

30 MARCH 2008

MEMO TO THE VYI COMMUNITY
RESPONSES AND CRITICISM WELCOME
DRAFT ONLY / NOT FOR PUBLICATION

Can a Yiddish Tree Grow in Vilnius?

(in a time of Holocaust Obfuscation...)

by Dovid Katz

When you are often asked the same question, it can make sense to answer it once publicly, in the hope that discussion can pick up and move on.

Why build a Yiddish institute in Vilnius of all places, the capital of Lithuania, the country that arguably has Europe's worst Holocaust record (94% of the Jewish population — over 200,000 innocent civilians — murdered, with the massive participation of local killers and enthused assistants)? And to fast forward, a country where the state has in recent years been pouring resources (often raised from unsuspecting western sources) into a particularly objectionable new offspring of Holocaust Denial that I choose to call Holocaust Obfuscation (more on this below). Incidentally, the question is put to me often in more personal terms: What's it like being the only Jewish guy on the planet (well, rabbinical emissaries excepted) to move *to* Lithuania since the country became independent?

There are two sets of answers.



First, a Yiddish institute exists for the benefit of Yiddish studies and Yiddish culture, not as a debating card in a political fray. Yiddish is a fragile but vibrant field of academic research and resurgent cultural activity, one enriched by the contributions of Jewish and non-Jewish people alike, in far-flung places. It is a culture unique and irreplaceable, one worth studying seriously, cherishing and preserving for a time beyond our own lives.

It is common sense for there to be a center for the study of a language, literature and culture in its own historic homeland. That thought is as simple as *vaser iz nas* ('water is wet'), as the Yiddish expression goes. There are unique resources, including archives and libraries. The native milieu, of both shtetl and metropolis — from the structure of stoves in village huts to the labyrinth of urban streets and yards — needs to be experienced to properly understand a lot of classic Yiddish literature. Universities in the region offer an environment rich in experts in the regional languages and cultures which are vital for many issues in Yiddish linguistics, folklore, literature and culture.

Most precious, there are the small but vibrant in situ Jewish communities, whose aged survivors can transmit the bona fide language in its robust and authentic naturalness, untransplanted and undoctored, to ever younger generations of students from around the world. Some may come here to study Yiddish for a degree, a one-year stint, a semester, or even a single month at the annual European Summer Program in Yiddish, which was founded at Oxford in 1982 and relocated to Vilnius in 1998. This summer, the program celebrates ten years in Vilnius, a prospect scoffed at a decade ago, even by those sympathetic to Yiddish and its culture.

Times change. A quarter century ago, it was important to have Yiddish established at Oxford. Today, it is important to be able to study Yiddish in the heart of an East European capital. And in June, the institute will launch a distinctive ten-day heritage tour of Lithuania and Latvia with the focus on Yiddish culture. People of all walks of life are heartily welcomed to both events, but it goes without saying that core beneficiaries are Jewish people of East European heritage who desire to reconnect with their own roots in a

powerful and meaningful way, beyond listening to klezmer music and enjoying jokes (though nothing wrong with that, of course).

Nowadays, the internationally weak field of Yiddish studies (talking about the real product, rather than the proliferation of sentimentalist activity in English and other languages) is in dire need of a center in Eastern Europe that complements, rather than duplicates the work of larger sister institutions in North America, Israel and western Europe. In addition to providing teaching throughout the year for native and foreign students alike, the scholars at the Vilnius Yiddish Institute publish new research in Yiddish, English, Lithuanian and other languages. There are credit courses in Yiddish, Hebrew, Jewish history, Jewish art, Jewish folk music. The institute has begun, in partnership with New York's Yiddish weekly *Algemeyner Zhurnal*, to digitize works of Yiddish literature, making them available online as well as to many thousands of actual weekly readers. Every week during term time, the institute provides for the Vilna Yiddish Literary Society (named for the late Dr. Sheine Sideraite), where elderly Jewish survivors and youth Lithuanian students read classics of Yiddish literature together, in harmony.

Current projects include ongoing expeditions throughout Eastern Europe to seek out forgotten and forlorn survivors, especially in smaller towns. Their language, memories, folklore, their oral histories, their hopes and dreams, are digitally videotaped for posterity, all in Real McCoy local Yiddish (not the artificial kind from academic laboratories).

