His mission was a matter of life and death, but unrelated to the escalating global conflict. Born in Gardinas (Grodno) in 1771 and educated at Vilnius, Augustas Liudvikas Becu⁶ was professor of medicine at the Imperial University of Vilnius.⁷ The aim of his journey was to acquire firsthand knowledge of the new technique of inoculating cowpox as a preventative of smallpox. Edward Jenner had published his treatise on cowpox as recently as 1798.

Becu's mission illustrates the rapidity of the early spread of interest in vaccination around the world and the liveliness of the medical faculty at Vilnius in the interlude between the university's re-foundation as the Imperial University of Vilnius in 1803 and Napoleon's invasion of Russia in 1812. It also opens up an intriguing episode in the history of Lithuania.

Smallpox was the great scourge of the eighteenth century. Few people escaped infection, and the mortality rate was high. It was believed at the time that around one out of six people died of the disease. The practice of smallpox inoculation, introduced into Britain in the 1720s, offered the chance at least to be proactive. It was known that people only took the infection once, and it was soon established that smallpox acquired artificially, through introduction of matter in the incision in the arm or leg, was far less hazardous than catching the disease naturally. The practice became quite widespread in Europe in the last quarter of the late eighteenth century.

⁵ I would like to thank Dr Glynn Barrett for his assistance in seeking out and translating Russian language sources and Dr A. Taškūnas for his help in locating and translating Lithuanian materials.

⁶ Also known as Alexander Liudvigovich Bekiu, or Beku.

⁷ *Russkii Biograficheskii Slovar'*, ed. A.A. Polovtsov (St Petersburg 1903), 2, p. 277.

In 1768, Catherine the Great arranged for her own inoculation and began to actively promote it in the Russian empire.⁸ It became distinctly fashionable among the aristocracy in eastern Europe and made some headway among the German and Lutheran communities in the Baltic region. Still, it remained an alarming procedure for the individual who might well have a severe case that could maim or even prove fatal. It was also not without hazard to the community. After all, it involved the deliberate propagation of the disease. Pastor Eisen, who sought to promote inoculation in Livland, claimed that many peasants were content to let smallpox take its toll of their large families, asking only that it took children before they had consumed too much bread.⁹

Jenner's cowpox inoculation offered protection without danger. Cowpox was a relatively mild disease and there was no danger of casual infection. The major obstacle to the progress of the new prophylactic was the limited availability of cowpox lymph (vaccine). Cowpox was a rare disease. It was found only occasionally in the dairy districts in England and a few other parts of western Europe. From 1799 English physicians began to send samples of cowpox, dried on threads or between plates of glass, to colleagues elsewhere in the world, but all too often the virus failed on arrival. Physicians in Riga succeeded in using samples over the winter of 1799-1800, but had only limited success in establishing a local supply of vaccine. The point was that the only way to propagate vaccine was through the inoculation process: the pustules of children inoculated the week previously were lanced to provide lymph for the next batch of children. This required willing patients and a high level of organisation.

⁸ Philip H. Clendinning, 'Dr. Thomas Dimsdale and Smallpox Inoculation in Russia', *Journal of the History of Medicine and Allied Sciences*, 28 (2) (1973), pp. 109-25; R. P. Bartlett, 'Russia in the Eighteenth-Century Adoption of Inoculation for Smallpox', in R. P. Bartlett, A. G. Cross and K. Rasmussen (eds.), *Russia and Europe and the World of the Eighteenth Century* (Slavica Publishers), pp. 193-213.

⁹ Erich Donnert, *Johann Georg Eisen (1717-1779). Ein Vorkämpfer der Bauernbefreiung in Rußland* (Leipzig: Koehler & Amelang, 1978), pp. 120-1.



• The University of Vilnius, established in 1579. The University's medical faculty was a significant centre of smallpox vaccination from 1803.

In relation to the Russian empire, into which Lithuania had been absorbed through the partitions of Poland-Lithuania in the 1770s, the key event was the arrival of cowpox in Moscow in October 1801 and its immediate use, under the auspices of the Dowager Empress, in the Moscow Orphanage. She then sent a girl under vaccination to St Petersburg to establish vaccination in the capital. In 1802 or 1803 she sent vaccine by courier to Vilnius to consolidate the practice in the western parts of the empire.

From 1803 the old capital of Lithuania became a significant early centre of vaccination.¹⁰ The medical faculty at the University of Vilna (Vilnius) immediately conducted trials of the procedure and some of its leading members, most notably Johann A. Lobenvein, Professor of Anatomy since 1787 and Becu, championed the practice.¹¹ The friends of vaccination were reinforced by the arrival in 1804 of the celebrated Johann-Peter Frank, especially

¹⁰ This point is acknowledged in V. O. Gubert, *Ospa / ospoprivivanie* (St. Petersburg, 1896), p. 500.

¹¹ *Russkii Biograficheski Slovar'*, ed. Polovtsov, 10, p. 566.

headhunted by the Tsar to modernise the university and to reorganise the medical curriculum.

Joseph Frank, his son, had firsthand experience of vaccination in London and good contacts in England. Already news of the progress of vaccination in Lithuania found its way to London. *The Times* reported 2760 vaccinations in Lithuania in 1803.¹² A British traveller returning from the region reported Lobenvein's 'indefatigable exertions'. In a letter to Jenner in May 1804, Joseph Frank likewise paid tribute to Lobenvein's efforts and reported that the medical fraternity at Vilnius had held a special festival on Jenner's birthday in honour of his discovery.¹³

In December Vilnius became the first European university to bestow academic laurels on Jenner, making him an honorary fellow. One of Becu's tasks was to deliver the diploma of fellowship, with the university's seal and a covering letter from J. Stroynowski, the Bishop of Vilnius and Rector of the University, to Jenner. Arriving in London, Becu made his way to the Royal Jennerian Society and after learning that Jenner was in Gloucestershire left the diploma to be forwarded to him.¹⁴

For a number of years Vilnius was at the forefront of the vaccination in eastern Europe.¹⁵ In 1803 Becu published a work called *O wakcynie czili tak zwanei ospie krowiey* (*On the Effect of*

¹² *The Times* (London), 18 August 1804. This figure would seem to refer to the whole of Lithuania, rather than just the *guberniia* of Vilna.

¹³ John Baron, *The Life of Edward Jenner, M.D. ... with Illustrations from His Doctrines, and Selections from his Correspondence*, 2 vols (London, 1827, 1838), II, pp. 52-3.

¹⁴ *Medical and Physical Journal* (London), 13 (1805), pp. 427-9.

¹⁵ For the role of the Faculty of Medicine at the University of Vilnius, the Medical Society and the Vaccination Institute see J. Kubilius et al., *Vilniaus Universiteto Istorija 1803-1840* (Vilnius; Mokslas, 1977), pp. 66-7 and G. Bagenskii, *Znachenia Imperatorskago Vilenskago Meditsinskago Obshchestva v dele rasprostraneniia ospoprivivaniia* (The Significance of the Vil'na Medical Society in the Matter of Disseminating Vaccination) (Vilnius, 1896). I would like to thank Mrs Jolanta Budriūnienė, Head of the Lithuanian division of the Lithuanian M. Mažvydo National Library in Vilnius, for providing a copy of the latter item and Ms Olga Vasyukova for translating it.

So-Called Vaccination against Smallpox), probably a summary of Jenner's works. Joseph Frank established the Vilnius Medical Society in 1805 and over the following years presented many papers on vaccination.

In 1806 Lobenvein presented a paper on popular superstitions about the practice, *Sur les prejuges dominants contre la vaccine* (*On the Dominant Prejudices Against Vaccine*). Joseph Frank also founded a Vaccination Institute, opened on Jenner's birthday in 1808. It offered free vaccination twice a week, kept a vaccination register with details of cases, maintained a supply of good vaccine, and made samples available to other practitioners for a small consideration.¹⁶ The government of Tsar Alexander I took important measures in 1807 and 1811 to help to put vaccination on a sound footing in the Russian empire. It appears that most of the initiatives were already anticipated in Vilnius. The official returns from the *guberniia* of Vilna from 1805 onwards show a steady rise in the number of vaccinations until 1811, when 5,364 people were vaccinated.¹⁷

Needless to say, many children remained unprotected, especially in the countryside where the peasantry retained their prejudices. Captain Roeder, a German in the service of Napoleon, passed through a Lithuanian village in 1812 in which smallpox was raging. More generally, Napoleon's invasion of Russia broke the momentum of vaccination in the Russian empire. Still the exertions of the vaccinators in Lithuania continued to ensure respectable returns in 1812 and 1813.¹⁸ Their efforts since 1803 helped to ensure that smallpox did not take as much advantage of the chaos, as it might have.

Epidemic disease played havoc with Napoleon's *grande armée* and the civilian population in 1812. A grave-pit in Vilnius from this

¹⁶ Bagenskii, *Znachenia Imperatorskago Vilenskago Meditsinskago Obshchestva v dele rasprostraneniia ospoprivivaniia*, pp. 7-9.

