

**The period of the dictatorship in
Lithuania in the 20th century:
dominating and discriminating
memories of the citizens**

**The New Language of Totalitarian
Movements in Europe**

Solomo Aleichemo ORT gimnazija, Vilnius, Lithuania

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TABLE OF CONTENTS

1. INTRODUCTION.....	2
2. ACTIVITIES.....	8
ACTIVITY 1	8
ACTIVITY 2	13
ACTIVITY 3	14
ACTIVITY 4	15
ACTIVITY 5	16
References	17
Authors	19

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1. INTRODUCTION

Title

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens.

Grades addressed

16-18 years.

Duration

6 lessons (two lessons of English for the comprehension of the texts and interview included.)

Sources

Information on the historical background of the Radicalism and dictatorship in Lithuania.

The description of the current situation in EU in the light of the appearance of the radical trends in many EU members.

Some aspects on involvement of young people into active post curriculum activities in order to prevent their involvement into radical movements.

Rationale

The difference in the assessment of the past and a variety of different memories is a normal feature of societies of every democratic state. One way it is in Western European countries that have the long democratic traditions. Other – in post-communist Central Eastern European countries. Here, the process of memory formation is young and sensitive. In Lithuania exists dominant narrative of the past of *ethnic Lithuanians*, which is often confronted with historical memory of *Lithuanian citizens of other nationalities*. Dominant (official) memory discourse in Lithuania is focused on by the Soviet occupation (1940-1941 and 1944-1990) carried out repressions of totalitarian regime (deportation to Siberia, massacres, imprisonment). „The Museum of Genocide Victims“, which

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

until recently focused mostly on just Lithuanians' victims works in Lithuania. Thus, the Soviet occupation in the Lithuanians' historical memory is alive as a „greater evil“ than the Nazi occupation (1941-1944).

In historical memory of many Lithuanians the ambition to restore the statehood in the summer of 1941 with the help of Nazi Germany is considered as patriotic and heroic memorable event. The supporters of this discourse do not see anything wrong that in June 1941 the part of Lithuanians attempted to restore the independence of the state with the help of the Nazi. The so-called Provisional Government of Lithuania operated in June –August of 1941. It did not oppose or criticize Nazi policy in Lithuania and informally assisted the Nazis by issuing discriminatory resolutions against the Jewish population. The efforts of the provisional Government to restore the statehood are highlighted nowadays, but the part of the society is inclined „not to remember, “that the part of the Lithuanians contributed to the Nazi crimes against other fellow citizens.

The historical memory of Jewish fellow citizens of Lithuania is different. If the absolute majority of Lithuanians after one year (1940-1941) of the Soviet occupation waited for Germans and hoped to be freed, the, this situation meant the impending tragedy for the Jewish people. During the German occupation, it ended with massacres of more than 90 percent Jewish community of Lithuania. Therefore, in the Jewish historical consciousness a greater evil in the assessment of the communist and Nazi totalitarianism is considered the latter.

There is yet another image in the historical consciousness of Polish persons in Lithuania. Because the Polish state in 1939 was destroyed by contractual activities of Germany along with the Soviet Union, both of these regimes are treated as equally painful for the Polish national community. In the fall of 1939, tens of thousands of Poles fled to Lithuania from Germans as war refugees. After one year, in 1940, the Soviets carried out massacres of Polish officers in Katyn. The Soviet regime also started the deportations of Polish people to Siberia. During the Nazi occupation, in 1941-1944, the Polish underground organizations, operating in Lithuania, were fighting for the restoration of their state. They were faced with Lithuanians and there different thinking about the state of Lithuania, and so a peculiar „war in war“ between the two nations began. In historical conception of Polish people, it is a patriotic episode. In the historical consciousness of Lithuanians – an attempt to ruin the territorial integrity of The Independent Lithuania...

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

Thus, at present there are at least three different and interrelated „conflicting“ historical memories. Disputes concerning them sometimes create a tension in the society, compartmentalize it. It does not contribute to a civil harmony and tolerance of different opinions.

Peace is never to be taken for granted all the time blindly, and the cost of it should serve to envision elites to precede the movement of Europe forward.

