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## Baltic studies newsletter

### Advancing Baltic Studies in the AABS: Interdisciplinary, Regional, Useful, and Fun

*Presidential Address, 21<sup>st</sup> Conference on Baltic Studies, Bloomington, Indiana, May 30, 2008.*  
Guntis Šmidchens

I am a folklorist. My job and passion is the study of songs and singing. So, naturally, song interpretations are the spindle around which I'll spin my thoughts on the Association for the Advancement of Baltic Studies: First, it is an academic association that fosters *interdisciplinary* studies; second, the Association's members congregate around a geographical *region*; and third, the Association is *useful* to all who study any aspect of Estonia, Latvia and/or Lithuania.

AABS presidents, when they speak at these conferences, sometimes linger in memories of the olden days, and this is exactly what I plan to do. Folklorists dig up forgotten texts and attach great meanings to them. I will do that today. The three songs I present as *colorful examples* echo back to the beginning of the 20<sup>th</sup> century. These folklore case studies will rhetorically support ideas about the Association for the Advancement of Baltic Studies. (*continued on p. 2*)



Guntis Šmidchens delivers keynote address  
photo by Ina Carpenter

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## Part I, In Which the Interdisciplinary Character of Baltic Studies Is Confirmed.

98 years ago, on July 3-5, 1910, an eight-year old boy named Frīcis Šmidchens traveled to Riga, where he had an experience that he remembered for the rest of his life: He saw Tsar Nicholas II. Eight decades later, he recalled a song that he sang at that time:



"Slavsia" from *Rodnye zvuki* (Riga, 1898), p. 4

Slavsia, slavsia nash russkii tsar!  
Gospodom dannyi nam, tsar' gosudar'!  
Da budet bessmertn Tvoi tsarskii rod,  
Da im blagodenstvuet russkii narod!  
Slava nashemu tsariu! Ura! Ura! Ura!

*Glory, glory to our Russian tsar!  
Given to us by God, o sovereign tsar,  
Let your royal lineage be immortal,  
Through it, let there be happiness for the Russian people.  
Glory to our tsar! Hurray! Hurray! Hurray!*

This is the finale chorale from Mikhail Glinka's opera, "A Life for the Tsar," rearranged in the late 1800s for performance by school-children.<sup>1</sup>

What does this song do for a description of that event in 1910? First of all, we'll note that the song remembered by Frīcis Šmidchens is 100% accurate, identical to the text that appears in a school textbook published in Riga in 1898.<sup>2</sup> The song, as remembered in the crystal clear memory of an eyewitness, is a surviving fragment of history, a historical primary document, a key to that particular place and time in the Baltic.

Benedict Anderson, guru of identity scholarship, might imagine that the singer was experiencing *simultaneity* with a million other children singing the song in schools across the Russian Empire, and that he felt *unisonance*<sup>3</sup> with other singers in Riga, sharing a feeling of communal belonging. I'll add to this Andersonian analysis a close reading of the text's three final cheers, which suggest *enthusiasm*: Hooray! Hooray! Hooray!

A folklorist's training, however, reminds me that it is dangerous to interpret texts which survive outside of their original context, particularly when one can no longer interview the singer. And so, like many of my folklorist peers, I dabble in other disciplines to illuminate the text I'm studying.

First of all, a historian's source-critical approach reveals that my grandfather's memory is not corroborated by any contemporary sources. The daily newspaper *Rīgas Ziņas* describes events in detail: The tsar's carriage rolled along streets lined with schoolchildren cheering *Urā!*, but there is no mention of my grandfather, nor is this particular song mentioned.<sup>4</sup>

But he did learn the song and remember it, and its poetry is clearly related to the tsar's visit in 1910. A historian's view of literary texts like this one is that they raise valid historical questions without giving definitive answers to those questions.<sup>5</sup> What did the song mean ninety eight years ago? What was that eight-year-old boy's

identity, national, religious or otherwise, at that particular moment in 1910? Let's not answer these valid historical questions.

The purpose of this example is not to discuss that boy's identity, but rather, to discuss the identity of the AABS: I will now didactically demonstrate the importance of *interdisciplinary research*. Folklorists collect songs remembered and sung by average people; historians rigorously analyze documents to recreate a context; literary scholars are particularly good at close reading and interpretation of poetry; political scientists have a sharp eye for identifying power relationships; business specialists have know-how in marketing, including the marketing of states to the public; linguists understand bilingualism and second language acquisition; psychologists can illuminate the workings of patriotic and religious images in an eight-year-old boy's mind; musicologists study the history of notes; and musical performers are best at describing what people feel while they sing. No single scholar can have all of that multidisciplinary expertise. Multiple scholars, however, can say many useful things to each other, if they share basic knowledge about the text's historical and geographical context. And that's what makes our conference so interesting. We meet at the crossroads of many disciplines for the sake of intellectually stimulating discourse, whether that discourse takes place in the formal meeting rooms at 8:15 AM, or a little earlier, at 2:00 o'clock AM in Bear's Place tavern.

I feel another song coming on. That leads me to

## Part II, In Which the Essence of Baltic Area Studies is Identified and Practiced.

Many panels at this conference are devoted to the problem of defining the Baltic Region. I think I'll just bring those debates to an end when I point out that the history of Estonia, Latvia and Lithuania converged into a single, regional Baltic history exactly one hundred and three years ago, at national congresses in 1905, when representatives of the Estonians, Latvians and Lithuanians demanded native-language schools.<sup>6</sup> In those divisive times, public education was an issue around which partisan political rhetoric could merge into a single voice. In the Baltic, education is a fundamental element of national identity.

At the 1905 congress of teachers in Latvia, an active participant was Rainis, the national poet, who argued that Latvians should establish self-governed, self-funded schools.<sup>7</sup> He was later elected to the Saeima of independent Latvia, and in 1926, shortly before he became the Minister of Education, Rainis visited the Jelgava Teachers' Institute. He presented the school with a poem that was set to music by the composer Jāzeps Medīņš and became the school's anthem:

Augšā, brāļi! Lai mums sokas  
Mācīties un gudriem kļūt!  
Neturi kā klēpī rokas:  
Cīņā vien var laimi gūt!  
*Rise up, brothers, let us succeed  
At studying and becoming wise!  
Don't hold your hands in your lap:  
Only in battle can we attain happiness!*  
Zinātnes mums vajag smelties,  
Lai var kalpot tēvijai,  
Pretī tumsai, bēdām celties,  
Ziedot sevi brīvībai.  
*We must acquire knowledge,  
In order to serve the land of our fathers,  
To rise up against darkness and misfortune,  
To devote ourselves to the cause of liberty.*  
Gaismas pili viesi būsim,

*Continued on p. 18*

## DISCUSSION FORUM: *THE SINGING REVOLUTION*

Symposium on *The Singing Revolution*, by James and Maureen Tusty. Mountain View Productions, Ltd., 2007.

*Editor's Note: We would like to turn this newsletter and AABS website (<http://depts.washington.edu/aabs>) into a forum for discussions of issues and themes in Baltic studies. Members of the AABS community, please, share your information about important events, announcements, new research resources, and your thoughts on past and upcoming AABS conferences, movies, books and other material related to Baltic States. Please send short pieces to Rimas Žilinskas at [rimas@u.washington.edu](mailto:rimas@u.washington.edu).*

### The Singing Revolution, Baltic Nonviolence, and Mass Communication

Janis Chakars, University of North Carolina Wilmington

After crowds of civilians thwarted an attack on the Estonian parliament in May 1990, Marju Lauristin congratulated them from her balcony perch: "Dear people, thank you. We were sure that if you came to help us that you would do it in the way you did, with your intelligence, your songs, your heart." The scene is included in the film *The Singing Revolution*, by James and Maureen Tusty. But why was she sure? The documentary's narrator had commented just before the sound bite that "It seemed violence was inevitable." This short essay sketches out the subject of nonviolence and the Singing Revolution. It highlights a few of the ways it has been investigated and possible future directions ultimately proposing mass communication as an area of focus by which to study nonviolence and the Baltic independence movements.

Nonviolence was the hallmark of the "Singing Revolution." The appellation refers implicitly to this characteristic as much as it does explicitly to the performance of song that accompanied the movement. Nonviolence is and was a point of pride and praise for the "revolution." Vaira

Vīķe-Freiberga told a joint session of the US Congress in 2006, "Fifteen years ago Latvia, along with neighboring Estonia and Lithuania, regained its independence after 50 years of Soviet occupation. The Baltic Singing Revolution achieved this by non-violent means, by the sheer courage and determination of the peoples of these countries."<sup>1</sup> In 1989, William Safire wrote in *The New York Times*, "We applaud the present peaceful approach."<sup>2</sup>

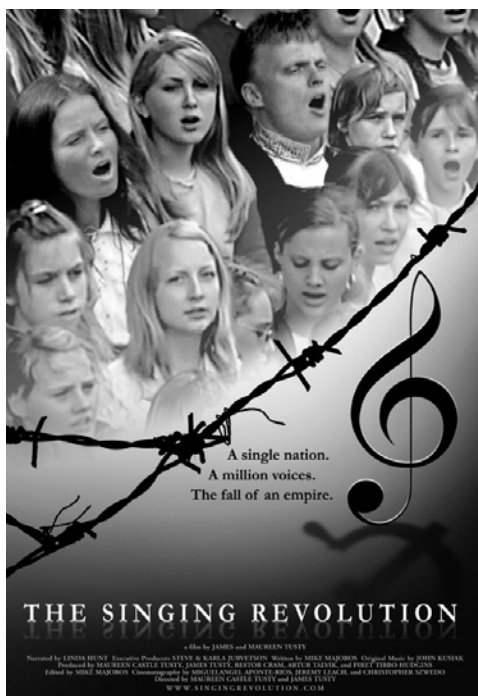
It is perhaps ironic that this defining characteristic of the Baltic independence movements has only been infrequently addressed by scholars. As with singing, it is frequently recalled, but rarely explored despite its looming presence. However, that may be changing. At a discussion of Baltic studies at the AABS 2008 convention incoming president Guntis Šmidchens urged that nonviolence be taken up as a useful avenue of research. He has taken his own steps in this direction. The time may be right to ask how we should best approach such study. Several scholars have offered starting points as does the Tusty documentary screened at the convention.

A pair of short monographs by Olgerts Eglitis and Grazina Miniotaite published by the Albert Einstein Institution, the ailing creation of sociologist and nonviolent activist Gene Sharp, addresses the subject in regards to Latvia and Lithuania.<sup>3</sup> Each takes an approach by which nonviolence is depicted as evolutionary with the movements striding towards a developed and coordinated plan for civilian-based defense influenced by Sharp's model. Sharp did have an impact on Baltic thinking about nonviolence and he has given us some reminiscences about how he and his work encountered the Baltic movements.<sup>4</sup> Using civilian-based defense as a framework for understanding nonviolence and the Baltic movements is appropriate in one sense because it eschews pacifism, which was not prominent in the movements as well as because of the Sharp connection. It also helps qualify Walter Clemens assertion that "no one had worked out a grand plan for

liberation in the way that professional military planners do."<sup>5</sup> (Although, we might be careful not to overstate the significance of such planning.) The civilian-defense framework not only lends itself to military-style planning by the movement, but also analysis after the fact. This approach may leave out other angles by which nonviolence and the Baltic movements may be considered, but authors like Clemens, Eglitis, and Miniotaite recognized earlier than most that nonviolence could be addressed specifically as an aspect of the Singing Revolution. Indeed, how could it not be if "before the late 1980s no entity so small as the Baltics had ever managed by its peaceful efforts to undermine a large empire"?<sup>6</sup>

Thus, Baltic nonviolence appears a worthy subject of study because of its success, but we may find further utility in its exploration. We can also recognize it as part of a wave of nonviolent insurrection in the late 20<sup>th</sup> century and thus find it suitable for comparative purposes.<sup>7</sup> The Singing Revolution might give us cause to reconsider what is revolution. It might also give us an opportunity to reconsider the parameters and characteristics of nonviolent action given the incremental goals and "parliamentary way" of the Popular Fronts and Sajūdis. Indeed, Baltic nonviolence was conducted by distinctive means and Baltic studies scholars can best show how this was so. For instance, Maija Kūle argues that Latvia had its own traditions of nonviolence rooted in the experience of Latvia's 19<sup>th</sup> century national movement.<sup>8</sup> Guntis Šmidchens explores the means by which the idea of nonviolent action gained resonance among Baltic populations via the evolution and adaptation of national epics.<sup>9</sup>

It is apparent that Baltic nonviolence came from multiple sources. Balts were aware of nonviolence from the experience and ideas of others. In 1988 and 1989, Mohandas Gandhi and Martin Luther King were discussed in the Latvian National Independence Movement's *Neatkarība* and the Latvian Popular Front's *Atmoda*. The Front's chairperson Dainis Īvāns cited these men as



Movie poster from <http://www.singingrevolution.com>



well as Thoreau and Tolstoy as influential.<sup>10</sup> Sharp and the Baltic movements met each other in late 1990, and for a stretch of 1991 *Atmoda* was printing his work almost weekly. As Eglitis and Miniotaite have shown, elaborate plans for civilian-based defense based on those principles were drawn up. Their implementation was, however, more problematic. This was so even at the barricades of January 1991, the apex of nonviolent action in the Baltics. Thus, militiaman Renārs Zaļais recalled after exchanging fire outside the Interior Ministry in Riga, “It was painful for us, of course, to encounter the attitude which high ranking leaders displayed toward us after the fight.”<sup>11</sup>

It would be rare indeed if there were ever a liberation movement that completely dispelled violence, particularly one without a pacifist creed. Still, the Baltic movements were remarkable for their steady application of nonviolence. To understand why, we might logically turn, like Kūle and Šmidchens, to the sources of nonviolence from within that enabled this commitment. Nonviolence was not simply the only available option due to a lack of military means. Balts believed that nonviolence could be effective. Its application was appropriate to the “parliamentary way” of the Popular Fronts, but all pro-independence groups disavowed violence. It could earn allies and forestall repression. It could serve as evidence of democratic intentions. Nonviolence came to symbolize a Baltic method. At a meeting of the Baltic Assembly in May 1989, Mati Hint of the Estonian Popular Front announced, “The Baltic nations have shown they are capable of standing by their

goals and ideals by means of peaceful and democratic process. Violence is not the way that the Baltic nations have adopted.”<sup>12</sup>

At many points the film, *The Singing Revolution*, touches upon Estonian nonviolence and hints at further avenues by which to explore the subject. It highlights a long tradition in which nonviolent action advanced or sustained nationalism, be it through public displays at song festivals or private celebrations of Christmas. “They calculated that by taking nonviolent action, and speaking only about the environment, Gorbachev wouldn’t use force to stop the protests. In light of glasnost and perestroika, this would have been an international embarrassment for him. The strategy worked and the mines were halted,” goes the narrator early on. (By contrast the forest brothers had failed in their efforts.) However, the film also exposes another important aspect of Baltic nonviolence. The means of communication appear as critical throughout the film in the eyes of both pro- and anti-independence forces. The film notes the importance of the Voice of America in 1987 when nationalists did not have access to mainstream media. In August of that year we see police shut off megaphones at a rally. The Estonian Popular Front then announces its formation on television in April 1988. The call to defend parliament in May 1990 goes out over radio. The film uses Lennart Meri to comment on the January 1991 violence in Lithuania and Latvia. “What they forgot was the role of the free media,” he says. The documentary ends with the harrowing defense of a

broadcast tower in August 1991.

Mass media were recognized at the time as indispensable to independence efforts and nonviolent strategy. As such, Romualds Ražuks asked the thousands assembled in Riga at the start of barricades week, “Are you ready to defend our radio and television?” In January as in August of 1991, communications points were the key points of defense or attack. Therefore it may be useful to center in on these sites in the study of nonviolence and the Baltic independence movements.

Media and public communication can be fruitful sites in which to explore Baltic nonviolence in the Singing Revolution for various reasons. Focusing in this manner can allow us to see what was inherited or imported and what was of a more home-grown variety. We see in the press a forum for discussing what use the experience of Gandhi or King might be.<sup>13</sup> We also see that the press itself was considered an important “weapon” of the nonviolent movement. The journalist Tamara Ringa put it simply: “We [*Atmoda*] were the strategy.”<sup>14</sup> Journalists saw themselves as centrally involved in the nonviolent movement regardless of whether they political loyalties leaned toward popular fronts or citizens’ committees. By examining mass communication, we can explore the matters of organization that a civilian-based defense approach leads us towards. Media access is crucial for the organization and mobilization of a mass movement and not least a nonviolent liberation movement. But media have a special place in the Baltic tradition of nonviolence. Baltic nonviolence has little to do with pacifism, but a lot to do with the press and public communication.<sup>15</sup> *Gara spēks* (spiritual force) was a term frequently used in the late 1980s to describe the ultimate resource of the Latvian movement. The term does not derive from Gandhi’s *satyagraha* (soul force). As Jānis Rainis said at the start of the century, “The press is in the first place a spiritual weapon [*garīgs ierocis*], she wants victory achieved through spiritual struggle [*garīgā cīņā*].”<sup>16</sup> The Singing Revolution is also sometimes called the Third Awakening and as regards the press and public communication the third and first share certain features, so we can see a Baltic pattern of nonviolent action long in the making. Whether exploring, rhetoric, tactics, or organization, mass communication can serve us towards understanding nonviolence and the Singing Revolution.



Song festival, photo from <http://www.singingrevolution.com>

1. <http://latviansonline.com/index.php/opinions/article/1683> (accessed June 22, 2006).

2. William Safire, “Baltics Report,” *The New York*

Times 5 October 1989, A31.

3. Olgeris Eglitis, *Nonviolent Action in the Liberation of Latvia* (Cambridge, MA: Albert Einstein Institution, 1993); Grazina Miniotaite, *Nonviolent Resistance in Lithuania: A Story of Peaceful Liberation* (Cambridge, MA: Albert Einstein Institution, 2002).