¹⁷ *The Ordeal of Captain Roeder: From the Diary of an Officer in the First Battalion of Hessian Lifeguards during the Moscow Campaign of 1812-13*, ed. Helen Roeder (New York: St. Martin's Press, 1961), pp. 83-5.

¹⁸ *Report of National Vaccine Establishment for 1814*, p. 5.

time containing 2,000 French soldiers, victims of disease not battle, has recently been investigated. The microbial killer in 1812, however, was typhus not smallpox.¹⁹

Michael BENNETT, B.A. (Liv.), Ph.D. (Lanc.) FRHistS, FAHA, is Professor of History at the University of Tasmania. He is currently completing a book for Cambridge University Press on the spread of vaccination around the world in the early nineteenth century.

Congratulations - SLIC Milestone

In August this year, the Sydney Lithuanian Information Centre (SLIC) website www.slic.org.au reached a significant milestone: its 100,000th online visitor. In a typical week there are visitors from more than 45 countries.

SLIC's free 24 Lithuanian Language Lessons for beginners are a very important part of the website. They have been an outstanding success in Australia and around the world.

The SLIC website was presented to the "MyLanguage First National Conference" in Sydney, August 9-11, 2010. **Congratulations!** - L.S.S.

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¹⁹ Stephan Talty, *The Illustrious Dead. The Terrifying Story of How Typhus killed Napoleon's Greatest Army* (New York, 2009), pp. 3-5 and passim.

Lustration: A Short Introduction*

Matt KILLINGSWORTH

University of Tasmania

The democratic transitions that many of the former Central and East European Communist states have gone through have occurred on a scale and at a pace without precedent. But the euphoria felt by many following the fall of these Soviet-type regimes has been replaced by a sombre realisation that the road from one-party rule to democracy is not without its obstacles.

Perhaps the most controversial and emotional aspect of the transition has involved the question of how new democratic regimes should deal with those who played an integral role in the maintenance of the *ancien regime*? More specifically, what should be done with those who either worked for, or collaborated with, the security apparatus?

One of the most vexing issues of the post-1989 transitions to a system based on democratic political institutions has been the matter of how to come to terms with the Communist past.

As Guillermo O'Donnell and Philippe Schmitter point out, 'it is difficult to imagine how a society can return to some degree of functioning which would provide social and ideological support for political democracy without somehow coming to terms with the most painful elements of its own past'.²⁰

Likewise, for Juan Méndez 'the pursuit of retrospective justice is an urgent task of democratisation, as it highlights the fundamental character of the new order to be established, an order based on

* Much of this article is drawn from Killingsworth, Matt, 'Lustration and Legitimacy', *Global Studies*, Vol. 24, No.1, January, 2010, pp. 71-90; and Killingsworth, Matt, 'Lustration after Totalitarianism: Poland's attempt to Reconcile with its Communist Past', *Communist and Post-Communist Studies* (forthcoming).

²⁰ O'Donnell, Guillermo and Schmitter, Philippe, *Transitions from Authoritarian Rule: Tentative Conclusions and Uncertain Democracies* (Baltimore: Johns Hopkins University Press, 1991), p.30.

the rule of law and on the respect for the dignity and worth of each human person'.²¹

One particular form of retrospective justice that has caused a great deal of controversy in former Communist regimes is lustration.²² In much of the literature, 'decommunisation' and 'lustration' are often used interchangeably. Decommunisation, at its broadest, is aimed at all functionaries of the Communist apparatus, while lustration is aimed only at those who cooperated with the security services. Clarifying the matter further, Wojciech Sadurski points out that:

"lustration" applies to the screening of persons seeking to occupy (or actually occupying) certain public positions for evidence of involvement with the Communist regime (mainly with the secret security apparatus), while "decommunisation" refers to the exclusion of certain categories of ex-Communist officials from the right to run for, and occupy, certain public positions in the new system.²³

Artur Wołek identifies perhaps the most important distinction between decommunisation and lustration, and hence the most important aspect of lustration, when he notes that 'disclosing secret police collaborators is crucial... since this institution was essential for upholding the secretive workings of the regime...'²⁴

LUSTRATION IN LITHUANIA

As a former republic of the Soviet Union, Lithuania's lustration experience has been slightly different from that of the former Communist countries of Eastern and Central Europe.

²¹ Méndez, Juan, 'In Defence of Transitional Justice', in McAdams, A.J. (ed.), *Transitional Justice and the Rule of Law in New Democracies* (Notre Dame, IN.: University of Notre Dame Press, 1997), p.1.

²² The word 'lustration' is derived from the Latin word *lustratio*, meaning to purify by means of ceremony (<http://www.websters-online-dictionary.org/definition/lustration>).

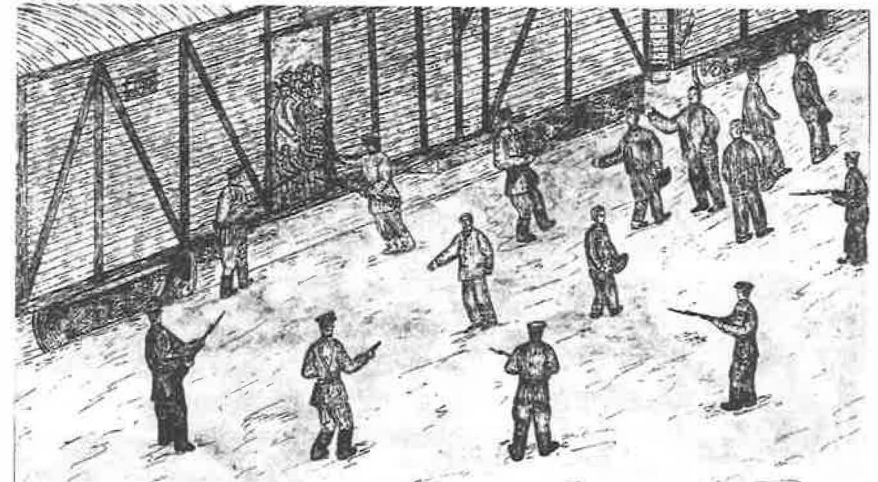
²³ Sadurski, Wojciech, *Rights before Courts. A Study in Constitutional Courts in Postcommunist States of Central and Eastern Europe*, (Dordrecht, The Netherlands: Springer, 2005), p.245.

²⁴ Wołek, Artur, 'Lustration as a Struggle for a New Rules of Politics and a Legitimacy Enhancement in the New Democracies', *Studia Polityczne*, No.15, 2004, p.166.

For example, Lithuania's Lustration Law, adopted in 1998, recognises the KGB as a criminal organisation and, as such, all people who occupied specific, crucial positions within the KGB are banned from holding public office for ten years.

Lithuania's lustration law is comparatively broad and deep, in that the employment restrictions are relatively expansive (branches in which former KGB officers cannot work include airports, seaports, railways and the state mint) and the number of people it affects quite broad.

The law obliges all those who collaborated with the KGB to register under sanction of their collaboration being made public knowledge. The law also obliges them to describe what they did and pass on information on other secret collaborators known to them.²⁵



• Systematic killing and mass deportations of the indigenous Lithuanian population were all in the day's work for the KGB (secret police) officers during the Soviet occupations of 1940-41 and 1944-90. The persons responsible are known, but very few have been punished.

Pictured: A deportation scene at a Lithuanian railway station, drawn from memory by Gintautas Martynaitis. He was aged six when he and his family were deported to Siberia. – Source: *Lithuanians in the Arctic*, 2008, p.53.

²⁵ Czarnota, Adam, 'Lustration, Decommunisation and the Rule of Law', *Hague Journal on the Right of Law*, Vol.1, No.1, 2009, p.328.

LUSTRATION ISSUES

Lustration is intrinsically burdened. Raking over the past is difficult at the best of times. Yet when it involves revealing associations with a disrespected and for some, despised regime, the process becomes even more difficult.

The two 'lustration problems' discussed below are certainly not unique to Lithuania: it is not the only former Communist country to experience such issues with lustration. Indeed, the author has argued elsewhere that the particular nature of the systems that functioned in the former Communist regimes of Central and Eastern Europe render much of what the lustration process aims to achieve either redundant or nonsensical.²⁶

(i) The Files

The first problem concerns the primary source through which lustration claims are pursued; the secret service files. Lustration legislation²⁷ places a great deal of faith in the veracity and comprehensiveness of the secret police files. There are three concerns in relation to this.

First, not all citizens in the former Communist regimes had a secret police file; the Communist Party-state was not entirely omniscient and omnipotent. Indeed, retrospectively, an integral part of the power of these regimes seems to have been to persuade vast numbers of the population that they *were* being watched, whether or not they were in fact.