Peace and stability in many countries cannot be taken for granted as well. The continent is not in fact economically stable and there is always a potential for social unrest. The founders of the European Union dreamed of integration. But there are many groups of people in EU that would prefer to stop the integration process.

Sometimes the left or right wing groups or parties are not well determined or focused. They put a great accent on populism in order to appeal somehow on public. Thus such dangerous trends as separatists, nationalists, radicals, regionalists or even extremists appear. These groups try to promote their policy based on cultural pride, historical symbolism and so-called national interests. They usual accuse their countries' social problems. They do not accept the identities of globalisation, immigration and mainstream politics. In this particular manner they try to hide their racist and marginal extreme-edged image.

They get easy response from the frustrated people. During the last decade, the radical movements crawled out of the outskirts of politics into front rows of town halls, local and country parliaments.

But we have to state, that the mainstream parties appeared to be incapable in finding the answers to the criticism of these new (or long forgotten) players. In order to get back the hearts of the electorates, some of the leaders started to follow the rhetoric of radicalism. But such behaviour only encourages the further rise of the populism.

Europe was affected by the worst financial crisis in many decades; social welfare benefits fell apart because of the austerity measures. But the majority of the mainstream politicians avoided open discussions on these painful subjects.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

There are only some politicians left, who dear to state a clear vision of the future of Europe-they try to inspire confidence in their citizens by doing so.

The radical nationalists resist the integration in Europe; they try to ruin the solidarity of the EU countries. They will hinder in all the possible ways the aspiration of EU to stay as a prosperous and. Peaceful power.

The European counties must cooperate closely on fiscal, financial and social fields. Without it, they will not be able to flourish and survive in a global market. In order to be capable to compete with established and rising markets such as United States, China, Russia, India and Brazil, every separate EU country needs a much closer economic and foreign policy cooperation among them. It is very hard, even for big and strong economies, to affect the global development. Radical nationalist movements try to stop the integration process. But it only means that ultimately Europe might become a continent of separated mid-sized and small powers not capable to paly on the international global market. The regional stability is put at great risk by the radicalism in national interests. But Europa still has a chance to walk away from such gloomy prospects. In many cases the radical politicians have not yet entered the decision-making levels in national politics, though they have expanded their pool of support. The representatives of the radical trends will continue to take part in the elections. But the outcomes of their attempts will still be affected by global and domestic developments.

The current European leaders had not very much time left to convince the electorates that only integration can bring and develop stability and prosperity. The whole world and the sensible Europeans are expecting them to put everything back in order. But o perceptible results can be achieved if each EU country moves its own separate way. The mainstream political leaders seem to be sustained so the electorate start paying attention to radical and populist movements. It is absolutely necessary for the European top leaders just to make some steps forward and provide their countries with the confident leadership if they want to stop the further expansion of radicalism.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

Aims

1. To comprehend the fact, that “the only right “evaluation of the past is absolutely impossible.
2. To develop tolerance, respect and forbearance.
3. To develop a capacity of reasoning and motivating the arguments and look for mutual understanding with the people who do not think the same way that you do.
4. To understand and be capable to evaluate the scope of the crimes of the totalitarian regime in Lithuania during the WWII.
5. To comprehend, that the historical facts of extremism and radicalism have place in EU at present.
6. To make students alert to the signs of populism which might lead to radicalism in every country.
7. To make students know that radical factions are evolving from extremist outcasts to fixtures of town hall politics and national assemblies.
8. To help students realize that radical nationalists resist the integration and solidarity of EU.
9. Make it clear, that individual European countries will not be able to prosper in a global market.
10. To comprehend, that in order to stop the further rise of radicalism, European Governments have to step up and solve the problems together.
11. To lead students in the process of increasing understanding of the problems, topics and issues.
12. Engage, motivate and challenge students to get actively involved in the project.
13. To help young people to get actively involved in everyday life and make them capable to look for relevant information.
14. Make it possible that a young person is not left alone with his problems and learns how to get them solved by working with the others.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilnius, Lithuania

Other aspects

Regarding **spaces and groups**, the didactic unit will be implemented in a normal classroom, students working individually and in groups.

