

THE CHANGING OF LITHUANIAN IDENTITY IN GLOBAL MODERNITY

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The present day discourse of globalization is a new socio-culturally determined form of self-identification which is chosen by the subjects taking part in globalisation, being ready for cultural openness vs. rarefaction of boundaries of national identity. This discourse is an interesting one but still it is little investigated and a contradictory process in actual transformations that take place on worldwide arena. However, there is no doubt that the phenomenon of modern self-identification or identity unites historically multilayer cultural phenomena which reveal sui generis of their peculiar nature. Identity that is undergoing changes in global modernity becomes an inter-subjective cultural unity, expression of which is represented by language, belief, moral consciousness, accumulation of fundamental values, customs and a unique worldview. That is why contemporary identity of Lithuanians is a historically vital and creative proceeding, while ancient national tradition is reflecting strata of cultural meanings of the past towards the present time and altogether inspiring, developing spiritual experience of society towards new perspectives. Therefore, systems of certain mental categories, sensible self-expression can last throughout entire centuries, many generations are being integrated into them, and all these become peculiar socio-cultural frameworks which are indefeasible because they predetermine who you are.

Keywords: Baltic metaphysics, global modernity, identity, meta-culture, sacrality.

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Introduction

The object of this article is related with the necessity to investigate and define the phenomenon of global modernity which is inseparably related with dilemmas of modern identity. Origination of the global world discourse was predetermined by continuity of debates regarding modernity and post-modernity while analysing global socio-cultural reality and variety of identities which are being re-constructed due to it. In research of processes of globalisation, the attitude stating that what follows after postmodernism, i.e. disappearance of traditional hierarchies of cultures, convention of cultural products, the virtual world space – all this is just a condition of global existence has gradually anchored.

The aim of the article is to analyse theoretical approaches and to attempt to perceive and assess features of modern identity of the Lithuanians as well as to make preparations for further research of Lithuanian and European identity.

There are several *objectives of the article*: firstly, to identify historical cultural features of Lithuanian identity and to describe peculiarities of their change; secondly, to attempt to assess perspectives of dynamics of identity of Lithuanians in the discourse of global modernity.

The methods of the article are comparative and analytical ones as it is necessary to analyse the most peculiar features of identity of Lithuanians and peculiarities of their changing, and, as well, to identify and perceive main modern tendencies of identity expression in research on European discourses.

Definition of the problem

Global modernity is a process by which the experience of virtual space and human existence is marked by the diffusion of commodities, ideas, values and a new socio-cultural code. Anthony Giddens was among the first who entitled global unity and interrelation as global modernity dynamism of which is best understood as expressing institutional reflexivity, mechanisms of disembodiment (formed out of symbolical signs, expert systems), basic aspects of alienating time and space (Giddens 2000: 35). In this context, tendencies of globalising modernity are related by integral links when local (national) events in one geographic area can cause certain events in another geographic area, even though it may be thousands kilometres away.

In fact, the process of globalisation is extraordinary and unstoppable because, as Roland Robertson says, this global unity encompasses not only interrelation of states and economics worldwide, migration flows or new technologies, but also global culture of electronic web (which manifests through specific organisation of different cultures); that is why we can reasonably talk about the phenomenon of origination of the global consciousness (Robertson 1992: 6).

Thus, in this new dimension of world's globality various elements of modernity are linked by completely new forms and relations of mentality: it is globality itself that predetermines not only the mentioned principles of organisation of present day spheres of life; it also sets new ways for subjective relations with them. The global culture of electronic web especially manifests through peculiar organisation of different cultures, when all national cultures become sub-cultures in a wider context, i.e. they become the cultures which are being adequately perceived in entirety of their cultural environment. Due to this, many different cultural episteme and forms of mentality, socio-cultural codes and paradigms which are changing throughout various historical phases, are constantly interacting or even warring with each other, standardised symbols and common stereotypes spreading worldwide (Coca-Cola, CNN, shamanism, Buddhism, Shinto, Dao, Harry Potter obsession, etc) as well as electronic webs of worldwide multicultural self-expression ("My space", "You Tube", etc.) are being technologically incorporated or even harnessed into the process of global modernity.

