INTERACTIVE BORDERLAND?
RE-THINKING NETWORKS AND ORGANIZATIONS IN EUROPE

Annual Conference IRTG "Baltic Borderlands"

where?

Riga, Goethe-Institut

RIGA, LATVIA

keynote speakers?

Leonidas Donskis
(Vytautas Magnus University)

Christine Helmer
(Northwestern University)

RIGA, 25-26 SEPTEMBER 2015

Abstracts
Interactive Borderland? Re-thinking networks and organizations in Europe

Conference IRTG "Baltic Borderlands", 25-26 September 2015, Riga

Friday (September 25th)

09.15

Key Note I

Boundary Regions in Europe: A Baltic Perspective

Leonidas Donskis (Kaunas)

PROF. LEONIDAS DONSKIS is Professor of Politics at Vytautas Magnus University in Kaunas, Lithuania. He had been the vice-president for research at ISM University of Management and Economics, Vilnius. Leonidas Donskis is a philosopher (1st PhD from Vilnius University and 2nd from the University of Helsinki), political theorist, historian of ideas, and social analyst. Before he was elected a member of the European Parliament (2009-2014), he had been Professor and Dean of the Faculty of Political Science and Diplomacy at Vytautas Magnus University Kaunas (Lithuania), Docent of Social and Moral Philosophy at the University of Helsinki, and Extraordinary Visiting Professor of Philosophy and Cultural Theory at Tallinn University. He holds honorary doctorates from Bradford University (UK, 2011) and Valahia University of Târgovişte (Romania, 2014).

Dr. Donskis has teaching experience in Lithuanian universities and abroad, has delivered papers and keynote speeches in international conferences, seminars, philosophy and literature festivals, and symposia. He is the author or editor of 45 books (18 of them in English); his books have been translated into 16 languages. He has published extensively in international refereed journals, is a member of editorial boards and edits two book series for Editions Rodopi, B. V. (Amsterdam and New York).
11.00

Panel Ideas as an Engine of Change

Borderland(s) between Empires and Nation States

Steen Bo Frandsen (University of Southern Denmark)

The Oldenburg monarchy of the 18th and 19th century offers a point of departure to discuss important issues concerning borderlands and how we consider their construction in the context of national vs. open ended writing of history.

Departing from the idea of the borderland beyond the territorial dimension and the understanding of the borderland as present wherever people of different cultures meet I will discuss the borderland discourse in the "imperial" capital of Copenhagen in the late 18th and the first half of the 19th century. In this period Copenhagen itself can be seen as a borderland: It was the centre of the Oldenburg multi-ethnic monarchy and here the different peoples of the state came together. Networks - political, cultural, economic – played an important role; fruitful contacts developed in culture and politics, but the capital also became a place of divisions and cleavages.

The long-time uncontested ideology of bringing the territories of the monarchy closer together was followed by an antagonistic discourse of defining borders. It is an important and not so unique fact that the whole idea of establishing a national border (in this case between "Danes" and "Germans") evolved outside and not within the future borderland itself as national ideologies wants us to believe. The discussions had obvious implications for the state building process (e.g. the construction of Nordic vs. German, and a nation state model i.s.o. a multiethnic state). In fact different ideologies demanded different borders and of course different borderlands. The consequences of choices made can only be fully understood if
the alternatives are taken into unprejudiced consideration. A deeper understanding of the borderlands of the nation states require a critical approach to their emergence. An open ended-reading of texts and sources is an important tool. Reinhart Koselleck coined the concept of "vergangene Zukunft" which can also be useful in this context.

STEEN BO FRANDSEN, professor dr., research director at the Department of Border Region Studies, University of Southern Denmark since 2010. From 1994-2000 he was vice director at the Danish Academy in Rome, and he has been teaching at the Humboldt University Berlin (Nordeuropa Institut) and the University of Hannover (Dept. of History). Furthermore Steen Bo Frandsen had a number of research grants (e.g. Humboldt-Stiftung, Jean-Monnet Fellowship EUI Florence, Carlsberg Foundation, Velux Foundation). His research has among (many) other subjects dealt with regional history in Denmark, Germany and Italy, the Danish-German relationship and border region research.

Inventing the Nation anew: Belarusian Intellectuals on the Eve of the Soviet Union’s Dissolution

Tatsiana Astrouskaya (Greifswald)

The paper addresses the need to redefine the idea of the nation, which arose amidst the intelligentsia of the Byelorussian Soviet Socialist Republic (the BSSR) on the eve of the Soviet Union’s dissolution. This emerging need of intellectual clarification was not entirely new and unique in terms of the BSSR. It was a part of democratization processes, the gradual opening of the archives and the abolishment of censorship, which took place all over the Soviet block on the one hand, and, on the other hand, it appeared as a response to Soviet policies towards nationalities, supported by the attempts to bring to life the traditions of the “interrupted” national revival movements of the beginning of the century.