There are some other **materials** required for the carrying out of the unit: Internet connection, Wi-Fi, computers, white board, apps, videos, podcast.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

2. ACTIVITIES

ACTIVITY 1

Read the text at the lesson of English: „**The June Uprising in Lithuania**“ and „**Juozas Ambrazevičius-Brazaitis' reburial reignites historic debate on Lithuania's 1941 provisional government**“

„The June Uprising in Lithuania“

This Uprising was a controversial event in the history of Lithuania that happened between the cruel first soviet occupation and the beginning of the WWII in Lithuania and Nazi occupation in late June of 1941.

The Red Army betrayed all the treaties and invaded Lithuania on June 15, 1940. The so-called “Soviet Socialist Republic” was established by force. Lithuania lost its Independence.

Harsh political repressions were applied to silence or murder the critics. The Soviet Army or KGB forces suppressed all signs of resistance.

The Nazi Germany attacked the Soviet Union on June 22, 1941. This became like a signal to a diverse part of the Lithuanian citizens. They rose up against the Soviet regime, which they hated so much. The participants of the Uprising declared that the Independence is renewed and they formed the short-lived Provisional Government.

Before the Wehrmacht forces arrived, two main cities in Lithuania (Vilnius and Kaunas) were under the rule of the rebels of the Uprising.

The German Army took over the control of the whole country just in a week.

For many citizens of Lithuania the Germans looked like liberators from the repressive Soviet regime. They even greeted German soldiers as they hoped that the Germans would approve

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

the establishment of their Independence. Some believed that at least some kind of an autonomy (as in Slovak Republic) would be in force.

But Nazis did not have anything even similar to these hopes in their minds. They did not support the Provisional Government. The Nazi regime steadily replaced the Lithuanian institutions, created by the Provisional Government, with their own administration. The Reichskommissariat Ostland was quickly established in the same month of July 1941. The provisional Government was deprived of any real power. They had no other way out as to self-disband on the 5th of August, 1941.

After the demise of the Provisional Government, the Nazi regime continued the usurpation of the public life. The leaders of the Lithuanian Activist Front were arrested and forced to concentration camps. The Lithuanian Activist Front was banned. The Nazi regime went even further – they banned the last legal pro-Nazi party – Lithuanian Nationalist Party. The majority of the laws, which were issued by the Provisional Government, became just paper declarations. But some laws had somewhat lasting effect. The Germans did not show immediate concern or interest in the laws on local administration and education. The Provisional Government left a well-developed local administration structure, staffed with Lithuanians. That allowed some of forms passive resistance – sometimes-German orders from the central structures could be blocked by the local structures. For example, Lithuanians managed to resist the recruitment to a Waffen-SS division as well as quotas for forced work in Germany or even Germanization of the schools in Lithuania.

The Uprising was kind of a significant event in history, despite the fact, that it failed to establish Independence and did not merge long-term results. The leaders of the Uprising strongly believed in some ideas. On the first hand they were sure, that this event showed the determination of the citizens of Lithuania to re-establish their own Independent State. On the second hand they strongly believed, that the Uprising dispelled the Soviet myth, that Lithuania “joined the Soviet Union by its own will in June, 1940. The uprising also helped the German army to advance against Russia very rapidly.

But these short-lasting events during the Uprising caused many controversies as well. Lithuanian diplomats, who managed to flee from Lithuania to other countries (including the

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

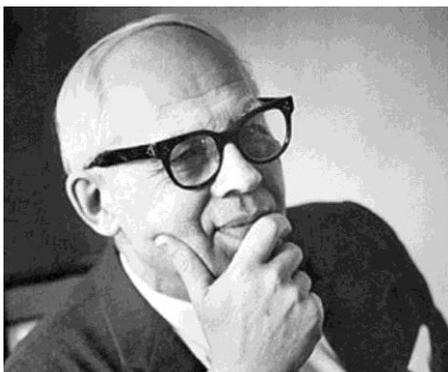
last President of Independent Lithuania Antanas Smetona and a famous activist Stasys Lozoraitis) described the uprising as a purely “Nazi-inspired” event. Though these statements might have been proclaimed in an attempt to persuade such countries as US, Great Britain and other western united anti –Nazi powers that Lithuania is not and has never been an ally of the Nazi. But the Provisional Government is very strongly criticized for its anti-Semitic slogans and even decrees. It is even more significant and important, that it did not make an attempt to protest against Holocaust, not to speak about attempting to prevent or stop it. The Einsatzkommando and Rollkommando Hamann used the military unit of the Provisional government, the Tautinio Darbo Apsaugos Bataljonas, for mass executions of Lithuanian Jews in the Seventh fort in Kaunas and in the provinces.