Therefore, there has ever been neither human community nor such forms of global interaction in the world history which could cover the whole world. In other words, we are experiencing a peculiar phase of global expression which links various elements of modernity by new relations. Even such fundamental values like national origination presuppose essential socio-cultural and institutionally authorised shift when acting subjects give sense to and newly perceive their possibilities from the global point of view.

No doubt, regular methodological divides are no longer suitable for theoretical reflection of the phenomenon of global consciousness because new mental categories including contents of contemporary electronic “thinking and feelings” occur not in an accustomed space but in a virtual one.

Jean-Francois Lyotard ironically states that specificity of a world’s multicultural change and peculiar starting point are eclecticism which, in its turn, is not a representing one but a generating and widening expansion of various cultural hybrids in the global worldwide web (Lyotard 2000: 49). For example, electronic pop-culture is an outstanding phenomenon of the new virtual communication which has no fundamental ethnical or local cultural base; however, by becoming an independent super-cultural power in worldwide communication space, it already creates rules and ways of communication itself while forcing local cultures to speak this language.

No doubt, cultural development under these conditions becomes more dynamic and it partially loses a traditional character and a charm of its identity which is common to the epoch of local cultures.

However, the paradigm of global multicultural changes today is still not created, and the weakest link of research of methodological approaches to modernity is cognition of a multilayer identity. And not only investigation of cultural, social, political and ethnical dimensions of identity but also of its ontological fundamentals which might predetermine even a specific cultural behaviour of single cultures throughout centuries.

That is why the perception of changes of contemporary identity is a research of Palindrome which undergoes formation in the semiosphere of global modernity. Jurij Lotman has been widely using this notion in cultural research while highlighting that exactly Palindrome as being a universal construct of spiritual worldview life activates deep layers of linguistic consciousness and becomes an excellent instrument for investigation of historical consciousness (Lotman 2004: 245).

The Lithuanian Palindrome exists as well; its most characteristic features are represented by both traditional and contemporary Lithuanian thinking, feeling and position, especially while attributing the signs of statehood with the status of extraordinary exception. Even though the conception of nation is undergoing changes in present day globalized world while becoming more open to a multicultural dialogue, still, it encompasses the heritage of the Grand Duchy of Lithuania; that is why this does not exactly change its essence which lies in ethnicity inherited from an old and rich Pre-Baltic culture which today is being cultivated, enshrined.

Ontology and modernity of the ancient Lithuanian culture

It is still difficult to find an adequate title of a universal rank for the ancient Lithuanian (Baltic) meta-culture and peculiar worldview. Moreover, an alternative notion “pagan” early in the Middle Ages has obtained a pejorative undertone.

Unfortunately, theoretical analysis of phenomena of the ancient Lithuanian (Baltic) cultural consciousness is still not completely free from the nature-oriented stereotypes of the 19th-20th centuries or romanticism of the pantheistic direction which have significantly reduced entire layers of chthonic axiology and metaphysics to primitive and strained interpretation of single customs. And as Algirdas Greimas states, “the problem is more serious than it seems on surface. According to opinions predominating in strata of folklorists-mythologists, ancient Lithuanians used to worship “heavenly bodies”, “deified natural powers” and other similar “creations of fantasy” (Greimas 1990: 16).

Gintaras Beresnevičius also critically assesses historically established and essentially wrong stereotypes of Lithuanian “natural idolatry” while stating that not everything is so simple. After all, sanctity of a wood, turned into only a primitive “worshipping of a forest”, reduces the ancient Lithuanian metaphysical heritage; still, “a wood is a place endowed with sacred objects, like they can be met elsewhere; however, mysterious character of a wood and its solitude in general provides an opportunity for better concentration, feeling sallies of sanctity. They are also possible in fields where single sacred objects – stones and crosses – are located, at riversides, lakesides, etc. But still a wood has a separate, closed space where one can feel and behave differently. Let us state that separation, meditation in a wood are naturally understood (Beresnevičius 2006: 85).

Metaphysical experience gained throughout centuries – both the most ancient and recent – is vital, and it was clearly described by Antanas Maceina: “Those past centuries are past in the sense of metaphysical time. However, they all exist inside me in the sense of existential time <...>” (Maceina 1939: 507). A peculiar cultural individuality originates from this ancient metaphysical experience, it expresses itself through peculiar state and behaviour, it controls consciousness of a single person and it influences the whole life (Maceina 1936: 507).

