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# BRIDGES

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Paulius Mickus

• U.S. Ambassador to Lithuania Darryl H. Johnson (LEFT) and Lithuania's Ambassador to the U.S. Dr. Alfonsas Eidintas (RIGHT) during the Lithuanian Independence Day celebration in Washington DC.





## To Our Readers:

As you know by now, BRIDGES is undergoing some changes. First and foremost, we will work toward reestablishing a predictable publication schedule. I know that shouldn't be a change; it should be taken for granted. However, we can't go back to fill in the missing months. All we can do is look to the future and continue moving forward.

You can expect some exciting changes in future issues. Recognizing the burn-out factor that has often turned the "best and brightest" among us to mental rubble when they had to labor alone for Lithuania, we have created an editorial board. These editors will not only help us pick up the slack, they will push us to new and exciting frontiers to keep you in touch with the Lithuanian-American world.

I have taken on the role of Executive Editor and will also cover Political News, while Audrone Gulbinas, who has been responsible for subscriptions, administration and advertising, will also take on the assignment of Managing Editor. Antanas Dambrinas of California, who is Chairman of the NEC's Economics Council, will become the Business Editor. Jeanne Dorr, long active in the LAC, Inc. in the Philadelphia area, will be responsible for articles about Humanitarian Aid to Lithuania. Pranas Gvildys from New York is another NEC member, Vice-President for Athletics, and will, naturally enough, become the Sports Editor. Dana Mikuzis, from Chicago, will focus on Human Interest stories. Gaile Radvenis is president of the American Lithuanian Youth Association and will pass on information from and for her generation. Aukse Trojanas, also from New York, will take on the responsibilities of Cultural Arts Editor.

Ramune Kubilius, a Contributing Editor from Chicago who writes for the NEC's Education and Human Services Councils, has agreed to stay on in that role, as well as continue providing those interesting bits and pieces she gleans from the Lithuanian press or from the "information highway." Joe Arlauskas (see how many people it takes to replace you, Joe?) is not lost to us, but is merely on hiatus, taking a breather. His insightful, sometimes incisive comments will appear in these pages from time to time, providing a venue for the passion and purposefulness of his earlier tutelage. Asta Banionis, Director of the LAC's Public Affairs Office in Washington, will offer her insider's knowledge of Lithuanian issues in our nation's capital as another Contributing Editor.

In future issues, we hope to provide you with more than just regular service. We hope to inform you, move you, provoke you, inspire you, reassure you, and even entertain you. We hope to reflect who you are in these pages, like a mirror; but like a good mirror, we hope to show what's behind you, around you, and even more, to show you what lies ahead. Let us know what you think. Tell us when you agree and when you disagree with what you read. I look forward to reading your letters and will publish those which might benefit our entire readership.

Rimas Stirbys  
Editor, BRIDGES Journal

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Dalia Katilius-Boydston

# The Lithuanian Diaspora in 2001

"The Lithuanian Diaspora in 2001: Concerns about Ethnic Survival" addresses key issues that concern many Americans today

The past few years have brought amazing changes to Lithuania: the reform movement "Sąjūdis", the reassertion of independence, the blockade, Bloody January, world recognition of Lithuanian independence, and the fall of the Soviet Union. All our attention has been focused on Lithuania. We have lived in hope and fear. We have rejoiced. But at times we may have wondered: What does this mean to us? Where do we stand in this whirl of events? Who are we now?

Just a few years ago, we felt that although Lithuania was across the Atlantic, we were the Lithuanians. Now Lithuania and the Lithuanians are *there* while we are *here*, and residents of Lithuania refer to us as Canadians or Americans. Furthermore, I have heard many Lithuanian Canadians and Americans say that our days are numbered, that it is just a matter of time until our Lithuanian identity dies out. Yet, like people facing their mortality and seeking meaning in the face of nonexistence, they say that even though it's only a matter of time, they want to make what's left as meaningful and positive as possible.

There is a kind of desperate heroism in this. However, I do not agree that the death sentence is inevitable. I will argue that we are now at a period when external, social elements have less influence on ethnicity than before, and that internal factors — individual choice and characteristics of the ethnic community itself — have become major determinants in ethnic identity.

In my next section, I will outline social factors that have affected Lithuanian emigre groups in the past, in the second section, I will discuss some motivational and moral issues pertaining to individual choice and our attempts to maintain ethnic identity, and in section three, I will discuss national symbols that I think are important to Lithuanian ethnic communities but also problematic in them.

## I. Social Factors Influencing Ethnic Survival

Pessimism about our survival arises in part from the impression that our cultural activity, compared to that of

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previous generations, has diminished. Also, I believe, traditional, widely-held sociological assumptions regarding the survival of ethnic groups have helped to shape this prognosis.

The majority of sociological and anthropological studies on ethnic groups focus on groups that do not adjust well

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Lithuania that you  
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Lithuania, not just  
your vision of her,  
you must learn to accept  
her and love her  
as she really is."***

*Vytautas Landsbergis  
Chicago 1989*

---

to their new environment, that do not learn to share in the country's resources, that become impoverished, and that retain their ethnicity because they are non-conforming and impoverished. According to historians Milda Danys and David Feinhauz, the first generation of post-war Lithuanian emigres to Canada and the U.S. fits this model.<sup>1</sup> They didn't know the language, their European degrees were not accredited, they experienced discrimination — and these factors bound them together in a common group.

The post-war emigres perceived themselves as exiles — not as immigrants seeking a better life, but as refugees fleeing violence. They shared memories and experiences of exile, concern for their country and its freedom, and hope of returning to Lithuania. However, little by little, feelings of exile and hopes of returning began to wane. Lithuania's freedom became an ideal rather than a foreseeable goal requiring active effort. The children of emigres knew Lithuania only through their parents' stories, and even those began to lose some of their earlier passion. Meanwhile, they were in a country that offered a livable present and an attractive future to anyone willing to fit in. The influences that had unified the post-war emigres began to fade in their children's generation, and new, divisive influences developed.

The children in the second generation were often mocked



and belittled by peers intolerant of anyone who was “different”. Many learned to conform to their social environment, and in doing so, they often, and almost unconsciously, became ashamed of their parents. The resulting tension between parents and children frequently helped weaken parental influence on the development of the children’s Lithuanian identity, an identity which was often equated with being strange, old-fashioned, and unsuccessful.

The second generation also often felt that it had to live in two nearly irreconcilable worlds — home and away from home (at school, on the street, at the playground). These two worlds were separated not only by language, but also by lifestyle, world-view, and values. In addition, the younger generation was subjected to a time orientation that focused attention on the past and the future, to the exclusion of the present. Young people were required to observe parental traditions, which the children often found difficult to comprehend. They were also expected to meet high academic standards, to prepare for a future as successful members of a profession. This orientation on past and future took time and energy the children might have used to experience and enjoy the present, and sometimes created an unmanageable level of stress. In an effort to eliminate at least one source of such stress, the youth often rejected the past. It is not surprising, then, that my generation, the children of post-war emigres, is often called the “lost generation”.

Now that it is no longer necessary to band together to survive, traditional sociological models suggest that conditions bonding Lithuanians into a strong ethnic group no longer exist. On the other hand, the second or “lost” generation’s formative period is over, so the factors that turned its members against its ethnic identity have also lost their force.

Both the unifying and the divisive external factors have ceased to apply. What does this mean for the future of our ethnicity?

Among ethnic groups, sociologist Marilyn Trueblood writes, “the energy that went into consolidating their positions as Americans can now be turned toward diversifying their roles. One of the facets of their identity that they begin to cultivate is the ethnic self.”<sup>2</sup> Since the sixties, the development of ethnic identity has intensified. Members of ethnic groups have begun to search for their roots in family histories, official documents, ethnographic data, and the memories of grandparents. Trueblood notes that the most active seekers of ethnic identity are those who feel most confident with their status in their local communities.<sup>3</sup> One potential basis for the survival of ethnic identity, then, is the current tendency of successful Canadians and Americans to search for their roots.

It may be argued that the search for ethnic identity arises from a need to experience the continuity of one’s own life by comprehending its place in the family and in the course of history. This concept, reflected in Maceina’s work<sup>4</sup>, would provide a substantial basis for continued ethnic consciousness. However, history has demonstrated that

many ethnic groups — especially those engulfed by a different culture — have disappeared, suggesting that the need to know one’s roots, though significant, is weak compared to other human needs. Thus, the current tendency to foster cultural identity, while worthwhile, may be merely a trend among successful people living a comfortable life. In order to increase the probability of cultural survival, we may need to find something more powerful.

Although the traditional sociological model of ethnic survival no longer applies to us, neither does it apply universally. For example, the Jewish and Irish experiences show that the disappearance of successful ethnic groups is not inevitable. Both Jewish and Irish groups have endured outside their own countries for more generations than we have. They maintain a strong cultural identity and an active community while enjoying a high standard of living and exercising influence outside their native land.

Anthropologist Edward Spicer has studied cultural groups that have sustained their identity in an alien environment, including the Jews, Irish, Welsh, American Navahos, Mexican Yagui Indians, and others. Spicer claims that these groups have several crucial common features. First, all groups except one have been incorporated more than once into a larger national unit. Second, all groups without exception have been pressured to become part of a larger economic, political, or religious unit. Third, all groups have resisted that pressure.<sup>5</sup> These social elements are analogous to a psychological phenomenon: a person who has experienced frustration develops the ability to tolerate it, to minimize it, and to find other ways of attaining his objectives. A person who has not experienced frustration, perceives problems as insurmountable, and they often become so.

The Lithuanian experience corresponds to the characteristics of Spicer’s sample of cultural survivors. We can consider this reason for hope. However, although historical and sociological conditions may be in our favor, favorable conditions alone are not sufficient. The moral and motivational base of our actions, and the nature of those actions — both will have a critical impact on the outcome.

## II. *The Why of Ethnic Survival*

Before discussing how to ensure our cultural survival, I think we should consider asking ourselves why we should ensure it.<sup>6</sup> Discussion of the question *why* is important for several reasons. First, even though ethnically committed adults seldom raise this question — they already have the answer, or sometimes consider it unsuitable, immoral, or absurd — it is of particular interest to their children. The children ask this question, and will continue to ask it, precisely because they have not found a clear and convincing answer. By bringing it up ourselves, we can better understand and influence the young people’s deliberations and choices, and the acceptability of our answers to why will affect their decision whether. Further, answers to *why* also influence answers to *how*. Different reasons for ethnic survival will suggest different methods of cultural educa-



tion and action. Finally, some of our reasons, especially those that are only implicit and that create conflicts may require reexamination, a reexamination that is only possible if we are able to identify and verbalize those reasons.

The question *why* should not be asked in a collective sense. To ask why *we* should survive is to suggest a collective answer that suits — and to a certain extent obligates — everyone. It is more meaningful to ask, “Why am I, or why do I wish to be, Lithuanian?” and “Why is it important to me that we survive as a strong, committed group of Lithuanians?” By suggesting that we ask the question in the singular I am making several related assumptions: 1) ethnic commitment is not an imperative, but is a person’s free decision, arising from individual antecedents and implying consequences for that person himself or herself; 2) because it provides the motivational basis for individual decision and commitment, the answer must also be individual and not collective; and 3) our specific and differing realities suggest that there is no one all-encompassing answer to the various *why*’s individuals face.

I remember a question children have been asked to focus their ideas about ethnic identity: if a cat gives birth to her kittens in a doghouse, are they kittens or puppies? The answer is obvious; they are kittens. The implication also seems obvious. If your parents are Lithuanian, you are also Lithuanian, no matter where you were born. But how can that apply to a person born from a mixed marriage? What is his nationality — the father’s, the mother’s or the country’s where he was born? In this case a person must choose. I think choices are unavoidable in other circumstances as well.

### ***Does the person exist for the nation, or the nation for the person?***

Ethnic upbringing is necessarily based on an answer, at least an implicit one, to the question *why*, and this answer provides both the justification and the motivation for ethnic upbringing. Since Lithuanian emigre parents have tried to give their children a Lithuanian upbringing, it would follow that they had some reason for it; they had an answer to the *why*. It seems to me that their answers have been predominantly one or another of two types: either nationality as an intrinsic value imposing an obligation upon individual members, or nationality as a source of satisfaction for individual members.

The first variant, nationality as an intrinsic value, was characteristic of earlier methods of ethnic upbringing, going hand-in-hand with strictness, harsh and punitive lectures, and the negation of individual desires and the existential present. Ethnicity was a duty. The individual became the nation’s instrument of survival. It is worth mentioning that such a collective mentality and habits of psychological coercion are still evident in Lithuania. The Lithuanian philosopher, Arvydas Šliogeris, writes about the “mental stereotypes that are now in our blood”, including “nationalist mythology”, which results in “the negation of the autonomous individual’s worth (because) the indi-

vidual is valuable only insofar as he serves the nation” (my translation)<sup>6</sup>.

The second variant, nationality as a source of satisfaction for the individual members, is more typical of the North American environment and of the generation that grew up in it (although I have met quite a few of people even in this generation who subscribe to the first variant). The individualistic, liberal mindset prevalent here makes the collectivist and coercive approach unpalatable, and therefore it is more common to suggest to a young person that being Lithuanian will be satisfying or useful to him or her.

It seems to me that one of the main reasons for the friction between generations is the conflict between these two answers to the question *why*. The parents’ assumption that patriotism is a fundamental and unarguable value is difficult to understand for a young person growing up here, and it clashes with the value system of this society. And the young person’s refusal to take on his patriotic duty seems to desecrate the parents’ deepest beliefs and values.

Consideration of these two assumptions raises the question of which is truer or more valuable. I think the first is problematic both practically and philosophically: practically, because in today’s Western society, any type of coercion of the individual produces vehement opposition; philosophically, because valuing any earthly thing more highly than the individual is morally unjustifiable. I agree with Juozas Girnius when he writes, “Nothing human is higher than the nation, except the individual. The individual is higher than the nation, for he alone, by virtue of his spiritual personhood, is of incomparable worth” (my translation).<sup>7</sup>

On the other hand, promoting Lithuanian ethnicity on utilitarian grounds is also problematic. A number of psychological studies show that if behavior considered by a person to be valuable and satisfying in itself is compensated, its intrinsic value for that person decreases; that is, after payment or reward, the activity, paradoxical as that may seem, is considered less attractive and satisfying than before.<sup>8</sup> The mere promise of reward has a similar effect. The suggestion that ethnic activity will be useful or pleasurable to an individual renders the nation an instrument, and thereby diminishes its value. If my ethnicity is of worth only as long as it is of use to me, it is reduced to only one of a wide range of means available for my personal gratification.

I am not implying that a person’s feelings about his or her ethnic community are irrelevant. Ethnic activity should as far as possible be pleasant and satisfying for the individual. But that satisfaction should be a consequence, not the purpose.

### ***Hierarchization and Freedom of Choice***

Both of the motivational schemes just described are problematic because both require the hierarchization of the nation and the individual. In the first, the nation is the superordinate value, while the individual is a means toward the well-being of the nation. In the second, the only value



is the individual, while the nation is a means of gratifying the individual. If I had to choose, I would choose the second. In most cases, however, it is not necessary to choose. Hierarchization is merely the habit of construing reality vertically — as if imagining everything on a ladder and asking what is higher and what is lower. If reality is hierarchized, the elements below are subordinate to the elements above, and must either be subservient to them or be at fault. But if reality is perceived as a horizontal plane — if life is construed as offering choices among elements many of which may be of equal worth, then coerced obligation and guilt are eliminated, and we are left with freedom: freedom to delight in, to value, to love; freedom to make commitments and sacrifices.

One can truly be something only if one is also allowed not to be that something. One can only choose something if one is also allowed not to choose it. When choice is impossible there is no freedom. Without freedom, there is oppression, and oppression breeds opposition. Free decision-making, on the other hand, leads to a deeper examination of both the self and the available choices, which in turn makes commitment deeper and more meaningful.

However, freedom of choice does not require that the objects of choice be presented as equally valuable. In deciding what to value and where to direct their love and their efforts, young people seek models and guidelines. Thus, in ethnic upbringing, together with freedom of choice, young people need the example of parents and other important adults who are committed to their nation, and who demonstrate their commitment by efforts that do not always lead to instant gratification. Although the example shown by parents, relatives and teachers is the primary influence, in a small child's choice of ethnicity, teenagers may want to rebel. For teens, choice will depend primarily on two elements: the type of relationship that has developed between the teenager and ethnic authority figures and the characteristics of the ethnic group itself.