4. Gene Sharp, "The New Challenge," in Jānis Škapars, ed. *The Baltic Way to Freedom: Non-violent Struggle of the Baltic States in a Global Context* (Riga: Zelta grauds, 2005), 423-426.

5. Walter C. Clemens, Jr., *Baltic Independence and Russian Empire* (New York: St. Martin's Press, 1991), 119.

6. Walter C. Clemens, Jr. "Who or What Killed the Soviet Union? How Three Davids Undermined Goliath." *Nationalism and Ethnic Politics* 3/1 (Spring 1997): 138.

7. Kenneth E. Boulding, "Nonviolence and Power in the Twentieth Century," in Stephen Zunes, Lester R. Kurtz and Sarah Beth Asher, eds., *Nonviolent Social Move-*

*ments* (Oxford: Blackwell Publishers, 1999), 9-17; Jonathan Schell, *The Unconquerable World* (New York: Metropolitan Books, 2003), 13-14; Peter Ackerman and Christopher Krueger, *Strategic Nonviolent Conflict* (Westport, CT: Praeger, 1994), 1-19.

8. Maija Kūle, "Self-confidence, the idea of freedom and non-violent resistance of the Baltic nations." In Škapars, 79-86.

9. Guntis Šmidchens, "National Heroic Narratives in the Baltics as a Source for Nonviolent Political Action," *Slavic Review* 66/3 (Fall 2007): 484-508.

10. Dainis Ivāns, *Gadījuma Karakalps* (Riga: Veida, 1995), 9.

11. Renārs Zaļais, "January 20 – a precedent for armed resistance," *The January Barricades as Form of National Resistance* (Riga: Latvian Academy of Sciences/ Foundation for the Support of Participants of the 1991 Barricades, 2001), 104

12. Mati Hint, *The Baltic Way* (Tallinn: Valgus, 1989), 23. 13. For example, Ilmars Latkovskis, "Nevardarbigā cīņa un Latvija," *Atmoda* 13 November 1989, 5; "Nevardarbibas filozofija šēsi principi," 13 November 1989, 5.

14. Tamāra Ringa, interview by author, Riga, 2 April 2004; Doug McAdam, Sidney Tarrow and Charles Tilly claim that many researchers concerned with resource mobilization "exaggerate the centrality of deliberate strategic decisions" in any case, *Dynamics of Contention* (Cambridge: Cambridge University Press, 2001), 14.

15. Of course, pacifists have appeared in Latvian history and at the time of the Singing Revolution. See Iveta Berziņa, "Pacifisms nav rēgs," *Latvijas Jaunatne* 13 January 1990, 1.

16. Quoted in Ainārs Dimants, *Latvijas dienas preses sistēma* (Riga: Latvijas Universitāte, 1994), 20.

## Some Thoughts on the Film *The Singing Revolution*, Especially Its Music

Mimi S. Daitz, The City College / CUNY

James and Maureen Tusty's documentary feature film *The Singing Revolution* is an extraordinary accomplishment. Carefully selecting from an immense sea of source material, they were able to create a film that is dramatic, true to history, and presents a variety of first person narratives which holds the audience's attention. An excellent instrumental film score, by John Kusiak, moves easily into and out of the choral singing and rock songs which are fundamental to the sound track of the film.

A word about the reaction to the film by some amateur musicians with whom I have worked. The Riverdale Choral Society, a community chorus that I directed for more than ten years, was one of the foreign choruses invited to sing in the 2004 *Ūldlau-lipidu* or Estonian United Song Festival--scenes of which are shown in the film (along with archival footage of earlier Festivals). Many of our singers, and the friends and family members who accompanied them to the Festival, have told me that they learned a great deal about Estonian history from the film, about which they had previously been ignorant. These were people who had experienced at first hand the excitement of an Estonian Song Festival. Among the thousands of persons who have seen the film by now, there were many for whom it provided their initial introduction to a small country whose position on the European map they hadn't known.

In the interest of full disclosure I should state that I was asked to edit the sections on music in the book (by Priit Vesilind, with James and Maureen Tusty) based on the film, which will be for sale on the film's web site, along with the DVD of the film and a DVD set of teaching materials. In the book, at my suggestion, a short paragraph on the Estonian composer Veljo Tormis was added. It was his choral music of the 1960s

to 1990s, based on the ancient *regilaul*, that had contributed significantly to the strengthening of Estonian cultural identity.

Hundreds of other details about the period of Estonian history in question landed on the cutting room floor, but are now in the book and the teaching DVDs. It is fortunate that the Tustys were able to present additional interviews and show documents in this way. Had they been included in the film itself it would have seriously detracted from its dramatic impact and might therefore have restricted the audience to those who already had an interest in the subject.

Even without purchasing these additional materials one can learn a great deal about Estonia and its music at the film's web site itself: [www.singingrevolution.com](http://www.singingrevolution.com). I had seen the film several times before I bothered to explore the site in detail, hence my attention to it here. A brief essay by the film score's composer includes sound examples of the three principal themes he created for the score. Also on the site is an extended essay by Evi Arujärv (reprinted from *Estonian Culture*, 1/2004), "The Estonian Song Festival: A Chameleon Strategy," which offers some provocative ideas about this venerable institution. Two examples of Estonian traditional music, one from Setumaa and one from Kihnu, introduce the viewer/listener to this fundamental source of Estonian culture. Even more important as background to the film are the six songs, which one can hear in their entirety, presented under the rubric "The Sound of Revolution." They are all examples of important Estonian rock/pop songs which were emphatically sung by thousands of young Estonians during the lead-up to the final break from the Soviet Union. That this musical style should have had such an important role in the Singing Revolution (and in revolt against the Soviet Union elsewhere

in Europe) is clearly related to that style's origins as an expression of teenage defiance of adult values and authority. A careful study of Estonian rock and how it differs from other rock styles (e.g., it frequently employs more memorable melodies) would be useful for cultural historians. As part of such a study one could explore how the educational background of one of Estonian rock's most important composers, Alo Mattiisen (who had two degrees from the Tallinn Conservatory), influenced his work. His song, "Eestlane olen ja eestlaseks jään" [Estonian I am, Estonian I'll stay] was probably one of the two most important songs of the independence movement.

The other song, whose historical significance is presented both in the film and in its background materials is, of course, Gustav Ernesaks's setting of Lydia Koidula's poem "Mu isamaa on minu arm" [My fatherland is my dearest--my translation]. Its text and translation ("Land of my fathers, land that I love") is given partially in the film and in full on the web site and in the instructor's guide to the teaching DVDs. (The interesting problems in translating song lyrics is another study in itself.) This choral song, still considered to be Estonia's unofficial national anthem, came directly out of the 19th-century tradition of Estonian patriotic songs and was therefore an affront to the Soviet authorities. The musical style was typical of most Estonian music sung at the Song Festivals (until the Festivals in the 1990s included Estonian songs influenced by Anglo-American pop styles). Can one fault film critics writing about *The Singing Revolution* if they refer to that music globally as "Estonian folk music?" Perhaps they never took Music 101 in college.

Obviously music is central to the film and therefore the sound track is particularly important. It was John Kusiak's com-



positional problem to create music which fulfilled the usual film score's role of reinforcing the drama and emotional impact of the visual and verbal elements of the film--without using themes from the songs which would be heard in both archival and contemporary footage, nor interfere with their power in any way. Using few instruments (yes, a synthesizer comes in handy these days when one can't hire a full orchestra),

he masterfully accomplished his task, while never allowing the under-scoring to overwhelm the spoken text.

One of the 2004 Song Festival's songs used extensively in the film is from Rein Rannap's cantata, *Ilus maa* [Beautiful Land]. It begins and ends with a sweeping, lyrical tune with syncopated rhythms. In the middle there is a sudden shift to the lower voices emphatically singing "The land

must be filled with children / And filled with the children's children / . . . And fight where possible / Where possible and necessary. . ." (The text is by the important contemporary poet Hando Runnel.) Non-Estonian speakers seeing the film will not get the verbal meaning of these moments, when Soviet rulers are on screen, but they will surely get it non-verbally, through the music.

## Was Singing Necessary in the Singing Revolution?

Guntis Šmidchens, University of Washington, Seattle

"What role can singing play when a nation is faced with annihilation by its neighbors? Can culture hold a people together?" These two questions posed by the narrator during the first few minutes of *The Singing Revolution* have not been adequately discussed by scholars of Baltic history, as will become clear in this brief essay. The extensive literature devoted specifically to the history of Baltic songs and singing is not addressed here; instead, I hope to see how the topic appears in the broader context of the national or regional history of Estonia, Latvia and Lithuania between the years 1988 and 1991.

The name, "Singing Revolution," was first used in June of 1988 by the Estonian journalist Heinz Valk, who recalls the moment in the film: "Until now, revolutions have been filled with destruction, burning, killing, and hate, but we started our revolution with a smile and a song." The international mass media soon picked up the word, and it was widely disseminated in the United States on June 24, 1991, by Hedrick Smith, who hosted the national television broadcast of another documentary film on the same topic, Juris Podnieks's *Baltic Requiem*.<sup>1</sup> *Singing Revolution* is also the title of a book published shortly after the Baltic countries regained independence.<sup>2</sup> Nowadays there seems to be general consensus that this is the name of the Baltic independence movements.<sup>3</sup>

Descriptions of singing itself, however, are brief and superficial; Alfred Erich Senn's account of singing and prayer by the Vilnius Television Tower in January of 1991 is a poignant exception to the rule.<sup>4</sup> Of the books discussed here, Lieven's six pages on the topic offer the longest treatment of song symbolism, albeit peppered with cynical comments.<sup>5</sup> The abovementioned book by Clare Thomson devotes only a brief section to song festivals.<sup>6</sup> Others write less. A classic chronicler of events, Rein Taagepera, rigorously identifies the origin of the term "Singing Revolution" and delimits a

three-month period to which he believes this term refers: June 11 to September 11, 1988, but, like most authors, he prefers to discuss the political scene.<sup>7</sup> In Latvia, Juris Dreifelds dates the movement a bit earlier, to the early-1980s, when folksong revival was repressed because the Soviet government saw that "beneath the song there lies something much more powerful."<sup>8</sup> Toivo Raun injects songs into his accounts of two political events in Estonia: One, a gathering that "mixed political speeches with both traditional and current songs and exemplified what became known in 1988 as the 'singing revolution' or *perestroika* Estonian style," and the other, the all-Estonian song festival of 1990, notable for numbers of people present, participation of émigré Estonians, and the performance of the song, "God Protect Estonia."<sup>9</sup>

When singing appears in Baltic historiography, it is typically only mentioned in passing. David Smith documents the term, "singing revolution" in Estonia, but does not focus on the activity as such: in that revolution, tens and hundreds of thousands of people gathered at various events where the still-prohibited flag of inter-war Estonia was displayed or petitions were signed; but the question of whether or not Estonians sang at these gatherings is not approached.<sup>10</sup> For Plakans, the Latvian National Song Festival of 1990 was notable only for the fact that émigré Latvians returned to sing there.<sup>11</sup> Misiunas and Taagepera record a few anecdotal examples: "politics and national feelings were mixed with song and expressions of ecological concern"; a "song-and-speech" meeting was called by the Popular Front of Estonia; and national anthems were reinstated. But they mention neither songs nor singing in the subsection devoted to "National Demonstrations."<sup>12</sup> Vardys does not discuss singing or music as components of the Lithuanian struggle for cultural survival, though among other significant events in the independence movement he lists a rock group's tour and several events

where the national anthem was sung.<sup>13</sup> The words "Singing Revolution" are not used by some Baltic historians: Pabriks and Purs call the events the "(third) Awakening" and "Baltic Revolution," while making a passing reference to the singing revolution (not capitalized).<sup>14</sup> Lane only once mentions that Lithuanians sang the national anthem.<sup>15</sup>



Baltic way, photo from <http://www.singingrevolution.com>

Use of the term, "Singing Revolution," may have negative connotations for some. Though it appeared in Latvian historiography already before independence,<sup>16</sup> for example, Dreifelds noted that by 1996 some Latvians would only have disparaging remarks for that name.<sup>17</sup> Marginalization of singers and songs is not new; it began as early as October of 1988, when the Soviet official Aleksandr Yakovlev told a *New York Times* reporter that proposals coming from Baltic "performers and musicians and people of this sort" were out of touch with reality, unrealistic and not worth discussing.<sup>18</sup> Some authors go further and demonize the Baltic singers: Negative comments range from Anatol Lieven's association of song festivals with racism,<sup>19</sup> to Mark Beissinger's description of an Estonian song festival as an "orgy of nationalist expression"<sup>20</sup> The jury is thus still out on whether the singing portion of the Singing Revolution was good or bad, effective or not worth discussing. As of yet, insufficient evidence has been presented to support either verdict.

To my knowledge, no historian has attempted to describe what impact, if any, singing had on Baltic singers, or exactly how singing might have played an instru-

mental role in the political events of the late 20<sup>th</sup> century in Estonia, Latvia and Lithuania. Kirby writes that “It is difficult for the outsider to grasp the emotional and psychological importance of this reassertion of identity by small nations,”<sup>21</sup> and his statement may be expanded to include all scholars, outsiders or in. The question of how subjective emotions impact political action continues to puzzle, not only Baltic historians, but historians in general.<sup>22</sup>

Dreifelds writes that singing “touched the emotional chords of so many who had formerly given up hope of independence.”<sup>23</sup> Senn documents that on July 9, 1988, the singing of the Lithuanian national anthem, though muddy, was a memorable moment, due to the participants’ “enthusiasm and sincerity,” while on August 23, 1988, Lithuanian songs and other national symbols created “an intense, emotional atmosphere.”<sup>24</sup> But neither author elaborates on how the emotional chords, enthusiasm and sincerity, or intense atmosphere affected subsequent events. The problem of emotions and history is explicitly posed by another participant observer, the erudite political analyst Rein Taagepera, who concludes his account

of the Estonian independence movement with a description of a song he sang in Tallinn on 8 September 1991: “That feeling I cannot convey.”

But the task of future scholars is to convey the feelings which made history. The film by Maureen and James Tusty is an excellent stimulant for discourse on this problem which is new and overdue in Baltic historiography.

1 Walter Goodman, “On the Baltics and the Persian Gulf,” *New York Times* (Late Edition, EastCoast), 24 Jun 1991, C14.

2 Clare Thompson, *The Singing Revolution: A Political Journey through the Baltic States* (London: Michael Joseph, 1992).

3 Olgerts Eglitis, *Nonviolent Action in the Liberation of Latvia*, Einstein Institution Monograph Series #5 (1993), 1; Anatol Lieven *The Baltic Revolution: Estonia, Latvia, Lithuania and the Path to Independence*, 2<sup>nd</sup> edition (New Haven: Yale University Press, 1994), 110; Romuald Misiunas and Rein Taagepera, *The Baltic States, Years of Dependence 1940–1990*, Expanded and Updated Edition (Berkeley: University of California Press, 1993), caption to photograph after page 254; Andrew Plakans, *The Latvians: A Short History* (Stanford: Hoover Institution Press, 1995), 174; Toivo Raun, *Estonia and the Estonians*, Updated second edition (Stanford: Hoover Institution Press, 2001), 225; Daina Stukuls Eglitis, *Imagining the Nation: History, Modernity, and the Revolution in Latvia* (University Park: Pennsylvania State University Press, 2002), 7.

4 Alfred Erich Senn, *Gorbachev’s Failure in Lithu-*

*ania* (New York: St. Martin’s Press, 1995), 135.

5 *Baltic Revolution*, 110–115.

6 Thomson, *Singing*, 124, 197, 251–258.

7 Rein Taagepera, *Estonia: Return to Independence* (Boulder: Westview Press, 1993), 136–138.

8 Juris Dreifelds, *Latvia in Transition* (Cambridge: Cambridge University Press, 1996), 54.

9 Raun, *Estonia*, 225, 238.

10 David J. Smith, *Estonia: Independence and European Integration* (New York: Routledge, 2002), 7, 46.

11 *Latvians*, 177.

12 *Years of Dependence*, 316, 321, 327–329.

13 V. Stanley Vardys and Judith B. Sedaitis, *Lithuania: The Rebel Nation* (Boulder, Co: Westview Press, 1997), 92–97, 106, 127, 156, 177.

14 Artis Pabriks and Aldis Purs, *Latvia: The Challenges of Change* (New York: Routledge, 2002), 45, 53, 67.

15 Thomas Lane, *Lithuania: Stepping Westward* (New York: Routledge, 2002), 88.

16 Egils Levits includes a subsection titled “Dziedoša revolūcija” in his historical overview of the late 1980s, in “Latvija padomju varā,” *Latvijas Vēsture* 3/1991, 61.

17 Juris Dreifelds, *Latvia in Transition*, (14, 53).

18 Quoted by Alfred Erich Senn, in *Lithuania Awakening* (Berkeley: University of California Press, 1990), 238.

19 *Baltic Revolution*, 394, note 6.

20 Mark R. Beissinger, *Nationalist Mobilization and the Collapse of the Soviet State* (Cambridge: Cambridge University Press, 2002), 172.

21 David Kirby, *The Baltic World, 1772–1993* (London: Longman, 1995), 437.

22 William M. Reddy, *The Navigation of Feeling: A Framework for the History of Emotions* (Cambridge: Cambridge University Press, 2001), ix–xii.

23 *Latvia in Transition*, 20.

24 *Lithuania Awakening*, 7, 89.