Considering the ramifications of being labelled a collaborator, the degree of faith in the secret police files is misplaced. As Hilary Appel notes:

identifying informants based on the old secret police files leads to false accusations. The files were not accurate since the incentive structure of the secret services encouraged agents to pad files, to attribute information to uncooperative candidates and to fabricate names from scratch to meet departmental quotas...agents were (also) known to have purged and altered secret police archives in

²⁶ Killingsworth, Matt, 'Lustration after Totalitarianism: Poland's attempt to Reconcile with its Communist Past', *Communist and Post-Communist Studies* (forthcoming).

the days and weeks following the sudden collapse of the old regimes.²⁷

Furthermore, lustration advocates could well be accused of hypocrisy, in that relying so heavily on the files, they are in effect validating the history of these systems as written by the now distrusted members of the security apparatus.

(ii) Collaboration

The second lustration problem, collaboration, is linked somewhat to the first problem. As with most of the problems associated with lustration discussed here, the issue of collaboration is extraordinarily complex.

This is due to a number of reasons. First, labelling someone a 'collaborator' is a damning indictment. Hence, the nature of the term, and the consequences attached to those accused of collaboration, means that it was often used to undermine political opponents, be they collaborators or not.

The second problem relates to what Adam Czarnota has labelled 'fake collaboration', in which 'a person claims to have signed a document that she or he would collaborate with the secret services without any intention to actually collaborate and that she or he never passed on any information or passed on only unimportant information'.²⁸

This leads to the third issue: the highly subjective nature of collaboration. Who is to determine what constitutes 'unimportant information'? Moreover, the secret police files are not sufficiently detailed as to differentiate between 'fake-collaborators' and those who benefitted financially from collaborating.

Finally, the nature of the Communist regime, in particular the KGB's omnipresence and culture of distrust that this created, means that people who are obliged to complete a lustration

²⁷ Appel, H., *Anti-Communist Justice and Founding the Post-Communist Order: Lustration and Restitution in Central Europe*. *East European Politics and Societies*, 2005, 19 (3), 379-405.

²⁸ Czarnota, Adam, 'The Politics of the Lustration Law in Poland, 1989-2006', in Mayer-Rieckh, A. and Greiff, P.D. (eds.), *Justice as Prevention: Vetting Public Employees in Transitional Societies* (New York: Social Science Research Council, 2007), p.234.

statement cannot always be sure whether they in fact collaborated or not.

A SHORT CONCLUSION

A project designed to exclude persons from the political sphere – an exclusion that is premised on past deeds – undermines efforts to establish new democratic norms. While there is certainly a need for some sort of reconciliation with the past, lustration is a deeply flawed method of achieving this.

Matt KILLINGSWORTH, Ph.D. (Melb.) is Associate Lecturer in the School of Government at the University of Tasmania, where he teaches in the International Relations programme. His most recent research is on lustration laws in Poland and the Czech Republic.

The Reversal of Whitlam's Recognition

Peter BOYCE
University of Tasmania

EDITOR'S NOTE: On August 3, 1974, it was announced that the Australian Labor Government, headed by Prime Minister Gough Whitlam, had recognized de jure the Soviet sovereignty in the Baltic States. This decision was rescinded promptly, when the Liberal-National Country Party Coalition was returned to government in December 1975. In this hitherto unpublished note, Emeritus Professor Boyce records how the reversal was achieved with the help of Andrew Peacock's foreign policy advisory group.

The defeat of Australia's Liberal – Country Party Coalition government in December 1972 meant that for the first time in twenty-three years its political leaders were required to formulate and debate policy without assistance from (or automatic access to) senior public servants. This was a painful experience for some former ministers.

Approximately one year after this electoral defeat, the shadow Foreign Minister, Andrew Peacock, decided to establish an

informal advisory group to help the Liberal Party develop a revised foreign policy platform. Its membership of about six was drawn largely but not exclusively from the ranks of academic specialists in the field of international relations, not all of whom were members of the Liberal Party.

They included Owen Harries (University of NSW), Robert O'Neill (ANU), Harry Gelber (Monash) and Peter Boyce (Tasmania). Two young Liberal activists were invited to join us -- John Knight, a former foreign service officer who was elected to the Senate in 1975, and, from mid-1974, following his election to the seat of Bennelong, John Howard (the future prime minister).

The group met on several occasions during 1974-75, sometimes in Melbourne's old Treasury building, at other times in Parliament House, Canberra. An early consensus emerged that most of the key policy initiatives of the short-lived Labor government should be honoured and that it was important to distance the Liberal Party from aspects of the McMahon government's foreign policy record from the early 1970s. Owen Harries was probably the most confident and vocal participant in our discussions, and when the Liberals returned to government in December 1975 he was seconded to the Department of Foreign Affairs as a special adviser. Two years later he was invited by the prime minister, Malcolm Fraser, to take a similar position in his office, where he helped Fraser articulate a strong anti-Soviet message.

Peacock's consultative group agreed that the Liberals should promise to de-recognize Soviet incorporation of the three Baltic republics (reversing the Whitlam government's highly controversial decision of 1974), but John Knight was possibly the principal public advocate of such a reversal. He and Peter Boyce communicated quite regularly on this matter.

Emeritus Professor Peter BOYCE AO is a former Vice-Chancellor of Murdoch University, Perth, and he had previously held the chair of political science at the University of Queensland and at the University of Western Australia.



Fiona KATAUSKAS [see next Page], B.A. Hons. (A.N.U.), ACA (Member of Australian Cartoonists Association) is a Sydney-based cartoonist and book illustrator. She owes her Lithuanian name to her father, Donatas Katauskas, who came to Australia as a refugee in 1949. Fiona has previously worked in foreign aid projects in the Philippines, India and Indonesia throughout 1993-1994.

Fiona's art work has appeared in a range of publications including the Sydney Morning Herald, The Australian and the Australian Financial Review. Her political cartoons feature regularly in the National Museum's annual exhibition and Scribe Publication's Best Australian Political Cartoons anthologies. To support her cartooning habit, she also produces the "Talking Pictures" segment on ABC TV's Insiders programme.

E-mail: Fiona Katauskas <fkatauskas@iprimus.com.au>

Above: Lawyers in Hell. - A cartoon by Fiona Katauskas.

Living in Australia with a Lithuanian Name

Fiona KATAUSKAS

Sydney

"Katauskas? You don't look Greek". If I had a dollar for every time I'd heard that, I'd have... well, not hundreds of bucks but at least enough to pay for a day's metered parking in the Sydney CBD.

It's true. I don't look Greek. I do occasionally, however, look like someone who's trying hard not to roll their eyes before explaining the real origins of their surname. "Lithuanian? Ohhhh, right. Sounds Greek".

To be fair, they've got a point. With its K's, S's and "ow" sound, Katauskas does sound kind of Greekish. In fact, it sounds so Hellenic that some go one step further and just replace it with another name entirely - a Greek one. If I had a dollar for every time I'd been called "Fiona Katsoukas"... Well, you get the picture.

But I protesteth too much. To be honest, I really don't mind clarifying where Katauskas comes from. Greek names may be relatively common, but Lithuanian ones aren't and there's a certain pleasure in saying the unexpected. It can be a conversation starter, with responses ranging from "Where's that?" to "Oh, my sister went there as a backpacker and said it's beautiful" to "Is it true there's a statue of Frank Zappa in Vilnius?" (and yes, I've heard that one quite a few times).

Identifying myself as Lithuanian also reminds me, however briefly, that my family history is from of Anglo-Celtic Australia. It reminds me how my grandparents, uncle and father and many other Lithuanians came to be here, of the hardships and challenges they faced and how they have forged a Litho-Australian identity of their own. It reminds me that Australia is a nation made richer by migrant cultures and by the generations of refugees it has (not always happily) accepted over the years.

I wasn't always so sanguine about my surname. At primary school, I quickly grew sick of constantly spelling it out or correcting creative pronunciation. In roll call, I'd be the only child

called by my first name "Finley, Gray, Johnson, Kat-.... Kata-...Fiona?" I longed to be a Smith or Jones. Something simple people wouldn't think twice about. Something I'd never have to spell again. At seven years old, changing my name by deed poll wasn't an option; so, I was stuck with Katauskas for the time being. There was, however, one last hope. The next time I visited my *Močiutė*,²⁹ I asked her if Katauskas was the Smith or Jones of Lithuania. "Oh no!", she said "It's quite unusual there, too". Damn!

My father actually did change his name - if only temporarily. As a "New Australian" refugee kid at a new primary school where other children weren't always accepting of outsiders, he enrolled himself not as "Donatas Katauskas" but as the true blue "John Newcombe" (the tennis player of the same name wasn't famous at the time). For two weeks he experienced the anonymity of being "normal" until another Lithuanian girl joined his class and told her father, who promptly informed my *Senelis*.³⁰ Unfortunately for my father (but fortunately for the future of the Katauskas name) he got a serious whomping and his Lithuanian-ness was quickly restored.