The issue of inter-generational relationships in our Lithuanian communities is so important that it alone is worth exploring through lectures, seminars, and conferences. We do not have time to pursue this question here, but I would like to emphasize its importance. The rest of my article will focus on the second of the two factors influencing the younger generation's choices regarding ethnicity, relevant issues and problems that characterize Lithuanians as a group.

### III. National Symbols

Spicer, like Claude Levi-Strauss and others before him, has observed that every group retaining its identity has developed a distinct but flexible system of symbols which helps distinguish it from its surrounding society. Land, language, music, dance, and heroes are particularly important symbols. Spicer also considers knowledge and interpretation of history highly significant in maintaining cultural identity.<sup>9</sup> I would like to focus on history, land, and language, because they involve important problems that

remain unresolved.

#### • History

The history of a nation or an ethnic group must have a central role in ethnic upbringing and education. But in developing ethnic consciousness, what kind of history is it best to teach our children — one that is as objective and accurate as possible, or one that presents the group in an invariably positive light?

Some anthropologists claim that emphasizing a nation's unjust oppression or stressing its heroic background is a particularly important function of history for a group trying to maintain its identity and unity. If we were to use this approach, we could stress, for example, as we often do, the repeated oppression of Lithuania, thus encouraging the self-image of Lithuanians as victims. This self-image, and its corollary — that a victimized nation is entitled to special treatment by the world — is fairly common in Lithuania today. But a strategy that encourages self-pity and that implicitly places a responsibility for one's well-being on others, is neither psychologically nor politically desirable. It is important to remember what has happened, but it is even more important to understand why it has happened — to learn from history, not to use it to martyrize oneself or to castigate others.

Another possibility is to emphasize Lithuania's power during the times of the Grand Duchy, its revitalization during the independence period earlier in this century, and so on. I have seen this approach used in a number of Lithuanian educational programs. But if we create for ourselves and the younger generation the impression that Lithuania is a nation of geniuses and heroes, how will we explain why such an amazing country's power was so short-lived, or why we did not develop a strong, world-renowned culture? What will we say when the younger generation discovers the authoritarian practices of the Smetona period?<sup>10</sup>

We find it very difficult to tolerate our own imperfections. When characterizing ourselves as Lithuanians, we tend to mention only the positives, and if we talk about our negative traits at all, we do so with bitterness and a sense of alienation. At such a point we often say "they", not "we". In comparison with the Jews or the Irish, we have not been able to incorporate our characteristic flaws into our ethnic consciousness and to laugh at them. I think Lithuanians take themselves far too seriously. It is characteristic of a people that have been belittled and diminished by others to feel that they must be perfect to be valued. Consequently, in order to be acceptable to ourselves, we must either be perfect, which is impossible, or we must delude ourselves into believing that we are. Perhaps the time has come when we can be secure enough to laugh at our imperfections, even as we attempt to rid ourselves of them.

Children are impressed by legends and heroes, and it is worthwhile to tell them about the noble and heroic figures of Lithuania's past. However, it would be a mistake to expect that limiting our transmittal of history to larger-



than-life heroes will satisfy modern adolescents. In earlier stages of cultural development, legends were seldom, if ever, confronted by accurate historical accounts. This is hardly the case today. Confronted with historical data, today's adolescent may feel that his or her earlier love for Lithuania, inspired by legendary stories, was based on ethnocentrism, or even lies. It may not be worth the risk.

But history is not merely a roll-call of nations and their conflicts with one another. History is, above all, stories about the past. Colorfully detailed stories about people and events inevitably captivate listeners, especially when they are connected to the listeners themselves and their forebears. It is this kind of history that we should convey to our young people — not legends and national dogmas, but stories that fire their imaginations and give them a meaningful and personal link to the nation's past.

### • *Land*

Our history begins in Lithuania but continues here. The part of history that deals with the diaspora should not be forgotten. But neither should we become isolated from Lithuania. To ethnic groups living in a foreign country, the beloved lost homeland is perhaps their most important symbol. They idealize it, dream about it, talk about it, sing of it. We used to do this, too. While Lithuania was not only geographically but also psychologically distant, what was close was our vision of Lithuania; we loved the Lithuania that was shaped by our longing and imagination. But a new problem arose when Lithuania became independent and its doors were opened to us.

A few months ago, an open letter appeared in the Lithuanian daily newspaper, *Draugas*. The author, citing actual incidents, wrote about the appalling behavior of some visitors from Lithuania. He ended his letter indignantly asking how he was supposed to teach his children to admire and cherish Lithuania and Lithuanians when they are faced with such examples.

The people of Lithuania are aware of their problems. In the spring of 1989, at the conference in Kaunas on the restoration of Vytautas Magnus University, I repeatedly heard the phrases: "We have been dehumanized"; "We are deformed"; "We have become Homo sovieticus". In the autumn of that year, in his closing remarks at the Sixth Lithuanian Symposium on Arts and Sciences in Chicago, Vytautas Landsbergis predicted our disillusionment. "You love Lithuania," he said to us, "but you love the Lithuania that you imagine, that you long for. You love the fairy-tale princess: beautiful, gentle and noble. But that is not what she is. She is like a pauper, ragged, dirty and covered with sores. And if you want to love the real Lithuania, not just your vision of her, you must learn to accept her and love her as she really is."

We now send money, medical supplies, professors, and business-people to Lithuania. Early emigres did much the same when Lithuania declared its independence in 1918. However, according to historian Alfonsas Eidintas, both the aid and the goodwill of the early emigre soon began to

wane. The business-people who at first enthusiastically invested their money and participated in Lithuania's commercial development began to feel used and deceived, and withdrew their financial assistance. Aid to Lithuania dwindled. The emigre delegation all but refused to participate in the World Lithuanian Congress of 1935. The reasons given then were the political and ideological fractionalization occurring throughout Lithuania, internecine disputes, rampant mistrust, autocratic attitudes and behavior, and restrictions on freedom. All of these phenomena, at least potentially, manifest themselves in Lithuania today.

In working with Lithuanian youth, I have noticed that many tend to idealize Lithuania and Lithuanians. I have also seen that when confronted with specific repugnant behavior, they find it difficult to perceive it as the result of the Soviet system. They then start making negative generalizations that threaten their love for Lithuania and their Lithuanian identity. Timely preparation can forestall some of these problems, and in several instances I have seen the positive effects of "immunization". Just as a small dose of a virus causes immunity to develop within a person's system, familiarity with the psychological effects of the occupational regime can act as a vaccine against bitterness and disappointment.

Does this mean that we should abandon our visions and ideals? Of course not. I think they are necessary, but they should be construed as shaping the future rather than describing the present. We should certainly keep alive in our mind's eye the gentle, noble princess that Landsbergis said we are infatuated with; however, we should envision her in a future where the pauper has been cleansed and healed.

### • *Language*

The issue of language is quite clear to most Lithuanians. On one hand, maintaining the Lithuanian language among us is desirable. A language uniquely conveys a people's concepts and world view. Its loss means the loss of those concepts and that world view, a narrowing of perspective.<sup>11</sup> A language is associated with the warmth of home, a warmth which we appreciate most once we have lost it. A language unites people with their families. I have spoken with many young people who bitterly blame their parents for not teaching them the language of their home, thereby depriving them of a sense of belonging to the extended family. A common language unites people living among speakers of another language. Anthropologist Anya Royce notes that when ethnic groups attempt to strengthen or restore their identity, frequently one of their primary strategies is to reestablish the language.<sup>12</sup> Therefore, neglecting the Lithuanian language would be a transgression against both the nation and its individual members. Research on how best to teach language and on factors that lead to its retention should be given high priority.

On the other hand, we know that a number of us have maintained or developed a strong Lithuanian identity but do not know the language. This creates a unique problem,



one that is not experienced by the Irish, for example, most of whom do not know their own language. Language strengthens ethnic consciousness not so much by stressing commonality with one's own kind (i.e., other speakers of that language), as by differentiating them from non-speakers. Language is the basis for feelings of closeness and ethnic commonality for speakers of a language, whereas for non-speakers, common origin provides the basis for feelings of ethnic unity. I have often noticed that non-speakers may consider themselves Lithuanians, celebrate Lithuanian feast-days, foster Lithuanian traditions, and take passionate interest in Lithuanian events. Yet to Lithuanian speakers, who feel that language signifies ethnic identity, the non-speakers seem alien.

There are two groups of Lithuanians here, and two levels of ethnic participation. There seem to be no problems as long as the two do not interact. However, once they do meet within the sphere of Lithuanian activity — and such meetings are not only inevitable but probably should not be avoided — it is easy to predict negative comparisons and judgments. Lithuanian speakers consider themselves more Lithuanian, while non-speakers feel they are not valued. An extremely difficult but essential task for the leaders of the Lithuanian Community will be to discover a means of considering both groups with equal respect, upholding the language without undervaluing non-speakers, and appreciating non-speakers without creating the impression that the language is unimportant.

#### IV. Conclusion

I think it is important to ask ourselves what we want to accomplish by these methods, what values we want to impart to our young people, what values we consider fundamental and unarguable. To me, the only acceptable answer can be *universal human values given a unique form by Lithuanian culture*: love and respect for all human beings; emphasizing individual development; valuing truth, goodness and beauty, wherever they are found; and the creative, rather than blindly retentive, fostering of our Lithuanian culture.

It seems to me that in our concern for survival as an ethnic group we tend to stress the ethnic element and neglect the more broadly human aspect in our programs and activities. Overemphasizing ethnicity fails to answer young people who ask, "What good is the nation if it neglects the person, if it confines rather than develops and nurtures people, if it does not have love?" Emphasizing only broad human values, on the other hand, does not provide an answer to the questions: "How are we different from others? Why can I not be a good and valuable person without a nation?" In my view, we will survive as a Lithuanian community if it can be said of us, "How good and noble they are" as well as "How distinctive and interesting they are". Developing an integration of both the ethnic and the broadly human in programs and activities may well be the most important challenge facing Lithuanian educators and cultural leaders.

I began by questioning the inevitability of our demise. I would like to return to that point. External forces affecting ethnicity are, for the most part, no longer relevant. We live in a time and place in which ethnic identity and affiliation are matters of individual choice. But that choice will depend on the extent to which a decision to identify with an ethnic group and to be an active member in it will satisfy basic human needs that would otherwise remain unmet.

A person needs an environment to feel at home in, and Canada or the U.S. are too large for that. A person needs to have space to develop, and just the family is too small. A person needs to be cherished, but a workplace conducted on utilitarian principles values people only as long as they are useful. A person needs ideals and visions, but in our practical society they are few. A person needs human warmth, but there is very little of it in our world.

Because such fundamental needs so often go unmet today, I feel that we can survive. Our Lithuanian communities can be those warm and supportive enclaves in a utilitarian society, providing traditions that link us to our past, a unique culture with rituals that celebrate both the community and each of its members, and values that transcend the mere pursuit of a comfortable life for oneself, at the same time as they invite one to work and sacrifice for others.

We must not lose hope. We must not believe that our days are numbered. With God's help, our future is in our own hands.

#### NOTES

- <sup>1</sup> Milda Danys, DP: Lithuanian Immigration to Canada After the Second World War (Toronto: Multicultural History Society of Ontario, 1986); and David Feinhauz, Lithuanians in the USA: Aspects of Ethnic Identity (Chicago: Lithuanian Library Press, 1991).
- <sup>2</sup> Marilyn A. Trueblood, "The Melting Pot and Ethnic Revitalization," p. 158. In Ethnic Encounters: Identities and Contexts, G. Hicks & P. Leis, eds., (North Scituate, Mass.: Duxbury Press, 1977): 153-168.
- <sup>3</sup> Trueblood, 163.
- <sup>4</sup> Antanas Maceina, Asmuo ir istorija (Chicago: Ateities leidykla, 1981).
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- <sup>6</sup> Arvydas Šliogeris, "Lietuvos kelias į laisvę: sunkumai ir problemos", Akiračiai, Nr. 3-237 (1992 kovas): 8-9.
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- <sup>8</sup> E. L. Deci & R. M. Ryan, Intrinsic Motivation and Self Determination in Human Behavior (New York: Plenum Press, 1985).
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- <sup>10</sup> For an extended discussion of the problem of heroic rather than factual history among Lithuanians, see Feliksas Jucevičius, Tauta tikrovės ir mito žaisme (Putnam, Conn.: Immaculata Press, 1970): 38-56.
- <sup>11</sup> Algimantas Norvilas, "Kalba ir tautinė sąmonė", Aidai, 4 (1989): 244-253.
- <sup>12</sup> Anya P. Royce, Ethnic Identity: Strategies of Diversity (Bloomington Indiana University Press, 1982).



Asta Banionis

# Return of the Empire

With increasing interventionist rhetoric in the former Soviet Union, pressure on the U.S. Government must be maintained by all LAC chapters.

The collapse of the Soviet Empire was short-lived. It was just a short nine months after the December 31, 1991 dissolution date for the USSR that influential voices around Boris Yeltsin began the chorus of imperial themes. Today, Russian foreign policy, including its military doctrine, claims a right for Russia to intervene unilaterally in all of the territory formerly controlled by the USSR.

What has been the Clinton Administration's response to the Russian government's espoused foreign policy over the last year? "Hear no evil, see no evil and speak no evil," wouldn't be far from the mark, if one was pressed to describe the Clinton foreign policy team's program. Even today, officials within the State Department and White House are urging us to look to Russia's actions and not to Russia's rhetoric, while rationalizing Russian aggression in Moldova, Tajikistan and Georgia.

Although President Clinton is personally committed to seeing an early and total withdrawal of Russian troops from the Baltics, we have yet to see an agreement or timetable for withdrawal signed by the Russian government. With over 14,000 Russian army personnel with their military equipment still remaining in Latvia and Estonia, all three Baltic governments worry about Russian intentions when the rhetoric rises as it did in mid-January.

On Tuesday, January 18, 1994 Russian Foreign Minister Andrei Kozyrev outlined Russian foreign policy goals to a group of Russian ambassadors called home to Moscow from all 14 former Soviet non-Russian republics. In the speech, Mr. Kozyrev again identified the territory of the CIS countries (Commonwealth of Independent States) and the Baltic states to be among Moscow's strategic interests, and said that Russia's main task is to strengthen its economic position within the area and to preserve Moscow's military presence. Mr. Kozyrev insisted that the absence of Russian military forces in these areas would create a dangerous vacuum which could be filled with unfriendly forces. Therefore, Russia would not remove its troops wherever they are presently based. Mr. Kozyrev went on to state how pleased the Russian government was that Russia and the US had embarked on the road of strategic partnership which prevented NATO's borders from running very close to Russia's own borders. Mr. Kozyrev noted that Russia's cooperation with other countries, including western ones, does not go against its interests in the

CIS.

A sobering speech to any outside listener. But Ambassador Strobe Talbott, the Administration's point man on Russia, insisted that the United States government needed to seek clarification from Mr. Kozyrev about these remarks attributed to him by the press, before passing any judgment. By the following afternoon, the Russian government had taken the hint from the Clinton Administration and publicly denied that the Foreign Minister's remarks included the Baltic States, and that Russian troop withdrawals from Latvia and Estonia would continue. But, is that true? Mr. Kozyrev may deny statements attributed to him in the January 18 briefing for his ambassadors, but a January 14 article in the Russian army's central newspaper, "*Krasnaya Zvezda*," authored by the Foreign Minister himself, states that the "security interests of the Russian Federation could make necessary the quartering of forces beyond the border of its territory." In an attempt to reassure his readers, Mr. Kozyrev writes, "but of course, this will be done only on the basis of corresponding international-legal documents and with the agreement of the states on the territory of which will be quartered our Armed Forces." Lithuanians have experienced these promises before.

In an interview published in the February 7, 1994 international edition of "Newsweek," Mr. Kozyrev went as far as saying that the West must protest the human rights violations in the Baltic states. "In Latvia, they're trying to deport thousands of people to Russia. I call it ethnic cleansing."

Many Americans of Lithuanian heritage assumed that an independent Lithuania could take care of itself, forgetting that small nations like Lithuania need allies just as do relatively large nations like Poland. If we want the United States to be a reliable ally of Lithuania, it will be up to Americans like us to ensure that relationship.