The Jews who survived the Holocaust and the authors who write on this subject accuse the members of LAF

In Kaunas and in other cities, of expressing gruesome excesses and sins of discrimination against local Jewish population. They also point out, that such facts occurred before the Nazi arrived and established their regime. The most vivid sample is the Kaunas pogrom.

Jewish survivors and authors accuse members of the LAF, especially in Kaunas but also in other towns, of indiscriminate and gruesome excesses against Jewish residents, often before the Nazis arrived to take control, most notably characterized by the Kaunas pogrom.

„Juozas Ambrazevičius-Brazaitis' reburial reignites historic debate on Lithuania's 1941 provisional government“.



The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

Lithuania's preparations to welcome and rebury the remains of Juozas Brazaitis (Ambrasevičius), head of the country's provisional 1941 government, and revived discussions over the controversial legacy of the Cabinet that operated for six weeks during World War II. More: <http://www.15min.lt/en/article/culture-society/juozas-ambrazevicius-brazaitis-reburial-reignites-historic-debate-on-lithuania-s-1941-provisional-government-528-219084>



This document is an addition to the RAN video on "Involving young people" available via: <https://youtu.be/iO5in32-WNA>

This paper summarizes the main lessons from the RAN Joint event: Involving young people. The meeting had three main themes (online, community and education) and three key questions:

Why are some young people attracted to extremist groups?

There is consensus between young people and professionals that the reasons for young people to be attracted to extremism, or, in the words of one of the example campaigns, to flirt with extremism, are very diverse. To generalize or to profile vulnerable young people is both dangerous and counterproductive. However, common denominators mentioned were; a complex reality in which it is difficult to find the 'truth', struggling with insecurity, identity and belonging, easy access to alternative worlds via the Internet, challenging family situations and a (perceived) lack of perspective. A negative image of young people sometimes seems to prevail, only portraying a small group of vulnerable youngsters who have taken the extremist path. The majority of young people however has the potential to challenge this small group, and to prevent peers from being drawn to a radical mindset and violent groups.

What are the do's and don'ts of engaging young people on this topic?

Do	Don't
 Use platforms that are popular and relevant to young people like Twitter, Facebook, YouTube, Whatsapp and Snapchat.	 Get hung-up making only perfectly produced content. It is important the message hits the heart.
 Create more content in different languages besides English.	 Lecture students, but start from their worldview and opinion. No need to be scared of a debate.
 Create safes spaces online so that young people can interact on CVE.	 Make extremism a taboo.
 Challenge aggressive narratives on the spot.	 Neglect other forms of extremism because of the political focus on Islamic extremism.
 Invest in increasing digital (media) literacy and understanding of a critical approach to news and media, as soon as children get access to the Internet (through phones, etc.) The target group of propaganda seems to get younger and younger; content should reflect this.	 Think that online can replace face-to-face contact. Personal relationships are still key. Online can be a way of beginning contact.
 Provide places where young people can get reliable information.	 Shy away from young people's frustrations and fears related to e.g. the lack of future prospects, stigma, isolation and unemployment.
 Co-create with students in school settings. Teachers should give space and support to their students.	
 Use personal stories and experiences (formers, victims) to reach young people.	
 Build connections between online activities and offline activities. This will resonate more with young people.	
 Establish inter-generational platforms (online and offline) in which adults (parents, teachers, community/religious leaders) and young people come together.	
 Keep it fun. Use humor and modern/popular forms of expression to connect to youth.	

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

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What would empower young people to take more action against extremism?