These remarkable seniors are themselves then helped by a spinoff of the institute's expeditions — the Los Angeles based Survivor Mitzvah Project, which provides lifelong income supplements to these discovered folks who have decided to live out their days in the land of their ancestors. This work is a modest supplement to the magnificent social and cultural net coverage that the American Jewish Joint Distribution Committee provides to Jewish communities throughout the region, and the world, with its determination to reach every last individual in need.

And, the advent of Yiddish institute students, Jewish and Lithuanian alike, coming to the elderly survivors in Vilnius, with questions, friendship and intellectual stimulation, makes for many heartwarming scenes. How moving it is to cheer up poor survivors who live out their days “at the scene of the crime.”

How important it is for students and visitors to have meaningful dialogue with these people who are such a fleeting treasure. And, more and more of their children and grandchildren, the newest generations of East European Jews, want a place to learn the language and culture of their own forebears. The institute hopes in the years ahead to include more students from “both sides” of the new divide, the CIS states to the east as well as the EU states in the western sector.

It would be unacceptable if there were *not* a single university level Yiddish center in Eastern Europe, some two decades after the fall of the Iron Curtain. We have lived to see the day when a big chunk of the region consists of democratic countries that have solidly joined the West in their political, economic and cultural structures, and that offer every amenity to the demanding westerner. It would be right out of Chelm to fail to grasp the historic opportunity. It was always said in the the folklore of modern Jewish politics, that “Hebraists are practical, and Yiddishists dreamers.” With those debates at least partly in the past, it is high time that forces amenable to Yiddish and the East European Jewish heritage begin to seize historic opportunities, rather than go on letting them slip away...

When all is said and done, there is a potent spiritual energy, a feeling that in a city where intense Jewish learning flourished for centuries, there ought to be some consciously modest remnant of that learning that stubbornly persists, even after the apocalypse. Let a faint echo live on, in the city once known as the Jerusalem of Lithuania. And, there is a voice that says, let the living language, culture and heritage of the victims of the Holocaust live on and flourish, albeit in a miniscule miniature, in the part of the earth they so remarkably inhabited, rather than allow the destruction to have been “down to every last syllable.”

And there’s the universal humanist spirit that says Let it be Good, at the beautiful sight of young Lithuanians, Jews, Poles, Russians, and others from near and far studying a small and not-very commercially viable culture, together in harmony, voluntarily, in a twenty-first century capital city of the New Europe.



Secondly, the simple fact is that today’s Vilnius (historically Vilna, in Yiddish *Vilne*), the capital of Lithuania, where I have lived for much of the past

decade, is a delightful European city, characterized by an international daily verve, multilingualism, tolerance, and a spirit of renewal. As one of my Lithuanian friends likes to put it: “Hey, Dovid, look, even our own ultranationalists have failed to wreck such a city where all these other cultures come to life too.” Many younger educated Lithuanians are themselves deeply embarrassed about the prejudices of *some* grandparents based on race and religion.

Like other foreigners of various backgrounds, I have been treated splendidly, and have never been made to feel uncomfortable or unwelcome either because of who I am, or for views which differ with some of today’s government policies (any more than I would expect to be in my own country).

For Jews, so often the victims of collective and “retroactively genetically motivated” accusations (blood libels in the wider sense), it is particularly imperative not to blame the actual people living in a country in 2008 for what happened in that country in 1941, and of course, not all the Lithuanians of 1941 either. Hundreds of remarkably courageous Lithuanians risked their and their families’ lives to save individual Jewish people. A fascist with an automatic weapon can very quickly murder a large number of defenseless, locked-up people, but to save one person usually involved up to three years of minute-by-minute hell for an entire network of courageous people firm in their decision to “just do the right thing.”

Vilnius University has provided a wholesome and happy home, and a splendid academic environment, for the rise and development of the Vilnius Yiddish Institute, which was founded in 2001 thanks in large measure to the generosity of spirit of the Professor Alfredas Bumblauskas, then dean of the History Faculty. He is a remarkable scholar, as steadfast in his own beliefs as he is tolerant in the next man’s. His first message to me was: “We trust you, do it all as you will find right in your eyes, go and do good work!” The warmth we receive from our academic colleagues throughout the university’s community is for real. Come and visit, and you will see.

The institute survives and looks to the future thanks to its American support group, the Californian based Friends of the Vilnius Yiddish Institute, founded and led, as the ever-playful hand of fate would have it, by a direct

descendant of the Gaon of Vilna, who first came to visit Vilnius over a decade ago seeking out his own roots in the city.