Throughout 1993, the volunteer work of Lithuanian-American Community, Inc. members in the field of public affairs centered on getting the US government to support three foreign policy initiatives: Russian troop withdrawal from the Baltic states; assistance to Lithuania's private entrepreneurs; and countering Russian imperialism. With strong support from such Congressional sponsors as Senator Robert Byrd, Senator Dennis DeConcini and Congressman Dick Durbin, we made headway with the Clinton Administration on lending political support to the beleaguered Balts in their negotiations with the Russian government on troop withdrawals.

*Ms. Banionis is Director of the Lithuanian American Community's Public Affairs Office in Washington, DC.*



Due to the provisions of the Byrd Amendment to the foreign aid appropriations bill for fiscal year 1993, the United States applied needed political and diplomatic pressure on the Russian government when it balked at removing the last of its troops from Lithuania despite a signed agreement which specified that all troops would be withdrawn by August 31, 1993. Without the Byrd Amendment, the Administration would have been less inclined, and technically less able, to provide the needed diplomatic pressure—in this case the legislatively mandated cutoff of US aid to Russia. LAC, Inc. members can feel justifiably proud of their efforts in assisting Senator Byrd as he coaxed the Congress into adopting the provisions to the foreign aid bill during two successive years: 1993 and 1994. This year's provision is surely helping the Latvians and Estonians negotiate a probable August, 1994 deadline for the withdrawal of troops from their territories.

Also, it was with urging from congressional sponsors and LAC, Inc. members across the country that the Clinton Administration announced the establishment of an enterprise fund for the Baltics in June, 1993. This fund will be modeled on the other US government sponsored funds which assist private businesses in Eastern Europe. Unfortunately, the Administration's Russia-first policy has had a negative effect on the Baltic American Enterprise Fund. Even though it was announced last summer, the President has not yet named the Chairman or Board of Directors for the Baltic Fund. Meanwhile, the Russian American Enterprise Fund, which was announced in September, is up and running and providing desperately needed capital to entrepreneurs in Russia. Clearly, LAC, Inc. members need to get involved in boosting the Baltic American Enterprise Fund in the list of Administration priorities.

The third issue is certainly the most difficult and the most tenacious: growing Russian imperialist attitudes which have now been adopted as official Russian govern-

ment policy. Although President Yeltsin was the first foreign leader to accept the re-establishment of Lithuania's independence as early as July, 1991, Russian imperial attitudes have poisoned interstate relations between Russia and the new democracies of Central and Eastern Europe. Russia's veto over NATO membership for Poland, Hungary, the Czech Republic, Slovakia and Lithuania has increased tensions in the region. A serious question remains as to whether the Partnership for Peace program proposed by the United States and now adopted by NATO as a substitute form of association for the new democracies will in fact have merit. The Clinton Administration has compounded suspicions in the region by failing to publicly reject or counter a single Russian imperial claim over the last twelve months while appearing to accept Russia's veto on NATO membership.

LAC, Inc. has joined with other national organizations representing Americans of Armenian, Bulgarian, Czech, Estonian, Hungarian, Latvian, Polish, Romanian, Slovak, and Ukrainian descent to support a more active US policy to counter Russian imperialism. The coalition supports a more even-handed policy towards all the new democracies and rejects the idea of relegating any of them to a "sphere of influence." The coalition expects to closely monitor the Administration's proposals under the Partnership for Peace program, and will urge the Administration to quickly identify the criteria for full NATO membership.

The members of the LAC, Inc. are vital to the process of establishing some balance to American foreign policy. This is the great challenge of 1994. With reforms likely to be reversed in Russia, the United States should be increasing its level of commitment to the nations of Central and Eastern Europe, countries where democratic and market reforms still have a good chance of succeeding. It's up to us to make sure that the nations of Eastern Europe are not lost to the Western World a second time.



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Rimantas A. Stirbys

# LAC Leadership Meets with Dr. Eidintas

LAC, Inc. representatives visit with the new  
Lithuanian Ambassador to the United States

In early December, 1993, members of the National Executive Committee of the Lithuanian-American Community, Inc. paid a courtesy call on Lithuania's new Ambassador to the United States, Dr. Alfonsas Eidintas. The visit was intended to introduce the activities of the LAC, Inc. to the ambassador and his staff and to discuss issues of concern to Lithuanian-Americans. There was also an opportunity to explore those areas where the LAC, Inc. could help the Ambassador best represent Lithuania's interests to the United States government and non-governmental organizations, as well as areas in which the Embassy might assist LAC, Inc. and its membership in their mutual goals of fostering Lithuanian culture here in the US and assisting in the social and economic development of a democratic Lithuania.

The cordial tone of the meeting was underscored by the work clothes that the ambassador and his staff had worn...given a break in the weather they were prepared for brush-clearing and other landscaping in the expansive but overgrown back yard. Rain that day put an end to their

ambitions outside, but allowed time for the Ambassador to give the NEC group a tour of the embassy. While reconstruction and repair carried out under former ambassador Stasys Lozoraitis was pointed out, it became apparent that the many years of earlier neglect make full restoration prohibitively expensive at this time. Dr. Eidintas explained that his plan was to tackle one room at a time as finances permitted, or one section of wall or ceiling as structural needs dictated.

More substantial talks centered on Lithuanian-American concerns for Lithuanian citizenship, property and voting rights, import duties on gifts and parcels of humanitarian aid, the direction of Lithuanian-American and Lithuanian-Russian relations, and in general the relationship between Lithuanians and Lithuanian-Americans. Answers and solutions were not expected from this forum, but the open exchange of ideas and the delineation of priorities made prospects for a constructive relationship in the future more likely.



**LEFT to RIGHT:** Dr. Vytautas Zaly, First Secretary and political analyst; Ramunas Astrauskas, Third Secretary and consular affairs; Darius Pranckevicius, Second Secretary and economics advisor; Linas Orentas, economics advisor; Dr. Tomas Michalskis, Secretary; Asta Banionis, Director of the LAC's Public Affairs Office in Washington; Jonas Paslauskas, Political Advisor; Ambassador Eidintas; and members of the National Executive Committee: S. Algimantas Gecys, Chairman of the Public Affairs Council; Dr. Vitolis E. Vengris, Vice-President for Academic Affairs; and Rimantas A. Stirbys, Vice-President for Informational Services and Executive Editor of BRIDGES. Not in the photo: Sigute Jakstonyte, Legal, Education and Cultural Advisor.



Col. John Kronkaitis

# The Nation Must Come Together

With an uncertain future looming on the horizon, Lithuania and its peoples look for unity and a break from the past.

Time heals wounds and blurs memories, but events are recorded in history and history does not forget, even if people do. "Those who cannot remember the past are condemned to repeat it" — George Santayana. Let me review briefly some of the events of the twentieth century about which volumes have been; and many more will be, written.

It is not even four years since Lithuania, on March 11, 1990 re-established its independence after 50 years of cruel oppression by forces of the most vile despots of this century. Our euphoria was shattered when, less than a year later, on a cold Sunday night in January, 1991, convulsing forces of the Soviet Empire murdered 15 and wounded hundreds of Lithuanians determined to defend their newly won independence. A few months later, Boris Yeltsin emerged a victor in a failed coup, and in December, 1991 dissolved the "Empire." For a brief moment Lithuania reveled in a moral renaissance full of hope for its future. Lithuanians at last would be masters of their own land. Then came October, 1992, and disorganized, intimidated, ill-informed, cold and tired, they voted to bring back the regime which had ruled them when the empire collapsed. The same people whom Gorbachev had contemptuously called "provincial," were tapped to give him a belated victory. On September 21, 1993, Yeltsin disbanded Russia's communist era parliament. On December 12, Russians voted to adopt a new constitution and elected a new parliament without clear political orientation. Ultra-nationalists, advocating return to the former imperial status, showed significant strength.

Events of the past five years have strained our emotions and blocked out of our minds some 50 years of history. The evil deeds perpetrated by the Communist Party against countless thousands of our fellow Lithuanians seemed distant and unimportant. Some even rationalized away their values and principles. Like in a eulogy to a deceased charlatan, they found virtue in the communist Party.

Lithuania has suffered imponderable damage to its moral and physical fiber. To survive, it must overcome the damage and re-build an autonomous economy before its larger neighbors reorganize and attempt to swallow it again. The nation must come together. It must develop an imaginative national defense strategy; create a legal structure with sound commercial laws to encourage economic

growth; replace its archaic and inefficient bureaucracy; and reward initiative and praise success. In effect, it must revolutionize its thinking and re-institute the moral values which the Communist Party destroyed. It cannot do these tasks sequentially; they must be done concurrently. Time is no longer a friend.

Professor Vytautas Bieliauskas, at a June 19, 1993 conference in Detroit [organized by the LAC's Public Affairs Council - ed.], with the prime minister of Lithuania in attendance, in a very proper gesture of reconciliation proposed that the Lithuanian Democratic Labor Party (LDDP), the successor to the Lithuanian Communist Party, extend an apology to its victims. A healing process would begin; the nation would come together. There was no comment from the Prime Minister. Only Romualdas Ozolas, the chairman of the Centrist Party, responded that he had nothing to apologize for and expressed a regret that he did not do more as a party member. There is no reason to think that Mr. Ozolas needs forgiveness. In fact he is credited with positive contributions during the early phase of *Sajūdis'* activities, but the Communist Party should be immensely grateful if it were granted a pardon. There has been no apology and no admission of guilt to date.

The proposal which Prof. Bieliauskas has advanced is central not-only to the healing and reconstruction process, but also to resolving ambiguities of contemporary Lithuanian history.

*Sajūdis* was born out of response to then-Soviet Premier Mikhail Gorbachev's call for reconstruction, perestroika. Gorbachev recognized that the communist economic system had brought the empire to the brink of bankruptcy and that the decaying nomenclatura had to be reformed. To the Lithuanian Communist party, *Sajūdis* was but a grass roots movement to implement Moscow's grand strategy. To Lithuanian nationalists, it was an opportunity to regain independence.

*Sajūdis* became a coalition of opposing forces seeking different objectives. It is not surprising that both communists and non-members were in its leadership. The Party lost control and was swept along with the wave of new hope. For that reason it is difficult to identify the real leaders of the Lithuanian "uprising." It is also difficult to sort out who joined the movement for other reasons.

There are those Lithuanians who distinguished themselves by having kept up the opposition to communism over the occupation years. Many were imprisoned and many perished in Soviet gulags. There were those who

*Col. John Kronkaitis, US Army (Ret.) is president of the Baltic Alliance and is a member of the LAC's Public Affairs Council.*



ignited the spirit of independence and democracy, but were imprisoned during the early phase of perestroika. Prominent among these were: Bogusis, Cidzikas, Sadunaite and Terleckas. Their contributions should not be overlooked. These individuals and their organization, the Lithuanian Freedom League, was maligned as extremist. Yet the party responsible for the most heinous crimes against humanity was "the voice of reason."

It would be wrong to imply categorically that Communists were doing Gorbachev's bidding. There were those who wanted only more autonomy from Moscow, but others, and they were probably in the majority, understood that the Communist Party was a fraud and its ideology only a fantasy, and sought the same objective as the non-communists. This latter category can be further divided into two major subdivisions: (1) those who sought national economic structure based on individual initiative and social justice and (2) a minority who sought to preserve personal advantage within the new structure.

The LDDP, by its failure to apologize to the Lithuanian people for crimes committed by the Communist Party, has shown that it has not broken with its past. It continues to serve as an instrument of Gorbachev's perestroika and, therefore, its members fall into the second category. They understand that the party is a fraud, they changed its name, but continue to enjoy the privileges they showered upon themselves in the past.

Large numbers of Lithuanians left the Communist Party at the earliest opportune time. They were most eager to break with the hapless past. They must be judged as individuals for the good or the bad they might have done, but they should not carry the stigma of "the Party."

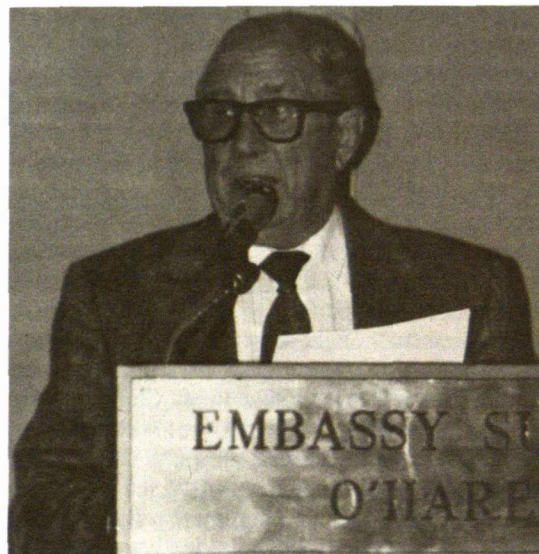
President Brazauskas has suggested that a monument be erected to all those people who fell victim to despotic terror, both fascist and communist. This monument would be an appropriate tribute and serve as a symbol of a nation coming together.

The fascist party was tried, convicted and executed. Justice was properly served. A monument to the victims of fascism would be a fitting symbol to close that era. The Communist Party has yet to plead guilty. Justice is yet to be served. The communist era in Lithuania has not come to an end.

The LDDP-controlled Lithuanian government has not taken adequate steps to bring to light the injustices perpetrated upon the Lithuanian people. The people know they have been misled. David Remnick, in his book, Lenin's Tomb, writes that "The Kremlin took history so seriously that it created a massive bureaucracy to control it, to fabricate its language and content, so that murderous and arbitrary purges became a 'triumph over enemies and foreign spies' ... Those who were loyal servants of the Official Version were rewarded and pronounced 'professors' and 'journalists.'" Lithuanian victims of these arbitrary purges have the right to expect prompt justice from their own government. Only then would a monument be appropriate to close the chapter of Communist rule.

For the past 50 years our parents and we have been vigilant and active to the extent of our powers to do what the Lithuanians under occupation could not. In our different ways we each made a contribution and the Lithuanian people understand this and appreciate it. Now that Lithuania is independent we have every right to express our displeasure with the actions of its government, whenever appropriate. We have the right to insist that the government serves the best interests of its citizens. We can work with the government, or with opposition parties if the government fails to respond. We can be partners in the reconstruction process, but we must not shy away from being critical, or from using our influence and resources in opposing the Lithuanian government if it fails to demonstrate competence by our standards. Collectively, we wield much power directly and through the United States government.

That Lithuanians need our continued support is all too clear. The past is still with us. We can't wish it away. The murder of Vytautas Lingys, deputy editor of *Respublika*; statements by representatives of the present government which evade issues or try to lull us; a stifled press and a collapsing economy while government officials indulge themselves in luxury; are adequate reasons to reach that conclusion. Out of respect for those great Lithuanians who allowed their bodies to be crushed by Soviet tanks, in order that others might regain their dignity, we cannot remain passive observers. "The only thing necessary for the triumph of evil is for good men to do nothing." — Edmund Burke, 1795.



Jonas Urbonas

*Mr. Bronius Nainys, World Lithuanian Community Executive Committee President, addresses the delegates of the 13th LAC National Convention in Chicago (October 9-10, 1993)*



Vaiva Vebra

# Impressions of 3 First-Time A.P.P.L.E.-ers

Following a productive summer in Lithuania, three participants share their views and thoughts on an unforgettable experience.

This past summer the American Professional Partnership for Lithuanian Education conducted its third series of in-service seminars for Lithuanian teachers and administrators. Seventy American volunteers taught over 1,100 Lithuanian attendees over a five-week period. This year, for the first time, each Lithuanian teacher had a portion of his or her costs defrayed through direct scholarships from American sponsors. Here are the observations of three of our lecturers.

## *Gabriel Kajeckas:*

The Summer of 1993—my first with A.P.P.L.E., and my first visit to Lithuania—proved to be a turning point in my life. At the age of 53, I returned to the home that I had left in 1940 when only an infant. I discovered that “my people” were accepting and appreciative of what I could give, and this beautiful, integrating experience helped to heal my childhood’s wounds of growing up in an “exile” environment and my mother’s anguished belief that “one could never give enough.” In Lithuania, I discovered that I could speak Lithuanian better than I had thought, and was thrilled to discover that I could lecture (albeit haltingly) in Lithuanian (and thus model that it was okay to make mistakes!).

For me, personally, my participation in the history/social studies and psychology strands in Vilnius and Klaipėda was a fulfillment of my life’s journey, a reclaiming of my roots, my language, my tradition and my possibilities. (Not bad for one summer!) As a nondrinker who lectured in several locations on addictions treatment, I also had the opportunity to help create a new tradition in the Klaipėda psych strand—that of providing an alternative to alcohol at the farewell party!