- 💡 Use young local / celebrity ambassadors and young role models.
- 💡 Connect small local networks to form bigger youth networks.
- 💡 Develop an advisory team through which young people's voices can feed into politics, policy and media.
- 💡 Set up a helpline by young people for young people who have concerns about radicalisation and extremism in their social environment.
- 💡 Develop an online platform through which young people's initiatives, ideas and stories can be shared and supported.
- 💡 Organise a summer camp for young people from different backgrounds, in order to get to know each other and produce practical deliverables such as prevention campaigns.
- 💡 Reach out to different schools and countries, mobilise schools and young people.
- 💡 Involve young people in field visits to other countries, communities and schools to initiate cross border and cross cultural dialogue about difficult topics such as radicalisation and extremism.
- 💡 Create an open community of content creators who generate content for free on Vine, YouTube, Snapchat.



Young people's stories

A powerful story was shared by one of the young participants, on his own initiative. He shared the story of how he lost his older brother to Daesh and how his brother had made attempts to also recruit him. He did not want to go. He didn't want to hurt his family, who were already torn by his brothers departure. Eventually his brother died.

This 17 year old wanted to let the group know that it was social contacts and friends, not the Internet, that brainwashed his brother which eventually led him into the hands of Daesh.



RAN Meeting on involving young people, organised by the Radicalisation Awareness Network - Vienna (AT), 1 and 2 June 2016

https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/ran-papers/docs/ran_involving_young_people_main_lessons_learned_vienna_1-2062016_en.pdf

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

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ACTIVITY 2

- Work in the classroom in 4 groups:
 - a) Two groups give the arguments, that the uprising was the right thing to do.
 - b) Two groups give the arguments that the uprising was a wrong thing to do.
- The groups present their arguments – the groups give their cross- arguments. The groups change the roles.
- Leading major questions to help the class:
 - a) What were the aims of the uprising?
 - b) What controversies are related with the uprising?
- Discussion in the class. Themes to be talked about:
 - a) Was this uprising meaningful or not?
 - b) Was it a right decision to rebury the remains of the Head of the provisional government J. Ambrazevičius on a level?
 - c) Does the intention of some Lithuanians to worship the uprising of 1941 mean the worship of the totalitarian regimes?

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

ACTIVITY 3

- Work with the interview <https://www.youtube.com/watch?v=1g0IRjdJ7Cc>
- The material is analysed at the lesson of English in advance. Listen to the interview and answer the question:
 - a) What stereotypes determine the problematic historical memory of Lithuanians about their co-citizens during the years of the soviet occupation and dictatorship?
- Work in four groups. Brainstorm in groups. Every group gives the suggestions, how to overcome the problem of this stereopype. They write down their suggestions.
- One student from each group puts the best suggestions on board in a mind map.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

ACTIVITY 4

- Home reading task. The teacher sends the text “Involving Young people” on FB to all the students for individual or group analyses at home.
- Read and analyse the text.
- Home task – students connect on line on internet and prepare the slide presentations on how to engage young people into interesting, modern and valuable everyday life.
- Delivering presentations at the lesson.
- Dividing the class into pairs and discussing the “do” and “don’t” which were delivered during the presentations.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilnius, Lithuania

ACTIVITY 5

- Watching the film: <https://www.youtube.com/watch?v=i05in32-WNA>
- Mind mapping of the students personal after curriculum activities.
- Live story: discussions with the student, who is involved in a voluntaries activities.

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe
Solomo Aleichemo ORT gimnazija, Vilniaus, Lithuania

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Introducing RAN - Europe's Radicalisation Awareness Network

<https://www.youtube.com/watch?v=Z8Vy7wxQ-ik>

Involving young people in the prevention of radicalisation

<https://www.youtube.com/watch?v=i05in32-WNA>

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The most effective prevention strategies stop people from getting involved in violent extremism or acts of terrorism in the first place. https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en

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The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

Solomo Aleichemo ORT gimnazija, Vilnius, Lithuania

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<http://www.truelithuania.com/world-war-2-in-lithuania-1940-1944-249>

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<http://www.delfi.lt/news/ringas/politics/d-udrys-ka-lietuva-skolinga-savo-zydams.d?id=71349490> What for are Lithuanians grateful for Jews?

The period of the dictatorship in Lithuania in the 20th century: dominating and discriminating memories of the citizens

The new language of totalitarian movements in Europe

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