It is precisely because modern Lithuania is a democracy, a member of the European Union and NATO, with a vibrant and welcoming capital, that a resident foreigner is just as free as any Lithuanian to disagree with a government policy. In all my years in Vilnius, never were any of us pressured in the slightest way by any government official to adjust views on delicate and painful Holocaust issues. That atmosphere of openness and tolerance to diverse views is precisely what makes modern Lithuania an impressive new democracy.

Thus we also feel free to criticize the state's *messages*. The gist of its agencies' public pronouncements regarding the Holocaust, is dead wrong; it is a misguided attempt to enhance the stature of the country but is having the exact opposite effect. Not only has there been utter failure to seriously prosecute and actually punish (howsoever symbolically) war criminals since Lithuania's independence in 1991. The government has during the same period lavishly financed a "Genocide and Resistance Research Center of Lithuania" and the "International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania," the public-relations purpose of which has been to try to "equalize totally" in public perception, in Lithuania and abroad, Nazi and Soviet crimes. The aim is to relativize, minimize and in the end, "spin-doctor away" the murder of the region's entire Jewish population of more than two hundred and fifty thousand innocent men, women, and children, from the youngest to the oldest — the entire Jewish population of the region. This part of the Commission's work is distinct from the scholarly contributions it has commissioned from foreign and local historians with impeccable credentials.

The Commission's false premise is "symmetry" (sometimes dubbed the "double genocide" theory), an attempt to talk away the Holocaust not by denying any proven historical facts, but by the age-old discourse-manipulation device of inserting and exaggerating so much extraneous matter of empirically vastly lower magnitude that the main point is drowned out. One almost ends up yearning for straight-talking Holocaust Denial that can be taken on head-on.

The most frequent public focus is on “the Jewish communists.” On one occasion, I heard the following from the executive director of the Commission, himself a fine young man simply doing his job, at a reception at the British ambassador’s residence in Vilnius: “We tell our students, that to understand the Holocaust, it is important to ask one fundamental question: which fact is more important — that there were only 500 Jewish communists in pre-war Lithuania, or that these 500 constituted 50% of the subversive communists in pre-war Lithuania?” That is the spirit of the “Holocaust education” of this endeavor. And that is what happens when two patently unequal phenomena are proclaimed “equal as a matter of principle.” And that is what happens when Western institutions are tricked into supporting a sham that purports to pass for Holocaust studies.

The Commission’s public relations initiatives include upscale embossed holiday cards, singing troupes that resemble companies of cheerleaders, lavish banquets and concerts, and last but not least, public events in which cardboard swastikas and hammer-and-sickles are handed out to be disposed of together as one, symbolizing the “absolute equivalence of two evils.” But surprise surprise, their website’s Lithuanian-language pages contain only photographs of happy young people dumping the hammer-and-sickle. The swastika got lost on the way to the internet.

It is all a macabre dance right out of the Mel Brooks - Zero Mostel black comedy “The Producers” (1968). Except that there isn’t a thing funny about it. Not even for the many thousands of people in Lithuania who grew up and worked under the despotic, totalitarian Soviet regime. They are around to remember it today precisely because it was “not the same” as a regime that would have killed them one and all simply because of *who* they were, the way the Nazi regime and its collaborators murdered nearly all the Jewish citizens of the country.

What exactly then is the not-so-subtle political motive underlying the Genocide Center and the so-called International Commission? Holocaust Obfuscation. Holocaust Obfuscation is a much more sinister undertaking than Holocaust Denial. It aims at achieving psychological Denial by a devious device (easily accomplished when the listener is an unsuspecting non-expert). It operates so cunningly that it can easily masquerade as “Holocaust Studies” to well-intentioned European Union and other sponsors of genuine Holocaust

Education (who are treated to impressive one-day shows when they come to town).

On the face of it, why object to the concomitant study of Soviet brutality, especially the deportation to Siberia of so many innocent people by the Stalin regime)? The reason is that the very juxtaposition is regularly abused to confuse the issue and cunningly change the discussion to something along the lines of (and I have heard this on multiple occasions): “Well, everyone was annihilating everyone in those complicated and incomprehensible times. Jewish communists were killing innocent Lithuanians, while some Lithuanians were being used by the Nazis to carry out Hitler’s Final Solution.” Scales are fraudulently tipped, innuendoes slipped in, and the listener is duped. Stalinist crimes against Lithuanian citizens are conjured to provide, plain and simple, an *excuse* for the Holocaust in Lithuania. Tales of evil Jewish communists are subtly evoked to the point where the uninitiated listener is supposed to start thinking, “I guess they had it coming, more or less.” There is no mention of the many Lithuanian communists, no mention that the percentage of Jewish people before the Holocaust who were “communists” was, by all the various estimates, far under one percent.