I have wistfully thought that if I were to try to write a popular book about my experience, I would have to use a catchy title, such as “Love in Lithuania.” Certainly, love is what I experienced in several senses: the love of Lithuanian teachers for their work; their love of the appreciative, collegial attitudes toward their peers modeled by American teachers; and the affectionate, expressive ways in which the Lithuanian teachers responded individually to their American colleagues.

In my classes I experienced people who love their work, who are hungry for a better life and know both instinctively



Vaiva Vebra

**LEFT to RIGHT: A.P.P.L.E. 1993 lecturers in Lithuania** *Corinne Levin* (Connecticut.); *Vaiva Vebra* (Exec. Director, Connecticut.); *Darius Kuolys* (former Minister of Culture and Education); *Walter Serbent* (Connecticut.); *Emilija Sakadolskis* (Maryland); *Sue Saccamondo* (author of one of observations, Maryland)

and by their training that education is the path to a brighter future. Certainly, there is extensive deprivation due to the faltering growth of their economy; and in the summer of 1993, I often heard discouragement about the country’s slow progress. But the teachers I met were generally cheerful, positive in their outlook, and prepared to withstand difficulties with more hope because of their A.P.P.L.E. experience. In an emotional sense, the Lithuanian participants really loved the American teachers and their humorous, free-wheeling style; they loved the enthusiasm, the enjoyment they sensed that we felt in each other’s company, the collegiality and caring cooperation. It was as though they had longed to see such friendly, respectful characteristics among peers modeled in a school setting, and they responded with enthusiasm and joyous affection, as though they had been more than ready to let their light shine fully but had needed permission to lighten up and loosen up.

Though I’ve received beautiful expressions of gratitude from Lithuanian participants, I feel that I was receiving the greatest blessings: I cherish the friendships that I formed among my fellow American and Canadian teachers, and the affection and affirmation that I felt from new Lithuanian teacher friends will warm my heart all my life.

*Ms. Vaiva Vebra is the Executive Director of the American Professional Partnership for Lithuanian Education (A.P.P.L.E.)*



### **Susan O'Brien Saccomando:**

When I went to Lithuania with A.P.P.L.E., I was confident and enthusiastic about the prospect of meeting and working with other teachers and administrators from around the US. I was totally unprepared, however, to fall in love with a country, its people and its culture. As we flew east over the dark Baltic, I caught my first glimpse of Lithuania, and I remember feeling that I was meant to come here all my life.

Aware that the goal of this endeavor was to share American educational teaching methods, ideas, philosophies and technology, and to foster a better understanding of people and cultures, I was ready to give my "all." But what I took away from the Lithuanian experience was far greater than what I had contributed. I can only describe it as a rebirth - a rebirth in all areas of my life. Professionally, I felt a renewed sense of enthusiasm toward my teaching and colleagues. Personally, I have learned a great measure about myself and gifts that I have to offer and share. And, spiritually, I feel as though I have a greater understanding and clearer perception of my purpose on earth - which is to pass on and share the many blessings that I have received in my lifetime.

The summer of 1993 will always be special to me.

### **Marie McCarthy, University of Maryland at College Park:**

As I boarded the plane at Vilnius airport on July 31, after three weeks' work with Lithuanian music teachers and teacher educators, I knew that my experience in the A.P.P.L.E. seminar program had been a powerful, intense and moving one. And now, six weeks later, I can better articulate the reasons why I found this human encounter so transformative.

The underlying aim of the A.P.P.L.E. organization is noble, challenging and humanitarian - "to assist in the creation of a modern, democratic school system in

Lithuania." To work closely with educators who held a strong conviction about the worth of this educational project and who were passionate about realizing its implementation in Lithuanian schools was profoundly moving and energizing. Whereas my ethnic loyalties lie elsewhere in Europe (being native Irish), I was deeply impressed by the total dedication of the Lithuanian-Americans to the transformation of Lithuanian education. The spirit that pervaded our entire group was positive, joyful and cooperative.

As a teacher, I learned quickly that teaching with the assistance of a translator sharpens one's teaching skills. Clarity of presentation, logic of thought and coherence of ideas were of the essence in facilitating the process of translation. It was very rewarding to work with the music teachers and teacher educators. Since they have inherited a rich musical tradition, I found them to be fine musicians and dancers who learned the new material very quickly and accurately.

What was most impressive was their intellectual curiosity regarding the world music cultures that were presented to them. One could visualize their minds opening up, stretching out to embrace the knowledge, songs and dances from regions of the world such as Japan, Ireland, native America or Ghana. Surpassing or transcending the doom and gloom of their everyday lives, they danced and sang in the joy of their newly found freedom and with hope for the future lives of their students. As I watched, I was reminded of the important role that music played in maintaining Lithuania's cultural identity during its suppression and in "the singing revolution" that helped establish its present democracy.

As a result of their participation in the A.P.P.L.E. seminar, the music teachers learned much about the world beyond the Baltics and the former Soviet Union; in turn, they also taught me a great deal not only about their musical traditions but also about human suffering and joy, freedom and hope. *Ačiū labai!*

## **Call for Programs, Workshops, and Lectures: Lithuania '94**

The American Processional Partnership for Lithuanian Education (A.P.P.L.E.) seeks program proposals, workshop plans and detailed lecture outlines or completed papers for presentation at the Lithuanian Ministry of Education Teacher Qualification-raising Seminar to be held in

various Lithuanian cities mid-July through mid-August, 1994.

Proposals in the areas of educational administration, early childhood and elementary education, teaching ethics and teaching democracy, vocational and special education, school psychology, counseling, educational media, librarianship, educational reform and teaching methods in all subject specialties are welcome.

Selected participants must be able to make a minimum two-week commitment to the seminar program. Send three copies of detailed proposals or complete papers by April 1,

1994 to: Vaiva Vebra, Executive Director A.P.P.L.E., Box 1370, West Hartford, CT 06107. You may call Seminar Registrar Shirley Sabo at (203) 758-4600 for developing details of the 1994 Summer Seminar.

The cost to sponsor a Lithuanian teacher for the A.P.P.L.E. summer seminar is just \$20, and we are collecting donations for 1994 now. If you would like to become a sponsor, or if you want more information on our activities, please write to:

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Sister Barbara Valuckas, SSND

# American Nun Views Lithuania

Through the power of mass-communication,  
individuals can influence language, culture, and faith

*"Anglų kalbos pamokėles!...Anglų kalbos pamokėles!..."*

The children were all pointing to me and running toward me with excited, smiling faces. They surrounded me outside the television tower in Vilnius, grinning their gratitude.

It was early November, 1993. The children had come to visit the memorials of those courageous Lithuanians who were killed by Russian tanks as they tried to defend the television tower with their own bodies (was that only three years ago?) But, even as they held the memories of these martyrs in their hearts, they were ready, as children are, to show their enthusiasm for the future in the form of the English language lessons they were watching on Tele-3, the only independent channel in Lithuania.

The children recognized me as the teacher of those telelessons and couldn't wait to show their excitement. They were not alone in their enthusiasm. Post Office clerks, museum security guards, and people on street corners recognized me from the telelessons. What always struck me was that they thanked me for what I was doing for the country, not just for themselves personally. Since I had considered my daily, three-minute lessons a very modest contribution to a country filled with overwhelming needs, I was often left speechless by the warmth of the gratitude expressed. To me, it was a sign of the yearning of the Lithuanian people to connect, through language, with countries and people from whom they had been forcibly separated for so many decades.

I had come to Lithuania as part of a program organized by the National Conference of Catholic Bishops of the United States (NCCB). Since the fall of the Berlin Wall, the NCCB Office on Eastern and Central Europe has been channeling the gifts and skills of numerous volunteer priests and nuns from the USA toward the countries of the former Soviet bloc.

Because of my background in educational television, I was invited to work as a consultant to the Catholic Television Center for Lithuania which is based in Kaunas. In addition, I also worked as a consultant and English language teleteacher for Tele-3.

The English language lessons aired very soon after the initial taping sessions but my work with the Catholic Television Center, although less dramatic, proved to be an experience of profound mutual education. My first task was to visit each of the six dioceses of Lithuania to learn the



Barbara Valuckas

*Sister Barbara Valuckas, SSND surrounded by students outside the TV tower in Vilnius.*

nature of religious education needs, to ascertain what the Lithuanian Church was already doing to meet those needs, and to reflect on how television could help.

I regard my journeys through the dioceses as a Pilgrimage of People because so much of what was shared during the interviews had a holy quality about it. Many of the directors of the Catechetical Centers were people who themselves had endured years of imprisonment, whose families had been imprisoned or killed, or who had received their own religious formation as part of the underground Church. Theirs was not a theoretical approach to the mysteries of the faith. They spoke eloquently of the spiritual and moral damage done to the hearts, minds and souls of the Lithuanian people over the last fifty years.

Parish life, which depends for its existence on a trusting community of people, was virtually destroyed when people either stopped attending Mass or traveled from one church to another to escape being noticed and penalized. The sacraments, meant to be public rituals of some dimension of Church community, were celebrated in secret or not at all. The living development of Church doctrine, which had an expression in Vatican Council II, did not penetrate the Iron Curtain. The climate of mistrust reinforced by the schools and in the workplace, broke down family life. Each individual person had to struggle for personal wholeness.

One woman described this struggle to me by using the image of three faces. She said that every Lithuanian had three faces. The first was the atheistic face which was put on

*Sister Barbara Valuckas, SSND, PhD expects to return to Lithuania for three more months of service from March through May of 1994.*



for the employer. The second was a changeable face which was adjusted for family members and friends according to the degree to which they could be trusted. The third face was the person's true self; it was reserved for the person himself and shown to no one else. She added that, after decades of living behind three faces, Lithuanians do not know who they really are. Hence the struggle for integrity now.

It is to this reality that the Churches in Lithuania must bring the Good News of God's love, compassion, and healing. In my first of two three-month periods of service in Lithuania, I was impressed with the efforts that have already been made in such a short and turbulent time. Representatives from the Catechetical Centers in each diocese drew up a common religious education curriculum for the country. Religious education books have been translated into Lithuanian, printed, and are now being distributed throughout the country through these same Catechetical Centers. The "Ateitis" youth groups have been re-activated and are drawing the young people of Lithuania together. Theology and catechetical programs have been re-introduced into the university curricula.

The restoration of the church buildings, characterized by the ever-present scaffolding, is an external sign of the deeper rebuilding that is going on internally. I saw this in a

very concrete way at the Pažaislis Monastery outside of Kaunas. During my visits there, I observed that the monastery is already being used to host Family Life conferences which bring together parents and children, physicians and psychologists, priests and nuns to reflect together on the healing and development of family life after years of breakdown. The renovation of the imposing church which is part of the monastery is a sign of the renovation of the people which is taking place in the same sacred space.

The Catholic Television Center has already begun to broadcast weekly programs on the State TV channel and has plans to provide more religious programming through the Catechetical Centers.

I came away from Lithuania convinced that television and other media are gifts of God to the Lithuanian people. In their present reality of severe economic scarcity, the media have the power to multiply information and knowledge as well as to influence attitudes and inspire people with new cultural symbols. The same tools which were used to control the hearts and minds of people through propaganda can now be used to liberate them and to help in the building of community, which is at the heart of the message of the world's great religions.

And that is indeed Good News.

## FOUNDATIONS

**Ramona Stephens-Steponavičiute**

# The Lithuanian Foundation: East + West

By bridging the gap between East and West, the LF hopes to continue serving Lithuanians world-wide

The Western world, teeming with ideals and individual liberties, contrasts sharply with the former Communist sphere. The once-Soviet republics have long coveted the Western lifestyle, cherishing its image of lavish excess as a prisoner pines for the wide horizon beyond the bars of his cell. However, even now that the fall of Communism has given them room to breathe freely, Eastern Europeans continue to think and act in a manner predicated by their habit of constant need. "Getting by" means getting around mounds of red tape, taking rather than being taken,

*Ms. Ramona Stephens-Steponavičiute is a member of the Lithuanian Foundation Board and is Vice-President in charge of Public Relations.*

getting more for less. However, East and West share a contact through which they can get more...for more: the Lithuanian Foundation.

The Lithuanian Foundation announced the 1993 recipients of its grants and scholarships last June. Since 1962, the Lithuanian Foundation has been distributing its income – \$3,588,610 total thus far – to charitable organizations, to projects preserving Lithuanian heritage, and to deserving students of Lithuanian descent. Last year alone, the Board of Directors approved \$250,230 for distribution by the Grants Committee.

Since the rebirth of an independent Lithuania, students and non-governmental organizations in Lithuania are also appealing to the Foundation for

financial assistance. While the number of grant and scholarship applicants has, thereby, increased substantially, income from investments has not. These contrasting trends made all the more daunting the task of the 1993 Grants Committee (comprised of Foundation representatives Marija Remys - chair, Daina Kojelis, Vytautas Narutis and alternate Vaclovas Momkus, and Lithuanian American Community delegates Violeta Gedgaudas, Kestutis Miklas, Liuda Rugienius and alternate Dr. Petras Kisielius).

Herein is revealed the secret to success in the Lithuanian Foundation Grant-Seekers Drive: (1) fill out the entire official Foundation grant/scholarship form, (2) attach all of the requested documentation, and (3) mail the appli-



cation to the Foundation's office on time. Grant applications are due on March 15th, scholarship applications - by April 15th. Income distribution occurs only once per year. Late or incomplete applications do not receive consideration. The Foundation makes no exceptions to these rules.

Your application can be declared a winner in one of three broad categories: cultural, community-based and educational.

Last year the Lithuanian Foundation allotted 18.48% of the Board-approved \$283,075 to cultural projects (education and the arts). Smaller community projects were funded through the Lithuanian Cultural Council, while the Foundation directly financed writing competitions, video and film production, conservation, maintenance and exhibition of art works, and theatrical performances. \$19,300 was allocated to academic institutions, among them the Vytautas Magnus University in Kaunas and the American Professional Partnership for Lithuanian Education (APPLE).

Community affairs were supported with 35.26% of total distributable income. Among the endowed: summer jobs for students; sports events; a conference and manual on investment in Lithuania; a senior citizens center, via the Lithuanian Human Services Council; the Lithuanian press, radio, archives and libraries; larger community centers; and summer camps.

Educational needs garnered 46.27% of dispensable funds. This sum of \$130,975 included support of Lithuanian Saturday schools, seminars, educational materials and contests, via the Lithuanian Educational Council; educational programs for Lithuanians in South America, Eastern Europe and former Soviet republics, via the Lithuanian World Community's Educational Commission; and the Balzekas Museum's Lithuanian language courses. The Committee also granted 55 scholarships (in the sum of \$75,900) to: seven students attending the Vasario 16 (February 16th) High School in Germany; five students at the University of Illinois at Chicago, Chair of Lithuanian Studies; and 29 students from Lithuania and 14 U.S. students.

Why did comparatively few U.S. students benefit from the Foundation's generosity? It is a question of percentages, not merit: nearly 69% of last year's scholarship applicants were students from Lithuania. A student from a well-to-do family in the West, regardless of impressive grades and community involvement, will lose out to a similarly qualified, but destitute student from a former Soviet bloc country.

Nevertheless, it never hurts to ask. See whether you satisfy the essential criteria. The Scholarship Subcommittee gauges the student's academic records, Lithuanian activities, recommendations, and parents' financial standing. In addition, a student from Lithuania must pass a TOEFL examination, be formally accepted by the university of his/her choice, graduate from a Lithuanian university, and have a supplementary source of income in the West, because the Foundation cannot cover all of an exchange student's expenses.

The reestablishment of an independent Lithuanian state



Jonas Tamulaitis

**LEFT to RIGHT: Lithuanian Foundation officers: Dr. Antanas Razma, LF President Stasy Baras, Marija Remys, Chairman of the Board Povilas Kilius, and Dr. Kazys Ambrozaitis.**

has doubled the Lithuanian Foundation's already expansive role without, of course, having doubled the Foundation's capital income. Besides the recessive U.S. economy, two other factors figure into the decrease of distributable funds. First, the Foundation has gradually begun to disburse the one million dollars in capital which the Special Members Meeting (convened in 1991) allocated for cultural and educational endeavors in Lithuania.