Luckily, I reconciled myself to my patronymic pretty quickly. Sure, "Katauskas" might be difficult for some but at least it didn't lend itself to any embarrassing nicknames. Smiths and Joneses were everywhere but Katauskases were few and far between.

I even began to pity those with less than three syllables in their names. Spelling it might be a minor hassle but it could also be a bonding experience. By the middle of my first week of high school, my whole class would reply to a question directed at me-"It's K-A-T-A-U-S-K-A-S". They also probably knew more about Lithuania than anyone else in the school.

Over the years I've become proud of my Lithuanian name. It might be hard to pronounce at first but once you've got it, it sticks in your brain. But it's not just my name I'm proud of. Like many people of migrant background, I've got a radar (in my case, a *Lithoradar*) which detects signs of my ethnic heritage in public life.

²⁹ *Močiutė* – (Lith.) grandmother.

³⁰ *Senelis* – (Lith.) grandfather.



(My mother, a woman of Anglo descent, has developed a finely honed one, too, and can spot a Lithuanian at 50 paces in an 8-point font.) Josonia Palaitis, Adam Ramanauskas, John Martinkus - it was as if their names were neon lit when they appeared in a block of newspaper text. Onya, Lithuanians!

My *Lithoradar* also detects other migrant names - all other migrant names. The Australian media, and public life in general, are dominated by those of Anglo Celt extraction; so, it's always great to see a Horacek or Kudelka cartoon or to watch Jeremy Fernandez or Rena Sarumpaet read the news.

Our names are a reminder of the many different sides to Australia: while the Anglo-Australian story is important, it is by no means the only one.

When I was pregnant with my first son, my partner (an O'Connor-sigh!) and I discussed what to do about the baby's surname. A Katauskas-O'Connor double barrel would be just too cruel, so it had to be one or the other. We tossed a coin. Katauskas lost.

However, I made sure my son Max (and later, his brother Jonas) had Katauskas as a middle name. Of course it's not the same as a surname, but hopefully, some time in their life when they have to give their full names, someone, somewhere will say, "Katauskas? That Greek?"



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Luminaries of the Past and Their Music

Jūratė TRILUPAITIENĖ

Lithuanian Culture Research Institute, Vilnius

As far back as the late Middle Ages, the vast lands commanded by the Grand Duchy of Lithuania comprised not one nation but many and various peoples and their religions. Although they were disparate, they lived in peace amongst themselves, but the Grand Duchy had to be defended against outside attacks for many ages. It was certainly a magnet to friend and foe alike.

The history book of the Grand Duchy of Lithuania (GDL) has many dark and difficult pages. Amid the many yet unanswered questions in its 1000-year life, we can discern the beginnings of Lithuania's journey from that high point of power to its fate as the defeated and enslaved country of later centuries.

There are unanswered questions and vexed issues aplenty imbedded in Lithuania's past, but many present-day uncertainties and problems also plague current historians and social



◦ A street scene in a small 17th century Lithuanian town.
- From a painting by J.P. Norblin, 1803.

commentators. A good example of this is the issue of the bronze Soviet artefacts which stand sentinel today at either end of one of Lithuania's oldest bridges in Vilnius. They are the statues of young workers wielding hammer and sickle at one end, and soldiers bearing arms at the other. Should these residues be kept there as a historical feature, or should they be removed?

The seeds of occupation and disaster were planted long ago. The Commonwealth of Poland and Lithuania was proclaimed in the Union of Lublin in 1569. Over the next two centuries, however, internal and external conflicts weakened the Commonwealth and it became increasingly easy prey for neighbouring states. The three partitions of the Commonwealth (1772, 1793, 1795) saw it finally wiped off the political map of Europe and its territory carved up and shared among Prussia, Russia and Austria.

"The muses are silent amidst the clamour of arms" is a saying often heard in times of unrest and war. However, it doesn't apply to those prominent political activists who fought to preserve the independence of their Commonwealth under threat of annihilation. They called on all freedom-loving people to do battle as they did themselves - not just with their weapons, but also by using their wits and imagination to apply pressure to political decisions.

Tadeusz Kosciuszko was one such: a Lithuanian-Polish politician and military commander (1746–1817) who trained in Europe and later fought in the American Revolution war (1775–1783). Back in Europe again, he failed to win support from the French Revolutionary Command for his plan to lead a revolt against the annexation of Poland and Lithuania in 1794. Nevertheless, the eponymous Kosciuszko Uprising did take place but was doomed to failure. Even so, he was considered a champion of freedom throughout the Tsarist occupation and his name has remained popularly synonymous with a call to arms for liberty and independence. Long after the revolt was put down, the Lithuanian people continued to sing this battle song of the Uprising:

*"Let's go, let's go, Sir Kosciuszko,
Let's go, let's go, Sir Kosciuszko,
To beat up the Prussians
And chop up the Russians!"*



Lithuanian - Polish patriot Tadeusz A.B. Kosciuszko, 1746-1817 (pictured) had fought for the freedom of three countries: Lithuania, Poland and USA. Australia's highest mountain peak, Mt Kosciuszko (2,228 m above sea level), has been named after him.

As leader of the uprising, Kosciuszko proved himself to be a fearless politician and soldier. Indeed, in his honour, several towns in the USA and Australia's highest mountain all bear his name. But there were other facets to this gifted man. He was twice unlucky in love, being rejected as a suitor by both young ladies' parents because he was an impoverished nobleman, not one of means. He was able to play the piano, though, and turned to music for consolation. It is not widely known that he wrote some salon works for keyboard which were published in London.

Somewhat more notable in the field of music was another man of many talents, Kosciuszko's colleague-at-arms, Duke Mykal Kleofas Oginski (1765–1833). He had a long and distinguished diplomatic career, and was held in high esteem for his erudition and his skill as a composer. His musical works were heard in the salons of Vienna, Paris, London, Berlin, St. Petersburg, to name but a few. His enormous stature and authority as a politician and diplomat was nevertheless ultimately eclipsed by his musical achievements. His polonaise "Farewell to the Fatherland" is well known, particularly to the people of Lithuania and Poland.

Continued on Page 45 >

Bringing Up a Nobleman

Oginski's childhood upbringing instilled in him democratic principles which were to remain deeply etched into the future composer's psyche³¹ for the rest of his life. He recorded the following incident in his diary:

Once in a fit of anger, Mykal struck one of his father's servants. When his teacher heard of this, all the servants were assembled and the young nobleman was ordered to kneel before the one he had hit, kiss his feet and ask for forgiveness. The boy did all this, then wept long and hard – not out of humiliation, but because he realised how badly he had behaved.

Many years later in 1822, as he was preparing to send his 14-year-old son to Italy for his education, Oginski passed on to him what he had learned in his own father's house, in fifteen clear and simple rules for life:

- *Trust in God*
- *Be grateful to your mother all your life*
- *Work hard and avoid idleness*
- *Eat and drink in moderation*
- *Maintain a good level of hygiene and exercise*
- *End the day in prayer and contrition*
- *Be kind and good to your servant*
- *Keep a diary*
- *Study Latin and Greek*
- *Acquire a knowledge of Philosophy and History*
- *Become fluent in Italian*
- *Respect your fellow students and be polite and helpful to everyone*
- *Do your duty scrupulously*
- *Obey those in whose care you have been placed*
- *Successfully complete your education.*

Although it is almost 200 years old, some would say that this advice would not be totally out of place in today's society!

Continued from Page 43

Mykal Kleofas Oginski began his political career at a very early age. He was twice elected to the Polish-Lithuanian Parliament as the member for Trakai. His rise up the political ladder was rapid. He first served on the National Education Commission, and before long was appointed Treasurer and *Kardininkas*³¹ of Lithuania.

In Europe at that time, political decisions were made as often in salons and at splendid banquets as in the offices of State Government. Oginski knew perfectly well how this worked and had the blessed ability to blend his professional political interest with his amateur musical one. Because of his keen interest in history, he was well aware of the rate at which his country was being territorially reduced by its covetous neighbours. He did all he could in parlour and in Parliament to counteract this.



◦ **Political decisions of the day were made in more than one place. Oginski knew the system and used it well. Pictured: The Nobles' Upper House (*Seimelis*) meeting in a church (1808). From a painting by J.P. Norblin. - Source: A.Bumbliauskas, *Senosios Lietuvos Istorija, 1009-1795*, p.317.**

³¹ The *Kardininkas* (= the Sword Bearer, derived from "kardas", Lith. sword) was the man whose solemn and ceremonial duty was to hold the symbolic Sword of the GDL at official State functions. It was an honorary position.

Unrest grew and political decline became more evident in the Polish-Lithuanian Commonwealth. He formed a close relationship in Vilnius with Jakob Jasinski (1750–1794) who was to be Kosciuszko's Commander of the Lithuanian forces in the Uprising. Oginski supported him and other patriotic insurgents wholeheartedly.