## Nations and Nationalism, Singing and Song

Robert Smurr, Evergreen State College

“It may sound today a bit silly,” suggests Jaan Tiidemann, one among some three hundred thousand participants of Estonia’s Singing Revolution in the late 1980s. “It may sound even naïve,” he adds, but “In those days it was so natural to express our feelings by singing and declaring that we have a right for our own country.” The beauty of James and Maureen Tusty’s recent documentary film, *The Singing Revolution*, is that it effortlessly convinces the audience that Tiidemann’s sentiment – and that of hundreds of thousands of his co-nationals – was anything but “silly.” Instead, the film’s viewers feel enticed to participate themselves, albeit removed in time and space, from what became perhaps the 20<sup>th</sup> century’s most remarkable and inspirational of revolutions. As the artist Heinz Valk, another participant so aptly put it, “Until now, revolutions have been filled with destruction, burning, killing, and hate, but we started our revolution with a smile and a song.”

Nations and nationalism, singing and song. As long as ethnicities and politicians have been experimenting with the former, they have repeatedly turned to the latter as touchstones of authenticity. What better way to speak of a reputedly “organic” nation, after

all, than to turn to songs of the land, songs of the people, songs of the *das Volk*?

Who today is still not moved by hearing even a fictional account of French refugees and their allies triumphantly outsinging Nazi thugs in Casablanca, with *La Marseillaise* elegantly crushing *Die Wacht Am Rhein*? Think for a moment, then, of how much more powerful such singing is when it is far removed from fiction, when the very act of singing itself could have serious consequences for the participants. That is the story conveyed by this documentary – the bravery, majesty, and remarkably peaceful nature of Estonia’s Singing Revolution.

Surely the use of song does not make Estonia unique, for not a single state recognized by the United Nations today lacks a national anthem. And surely there have been plenty of historical circumstances when nations in brave and/or celebratory moods burst out in songs of unity: witness tens of thousands of Georgians movingly singing their national anthem – a song that was illegal to sing under Soviet occupation – on Tbilisi’s Freedom Square long after the speaker system broke down in May 2005.<sup>1</sup> Nevertheless, Estonia seems remarkable for many reasons, not the least of which is the fact that, in contrast to

*La Marseillaise* or *The Star Spangled Banner*, neither its national anthem nor any of its national hymns have any martial themes.

What is the source of Estonia’s particularly powerful singing tradition, and why did this tradition play such a central role in the tiny Baltic Republic’s drive for its restoration of independence? A quick glance at Estonian history reveals the nation’s population – an almost exclusively peasant one until the mid 19<sup>th</sup> century – had a pronounced and ancient folk singing tradition, one which, the film’s narrator informs us, has left “this tiny country [with] one of the largest collections of folk song in the world.” This tradition was both strengthened and partially transformed during the 18<sup>th</sup> and 19<sup>th</sup> centuries, for Lutheran worshipers relied on song for personal salvation, and Germanic overlords swept the Baltic lands with their choral tradition. And given Estonia’s rapidly increasing numbers of educated citizens, it comes as little surprise that song festivals have served political functions as much as they have cultural ones.<sup>2</sup> Especially in the 19<sup>th</sup> century, newly laid rail ways enabled church choirs from distant parishes to gather for festivals that celebrated folk song, dancing and culture, and it was in this spirit that the nation’s first song



festival was held in Tartu in 1869. By 1938 nearly 20,000 performers attracted some 100,000 spectators to the three-day festival; an astounding one-tenth of the entire nation participated in the 1938 event.<sup>3</sup>

The film pays greater witness to Stalin's tyranny, war, and further Soviet oppression in the wake of Estonia's brief period of independence, and it is here that the film truly shines: it honors Estonian culture and Estonian song, but even more so it conveys profound respect for the remarkable tenacity of the Baltic people in the face of such overwhelmingly powerful colonizers. The beloved naturalist Fred Jüssi once wrote that "There are places in Estonia that have never been touched by the realms of authority."<sup>4</sup> He was speaking of physical places, but by extension he was also speaking of mental places. He was speaking of the deep bog. He was speaking of the twitter of a sparrow. He was speaking of the Estonian spirit. And he knew that despite heavy Soviet censorship, Estonian civic organizations also managed to maintain their own "realms of authority."

Even in 1947, for example, Estonians felt brave enough to sing a new piece of music composed by the conductor Gustav Ernesaks, but with the lyrics taken from a century-old poem of Lydia Koidula, one of Estonia's most beloved nationalist poets. As the film's narrator suggests, "suddenly 25,000 voices were singing a love song to their former country. The song was sung in Estonian, not Russian, and in a matter of moments it became the unofficial national anthem." Twenty-two

years later, during the song festival's 100th anniversary, the song is sung again. But "the choirs finished the official program, and refused to leave the stage," Heinz Valk tells us. And then something more remarkable: "The officials told the brass bands to drown out the singing, but it didn't work. The whole crowd began shouting Ernesaks' composition, "Land of My Fathers, Land that I Love." The song was sung at least three times, over and over again, until the authorities relented and allowed Ernesaks the honor of conducting the new anthem. Participant Inna Sooäär adds, "it's an interesting thing, if 20,000 people start to sing one song, even without the conductor, then you just cannot shut them up, it's impossible." For Valk and thousands of other participants, the reason to come to this particular song festival "was to come together as a nation, and sing this one forbidden song."

Given the inspirational motivations behind previous Estonian singing protest, one key source of the nation's 1980's "Singing Revolution," phosphate, might seem strangely incongruous, and perhaps for this reason it is mostly absent from discussion in the film. But because Soviet industrial colonialist practices had spoiled vast tracks of Estonian land, water, and air via massive oil-shale and phosphorite mining operations, once Gorbachev's glasnost reforms emboldened the empire's citizens to publicly criticize ill-conceived policies, Estonians began protesting. They protested in print. They protested over radio. They protested on television. And most beautifully, they protested in song.

It is here that the nation's history speaks volumes, for the concept of "nine historical lands," bound together since ancient times to form the land called Eesti, became one of the most powerful images to resonate through Estonian folklore during the late 1980s. Indeed, nearly every Estonian village, no matter how obscure, can trace its name to some legendary event, and these events in turn link the "nine lands" of Eesti.<sup>5</sup> In the glasnost era, increasing industrial and environmental transformations of Virumaa – the most northeasterly of ancient Estonia's nine lands – became the new legendary focus for the remaining eight Estonian lands. Ever since Nazi and Soviet forces carried their devastation to the region in WWII, immigration and industrial development further transformed vast swathes of Virumaa into unsightly enclaves of pre-fabricated apartment blocks set amidst "moonscapes" of mining waste. When Moscow announced plans to introduce more of the same in 1987, Esto-

nians rallied to the cry of "No land stands alone (*Ei Ole Üksi Ükski Maa*)!"<sup>6</sup> This cry, a plea for national unity, directly challenged the supra-national Soviet ethic that Estonians blamed for so much of their (and their land's) suffering.

The same nationalistic sentiment that produced the ubiquitously proclaimed rallying cry also provided inspiration for the phosphate war's most popular song, "There is no [land that stands alone]...(*Ei Ole*)."<sup>7</sup> Estonia's most celebrated pop and rock stars combined their talent to record a wildly popular hit. The song was first performed at the 1987 Tartu Music Festival, a "testing ground for the permissible" famed throughout the USSR, and this festival was followed by Tallinn's own 1988 event, *Eestimaa Laul*. There some 300,000 Estonians participated – nearly one-third of the republic's eponymous people. It was an even that, in the words of Anatol Lieven, sounded like Rousseau's 'General Will' set to music." In one place, at one event, the world heard "The sounds of hundreds of thousands of voices symboliz[ing] national harmony in every sense."<sup>8</sup>

As one TASS correspondent rightly noted, and as this extraordinary documentary film will lead you to concur, "Perhaps Nordic restraint is no longer such a defining trait of the Estonian character."<sup>8</sup>



Soviet Song Festival Poster  
from <http://www.singingrevolution.com>

1 Op-ed: by Michael Gerson, The Washington Post, Washington, D.C., Aug. 20, 2008; Page A 15.

2 By the late 1800s Estonians became of Europe's most literate nations. They attained 94 percent literacy by 1897 (the Russian empire's highest, shared with Latvia and Finland), and 98 percent by 1926. See Walter Clemens, *The Baltic Transformed* (New York: Rowman & Littlefield, 2001) 82; Rein Taagepera, *The Finno-Ugric Republics and the Russian State* (London, Hurst and Co., 1999) 67; and Toivo Raun, "The Development of Estonian Literacy in the eighteenth and nineteenth Centuries," *Journal of Baltic Studies*, Vol. X, 1979, 115-126.

3 For more on the influence of song festivals in Estonian culture, see Guntis Smidchens, *A Baltic Music: The Folklore Movement in Lithuania, Latvia and Estonia, 1968-1991*, unpublished doctoral dissertation, Indiana University, 1996.

4 "Eestis on paiku, kuhu kunagi ei ole ulatunud võim." Fred Jüssi, "Eestimast," *Regia Eesti Teede Atlas*, 1997-1998, 157-158.

5 The nine "lands" (*maad*) were: Saaremaa; Läänemaa; Harjumaa; Järvemaa; Virumaa; Pärnumaa; Viljandimaa; Tartumaa; and Võrumaa. For more on their administrative divisions and economic ties, see the *Eesti Nõukogude Entsüklopeedia*, 2 (1987) 308-310; and Ants Viires, et al., *Eesti Rahvakultuur*, (Tallinn, Eesti Entsüklopeediakirjastus, 1998) 655-665.

6 "Rock, Roll and Revolt," *The Washington Post*, Feb 4, 1990.

7 Anatol Lieven, *The Baltic Revolution: Estonia, Latvia, Lithuania and the Path to Independence* (New Haven, Yale University Press, 1993) 113.

8 Endrek Linasalu, TASS release, June 1, 1988.



## CONFERENCES

### AABS Conference Report

Mara Lazda, Conference Chair

The 21<sup>st</sup> AABS conference, "Baltic Crossroads: Examining Cultural, Social, and Historical Diversity," took place at Indiana University in Bloomington on May 29-31, 2008. The program included 44 panels covering a wide range of disciplines. Among the 141 presenters were 62 scholars from outside North America. Among the registered participants, 46 were student members.

A special workshop on "Ethnicity and Migration in the Baltic Region" featured speakers Nils Muiznieks (University of Latvia), Pille Petersoo (Tallinn University), and Audra Sipaviciene (International Organization of Migration, Vilnius). The workshop was supported by funding from the IU European Union Center of Excellence.

Vice President for International Affairs Patrick O'Meara opened the conference, noting the significant role of Baltic Studies at Indiana University and expressing his pleasure at the large number of international participants. A Thursday evening reception, hosted by student members of

BaFSA, included a program of Baltic music by IU music students. On Friday evening, Routledge sponsored a reception that included a book exhibit organized by Associated Book Exhibits (ABE). Authors Pauls Toutonghi and Laimonas Briedis provided the evening's highlight with readings from their work.

#### *Program Committee 2008:*

Olavi Arens (Armstrong Atlantic State University)

Dzintra Bond (Ohio University)

Mark Jubulis (Gannon University)

Gediminas Lankauskas (University of Regina)

Kenneth Smith (Millersville University)

Robert Smurr (Evergreen State College)

Diana Spokiene (York University)

Saulius Suziedelis (Millersville University)

The program committee advertised the conference, received and evaluated proposals, formed panels, found discussants/chairs, and otherwise served as valuable advisors. Steven Young of the University of Maryland took on the enormous work of as-



Mara Lazda and Toivo Raun, AABS conference  
Photo by Ina Carpenter

sembling the printed program.

#### *Local Arrangements Committee 2008:*

Inta Carpenter, Piibi-Kai Kivik, Toivo Raun, and the Baltic and Finnish Studies Association (BaFSA): Ilze Akerbergs, Aija Beldavs, Matt Caples, Janis Chakars, Melissa Chakars, Sarah Fogleman, Nic Hartmann, Asta Zelenkauskaitė

Administrative help was also provided by the IU Russian and East European Institute. The Indiana University Conference Services office provided accounting support.

### **Conference Evaluating Latvia's Past and Present**

University of Glasgow, November 28, 2008

Aldis Purs

The ninetieth anniversary of the Republic of Latvia's founding was widely celebrated in Latvia and by Latvian communities across the globe. Ten days later in Glasgow, Scotland, David Smith somehow found time away from his daily academic responsibilities, and his editing of the *Journal of Baltic Studies*, to assemble an impressive cast of historians, political scientists, and even a musicologist at the conference "90 Years Since Independence: Evaluating Latvia's Past and Present." Instead of fireworks and vague, congratulatory speeches and addresses, the conference presented a rigorous critique of the Republic of Latvia.

The conference devoted equal attention to three different eras of Latvia's ninety years. The first panel, featuring John Hiden, David Smith, Aivars Stranga and Aldis Purs, re-examined many aspects of Latvia's inter-war period, from minority cultural autonomy, to foreign relations with Soviet Russia, to internal political developments. The second panel examined Soviet occupation with Geoffrey Swain and Irena Saleniece sharing new research on the Stalinist period, while William Prigge challenged the existing historiography of the purge of the national communists. Veiko Spolitis, David Galbreath, and Marina Germane highlighted continuing problems and shortcomings of the Latvian state in their examinations of Latvia since 1991. These nine, specific academic papers were followed by a provoking, nuanced, and theoretically rich keynote paper by Andrejs Plakans that examined how Latvia's independence has been celebrated in years past. Valdis Muktupāvels ended the conference with a one-man symphony of traditional Latvian instruments and their meanings. The conference, supported by the University of Glasgow and its Department of Central and East European Studies, and Centre for Russian, Central and East European Studies, as well as by the leading funding councils for higher education in Scotland and England, was a welcome tonic to the more festive events elsewhere.

### **Stanford Program on International and Cross-Cultural Education A High School Curricular Unit on the Baltic States**

The Stanford Program on International and Cross-Cultural Education (SPICE), Freeman Spogli Institute for International Studies (FSI) at Stanford University, is in the process of creating a high school-level curricular unit on the Baltic States. Lisa Trei, Public Affairs Manager at the Center for International Security and Cooperation, FSI, is serving as the unit's advisor. Waka Takahashi Brown and Stefanie Lamb, SPICE, are the unit's curriculum writers. The anticipated date of publication for this unit will be December 2009.

The unit will consist of four lessons. The introductory lesson will provide teachers and students with a broad overview of the region and short handouts on history and culture for each of the Baltic States. In addition to the handouts, this lesson will include images, maps, as well as a variety of class, small group, and individual activities. The subsequent three lessons will each focus on a more specific topic pertaining to each Baltic State. For instance, Lesson Two will focus on Estonia and how the country went from having a decrepit Soviet civilian communication system to success in high-tech communications in less than a decade. Lesson Three will focus on Latvia and the role of women in its history. Lesson Four will focus on Lithuania and the relationship between basketball and its national identity. Lesson Four will also include concluding activities designed to help teachers and students debrief what they have learned throughout the unit. The activities for each lesson are formulated with National History and National Geography Standards in mind. <http://spice.stanford.edu>

# *Workshop on Ethnicity and Migration in the Baltic Region*

*Reflections of Two Invited Speakers*

**Pille Petersoo, Research Fellow,**  
Institute of International and Social Studies,  
Tallinn University

First of all, I'd like to thank the AABS for inviting me to the 21<sup>st</sup> Conference on Baltic Studies and to take part at the "Ethnicity and Migration Workshop" at Bloomington. It was my first time visiting the United States, and it was an honor to do that on such an inspiring and constructive occasion, discussing such a varied range of topics related to the Baltics. I must admit I was not fully aware how interdisciplinary- and how fascinating - Baltic Studies could be!

Estonia tends to look more towards its Northern neighbors than its Baltic cousins. For observers from outside – and especially to the Estonians, Latvians and Lithuanians residing in Canada and the United States, where the Baltic community held tightly together during the fifty years of Soviet occupation – the three Baltic countries appear very much alike in their histories and ways. My former Professor Rein Taagepera used to emphasise that likeness a lot when teaching us social sciences at Tartu University. However, we (that is, Estonians) focus too much on our linguistic identity that separates us from the other two Baltic countries, and emphasize our geographical closeness and earlier historic links to Finland and Sweden.

The main value for me from the workshop sessions – and the conference in general - was the realization how similar the situations are in the three Baltic countries. Although there are also differences in the way integration policies and politics are



*Patrick O'Meara, Vice President for International Affairs, Indiana University*  
*Photo by Iveta Grinberga*

conducted in Estonia and Latvia, the similarities are striking. Nils Muiznieks' enjoyable presentations made me definitely much more aware of the joint academic and applied research projects and opportunities that we could carry out.

Audra Sipavičienė presentation about transnational families in Lithuania was very thought-provoking, and the documentary 'Alone at Home' heart-breaking. The ethnic makeup and migrant integration issues in Lithuania are admittedly somewhat different to the ones faced in Latvia and Estonia. However, the issue of absent parents is still highly relevant; perhaps not to the same extent as in Lithuania, but there are parents in Estonia, who are going to work

abroad and leaving their children in Estonia with their grandparents or other relatives. The far-reaching personal and social consequences of that trend should be researched and highlighted to a much greater extent.

Overall I enjoyed the conference a lot. I hope to follow up on many of the contacts I made during the conference, and will keep an eye on the next conference call.

I would like to thank Professor Toivo Raun and Dr Bradley Woodworth for moderating our sessions and for many interesting discussions during the conference, and to Dr Guntis Šmidchens and Dr Mara Lazda for inviting me in the first place (and a special thank you to Mara for that nice afternoon in New York a few days later!).

**Nils Muiznieks, Director**

Advanced Social and Political Research Institute, University of Latvia

The AABS conference (my first!) was a treat, as I had the opportunity to see friends and colleagues I had not seen in years and to dive into the Baltic Studies scene after a long hiatus in the world of NGOs and government. I particularly appreciated the interdisciplinary discussions, the emotional distance from one's subject matter, and the high academic standards. I found that we could discuss frankly controversial issues, such as migration, that are often difficult to analyze dispassionately in Latvia.