I remain convinced that in the future, wise Lithuanian leaders will come to see that the conviction “There is no excuse for genocide, and like Germany, we want to come clean for history!” will do the country’s international image — and bright future — incomparably more good than today’s prevarication.

Holocaust Obfuscation is well-financed and has been raised to a sophisticated level, to the point where any government-organized crimes of the past are called “Genocide,” forgetting even the essentialist United Nations definition of 1948: “Acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such.” While the annihilation of much of European Jewry is the starkest instance of genocide in human history, the deportations by the Stalin regime of many innocent people to Siberia (and proportionately among them, before the Holocaust, more Jews than Lithuanians, incidentally), was a horrendous crime, but it was not genocide. It does an injustice to the innocent victims of any of these atrocious acts to abuse them posthumously, to twist history for propagandistic motives in the following century.

In the window of Vilnius's Genocide Center, there are many books about Soviet deportations, but almost none about the Holocaust (and when occasionally there is one, it is invariably a locally produced "whitewash special"). The captions at Gruto Parkas (the "Lenin statue park"), supplied by the state-financed Genocide Center, denigrate the anti-Nazi Jewish partisans of the Second World War as enemies of the people, and do not even mention the Holocaust. Many of the signs are blatantly anti-Semitic, targeting the Jewish ethnicity, names and education of the "bad guys" as often as possible. Inscriptions on the former KGB building on the capital's main boulevard tell, in English as well as Lithuanian, about Soviet crimes there against Lithuanian patriots, without noting that the building was also the Gestapo headquarters for the murder of more than sixty thousand Jewish residents of the city.

But there comes a time when a charade is exposed and honorable participants are faced with a moral dilemma. A scandal erupts. In the case of this Commission, this has happened. Morally speaking, the Commission's time is up. The name of the scandal is "Arad."



The attempt to hijack history reached an obscene conclusion when, in Spring 2006, the Commission's integrity was irreparably destroyed, from within Lithuania. State prosecutors who have shown so little energy for putting on trial mass murderers of the civilian, innocent Jewish citizens of the country, issued a demand to interrogate on suspicion of "crimes against humanity" no more and no less, their own International Commission's invited member, the Israeli citizen Professor Yitzhak Arad, whose presence was to have given it international credibility in the first place. Professor Arad (originally Rudnitzky) is a ghetto survivor and heroic partisan hero who fought valiantly in the forests against the Nazis. He is a leading international scholar on the Holocaust in Lithuania and served as director of Yad Vashem in Jerusalem for twenty-one years. Next year, University of Nebraska Press will bring out the English translation of his monumental work on the Holocaust in Soviet-held territories.

On what grounds is Arad now being "wanted for questioning" by the country he tried to benefit, in a spirit of reconciliation, by joining their "International Commission"? They are too absurd to be believed. They are

based on some sentences about the partisans' anti-Nazi campaign in the forests around Vilna, published in Arad's 1979 classic, *The Partisan: from the Valley of Death to Mount Zion*. The book is a masterly memoir. The above-cited "Genocide Center" in Vilnius, on its chic downtown street, just steps from the French embassy's cultural center, would display it proudly in its street-level window if there was a modicum of sincerity in play.

Yad Vashem, the renowned Holocaust studies center in Jerusalem, has naturally pulled out as a partner of the Commission's work (though the Commission lags in deleting the name on its website).

The long and short of it is that some politicians have found domestic populist advantage in pursuing a plain and simple policy of Blame the victims! (or simply — Blame the Jews!). This is accompanied by double-talk "for external consumption" that could make some foreigners think that Holocaust studies are being taken seriously in the country. Instead of joining with Germany and other European nations in expressing shame and regret and wanting the whole truth to be told and taught, "Blame the Victims" has become the pervasive but unspoken guiding force of cumulative national policy. It amounts to talking so much about "Jewish communists" that the uninitiated listener thinks that "all Jews really were communists and got what they deserve."

Like other international scholars, Arad had been tricked into joining the Commission, believing that this would be an honest investigation into the Holocaust, and that his own independent role would be respected. Instead, he fell victim to an unabashed plot to smear him, and by extension, all the victims of the Holocaust in Lithuania. I know former anti-Nazi partisans in Vilnius who feel that they too have been "transformed" in their last years from heroes to public enemies. An example follows below.