Oginski was so committed that he had the traditional Grand Duchy of Lithuania coat of arms changed to feature the French Revolution's motto "Liberty, Equality, Fraternity". He even addressed his wife in his letters as "Citizen Izabela Oginski".

During the Uprising, he led his own regiment in Northern Lithuania, but armed his men with additional "weapons" of his own creation. These were military marches and patriotic songs which became very popular with the troops because, as he himself said, "It roused their spirits and lifted energy and enthusiasm".

The words and melodies were often an impromptu response to a particular occasion, but despite being sung frequently by Kosciuszko's men, were seldom written down. After the Uprising failed, the events which inspired them faded into oblivion. So, unfortunately, did these songs.

When it was clear that the rebel cause was lost, Mykal Kleofas Oginski, hitherto influential politician, member of Government, inspirational rebel supporter and participant, found himself with a price on his head and was forced flee to Vienna - dressed as a lady's maid!

For the next five years in exile, he travelled widely under several different names, as a musician or French merchant. In his *Letters on Music*, Oginski recorded many personal observations about the musical milieu in Europe, about famous performers and composers such as Hayden, Mozart and Paganini.

Once, at a banquet in Italy, he played for Napoleon Bonaparte a march he had once composed for Polish legionnaires. The General remarked, "Let us listen to this! When we talk of Polish legions, we should always add the word 'courageous' for they fight like the very Devil himself!"

In 1796 Oginski found himself in Constantinople. Calling himself a tourist gave him the opportunity to investigate freely the distinctly different art and culture of the East and to witness some curious things. In his *Letters on Music*, he tells an anecdote based on Sultan Selim III's curiosity about everything new and his great desire to hear performers from Europe. Oginski wrote:

"The Sultan had engaged two foreigners – a dance instructor from Paris and an Italian "piano teacher" who couldn't actually read a note of music! – to entertain him three or four times a month. He would arrive at his summer palace in a canopied boat accompanied by his women.

"The entertainers, meanwhile, were met at the gates by twelve black eunuchs who led them to the music room through chambers decorated in eastern motifs, expensive lamps from France and wall clocks. They were directed to their places by white eunuchs while the Sultan and his entourage were seated behind screens on a balcony. At his signal, the musicians began their "concert". Before thirty minutes were up, a white eunuch gave them a handful of silver ducats for their efforts and led them away."

Oginski's interest was piqued when he heard that the Sultan requested the same two melodies every time. "Play them for me", Oginski asked the visiting musicians. The so-called pianist poked about on the keyboard for a long time until he located the beginning note. Then, with one finger of his right hand, he played a short and simple melody. After a brief pause, Oginski took his seat at the piano and played the same tune with both hands, in a full and playful accompaniment. The entertainers' astonishment and chagrin knew no bounds. "Why didn't you join us?" they said. "We would have earned twice as many ducats playing with both hands!"

o o o

Although the Polish-Lithuanian Commonwealth ceased to exist after the partitions, Oginski in exile still held out hopes for its restoration. It had been noted by some that what successes there had been during the Uprising often coincided with Napoleon's military expeditions. So it is perhaps not surprising that Oginski applied his talents to winning the great man's favour.



° During his march to Moscow, Napoleon Bonaparte formed a separate government for Lithuania on July 1, 1812 (pictured, above). This government ceased functioning after Napoleon's defeat and all Ministers except one left Lithuania on December 9, 1812. - From a painting by P. Kalpokas.

He began the opera "Zelis et Valcour ou Bonaparte au Caire", which was intended as a *paean*, an expression of faith and trust in Napoleon.

The opera tells the love story of Zelis, a young Arab girl, brought to the Turkish Sultan's harem, and of Valcour, a French officer and prisoner of war. They fall in love. When they are found out, the Sultan condemns them to death. They are saved only by the personal intervention of Napoleon, who, in the final scene, sings in praise of freedom and calls it his one true goal.

But Oginski's hopes were dashed, and his deep disenchantment with Napoleon seems to be the reason why this opera was never completed. (Later Napoleon himself expressed regret that he had let Poland down). Oginski erased it completely from his mind and never referred to it anywhere again, so great was his disappointment.

Years later Napoleon's proclamations and military victories, especially in the war against Prussia (1806–07), rekindled old hopes in Lithuania. The French general was eagerly expected to liberate the serfs. Alas, the 1807 Peace Treaty of Tilsit (Tilžė) bitterly disappointed the Lithuanians yet again. Napoleon had never had the slightest intention of being their saviour.

As hostilities sharpened between Napoleon and the Russian Tsar Alexander I, Mykal Kleofas Oginski unequivocally declared himself for the Tsar. He became his secret adviser and was appointed senator at the Court of St. Petersburg. By the end of 1811, about a decade after he had been able to return to his own country, Oginski had completed his project for the rehabilitation of the Grand Duchy of Lithuania under the guardianship of Alexander I. The Tsar seemed to support the plan, but promptly abandoned it as soon as he had defeated Napoleon in 1812.

After 1815, Oginski lived abroad again: in Hamburg, Paris and finally in Florence, his final resting place.

When Lithuania regained its independence 20 years ago, we reclaimed many things we had lost. It suddenly became possible to discuss and evaluate the creative work of the Soviet era. We can now look back, without imposed ideological dictates, on an older Lithuanian cultural life which was long-neglected and little known. Historians of today can now peel back the layers, pose new questions about the past and expect to find some answers.

**Translated from the Lithuanian by
Regina KRUTULYTĖ-SHARE.**

Habil. Dr. Jūratė TRILUPAITIENĖ is a Senior Research Fellow at the Lithuanian Culture Research Institute, Vilnius. She has published a monograph and numerous articles on the history of Lithuanian music in the 16th to 19th centuries, an area in which she is considered to be Lithuania's premier authority.

E-mail: Jurate Trilupaitiene <jurate.tril@gmail.com>

Regina KRUTULYTĖ-SHARE, B.A., Dip.Ed. (Tas.) lives in Hobart. She spent a decade (1991–2000) living and working in Vilnius as a teacher and translator. She hopes to return soon.

Wanted: A New Home for BALT-L Archive

When Lithuania and the other Baltic States began to re-assert their independence at the end of the 1980's, younger members of the diaspora communities looked for new ways to support the struggle. One result was the setting up of the **BALT-L Listserv**.

At that time, electronic communications were a new thing. The Internet as we know it did not exist. There was e-mail, largely based on university staff which made it possible for people outside universities to receive mail messages. It also made it possible to smuggle e-mail messages to activists in the USSR.

Some Universities and research institutes did offer access to serious server capacity from community groups. This allowed e-mail messages to be sent out to 'mailing lists', so that one message to a server could be passed on to many subscribers.

After various discussions online, two academics, Jean-Michel Thizy of Ottawa University in Canada and Edis Bevan, then of the Open University in the United Kingdom, managed to get server capacity at Buffalo University in the USA and the Rutherford Laboratory in the UK. The list was set up: it was called the Baltic Republics Discussion List, with the listserv code name BALT-L.

Edis Bevan took on the task of managing the information flow as the 'editor' of the list and for about a decade the BALT-L was a serious channel of communication between people interested in re-establishing freedom in the Baltics. The archives of the messages were kept at Buffalo University.

Eventually the development of the Internet made the BALT-L redundant and it quietly passed away. Most of the archives, have survived at Buffalo University, but they have been disconnected from the Internet. Edis does have a copy of the archives on file, but no longer has the contacts to make these freely available.

So here is a question: **Is there an institution out there willing to host this archive, so it can be accessed once more by anyone over the networks?** It is possible that the material has some small historic interest.

Edis can be contacted by E-mail, at VIRPSHAS@TISCALI.CO.UK

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Letters to the Editor

It's Time to Read these Forgotten Archives

Throughout the world today, the word "Nazi" is synonymous with evil, anti-Semitism and mass murders. But the world remains inexplicably indifferent about another deadly ideology, Communism. Why? Claire Berlinski, a contributing editor of *City Journal*, recently published an article, in which she asked:

"Why doesn't anyone care about the unread Soviet archives? In the world's collective consciousness, the word "Nazi" is synonymous with evil. It is widely understood that the Nazis' ideology...led directly to the furnaces of Auschwitz. It is not nearly as well-understood that Communism led just as inexorably, everywhere on the globe... to starvation, torture, and slave-labour camps. Nor is it widely acknowledged that Communism was responsible for the deaths of some 150 million human beings during the twentieth century. The world remains ... indifferent and uncurious about the deadliest ideology in history.

"For evidence of this indifference, consider the unread Soviet archives. Pavel Stroilov, a Russian exile in London, has on his computer 50,000 unpublished, untranslated, top-secret Kremlin documents... He stole them in 2003 and fled Russia... Yet he can't get anyone to house them in a reputable library, publish them, or fund their translation...