Yet, the formation of a new intellectual milieu in Soviet Byelorussia was conditioned by some specific features, among
them the peripheral position of the BSSR, the conservatism of its party elites and the weakness of political protest in the end of the 1980s – beginning of the 1990s.

However, in the field of culture the collapse of the Soviet ideology was accompanied by the flourishing of diverse intellectual, artistic and literary projects and the creation of an alternative national canon or, more precisely, alternative national *canons*.

Using the examples of discussions in the fields of history and literature I would like to claim that the delayed development of the Belarusian national movement, to which researchers often refer to, resulted in a discontinuity of intellectual traditions in the end of the 1980s-beginning of the 1990s: in other words national and post-national projects of the nation were developing simultaneously.

TATSIANA ASTROUSKAYA is a PhD fellow of the International Research Group “Baltic Borderlands” at Greifswald University, Germany. Born in Belarus, she obtained her first degree in philosophy from Belarusian State University, continuing her education in Lithuania and Germany. She has published a number of articles in Belarusian, Russian, Ukrainian, Lithuanian and English, among them: “A genealogy of historical memory of Belarusians and educational practices”. Her current research project explores the border status of intellectuals in late-soviet and early post-soviet Belarus.

**Bordering Pomerania: Defining and Transgression in a Geopolitically Contested Region**

Thomas Lundén (Södertörn Högskola)

Border studies have lately seen a remarkable renaissance. But there is lack of studies concerning longer time spans and with a comprehensive and theoretical approach. Over the centuries, the southern shores of the Baltic Sea and its hinterland has undergone a number of political regulations and territorial changes. From being a Duchy in the Roman Empire of the
German Nation, Pomerania has been divided, redefined, amalgamated and put under Hanseatic, Swedish, Danish, Prussian, German and Polish supremacy. These geopolitical changes, in turn have had an impact on the living conditions of the population and their relations to the world beyond the boundaries set by the rulers. My intention is to focus on how the changing external and internal boundaries of Pomerania reflect openness, osmosis and confinement. Examples will be taken from different time periods and different parts of the contested region, using mainly existing literature.

THOMAS LUNDÉN is emeritus professor of human geography at the Centre for Baltic and East European Studies at Södertörn University, Huddinge Sweden. His latest publications include co-editing and chapters in *Rudolf Kjellén: Geopolitiken och konservatismen*, 2014, and *Crossing and Crosses*, forthcoming 2015).

14.00

**Panel Finland: Building Bridges between Nations and Communities**

**Imperial Borderlands and the Empire. Social and Business Networks in the Grand Duchy of Finland** (1809-1917)

Maare Palohimo (Greifswald) and Timo Särkkä (Jyväskyla)

This research offers evidence from the role played by ethnic, gender, religious and social networks in creating business opportunities in the Grand Duchy of Finland, an autonomous polity within the Russian Empire. It throws light on the development of Finnish business life and its gradual process of diversification and internationalization from the initial formation of the Grand Duchy in 1809 until the collapse of the Russian Empire in 1917.

As a part of the multinational and -ethnic Russian Empire, Finland faced increasing diversification in terms of ethnicity,
migration and religious affiliations in the course of nineteenth century. In terms of economic rights, however, these new migrant groups were considered to be outsiders under the existing (Old Swedish) legislation, which restricted the right to engage in commerce, shipping and crafts to native male Lutherans. Foreign-born (including Russian-born) individuals’ engagement in various trades was highly regulated, which by and large favoured the established native business networks. Similarly, individuals of Jewish origin and women were legally debarred from full economic rights. What is notable in the context of the Grand Duchy, however, is that despite this restrictive legislation, the new migrant groups representing different nationalities as well as ethnic and religious affiliations had a significant role in transforming Finnish economy from mercantile to industrial capitalism in the course of nineteenth century. Throughout the century, the position of ethnic groups of foreign origin changed, as did attitudes towards them along with the political atmosphere, the formation of a new Finnish-speaking business elite as well as the rise of economic nationalism.


DR. TIMO SÄRKÄ is Academy of Finland Postdoctoral Researcher at the Department of History and Ethnology, University of Jyväskylä, specialised in economic and business history and the history of economic thinking.
Russian-speaking Evangelical Christians in Finland: two types of Transnational Religion Community

Tatiana Krihtova (University of Eastern Finland)

The presentation is about organizations of Russian Evangelical Christians in Finland. Russian-speaking Evangelical Christians in Finland seemed an interesting object for study because they have an ambiguous position. Lutheran and Orthodox (Ecumenical Patriarchate of Constantinople) churches in Finland are considered as folk or national – the largest and most reputable ones. Russian-speaking migrants, who visited the Orthodox Church in their home countries, will likely become parishioners of the Finnish Orthodox church despite belonging to another patriarchy and to other language services or one of two Orthodox churches of Moscow patriarchy in Helsinki. Now these people established several churches which are different in size, theology, principles of social work and other aspects.