Secondly, in response to a resolution made during the Foundation's 29th Annual Members Meeting, the membership was recently consulted regarding the future status of the Foundation's capital. Members having contributed a sum over the \$100 necessary to retain membership privileges received two options: (a) to leave their entire contribution in the Foundation's capital, or (b) to designate what fraction of their contribution should be given to Lithuania, in compliance with United States IRS regulations and Foundation by-laws. Although a majority of the membership resolved not to diminish corporate capital, some members preferred to release part or all of their contribution, resulting in still less grant money available to Lithuanian activities and organizations.

The Lithuanian Foundation not only fosters the national spirit by bolstering the activities of Lithuanians living outside of Lithuania; it is also helping our brethren in Lithuania to trade-in their claustrophobic Soviet perspective for a boundless world consciousness. Please enable the Lithuanian Foundation to continue its 31-year mission unaltered by becoming a member or increasing your present contribution. Write to our new address: Lithuanian Foundation, Inc.  
14911 127th Street  
Lemont, IL 60439  
Phone: (708) 257-1616  
Fax: (708) 257-1647

**BRIDGES would like to express its gratitude to the Lithuanian Foundation for its generous grant of \$500.**



Regina F. Narusis

# The Court System of Lithuania

With nearly all of its judgeships filled, the judicial branch of the government of Lithuania is ready to move forward

The court system of Lithuania was established in February, 1992 when the then Supreme Council (*Aukščiausia Taryba*) enacted the Court Law (*Lietuvos Respublikos Teismų Įstatymą*). The court system consists primarily of five levels: The Supreme Court, Constitutional Court, Appellate Court, Area Courts and District Courts.

There is one Supreme Court whose Chief Judge is Mindaugas Losys. He is dedicated, committed and competent. The judges of the Supreme Court are nominated by the President and confirmed by the Seimas (parliament). There are 46 judgeships, with six vacancies at this time.

The Constitutional Court, though founded in the Constitution adopted October, 1992, was formed by the Law on Constitutional Court enacted February, 1993. The court consists of nine judges appointed for nonrenewable terms of nine years. Every three years, one-third of the court is to be reconstituted. The Seimas appoints an equal number of judges to this court from the candidates nominated by the President, Chairman of the Seimas and Chairman of the Supreme Court. The Seimas chooses the chairperson of this court from those who are nominated by the President. To qualify as a judge of this court, the candidate must be a citizen of Lithuania and a lawyer with at least 10 years' experience. This court convened for the first time on September 15, 1993. Its chairperson is Juozas Zilys, who is in his 50's and never served as a judge. The other members of this court are Pranas Rasimavicius, V. Paulionis, Teodora Staugaitiene, Kestutis Lapinskas, Stasys Sedbaros, and Stasys Staciokos. They have held court at the old Energy Ministry Hall, which has 100 seats; no standing has been permitted. They have only heard a few bills, so it is hard to tell as yet what this Court will be like or will dare to do. They are fairly bright persons, in my estimation, but only time will tell whether they will be able to stay out of the political arena. For the present they are keeping a low profile.

The Appellate Court, of which there will be only one, and the five Area Courts (*Apygardos*), do not as yet exist. According to Judge Losys, they are not expected to come into being until sometime in 1996. Appellate Court Judges

*Ms. Regina Narusis, a practicing attorney, is Executive Vice-President of the National Executive Committee of the Lithuanian-American Community, Inc. and Vice-President of the Lithuanian-American Bar Association (LABAS). This article is a translation of the speech presented at the Eighth Lithuanian Arts and Sciences Symposium in Lemont, Illinois on November 19, 1993.*

will be nominated by the President and confirmed by the Seimas. The judges to the Area Courts will be appointed by the President.

There are 54 District Courts (*Apylinkiu*) with 264 judgeships, of which 253 are filled. Chief Judge Losys has asked the Seimas for an additional 61 judgeships in order to cope with the backlog. Judges are appointed by the President to this court. Suits regarding return of lands and farms to the rightful owners are the most bogged down. Many Lithuanian lawyers feel that the courts are not following the laws strictly but relatively. Many judges are hesitant to take responsibility and some fear for their safety. Others question the independence of the judges as a result of bribery and influence from the deputies and executive branch of the government. There is no doubt that there are corrupt judges, but for the most part these judges are doing their best.

The term of the District Judges is five years. Some express concern that the terms are too short because the judges may need to worry what they will do next. On November 9th, 1993 the Seimas received a court reform project from a special committee formed in the spring by the President and headed by Egidijus Bickauskas. The project proposes that the District judges at first be appointed for a 5-year term, that thereafter they serve until age 65, and all other judges would receive life terms. We have seen the problems with life terms in the U.S., to-wit it is almost impossible to eliminate incompetent judges.

Article 50 of the Court's Law permits the recall of a judge "if a judge's behavior causes damage to the title of judge." This may be threatening to the independence of the judges. In the definition one may include the making of unpopular decisions. This particular ground may be too broad and thus subject to abuse.

There are many more women judges in Lithuania than in most other countries. The District Courts have 107 out of 264 judgeships filled by women. The Supreme Court has seven out of 46 positions filled by women. The Constitutional Court has one female judge. Because the judicial system was held in such low esteem in the Soviet system and because it was believed women were more cooperative, more women were appointed to the bench. The women judges have now been empowered and it is hoped will live up to the confidence and trust placed in them.

According to the Ministry of Justice (*Teisingumo Ministerija*) about one half of the judges are new judges appointed since the law went into affect. Seventy of the judges took office for the first time this year. The youngest



Judge is 25 years old, the oldest 60, and the average is between 35 and 40 years.

The selection of judges is in its infancy. There has been no public scrutiny of the nominees. The press has not yet taken interest in this branch of the government. The confirmation hearings are developing but as yet are superficial. The people, the government, and the press are not used to taking the judiciary seriously. Further, there is no unbiased source to evaluate the judges. Little attention has been given the judiciary to date. With the growing crime problem, economic problems and free market economy, this may soon change by necessity, for there is no democracy or freedom without law. We must also understand that the Seimas is turf-conscious and thus may wish to first address the procurator's office.

The job of judge is extremely difficult in Lithuania. What still exists is Soviet law with many changes. The laws are not codified. It may be that there have not been enough changes yet to codify the law. Both the Criminal and Civil Code has been adopted piecemeal and procedural law is far behind. No one is printing the laws, although the Ministry of Justice has the task and is trying to begin the job of codification. There is a problem with information control and flow. There is no Federal Register as we know it. In fact, some persons are selling government information.

Finding qualified people to sit as judges is another major problem. What we have are the "old time thinkers" unversed in the free market economy, human rights, private ownership, freedoms and due process. Very few understand or recognize the importance of the judiciary. The judges and those aspiring to become judges must be afforded extensive training and retraining. To the credit of Justice Losys, he has, established, secured financing for, and administers a Supreme Court training program for the Supreme Court Judges. This training program will be opened to the other judges, but there are no funds to bring them in yet. The Ministry of Justice is establishing a program to train new judges and hopefully will implement a program to retrain the sitting judges.

The judges have limited tools to be effective. Their pay and benefits are comparatively low, so many good judges leave the bench. They lack support and administrative staff. The case load is heavy, their facilities are meager, at best, their training is sketchy, and they lack contempt powers to enforce their orders. There is little in the way of "ethics in government" that bear sanctions for violation of ethical standards, to wit the interference and attempts by government to influence the judiciary. Their personal safety is not protected.

The relationship with the government seems normal. The judiciary has survived all the changes in the leadership of the government. But then one must ask, is it because the judiciary was so unimportant that no one paid much attention to it?

It now appears that the judiciary is becoming a focal point. The press asserts that the judicial system in Lithuania is paralyzed. It is now openly accepted that the major



Regina F. Narusis

**LEFT to RIGHT: Attendees at the World Lithuanian Attorneys Congress in 1993: Vldas Pavilionis, Dean of the Law School of Vilnius University; Regina F. Narusis, as Vice-President of WLAC; Mindaugas Losys, Chief Judge of the Lithuanian Supreme Court; Aneta Malisauskiene, Arbitration Committee Chair at the WLAC; Pijus Posiunas, Director of the Lithuanian Institute of Forensic Experts; Virginia Smilgevicene, an attorney in Lithuania; and Vytautas Zobiela, a Lithuanian attorney and Vice-President of the WLAC.**

problems stem for their previous Communist subjugation. The Soviet judicial system was ruled by the Party. All significant decisions were made by the leadership of the Communist Party and the judges simply followed their orders. There still remain those judges who do not understand independent thinking, or who have no initiative or sense of justice. Fear of being punished for wrongful acts in continuously lessening, thus there is little risk in unlawful behavior. So long as the legal system is unstable, the laws regarding property and ownership continue to be in a state of flux, and contracts, regulations and law are not enforced by the courts, there is little hope for change.

There is now mounting pressure to separate the judiciary from the executive and legislative branch. Separation of powers is the primary requirement for an independent judiciary. Both the government and its people must obey its laws equally. Lithuanian attorney Algimantas Dziegoraitis has written that "the first requirement for an independent judiciary is the separation of powers between the executive and the judicial branch."

Through the 50 years of Soviet occupation, the Lithuanian people lost their respect for the judicial system. Without trust in the judicial system, the people will not live under or abide by its laws, so that the most important undertaking today is to cultivate respect for the law among the people. Lithuanians will need to consider ways to restore the trust and to bring the legal system closer to the people. Perhaps they need to consider the jury system or electing their judges from time to time. A jury of their peers would allow citizens to be a part of the system. Election of the judges would give the judges the independence they need and electing them periodically would make the judges

**see: COURTS on page 22**



Amandas Vysniauskas

# The Wonders of "Lithuanian Gold"

The value of Baltic amber is going up, as the history of its origin reads like ancient folklore

So amber is often called because of its various shades of yellow, and from of old has played a role in trade similar to that of gold in other lands. As the excavations along Lake Birzulis in northwestern Lithuania attest, already 3,000 years ago people were fashioning different kinds of ornaments and amulets from amber collected from the leavings of the Baltic Sea.

Accumulations of crude and sculptured amber can be found in other areas as well. Along Lake Lubans in Latvia, for example, 19,193 pieces of worked amber have been found. The largest quantity of amber in the world is on the peninsula of Semba (another Lithuanian name is Sambija, Samland in German) which currently belongs to the Kaliningrad province of the Russian federation. It is estimated that even now some hundred thousand tons of amber remain there. In the area of Jantarij (Russian for amber), formerly called Palvininkai on the Semba peninsula, the Soviet regime has sponsored intense exploitation of amber deposits. According to the guide book *Durch Litauen und Ehemaliges Ostpreussen* (German for: Throughout Lithuania and Onetime East Prussia), amber mines, in addition to the plunder of Prussian and Lithuanian lands, provided a large

part of the enormous wealth of the Teutonic Order, which ruled the Semba peninsula and neighboring regions.

Long before the modern era, Prussians and Lithuanians were collecting amber along the Baltic Sea shore. They crafted and sold it to traders from lands as far away as the Roman Empire, Egypt, and India. This trade was recorded by historians of Rome, i.e., Cajus Plinius Secundus Maior (23-79 A.D.), Publius Cornelius Tacitus (55-117 A.D.) and others.

Different legends have been told about the origin of amber. One of them, retold in verse by the Lithuanian poet Maironis, asserts that amber comes from the rubble of the amber palace of the sea goddess *Jūratė*. Because of her love for the fisherman Kastytis, the highest god *Perkūnas* (thunder) punished her by destroying her palace on the bottom of the sea.

However, the real origin of amber was deduced by the Roman scholars mentioned above. Amber is the end product of pine resin from the Eocene geological period which was buried 40 million years ago, submerged under water by a geological cataclysm, and changed by the action of microbes, temperature, and chemical processes. When rubbed it emits a pleasant fragrance of pine, and it can hold an electrical charge. Also, the smell of burning amber is similar to that of burning pine needles. These qualities of amber led ancient man to believe that it possessed curative and magical powers.

The waves of the Baltic Sea normally deposit upon the shore pieces of amber weighing only a few grams. However, different size pieces are found buried in the ground, some even weighing several kilograms. The color of amber is most often bright yellow, less often brown, white, or even light blue; sometimes many-colored. Often natural objects such as insects or pieces of plants are found inside amber. The shape of crude amber resembles drops, icicles, lentils, or balls.

Amber ornaments are most often made by simply polishing the surface of individual pieces without drastically changing their form. Only infrequently are pieces heated or molded to make beads for necklaces or brooches. The amber necklace is a customary

*This article appeared in the "Litova Stelo" No. 1, 1992 the review of the Lithuanian Esperanto Association, and was translated from Esperanto by Richard Houk*



*The Amber Museum in Palanga*



# Ambassador Meets Clinton

Lithuania's transition to a new staff finally completed



*Dr. Alfonsas Eidintas, Lithuania's  
Ambassador to the United States*

On December 6, 1993, Dr. Alfonsas Eidintas presented his credentials at the White House. He is the first ambassador to fill this position directly from Vilnius since the liberation of Lithuania from Soviet occupation and the restoration of independence in 1990.

Alfonsas Eidintas, the son of Brone and Albinas Eidintas, was born on January 4, 1952 in Vaiguva in the Kelmė district. His early interest in history and politics, then very difficult areas of study, led him to matriculate from Vilnius Pedagogical Institute, now Vilnius Pedagogical University. After completing his studies at VPI in 1973, he began his academic career as an assistant professor at VPI where he taught courses in modern US and European history. Between 1981 and 1983 he served as associate dean and later dean of the history faculty. He was later appointed

to the position of Assistant to the Director for Educational Affairs at the Institute of History of the Lithuanian Academy of Sciences. He defended his doctoral dissertation in 1990, shortly after the re-establishment of Lithuanian independence. In 1992 he was elected president of the Lithuanian National History Committee. In 1993 he was named a full professor by the Council of Vilnius University.

Dr. Eidintas became actively involved in the unshackling of Lithuanian historiography from the bondage of Soviet ideology at the very beginning of the movement for the re-establishment of Lithuanian independence from the USSR. He is the author of seven monographs on Lithuanian emigration as well as pre-war Lithuanian politics as reflected in his biographies of Lithuania's presidents A. Smetona, K. Grinius and A. Stulginskis and the diplomatic activities of J. Gabrys-Parsaitis. He wrote many articles which significantly influenced the demythification of Lithuanian history and development of contemporary Lithuanian popular historiography.

Dr. Eidintas was actively engaged in the movement to free Lithuania from Soviet occupation. He is a recognized expert on the secret protocols of the Molotov-Ribbentrop Pact which led to the forcible incorporation of Lithuania into the Soviet Union. He served on several committees which prepared background materials used in diplomatic relations between Lithuania and Belarus.

He is also a student of the Holocaust in Lithuania and is committed to the principles of diversity and multiculturalism. In addition to Lithuanian, he is fluent in English and Russian and is conversant in German and Polish. His

**see: EIDINTAS on page 24**

ornament for the national costume of Lithuanian women. Amber brooches and bracelets are sometimes crafted with silver and gold thread. Other amber crafts include cigarette holders, small vases, candle holders, tobacco containers, ash trays, and chess and checker sets. Other crafts can be created by combining amber with wood, leather, or glass. One often sees amber religious articles, e.g., crucifixes, figurines, rosaries, and images of Christ or the Blessed Virgin Mary. Very beautiful amber mosaics of eminent Lithuanians have been made, such as that of the Lithuanian author Žemaitė in the Museum of Amber. This museum in the coastal city of Palanga displays more than 20,000 amber objects and receives hundreds of thousands of visitors yearly. It also organizes expositions in dozens of European cities.

One should not be misled concerning the great amounts of amber already mentioned. Twenty or thirty years ago amber ornaments were not rare in Lithuanian shops. But now, because of its high price, amber has become like gold not only figuratively but also literally. And this is not the result of "perestroika," which caused all other goods to disappear from the store shelves. The blame must be laid on the greedy hands of man, who has already robbed nature of the greatest part of this most beautiful creation.

**from: COURTS on page 20**

responsive to the people. The judges would come to know and understand the people and their needs and so better serve the nation.

To alleviate the backlog and develop expertise, they may need to consider establishing limited jurisdiction courts such as maritime courts, land courts, tax courts, and juvenile courts.

There is no doubt Lithuania needs an independent, qualified, trustworthy judiciary, but it must be a responsible judiciary, responsible to the people of Lithuania, for it is the people they serve and their rights it must preserve. Since this process of cultivating a legal culture will need time to evolve, let us hope the process has begun.