"Then there's Soviet dissident Vladimir Bukovsky, who once spent 12 years in the USSR's prisons, labor camps, and *psikhushkas*—political psychiatric hospitals—after being convicted of copying anti-Soviet literature. He, too, possesses a massive collection of stolen and smuggled papers from the archives of the Central Committee of the Communist Party...'I offer them free of charge, but nobody wants to print them,' Bukovsky writes. 'Editors shrug indifferently: ... 'Who cares?'

"No one erects memorials to the throngs of people murdered by the Soviet state. (In his widely ignored book, *A Century of Violence in Soviet Russia*, Alexander Yakovlev, the architect of *perestroika* under Gorbachev, puts the number at 30 to 35 million.) Indeed, many still subscribe to the essential tenets of Communist ideology...

"These documents should be made well-known to a public that seems to have forgotten what the Soviet Union was really about."

Tony MAŽEIKĀ,
Mission Viejo, CA. USA.



Cartoon by Fiona Katauskas (see also pp.36-39 in this issue).

Procrastination or Something Else?

Here is a challenging question to the political scientists and historians. Why has modern Lithuania achieved less during the past 20 years, compared to the first 20 years of its previous independence, 1918-1938?

John F. GREEN,
Adelaide, S.A.

Energy for Lithuania

I agree with Tony Blair that "in the future, energy security will be almost as important as defence." Therefore, to diversify energy production is a vital challenge for a state like Lithuania.

Actually, it is a vital challenge for every state willing to remain on the world map in the next decades, given that the great powers will increasingly protect their own geopolitical and economic security by constraining the energy policies of fellow states "with every mean necessary."

We should also combine the shift / diversification of the energy paradigm with a more environmentally sustainable paradigm of civilization.

Fabrizio BOZZATO,
Taipei City, TAIWAN.

A Brave Statesman Honoured Gediminas ZEMLICKAS

Vilnius

On March 10, 2010, Iceland's former Prime Minister Jon Baldvin Hannibalsson was awarded the Lithuanian Santarvė's³² Order *Pro augenda concordia*³³. The investiture ceremony took place in the Museum of Applied Art, in the city of Vilnius. Mr Hannibalsson had been invited to come to Lithuania, to participate in the 20th anniversary celebrations of the restoration of Lithuania's independence.

The people of Lithuania will never forget tiny Iceland's courageous initiative in 1991 - Iceland was the first country to recognize Lithuania's statehood. Iceland took this step at a time when our country and its people needed it most. The large and more influential countries were biding their time, they "did not want to harm Gorbachev". Foreign diplomats were busy explaining their own international obligations, while delaying any help to the newly independent Lithuania.

There were plenty of disparate opinions in Iceland, too, regarding the recognition of Lithuania's independence. According to J.B. Hannibalsson, early recognition was viewed especially sceptically by Iceland's ship owners, because the Soviet Union had threatened to cut its trade ties. When Iceland congratulated Lithuania on enacting its Independence Act of March 11, 1990, this gesture was sufficient for the Soviet Union to recall its Ambassador from Iceland.

In January, 1991, the paratroopers of a Soviet division stationed at Pskov started an open attack against unarmed Lithuanian civilians. On January 11, Soviet tanks surrounded the Press House of Vilnius and troops occupied it. During the night of January 12-13, Soviet paratroopers took over the Vilnius Television Tower and certain other city buildings. In the process, they killed 14 innocent civilians who tried to stop them.

³² *Santarvė* is a Lithuanian N.G.O. that honours great contributors to Lithuania.

³³ (Latin:) For promoting greater harmony.

On the night of January 13, Vytautas Landsbergis, Chairman of the Supreme Council of the Republic of Lithuania, kept telephoning the leaders of various foreign countries. He told them of the Soviet aggression and invited them to come to Lithuania. In the days that followed, the only Western statesman who came was J.B. Hannibalsson, the Prime Minister of Iceland.

When he saw the streets full of people in Vilnius, he knew that many more innocent Lithuanian victims would unavoidably die, if the Soviets continued their attacks.



° Jon Baldvin Hannibalsson, Iceland's former Prime Minister (right), photographed this year in Vilnius, with interpreter Asta Makarevičiūtė.

He decided to act immediately. Iceland recognized the Republic of Lithuania, *de jure*, on February 11, 1991: it was the first country in the world to do so. The Soviet Union did not extend its recognition until September 6, 1991. A number of other countries followed shortly after that, including Austria, Canada, Poland, Italy, Bulgaria, Portugal, Rumania, Ukraine, Latvia, Estonia, etc.

Translated from the Lithuanian by AI TAŠKŪNAS.

Gediminas ZEMLICKAS is the Editor of Mokslo Lietuva (Scientific Lithuania), a fortnightly periodical published in Vilnius.

Algimantas (AI) TAŠKŪNAS, OAM is the Editor of this journal.

Iceland's Role in Lithuania's Independence

Arnór HANNIBALSSON³⁴

University of Iceland, Reykjavik

I recall the long period of time when it was very difficult to get information on the events taking place in Lithuania. I returned to Iceland from my university studies abroad in 1960. There were two people in Estonia, one in Latvia and one in Lithuania who had the courage to correspond with me during those years.

The Lithuanian citizen was Bronius Genzelis. We studied together philosophy in the Lomonosov University in Moscow. And together we translated into Icelandic the novel *Studentai* by V. Rimkevičius. Regrettably, even today this work exists only in manuscript. Genzelis became a professor of philosophy in Vilnius. He became a member of the Supreme Soviet of the LSSR and the founding father of the *Sajūdis*. He was one of the signatories of the declaration of independence, on 11th March, 1990.

During the period leading up to the Television Tower events in January 1991, we corresponded intensely. The Lithuanian leadership tried its utmost to find a foreign country which would be ready to recognize the independence of the Lithuanian republic. They sent a request to Canada. They sent a delegation to Sweden, but got a definitive negative reply.

One night during the first days of January 1991, members of the Presidium of the Supreme Lithuanian Council were considering the question of recognition. Then, Genzelis addressed Landsbergis, the president: "I have these days corresponded with my old friend Arnór Hannibalsson. In his latest letter, he says that the Icelandic government and his brother, Jon Baldvin Hannibalsson, the foreign minister, would consider recognizing Lithuania. In his speeches he has expressed support for the Lithuanian course".

Landsbergis immediately phoned my brother and asked him for help. It was decided that Jon Baldvin Hannibalsson would travel to Vilnius. We arrived in Vilnius on the 18th January, 1991. It was after the attack on the Television Tower (13th January) and after

³⁴ Professor Arnór Hannibalsson, the author of this article, is a brother of the former Prime Minister of Iceland, Jón B. Hannibalsson (see also pp.54-55).



° January 13, 1991 ("Bloody Sunday"): Russian tanks and armoured cars opened fire on unarmed Lithuanian civilians in the city of Vilnius. It was another attempt by the Soviets to extinguish Lithuania's independence.

the declaration by the [Soviet] "Committee of National Salvation" that it had taken over all power in the Republic. Another Soviet attack was expected on the *Seimas* building. It never came.

In 1997, Lennart Meri, who was then the foreign minister of Estonia, declared on the Icelandic TV that these events were the "turning point" in the break-up of the Soviet Union. I went with my brother from Vilnius to Riga and then on to Tallinn. Since that time, the Lithuanian Republic has been transformed. Young people growing up at the present time in Lithuania have no idea of what life was like during the Soviet regime.

You can read more about my relationship with Lithuania in two articles by B.Genzelis: (1) "The Twists and Turns of the Recognition of Lithuanian Statehood", by Bronislovas Genzelis, in the book: *The Baltic Way to Freedom*, compiled by Janis Škapars, Riga, Zelta grauds, 2005, pp.389-394; and (2) "Supratusi savo garbę", *Darbai ir Dienos*, 30, Vytauto Didžiojo Universiteto Leidykla, Kaunas, 2002, pp.279-286.

Arnór HANNIBALSSON, Ph.D. (Edinburgh) is Professor Emeritus of Philosophy at the University of Iceland. He has published two textbooks in philosophy, along with a number of articles on political issues and a translation of Plato's Theaetetus.

Book Reviews

Lithuanian Ballet's Impressive Heritage

ŠABASEVIČIUS, Helmutas, *A Concise History of Lithuanian Ballet*. Vilnius: Krantai, 2009. ISBN 978-9955-857-06-8. 256pp.

This attractive book about the Lithuanian Ballet, richly illustrated with photographs, traces Lithuania's ballet culture from early manifestations to the present time. The author of this book, Helmutas Šabasevičius, is the author of many reviews on theatre and dance performances. A graduate of Vilnius Academy of Arts, he is a member of the teaching staff at Vilnius Academy of Arts and Editor-in-chief of the quarterly arts journal *Krantai*.

Ballet was introduced to Lithuania in 1636 by Wladyslaw IV Vasa, Grand Duke of Lithuania, when Marco Scacchi's opera "Il Ratto di Helena" ("The Abduction of Helen"), which contained dance, was performed in the Duke's Lower Castle in Vilnius. In subsequent years the Grand Ducal palace saw the staging of many operas with ballet. Until early 19th century music, opera, and ballet were performed in the residencies of influential noblemen.