Public debate on migration in Latvia

has primarily revolved around the causes and consequences of recent out-migration to Ireland, the United Kingdom and other European Union member states that have opened their labor markets. Very little discussion has taken place on the far thornier issue of contending with immigration into Latvia now and in the coming years. Indeed, the issue is virtually taboo for the political elite: Eurobarometer surveys suggest that Latvia's population is among the most negatively disposed of any EU member state towards immigrants. Raising the issue means risking punishment by an electorate still traumatized by Soviet era mass migration. However, silence and a lack of policy is not a long-term solution.

The out-migration of more than 100,000 persons and the ongoing population decline due to record low birth rates means that Latvia already faces labour shortages in certain sectors. Moreover, Latvia, like the rest of Europe, will face painful choices in the future if it wants to maintain current living standards and pension levels with a growing army of pensioners and a shrinking working-age population. At the same time, as the gap with more economically developed EU member states closes, Latvia will increasingly become an end destination rather than a transit route for asylum seekers and refugees.

Over the last several years, Latvia has already seen an increase in its annual number



of its labor immigrants, which is now up to several thousand. Labor market pressures have temporarily eased due to Latvia's economic slowdown, but, hopefully, the economy will pick up again soon. Employers have already successfully lobbied a significant decrease in the administrative cost of bringing in foreign workers. This policy change has not yet been accompanied by any other measures to manage immigration more effectively.

While Latvia already has immigration and is bound to have more in the future, there is no immigrant integration policy. Although politicians claim that Latvia wants to attract highly skilled, short-term immigrants, nothing is being done in this regard. Indeed, in a recent comparative analysis of 28 countries called the Migrant Integration Policy Index, Latvia ranked in last place. The Index measures not only labor market access, but also provisions for family reunion, access to citizenship, long-term residence, political participation, and anti-discrimination. Why would a highly skilled worker want to come to Latvia, the least hospitable place for immigrants in the EU?

The absence of a migration policy and provisions for immigrant integration entails grave risks. In the regional and global competitive market for attracting highly skilled

workers (e.g., engineers, information technology experts, etc.), Latvia is not merely losing this competition; it is not even participating. In 2006, out of a quota of 100 immigrant slots for IT specialists, only one place was used. By not seeking to attract highly skilled specialists, Latvia risks lagging in overall competitiveness.

The few thousand labor migrants and family reunification cases that arrive in Latvia every year come primarily from the post-Soviet space—from Moldova, Ukraine, Belarus and Russia. There are no easily-accessible state-funded Latvian language and history courses targeted at new immigrants and many get by with the Russian language.

Sound familiar? Latvia risks repeating the Soviet experience, in which ethnically diverse immigrants all coalesced into a Russian-speaking mass with little knowledge of Latvia or Latvian language. The issue of managing immigration is bound to generate a lot of political heat and light and will undoubtedly prove a fascinating subject for academic inquiry in the foreseeable future.



AABS audience, photo by Inta Carpenter

## Upcoming Conferences and Events

Compiled by Jessica Bryant-Bertail, for more information see p. 15.

	When?	Event	Where?
2009	<b>Mar. 13 – 14</b>	SASS Conference, <i>Constructing Nation: From Modernity to the New Millennium</i>	University of Colorado Boulder, CO.
	<b>Apr. 30 – May 1</b>	99 <sup>th</sup> Annual Meeting, <i>Society for the Advancement of Scandinavian Study (SASS)</i>	University of Wisconsin – Madison Madison, WI
	<b>Jun. 11 – 14</b>	Conference on Baltic Studies in Europe 2009, <i>The Baltics as an Intersection of Civilizational Identities</i>	Vytautas Magnus University Kaunas, Lithuania
	<b>Jun. 15 – Aug. 7</b>	Baltic Studies Summer Institute (BALSSI) Intensive Language Coursework / Immersion Program	University of Wisconsin-Madison Madison, WI
	<b>Aug. 6 – 9</b>	NorLit 2009 Conference / SASS <i>Codex &amp; Code: Aesthetics, Language and Politics in an Age of Digital Media</i>	Stockholm, Sweden
	<b>Nov. 12 - 15</b>	Annual Conference <i>41st National Convention of the American Association for the Advancement of Slavic Studies (AAASS)</i>	Boston, Massachusetts Marriot Copley Place
2010	<b>April 22-24</b>	<b>22nd AABS Conference on Baltic Studies</b>	University of Washington Seattle, WA
	<b>TBA</b>	AABS Australian Chapter Conference	Melbourne, Australia
	<b>Nov. 18 – 21</b>	Annual Conference <i>42<sup>nd</sup> National Convention of the American Association for the Advancement of Slavic Studies</i>	Los Angeles, CA. Westin Bonaventure Hotel and Suites

# 14th AABS Australasian Chapter Conference

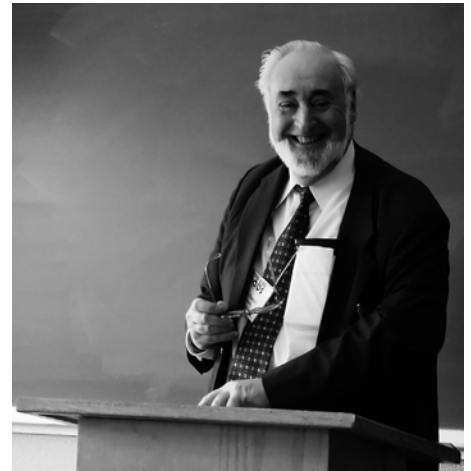
The 14th AABS Australasian Chapter Conference was held at the University of Melbourne on the 6th of September. Set in the Gryphon Gallery of the 1888 Building the conference was divided into three sessions and was well attended. The conference theme "The Baltic Region: Antipodean Perspectives" gave rise to a range of interesting topics, particularly those analyzing the links between the Baltic Diaspora in Australia and the Baltic Region. The conference, also, gave rise to a number of highly informed and meticulously researched papers in the fields of linguistics, language, history and politics. The AABS conference and conference dinner were organized and convened by Dr. Andrew Blumbergs, who is President of the AABS Australasian Chapter.

The 14th AABS Conference Dinner was

held at "University House" at the University of Melbourne. The dinner honoured Professor Trevor Fennell for his outstanding service to the promotion and pursuit of Baltic Studies in Australia and abroad. Additionally the dinner was accompanied by the AABS launch of Ann Tündern-Smith's book "Bonegilla's Beginnings" documenting the process of bringing the first Displaced Persons (Balts) from German displaced person camps to Australia in late 1947.

The 15th AABS conference (Australasian Chapter) is to be held in 2010 in Melbourne, Australia at a date and venue yet to be determined. Interested persons and presenters are able to contact Dr. Andrew Blumbergs at aabs@y7mail.com for additional information.

Dr. Andrew Blumbergs



Prof. Trevor G. Fennell at AABS conference,  
photo by Ivela Grinberga

## Conference Program

### Language, Linguistics & Literature

**Professor Trevor G. Fennell, Flinders University of South Australia:** *On the preservation of old Baltic texts.*

**Dr. Kristina Bražaitis, Senior Lecturer and Honorary Fellow in the German, Swedish and Russian Department, The University of Melbourne:** *From A to W: An unpublished manuscript by Johannes Bobrowski.*

**Dr. Edward Reilly, Lecturer, Literary and Education Studies, Victoria University:** *A reading from a novel-in-progress, Several Transformations, and discussion.*

**Delaney Skerrett, Doctoral Candidate in Applied Linguistics, School of Languages & Comparative Cultural Studies, University**

*of Queensland: Language and authoritarianism in Estonia and Catalonia.*

### Cultural Geography

**Brad Ruting, School of Geosciences, The University of Sydney:** *Geographies of 'homeland': Return travel by Antipodean Estonians.*

**Triin Pehk, Master of Applied Anthropology, Macquarie University:** *The Story of Estonian Passport – The Attitudes of the Estonian Diaspora in Australia towards Estonia.*

### Politics, History & Memory

**Alexander Garsa, Latvian Soldiers and Russia in the 20th Century.**

**Dr. Al Taskunas, Research Fellow, School of Government, University of Tasmania, Editor of Lithuanian Papers:** *The Liberation that never came.*

**Grażina Pranauskas, Doctoral Candidate, University of Melbourne:** *Life after the homeland.*

**Josef Sestokas, Senior Sergeant, Victoria Police:** *"Welcome to Little Europe – DP's of the North Camp – Yallourn North" book project.*

**Dr. Uldis Ozolins, LaTrobe University:** *'Smoke alarm' politics: Latvia's oligarchy and its political crises.*

**Dr Andrew Blumbergs, PhD, University of Melbourne, 2007, Department of German, Russian and Swedish Studies, President, Australasian Chapter of the Association of Baltic Studies:** *Agrarian and national identity in the Baltic States & Antipodes in the early [20th Century].*

Full abstracts available on AABS website:  
<http://depts.washington.edu/aabs/>

## RESOURCES

### Graduate Research in the Baltics: Obtaining Funding and Forging Contacts Abroad

By Laura A. Dean, 2007-2008 Fulbright Fellow, Latvia, Ph.D. Student, University of Kansas



Performing research abroad, most specifically in the post-soviet sphere, can be both a rewarding and frustrating experience but

a little preparation and some perseverance can go a long way in what sometimes feels like a chaotic and bewildering environment. This is the first in a series of articles in the Association for the Advancement of Baltic Studies (AABS) Newsletter, intending to shed some light on the issue of performing graduate student research in the Baltics.<sup>1</sup> This article highlights some of the preliminary work student must do before they embark on their research abroad including obtaining funding and making contacts. Subsequent articles will delve into issues like research clearance and facilities, libraries, daily life and housing. While many of these things may seem like 'no brainers' it is important to remember that not every-

thing functions as effectively as it does at home and that determination and a sense of humor can make everything go much more smoothly when you are performing research in the Baltics.

The first issue most graduate students face when they think about the prospect of performing research abroad is obtaining funding. This section outlines what I believe are the most effective ways to get the money you need to do the research you want. The first and best place to look for funding opportunities is close to home at your own university because this is where people know you and your abilities the best. Begin by asking around in your department to determine if there is funding available for per-



forming research abroad. Then branch out to other disciplines or programs that study the region like International Studies, European Studies or Slavic Languages. These departments might have money available for language or study abroad which could be combined with research. The Graduate School or Study Abroad Office are also would be good places to inquire, and remember that not all scholarships are advertised so it is always best to ask. Also keep in mind that most times you can combine funding, so even if a scholarship is only 1,000 or 500 dollars coupled together with additional scholarships it can get you to your monetary goal. In addition, once you have one small scholarship it is easier to obtain another because committees can see that someone else has supported your research and recognized its importance.

Once you have exhausted all of the resources at your home institution I would recommend looking at Baltic communities in your area or nationally, for example the Lithuanian American Council, the Estonian House in Toronto or the Latvian Evangelical Lutheran Church of Washington DC. The Baltic communities are great philanthropists and they are always willing to give money to students studying this region, even if you are not ethnically Baltic. I would recommend checking their websites first, also make sure that you check both the English and Baltic language versions because sometimes the fellowships are not listed in English. If this does not work then send an email, and again I would recommend attempting to converse in the Baltic language and not English, this will show them that you are serious about learning more about their language and culture.

National fellowships like Fulbright, International Research and Exchanges Board (IREX), or the American Council of Learned Societies (ACLS), are prestigious and as a result are highly competitive. Often the applications take a lot of legwork because they have to narrow down a huge list of applicants, however, obtaining one of these coveted fellowships can be worth all the hard work because of the doors that these fellowships open and the esteem that comes with it. I would highly recommend applying for these fellowships because most times not many Baltic specialists apply so they end up going to people studying East Central Europe or the Balkans.

Lastly there are three other fellowship areas outside of the United States I would recommend looking into if all of the rest have eluded you. First are the Baltic governments, most specifically the Ministry of Education or Academy of Sciences. Although this information will most likely be in the indigenous language it is worth an examination or an e-mail to some government officials to see if anything is available. Next

I would look at universities in the Baltics, more and more of these universities are trying to lure foreign students with scholarship opportunities and other financial incentives and since not many foreigners have background knowledge or Baltic language abilities your application will have a step up on the competition. Finally look into the European Union, specifically the European Commission which has recently begun to give scholarships for third-country nationals to study at European universities. Again here your application would be unique because most likely many of these applications are for Western Europe. Additionally, if you happen to hold Baltic/European citizenship you are eligible to apply for European scholarships such as Erasmus and Marie Curie which also have a significant amount of prestige and monetary value.

Making contacts is another thing that researchers need to do before they go abroad and could even help you acquire more funding opportunities in the long run. Networking and making contacts is especially important in the Baltics because many times obtaining interviews with people and gaining access to things requires a connection which can help put your foot in the door. Along with funding, it is always best to start with the people you know so begin by asking your professors if they are familiar with anyone in the Baltic States and move on from there. Next speak with knowledgeable academics in the West who study the Baltic Region to ask about contacts in the region and give you feedback on your research. You would be surprised how responsive, even the most prestigious academics in our region, are to answering questions and helping graduate students and researchers. Additionally, they have spent years cultivating relationships with people in the region and will most likely know the best people to contact with regards to your research topic. After that I would move on to the Baltic contacts themselves, the Academy of Science in your respective country, for the most part, keep a list of all of their members and sometimes they even list the languages spoken, which can help when choosing which language to correspond. Also the Researcher Mobility Portals, sponsored by the European Union, can help make connections and put you in touch with the right people in the country of your choosing.<sup>2</sup> They are there to help foreign researchers with a variety of research issues and are happy to put you in contact with people and institutions which can help you in your research. Finally the Ministry of Education can also be a good place to look when trying to find other academics that research your topic. Also keep in mind that obtaining these interviews while you are there can require a significant amount of legwork. The key is to be persistent, keep sending emails and ask around

for the person's phone number. Sometimes in the Baltics many people still don't have access to computers or just do not answer emails and prefer doing things the old fashioned way, so do not be afraid to call or stop by their office.

In conclusion this is the first article in the Graduate Student Research series in the AABS Newsletter. Future articles will cover issues graduate students face in country like obtaining research clearance, locating research facilities and libraries, daily life and housing issues. If you have any questions about performing research in the Baltics that you would like us to address or would like to obtain a list of funding opportunities for graduate students in Baltic Studies please write to me at [deanla@ku.edu](mailto:deanla@ku.edu). Additionally AABS also has a Baltic Studies Mailing List for Students which sends out periodic announcements of grants, conferences, and new publications, to be added just go to the AABS homepage <http://depts.washington.edu/aabs/>.

1 This article is the result of a panel discussion on graduate studies at the 21<sup>st</sup> Conference on Baltic Studies at Indiana University, May 2008.

2. The Researcher's Mobility Portals are located on the following web sites for each country respectively: Estonia <http://www.smartestonia.ee/>, Latvia <http://www.eracareers.lv>, and Lithuania <http://www.eracareers.lt/en/>.

## Index Scriptorum Estoniae - ISE

Külli Solo, Estonian National Library,  
[kyllis@nlib.ee](mailto:kyllis@nlib.ee)

Libraries are not only the place where the reader can borrow books any more. A lot of information is placed on the Web now and the role of the library in addition to organizing and sharing electronic information is to produce it as well. The National Library of Estonia compiles analytical databases on the humanities and social sciences which forms a major and the most laborious part of generating electronic information. The data have been converged into a free Web-accessible public integrated system *Index Scriptorum Estoniae* – ISE ([ise.nlib.ee](http://ise.nlib.ee)). ISE is compiled on the bases of about 86 newspapers, 325 magazines and collections of articles published mainly in Estonia. The database is not complete; it includes only selected articles from Estonian print media. The articles are mostly in Estonian but also in Russian, English and other languages. Russian references are transcribed. The database is being updated daily. ISE has an English introduction but the search in the database is performed in Estonian only. To search from the database, select your topic of interest from the menu. There are nine topics:

- Economics, Politics, Law (since 1993)
- ESTONICA (since 1994) – articles published abroad by Estonians or about Estonia
- The European Union (since 1994)
- Humanities (since 1994)
- Library Science (since 1996)
- Linguistics (since 1994)
- Literature, Literary Science (since 1995)
- Theatre, Film, Art, Music (since 1998)
- Various topics (since 1994)

Under each topic, indexes and additional reference materials are available.

There are two search options: quick and extended search. Before entering a search word it is possible to identify the following criteria:

- The topic you intend to search;
- Languages – it is possible to search in all languages simultaneously, as well as separately in Estonian, Russian, or English. In case you are interested in less represented languages, which are not specified (German, Finnish, Latvian, etc.), you should select “muudes keeltes” (other languages).
- The period of time – the years between which you wish to search articles;
- The source type – from what publications you wish to retrieve articles: all, newspapers, magazines, or collections of articles;
- Sorting the results – you can determine whether the results are arranged by the title, the date of publication, the author, or by the name of the publication;
- The number of results – it is possible for you to specify the maximum number of records you wish to re-

trieve (10, 100, 500, 1000). If there are more results you will be shown records from the beginning of the list to the extent selected by you – the list of the results in its turn is made up by the arrangement determined by you in the previous column.

- Viewing subject words – it is possible to determine whether subject words are added to the basic data and annotations of results or not.

Quick search enables a quick retrieval in case of which it is not possible to use simultaneously several words or part of a word. The word inserted by you will be searched in four different fields – the title of the article, names, notes, and subject words. That is why the number of results is usually quite big. Quick search is suitable for getting an overview on some of the topics or for searching by a very limited search word.

Extended search enables a more sophisticated and precise search simultaneously by up to five different words in up to five different fields. In addition to the fields used for quick search it is possible to search also by the name of the publication.