Saulius Juraitis

# Still Enough Room for Improvement

Having taken the vanguard position in breaking from Aeroflot, Lithuanian Airlines (LAL) is fighting for its market share

Lithuania is often in the lead. It was the first among the former Soviet republics to declare independence. It was also the first of the newly independent Baltic States from where the Russian troops were withdrawn while the Lithuanian Airlines (LAL) was the first to break away from the former USSR's Aeroflot. In 1992, LAL was admitted to the International Civil Aviation Organization (ICAO) and International Air Transport Association.

Today, finding a slot in the European and world markets is no easy task, especially for a carrier equipped with Soviet-made aircraft. With such firmly established airlines as Lufthansa, SAS, LOT, Malev and Austrian Airlines keen on increasing their capacity in the Baltic market, LAL was forced to flex its muscles from the very start.

"As an airline still in its infancy we have the chance of making a fresh start," says LAL general director Stasys Dailydka. "The staff is extremely enthusiastic and is prepared to challenge whatever difficulties may lie ahead. Lithuania's convenient location as a transit point should be taken advantage of. The air routes of Germany, France, and a number of other countries to the East pass over Vilnius. We are an excellent springboard for transferring business people from West to East. Our specific knowledge of the Eastern region gives us obvious advantages over our Western competitors. Each flight bound for Moscow or St. Petersburg usually includes at least seven to ten foreign passengers."

To improve the standard of passenger comfort was the first task that LAL set out to tackle. A Boeing 737-200 was leased from Ireland's GPA for flights to Western Europe. The airplane was later slightly refurbished and a kitchenette (galley - ed.) installed. There are plans to have the Boeing substituted by a more updated model.

LAL is so far the only Baltic carrier to have acquired Western equipment. "Negotiations are currently taking place with both Boeing and Aerobus companies as we look into the possibilities of purchasing either a Boeing 737-500 or an A-320. We are also planning to introduce a Business Class," continues Dailydka.

At the present moment, LAL's airfleet is in great part made up of Soviet-built aircraft, notably TU-134A and YAK-42. Intensive work is under way to have them refurbished and refitted with new interiors and reinstalled with new kitchenettes. It is hoped that an agreement will even-

tually be reached with YAK-42 manufacturers to have this done on their shop site.

Enormous changes have taken place in the area of passenger catering with refreshments and meals now being prepared by a joint Lithuanian-Danish firm, Aerochef, based in Vilnius Airport. Aerochef is also responsible for providing all LAL's flights with souvenirs, soft drinks, wine, beer, and spirits. Dishes, trays, trolleys, and other items used for in-flight service were purchased from the Belgian-based company Dester.

"We try hard to provide the same standards as Western companies" - this, according to Dailydka, is the rule that LAL sticks to in its day-to-day work.

LAL is not only upgrading its equipment. Every attempt is being made to create optimal conditions for the staff which today numbers 1,200 to improve their qualifications. Top-quality assistance was rendered by British and Irish experts in retraining the personnel of the Passenger Transportation Department. The entire management system of LAL has been streamlined and the personnel considerably renewed in great part by young, well-educated employees with a good command of foreign languages. The personnel is learning to master a totally new, Western-style work ethic.

To ensure maximum safety, a special department has been set up which puts forth various proposals on how to make the transition to internationally-accepted standards as quick and as smooth as possible. The work of the technical service has undergone major reforms. LAL flight specialists have improved their qualifications in Great Britain, Denmark, and Hungary and now hold licenses giving them the right to pilot various aircraft including those manufactured by Boeing. At present, LAL has regular flights to London, Amsterdam, Berlin, Paris, Copenhagen as well as to dozens of cities in the former Soviet Union.

Fares, undoubtedly, play a major role in winning over new markets. LAL can and will fly you to many destinations at lower prices than other carriers. Special rates are applied to army officers, groups, and "special-occasion" flights. These discounts, however, are available only through LAL's authorized agents.

The company's management is taking active steps in expanding the existing network of agents. "We already have our agents in the West," says Dailydka. "They are private firms which we hire on a contract basis." The existing ticket sales network in Lithuania is currently

*Reprinted with permission from "Lithuania in the World", Vol. 1, No. 1/ November-December, 1993*



# UN Publishes Bulletin

Document highlights Lithuania in multinational arena

being overhauled along similar lines.

LAL's charter program - mostly flights to Istanbul, Cairo, Beijing and Marseilles - is a good cash generator. The Lithuanian Airlines has set up its own travel agency, Aviator, which provides a wide range of services including the chartering of planes and helping passengers cope with excessive baggage. Special package tours are also being organized.

LAL general director Stasys Dailydka is optimistic: "Lithuanian Airlines is slowly picking up. Although it has to fight established and well-known carriers for a slot in the market, we are no longer ignored. This is a welcome development, yet we still have lots of room for improvement."

*from: EIDINTAS on page 22*

international experience includes travel, study and participation in conferences in Estonia, Finland, Sweden, Germany, France, Switzerland, Belarus, Ukraine and Russia.

Dr. Eidintas is no stranger to the United States and Canada. He was engaged in post-graduate research as an IREX Exchange student at the University of Wisconsin/Madison for nine months in 1985. He also conducted research at the Lithuanian Research and Studies Center in Chicago, Illinois. In 1992 he visited Ottawa, the Canadian capital.

Dr. Eidintas is an internationally recognized authority on the history of Lithuanian emigration to the United States, Canada and South America between 1868 and 1940. His scholarly articles have appeared in such respected publications as "The Journal of American Ethnic History" and "The Journal of Baltic Studies," both published in the United States. His works were reviewed in "Lituanas" and "Polish American Studies."

He resides with his family at the Lithuanian Embassy on 16th Street, NW in Washington, DC. Mrs. Birute Eidintas is a certified school teacher with familial ties in California. His daughter Aiste, who also speaks English, is 15; his son Donatas is 10.

In October, 1993, the United Nations Resident Coordinator in Lithuania began publication of a bulletin to disseminate news items about the United Nations and about Lithuania's participation in the work of the United Nations. As stated on the cover page, the editors of the bulletin "intend to focus particular attention on the opportunities and obstacles Lithuania faces in her efforts to attract and make good use of the foreign aid which her friends in the international community make available to her in support of the difficult transition from a command economy to a market economy.

"Lithuania has many supportive partners in this transition, among the nations of the world and within the international organizations that are active in Central and Eastern Europe. But these partnerships are not uncomplicated. Expectations and requirements differ, and so do perceptions of what the priorities are and what needs to be done.

"Lithuania has known independence before, but she does not have any extensive experience with foreign aid. Unlike many countries elsewhere in the world, she has not had decades to learn what foreign aid is good for — and what it is not good for.

"Likewise, while most of Lithuania's donor partners have provided foreign aid to other parts of the world for a very long time, they have only a few years of experience with foreign aid to countries with post-Communist economies. They, too, have much to learn and much listening to do.

"The columns of the UN Bulletin will offer a modest platform for such a dialogue — a place for careful 'listening' by all parties concerned. Like other nations with a long and proud tradition, Lithuania has unique characteristics which her friends would be foolish to ignore in their programmes of assistance. Conversely, the international community has a wealth of experience in economic development and in the consolidation of pluralistic and democratic societies which Lithuania is likely to benefit from as she charts her own course into an unknown, but promising future."

The rest of this eight-page bulletin includes articles on Lithuania's re-entry in the family of nations, Lithuania's first two years in the United Nations, a diary of recent events involving Lithuania's participation in international organizations or receipt of foreign assistance, an article on illegal drugs in transit through Lithuania, highlights from the 48th General Assembly of the United Nations, and some thoughts by the out-going Resident Representative of the International Monetary Fund in Lithuania, Mr. Per Hedfors of Sweden entitled "Light at the End of the Tunnel."

The bulletin is published in Lithuania:  
UNDP, J. Tumo-Vaizganto 2  
Central P.O. Box 62  
LT-20000 Vilnius, Lithuania  
Tel. (370-2) 223-111, Fax (370-2) 224-274.

The address of the Permanent Mission of Lithuania to the United Nations is:  
41 W. 82nd St., #5B  
New York, NY 10024  
Tel. (212) 721-7768.



Ramune Kubilius

# Library Conference Held in Vilnius

With new technology and methods, international participants were introduced to volumes of information

The Central European Conference and Exhibition for Academic Libraries and Informatics took place in Vilnius on September 27-29, 1993. The theme of the conference was "Empowering Users in the 21st Century". Among the 400 conference attendees were almost 100 from outside of Lithuania, including about a dozen from the United States. The conference was sponsored by a number of international organizations, including the International Federation of Library Associations (IFLA); UNESCO (a librarian from the Paris office, Abdelaziz Abid presented a paper at the conference); Volunteers in Technical Assistance-VITA (Dr. Lee Burchinal of VITA, along with Dale Lukas of the US National Library of Medicine were the conference "instigators").

Most of the directors of Lithuania's major libraries were members of the Program Committee, which was chaired by Dr. Burchinal and Dr. Prof. Gintautas Zintelis, Lithuanian Minister of Communications and Informatics. Vida Maceviciene of Vilnius Technical University was General Secretary, and it was she who maintained e-mail contact with many participants before the conference.

Was the conference a success? I would say it was. Conference attendees came from 12 countries to share information with each other and network, to visit exhibits of new technology, and to see Lithuania as well (or at least Vilnius and Trakai).

The weather was cool, but spirits were good as speakers' presentations were translated — simultaneously during sessions at the Ministry of Communications. Translations were performed on a delayed basis during other sessions. The topics were those heard at most library and information conferences these days: how to prepare our libraries and our skill levels for present and future technologies.

Agricultural and medical librarians had an opportunity to meet and discuss their particular interests and concerns on the last morning. After the medical session, held at the Lithuanian National Medical Library, I had the chance to tour the facility, and even to see some of the items sent via Mercy Lift shipments recently — a FAX machine sent by one donor, and also some boxes of medical reference books I had sent!

It was most gratifying to see that though the economic and technological capabilities might now be different, the

goals and service attitudes of medical librarians are very similar on both sides of the Atlantic. At present, the Lithuanian Library Association does not have a division for medical librarians, but the National Medical Library will celebrate its 50th anniversary in 1994, and Library Director Salvinija Kociene has plans of putting out a jubilee booklet, sponsoring a Baltic or Scandinavian medical library conference or other events.

The initiators of the conference, presenters and attendees should be congratulated for their efforts. It should be hoped that opportunities for future cooperative and educational efforts will continue. Now, an IREX grant is providing INTERNET (a worldwide network of networks) connections for Lithuania's libraries; a cooperative academic library automation project is being put together which may succeed in getting Soros Foundation funding. A member of the National Agricultural Library, Pamela Andre, and of the National Library of Medicine, Dale Lukas, traveled around consulting and demonstrating various packages developed by their respective libraries (Pamela even traveled to Poland prior to the conference, and Latvia and Estonia afterwards).

Back in America, other academic librarians who had attended the conference (from Harvard University, Boston University, De Paul University, Pennsylvania State University, Rensselaer Polytechnic and elsewhere) are now planning the opportunity if it presents itself, of sponsoring librarians from Lithuania for training here in the United States.

One librarian is now an international intern at the National Library of Medicine for one year; another librarian is a Soros-sponsored fellow at the Library of Congress for a shorter duration. In the meantime, Rosary College Graduate School of Library and Information Science Dean Dr. Michael Koenig has invited members of the Lithuanian Library Association of America, along with others, to help plan a program, a series of seminars. These would be held in the Chicago area and would bring Eastern European librarians for training and continuing education especially in areas such as business information. This will require a worked-out program as well as funding for travel, housing, and stipends.

The Lithuanian Library Association of America may be reached at the following address:

LLAA  
P.O. Box 275  
Woodstock, IL 60098

*Ms. Ramune Kubilius is the Contributing Editor of BRIDGES and regularly files reports from Lithuania and Europe.*



Vladas Kaminskas

# Housing Prices Soar in Vilnius

With a growing real estate market in Lithuania, bargains for office/residential space are becoming harder to find

The real estate market - still in the process of formation - mostly offers apartment and office space for sale since trade in houses and land has not yet gained momentum in Lithuania.

However, despite a rather narrow range of property put up for sale, transactions in real estate are conducted on a dynamic basis. Eighty percent of all deals are made in Lithuania's two largest cities - Vilnius and Kaunas. According to specialists, real estate business is also expanding in Klaipėda and the seaside resorts of Palanga, Šventoji, Juodkrantė, and Nida.

Among the cities in the three Baltic States, apartments fetch the highest prices in Vilnius, where they are 2-3 times more expensive than in Riga or Tallinn. On

Paulius Mickus



the territory of the former Soviet Union, Vilnius-based real estate ranks third in value and comes next to Moscow and St. Petersburg. One square meter of land in the private-house district of Žvėrynas in Vilnius costs \$60, while the price of one square meter of floor space in the Old Town ranges from \$200-\$700. A small plot of land in the center of Vilnius has been recently sold for \$250,000. A one-room apartment in a block of flats costs \$5,500-7,500; a modest two-room apartment sells for \$8,000-10,500 and three rooms can be purchased for \$10,000-14,000.

Despite high prices, there is a brisk demand for land plots and housing space in this country. Even though foreign investors are still very careful about injecting their capital into Lithuania's economy, they spend large sums of money to purchase real estate in Lithuanian cities. However, according to realtors, the lion's share of money invested into land, dwelling, and office premises comes from local firms and rich entrepreneurs. This proves that

there is a high concentration of capital in Lithuania.

There are many local companies that deal in real estate, with nearly 40 agencies operating in Vilnius alone. But most of these firms are small. The real estate market is dominated by four or five Vilnius-based agencies. Four of them - Status, Real Estimate, *Nekilnojamo Turto Birža* (Real Estate Exchange) and Meligre - control 60-70 percent of all realty transactions.

The major companies have united into the Association of Real Estate Agencies. The Association acts as an honorary court of law or arbitration, provides the firms with legal services and ensures their security. It also coordinates investments into real estate. For example, the Association is currently negotiating with Vilnius city authorities over the renovation of the downtown district of Užupis which is in a state of complete dilapidation. The estate agencies offer \$50-60 million for repair works in return for ownership rights to 50% of reconstructed houses; the municipality would keep possession of the rest of the buildings.



Ramune Kubilius

Flower vendor near Gediminas Prospect in Vilnius

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Ramune Kubilius

## New and Worth Noting

Among the many historical works that are published annually, two may be of particular interest

### *Hell in Ice, by Onute Garbstiene*

A diary (much like that of Ann Frank), which begins in 1941 when a group of Lithuanians were loaded into cattle cars and dispatched to the wasteland of Siberia. This diary is the record of a woman; a people and a nation ravaged by a vicious occupying force, but resisting and surviving.

Translated by Raimonda K. Bartuska, 256 pages, hard cover. Published in Vilnius, 1992. Available from Draugas, the Lithuanian world-wide daily. Book price \$13.00. Shipping and handling in the US add \$2.00, Canada add \$3.00. Illinois residents add \$1.14 for sales tax. Orders can be placed with Draugas, 4545 W. 63rd St., Chicago, IL 60629-5589.

### *The Baltic Revolution: Estonia, Latvia, Lithuania and the Path to Independence, by Anatol Lieven*

Concealed behind the Iron Curtain, and dominated by Soviet Russia for half a century, the Baltic states have now emerged as free and independent nations. As the new republics fight for political and economic viability, Anatol Lieven, the only western journalist permanently based in the Baltics during the struggle for independence, presents an intimate and engaging portrait of their history and culture, from their ancient origins to the present day. He explores the characteristics and personalities of the Baltic peoples, their religious and national differences, their relations with Russia and with the West, and their prospects for

the future.

The book opens with two highly entertaining chapters on the early history of the Baltic peoples, their conquest by the Christians, the evolution of the Lithuanian empire, the union with Poland, and the experience of the Baltic provinces under the Russian Empire. It then looks at the countries' first struggle for independence in 1918, the failure of democracy and the establishment of authoritarian regimes, and the Soviet annexation of the Baltics in 1940.

Lieven draws a revealing portrait of the class structure of the Baltic states and the ethnic tensions that existed between the Germans, Jews, Poles and Russians who have lived there. Drawing on a wide range of sources in several languages, including interviews, newspapers accounts and his own observations, he describes and analyzes the reawakening of cultural self-awareness during the late 1980's.