Vytautas Kavolis was among the first who raised a problematic question: what was the significance of introduction of Christianity and further activities of its representatives to modernisation of the ancient Lithuanian culture (Kavolis 1987: 25–26). According to his point of view, the beginning of cultural modernisation can be considered to be the period when a new ideological system occurs and the processes of rationalisation, universality, individualisation, historicism (understanding that people create their own way of life themselves) and humanisation (everything is evaluated according to whether it endows human’s life with benefit or burden) take place in this direction. However, ruination of the ancient meta-culture and implementation of a new culture not in all cases has caused outcomes of a modernising character. Kavolis notices that consideration of a pagan Gediminas that every religion worships God in correspondence to its rituals, “and we all have one God” in its Indian-like manner evidences a more universal culture which used to exist.

In other words, Lithuanian meta-culture – the deepest its ontic cultural level – is called a unity of myths, symbols, beliefs, customs and moral values which endowed an-

cient Baltic activities valued as sacred granted ones with stable cultural fundamentals (from which the phenomena of cultural identity and infrastructure evolved). In conjunction, it became a deep and peculiar paradigm episteme allowing linking feelings and meanings of distant centuries with contemporary values of global modernity and principles of cognition.

Even though Balts (ancient Lithuanians) did not succeed in establishing their writing due to extremely unfavourable political conditions, and, moreover, did not leave any written sacred texts or canons of rituals; however, deep components of the meta-culture that are hidden in the very nature of the Lithuanian language – categories reflecting peculiar, specific phenomena of built material and spiritual culture as well as basic concepts naming outcomes of world's categorisation – no doubt, represent a certain existential interrelation between items and phenomena which is being expressed through ancient verbal creation, custom activities which still encompass elements of a myth, beliefs, observation and assessment of peculiar super-conscious experience. Besides ancient sagas and canticles, sayings (proverbs), in ancient Lithuanian spiritual creation, especially peculiar esoteric culture related with miraculous events, extraordinary happenings, individuals able to see spirits, incantation-tellers, witches, fortune-tellers, things endowed with magic power, foreseeing of death, omen dreams coming true and other super-conscious events and phenomena was represented as well (Basanavičius 2004: 20).

Meanings of the ancient worldview of the Lithuanian language are disclosed especially clearly in mental knowledge research; a broad study by Vladimir Toporov on analysis of Šventaragis and Gediminas myths as certain meta-cultural precedents which put a sacred mark on future location of the Vilnius city, while endowing it with a sign of sacredness and a special prestigious status, was dedicated to it (Топоров 1980: 3–71). To his mind, the division of Vilnius' space was initially based on the opposition “high/low”, by giving the best place for the representation of a military function to the hill of Gediminas (The Upper Castle), and magic-juridical, religious-ritual functions to Šventaragis Valley (Toporov 2000: 96–97). Therefore, as Motiejus Strijkovskis states, the body of the dead grand duke Gediminas who died in a battle was purposively transported to Vilnius and cremated on a huge bonfire together with his beloved saddled stallion, dogs, hawks, three imprisoned knights in front of his seven sons and other tribesmen in a sacral Šventaragis Valley where the River Vilnia meets the River Neris (Baltų religijos ir mitologijos šaltiniai 1996: 559).

Greimas, while investigating ancient metacultural beginnings of foundation of Vilnius, also underlines that in main myths of Gediminas dream it is spoken of religious functions and institutions of the future capital: Šventaragis Valley which has occurred in Gediminas' dream was already made a sacral place (the place of the cult of eternal fire lighted by Šventaragis and his son Gerimantas) (Greimas 1998: 65–75).

Later, remains of the grand duke Kęstutis were also cremated in Vilnius, including all regalia and attributes of that time as well. “Balts considered war prisoners endowed with honourable status in military or religious hierarchy, brave warriors with stallions and expensive munitions as especially valuable sacrifices. They used to sacrifice the

most famous. When captured many famous Germans used to toss up for the one who would be sacrificed for gods” (Usačiovaitė 2004: 72).

The fundamental of ancient Lithuanian myths – the universal basic constructs – is sacral levels of existence, magic thinking and extraordinary peculiar sense of world; with regard to them, human existence was experienced and considered, nature of sacred living and entire broad order of archaic Baltic Cosmos, “from the sky to the waters”, sustaining itself and constantly returning – the shifting one.