The database is mostly bibliographical. However, there are some articles that have hyperlinks to full texts of newspapers on their webpage. The Estonian national dailies have free Web archives from which it is possible to read full texts of articles found via the ISE database. The archives of Estonian magazines contain full texts selectively and full texts of new articles as a rule are not available on the Web. In the future it is planned to bind the database of articles ISE with the digital archive of the National Library DIGAR (digar.nlib.ee), where Web publications, pre-print files (the newspaper Postimees, for example), the digital copies

of e-items on physical carries (CD-ROMs) and publications are archived.

ISE is the most frequently used database of articles on the humanities and social sciences in Estonia. The database is being developed continuously. Questions and proposals concerning the database are received at [ise@nlib.ee](mailto:ise@nlib.ee)

The National Library of Estonia also compiles bibliographic databases which partially enable the user to reach immediately full texts.

*Bibliographia Iuridica Estonica BIE* (bie.nlib.ee) is a bibliographic database covering publications in the area of law (1918-1944; 1991 - ...). The database contains literature in the field of law published in Estonia, works by Estonian lawyers and material about the Estonian legal system published abroad, including data on law books, articles in magazines and collections of articles as well as information about graduation theses in law.

*Parliamentarism* (parl.nlib.ee) is a bibliographic database that covers publications in the field of parliamentarism found in Estonia and publications on the parliamentary system of Estonia issued abroad since 1991. The database contains information on books, newspapers, journals and collection of articles, as well as on Bachelor's, Master's, and Doctoral theses.

The database *Bibliography of the President of the Republic of Estonia* (vpb.nlib.ee) stores the president's speeches, articles and interviews published in print, as well as overviews of the president's public activities and publications about him. The database covers the period of time since setting up the candidacy of the president until the end of his term in office.

## EEVA: Digital Text Repository for Older Estonian Literature

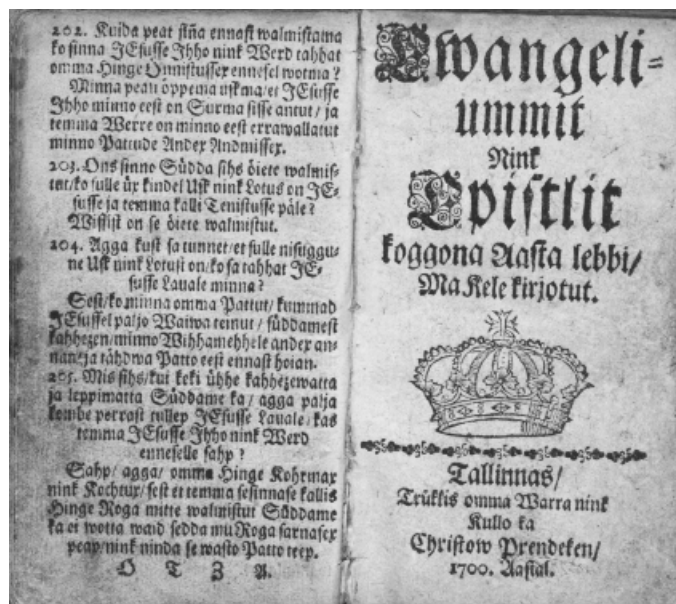
Liina Lukas, Project Director

We are getting more and more accustomed with using and searching for digitized texts and text corpora. This has broken up our vision of a book as a physical artifact of certain dimensions which has to be held in one's hands to be read. Digitizing has become an extremely important sphere of activities in archives and libraries all over the world, enabling to make old and rare books accessible in a least damaging way for the physical books.

Estonian literary history has, too, moved over to the digital environment. The first attempts to convert literary history into the digital format were made at the Estonian Literary Museum in 1997-1998, when Marin Laak completed her project ERNI, concerned with the literary field of the 1920s.

For the last five years, The University of Tartu Library and the Department of Literature and Folklore of the University of Tartu have joined their efforts in creating a web project EEVA for older Estonian literature.

EEVA came into being in autumn 2002 (with the support of the Estonian Ministry of Culture), to help to meet the needs of teaching older Estonian literature. By now, EEVA has developed into the most voluminous digital library in Estonia. In September 2008,



*Ewangeliummit rink Epistlit (1700)*





Garlieb Merkel, *Die Vorzeit Lieflands* (1799)

EEVA contained 2561 texts (2071 digitized) from 388 authors, the total of 37580 scanned text files. The number is growing daily.

What possibilities and advantages does the digital environment offer to the writing of literary history?

1) First, the digital environment enables making the texts easily accessible, bringing them to one's work desk with only one click, allowing browsing, enlarging, diminishing, scrutinizing with a magnifying glass and later on, even printing them out.

This function is especially important in case of older literature which consists, as a rule, of rare texts. In some cases, the texts may be so rare that not a single copy of them has been preserved in Estonia.

Thus, the first aim of EEVA is to acquaint the readers with old rare texts that have played an important role in Estonian cultural history in the most sparing way that would not harm the original copies.

Our collection of texts contains texts starting from the 13th century up to the mid-19th century – starting with *The Chronicle of Henry of Livonia* and *The Chronicle of Livonia* by Balthasar Russow, continuing with the baroque poetry of Paul Fleming, the first Estonian Bible translations, dramas by Jakob Lenz, research articles by Kristian Jaak Peterson, up to Estonian national epic *Kalevipoeg*, written by Friedrich Reinhold Kreutzwald.

So far, we have scanned only printed texts, proceeding from the principle that only the first editions should be used. When the first editions have not been available, we have used the oldest available editions. In addition to that, it is also possible to include manuscripts and e-books into EEVA.

To meet the interests of the University of Tartu Library, we have, on principle, scanned the whole books. Bearing in mind the needs

of literary history, we have, in case of collections or periodical publications, always described different parts of the text – articles, single poems, stories, etc. In such a way, it is easy to find an article or a poem, which is important from the viewpoint of literary history, from the journal where it has been published.

2) Second, the digital environment allows exposing the interrelations of texts in a better way than it is possible in the traditional literary history in a book format, and to point out relations between literatures written in Estonia in different languages. It is especially important in case of older literature, where the authors of Estonian-language texts usually wrote in some other language, too, mainly in German.

The approach of EEVA to Estonian literary history greatly differs from the principle of language and nationality, which has predominated so far, presenting the early Estonian literary history as a chronological sequence of texts written in the constantly improving Estonian language.

In case of the first rare examples of Estonian-language literature, EEVA strives to show their context and to present other texts in other languages, which were surrounding the birth of Estonian-language literature at that time. The text corpus has been compiled on the geographical and cultural principle, based on the notion that the earlier Baltic literary culture was multilingual; in Estonia, it was primarily in the German and Estonian languages. Therefore, EEVA contains texts in Estonian, German, Russian, French, Latin, Greek, and naturally, in Latvian, trying to identify their possible interrelations.

The wider aim of EEVA is to draw together texts and information related to the Baltic literatures and to contribute to the comparative study of the multilingual Baltic cultural space. Digitizing and networking would contribute to the realization of joint research projects of the Baltic countries and it would further closer cooperation in the study of Estonian, Latvian and German, but possibly also Russian and Scandinavian literatures.

EEVA has two axial terms – text and author. The primary unit of EEVA is the text, which is surrounded by a network of information, containing referrals to secondary literature, an overview of the author's life and work complemented, when possible, with the author's portrait and illustrations from the text. The texts and authors are interlinked with related texts and authors inside EEVA and when possible, also with other related web pages outside EEVA.

EEVA is also a virtual literary history. Its user is assisted by a constantly growing index of headwords, specifying the texts according to the subject field, main type, genre, movement, time period, etc.

The metadata of EEVA is multilingual (at present in Estonian, German, English and Russian).

EEVA is linked to the joint catalogue ESTER of Estonian research libraries via the call number information.

EEVA is located at <http://www.utlib.ee/ekollekt/eeva>

## Upcoming Conferences and Events

### March 2009

***Constructing Nation: From Modernity to the New Millennium***

**Society for the Advancement of Scandinavian Study (SASS) Conference, March 13-14, 2009**

The concept of the nation-state as shaped by Enlightenment ideology. The 99th meeting of the Society for the Advancement of Scandinavian Study will be hosted by the Department of Scandinavian Studies at the University of Wisconsin-Madison, April 30 through May 2, 2009.

The conference program is available at <http://www.scandinavian.wisc.edu/sass/program.html>

Featured speakers at the conference:

Thomas A. Loftus will open the conference with words of

welcome. He the Special Advisor to the Director General of the World Health Organization from 1998 to 2005. Previously he served as the United States Ambassador to the Kingdom of Norway from 1993 to 1997. Upon leaving, he was awarded the Grand Cross by His Majesty King Harald of Norway, the highest order of the Royal Norwegian Order. Ambassador Loftus served in the Wisconsin Legislature from 1977 to 1991, serving as Speaker of the House for 8 years. During his tenure as Speaker he created and served as chair of the Committee on the Future of the University of Wisconsin System. He is the author of the book, "The Art of Legislative Politics," published by Congressional Quarterly Press. Loftus holds degrees from UW-Whitewater and UW-Madison.

Nils Gaup will give the keynote address on Thursday night. With his first film *Ofelas* or *Pathfinder* from 1987, Nils Gaup

(born April 12, 1955) emerged as one of the leading storytellers of Scandinavia. This Sámi film was the first feature film in the world written and performed in an indigenous language and in an indigenous setting, and many films have since then followed Pathfinder's lead. Gaup went on to make Hollywood movies and television shows before he in 2008 released his second Sámi film called *The Kautokeino Rebellion 1852*, based on a true story. During its premiere at the International Film Festival in Tromsø this movie was presented as Norway's most important film ever, a film under the sign of reconciliation. It has proven very popular amongst audiences in Scandinavia and won several Amanda prizes in 2008, among others The People's Prize.

Eric Nelson, Executive Director of the Nordic Heritage Museum in Seattle, and Janet Rauscher, Chief Curator of the same will speak at the Women's Caucus Lunch on Friday. Eric Nelson heads the fundraising effort to build a dream museum on a new lot near the Seattle Locks. The speakers will present architectural images of the new museum and talk about their vision of what a Nordic Museum stands for. The title of their talk is "Building a New Nordic Heritage Museum."

Svend Åge Madsen will speak at the Danish lunch on Saturday. His works have been translated into several languages. He has written more than 24 books, mostly novels and novellas for adults, but also essays and children's books. He has also written a number of plays for theater, radio, and tv. Svend Åge Madsen was the house dramatist for the Århus Theater from 1983-86. Together with his wife, Bendte Ingerlise Madsen, he has written a number of crime novels under the pseudonym Marianne Kainsdatter.

## April 2009

### **The Society for the Advancement of Scandinavian Study (SASS)**

#### **99th annual meeting in Madison, Wisconsin**

**University of Wisconsin – Madison, April 30 to May 1, 2009.**

The Society for the Advancement of Scandinavian Study will be holding its 99th annual meeting in Madison, Wisconsin from April 30 to May 1, 2009.

Conference information will be available online in the fall. Check the SASS website ([www.scandinavianstudy.org](http://www.scandinavianstudy.org)) for updates.

## June 2009

### ***The Baltics as an Intersection of Civilizational Identities* Conference on Baltic Studies in Europe 2009**

**Vytautas Magnus University, Kaunas, Lithuania, June 11-14, 2009**

The Baltic region with its immensely rich and historically formed traditions of multi-ethnic, multi-religious, and multi-cultural cities, and also with the trajectories of consciousness that link this region to Northern, Western, Eastern, and Central Europe, has always been, and continues to be, the place of the intersection of civilizational identities. This region has been home for Jewish, Christian, Muslim, and modern Western cultures. The Baltics, unthinkable without and inseparable from its German, Scandinavian, Russian, Jewish, and Polish legacies, is a perfect place to analyze diversity in

small countries at the beginning of the twenty-first century. Last but not least, the conference will take place in 2009, the year that marks the millennium of the first mention of Lithuania in European historical annals.

The conference aims at bringing together representatives of academic communities who share an interest in exploring the Baltic region from multiple perspectives. Baltic region studies are considered as a particular historical, political, linguistic, social, cultural and ideological contact zone where the meanings of identities, languages, and relationships are renegotiated.

The conference will feature panels in the following disciplinary and interdisciplinary areas:

- History, Memory and Identities
- Political Science, International Relations and Law
- Sociology, Demography, Gender Studies
- Economics and Environment
- Media Communication and Technologies
- Linguistics and Literature
- Ethnology, Folklore and Religion
- Philosophy, Culture and Arts
- Advancing Baltic Studies

The conference programme will consist of invited plenary lectures, paper presentations, round table discussions, and social events. For more information see: [www.vdu.lt](http://www.vdu.lt)

### ***Baltic Studies Summer Institute (BALSSI)***

**University of Wisconsin-Madison, Jun. 15 – Aug. 7, 2009**

The Center for Russia, East Europe, and Central Asia (CREECA) at the University of Wisconsin-Madison will host the Baltic Studies Summer Institute (BALSSI) in the summer of 2009 (June 15-August 7, 2009). Elementary Estonian, Latvian, and Lithuanian language courses will be offered, as well as lectures (in English) on Baltic history and culture and a rich program of cultural events related to the Baltic lands. BALSSI is sponsored by a consortium of eleven US universities and receives additional support from the Association for the Advancement of Baltic Studies.

For further information about BALSSI 2009, please contact Jennifer Tishler, CREECA associate director, [jtishler@creeca.wisc.edu](mailto:jtishler@creeca.wisc.edu), 1-608-262-3379, [www.creeca.wisc.edu](http://www.creeca.wisc.edu).

## August 2009

### ***Codex and Code: Aesthetics, Language & Politics in an Age of Digital Media***

**The Nordic Association for Comparative Literature (NorLit) 2009 Conference, Stockholm, August 6-9, 2009**

The Nordic Association for Comparative Literature (NorLit) organizes every two years an international scholarly conference. The aim of NorLit is to develop the study of Comparative Literature through Nordic collaboration both in its own discipline and in Modern Language and Cultural studies. The conference is organized by the Department of Comparative Literature, Stockholm University, the Department of Communication and Culture, Södertörn University College, and the School of Computer Science and Communication, Royal Institute of Technology, Stockholm.

The theme for the meeting is "Codex and Code: Aesthet-



ics, Language and Politics in an Age of Digital Media". The conference venue is the Royal Institute of Technology. The conference languages are the Nordic languages and English. The conference wants to stimulate interdisciplinary scholarly research of the literary in a broad sense. We address ourselves to scholars in Comparative Literature and in Classical and Modern Languages, Aesthetics, Media and Communication studies, Film and Theatre studies, Philosophy and adjacent disciplines. We want to encourage a discussion of how literary studies respond to the ongoing changes in media and technology, politics and economy. Many argue that the Humanities currently are in a state of crisis. We argue that the discipline seldom has found itself in such an interesting and fruitful historical moment.

The principal question for the conference is the challenge that the study of literature encounters in an age of digitalization and globalization. The conference also addresses questions of authenticity and originality, identity and gender, literary genres and reading practices, media and materiality, culture and popular culture, language and history, world literature, work aesthetics, translations and canon formation. Several of these questions have surfaced during earlier media system changes, in particular during Romanticism and Modernism, which provide the conference with an historical frame.

Keynote speakers (confirmed): Professor Patrizia Lombardo, Département de langue et de littérature françaises, Université de Genève Professor Haun Saussy, Department of Comparative Literature, Yale University Professor Jochen Hörisch, Seminar für Deutsche Philologie, Universität Mannheim Professor Andrea Polaschegg, Institut für deutsche Literatur, Humboldt Universität Dr. Göran Sommardal, Stockholm. More information: [www.norlit.org](http://www.norlit.org).

## November 2009

### 41<sup>st</sup> Annual Conference

**American Association for the Advancement of Slavic Studies (AAASS) , Boston, Massachusetts, Marriott Copley Place, November 12 – 15**

The 41st National Convention of the Association will be held at the Marriott Copley Place in Boston, MA, from Thursday, November 12 through Sunday, November 15, 2009. Information: <http://www.fas.harvard.edu/~aaass/#convention>

This year's conference will be the largest ever, as AAASS received a record number of panel and roundtable proposals, and a large number of meeting requests (over 550 total - an increase of 90 requests and proposals over last year). Graduate students may apply for travel grants; the deadline for applications is March 31.

This year the AAASS will be experimenting in a limited way with a new format for several conference sessions. This format, most commonly known as an "unconference" is a loosely structured and participant driven set of sessions around topics suggested by those who will participate. Instead of the standard panel or roundtable, the three unconference sessions, which will take place on Thursday, Friday and Saturday afternoons, will be facilitated discussions of the topics with the highest level of interest from those planning to take part in the sessions. One of the advantages of the unconference format is that sessions are participant-driven discussions of a topic of interest to those who attend, rather than formal presentations,

thereby allowing a free flow of ideas among the participants in a more transdisciplinary manner. Another advantage is that, because the topics will be selected close to the date of the conference, the sessions can be responsive to something new that may have arisen in the discipline. The wiki for the unconference sessions can be found at: <http://aaassunconference.pb-wiki.com>. Those interested in taking part in the unconference sessions should use this wiki to add ideas for sessions, to register their own interest in (and enthusiasm for) particular topics already there, and to volunteer to be a facilitator.

Please see website: <http://www.fas.harvard.edu/~aaass/>

## 2010

### **22nd AABS-SASS Conference on Baltic Studies University of Washington, Seattle, Washington, April 22-24**

Groundwork continues for the joint conference of the Association for the Advancement of Baltic Studies and the Society for the Advancement of Scandinavian Studies to be held in Seattle, Washington from April 22<sup>nd</sup> through April 24<sup>th</sup> of 2010. The conference will highlight interdisciplinary and comparative academic work, drawing particular focus to panels that include Baltic and Scandinavian specialists. The spotlight will also shine brightly on the most innovative, new work by PhD students and recent PhD graduates (stay tuned to the AABS web-site for more information). New to AABS will be a panel sponsored by the Association for Slavic, East European and Eurasian Studies, ASEES (currently known as the AAASS). Similarly, AABS will sponsor a panel at the 2010 ASEES Conference in Los Angeles, California (November 18-21, 2010) and stay equally tuned to the AABS web-site for more on this exciting opportunity. Rest assured, however, that the conference will still include many panels and papers devoted exclusively to Baltic studies or to their individual titular nationalities.