In Vilnius and Klaipėda, the first public city theatres were opened in 1785. Throughout the 19th century, however, Lithuania came under foreign domination and Lithuanian national culture was severely oppressed. It was only after Lithuania regained its independence in 1918 that Lithuanian culture could fully flourish again.

The beginnings of the Lithuanian Ballet company were in late 1924, when Kaunas State Theatre invited the former dancer and ballet master of the Marinsky Theatre in St. Petersburg, Pavel Petrov, to form a ballet company.

The resident professional Lithuanian Ballet company was thus founded on December 4, 1925 and its first production was *Coppelia*. Opera and Drama had been established earlier in 1920 in the same State Theatre, now National Musical Theatre, the forerunner of the Lithuanian National Opera and Ballet Theatre (LNOBT) in Vilnius today.



◦ Lithuanian Ballet Principal Artists Eglė Špokaitė and Martynas Rimeikis performing in *COPPELIA*, during its 2010 Vilnius premiere.

- Photo: Martynas Aleksa / LNOBT 2010.

Over the next two decades from 1925 Lithuanian Ballet received excellent financial support from the Lithuanian Government. Top choreographers, principal dancers and designers were invited to stage elaborate classical ballet productions, as well as original Lithuanian themed works. The ballet master was Nikolai Zverev, whose professionalism and expertise with the great classics advanced Lithuanian Ballet's overall technical standard.

On the invitation of the Ballet Russes impresario, René Blum, the Lithuanian Ballet toured Monte Carlo 16-31 January 1935, then London 18 February-16 March 1935, with full productions of eight ballets. London was introduced to the ballet *Raymonda* for the first time.

The book is a joy to read and own. In spite of minor 'lost in translation' terminology slip-ups, it presents valuable factual research and historical content, with information about many productions, dates and much loved artists who joined the Lithuanian Ballet.

It traces Lithuanian Ballet up to the present time and also touches on the progressive wider modern dance scene in Lithuania today. Translation into English was by Diana Bartkutė-Barnard and the editor was Kenneth Basford. Attractively designed by Birutė Černiauskienė, the book is full of rare historical ballet photographs. It will help to present Lithuania's ballet heritage to wider ballet audiences in and outside Europe.

- Reviewed by Ramona RATAS.

Ramona RATAS is a founding member of The Australian Ballet, teacher of Royal Academy of Dance (ARAD) Advanced and holds Enrico Cecchetti (AISTD) Hon. Diploma.

The Battle of Grünwald (Žalgiris)

JUČAS, Mečislovas, *The Battle of Grünwald*. Translated by Albina Strunga. Edited by Joseph Everatt and Mindaugas Šapoka. [Studies of the Palace of the Grand Dukes of Lithuania, Volume III] Vilnius: National Museum – Palace of the Grand Dukes of Lithuania, and Lithuanian Art Museum, 2009, pp. 127. ISBN 978-609-95074-5-3.

This book was produced to commemorate the 600th anniversary of the Battle of Grünwald (also known as the Battle of Tannenberg/Žalgiris). The battle took place on 15 July 1410, north of the Vistula, in the forests of East Prussia. Here, on a field between the villages of Tannenberg and Grünwald (in modern-day Poland), the Teutonic Knights were defeated by a combined force of Poles, Lithuanians, Russians, Vlachs, Armenians, Tartars, Czechs, and others.

Long recognised as one of the most significant battles of the Middle Ages, the battle has been interpreted in many ways. While much of the scholarship available in English examines the battle as evidence of the Teutonic Order's decline, this book sees the battle not as the end of something, but as the start of something – the start of a change in the balance of power in Central Europe, in which the influence of the Polish-Lithuanian state would be increasingly recognised.

After a helpful discussion of the surviving sources (most of which are of Polish origin), the book is divided into six chapters. First is a survey of the Teutonic Knights' thirteenth-century arrival in the Baltic and, especially, the Order's expansion into Lithuania and the Lithuanian resistance. Next is a discussion of the union of Poland and Lithuania, as exemplified in the Union of Krėva in 1384 and Jogaila's resultant baptism and marriage to Jadwiga. Modern scholars still disagree on some details about the Union (for example, the reasons it was entered into), but Jučas argues that the Union certainly brought mutual benefits, including victory at Grünwald. Chapter Three discusses the dispute over Samogitia between 1382-1409 – this dispute, and especially the Samogitian Uprising of 1409, prompted the 1410 battle.

Next is an account of the preparations for the Battle of Grünwald, with reference to the different scholarly interpretations. There has been debate over the leadership of the allied Polish-Lithuanian forces. Was Jogaila, King of Poland, the leader? Or was Vytautas, Grand Duke of Lithuania, the leader? Jučas argues that Vytautas was the true leader, while pointing out that most Polish historians argue in favour of Jogaila.

Fifth is a study of the actual battle and its outcomes, including discussion of the much-debated question of the Lithuanians' retreat during the battle, and the extent to which this retreat was a tactical manoeuvre. Chapter Six (*"Rex iustus"*) examines the immediate responses to the battle, including medieval writers who invoked the theory of the Just War to defend the right of the Poles and Lithuanians to defend themselves, as well as providing a helpful survey of different medieval chronicles that mention the battle.

Readers of this journal will likely know that the author, Professor at Vilnius University, has written on the Battle of Grünwald before – Jučas's *Žalgirio mūšis* (The Battle of Grünwald) has undergone various editions since it was published in 1959. Indeed, the current book is an updated version of the earlier work. Although I do not read Lithuanian, my comparison of the two books shows that there are certainly similarities and differences between this

current work and *Žalgirio mūšis*. Importantly, the current book makes some reference to historians who have written since the last edition (1999) of *Žalgirio mūšis* was published.

The physical book is very well produced. The paper is of very good quality. The colour images are particularly fine. The images include maps, medieval charters, modern photos of buildings and statues, heraldry, copies of images from Early Modern printed books, archaeological finds, and so on. Some of these images will be familiar from Jučas's earlier work (I have consulted the 1990 edition of *Žalgirio mūšis*, which has black and white images) but the quality of this book's colour images is a huge improvement on earlier black and white ones.

The Bibliography includes a list of primary sources as well as reference to the main modern readings (a few of which are in English) that have been referred to in the book. The book provides a helpful point of entry into a number of relatively inaccessible primary sources and includes short extracts (in the relevant medieval language, with English paraphrases or translations) from these sources. In most instances, the primary sources are cited in sufficient detail that the reader can go back and check the original quotations. Overall, this book does a fine job in providing the English-language reader, in one convenient and well-produced volume, with insights and access to information that would otherwise be quite inaccessible.

Reviewed by Elizabeth FREEMAN.

Elizabeth FREEMAN, PhD (Melbourne), is Senior Lecturer in Medieval European History at the University of Tasmania. Her teaching focuses on Europe in the early Middle Ages (300-700AD) and high Middle Ages (1000-c.1300AD). Her research focuses on western Christian monasticism during the high Middle Ages, especially the Cistercian monastic order (both monks and nuns).



A Musical Painter: M. K. Čiurlionis (1875 –1911)

KAZOKAS, Genovaitė, *Musical Paintings. Life and Work of M.K.Čiurlionis (1875 - 1911)*. Vilnius: "Logotipas", 2009. ISBN 978-9955-422-50-1. 280 pp., il.

Dr.Genovaitė Kazokas is by no means a novice in the realms of art history, analysis and criticism. Her earlier work, *Lithuanian Artists in Australia*, was a rather unique but successful attempt to delve into an unusual group of personalities – an impressive



° Dr Genovaitė Kazokas

number of people who as migrants struggling with the burdens of adapting themselves to a new environment were still dominated by their creative impulses.

The recent study by Dr.Kazokas, *Musical Paintings: Life and works of M.K.Čiurlionis 1875 –1911*, leaves the relative present and plunges into the past. Her subject is a painter not well known in traditional surveys of European art but still regarded by specialists as an innovator and influential precursor of a style which makes up a strand in modern art as well.

Dr.Kazokas does not conceal her *amour* for Mikalojus Konstan-tinas Čiurlionis, so what is it about him that attracted her? She has set herself the task of comprehending and explaining, in his paintings, the interplay between painting and music, between artistic structures present in his visual creations and the structures that underpin certain types of musical compositions. Indeed, a significant number of Čiurlionis' paintings bore such names as "Sonata", "Fugue" and related allusions.

Čiurlionis' contemporaries not infrequently spoke of his art as motivated by fantasies or (personal) symbols. For Dr.Kazokas, this is a total misunderstanding which can be remedied by comprehending the inspiration that guided Čiurlionis' work. As she puts it, "This book is the first attempt to decipher Čiurlionis' symbols and make his work understandable".