But a wider lesson to be learned here is that governments of free societies should not generally start "financing history." When they do, the likely end result is precisely that version of "history" that is, to put it bluntly, most beneficial to politicians. For those facing a Lithuanian electorate for whom the personal or collective memory of a half century of despotic Soviet misrule is all too real, there is a natural proclivity to underplay "uncomfortable" moments in the country's history and play up the "we are the only victims of history"

sentiments. The “Genocide Center” in Vilnius and the “International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania” will themselves be studied in time to come, as an example of all that goes wrong when governments finance the particular version of history they see advantage in financing.

In late January 2008, five members of the European Parliament, all from Eastern European countries, issued their call “for the communist regime to be considered in the same category as the Nazi regime.” In addition they complain bitterly that “even in the European Union the famous words ‘never again’ are not ensured for victims of communism in the same fashion as they apply to those who suffered under Nazism” (reported by Baltic News Service Tallinn, 23 Jan. 2008). More recently, on 19 March 2008, the prime minister of Lithuania proudly put on his website his mission to Prague to convince the Czech government to support the demand that Communist and Nazi Crimes “be subject to equal scrutiny.” Equal scrutiny is indeed called for, and on the face of it, to question its legitimacy could lend weight to the scurrilous argument that “the Jews” want to silence calls for historical justice. What needs to be exposed is the specific Baltic abuse of the term, which not-so-tacitly masks support for the discredited "Double Genocide" theory and the attendant falsehoods about "Jewish Bolshevism."

Holocaust Obfuscation is on the march this year. As if the European Union has nothing better to do with its time and money than enshrine in law the “principle of absolute equality of Nazi and Communist regimes,” which is local code for the worst manifestations of the Holocaust Obfuscation movement intended to accuse of wrongdoing the tiny remnant of Lithuanian Jewry that survived precisely by joining the anti-Nazi partisans or the Soviet Army, both then allied with the Western powers against Hitler. In the wider geostrategic setting, Holocaust Obfuscation is now being pushed into the agenda of the European Union under the guise of its alter ego, the touted need to to proclaim as “absolutely equal” the crimes of the Nazis and Soviets, a campaign well-timed to take advantage of the Western powers’ concerns in the context of the putative new cold war. For some East European countries, escaping responsibility for the Holocaust on their turf is worth a huge expenditure of treasure and diplomatic capital, not least when the flip side of the campaign, a

new wave of antisemitism, underpins the popularity of politicians seeking to cash in on ultranationalist sentiments of sectors of their electorate.

Most recently, the VYI's beloved librarian, Vilna Ghetto survivor and courageous partisan Fania Brantsovsky, was called a "murderer" with a demand that "she be put on trial" in a daily newspaper (*Lietuvos Aidas*, 28 January 2008). The same newspaper subsequently ran a front page story with a headline "The Jews are not only clever...." (20 March 2008). And, on the country's independence day, March 11, a 200-strong neo-nazi parade was able to march the length of the city's central boulevard, Gedimino. The chanted slogans included "Kill that little Jew" and "Juden raus raus raus!" Police cars escorted the marchers and one of the videos shows police laughing quite hilariously at the parade's conclusion. The leader, instead of being arrested, was granted a television interview, while showing off his swastika pendant. The elderly survivor community here is shaken. Shaken to the bone.



The dismal record of Lithuanian prosecutors in pursuing war criminals, and the permanently (Arad-affair-)tainted legacy of this Commission, do not reflect on the people of Lithuania, and should not obscure the voices of courage and honesty of many, starting with some of the key early leaders of the modern state. The newly established Lithuanian Supreme Council in May 1990 condemned the active participation by Lithuanian citizens in the annihilation of the Jewish community. And, in February of 1995, President Algirdas Brazauskas appeared before the Knesset in Jerusalem to ask "forgiveness for those Lithuanians who brutally killed, banished, and humiliated Jews." To be sure, upon his return his plea for forgiveness was rebuked by nationalist politicians, but they continue to resonate, especially for the dwindling numbers of survivors who never dreamt they would live to hear these words from the proud president of a thriving new democracy that today belongs to the European Union and NATO.

The courage of private individuals can be as valiant as the pronouncements of statesmen. In 1997, a young Lithuanian BA student, Ruta Puisyte, contributed a still-unexploited blueprint for Holocaust Studies that was pioneering for the Baltics. Puisyte urged a methodology that can be summed up

as “just document exactly what happened and don’t make up excuses” (and: don’t forget to list the names and professions of the killers). Famed Jerusalem scholar Dov Levin arranged for its translation into English and publication on the internet (just google the name Puisyte). We are proud that Ruta Puisyte is assistant director of the Vilnius Yiddish Institute. People like her truly raise the prestige of Lithuania internationally.