According to Jean Gebser, such structures of primitive magic awareness render completeness of vital powers and their sally, while fulfilling entire human’s environment; therefore, one is left to search for how to harmonise those vital powers, to find and define the relation with them by avoiding danger and, also, to protect, strengthen sacral outspread of vital powers (Gebser 1966: 35).

In ancient Baltic everyday life, the sacral world used to exist alongside with the everyday life, and in their junction – through a sacral word, action and their rendering – a peculiar metaphysical experience has outspread.

Perhaps, Baltic metaphysics originated when sacral Universality was named and separated as an independent existence, when it became considered of, even though it was not found in a pure shape. Metaphysical culture undergoes formation when a human identity is inseparably related with a sense of the great secret, its sacral reflection.

And much later, historically and politically, Western cultural life style, which was intercepted, strove to endow this ancient space of metaphysical relations with a form and discipline according to its eschatological meta-narration; however, it was very difficult and almost impossible to extort a human of Baltic meta-culture from one’s sphere of sanctity by forcing one not to see not only sprites but also the eternal Universality uniting both the world beyond and the natural world.

In one Protocol of Churches of the XVIII century, it is written about one representative of the ancient magic Lithuanian culture who was punished by 30 switches and church penance for performance of sacral rituals: a peasant Pakalniekas wanted to help his neighbour’s horse which got ill and therefore he decided to investigate the true reason of this accident. To achieve this he put several small blocks of bread on a table, noticed something in them and then advised his neighbour to take an egg, cut it into nine pieces, also, to take three caps of hops, a small piece of a sorb tree and to pepper everything on the ground which was an object for quarrel (due to it, neighbours made the horse ill); and after that the horse would be healthy again (Baltų religijos ir mitologijos šaltiniai 2005: 157).

Thus, sanctity is an essential value axis of the Lithuanian myth and deep worldview; and, according to Greimas, “<...> the sense of sanctity should be recognised and acknowledged” (Greimas 2005: 702) here.

It is needed not only for perception of unknown spaces but also for practical expression of mythical thinking, worldview and sanctity and assessment of the whole Baltic spirituality. Spirituality itself is a subjective reality of a human and everything what is beyond the subject, i.e. in material-cultural existence, while overcoming opposition of spiritual expression (idea) and an item (as a material).

Greimas underlines that Lithuanian pre-Christian mythological-religious experience is not only a patchwork of various myths or verbal narrative creation like it was accustomed to consider of, and ideological structure can manifest in any “literary” or other form.

Thus the ancient Lithuanian sanctity used to become an ideological certainly efficiently functioning structure which presupposes beginnings of identity and communal moral consciousness, supports a family, generations as well as ethnical connections that unite a community. In conjunction, reflection of sanctity as a metaphysical phenomenon became a specific value axis uniting mindset and feelings of ancient Lithuanians into an independent cultural power.

In this context of sacral and authentic Lithuanian worldview, one can more intently assess such peculiarities and phenomena of our ancient culture as historical defence of Pilėnai. The castle and the tragic death of its defenders made a decision of voluntary suicide by one accord and strength in an extreme situation rather often being contradictorily interpreted.

Attack of Pilėnai was started in 1336 by ruining walls defended by united powers of Samogitians under leadership of Margiris (Kiaupa *et al.* 1998: 112). But historically ruination of Pilėnai is mentioned several years after the horrible event in a number of sources of Prussian Germans evidencing that the army of German Order with 200 well-equipped knights marched towards Pilėnai Castle where even four thousand of people were seeking for protection. Description of Pilėnai siege allows considering that defenders of the castle after noticing a more advanced army of enemy had to consciously make an immediate decision. And they did: they started burning their personal treasures and killing each other. The duke Margiris, after killing his wife (by piercing her with a pike and sword) and throwing her dead body into the fire in order for it not to be violated, later cutting off voluntary bowed heads of his soldiers, and after that piercing himself with a sword, has performed his own mission of sanctity. It is worth noticing that tens of tribesmen were killed by an old woman – perhaps a medicine-woman – who later killed herself too. Even description of this defeat of ancient Lithuanians and followed their death presented in the chronicle by Vygandas from Marburg allows considering that it was not a spontaneous or even not an accidental performance, but a voluntary choice of nonentity, self-sacrifice marked by deeply acknowledged sense of sanctity (Baltų religijos ir mitologijos šaltiniai 1996: 189).