Dr.Kazokas approaches her task in a methodical manner. Chapter One offers a biographical sketch describing Čiurlionis' Lithuanian milieu, pointing out that he was playing the piano at 5; at 13 he was admitted to a music college and during his studies on Poland and Germany he acquired familiarity with art trends in the Europe of the time. But he was also passionately drawn to Lithuanian motifs and in fact played a significant role in the early exhibitions of Lithuanian art.

Logically, Chapter Two is devoted to an examination of typically Lithuanian symbolism, mythology and, generally, the sort of mentality that is characteristic of the unaffected Lithuanian, faithful to his traditional heritage.

On a theoretical level, Čiurlionis was interested in the theories of the German psychologist Wilhelm Wundt who wrote about national differences, relating artistic creation to the mythological-cum-societal experiences of a people. This theme, in its relation to the young Čiurlionis, is pursued in Chapter Three. Dr Kazokas takes the formative stage to be important as engendering the red thread that, with time, spreads and grows more complicated but still provides a internal clue to the more complex manifestations of the later and more powerful periods.

The core part of the study is Chapter Four. It sets out Dr Kazokas' essential contentions based on her research into the interplay of music and painting in the work of Čiurlionis -- and what makes him a significant and germinal painter. Here we have her detailed comparison of structures in music and the structures that underlie Čiurlionis' paintings.

An important part is her analysis of how the fourth dimension (time), present in a musical composition, acquires representation in paintings which have only two (at best three) dimensions. Čiurlionis solved the problem by employing a multiplicity of horizons or "planes". To make this point visually, Dr Kazokas employs a number of graphic addenda which accompany a selected number of what are taken to be Čiurlionis' greatest works. One may say that this discovery, or at least her interpretative emphasis, provides a novel and essential contribution to previous treatises on the painter.

Chapter Five provides a two-fold epilogue. It surveys Čiurlionis' late and less energetic compositions. It also deals with the purely technical, time-conditioned problem of the physical deterioration of Čiurlionis' paintings, most of which were done on non-time-resistant paper and materials. Because of the resultant loss of effectiveness of specific colours, Dr Kazokas was constrained to reproduce selected paintings in just black-and-white, though her main contentions, such as the presence of implicit graphic structures in the paintings, did not suffer as much as would have been the case if her emphasis had been, say, on mastery of colours.

All in all, although Dr. Kazokas' study is an important contribution in a scholarly sense (the study was submitted for a degree at the University of Sydney), the numerous references to earthly facts and historical backgrounds makes her study eminently readable to the layman. Dr Kazokas kindly leads the reader into the depths -- and then acts as an expert guide through the labyrinthine nature of the depths.

Reviewed by Vytautas DONIELA.

Dr Vytautas DONIELA is former Associate Professor of Philosophy at the University of Newcastle, Australia.

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See other Bibliographies for:

- The list of other papers contributed by LSS members at AABS Australasian conferences Nos. 1 – 15.
- 147 original articles on Lithuanian topics, commissioned by the LSS and written for publication in *Lithuanian Papers*, 1987 – 2010.

Lithuania - Main Facts

Location: in Europe, on the Eastern shores of the Baltic Sea. Lithuania borders Poland (103.7 km) and Kaliningrad (290 km) to the southwest and west; Latvia to the north (610 km); Belarus to the east and south (653.5 km) and 99 km along the Baltic Sea.

According to the National Geographical Institute of France (1989), the geographical centre of Europe is 24 km North-West of Vilnius.

Area: 65,300 square kilometres (25,212 sq. miles), about the size of Tasmania or West Virginia. Distribution: 54% agricultural lands, 30% forests, 2% roads, 3% developed lands, 4% water, 7% other.

Time: GMT + 2 hours or AEST less 8 hours. When it is 12 noon in Vilnius, it is 11.00 a.m. in Stockholm and Frankfurt; 10.00 a.m. in London; 5.00 a.m. in New York; 8.00 p.m. in Sydney and Hobart.

Population (2010): 3,281,000 and decreasing. Distributed (2007) between urban 66.67% and rural 33.3%. Women make up 53.3% of the total population. Average life-span 73.1 years. Literacy rate: 98 per cent.

Capital city: Vilnius (2010 population 560,000).

Other largest cities (by population): Kaunas 348,600; Klaipėda 182,800; Šiauliai 125,500; Panevėžys 112,000, Alytus 66,800.

Ethnic groups: Lithuanians, 81.6%; Russians, 8.2%; Poles, 6.9%; Byelorussians, 1.5%; Ukrainians, 1%; Jews, 0.1%; others, 0.7%. Altogether, people of 115 different ethnic backgrounds live in Lithuania.

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

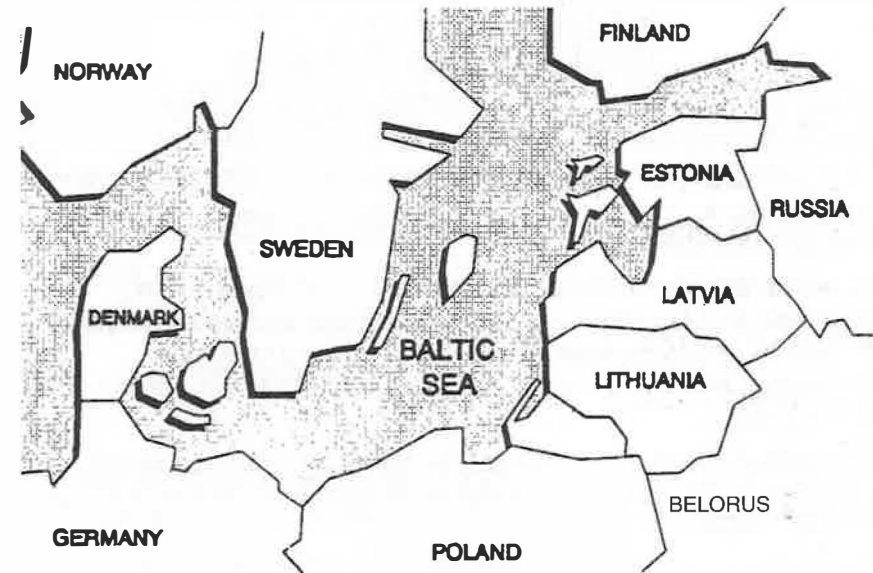
Form of Government: Parliamentary republic. – Lithuania has been a member of the European Union and NATO since 2004.

Head of State: President (Dalia Grybauskaitė, elected for 5 years, in June, 2009).

National assembly: Seimas (parliament), consisting of 141 members who are elected for 4-year terms. The Chairman is sometimes referred to as "Speaker".

Religion: Predominantly Roman Catholic (estimated 80%). A number of other religions are also practised: Lutheran Evangelical, Reformed Evangelical, Russian Orthodox, Judaic, Old Believers, Sunni Muslims, Karaims (Karaites), etc.

Population density: 51.0 per 1 square km.



National currency: Litas (abbreviated LTL), equals 100 centas.

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

GDP (2008): LTL 92,016 mil., at current prices.

GDP per capita at 2008 prices: LTL 27,555.

Current account balance, compared to GDP: 3.8%.

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

Highest points: Aukštojas (293.8 metres), Juozapinė (292.7 metres), Kruopinė (293.4m).

Major rivers: Nemunas (937 km, 475 km of which is in Lithuania), Neris (510 km, 234 km in Lithuania), Venta (343 km).

Largest lakes: Drūkšiai (4,479ha), Dysnai (2,401 ha), Dusia (2,334 ha). Deepest lake: Tauragnas (60.5 m). Longest lake: Asveja (21.9 km). Altogether, there are over 4,000 lakes in Lithuania. Of these, 2,830 are larger than 0.5 ha, covering a total of 880 sq.km.

Visitors: About 3.5 million tourists visit Lithuania every year.

Climate: Temperate, between maritime and continental. Mean annual temperature is 6.7 degrees Celsius. Average January temperature in Vilnius is -3.8 degrees Celsius; July average, 18 degrees Celsius. Annual precipitation, 744.6 mm. Humidity, 78%.

Books Worth Reading

Every time you go to your public library, you should ask for the books chosen from this list. If a title is not readily available, ask your library to borrow it for you from another library, or buy it:

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Thank you very much!

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This journal has been regularly published since 1987, by the Lithuanian Studies Society at the University of Tasmania (Australia). The Society is a small non-profit students' association devoted to making people aware of Lithuania and its heritage. The Society encourages graduate research, at the University of Tasmania and elsewhere, on all topics linked with Lithuania.

But why is this journal called *Lithuanian Papers*? Because it was originally meant to be a collection of research *papers* on Lithuania and its people. The tradition goes back to 1987, when the Lithuanian Studies Society introduced fortnightly lunchtime lectures at the University of Tasmania, on a wide range of topics connected with Lithuania. Many original papers emerged from this lecture programme, and everyone agreed that it would have been a great pity to lose the newly gained knowledge.

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