The author made field-work and studied resources of such organizations. In this article there is a description of different churches, relationships between them and reasons for establishing these churches.

TATIANA KRIHTOVA got her Bachelor Degree in History of Religion at the Belarusian State University in Minsk. In 2013 she finished a 3-year program at the Department of Anthropology, European University, St. Petersburg. Her master thesis was about the conversion to the religious community based on her fieldwork in a youth group in the Pentecostal church “Word of Life” in Saratov (region of middle Volga) in summer 2011. In June 2012 Tatiana Krihtova had an internship at the Aleksanteri Institute at the University of Helsinki. During the internship she made fieldwork in the Finnish church of Russian evangelical Christians. From November 2012 until May 2013 she was involved in a think-tank project on multiculturalism whose results were presented in the conference “Post-Cold War Borders: Global Trends and Regional Responses”. Since September 2014 Tatiana Krihtova is a PhD-student at the Karelian Institute, University of Eastern Finland, Joensuu. Since September 2015 she is a fellow-researcher at the Laboratory of Sociology of Religion, Saint Tikhon’s Orthodox University, Moscow.
Othering the East – The Vanguard Nation’s Club, 1919-1922

Antii-Jussi Nygård (Turku)

The disintegration of the Russian Empire created a zone of new nations in Eastern Europe. These countries strove to secure their international position and reassert independence by engaging in close political cooperation. The Vanguard Nations’ Club was a network, which was established in Helsinki in December 1920. The main assignment of this little known club was to promote cultural, economic and political collaboration between the Russian successor states and ethnic minorities. It was basically an organisation lobbying for border-state cooperation in Finland and saw the young nations as an outpost of the West.

Although the club was operating in Helsinki, it had close connections with the diplomatic representatives of Estonia, Latvia, Lithuania and Poland. The Vanguard Nations’ Club was an arena for intriguing political discussions and daring geopolitical visions presented by economist Yrjö Jahnsson, executive V. M. J. Viljanen and social scientist Yrjö Ruuth.

In my paper, I will shed new light on the activities of the Vanguard Nations’ Club and suggest that, although having mostly Finnish members, it was a transnational organization both ideologically and by looking at the participants of the meetings. A special emphasis will be put on the geopolitical calculations outlining a new order in the Baltic Sea area. By examining the intriguing discussions concerning the name of the club, I wish to create an overview of the geopolitical thinking among the actors of the network. The research is mostly based on the records of the Vanguard Nations’ Club found in the archives of Vilho Mansikka and Yrjö Jahnsson and the National Archives of Estonia.
ANTII-JUSSI NYGÅRD graduated from the University of Turku in the summer of 2009 majoring in history. After working for a short period as a researcher in the Semantic Computing Research Group in Otaniemi, he began preparing his doctoral thesis in January 2010 at the Department of European and World History. At the moment, Antii-Jussi Nygård is working in an open access publishing project at the Federation of Finnish Learned Societies. His doctoral dissertation deals with the processes of economic region-building in the Baltic Sea area during the interwar period. He will concentrate on Finnish-Estonian relations and discuss how Estonia figured in Finnish commercial policy and the country's plans for regional economic cooperation. He will examine how commercial policy was debated and formed in Finland and how the special position of Estonia, widely disputed in Finnish domestic politics, affected this process.

16.15

**Panel Networks and Power**

**Border Guard Cooperation. Creating Cooperation in the Baltic Sea Area**

Goran Basic and Sophia Yakhlef (Lund)