However, this extraordinary ritual action dictated by the ideologeme of ancient Lithuanian sanctity while committing a mass suicide of castle defenders is still completely misunderstood by majority of researchers.

In this context, a very important insight by Mircea Eliade is that the expression of sanctity in worldwide space has a cosmological value. Every world is a creation of gods, “because it was or was directly created by gods, or was sanctified by them, and it means “made cosmic” by people re-creating in a ritual manner a standard act of creation.” (Eliade 1997: 46) In other words, a deeply believing person can live only in a sacral world because only such world is *existential* and actually existing. Eliade notices right that this belief is inseparable from unquenchable ontological thirst, “a religious person

wishes *to be*”, and “*horror* that one experiences in the face of “chaos” which surrounds the living world is equal to horror which is caused by nonentity” (Eliade 1997: 46).

Sacrality as an especially respectful sense of human identity and divine value, its reflection or, as Eliade says, this “ontological thirst” became basic constructs of ancient Lithuanian worldview and spiritual life; those constructs that remained for many centuries. That is why there is no surprise that even until the middle of the XVI century the source of law in the Grand Duchy of Lithuania used to be only a custom-based law which, differently from later established written law norms, was consolidated only by subjective community (respect, trust, love for a close person) and sacral experience-based ties of worldview. This is the explanation for unconstrained observance of rather strict ethical custom-based norms in ancient Lithuanian community, even though they were not consolidated by any judicial or legitimate forms of governance (Machovenko 2000: 1–10).

In later centuries, while Lithuanian community actively was resisting against czarism’s strivings to replace Christianity, the ancient ideologeme, no doubt, predetermined strength of local people while protecting churches (Kražiai slaughter), occurring unique mission of Lithuanian book-spreaders, preparing revolts even in the face of great threats (prisons, exile to Siberia, the capital punishment).

No doubt, this sacral-mythological-united by Universality world and the way of its authentic Lithuanian perception can always be recognised. A human endowed with this Baltic sacral thinking keeps living in the XXI century.

Dilemmas of contemporary identity

In the present day world, which is described as a global modernity, a human universality of virtual relations changes the old image of the world. Setting of boundaries of global modernity and its identity – national, territorial, value, chronological – today is one of the most problematic objectives. Alongside with this, meta-cultural identity which is disappearing in global modernity is an opportunity for losses while discarding entire strata of cultural phenomena as whims or prejudice (Geertz 2005: 74).

In Lithuanian meta-culture, this junction of old and new can be named by the dilemma of celebration of All Saint’s Day. All Saint’s Day and Halloween – these are the festivals which differently answer the basic question: how should a human behave in the face of death and nonentity?

The power of the ancient Lithuanian sacral culture highlights a metaphysical sensitivity attributed to All Saint’s Day: tune, quiet and consonance with dead ancestors in the Universality. However, a complete opposition is an Anglo-Saxon tradition of Halloween and ignorance of death which is based on it while hiding with fear from the beyond in an ordinary consumer and noisy feast of beer.

Lithuanian cultural identity is a multilayer and complex, and not by accident its new features of global modernity undergoing formation are based on openness and respect to multicultural variety.

According to the point of view of one of the most prominent theorist on globalism Edward Tiryakian, contemporary Western civilisation – even under conditions of global

modernity – still cannot become and will never become a united post-global cultural continuum because too different durable meta-cultural sources have undergone historical formation in it (Tiryakian 1994: 5).

In fact Tiryakian creates a new concept of the historical development of Western Civilizations, in which a significant role is attributed to Lithuanian (Baltic) Origins and identity, and for the analysis of which he presents a basic “meta-cultural” concept. Tiryakian, articulates “meta-culture” as the deepest level of ontological culture, namely a summarization of totality of various religions, symbols and basic values, which grant strong foundations to human activities, from which other cultural self-realizations and infrastructural manifestations arise – institutions, national, consciousness, elite, mass culture, and various other forms of group culture.

In other words, meta-culture is in-depth and internalized paradigmatic episteme (cognition), linking the emotions and conceptions from distant centuries with contemporary values and treasured principles. According to Tiryakian, the contemporary western civilization is not and never will be a unified continuum, because historically within it formed and entrenched itself a great number of meta-cultures, and, for lack of better designation, he considers three mostly influential meta-cultures, and their principal agents: “Christian”, “Gnostic” and “Chthonic” (relating to infernal deities or spirits), which, through centuries, conflicted among themselves for political space, institutions, followers, and in the end determined the contemporary nature of Western culture and mentality.