The 2010 Conference also promises to include a social program that draws specialists together by discipline and focus area as well as an extra-curricular program that takes full advantage of Seattle and its immediate surroundings. Furthermore, the organizers will devote particular attention to developing a family-friendly conference that encourages academics to bring their partners and families to enjoy all that the Pacific Northwest has to offer. Keep checking the AABS web-site, and other AABS publications for the conference's latest developments. Don't forget that the 2010 Conference will be held almost two months earlier than usual, and begin making plans.

### **2010 Australasian AABS Conference on Baltic Studies Melbourn, Australia**

The 15th AABS conference (Australasian Chapter) is to be held in 2010 in Melbourne, Australia, at a date and venue yet to be determined. Please contact Dr. Andrew Blumbergs at [aabs@y7mail.com](mailto:aabs@y7mail.com) for additional information if you are interested in presenting or attending the conference.

More up to date information is available online at: <http://depts.washington.edu/aabs/>

## Advancing Baltic Studies in the AABS (*continued from p. 2*)

Zinātni tur meklēsim,  
Un, kad gudriību tur gūsim,  
Dzimtenei to nesīsim!<sup>8</sup>

*We'll be guests in the Castle of Light,  
We will seek knowledge there,  
And when we gain wisdom,  
We'll carry it to our homeland!*

The song seems to be forgotten today in Latvia (please correct me if I'm wrong). But from 1926 until 1944, about 700 young Latvian teachers-to-be sang this idealistic song, as they embarked on their life's mission.<sup>9</sup>

We must note that Rainis did not glue the poem to an exclusive homeland of ethnic Latvians. He translated this poem from the Belarusian language; it was written by Vallija Eple-Palubejka.<sup>10</sup> Before her tragic death at age 23, she had been a teacher, and was enrolled in a Belarusian pedagogical seminar in Riga. And so the song's references to the homeland and fatherland should be interpreted as a transnational expression of the educated scholar's responsibility to a native locality.

But the Latvian language and culture of Rainis's locality offered him a uniquely Latvian symbol that distinguishes the translation from its Belarusian original. The Castle of Light, of course, was a poetic metaphor available to Latvians since the late 19<sup>th</sup> century, when the poets Auseklis and Pumpurs invented the Castle as a mythical library in the ancient Golden Age, a place where the national hero Bearslayer studied before setting off on his heroic path.<sup>11</sup> For Rainis, "being guests in the Castle of Light" was a shorthand reference to a Latvian national mission: searching for science and knowledge.

In the Baltic region of Estonia, Latvia and Lithuania, public education has been viewed as a national mission, and teachers as national heroes. Many countries, of course, invest in public schools to prepare new masses of young, economically productive and tax-paying citizens. Light is, of course, an international symbol of education and en-light-enment. But in Lithuania and Estonia as in Latvia, light and education are fundamental constituents of national symbolism and national identity:

In Lithuania, for example, the national anthem calls for the nation to be guided by justice and light (*šviesa*); thus education (*švietimas*), is a national mission, enacted by heroes in the national pantheon, for example, the book-smugglers who brought the printed word to Lithuanians hobbled by the tsarist print ban. Another grass-roots hero of Lithuania is the teacher, sometimes called the *kaimo lektarna* ("village lantern").

The Estonian national flag derives its colors from an academic fraternity, the Estonian Students Society, for whom white symbolized the people's striving for education and spiritual enlightenment.<sup>12</sup> The Estonian national hero, Kalevipoeg, travels to the ends of the earth to *learn* about the world. Teachers were critical conduits in the spread of Estonian national identity,<sup>13</sup> and the origins of 19<sup>th</sup>-century Estonian national activism are usually traced to a movement in the 1860s which aimed to create a school.<sup>14</sup>

Moving from the Baltic to the United States, or more precisely, to the University of Maryland forty years ago on December 1, 1968, as we might expect, the Baltic mission of enlightenment and education was prominent in the founding of the Association for the Advancement of Baltic Studies. The AABS was established by emigres from Estonia, Latvia and Lithuania. The guiding light, the founding principle of the AABS, was, however, explicitly and emphatically not immigrant, ethnic or exile identity. It was education in the tradition of Rainis and other Baltic nation builders: The AABS was a self-governed, self-funded organization with the

mission of casting light on the Baltic, advancing scholarship for the sake of knowledge and understanding, fostering research which serves no political interests.<sup>15</sup>

Education and enlightenment are our Association's mission, both public and personal. Ours is an association, for example, whose members voluntarily submit to the principle of peer review: we actively seek out communication with others who know our region well, we want to listen to honest critique of our work in a collegial environment. We want to meet in publications and conferences, to overcome the imperfections, omissions and biases that are inevitable when great distances isolate scholars from each other and the countries they study. The tenure and promotion committees at our home universities do not require attendance at this particular conference; in fact, our professional resumes may be polished a bit more brightly by papers presented at the superconferences of the MLA, AHS, APSA, ASN, AAASS, AAA, etc., etc. But WE know that our scholarship will suffer if we don't participate in the 21<sup>st</sup> conference on Baltic Studies.

It is supposedly not fashionable nowadays to do area studies, but we do area studies out of academic necessity, not fashion. We share a basic vocabulary of geography, history and culture which allows our interdisciplinary conversations to go into depth without wasting time on superficial introductions. At AABS conferences, we don't need to present a map of Europe to show where Estonia is; we can skip the summary of Lithuania's history from the Battle of Šiauliai to the January Events; and we can assume that many people in our audience know what Latvian Old Orthography is. Another thing we enjoy about this conference, in contrast to conferences in our disciplines, is that it isn't necessary here to speak in a complicated disciplinary jargon which is, I guess, important in theory. We can just dive right into deep discussions about people in our region.

We also find it useful to get informed about Baltic issues outside of our discipline and country specialization. Back home at our universities, we are usually seen as the "Baltic" experts: a Lithuanian linguist might be asked to comment on ethnic policy in Latvia, and a Latvian historian is in turn expected to know about the Estonian film, "The Singing Revolution." We don't want to disappoint those people hungry for knowledge about our region.

And that's why we're here, at the 21st Conference on Baltic Studies, organized by the Association for the Advancement of Baltic Studies, a conference and association which since 1968 have been defined by interdisciplinary study of a geographical area: Estonia, Latvia and Lithuania. We are on a quest for knowledge about that area, and the conference and association is useful to our quest! We are, of course, working in the spirit of the Baltic region's national mission of education and enlightenment. And so: *Rise up, brothers and sisters, let us succeed in studying and becoming wise! And when we get wisdom, we'll carry it back to the universities where we do our everyday work.*

*[Thunderous applause]*

Up to this point the discussion of Baltic studies and the Baltic area has waxed poetic. But now I'll address more prosaic matters, and turn to how we can turn and tighten some of the nuts and bolts of our academic association.

### ***Part III, In Which the Nuts and Bolts That Hold Together the Association for the Advancement of Baltic Studies are Identified and Tightened.***

Here, too, a song! About 100 years ago, according to an eyewitness, the director of a school in Dubulti, Latvia, sang as he climbed up the stairway at the end of a busy day:

Zaļot, augt, uz augšu cerēt, Lieti derēt...



*To grow, to strive upwards, to be useful...*

The singer was the great Latvian folklorist and literary historian, Ludvigs Bērziņš, and the song was for him, in turn, a bridge to its author, his favorite poet, Christoph Fürecker, the 17th century author of Latvian Lutheran chorales.<sup>16</sup> Bērziņš particularly liked the expression “*lieti derēt*,” “to be useful,” which he used often in conversation and included in a chorale of his own.<sup>17</sup>

*Lieti derēt* – To be useful! What a simple thing to wish for. We do not need to be as religiously devout as Ludvigs Bērziņš was, to share his creed: A desire to be useful. The Association must be useful to its members. The members should be useful to each other. The AABS should be useful and do the things that need to be done, to bring together all professional scholars as well as students who are studying Baltic topics.

*[Thunderous applause. Speaker continues:]*

The nuts and bolts which hold Baltic Studies scholars together worldwide, the contexts where they meet and advance their studies, are, first of all, publications, and second, face-to-face discourse. The AABS brokers both kinds of meetings, in print and in person.

First, publications in Baltic Studies. As we dive into the massive webs of online and print media today, it is not easy to figure out what all is being written, who all is writing on a topic, and where all they are located. This is the reason why a group of scholars has revived an AABS project begun two decades ago by Valdis Zeps: The bibliography of Baltic Studies dissertations which now appears on our website. This, we hope, is a starting point for identifying the community of scholars doing Baltic studies. It is an imperfect document: Coverage of North America, Australia and New Zealand is respectable, coverage of Europe is fragmentary, and information about dissertations defended in Estonia, Latvia and Lithuania is absent at this particular moment. But the bibliography will be expanded and perfected, to ultimately document all graduate dissertations ever written about people in or from the territories of Estonia, Latvia, and Lithuania. The dissertations bibliography will be useful to all scholars in Baltic Studies, who will read it and recognize in it an international community of colleagues.

*[Thunderous applause]*

Interest in the bibliography has been high. Scholars worldwide are particularly anxious to have their names included, if they've been left out in the current version. They want to belong! They want to, need to be in touch with the field and have others be in touch with them. But our online bibliography associates all Baltic Studies scholars, whether or not they want to be associated. Mark my words! That dissertation you wrote or are writing about Estonia, Latvia or Lithuania will always be remembered, read, used, quoted and valued (or scorned) by your peers in Baltic Studies. And so your interests lie in staying in touch with this Association.

*[Thunderous applause]*

The Baltic Studies dissertations project, by the way, makes us aware of a big gap in our knowledge about research worldwide. We thirst for an international bibliography of all Baltic Studies publications! It should be online, open-access, and full-text accessible! And I would like to announce that the

AABS will make this happen! But instead I'll say that there is currently no plan whatsoever to create such a bibliography.

*[vocal dissatisfaction, whistling, cries of Shame! Shame! Speaker replies:]*

Well, I guess we'll need to discuss what WE, the members of AABS, can do about this problem, together, as an association!

*[Audience nods their heads, murmurs in agreement]*

The dissertations project shows that Baltic Studies research does not revolve around any particular geographic or academic centers. There is no institution that attracts all of the scholars writing Baltic Studies research. The AABS should be that institution, but only ten percent of the North American authors of Baltic Studies dissertations have joined our Association.

There are some reasons for not joining: The bibliography of dissertations is online, free of charge. Our Association's *Journal of Baltic Studies* is available in print or online at about 774 libraries with institutional subscriptions. Baltic Studies publications can be found at some public libraries. Some researchers do, in fact, choose to only read publications and rarely associate with other regional experts. How else can we explain, for example, the widespread misspelling of Baltic words nowadays in academic journal articles and books? Some authors are simply not seeking out qualified collegial readers who would easily catch these silly mistakes before manuscripts are submitted for publication. It is a simple fact that the Association, even as it attempts to associate scholars in its virtual bibliography, is actually not associating most of them *in corpore*.

*[Cries from the audience: Yes! Yes! That is the truth! But what is to be done? Speaker replies:]*

First of all, I'd like to take this opportunity to thank each and every one of you for being a member of the AABS. We know you have a choice of academic associations, and we thank you for choosing our Association. We hope you will continue to pay your membership dues, regularly, voluntarily, and cheerfully. And we hope you'll continue to attend AABS conferences, religiously.

And now that we're all here, I'd like to thank everybody in person for making this meeting possible. It is our membership dues that paid for the organizing expenses of this conference. Without us, we wouldn't be here.

The main criticism I've heard about AABS conferences is that they are not frequent enough; another problem is the expense and time required for attendance. And so, later this year, in addition to our usual activities, we'll be trying out a new kind of AABS membership meeting: A nonstop, online conference, where members may present research, give and get feedback from their colleagues,

„Rīgas Avīze” 1910. g. 6. jūlijs

vislielākam jebkura Rīgas pilsoni un muižniecības prezidentu. Šķermetņu ebraucā lepnā karlī zaur Rūta vaģreem. Per vaģreem bīr- germetņu Johans fon Oetingens pa- fuehš tam par pilsetas padošanās sīmi divas jēla aīfuehšas af janta spilvena. Šķermetņu	peenehna un apsofjās af wīslabato ceteit Rīgu Barikās Majestātes šehslatibai. Tab gahjeens jem leelgabalu šahjeeneem demās af pili, kur superintendents Desofns tureja spēdīti par iellu: Vai latrs palkaušās roaldibai, kurai wara pafē wīnu, jo waldbā ir no Deewa eejēla. Pēhš tam	pils leelajā šahle muižniecības prezidentu šwehreja uīfjēhā. Pīfēhšas prezidentu wības un pīfāna uīf- gibas šwehprešana tika šwehstingst īfbarā af rāhtāfā laufuma Šķermetņuwa hahstahne. Tur bīj uīfāfīstis tronīs, pee kura Šķermetņu
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## Keslāra Aleksandra II. weefofchanās Rīgā.

pasneedfa šahle-maif. Pēhš tam, tad Bīna Keflāra Majestāte bīj afstahjīs dīfēfēla pē- stahni un eelāpīs eīpafāfā, Rungu un Keflāru pawabāja Rīgas pīfēhšas gwarbija jahfchus un brīhīwrahtioce naunsbīfēhēji fahjam šwehst	Wahgu dīeefafchānas beebriba. 16. jūnijā notifa leela peenehchāna pīll. Bīna Keflāristai Majes- tātei hahbījās preefchā Rīgas rāhtē, garībne- giba, augstāfē jiwīti: un militāreerehēmi, muiž- neezības preefchāstahwoji u. z. Pēhš pusbeenas	tihs ugunsbīfēhēju manewrē. Tika īfbaris Bī- augstāfīs apnefēfējums kaza hospitātos. Rīp pīfē- s pēhš pusbeenas pīll bīj Keflārista pusbeenas meelafstē, af kuru bīja eelgīnāti Rīgas pīfēhšas preefchāstahwoji, muižniecības un augstāfē jiwīti-
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Rīgas Avīze, 6 July 1910

post announcements, and have both formal and informal discussions about issues related to Baltic Studies.

*[Thunderous applause, foot-stomping, thigh-slapping. Speaker continues:]*

Information will be available on the AABS website.

But I'd like to return to the creed of Ludis Bērziņš, and his desire to be useful.

Ludis Bērziņš loved research. He edited the comprehensive, standard history of Latvian literature, and authored many studies of early Latvian poets. He collected about 800 Latvian folksongs from oral tradition, and wrote a seminal analysis of *daina* poetics. But besides writing and publishing, Bērziņš also strove to be useful in a more engaged sense. He did not bury himself in the ivory tower of academic discourse and publication. He was a university professor full-time for only nine years out of the 95 years that he lived. In the rest of his time, he did work that needed to be done. Before that professorship, Bērziņš established and directed three schools, most notably the premier Latvian pedagogical institution—the Riga Teachers' Institute, where for twelve years from 1922 to 1934 he trained and inspired a generation of teachers.<sup>18</sup>

The AABS can also be useful as an advocate for teachers who teach Baltic Studies topics. Teaching is essential, not only because it passes knowledge to students, but also because regular contact with students who are exploring one's topic dramatically improves the quality of a teacher's own writing. Forty years ago, as we can read in the *Bulletin of Baltic Studies*, members of the AABS were establishing new courses and programs at universities all over North America, to teach what they knew about the Baltic countries. Teaching was definitely part of the equation that produced consistently high quality publications; but these founding mothers and fathers of the AABS are also remembered for starting traditions of Baltic curricula. The long-term development of these traditions is dramatic: In North American universities today, we have at least five strong programs in Baltic Studies (here at Indiana University, of course, and also at the universities of Illinois at Chicago, Toronto, Washington at Seattle, and the Baltic Studies Summer Institute, which is at UCLA this summer and at Madison next year). New opportunities for institutional bases lie ahead. The AABS must help nurture the Baltic seeds which are emerging or reemerging at UCLA, at the University of Wisconsin in Madison, at Yale University, and elsewhere.

### ***Conclusion, In Which It Is Proposed That Being Associated with the Association for the Advancement of Baltic Studies is Fun.***

I have argued today that the activities of the Association for the Advancement of Baltic Studies, which are concurrent with the activities of every Baltic Studies scholar worldwide, whether she or he is a member of the Association or not—that these activities are (first) *interdisciplinary*; (second) *regional*; and (third) *useful* to all persons interested in Baltic Studies. Today, I would like to propose a fourth aspect of Baltic Studies as practiced by this Association. I believe that I do not have to elaborate when I propose that being associated with the Association for the Advancement of Baltic Studies is “fun.”

*[Audience erupts in prolonged, thunderous applause; boisterous exuberation; cheering in true unisonance: Hooray! Hooray! Hooray!]*

1. I am grateful to Elena Dubinets of the Seattle Chamber Players, for helping me identify the text. The plot of this opera was suggested to Glinka by Vassily Zhukovskii, an honorary doctor of philosophy from the University of Tartu, and most of the opera's libretto was written by Tallinn-born Baron Georgy von Rosen; Thomas P. Hodge, “Susanin, Two Glinkas, and Ryleev: History-Making in A Life for the Tsar,” in *Intersections and Transpositions:*

*Russian Music, Literature, and Society*, ed. Andrew Baruch Wachtel (Evanston: Northwestern University Press, 1998), 3-19. The opera premiered in Riga in 1879, 43 years after opening in St Petersburg; the first performance by an ethnic Latvian troupe was in 1885. Performances continued until the First World War. The opera was again performed in Latvia after World War II; V. Briede-Bulāvinova, *Latviešu opera* (Riga: Zinātne, 1975), 21; Vija Briede, *Latviešu operleatris* (Riga: Zinātne, 1987), 11, 119, 158-9. The “Slavica” finale of the opera had a brief life in Latvian National song festivals: it was sung as the finale piece at the song festivals of 1888 and 1895, but was no longer performed at the 5<sup>th</sup> festival in 1910; Valentīns Bērzkals, *Latviešu dziesmu svētku vēsture 1864-1940* (New York: Grāmatu Draugs, 1965), 89, 108, 122, 174-175, 229-230.