Project Turnstone is a collaborative project partly funded by the European Commission. The project is an initiative by the Stockholm Police. Collaborating partners in the project are the Swedish Coast Guard; Region Northeast, the Helsinki Police, the Gulf of Finland Coast Guard District, the Police and Border Guard Board in Estonia, the State Border Guard of the Republic of Latvia, and the State Border Guard Service at the Ministry of Interior of the Republic of Lithuania. The aim of this project is to decrease trans-boundary criminality and improve day-today cooperation between border officers in the Baltic Sea region. This study analyses this collaborative project and especially the operative joint activities conducted during the implementation of project Turnstone. What is unique about the Turnstone model of working is the implementation of the operative action week where officers have the chance of exchanging, sharing, and cooperating with immediate action in
the same office using their own channels of information. The purpose of the study is to map and analyse how the staff of the different organizations experience, understand, and define successful cooperation and collaboration obstacles encountered during cooperation with neighbouring organizations. The study is qualitative and based on ethnographically gathered material such as field observations at the different border agencies and qualitative interviews. 73 interviews were conducted with border police officers, police officers, border guards, and coast guard officers from the participating organizations. The findings suggest that interviewed officers see Project Turnstone as a rare opportunity for close, personal cooperation where officers can build strong police, border, and coast guard networks and increase and strengthen previous cooperating practices. This is due to colocation and interpersonal interaction where officers can learn about each other’s organizational practices, establish trust, and achieve the same goals. On the other hand, collaboration obstacles were also raised, such as language and communication difficulties, differences in national legislations, and fear that the opportunities for joint action weeks and close cooperation will diminish after the termination of project Turnstone. Despite these obstacles, interviewed officers share a common sense of purpose and motivation and see close interpersonal cooperation as the best way of protecting the EU and Schengen area from criminality in the Baltic Sea area.

GORAN BASIC is a postdoctoral researcher at the Department of Sociology, Lund University. His research concerns fieldwork in Bosnia and Herzegovina, he has written articles on the postwar society and carried out an evaluation of a project in the juvenile care. Basic’s dissertation “When collaboration becomes a struggle. A sociological analysis of a project in the Swedish juvenile care” is based on ethnographic material. Basic is currently collecting empirical material for analyzing the collaboration between border police and coastguard in the countries of Baltic region.

SOPHIA YAKHLEF is a PhD student in sociology at Lund University, Sweden. She has previously studied body image perception and cosmetic surgery among middle and upper class Thai women in Bangkok, Thailand. She is
currently engaged in an EU project analysing cooperation, trust, and socialization between police and border authorities in Sweden, Finland, Estonia, Latvia, and Lithuania.

A Force from the Outside. Gotland and the Political Networks in the Baltic Sea Region in the 15th Century

Michael Meichsner (Greifswald)

In 1407/08, Gotland was handed over to Eric of Pomerania, the king of the Kalmar Union, by the Teutonic Knights. With the erection of the castle Visborg in Visby from 1411 onwards the lieges of the Danish kings could develop a strong position on the island.

Several noblemen controlled the castle Visborg in Visby and the island of Gotland during the 15th century. All of them tried to pursue certain individual targets by using Gotland as a central hub for their operations. For Gotland and the Gotlanders this was a new situation because earlier the rural society of Gotland had been able to structure and organize their social and economic life quite independently. It seems that during the Middle Ages no form of nobility or local elites developed on the island. During the 15th century, new forms of taxation were introduced from the outside by mainland elites. At the same time, new ways of administrating the island were slowly implemented. The amount of money that hereby was made available for these political actors was the basis for far-reaching activities in the Baltic Sea Region. The possession of Gotland thus enabled the lieges to use Gotland as an element for establishing and using political networks in the 15th century. Reciprocally the possibilities of the rural society to trade and to consume diminished with less available funds. The maritime environment shaped and determined economic and political relations from Gotland to the outer world – the insular space set boundaries but opened possibilities for interactions of the different actors on the island as well as from the island.
My contribution deals with the 15th century as a turning point in the history of Gotland. It will show that during the 15th century Gotland became part of political networks, whereas Gotland usually is considered as being mainly a part of economical networks during earlier centuries.

MICHAEL MEICHSNER studied in Kiel and Berlin Medieval History, History of Art and Modern German Literature. He was graduated as Magister Artium in 2009 from the Freie Universität Berlin (Topic of the master’s thesis: Gotland als Objekt der Ostseemächte an der Wende zum 15. Jahrhundert). Since 2013 he is fellow of the International Research Training Group „Baltic Borderlands“ and is working under the supervision of Prof. Jens E. Olesen about the topic Gotland als Grenzraum in der Unionsgeschichte Dänemarks und Schwedens. His main interests are focused on the Late Medieval history of Scandinavia, the international relations in the Baltic Sea area and the history of island.

Cross-Border Commuting Through Networks: Case Study of Estonian Male Commuters in Finland

Keiu Telve (Tartu)

Over the last decade the number of people in Estonia who are internationally commuting weekly or monthly between Estonia and some other country has grown. Demand for extra labor in nearby countries, economic crisis in Estonia, negative wage gap and better working conditions in neighboring countries are the main reasons why people are choosing this untraditional way of life. Cross border mobility is the most active between Estonia and Finland, especially among male blue-collars and skilled workers. In my presentation I would like to concentrate on personal and economic networks that are used to find a job in another country.