Christian meta-culture is most closely connected with Western civilization. During the passage of millenniums the Christian orientation proclaimed that the liberation of the human being as well of the whole humanity can come about due to the teachings of Christ which proclaim divine salvation. Thus, redemption of human transgression became the in debt content of Christian symbolism through the sacrifice of divine Messiah (Son of God = Son of Man). From these depths of meta-culture Christian values, such as altruism, sacrifice and even personal self-denial in the name of ideals of faith, arose.

Tiryakian observes that many later interpretations of this Christian symbolism provided the basic foundation for ideas of quite different collective equivalence and legitimating, beginning with very small communities of believers, which later grew to become national churches or even provided ideas of a universal church.

The Gnostic meta-culture is much more difficult to ascertain, primarily due to historical time distance, for its most distinct symbols, the meanings of faith and values reach us only from retrospection into times of antiquity. Gnostic meta-culture, after a long hibernation, emerged only in the XV-XVI centuries, when a new humanism and Neo-Platonism appeared, and it expanded even more clearly in the epoch of Enlightenment, which also inspired the sources of ideas and teachings of masons and theosophists.

Tiryakian also asserts that the influence of symbolic ideas of Gnosticism are clearly apparent today, preserving the eschatological principles of salvation for humanity. From the point of view of Gnostic meta-culture, the salvation of humanity from evil

generated by materiality is hidden in the “Divine Knowledge”, and the perpetual search for truths about the Universe. Even if the Gnostic viewpoint is quite sombre and full of contempt for earthly life as a manifestation of evil, their meta-cultural ideas can be evaluated as still extant through centuries, particularly when referring to themes to revolutionary drivers of Gnostic teachings.

From Gnostic viewpoint, social reality is seen as contemptible if only because it is a creation of the devil and a kingdom of evil, against which the struggle of Gnostic community is directed, especially that of its elites, reaching out for “new” social order. Even more so because the Gnostic elite is the most privileged part of society, having acquired, through esoteric studies, the highest knowledge about the hidden secrets of the world; thus in their own mind, this deep knowledge empowers the Gnostic elite with unlimited right to govern the politico-social reality in this materially demarcated framework of the world.

Chthonic or pagan meta-culture is totally opposed to historical meta-cultures mentioned above, however, Tiryakian recommends avoidance of denigrating epithets concerning this old meta-culture. “Chthonic” is linked to ontological understanding of the world as a primordial reality and life force which should be fostered and nurtured through sacral acts.

So, this peculiar meta-culture is deeply entrenched in the Western World, manifesting itself as much through archaic and antiquated forms (Celtic, Etruscan) as through contemporary (Baltic or Lithuanian/Latvian culture).

Chthonic meta-culture, different from Christian or Gnostic, is not oriented to eschatological salvation of humanity. To this meta-culture, the ascetic forms or rejection of the world is quite a foreign idea. Through centuries the vital and humane chthonic paradigm sometimes acquired a festive nature of “carpe diem”, becoming oriented towards a harmonious communal life.

In Tiryakian’s opinion, it is not proper to trivialize the generation of rich metaphysical world consciousness by treating it negatively and erroneously, when comparing it to intellectual Gnostic or Christian traditions. This is even more so today, as chthonic meta-culture remains, rich and full of variety of folk cultural manifestations: rituals, customs, and beliefs relayed from generation to generation.

Only in the previous century it appeared, that industrialization, urbanization, and the cultural and educational reforms carried out by modern states will push out the old chthonic meta-culture. However, the continuously self rejuvenating romantic movements (shamanism, witchcraft, astrological prophecies), Mother Earth Cults, “New Age” intellectuals, women’s feminism movements, return of ancient traditional folk medicines only prove that chthonic meta-cultural upsurges are still very viable.

Tiryakian emphasizes, that all the above mentioned – Christian, Gnostic, Chthonic – meta-cultures are integral constituent parts of Western Civilization, that often attack each other, and the tangential contact points of their ideas distinguish themselves through natural migrations of populations, mixed marriages, and similar acts. Therefore, it becomes obvious today that the intra-civilization meta-cultural interactions are a significant input to the development of Western Civilization (Tiryakian 1994: 5).

