

Gyvenimas Po Klevu Romualdas Granauskas

In 1990, Lithuania was the first of fifteen Soviet Republics to proclaim its independence from the USSR and, in doing so, dealt a fatal blow to this superpower. Overnight, this small country, whose very existence had been erased from the world map for 50 years, became Post-Soviet and proclaimed its return to a multicultural Europe. So, what happened then in the lives of Lithuanians? How did they survive the collapse of a planned economy and the crisis of values? How does Lithuania, together with the other Baltic countries, which had once been the most prosperous Republics in the USSR, come to terms with the fact that they are now among the poorest member nations in another transnational configuration – the European Union? These issues are actively addressed in the works of contemporary Lithuanian writers, whose texts are analyzed in the collection of articles, *Transitions of Lithuanian Postmodernism: Lithuanian Literature in the Post-Soviet Period*. Utilizing various perspectives, leading Lithuanian literary scholars discuss identity transformations and the discourse of reinterpretations of the past in contemporary Lithuanian prose, poetry, essay writing, and memoir. This book reveals both existentially universal dramas and specific experiences that arise from this unique

National Poets, figurations of the Family, Women, Outlaws, and Others, as well as figures of Trauma and Mediation. As in the previous three volumes, the historical and imaginary figures discussed here constantly change and readjust to new political and social conditions. An Epilogue complements the basic history, focusing on the contradictory transformations of East-Central European literary cultures after 1989. This volume will be of interest to the region's literary historians, to students and teachers of comparative literature, to cultural historians, and to the general public interested in exploring the literatures of a rich and resourceful cultural region."

In an innovative effort to situate Baltic testimonies to the Gulag in the broader international context of research on displacement and memory, scholars from the Baltic States, Western Europe, Canada, and the United States seek answers to the following questions: Do different groups of deportees experience deportation differently? How do the accounts of women, children and men differ in their representation? Do various ethnic groups remember the past differently: how do they use historical and cultural paradigms to structure their experience in unique ways? The scholars researched the archives, read testimonies, interviewed former deportees, and examined artifacts of memory produced since the late 1980s, applying crossdisciplinary approaches used at the study of the Holocaust testimonies; the testimonies of women have received a particular emphasis. The essays

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