Castle and Miller have pointed out that work migration is supported by close relations. Having people one knows around in the new country makes it easier to move (Castle, Miller
2009). Based on my MA thesis fieldwork I can claim that in most of the cases the future commuter knows a local or other Estonian work migrant ahead, who is recommending working abroad. The positive narrative about commuting helps them to make the migration decision. Sometimes friends and family members are also involved in finding a suitable working position.

Other times work migration is more involuntary and work portals, online communities and other meso-structures like worker transfer companies are used to find a proper job. In those cases very often the men prefer Estonian companies, because they think that working among other Estonians makes working abroad easier. Although most of the time those men are disappointed in the system, because they do not get the same working conditions, salary and social guarantees as those, who have Finnish employers. Based on Estonian male workers in Finland I bring out how different kind of networks support international commuting and how men themselves value them.

KEIU TELVE got her bachelor's degree in Literature and Cultural Research from University of Tartu. She majored in ethnology and the title of her thesis was "Street Art in Estonia: Case Study of Tallinn and Tartu". In January 2015 she graduated with a master's in ethnology also from University of Tartu and the title of the thesis was "Qualitative Approach to Work Migration: A Case Study of Estonian Male Commuters in Finland". Keiu Telve belongs to two research groups "Inequalities in Motion: Transnational Families in the Estonian-Finnish Context" and "Inequalities of Mobility: Relatedness and Belonging of Transnational Families in the Nordic Migration Space" that are currently seeking funding. Also she holds a teaching assistant position at the University of Tartu. Keiu Telve is a first year PhD student in Tartu.
Saturday (September 26th)

9.00

**Key Note II**

**Luther at the border: A Case Study in the Borderlands of the Theological Imaginary**

Christine Helmer (Northwestern University)

PROF. CHRISTINE HELMER (Ph.D. Yale) is Professor of Religious Studies at Northwestern University. She also has a courtesy appointment in the Department of German. Professor Helmer’s area of research and teaching specialization is Christian theology from historical, systematic, and constructive perspectives. Her work is focused on German intellectual history with primary interest in the theology of Martin Luther, the philosophy and theology of Friedrich Schleiermacher, and the flourishing of scholarship on Luther and on religion in early twentieth-century Germany, known as the *Lutherrenaissance*. She is also interested in ways in which theologians can make knowledge claims about God, theology’s conversation with the modern study of religion, and how the theological perspective can contribute to the humanities and social sciences.

Dr. Helmer is the author of many articles as well as contributing editor (and co-editor) of numerous volumes in biblical theology, philosophy of religion, Schleiermacher studies, and Luther studies, including most recently *The Global Luther* (Fortress Press 2009), *Transformations in Luther’s Theology* (EVA-Leipzig 2011), *Theology and the End of Doctrine* (Westminster John Knox Press 2014) and *Lutherrenaissance: Past and Present* (Vandenhoeck & Ruprecht 2015).
**Panel Cultural Practices and Borderlands**

**Baltische Russlandarbeit in the 1920s and 1930s**

Mikko Ketola (Helsinki)

The *Baltische Russlandarbeit* was a religious and charitable organisation established by the Lutheran Baltic German pastor Oskar Schabert in Riga, Latvia in 1927. The original goal of *Baltische Russlandarbeit* was to materially aid German Lutherans living in the Soviet Union. After this became increasingly difficult by the end of the 1920s, the emphasis shifted to forging contacts with the Russian Orthodox believers living in the eastern border areas of Estonia and Latvia in order to prevent communist and atheistic propaganda broadcast from the other side of the border from taking root among them.

The *Baltische Russlandarbeit* was a controversial organisation. On the one hand, it has been described as a pioneering and surprising ecumenical initiative with noble and unselfish aims. On the other hand, some historians have regarded it as an anticommunist organisation with suspicious political and ideological aims.

An innovative form of work of the BR was the log floater mission. Every summer thousands of Russian floaters came down the river Daugava (or Western Dvina) from the Soviet Union, floating huge rafts of logs to Riga. The *Baltische Russlandarbeit* set up a mission station in the vicinity of the Latvian-Russian border. When a raft came across the border, a missionary sailed in his boat to the raft, struck up a conversation, and handed out Russian New Testaments. The operation had to be shut down after a couple of years because the Russian floaters were from then on replaced at the border by Latvians. Much more promising was the work among the Orthodox believers in the border areas. The idea in engaging...
the Russian population was not to convert them to Lutheranism but to help them in the fight against 'godless Bolshevism'. The work of the *Baltische Russlandarbeit* ended with the beginning of the Second World War.