Therefore, the Christian, Gnostic and Chthonic meta-cultures are, according to Tiryakian, the conceptual viewpoints of the basic viable forces of Western civiliza-

tion, operating as if some hidden fundamental streams, out of all alternative paradigms and socio-cultural and institutional changes which emerge, and in their own manner determine the paradigmatic shapes of future western Culture yet to be. Today we can already name this as heterodoxy, i.e. as an entirely new and different recognition of a blend of religious dogmas, ideas, and viewpoints gradually coming into being.

It is difficult to say which of those meta-cultures mentioned above will dominate in the future because they all compete for cultural space and spheres of influence on a global scale.

However, there is no doubt, that the Lithuanian Identity value potential for survivability and transmutation – moral guidelines, beliefs, customs, the survival of unique world view – are the prerequisite assumptions for continuation for its vitality, which together contribute to developmental components of Western Civilization.

Conclusions

The main following conclusions can be drawn while analysing features of changing contemporary identity in global modernity.

First, in occurring new global reality, new features of identity manifest as well, and identity itself is changing, unstable because information technologies make a big impact on it. And not only this, as a giant speed of information spread dictates to the inhabitants of the world an opportunity to re-construct images of identity, new forms, and national symbols are no longer the field of metacultural power where the sense of traditional, stable and fixed identity is safely lying.

Second, those universal basic constructs of spiritual life such as worldview, mindset in global modernity which remain in sociocultural consciousness and predetermine communal peculiarity, identity, behaviour remain even in the period of intensive changes.

And third, in the context of new changes, a rich metaphysical worldview generated by Lithuanian (Baltic) cultural tradition, cultivated signs of sanctity as well as authentic moral values occur not only in a new geopolitical area: they compete again for cultural space, spheres of influence and even for existence on the global worldwide level.

Today, Lithuanian identity is a changing and open process of national self-identification, anchoring for the first time in European and worldwide space of critical reflection and dialogue of variety.

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LIETUVIŠKOJO TAPATUMO KAITA GLOBALIOJOJE MODERNYBĖJE

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Santrauka

Analizuojamos teorinės prieigos, suvokiant ir įvertinant šiuolaikinio lietuvių tapatumo bruožus, taip pat apibūdinant jų kaitos ypatybes. Taikomi metodai yra lyginamieji ir analitiniai, nes būtina išanalizuoti būdingiausias lietuvių tapatumo bruožus ir jų kaitos ypatybes, identifikuoti ir suvokti pagrindines šiuolaikines tapatumo raiškos tendencijas atliekant europinių diskursų tyrimus. Sisteminių globalių multikultūrių pokyčių paradigma dar nesukurta ir silpniausia metodologinių modernybės prieigų tyrimo grandis – tai daugialypio ir daugiasluoksnio identiteto pažinimas. Ir ne tik identiteto kultūrinių, socialinių, politinių ir etninių dimensijų tyrimas, bet ir jo ontologinių bei metafizinių pagrindų, galinčių lemti savitą kultūrinį atskirų tautų elgesį ištisais šimtmečiais. Straipsnyje apibūdinamos krikščioniškoji, gnostinė ir chtoninė arba baltiškoji metakultūros yra vertinamos kaip pagrindinės veikliosios globaliosios modernybės jėgos, veikiančios tarsi sakralios versmės, iš kurių kyla visos alternatyvios paradigmos bei sociokultūriniai ir instituciniai pokyčiai, lemiantys ir visų būsimų globalizmo raiškos paradigmų ateitį. Šiandien šį sudėtingą procesą galime įvardyti kaip heterodoksiją, t. y. visai naujų skirtingų religinių dogmų, idėjų ir pažiūrų raišką globaliajame diskurse. Intensyviai plėtojant šiuolaikines globaliosios modernybės vertybes, gnostinės ir chtoninės metakultūros vėl įgyja lygias galimybes (kartu su krikščioniškąja), o jų tarpusavio sąveika ar galimas konfliktavimas, lygiai kaip ir tarpusavio prisitaikymas, vėl tampa pagrindiniu kultūriniu vakarietiškosios civilizacijos varikliu.

Reikšminiai žodžiai: globalioji modernybė, tapatumas, metakultūra, sakralumas, baltiškoji metafizika.

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