Now in her early thirties, Ruta works closely each day with 85 year old Fania Brantsovksy, the Yiddish Institute’s librarian, who was incarcerated in the Vilna Ghetto until its liquidation, on 23 September 1943, when she joined a group of about one hundred Jewish partisans in the forests, some twenty-five miles outside Vilna in a makeshift fort of camouflaged underground bunkers. Both women proudly take our foreign visitors to the ruins of the fort, which is sadly not preserved as a national monument and is disappearing rapidly, a lamentable consequence of the state’s failure to honor anti-Nazi heroism. Hopefully some international organization will find the means to quickly preserve this unbelievable testament to the bravery of the Jewish partisan who lived under the earth of the forest for a year while fighting one of the mightiest (and surely the most evil) military machines in human history.

Linus Vildziunas, a prominent intellectual who edits a weekly review dedicated to the arts, founded the House of Memory in Vilnius in 2000. In one of his early writings about the project, he determined to delve into the racist attitudes that made the Holocaust so “doable” in Lithuania: “Jews could expect little assistance or shelter, and so the Holocaust could take place so easily in Lithuania.” He relates how he came to his project. “In my own case, this moment of personal transformation took place during a visit to the Yad Vashem memorial center in Jerusalem in 1994, when in the Lithuanian hall I was confronted by a large photograph of the Lietukis Garage massacre, and I suddenly felt that I was personally linked to it.” Vildziunas’s House of Memory, however, has been able to do little in recent years. Its funding sources have dried up, as the state-supported rackets soak up the domestic, as well as the foreign (and frankly naïve) contributions for Holocaust Studies.

The young intellectual Jonas Morkus, who lived for a time in Israel, analyzed the different reactions to attempts to introduce serious Holocaust education in various educational settings. He concluded that “a lot of money was invested in organizing Holocaust education in Lithuania but the results are

not impressive, because the objectives of this education were not properly defined.”

There are loud and clear voices for truth telling among Lithuanians, and these true heroes who love their country in a much higher sense that transcends plain nationalism are not yet adequately recognized at home. They deserve support from the international community. There is a fine young generation of East Europeans who are growing up without any prejudice against any part of the population. They are as open-minded, inquisitive, forward-looking and eager for a better life and seeing the world, as young people anywhere.

Some of the clearest voices of desire to discover other cultures come from our own Lithuanian students. They are young people, some still their late teens, who make that first choice to walk through the doors of the Vilnius Yiddish Institute in the heart of the sixteenth-century campus in the Old Town, to discover an awe-inspiring civilization that once thrived in their own country.

Their surprise is sometimes just as great as that of Jewish visitors from western countries who have little idea of what heights and diversity the Yiddish culture of the region achieved over centuries, right up to the Second World War. So much of that culture still waits to be rescued and reclaimed. Let’s seize the opportunity.

www.dovidkatz.net

links

[The Vilnius Yiddish Institute](#)

[The Jewish Community of Lithuania](#)

[Summer Program in Yiddish](#)

[Heritage Tour](#)

[Yiddish Online Project](#)

[The House of Memory \(in Vilnius\)](#)

[Ruta Puisyte’s BA thesis on the Holocaust in Jurbarkas \(Yurberik\)](#)

[Tribute to Fania Brantsovsky](#)

[The Joint \(JDC\) in the Baltics](#)

[Survivor Mitzvah Project](#)

[Jane Ulman on the Survivor Mitzvah Project](#)

[Efraim Zuroff on the “Symmetry” campaign](#)

[Efraim Zuroff on the smear campaign against Yitzhak Arad](#)

[The Lithuanian prosecutor’s accusations against Yitzhak Arad](#)

[The International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania](#)

[But the International Commission’s Lithuanian-language pages show *only* the hammer and sickle being thrown into the garbage](#)

[European Parliament members call for “Never Again” to apply equally to victims of Communism and Nazism](#)

[The Prime Minister of Lithuania calls on the Czech government to join in supporting “equal scrutiny” for Nazi and Soviet crimes](#)

[The neo-Nazi parade on Gedimino Boulevard in Vilnius on Lithuania’s Independence Day, 11 March 2008](#)

[The head of the Jewish community reacts and scenes of the police laughing hilariously at the parade’s conclusion](#)