DR. MIKKO KETOLA is University Lecturer in Church History at the Department of Church History, Faculty of Theology, University of Helsinki. His doctoral dissertation, published by the Finnish Society of Church History in 2000, was "The Nationality Question in the Estonian Evangelical-Lutheran Church, 1918–1939". After that, he has published several articles on Baltic church history and is writing a monograph on the Estonian Evangelical-Lutheran Church during the Second World War. He is secretary of CIHEC (Commission Internationale d'Histoire et d'Etudes du Christianisme). He is also a member of the Helsinki-based International Network of Baltic Church Historians.

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**Eating Karelia: *karjalanpiirakka* and *karjalanpaisti* in Finnish North Karelian culture**

Chloe Wells (University of Eastern Finland)

The Karelian pie (*karjalanpiirakka*) and Karelian stew (*karjalanpaisti*) hold special places within Finnish food culture as a whole and serve as important markers of Finnish North Karelian cultural identity. Bound up with issues of territorial identity, border changes and forced migration these seemingly mundane food items hold much symbolic meaning. This paper examines the associations these food stuffs hold for Finnish North Karelian youth as well as analysing the history and, crucially, geography of these food items. The paper presents the results of original research by the author into the link between the geographic region of Karelia and the Finnish foodstuffs which bare its name. This research centres upon the way Finnish North Karelian youth conceptualise a geographic region, Karelia, in relation to certain traditional Finnish foods. The research finds that Karelian pies and Karelian stew are often the primary association the youth have with the term 'Karelia' despite its thorny history as a disputed border region.
The paper also presents interviews with Finnish women which demonstrate Karelian pies as Finnish familial cultural inheritance. This indicates the triumph of food as banal nationalism or regionalism and the centrality of perceived regional food specialities in shaping local and familial Finnish identities. The paper will also examine the official and unofficial status and symbolism of these Karelian/Finnish foodstuffs and how and why these previously local dishes were spread throughout Finland and beyond, becoming a staple part of Finnish national cuisine and hence national cultural identity.

CHLOE WELLS is a first year PhD student of Human Geography at the University of Eastern Finland (UEF), Joensuu, Finland. She previously completed her Masters degree in Human Geography at UEF within the university's new Border Crossings: Global and Local Societies in Transition International Masters programme. Her BA was in Ancient History. Her PhD research topic is the Russian, formerly Finnish town, of Vyborg. Vyborg is located in the transborder Karelia region which spans Russia and Finland. Her research examines the meanings of Vyborg for Finns today. Though her PhD is in Human Geography Chloe also draws on the disciplines of History and Border Studies and the concepts of collective memory and postmemory in her work.

Hostages as Pillars of Power Structures and Vessels of Acculturation in the Baltic Sea Region during the Expansion of Catholic Europe in the 12th and 13th centuries

Kristjan Kaljusaar (Tartu)

Over the course of the 12th and 13th centuries, most of the Baltic region was Christianised. Kings, dukes, bishops and margraves from the Holy Roman Empire, Denmark and Sweden expanded their realms to the southern and eastern shores of the Baltic Sea and founded new domains and church provinces on these frontiers of Catholic Europe. But they also needed to integrate the indigenous inhabitants and the chieftains of native pagan societies into these new political units. To that end, they often employed hostages.
Such traditional hostages were given, not taken. They were not seized violently by the conquerors, but relinquished by native elites during surrender rituals, as guarantees of loyalty. This, however, naturally did not mean that hostages were given completely voluntarily.

Most political relations in the Middle Ages were based on reciprocal personal bonds between individuals, and hostages could hence effectively secure such power structures. Fidelity of local leaders was important for the Catholic princes in ever-volatile borderland regions, where political allegiances were often shifting and creating a viable infrastructure and administration was complicated. Consequently, hostages functioned as important physical links between the foreign rulers and their local subjects: they bound the elites of borderland societies together. Possession of hostages also demonstrated power relations to third parties, and holding them bolstered the claims that different Catholic princes had to newly-Christianised lands.

But hostages were, first and foremost, human beings – usually young boys. Conquerors could therefore bring them up as „European“ Catholics and convince them that the Christian way of life was superior to their former pagan society. Upon returning to their homes, such hostages could hence form a group of spokespeople for the new religion and social order. Although hostageship often proved unsuccessful, both as a guarantee to political structures and as an instrument of acculturation, the practice remained in constant use during the era of Northern Crusades and it was an important device for conquering and Christianising the Baltic region.