2. Grigorii Semenov, *Rodnye zvuki. Sbornik russkikh gimnov I narodnykh pesen dlia nachal'nykh uchilishch* (Riga: Izdanie Ernsta Platesa, 1898), 4-5.

3. Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Revised edition (London: Verso, 2006), 24, 35, 145.

4. In Riga, Tsar Nicholas II attended performances by two gymnasium choirs and numerous adult choirs. The visit is documented in *Rīgas Avīze*, 3 (16) Jul 1910; 5(18) Jul 1910; 6 (19) Jul, 1910. Articles retrieved from the Latvian National Library digital library, [http://old.lnb.lv/digitala\\_biblioteka/Laikraksti/RigasAvize/index.htm](http://old.lnb.lv/digitala_biblioteka/Laikraksti/RigasAvize/index.htm) (Accessed 30 Jan 2008).

5. Toivo Raun, “Estonian Literature, 1872-1914: A Source for Social History?” *Journal of Baltic Studies* 12,2 (1981): 120-127.

6. Toivo U. Raun, “Cultural Russification in Lithuania and the Baltic Provinces in the Late 19<sup>th</sup> and Early 20<sup>th</sup> Centuries: Comparative Perspectives,” *Proceedings of the Estonian Academy of Sciences*, 43,3 (1994): 238; Georg von Rauch, *The Baltic States, The Years of Independence: Estonia, Latvia, Lithuania 1917-1940*. Tr. by Gerald Onn (London: C. Hurst & Co., 1974), 15, 22-23.

7. *Deenas Lapa* 253 (15 Nov 1905): [3]

8. Kārlis Ansons and Eduards Avots, comp., *Jelgavas Valsts Skolotāju institūts: Vēstures materiāli, apceres un atmiņas* (Grand Haven: Jelgavas Skolotāju institūta Absolventu centra un Gaujas Apgāda izdevums, 1978), 41, 210.

9. The song is not among the thousands of texts compiled at the website of popular Latvian songs, [dziesmas.lv](http://dziesmas.lv) (Accessed 25 Jan 2008). It does not appear in any of the songbooks I have examined. It lives on, however, as the anthem of the Toronto Latvian School. I learned the song in the mid-1970s, in a grammar class taught by Mirdza Paudrupa, a graduate of the Jelgava Teachers Institute.

10. In the Saeima, Rainis was a self-appointed advocate of Belarusians and their cultural and educational interests; see “Runa baltkrievu kultūras institūta konference Minskā 1926.g. 14.novembrī,” *Runas un intervijas* (Riga: Zinātne, 1993), 267. In August 1926, Rainis published a slightly different variant of the poem, noting that it was translated from Belarusian to Latvian, *Kopoti raksti*, 8. sējums, Tulkotā dzeja (Riga: Zinātne, 1980), 412.

11. Auseklis's comments on Burtnieki Castle, where Bearslayer studied, are quoted in annotations by J.Rudziņis in Andrejs Pumpurs, *Lāčplēsis: Latvju tautas varonis. Tautas eposs*. Ar Jāzepa Rudziņa ievadapcerējumu un komentāriem (Riga: Zinātne, 1988), pp. 302-305. Auseklis used the motif of the sunken castle in his well known poem, “Gaismas pils” (The Castle of Light). In Rainis's 1905 play, “Fire and Night,” Burtnieku Castle is synonymous with the Castle of Light; see Alfreds Straumanis, ed., *Fire and Night: Five Baltic Plays* (Prospect Heights: Waveland Press, 1986), 35, 39.

12. “Eesti lipp,” and “Eesti üliopilaste selts,” in Vikipeedia (Accessed 18 March 2008).

13. Miroslav Hroch *Social preconditions of national revival in Europe : a comparative analysis of the social composition of patriotic groups among the smaller European nations*. Tr. by Ben Fowkes (Cambridge, NY: Cambridge University Press, 1985), 77; Mart Laar, *Aratajad: Rahvuslik ärkamisaeg Eestis 19. sajandil ja selle kandjad* (Tartu: Eesti Ajalooarhiiv, 2005), 374-375.

14. Toivo Raun, *Estonia and the Estonians*, Updated Second Edition (Stanford: Hoover Institution Press, 2001), 74-75; Laar, *Aratajad*, 127, 157-158.

15. Edgar Anderson, “The Association for the Advancement of Baltic Studies (Motivation, Plans),” *Bulletin of Baltic studies* 1 (1970), 4; Jānis Gaigulis, “Ten Years of the Association for the Advancement of Baltic Studies,” *Journal of Baltic Studies* 9,3 (1978), 259-270.

16. I am grateful to Māra Viksna, Jānis Krēsliņš, Sarma Eglīte and Daira Cilne for their help in identifying the song and its melody. Only one line of the song is quoted by F.T. Viklands, “Fr. Šmitčena un L. Bērziņa ģimnazijas Dubultos,” in *Zvaigžņu sega: Rakstu krājums Dr. Luža Bērziņa piemiņai*, ed. A. Dravnieks (New York: Grāmatu Draugs, 1967), 31.

17. Viklands, *ibid.*; Bērziņš also authored a chorale with the expression: “Vadi mūs, kā pats Tu šķieti, Dod tik saviem mācekļiem Dzīvot šķīsti, derēt lieti, Mīlestību vairot tiem,” Ludis Bērziņš, #63, “Ver, Kungs Jēzu, gada vārtus,” in *Dziesmu grāmata latviešiem tēvzemē un svešumā*, Second printing with corrections (np: Latviešu evaņģēliski luteriskās baznīcas Amerikā Apgāds un Latvijas Evaņģēliski Luteriskās Baznīcas Izdevniecība, 1995).

18. Edīte Metuzala-Zuzena, ed. *Atmiņu gaisma: Rīgas Skolotāju Institūts (1922.g.-1938.g.) un Cēsu Valsts Skolotāju Institūts (1938.g.-1940.g.)* (Kalamazū: RSI un CVSI audzēkņu puduris, 1990).



# AABS Annual Report, 2007-2008

Inta Gale Carpenter,  
President's Report for Membership Meeting  
AABS Conference, May 30, 2008, Bloomington, Indiana

In terms of what is going on in Baltic Studies, one thing is clear: the field is expanding at a pace and in a variety of ways not fully anticipated even four years ago, when I began to serve as president-elect. Indicators of growing interest abound and I won't detail all of them today. Each of you has your own examples. Let me just say that I believe, based on my history with AABS, that the association is poised, as never before, to make an impact as a lively arena for international scholarly exchange.

Membership in AABS holds steady. It is simultaneously increasing in the Baltic itself. Our board representative in the Baltic, Daunis Auers in Riga, reports that scholarly associations show signs of coming into their own, especially in Estonia. The variety of disciplines represented at our conferences and the large number of graduate student presenters augur well for growth. At the 2006 AABS conference in D.C., some 50 percent of the 160 participants came from abroad. This year, as the show of hands indicated at the opening session, it's similar. Taking a quick glance at the conference program, I counted some 75 slots filled by chairs, discussants, and presenters from abroad. Some individuals are filling multiple roles, but even so, international participation in this conference is impressive.

Over the past two years, AABS has continued recent efforts to support scholarship and to professionalize the organization. This year, the board voted unanimously to increase the level of support for the work of doctoral students and junior scholars. Doctoral students may apply for up to \$2000 and junior scholars up to \$4000. The AABS Book Prize (which just completed its second round) and the Book Reception, hosted this year by Routledge, have attracted the notice of publishers. The Vitols Prize for the best article in *Journal of Baltic Studies* additionally honors those who have contributed to scholarly excellence. *JBS* has a drawer full of accepted papers and proposed special issues. The board also voted to support Estonian, Latvian, and Lithuanian language instruction with a small contribution to the budget for BALSSI, the summer language institute. We are pleased as well to have opened up the Saltups scholarship for short-term research in the U.S., with funding up to \$5,000. In recognition of rising tuition costs in the U.S., we increased the stipend for the Grundmanis scholarship. All these efforts serve our goal of increasing the visibility of AABS internationally, disseminating scholarship, and using AABS resources to support education in Baltic Studies.

I am pleased to report that our board of directors now includes a student representative, Piibi-Kai Kivik (outgoing) and Amanda Swain (incoming). Students are a fast growing segment of AABS membership, and Piibi-Kai's efforts to reach out to students are reaping results.

In terms of the important day-to-day work of AABS, we have had to look squarely at the fact that we no longer have the comfort of dedicated volunteers to carry out the efficient and timely administration of countless details. Therefore, AABS increasingly has to budget for contracted services. We are ever more conscious of and grateful for the financial foresight of past leaders who provided AABS with a sound base upon which to build programs and meet organizational needs.

This year, we began to transfer AABS bookkeeping to Accounting Strategies, a Latvian-owned partnership in Bloomington, Indiana. We are similarly exploring options for hiring experts to design a powerful database through which to reach out to our members and to understand more about their needs and talents. Our website is already much improved thanks to our webmaster, Peter Leonard, and new plans are in the making. A long-awaited electronic-newsletter has been approved for launching.

Those are the highlights going forward. Let me conclude with a word of thanks to all of you for your continued support of AABS as scholar, member, and donor. Your dollars, along with the steady growth of the Baltic Studies Fund, have enabled AABS to keep up with rising costs, without raising membership dues.

## The Vilis Vitols Prize

The Association for the Advancement of Baltic Studies established the Vilis Vitols Prize as an annual award to the author of the best article in a given year in the *Journal of Baltic Studies*. Awards are announced at the AABS biennial conferences on Baltic Studies.

Best *JBS* articles from the years 2006 and 2007 were announced at the AABS conference at Indiana University, May 29-31, 2008.

The **Vilis Vitols Prize for 2006** was awarded to Dr. Karsten Brüggemann of Tartu University – Narva College and the Nordost-Institute in Lüneburg, Germany, for his article in the summer 2006 issue of *JBS*, titled "'Foreign Rule' during the Estonian War of Independence." The evaluation committee commended this article's critical interrogation of existing Estonian and Baltic historiography. Brüggemann's suggestions for new avenues of research will provoke and inspire others to gain new understanding about the events that took place in the period that immediately preceded Estonian independence.

The **Vilis Vitols Prize for 2007** was awarded to Dr. Marko Lehti of the Tampere Peace Research Institute, for his article, "Protégé or Go-Between? The Role of the Baltic States after 9/11 in EU-US Relations," published in the summer 2007 issue. Committee members noted the value of Lehti's pan-Baltic comparative perspective. The article presents a strong, original thesis regarding a topic of contemporary salience in international politics and marshals excellent research data to support the theoretical interpretation.

Baltic Studies,” designed to focus on graduate student issues and foster contact between students and established scholars.

Increasing student participation at the 2008 AABS conference was another major goal. AABS was able to offer student rates for conference registration and dinner tickets. Travel support was available to all student presenters who applied for it. In total, 29 AABS student-members and 8 non-members participated. A generous donation from Dr. V. Kaupas, supplemented by an AABS Board allocation, made the travel support possible. The student presenters received their travel awards

at the AABS membership meeting.

The conference session “Spotlight on Baltic Studies,” moderated by the student representative and featuring AABS President Guntis Šmidchens, President-Elect Vejas Liulevicius, *Journal of Baltic Studies* Editor David Smith and current Fulbright scholar to Latvia, Laura Dean. The lively discussion ranged from practical tips on fieldwork in the Baltics and getting published in the *JBS* (and elsewhere) to more global issues such as positioning oneself in the job market and approaching a Baltic Studies dissertation topic. The session was well-attended by students, their professors,

and Baltic Studies program directors. Informal conversation yielded immediate (or renewed) contacts.

The student section of the AABS website has been drafted and has received the approval of the Board. Suggestions and ideas for the website are most welcome and can be mailed to the student representative or posted on the AABS student mailing-list. Recruiting new student members and disseminating information about the organization is an ongoing task where all current members can become involved.

As the outgoing AABS Student Representative, it has been an honor to serve on the board for two years.



Graduate students at the AABS conference in Indiana, photo by Ina Carpenter

## AABS Australasian Chapter Report 2008

Dr. Andrew Blumbergs

The AABS Australasian Chapter has been active in Melbourne since its 2006 conference. In addition to holding “Informal Papers” sessions in 2007 and 2008, the chapter hosted the 2008 conference at the University of Melbourne. The theme of the conference was “The Baltic Region: Antipodean Perspectives.” At the conference dinner, Ann Tündern-Smith’s recent work *Bonegilla’s Beginnings* was featured, and the dedicated and enormously important contribution of Professor Trevor Fennell to Baltic Studies in Australia was honored.

The biannual AABS Australasian Chapter Committee meeting was held upon the conclusion of this

year’s conference. New committee members were nominated and elected. A number of agenda items were of particular note. The committee is examining incorporation as a pathway forward and as a more effective means for disseminating news to interested participants and the broader academic community. A financial report will be prepared in February 2009 when committee members will meet again.

The current committee is comprised of the following members:

Dr. Andrew Blumbergs (President)

Dr. Paul Kabaila (Treasurer)

Prof. Trevor Fennell

Dr. Uldis Ozolins

Dr. Edward Reilly

Ms. Ann Tündern-Smith

Mrs. Grazina Pranauskas

Mr. Delaney Skerrett

Mr. Leigh Kamolins

Mr. Richard Steep

Members of the AABS Australasian chapter receive a quarterly e-newsletter detailing events and points of interest in Baltic matters. This newsletter is compiled and distributed gratis by Dr. Andrew Blumbergs to over 70 recipients. The active committee members are busy with planning for the 2010 AABS conference to be held again in Melbourne.

In late 2007 and 2008 a number of “Informal Academic Papers” were presented, including Dr. Andrew



Blumbergs' "Reports Concerning Latvian Virginity, Infanticide and Morality in Late-18<sup>th</sup> Century Latvia" and Dr. Paul Kabaila's "The Work of Lithuanian Painter and Composer Mikolajus Konstantinas Ciurlionis (1875-1911)." The next session is scheduled for early 2009, when, among other topics, present-

ers will examine the Baltic community in Australia in the post-WWII environment.

Recent Australian publications on Baltic Studies include the following:

Andrew Blumbergs: *The Nationalization of Latvians and the Issue of Serfdom* (ISBN: 9780980314762 pbk) SEE ALSO: <http://www.cambriapress.com/cambriapress.cfm?template=4&bid=251>

Trevor Fennell: *Liborius Depkin: Lettisches Wörterbuch*, Vol. 3. The original manuscript transcribed and annotated. (ISBN: 9984538938)

Ann Tündern-Smith: *Bonegilla's Beginnings* (ISBN: 9780980314762 pbk)

### List of Donors, July 1, 2007 to June 30, 2008

\$5,000

Visvaldis Dzenis

\$3,000

Vladas Kaupas

\$600

Andrejs V. Ozolins

\$530

Rein and Mare Taagepera

Up to \$500

Olavi Arens, Andrejs & Dzintra Baidins, Inta G. Carpenter, Tiit Heinsoo, Maksiminas Karaska, Fred A. Keire, Sigrid Maldonado, Zaiga Alksnis Phillips, Toivo U. Raun, Ilze K. Schwartz, Charles M. Vygantas, Peteris Zarins

Up to \$100

Nicholas E. Berkholtz, Sophie Blumenfeld-Ozelis, B. Dean Bowles, Marite M. Butners, Edward E. Clark, Kornelijs Dale, Vytautas Dudenais, Vida S. Grayson, David G. Guild, Ene M. Inno, Maire Jaanus, Juri Kauk, Hans S. Keerig, Kristaps J. Keggi, Andrejs Kisis, Andris Lacis, Latvian Relief Fund of America, H. Henry Liiv, Laura Losciale, Guna S. Mundheim, Andrejs Olte, Uldis J. Palde, Sylvia Prokopovich, Leonas Sabaliunas, William R. Schmalstieg, David J. Smith, Saulius A. Suziedelis, Edvin O. Tums, Ansis E. Uibo, Tomas A. Venclova, Steven R. Young

Up to \$50

Andrejs Andersons, Mari Arulaid, Mai-Liis R. Bartling, Gunnar & Silvija Birkerts, Vita Bite, Irena Blekys, Vija Celmins, Vincents Dindzans, Arunas K. Draugelis, Aina Galejs Dravnieks, Vilius Rudra Dundzila, Ints Dzelzgalvis, Janis V. Giga, Janis A. Gramatins, Karen E. Greever, Harry Kord, Haralds Krievins, Valdis Krumins, Tiiu & Juri Leetmaa, Vaike Lugus, Marja I. Lutsep, Marta P. MacKenzie, Harvey E. Mayer, Jon Mikhels, Manfreds Munters, George J. Neimanis, Erik A. Niedritis, Artis I. Plato, Andris Ramans, Janis M. Riekstins, Tuuli-Ann Ristkok, Ulo Roorand, Thomas J. Salumets, Ints Silins, Aldis Simsons, Kenneth W. Smith, Janis Straubergs, Asta Teemant, Joan Todd, Janis M. Tums, Dzintris Vallis

Up to \$25

Vytautas Anonis, Stanley H. Backaitis, Margrieta Buss, George Daugavietis, Rita Drone, Helmut A. Feifs, Peter C. Fribley, John E. Galejs, Daumants Hazners, Maija Hinkle, Thea Kendrick, Erik Kissa, Sandra I. Kronitis-Sipols, Karlis Kuzulis, Ilse Lehiste, Marie-Alice L'Heureux, Lembit U. Lilleleht, Valdis Mikelsons, Karl Mikkelsaar Jr., Mark A. Motivans, Jaak Peedo, Maruta L. Ray, Verners Rencs, Marju Rink-Abel, Thomas Ruben, Eric Sirel, Viktoria Skrupskelis, Peteris Skulte, Ilo Soovere, Antanas Suziedelis, Larry E. Syndergaard, Betty Shuford Zeps

# Baltic Summer Studies Institute 2008, Final Report

## Daniel Ryan, BALSSI Co-Director UCLA

The fifteenth annual Baltic Summer Studies Institute (BALSSI) took place at UCLA from June 23 to August 15, 2008. BALSSI was organized in conjunction with UCLA's Center for World Languages, the Department of Slavic Languages and Literature, and the Center for European and Eurasian Studies, along with the support of the BALSSI Consortium.