The final section of the book examines the tumultuous years of nationalist struggle (1987-92), the constitutions of the new republics, and the results of their first free elections — in autumn, 1992. Lieven comments provocatively on the fragile new order, the demolition of the Soviet economies, and the possibilities for democracy and Westernization, or for ethnic conflict and nationalist dictatorship. His sensitive, passionate and involved account provides a frank and searching exploration of the Baltic peoples and their destinies.

Printed in Great Britain; published by Yale Univ. Press, New Haven, CT, 1993. Available at most major book stores.

## Share the benefits with a winner!

**BRIDGES** has a unique circulation base simply not covered by any other Lithuanian-American oriented publication. It crosses between first, second, and third generation Lithuanian-Americans as well as people who support Lithuania and the Baltic states. **BRIDGES**, found on library, institution and embassy shelves, is also read in the kitchen, den and study. Contact Audrone Gulbinas for information regarding advertising in **BRIDGES** (fax: 609-234-8782). In forthcoming issues, you too can share in the benefits of a winning team!

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LITHUANIAN AMERICAN NEWS JOURNAL

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Aukse Trojanas

# The Arts are Alive

From poetry to performances to publishing,  
Lithuanian works are flourishing worldwide

## Tomas Venclova

The distinguished poet, Tomas Venclova, spoke on "Poetry and the Uniqueness of the Lithuanian Language" at Our Lady of Vilnius Church on October 23, 1993. Venclova explained he feels that writers of poetry can truly express themselves in only one language because of an ingrained rhythm of that language on their subconscious. The musical inflection of Lithuanian lends itself well to poetry but can make the work difficult to translate.

Our archaic mother tongue has been well preserved because of its relative linguistic isolation until the 19th century. Prof. Venclova believes that the Lithuanian language can retain its uniqueness despite mass communication and the greater mingling in the world of independent Lithuania. A language must change and grow in order to remain vital.

Tomas Venclova read several of his poems, which were filled with a sadness and wonderment at the beauty of life. Their English translations were read by Aukse Trojanas.

## Osvaldas Balakauskas

Osvaldas Balakauskas, our versatile Ambassador to France, Spain and Portugal, came from Paris to attend the American premier of his musical composition at Merkin Hall on November 20, 1993. Sponsored by the Lithuanian-American Community, Inc., the concert was made possible through the efforts of the cellist Ann Drinan Kaupas, Algis Kaupas and Jeffrey Krieger. Mr. Krieger, the principal interpreter of Mr. Balakauskas in the West, performed on the electronic cello.

The compositions were wonderfully eclectic and included a tape solo of computer generated sounds. Lyrical piano and flute pieces were performed by Fumiko Miyano and Peter Standaart. The cello works were remarkable, echoing the primordial atonality of Lithuanian forests and swampland in the time of our great pagan heroes, the "Didvyriai."

## Lucija Armonaite

Lucija Armonaite, a spirited young journalist-film director, recently visited New York for two months. She videotaped Barbara Kasten, the Lithuanian-American photographer and her works. Ms. Kasten plans to have a show in Vilnius later this year.

Ms Armonaite works for *Atminimas*, a weekly newspa-

*Atminimas?*

Aukse Trojanas is the Cultural Arts Editor of BRIDGES

per launched by *Sajūdis* activist Stasys Kasauskas during the drive for independence.



Cover of the premier issue of "Lithuania in the World."

## Lithuania in the World

Kasauskas has recently published an English language magazine, *Lithuania in the World*, intended to inform the world-at-large about the history, current life and business and cultural opportunities in Lithuania. The magazine is beautifully illustrated and well written. If interested, the special subscription price for a year of six issues is \$39 (see Ad below). Articles are reprinted from the premier issue elsewhere in this issue; the Nov/

Dec 1993 issue also includes an article by Alfonsas Eidintas, Lithuania's Ambassador to the US, entitled "The Traditions of President [Smetona to Brazauskas]."

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Gaile Radvenyte

# Youth Association Prepares for '94

With events ranging from "Lithuanian Days" in L.A. to the 8th World Lithuanian Youth Congress in Europe

## "Lithuanian Days" in Los Angeles a Success

Lithuanian Youth from many cities in the United States and Canada attended the annual Los Angeles "Lithuanian Days," which took place on October 1st through 3rd. At the fair, one can view and purchase the works of Lithuanian artists, buy goods such as amber, T-shirts with Lithuanian messages or logos, and books. One may also view as well as participate in the process of making a Lithuanian Easter egg or Christmas tree decorations called "šiaudinukai." Traditional Lithuanian food such as "koldūnai," "cepelinai" and "kugelis" is served. All day, one can enjoy the singing and dance performances of local Lithuanians as well as guests from other cities in the US and Lithuania.

This year the theme of the fair was the Sister cities relationship of Los Angeles and Kaunas, and special guests included the mayor of Kaunas, the President of the City Council of Kaunas, Stasys Lozoraitis (former Lithuanian Ambassador to the United States) and President of the Supreme Council of Lithuania, Algirdas Brazauskas.

Friday night, the American Lithuanian Youth Association (ALYA) organized a social; and Saturday evening, the Los Angeles Lithuanian Youth Association, in conjunction with ALYA, organized a successful dance.

## New Year's Eve in Detroit a Hit

The Lithuanian youth in Detroit, under the direction of Paul Jurgutis, organized a successful New Year's Eve celebration, which was attended by youth from cities as close to Detroit as Cleveland, Chicago and Toronto, as well as youth from as far away as New York, New Jersey, San Francisco and Los Angeles. The auditorium was artistically decorated in a Parisian theme. So many people attended the celebration that the stage had to be used for additional tables.

## U.S. Delegates Elected to the Youth Congress

The American Lithuanian Youth Association has been allotted 40 spaces for delegates to the VIII World Lithuanian Youth Congress. Thus far, 38 of those spaces have been filled. The delegates from Washington D.C. are Liudas Landsbergis, Viktoras Kaufmanas, Julija Minkunaite, Laura Lauciute, Andrea Staertow, Linas Orentas, and Sandra Simoneviciute. The youth representing Los Angeles are Nida Gedgaudaite, Meta Landyte, Angele Prismantaite, Gaile Radvenyte, Vytas

Gaile Radvenyte is President of the American Lithuanian Youth Assn.



Gaile Radvenyte

**LEFT to RIGHT:** "Spindulys" folk dance group performing at the Los Angeles "Lithuanian Days." Viktorija Prismantaite, Tauras Radvenis, Nida Gedgaudaite, and Auris Jarasunas, dancing the "Malunas."



Gaile Radvenyte

**LEFT to RIGHT:** Audra Dabsyte, Jonas Buzenas, and Dennis Petrauskas, at a display of amber earrings created by Ms. Dabsyte, at the Los Angeles "Lithuanian Days."

Zemaitaitis, Linas Venckus, and Auris Jarasunas. The delegates from Boston are Maya Gostautaitė, Algis Kalvaitis, Alyte Snipaite, Tomas Matusaitis, Gidas Zikas, and Alyte Karlaite. Representatives from Detroit are Karis Petrulis, Danute Petruseviciute, Paulius Jurgutis and Nida Cerniauskaite. The delegates from Chicago are



Rita Rackauskaite, Audra Mockaityte, Karolis Zukauskas, and Vilius Zukauskas. The rest of the delegates are Ruta Kvedaraite and Ramune Kligyte from New Jersey; Rima Ziedonyte and Andrius Dunduras from Cleveland; Renata Zilionyte from Baltimore; Tomas Nenortas from Hartford; Gintaras Snipas from Florida; and Rita Starinskaite from San Francisco.

There are only two spaces left for delegates! If you would like to be attend the Congress as a delegate, are of Lithuanian descent and between the ages of 18 and 35, please get in touch with your local chapter of the Lithuanian Youth Association or with the ALYA at 2412 Canyon Oak Dr., Los Angeles, CA 90068.

The delegates will be spending six days in Lithuania participating in seminars, programs and excursions, and five days on a ship on the Baltic Sea, traveling from Klaipeda through Riga and Tallinn to Helsinki. From Helsinki, they will fly to London, where they will spend eight days at the Study Days. For more information, contact Darius Suziedelis, WLYC Coordinator, 41 West 82nd St., #5B, New York, NY 10024, tel. (212) 362-1847.

### *New ALYA T-Shirts Available*

The American Lithuanian Youth Association is selling ALYA T-shirts. The T-shirt logo is the name of ALYA in Lithuanian written in black letters with yellow, green and red shadowing. If you would like to purchase a T-shirt, please send a \$15 check to ALYA, 2412 Canyon Oak Dr., Los Angeles, CA 90068.

### *1994 ALYA Annual Conference Planned*

The American Lithuanian Youth Association held its annual Youth Conference in Santa Monica, California May 1st and 2nd of last year. We will be holding another Youth Conference this year sometime in the spring; however this time it will be held either in the midwest or on the east coast, as there is a heavier concentration of young Lithuanians in those geographic regions.

# Youth Congress Highlights

July '94 will be an important month for youth worldwide



**Daug Gimtinių,  
Tėvynė – Viena!**

The 8th World Lithuanian Youth Congress will begin in Vilnius immediately following the "Lithuanian Song and Dance Festival." All delegates and participants will be welcomed in Vilnius and assigned rooms on Monday, July 11, 1994. On July 12th, Opening festivities will take place in Vilnius followed by a banquet. On Wednesday morning, July 13th, delegates and participants will be shown around Vilnius and the University, followed in the afternoon by working groups with representatives of the various youth organizations of Lithuania. On July 14th, a day long seminar: the current political, economic and cultural situation in the Republic of Lithuania. That evening, a

traditional Lithuanian gathering at Traku Lake. July 15th will see a continuation of the seminar format with the main topics being: social concerns, humanitarian assistance, and ethnic minorities in Lithuania. Saturday, July 16th, participants and delegates will acquaint themselves with the rural life of Lithuania, while the evening will be reserved for a "rock-concert" in Vilnius.

On Sunday, July 17th, the group moves to Kaunas then Klaipeda. Delegates and participants will be housed in accommodations near the Baltic Sea. The evening will end with a bonfire on the shores of Palanga. On Monday, July 18th, all delegates, participants and tourists will board the Finnish "MS Kristina Regina" for a 6-day / 5-night cruise in the Baltic.

During the cruise, delegates, participants, and tourists will visit Riga and Tallinn where they will meet with members of the Latvian-Lithuanian and Estonian-Lithuanian communities. Various topics will be covered during the journey including: the Baltic region; the current situation in Latvia and Estonia; the ecology of the Baltic Sea; and Baltic mythology and folklore. There will also be dances, banquets, games and the Congress Olympics!

On Saturday, July 23rd, the ship will dock in Helsinki. All will be bussed to the airport where flights will take-off to London. Delegates will proceed to St. Mary's College where the "Congress Study Days" will be held, while the participants will go on tours of Great Britain.

Topics of discussion for the delegates include: maintaining traditions and culture outside of Lithuania; relations between the diaspora and the Republic of Lithuania; the importance of language in cultural tradition; contact with groups in Lithuania; the emergence of Lithuanian Youth Associations in Eastern Europe and Asia; the World Lithuanian Youth Association's plans and projects; and the future of Lithuanian Youth Associations worldwide.

The "Study Days" will conclude on Saturday, July 30th with closing ceremonies to be held (for all delegates, participants, and tourists) at "Lietuviu Sodyba" outside of London. On Sunday, July 31st, final check-out procedures will take place and people will be on their own.

Registration is on-going. Because of deposits with the cruise lines as well as various places of accommodation, the deadline for final registration is MARCH 4, 1994! For further information and/or to register, please contact the World Lithuanian Youth Association: P.O. Box 2812, Springfield, VA 22152-0812, USA (tel./fax. 703-569-5370).



Anthony Jeffries

# Lithuanians Fire-Up North Carolina Team

How much of an impact can two foreign exchange students make on a basketball team?

In the case of Mount Pleasant High School, plenty.

The 2-A school has gone from a team that once lost 81 consecutive games to a legitimate contender for the state title. Third-year coach Scott Brewer is mostly responsible for the turnaround, but the addition of the foreign players has bolstered Mount Pleasant's chances.

"Mount Pleasant has the total package," said West Montgomery coach Robert Martin, whose team has already lost to Mount Pleasant by 11 points. "The foreign players make them one of the top five 2-A teams in the state."

Antanas Vilcinskas and Gintas Vilieta are from Lithuania and speak very little English, but they don't have to on the basketball court. Vilcinskas, a 7-footer, averages 18 points

a game and Vilieta, who is 6-4, scores at 15 points a clip.

"The 7-footer can shoot threes," Brewer said. "The 6-4 player can shoot well and is strong. He can bench press 250 pounds."

"They are still adjusting to American basketball. They have trouble rotating on defense and they don't move well without the ball, but are learning fast."

Both players have helped Mount Pleasant build an 8-1 record and generate excitement in the small town located near Charlotte. A home game against Concord was sold out, according to Brewer.

"The town has rallied behind the team," said Brewer, a former assistant at Concord. "We've got bigger crowds than anywhere around. There were 2,400 people at the Concord game. People were scalping tickets."

The players were discovered by David Pendergraft, an assistant basketball coach at UNC Charlotte who played

see: **B-Ball on page 32**

Reprinted from *The News & Observer, Raleigh, North Carolina, Wednesday, January 12, 1994*

## K of LITHUANIA

Glenn E. Perutis

# K.of L. Prepare for National Convention

Mary Elizabeth Slakis, President of the Knights of Lithuania Council 16, announced that Kenneth Darr Rudmin and Robert Anthony Martin Jr. would serve as co-chairmen of the 81st National Convention which will be headquartered in the Chicago Marriott Hotel from August 4-7, 1994.

Council 16, formerly associated with St. George Parish in Bridgeport and now associated with All Saints/St. Anthony Parish, is hosting the convention for the first time, stated Rev. Richard Michael Dodaro, C-16 Spiritual Advisor, who is the present Pastor of All Saints/St. Anthony, former Pastor of St. George Parish.

Council 16 Secretary, Nancy Darr Rudmin, said that the council is excited about holding the convention and 18 members have volunteered to serve on the committee. The opening convention Mass will be held at Holy Name Cathedral celebrated by Supreme Council Spiritual Advisor Rev. Joseph Anderlonis. The closing Mass will be held on Sunday, Aug. 7th, at All Saints/St. Anthony Church.

Recent conventions have been held in Worcester, MA, St. Petersburg, FL, Allentown, PA and Washington, D.C. The last convention held in Chicago was five years ago.

The Knights of Lithuania is a Catholic organization open to men and women of Lithuanian descent. Founded 81

years ago, it has approximately 5,000 members. It supports the Lithuanian Pontifical College in Rome, Aid to Lithuania, and a scholarship program. The motto of the Knights of Lithuania is "For God and Country."



Knights of Lithuania Photo

**LEFT to RIGHT: Hosts of the Knights of Lithuania National Convention: N.Rudmin, K.Rudmin, M.Rudmin, R.Martin, Jr., M.Slakis, C-16 President. 2nd row: C.Schultz, L.Gestautas, D.Martin, D.Rudmin, J.Perutis, J.Slakis, A.Rainis. 3rd row: G.Perutis, P.Zansitis.**



# Bits and Pieces ...

News from around the United States and the world

from: *B-Ball on page 31*

high school basketball at Cary in the early 70's. On the advice of a friend, he traveled to Lithuania last year to see them play in a basketball tournament.

The players expressed an interest in playing college basketball in the United States and through an international Rotary Exchange Club in Finland, they were sent to Cabarrus County. Both stay with separate families in Mount Pleasant.

"One speaks a little English better than the other but they are adjusting well," Brewer said.

"The team chemistry is better than expected. No one on the team has complained about them. The depth situation was so bad, their arrival prevented players from coming up from the JV team."

Rayvon Ferris, who is 6-8, and 6-2 Terry Benjamin give Mount Pleasant added size that is unmatched on the 2-A level. Benjamin is the younger brother of Concord's Ishua Benjamin, who committed to N.C. State and is one of the top players in the state.

"They were a good team with the players they had," said North Stanly coach Rudi Heath, whose team plays in the Yadkin Valley Conference with Mount Pleasant. "The foreign players rounded them out. I think it is great to give foreign kids the experience and the exposure of living in this country. On the other hand, it seems like more are coming with the purpose to play sports. If a kid gets help from a college coach to come here to play then I think the [high school] association should start addressing it before it gets out of hand."