KRISTJAN KALJUSAAR is a recent history MA graduate from the University of Tartu. His research concentrates on the Christianisation of the Baltic region in the High Middle Ages, mostly on the nature of different aspects of medieval life on the Baltic frontier, as well as imagology and power relations. Kaljusaar has studied martyrdom in the Livonian crusades, and his master’s thesis explored the uses of hostages in the Baltic Rim during the period of
Performing Catalan Identity across the Border: Networks of Sardana Dancers in French Catalonia and the Spanish Catalonia in the 1960s

Ariela House (Barcelona)

In the late 1950s, several annual festivals dedicated to the sardana, a Catalan circle dance, were founded in French Catalonia. These festivals drew the majority of their participants from Spanish Catalonia. Participation was authorized by Spanish provincial authorities who issued special travel documents to dancers who lacked passports. Thus, the sardana served as a means for establishing cross-border contacts and at a time when it was not always easy to travel beyond Spain's borders.

The sardana emerged in its standardized modern form in the mid-19th century and quickly became a Catalan symbol. Nonetheless, it was largely tolerated under Francisco Franco's dictatorship in Spain (1939-75), even as the Catalan flag was prohibited and use of the language repressed. Some sardana groups joined the regime's “Educación y Descanso” recreational organization. Classified reports by Spanish authorities presented one festival in French Catalonia as an act of friendship between France and Spain and were careful to note the absence of any “separatist” (Catalan nationalist) activity.

Yet the sardana's Catalan identity was what motivated many festival organizers and dancers. These festivals provided numerous young dancers their first opportunity to travel across the border to French Catalonia, where many recall
seeing the Catalan flag displayed for the first time. Some Spanish Catalans were even able to visit friends and relatives living in exile. Festival organizers in French Catalonia and their contacts on the Spanish side had to downplay the Catalan identity of the sardana when requesting travel documents for dancers from Spanish authorities.

This paper draws on archival material and interviews with dancers to look at the role of the sardana in creating cross-border networks. The final section considers the long-term implications of contacts established in the 1960s after the end of the dictatorship, as restoration of democratic municipal government in Spain and Spanish Catalonia’s autonomous government as well as the European integration process have created new opportunities for exchange.

ARIELA HOUSE is a PhD student at the University of Barcelona. Her thesis is titled El control de la frontera estatal a Catalunya, 1958-1978 (English title: The Control of the French-Spanish Border in Catalonia, 1958-1978). She earned a master's degree in Historical Studies from the University of Barcelona and a B.A., summa cum laude, from Smith College in the United States. She has lived on both sides of the Pyrenees.

14.30

Panel Policing Borders and Managing Transgressions

Probing the Concept of Epistemic Communities for the Baltic Sea Region

Kazimierz Musiał (Södertörn / Gdansk)

The paper will provide an attempt to analyse epistemic communities in the Baltic Sea region and their alleged influence on region building processes in recent decades. With the point of departure in Peter Haas’ influential theoretical conceptualization of epistemic communities (Haas 1992),
which helps to explain how knowledge-experts, scientists and professionals with their expert knowledge affect the formation of international policy regimes, I will analyse the emergence of networks of knowledge in the region and their alleged influence on interpretation and institutionalization of the regional agenda.

So far analyses of policy networks and policy coalitions, which are akin to epistemic communities relevant for the BSR, have been successfully carried out with respect to the domain of the Baltic Sea ecology and sustainable development. Less attention has been paid to other actors active in the international arenas, such as cultural study specialists, political scientists or historians, who by pursuing a BSR perspective in their research, have become region-building enthusiasts or “regionauts” constructing the region in the mind and habits of their collaborators and thereby institutionalizing the region in their networking practices.

In the studies analysing regional and transnational policy regimes, after the initial enthusiasm about the concept of epistemic communities being able to explain policy making and emergence of policy ideas in the transnational and regional spaces by the end of the XX c., it became somewhat less popular due to its alleged leaning on the positivist paradigm and its incompatibility with the prevailing constructivism. However, my claim is that the concept should attract significantly more attention and may prove to be a useful tool to study cases of trans-border institutionalism or regional integration, such as in the Baltic Sea area. In this case the concept of epistemic communities is a handy instrument to explain the origin of agency in the regional policy making, or to define “actors” that are in the possession of expert knowledge and are able to act under the conditions of uncertainty. In the increasingly complicated regional policy making with an increasing number of actors and stakeholders, the ability to provide knowledge
under the conditions of uncertainty makes epistemic communities interesting for the regional polity.

Apart from the attempt to validate the theoretical perspective, the paper investigates cases of empirical evidence where the networked actors connected in the social space of the Baltic Sea region have been instrumental in region building. Region building is understood as creation of a transnational social space, a regional field structured around historically and socially constructed legitimising principles. Applying the concept of epistemic communities helps to answer questions about who speaks, on whose behalf, and under what circumstances in the regional arena.