BALSSI 2008 offered four courses:

- Intensive Elementary Latvian taught by Dzidra Rodins (DePaul University)
- Intensive Elementary Estonian taught by Piibi-Kai Kivik (Indiana University)
- Intensive Elementary Lithuanian taught by Daiva Litvinskaite (University of Illinois, Chicago).
- Baltic and Slavic Folklore and Mythology taught by Daniel Ryan (UCLA)

Fourteen students were enrolled: 3 in Estonian, 4 in Latvian, 2 in Lithuanian, and 5 in Folklore and Mythology. Among the language students were, for example, an NGO worker from San Francisco, a graduate student in history from the University of Tennessee, an undergraduate history student from UCLA, a missionary from Minnesota, a graduate student in linguistics from UC-Santa Barbara, and an undergraduate nursing student from the University of Washington.

The BALSSI curriculum was enhanced by a range of extracurricular events, including an opening and closing ceremony, weekly guest talks, and weekly film screenings.

The Institute's primary source of support continues to come from the BALSSI Consortium. Consortium Members include: UCLA, University of Wisconsin, Stanford University, University of Washington, University of Texas, University of Pittsburgh, Indiana University, University of Michigan, University of Illinois, Harvard University, and Columbia University. BALSSI consortium funds were used to support instructor salaries and fringe benefits. UCLA's Center for World Languages provided full scholarships for most students and made extra-curricular activities possible.

Additional support for BALSSI came from the Association for the Advancement of Baltic Studies (AABS) and the Estonian American National Council (scholarship support for Estonian). Funding for intermediate and advanced language classes remains a problem since the American Council of Learned Societies ceased to support BALSSI in 2006. A crucial subvention from AABS has once again been vital to the Institute.

## BALSSI 2008 Cultural Events

**Monday, June 23**  
Opening Ceremony

**Friday, June 26**  
Film, *Is It Easy to Be Young?* (Latvia, 1986)

**Tuesday, July 1**  
Piibi-Kai Kivik (Indiana University), "Kalevipoeg and Old Barny: Estonian Folk-heroes Revisited."

**Wednesday, July 2**  
Film, *Names in Marble* (Estonia, 2002)

**Sunday, July 6**  
Field Trip to XIII Lithuanian Folk Dance Festival

**Monday July 7**  
Dalia Cidzikaite (PhD, University of Illinois at Chicago; Editor-in-Chief, *Draugas*). "Facing the Other: The Image of the Jew in Post-war Lithuanian Prose."

**Wednesday, July 9**  
Film *You Am I* (Lithuania, 2006)

**Tuesday, July 15**  
Luda Popenhagen (Cal State Channel Islands), "Baltic Literature: Authors on Ice."

**Wednesday, July 16**  
Film, *The Shoe* (Germany, Latvia, 1998)

**Tuesday July 22**  
Luda Popenhagen (Cal State Channel Islands), "Displaced Persons: Balts after WWII."

**Wednesday, July 23**  
Film, *Spring* (Estonia, 1969)

**Tuesday, July 29**  
Uldis Ballodis (UC Santa Barbara), "Five People—A Major Language?: Livonian, Its Speakers, and Their Homeland."

**Wednesday, July 30**  
Film, *Before Flying Back to the Earth* (Lithuania, 2005)

**Tuesday, August 5**  
*Deportation to Siberia: The Story of Laima Veckalne Linalaid*. A short documentary by Edgar Anderson.

**Wednesday, August 6**  
Film, *Monotony* (Latvia, 2007)

**Tuesday, August 12**  
Daiva Litvinskaite (University of Illinois-Chicago) "Post-colonialism in Lithuanian Literature."

**Wednesday, August 13**  
Film, *Empty* (Estonia, 2006)

**Friday, August 15**  
Closing Ceremonies

## AABS Awardees

The **2006-2007 AABS Book Prizes** have been awarded to:



Katrina Z.S. Schwartz,  
*Nature and National Identity after Communism: Globalizing the Ethnoscape* (U of Pittsburgh P, 2006).



Iveta Silova,  
*From Sites of Occupation to Symbols of Multiculturalism: Reconceptualizing Minority Education in Post-Soviet Latvia* (IAP, 2006).

Honorable Mention:



Jeff Johnson,  
*The New Theatre of the Baltics: From Soviet to Western Influence in Estonia, Latvia and Lithuania* (McFarland, 2007)

The **2007-2008 AABS Dissertation Grant** has been awarded to:

Jennie Schulze, George Washington University.

Schulze's project is entitled *The Language of Belonging: Russian Minorities in the Baltic States*.

**2007-2008 AABS Emerging Scholar Grants** have been awarded to:



Gediminas Lankauskas,  
Assistant Professor of Anthropology at the University of Regina. Lankauskas' project is entitled *Modernity, Morality, and Pentecostal 'Civil Society' in Postsocialist Lithuania*.



Kara Brown,  
Assistant Professor of Educational Studies at the University of South Carolina. Brown's project is entitled *The Politics of Preschool: Bilingual Education Possibilities and Problems in Estonian Kindergartens*.



Indrė Čuplinskė,  
Assistant Professor of Catholic Studies at the University of Alberta. Čuplinskė's project is entitled *Controlling the Future of the Nation: the Lithuanian Government's 1930 Crackdown on the Ateitis Catholic Student Federation*.



## The AABS and the ACLS Retreat in Salt Lake City (Nov. 1-4, 2007)

The AABS is a constituent member (along with 70 other learned societies and associations) of the American Council of Learned Societies. Every fall the ACLS schedules a meeting of the Conference of Administrative Officers of the member associations. The meeting of Nov. 1-4, 2007 at Salt Lake City, Utah was organized as a special retreat session to discuss the following theme: "How societies shape humanities scholarship through relations with society members/the professions, academic institutions, other societies, and the general public." In preparation for the retreat participants were asked to submit short statements on the relationship of their society to one of the above issues. The AABS representative, Olavi Arens, spoke at a panel on the relationship of associations with other learned societies. The following is the text of his statement circulated in advance of the retreat.

### *The Association for the Advancement of Baltic Studies*

Olavi Arens

The very purpose of an area studies association is to encourage comparative study and both multidisciplinary and interdisciplinary approaches to an area of study that can be defined by cultural, political, or geographical criteria. The AABS has indeed been preoccupied with that mission since the foundation of the association in 1968. As a small area studies society, sandwiched between larger area studies associations, we have over the years held biennial conferences and published the international journal for our area. Members have participated in similar Baltic Studies conferences held in alternate years at different locations around the Baltic Sea. A flourishing tradition of holding scholarly conferences in Baltic Studies has taken root. We have witnessed the political changes associated with our area of study and the opening of archives and libraries for research and participation of scholars at our conferences and at similar conferences in Europe. Many of our hopes of the early 1990's for the development of scholarship on our area have been realized.

But something more has occurred. The integration of Europe is perhaps leading to basic redefinitions of the appropriate area of our study. It is as if the tectonic plates underneath different regions have collided to create new joined areas. What does area studies of a part of Europe mean in the context of a unifying Europe? With the exception of two small Russian enclaves, the Baltic Sea region has become an inner sea of the European Union. In fact universities around the Baltic Sea are offering Baltic Sea region courses and programs at both the undergraduate and graduate level. Is there a new area of study that is going to emerge?

Yet, it must be noted that the events on the ground in the states of the Baltic region, have not led to a bottoms-up identification with a new region. Rather it is scholars on the outside who are defining this new regional concept. The best

historical writing on the Baltic Sea region has been by British historians from a country where a concept of the area of Northern Europe or the Baltic Sea region has existed since the 16<sup>th</sup> century. Area studies programs in Baltic Sea regional studies have been created at European universities in the Baltic area for mainly international students from North America and Asia who are taught to see the area as a part of the European Union. Indeed, the European Union recently funded a project at the University of Humboldt in Berlin to help develop a concept for a field of study to encompass the Baltic Sea region. Upon learning of plans to hold a joint AABS/SASS conference in 2010, a German scholar asked – what about us, what about Germany and the Baltic Sea Region?

At the present we may be at the edge of a new continent waiting to be explored. Certainly a number of questions can be raised about area studies that come from our experience:

1. Who defines what the area for an area studies program is? Are there objective criteria?
2. Can areas be redefined? Can there be overlapping areas?
3. How do we work with other associations, particularly other area studies societies?
4. What does the larger unit, Europe mean; as we can seem the enlargement of the European Union eastward has had an impact on the way Europe views itself.
5. We need to rethink boundaries – if boundaries change, what is the impact on scholarship? What new questions, issues and problems emerge? How are questions and issues defined?

## FELLOWSHIPS, GRANTS, PRIZES AND AWARDS: 2007-2008

### **AABS Grants**

#### **Dissertation Grants for Graduate Students**

Up to \$2000.00

The Association invites applications for grants to support doctoral dissertation research and write-up in any field of Baltic Studies. Funds may be used for travel to research site, equipment, duplication or other needs as specified. Proposals will be evaluated according to the scholarly potential of the applicant, and the quality and scholarly importance of the proposed work, especially to the development of Baltic Studies. Applicants must currently be enrolled in a PhD program and have completed all requirements for a PhD except the dissertation. Application requires 3 copies of each: a 500-word proposal, a one-page budget specifying expenses, a CV, evidence of current enrollment in a PhD program, and a writing sample of no more than 25 pages. Proposal, budget, and CV should be submitted in English. Writing samples are preferred in English. Review of applications will begin on November 15, 2008. Successful applicants will be notified in January 2009. Applicants must be current AABS members. Applications will not be accepted by email. For application instructions and additional information, please contact AABS: [aabs@washington.edu](mailto:aabs@washington.edu)

#### **Research Grants for Emerging Scholars**

Up to \$4000.00

The Association invites applications in any field of Baltic Studies. Proposals will be evaluated according to the scholarly potential of the applicant, and the quality and scholarly importance of the proposed work, especially to the development of Baltic Studies. Funds may be used for travel, duplication, materials, equipment,

or other needs as specified. Applicants must have received PhD no earlier than January 1, 2003. For application instructions and additional information, please contact AABS: [aabs@washington.edu](mailto:aabs@washington.edu)

#### **Book Prize**

Nomination Deadline: February 1, 2010

Up to \$500.00

The Association awards the AABS Book Prize an outstanding English-language scholarly book in Baltic Studies (humanities and social sciences) published in 2008 or 2009. Books with a broadly historical, literary, social, or cultural significance are of particular interest. Narrowly specialized or overly technical books will not be considered. To nominate, three copies of the book and a letter of nomination are required. Anyone may submit a nomination. Books will not be returned. The winner will be announced at the 2010 Baltic Studies Conference. Please contact AABS for more information on the prize. No applications will be accepted by email. For application instructions and additional information, please contact AABS: [aabs@washington.edu](mailto:aabs@washington.edu)

#### **Jānis Grundmanis Postgraduate Fellowship**

The Jānis Grundmanis Postgraduate Fellowship is an annual fellowship of \$15,000 for graduate study in the United States. Recipients of the fellowship must be citizens of the Republic of Latvia, speak Latvian, and have their permanent residence in Latvia. Preference will be given to applicants studying in the field of humanities or social sciences. Deadline for the receipt of applications is October 30, 2008.

The fellowship was established in the memory of Dr. Jānis Grundmanis, a resident of Fridley, Minnesota, from a bequest left



*From the left: Tom Napa (Finance Committee), Victor Raisys (Finance Committee), Ken Smith (Treasurer), Anita Juberts (Administrative Executive Director), Amanda Swain (Student Representative), Guntis Smidchens (President), Vejas Liulevicius (President-Elect), Inta Carpenter (Director-at-Large), Olavi Arens (Academic Executive Director), Bradley Woodworth (Vice President, Publications) and Laimonas Briedis (Secretary). Not in photo: Daunis Auers (Vice President, Professional Development).*

by him and administered by the Association.

Materials should be sent to the attention of Daunis Auers, Vice-President of Professional Development, AABS, Dept. of Political Science, Faculty of Social Sciences, University of Latvia, Lomonosova iela 1A, Riga LV-1019.

#### **Mudīte I. Zilīte Saltups Postgraduate and Post-Doctoral Fellowships**

The AABS invites applications for Short-Term Study or Research Grants for up to eight weeks of study in the United States with a maximum stipend of \$5,000. Proposals in the Humanities and Social Sciences will be considered and evaluated according to the scholarly potential of the applicant and the quality and scholarly importance of the proposed work. While the proposals do not necessarily have to relate to some aspect of Baltic Studies, preference will be given to Baltic Studies topics. The grants are funded from a bequest in memory of Dr. Mudīte I. Zilīte Saltups. Dr. Saltups' will provides that recipients of a fellowship must be citizens of the Republic of Latvia, speak Latvian, have their permanent residence in Latvia, and come to the United States to study.

#### **American Council of Learned Societies Grants, Fellowships and Awards**

- Title VIII Support for Language Study and Research
- Charles A. Ryskamp Research Fellowships
- Frederick Burkhardt Residential Fellowships for Recently Tenured Scholars
- ACLS Digital Innovation Fellowships
- ACLS Collaborative Research Awards
- Mellon/ACLS Early Career Fellowship Program Dissertation Completion Fellowships
- Recent Doctoral Recipients Fellowships
- East European Studies Program Postdoctoral Fellowships and
- Dissertation Fellowships

- Conference Grants
- Travel Grants
- Language Training Grants
- Heritage Speaker Research Grants

For information and application instructions, please see ACLS website: <http://www.acls.org> or contact: fellowships@acls.org,

Office of Fellowships and Grants  
American Council of Learned Societies  
633 Third Avenue  
New York, NY 10017-6795

#### **American Association for the Advancement of Slavic Studies (AAASS) Prizes and Awards**

Graduate Student Essay Prize

Robert C. Tucker/Stephen F. Cohen Dissertation Prize

Title VIII Prize for two distinguished policy papers - one on Southeast European Affairs and one on Eurasian Affairs in any policy relevant discipline.

AAASS Distinguished Contributions to Slavic Studies Award

Wayne S. Vucinich Book Prize

Davis Center Book Prize

Marshall Shulman Book Prize

Ed A. Hewett Book Prize

Barbara Jelavich Book Prize

W. Bruce Lincoln Book Prize

Prizes are awarded annually, and winners are announced at the Annual AAASS Convention in November. Deadlines fall in the spring preceding the convention. For information, please see website: <http://www.fas.harvard.edu/~aaass/>

#### **The Society for Advancement of Scandinavian Study (SASS) Grants and Fellowships**

The Birgit Baldwin Fellowship in Scandinavian Studies

For information, please see SASS website: <http://www.scandinavianstudy.org>

Many other grants are available for research in Baltic Studies. Application deadlines vary. For information, visit the websites of the following organizations:

American Council of Learned Societies, East European Studies Program (Dissertation Fellowships; Early-Career Postdoctoral Grants; Travel Grants; Language Grants to Individuals for Summer Study; etc.) <http://acls.org/grants/Default.aspx?id=530>

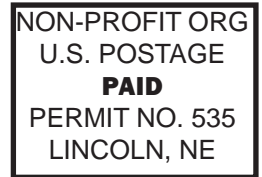
International Research and Exchanges Board (Individual Advanced Research Opportunities Program; Regional Symposium Grants; Short-Term Travel Grants)

<http://irex.org/programs/grants.asp>

Council for International Exchange of Scholars (Fulbright Scholars Program), <http://www.cies.org/>

Up to date information on our website at <http://depts.washington.edu/aabs/grants.html>





14743 Braemar Crescent Way  
Darnestown, Maryland 20878

**POSTMASTER: Address Correction Requested**

The AABS is an international educational and scholarly non-profit organization. The purpose of the Association is the promotion of research and education in Baltic Studies. Its activities include sponsoring meetings and conferences for the exchange of scholarly views, the evaluation of research in Baltic Studies and supporting the publication of research and other information about Baltic Studies. Membership is open to anyone wishing to support these endeavors. All AABS memberships include complimentary subscriptions to the quarterly *Journal of Baltic Studies* and the *Baltic Studies Newsletter*. Membership dues are not tax deductible as charitable contributions but may be deductible, depending on individual circumstances, as miscellaneous professional expenses. All donations to the Baltic Studies Fund are deductible in the United States as provided by law.

To communicate with us, detach the entire sheet including your address and send it to the return address printed above.

☐ Please note my address correction above.

☐ Please send me additional information about the AABS including a membership application.

☐ Please send me information about the Baltic Studies Fund.

☐ Please send me additional information about the AABS, including a membership application (Membership forms may also be downloaded at the AABS website, <http://depts.washington.edu/aabs/>)

Check the type of membership desired (annual dues in parentheses):

☐ student (\$25.00)

☐ Baltic resident (\$25.00)

☐ retired (\$35.00)

☐ regular (\$60.00)

☐ sponsor (\$100.00)

☐ patron (\$500.00)

☐ life membership (\$2000.00)

Libraries and institutions may subscribe to the *Baltic Studies Newsletter* for \$ 25 a year.

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CIRCULATION: 1200