The addition of the two foreign players seems to give Mount Pleasant an advantage, but at least one coach in the Yadkin Valley conference doesn't seem to mind.

"If Mount Pleasant has them, that's OK. If us or any other school happen to get one, that's OK too," West Montgomery's Martin said. "It's good for basketball."

It's especially good for Mount Pleasant.

## *Immigrant Wall of Honor growing on Ellis Island*

The Ellis Island American Immigrant Wall of Honor, the largest wall of names in the world, is a wall of inscribed names that honors America's immigrants who came to this country pursuing dreams of freedom, opportunity, and prosperity. The Wall of Honor offers all Americans the chance to honor their family heritage and pay tribute to their immigrant ancestors, regardless of when or through which port they immigrated. Ellis Island is a fitting place for this tribute because today, at least 100 million Americans — 40 percent of the nation's population — descend from the millions of immigrants who first came to America through Ellis Island.

The American Immigrant Wall of Honor has received a tremendous response from people across the country. This beautiful new memorial contains all the names registered since the Wall's inception in 1988. The names of over 420,000 individuals and families have been honored by their descendants on the Wall, which celebrates American immigration since the colonial days right up to the present.

Interest in the Wall continues to grow, and with space available to accommodate a limited number of additional names, The Statue of Liberty-Ellis Island Foundation is once again accepting submissions for a limited time only. Americans again have the opportunity to place the names of their forefathers at a national monument, thereby gaining a permanent place in history for their family at the Ellis Island Immigration Museum.

For \$100, donors can place a name on The American Immigrant Wall of Honor. Donations of \$1,000, \$5,000

and \$10,000 will receive special places of honor. Proceeds will help fund the further restoration and maintenance of Ellis Island. Contributions are tax-deductible.

For more information on how to participate in The American Immigrant Wall of Honor, please write to:

The Statue of Liberty-Ellis Island Foundation, Inc.

P. O. Box ELLIS  
New York, NY 10163

Or call Peg Zitko at:  
(212) 883-1986.

## *Ambassador Johnson Speaks at USBF Luncheon*

A November, 1993 press release cites Darryl H. Johnson as saying "The Baltics have much to gain by being a custom-free zone, by being a trade-free zone, by being essentially like the (European Community)." The statement by the US ambassador to Lithuania was made at a luncheon sponsored by the US-Baltic Business Council and its parent organization, the US-Baltic Foundation.

Though the Baltics are traditionally linked in common reference and bound by similar circumstance, Johnson pointed out that their many differences have sometimes stood as an impediment to mutual advancement. Since their independence, however, as he pointed out, they have made some initial attempts at using their bonds of political friendship to foster trade relationships. In September, Johnson mentioned, the three countries signed a free-trade agreement. He noted that, "because they have common interests on the security side, common interests in economic development, common interests in social development, they have been



cooperating much more forcefully in recent months.”

Johnson gave a brief survey of Lithuania's political and economic relationships with its neighbors, and said, “Overall, trade has fallen, and instability in the former ruble zone is the main reason.”

Johnson went on to encourage continued American interest in the region, both in the areas of economic restructuring and democratic institution-building of local government and rule of law. Ambassador Johnson commended the US-Baltic Foundation's programs in those areas, saying they “provide a guiding light to all those who want to be involved in Baltic development, socially, politically, and economically.”

Finally, Johnson urged American businessmen and key members of the Lithuanian-American community to “stay engaged” with their efforts in the Baltics. The luncheon was attended by 75 representatives of US corporations, Lithuanian and Baltic American organizations from Washington, Baltimore, New York and Philadelphia. Amb. Johnson's wife, Kathleen, was also in attendance.

USBF is a not-for-profit foundation established to develop and implement programs in local government, public administration, rule of law, public health, and independent media in Estonia, Latvia, and Lithuania.



*U. S. Ambassador to Lithuania, Darryl H. Johnson, speaking at USBBC/USBF luncheon in Washington, DC last November.*

USBBC fosters economic and trade relations between the US and the Baltic states through educational programs. Effective November 4, 1993, the USBF moved to new offices at 1211 Connecticut Ave., NW, Suite 506, Washington, DC 20036. Telephone and fax numbers remain the same.

### ***“Some Things Money Can't Buy”***

*Reprinted from the “World Wire” section of The Wall Street Journal, Monday, January 24, 1994.*

Taking control of a big state company in Lithuania requires ideas more than money under the country's new “Best Business Plan” privatization program.

The program allows savvy managers to acquire problem or highly indebted firms for little or no money, as long as they have a clever rescue plan. The program, aimed at breaking a deadlock in the sell-off of some of the country's biggest and most troubled companies, currently is being tried on six pilot projects. But at least 300 companies could eventually qualify.

Some politicians criticize the program as a giveaway, but Western advisors in Lithuania say the government is slowly winning broad support for the scheme.

The program is open to foreign and domestic investors. Prospective buyers must have a business plan that shows how the new management will deal with costs of acquisition and restructuring.

### ***Pastor celebrates 30th Anniversary***

*by: William Senkus*

Fr. Alfred Zemeikis, pastor of Sts. Peter and Paul Church, Elizabeth, N.J. commemorated his 30th anniversary of ordination to the Holy Priesthood on Sunday, November 14, 1993, at the 11 A.M. Mass.

Father Alfred Zemeikis was born in Elizabethport, N.J., the son of Bessie

and Peter Zemeikis. He is a graduate of the parish school, Seton Hall University and the Immaculate Conception Seminary. Father Al was ordained in 1963 and spent the first two months of his priesthood as CYO chaplain. He was assigned to Our Lady of Sorrows Church in Kearny, N.J. as an associate from 1963 to 1979. He then served as associate at Sacred Heart Church, Vailsburg in Newark, N.J. from 1979 to 1984, when he was appointed pastor, a position he held at Sacred Heart.

On January 28, 1990, Father Alfred was installed as pastor of Sts. Peter and Paul by Most Rev. Dominic A. Marconi, D.D. Auxiliary to the Archbishop Theodore E. McCarrick of Newark.

A dinner for Father Zemeikis was held in the parish hall following the Mass. A proclamation praising Fr. Al Zemeikis was issued by the Mayor of Elizabeth, N.J. and it was read at the dinner.

Congratulations Father Zemeikis!

### ***The Hat***

*by: Kay A. Yankoski*

I first saw The Hat in Rumšiškis at Baltica '93, a wonderful folk festival traveling through several cities in Lithuania. As we walked among the village exhibits, we saw a costumed young girl sitting in a courtyard braiding straw for hats and other decorative items (such as flowers). Since it was a brisk day on which we wore windbreakers and sweaters, The Hat only received my approving glance.

A few days later, I was in Palanga and so was Baltica '93. The sun shone - that brilliant blue Lithuanian sky - and I saw the girl braiding straw again. But this time, the climate was right in more ways than one and I bought The Hat. The sun shone for only 2 days, but The Hat served its purpose.

I did a doubletake early in September when I opened TIME magazine and there was “The First Lady on Vacation” wearing - The Hat! I took out my vacation photos and put my picture next to the one from the maga-





**The US First Lady on vacation**



**Kay A. Yankoski on vacation in Palanga**

zine. We both wore The Hat and we both wore basic black with it (albeit mine was a Baltica '93 tee shirt!). Gee, were we making a fashion statement, or what?

Later in September, PEOPLE magazine featured an article on "Designer Helen Kaminski (who) whooped with joy" when Mrs. Clinton wore her hat! Since Kaminski is Australian, I wondered if she might indeed be part of the Lithuanian colony there. If she is, then "valio" for perpetuating our beautiful ethnic crafts. In any case, Yankoski salutes Kaminski (especially so if she has the

good fortune to be One of Us!) and also congratulates herself for being so trendy - however accidental it may be! The Hat has brought me untold pleasure - where will I see it next?

### ***Lithuania Looking for Partners***

Under the US Government's American Business Initiative, the Eastern Europe Business Information Center (EEBIC) has created the "Eastern Europe Looks for Partners" information service, designed to help US businesses locate partnership opportunities in the expanding Eastern European and Baltic markets.

The December 17, 1993 issue of EEBIC's "Eastern Europe Looks for Partners" focused on energy, environment and manufacturing opportunities compiled from East European and US public and private sources.

The opportunities are provided solely as an informational service and do not represent an endorsement by the Department of Commerce, the Lithuanian-American Community, Inc., or BRIDGES News Journal. Verification of the leads is the responsibility of the reader.

If you or your company should decide to pursue one or more of these opportunities and would like the advice and assistance of the EEBIC in doing so, please write or call

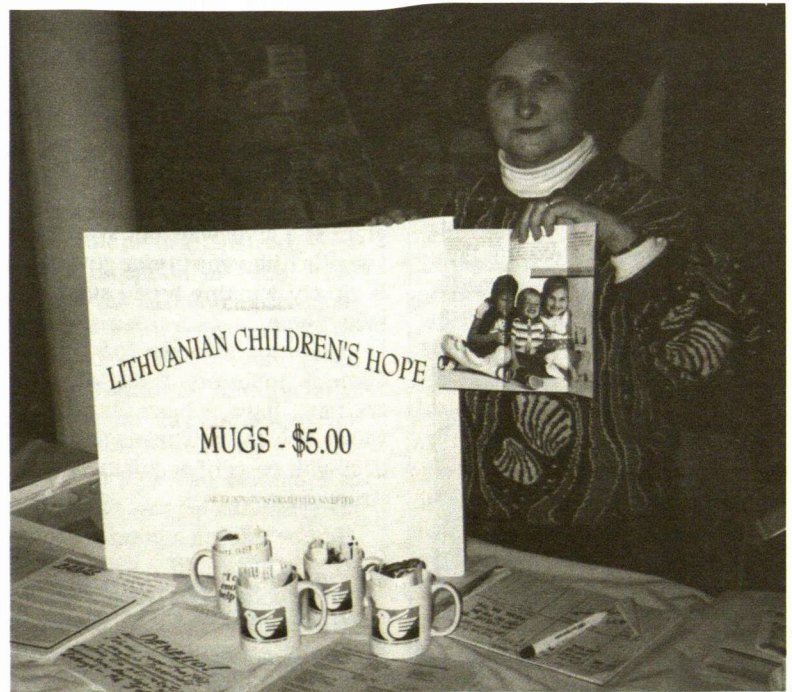
EEBIC, Room 7412  
US Department of Commerce  
Washington, DC 20230  
tel. (202) 482-2645.

Out of eight countries and twenty-seven companies included in the issue, there was one company listed for Latvia, two for Estonia and two for

**see: PARTNERS on page 35**

### ***Western Union Launches Money Transfer Service to Lithuania***

In a January press release, Western Union Financial Services, Inc., announced that it has begun money transfer service between the United States and Lithuania. In Lithuania, both inbound and outbound service is available through the Lithuanian Savings Bank in Vilnius. Additional locations throughout the country are expected in the future. Western Union Money Transfers to Lithuania are paid out in US dollars or Lithuanian litas.



Terese Gecys

Jeanne Dorr, member of LAC Philadelphia chapter executive committee (and new BRIDGES Editor for humanitarian aid to Lithuania), during the annual Lithuanian Fair (November 1993) at the Lithuanian Music Hall in Philadelphia. The chapter was selling mugs to raise funds for "Lietuvos Vaiku Viltis," which in turn will bring children from Lithuania to the United States for surgery at Shriners' Hospitals.



from: **PARTNERS** on page 34  
Lithuania. The Lithuanian listings are reprinted below:

**Energy and Environment**

**Company: Lukoil-Baltija Service**

This company is a joint venture between Lithuania, Russia, and Luxembourg. It is currently the region's major wholesaler and distributor of petroleum products. It plans to expand services to include gas stations and motels along the Via Baltica, a highway network linking Helsinki and Warsaw.

It wishes to purchase five used oil tankers for transporting petroleum products. Each should be 3-5 years old with 40-60 ton capacities. Vendors should submit the following information: make/model, production year/month, mileage, capacity, price, specifications (weight, length, etc.).

**Contact: Klemansas Agentas, Director**

Lukoil - Baltija Service  
Kestucio 9/20, Marijampole 4520, Lithuania  
tel: (43) 509-65 or 566-69 fax: (43) 505-31

Source: **G. Pukas/US Embassy, Vilnius**

Date Received: **November, 1993**

**Manufacturing**

**Company: Vista**

This state enterprise manufactures precision gear hobbing machines in three models: small size lathes, combined wood-working machines, and special gear shape parts.

Located in Vilnius, the enterprise has 580 employees and occupies a facility of 42,592 sq. meters, 11,015 sq. meters of which is manufacturing area. Vista is looking to export and import products, and to establish a joint-venture with a US company for tool manufacturing.

**Contact: Arvydas Janickas, Director General**

Vilnius State Enterprise Vista  
Pramones 49a, 2048 Vilnius, Lithuania  
tel: (2) 674-640 fax: (2) 671-870

Source: **G. Pukas/US Embassy, Vilnius**

Date Received: **October, 1993**



Jonas Urbonas

**Mr. Zigmantas Viskanta and Mrs. Liuda Rugieniene listen intently at the 13th LAC National Convention held in Chicago (October 9-10, 1993)**

**The Lithuanian-American Friendship Medical Library – Vilnius University Emergency Hospital  
... a resource that will be there every day.**

**Yes, I will help – because I know that my donation will help improve the health and medical service for all the people of Lithuania every day.**

An area of the wall in the main portion of the library will be finished off in a way that will display the names of those who have contributed at least \$1000 to the library project. You will be able to put your name, or an organization, or a relative you wish to be remembered, etc. on permanent display, as an example of the generous support from Americans in creating the most modern and best equipped library in the whole Baltic region.

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- Library Benefactor** ..... \$ \_\_\_\_\_ (minimum \$500)  
*included on the "Benefactor" plaque in the library*
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*included on the "Patron" plaque in the library*
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*inscribed on a individual "Founder" plaque with a brief message or statement of your choice*

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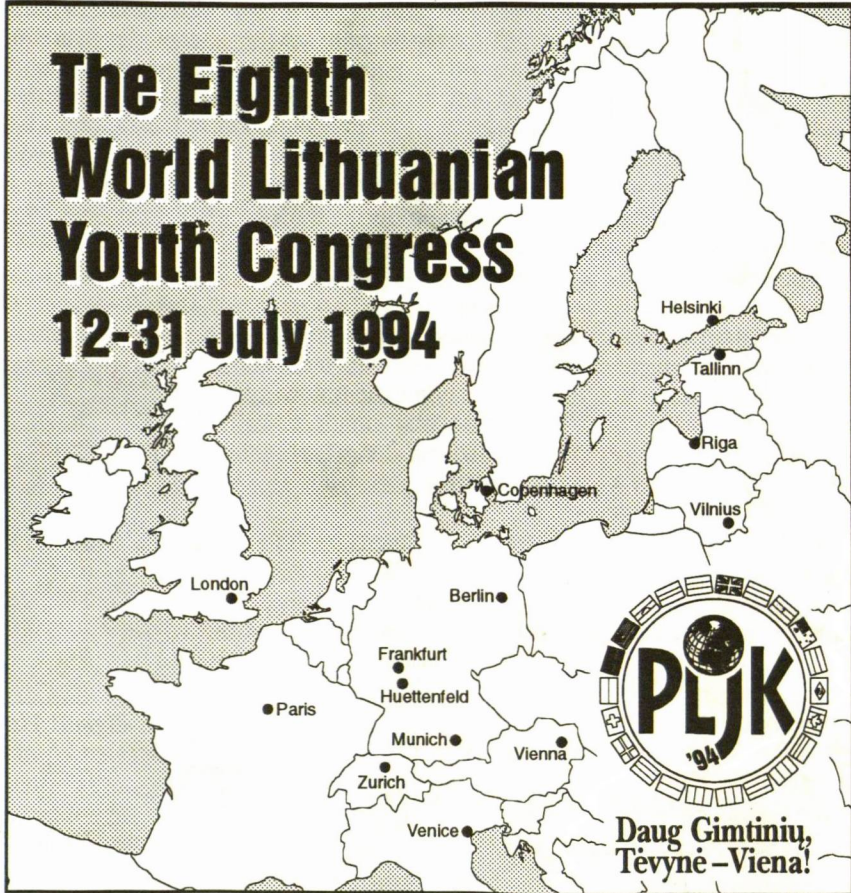
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