KAZIMIERZ MUSIAŁ is Associate Professor and Deputy Director at the Institute of Scandinavian Studies and Applied Linguistics at the University of Gdansk, Poland. He is also Research Leader at the Centre for Baltic and East European Studies (CBEES) at Södertörn University in Sweden. He graduated in Scandinavian Studies at Poznań University, received PhD in political science from Humboldt University in Berlin, and post doc (habilitation) degree in sociology at Jagiellonian University in Kraków. His research concerns regional integration in the Baltic Sea region and to the role of universities and networks of knowledge in Northern Europe.

Crossing Borders. From Empire to Livonia. Strategy of Fiefpolicies of the Teutonic Order in the 16th century

Dmitry Veber (St. Petersburg)

DR. DMITRIY VEBER is a senior assistant at the Department of Medieval Studies, St. Petersburg State University. The title of his PhD thesis is *Teutonic order in Livonia: since Reformation to secularization*, St. Petersburg State University. His latest article is on *Reformation and secularization. The model of Teutonic order* (Journal of History. Moscow. Vol. 6 (29), 2014).
Application of Western Legal Systems in Witch Trials in the Great Duchy of Lithuania in the 18th-18th centuries

Vitali Byl (Niasvizh)

Why? The reason of borrowings - lack of the own legislation

A considerable part of the witch trials in the Great Duchy of Lithuania was judged according to some Western legal systems. The reason for this is the lack of development of anti-witchcraft legislation in the GDL: the Statute of 1588 only mentioned magic along with serious crimes. But it allowed the use of other Christian systems of law in difficult cases.

What? Adoption of German legal systems in the GDL

Polish lawyers published popular translations and explanations of German law from the Constitutio Criminalis Carolina (1532) and Magdeburg law (the Sachsenspiegel) which contained developed anti-witchcraft laws and procedures. Thus one of the first witch trials occurred in Kaunas in 1552 precisely according to Magdeburg Law. Probably the introduction of Magdeburg law in cities was one of the key factors for the expansion of witch-hunt in the GDL. Judges in the GDL got acquainted with Western legal approaches and substituted lacunas of the law in witch trials with those borrowings.

How? Specific features of the application

Application of Western legislative elements had its specifics in practice. Often it was selective and inconsistent: formal adherence to the letter of the law contrary to the needs of court or selective use of only certain elements. During one trial different systems of law could be applied according to the interests of the parties. The reason for that lay in the peculiarities of local witchcraft beliefs: low popularity of ideas about “the witch sect” and the deal with the Devil, relatively
neutral attitude to harmless magic and punishment only for maleficium, etc.

What is the result? The meaning of the legislation borrowings

The Carolina and the Sachsenspiegel translations contributed to the expansion of Western witchcraft beliefs. Under its influence the sorcery was regarded not only as maleficium, but also as a double crime against God and mankind, which excluded it from the sphere of only interpersonal relationships. It was an important way for the penetration of this idea into people’s worldview. The adoption of the German law in the witch trials shows the integration into the European legal system through the Polish legal practice, which in turn acts to the GDL. Also, it proves again the introduced nature of witch hunt in the GDL.

VITALY BYL earned a degree in History from the Belarusian State University (2012). Since 2012 he is Junior Researcher at the National Historical and Cultural Museum-Reserve "Niasvizh" (Niasvizh, Belarus). Research interests: history of witchcraft, history of the Polish-Lithuanian Commonwealth, oral history, local history, historical anthropology, ethnography.
Programme

Friday (September 25th)

09.00 Welcome Arne Schneider, Director “Goethe-Institut” (Riga) and Michael North, Speaker of the IRTG “Baltic Borderlands” (Greifswald)

09.15 Key Note I Boundary Regions in Europe: A Baltic Perspective
Leonidas Donskis (Kaunas)

11.00 Panel Ideas as an Engine of Change

14.00 Panel Finland: Building Bridges between Nations and Communities

16.15 Panel Networks and Powers

Saturday (September 26th)

09.00 Key Note II Luther at the border: A Case Study in the Borderlands of the Theological Imaginary Christine Helmer (Northwestern University)

10.30 Panel Cultural Practices and Borderlands

14.30 Panel Policing Borders and Managing Transgressions

International Research Training Group 1540/1

Ernst-Moritz-Arndt-University Greifswald
Prof. Dr Michael North
(spokesperson)

Lund University, Sweden
Prof. Dr
Barbara Törnquist-Plewa
(spokesperson)

University of Tartu, Estonia
Prof. Dr
Riho Altnurme
(spokesperson)

University of Greifswald • Department of History • IRTG „Baltic Borderlands“ •
Rubenowstr. 2 • D-17487 Greifswald • Germany
Tel.: +49 (0)3834 86-33 08/-3341 • Fax: +49 (0)3834 86-33 33
www.phil.uni-greifswald.de/fk/borderlands.html