



CENTRE OF EXCELLENCE IN CULTURAL THEORY
V AUTUMN CONFERENCE

**IN, OUT AND IN BETWEEN:
DYNAMICS OF CULTURAL BORDERS**

PROGRAM AND ABSTRACTS

TALLINN
OCTOBER 18–19, 2012



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Program Manager: Monika Tasa, CECT coordinator, monika.tasa@ut.ee

Program Assistants: Tuuli Piirsalu, Kristina Hermann

Editor of the Abstracts: Silver Rattasepp

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CONFERENCE PROGRAM

Thursday, October 18

10:00 registration desk opened (nametags, abstract book) / wake up coffee
Lobby of Tallinna saal (M-218)

11:00–11:25 opening of the conference – Tallinna saal (M-218)
Prof. **Katrin Niglas** (Tallinn University Vice-Rector for Research)
Welcome from Tallinn University
Prof. **Valter Lang** (University of Tartu, head of CECT)
Dynamics of cultural borders: An introduction

11:30–13:30

Panel I: 1 (M-648)

Subjectivity and the negotiation of conflict of the 20th century in the Baltic area

Moderator: **Ene Kõresaar** (University of Tartu)

Merja Ellefson (Umeå University)

The hero's mother: Lotta Svärd and remembering the Civil War

Tuulikki Kurki (University of Eastern Finland)

Personal trauma vs. Cold War rhetoric at the Finnish-Russian national borderland

Tiiu Jaago (University of Tartu)

Rupture and continuity – the Soviet period in life narratives

Irena Šutinienė (Lithuanian Social Research Centre)

Negotiating borders: Memories of conflicting groups of WWII participants in Lithuania

11:30–13:30

Panel III: 1 (M-340)

Boundaries of believable realities

Moderator: **Roland Karo** (University of Tartu)

Marko Uibu (University of Tartu)

Shifting boundaries of believable realities: Experiencing the extraordinary

Irina Paert (University of Tartu)

The Christian visionary experience as border-crossing

Lea Altnurme (University of Tartu)

Boundaries of religion in the Estonian society at the start of the 21st century

Caterina Squillace (Jagiellonian University)

The dynamics of geographical and symbolic borders of Europe in the XVth century culture

13:30–14:30 lunch (for registered participants) – Atrium, Mare building, III floor

- 14:30–15:15 **Plenary lecture** – Tallinna saal (M-218)
Prof. **Anssi Paasi** (Department of Geography, University of Oulu)
Border studies on the move: Going beyond territorial-relational divide
- 15:15–15:45 Discussion of the plenary lecture – Tallinna saal (M-218)
Moderator: **Eiki Berg** (University of Tartu)
- 15:45–16:15 coffee break – Atrium, Mare building, III floor
- 16:15–17:45
Panel I: 2 (M-648)
Self-descriptive practices in culture
Moderator: **Katre Pärn** (University of Tartu)
- Roosmarii Kurvits** (University of Tartu)
Crossing the border of authoritarianism: The visual form of newspapers as a representation of Estonian socio-political changes, 1940 and 1991
- Marek Miil** (University of Tartu)
Silenced war heroes: War veterans in Soviet Estonian newspapers 1944–1989
- Heli Reimann** (University of Helsinki)
From swing to hillbilly: The discourse of Estonian jazz during the period of cultural rupture in the late 1940s
- 16:15–18:15
Panel III: 2 (M-340)
Real and imagined borders in North-East Europe
Moderator: **Aili Aareleid-Tart** (Tallinn University)
- Aida Hatšaturjan** (Tallinn University)
The ‘Baltic Russians’ as an ‘imagined community’ in the biographical narratives of Russian-speaking youth
- Klinta Ločmele** (University of Latvia)
Behind constructed borders: Media representations of countryside in Latvia
- Tuija Saarinen** (University of Eastern Finland)
The individual level of Finnish-Russian relationships during the Soviet period in the travelogues of Finnish magazines
- Thekla Musäus** (Greifswald University)
Karelia – a lost land on either side of the Finnish-Russian border?
- 20:00–... Conference dinner (requires previous registration) – Restaurant Platz, Roseni St. 7

Friday, October 19

9:30 information desk opened / wake up coffee
Aatrium, Mare building, III floor

10:00–12:30

Panel II (M-340)

Drawing borders: (Re-)materialising ideologies in landscape and in practice

Moderator: **Helen Sooväli-Sepping** (Tallinn University)

Marshall Johnson (University of Wisconsin-Superior)

Distributed cognitive practices re-bordering Taiwanese landscapes

Charlotte Damm (National University of Ireland)

From ethnic boundaries to practice networks

Uwe Sperling (Tallinn University)

Visitors to the opposite side. The border-concept in intercultural and interethnic relations across the Baltic Sea in early prehistory

Marju Kõivupuu (Tallinn University)

Natural sites of worship as the cultural-religious mediators of a transitional society

Franz Krause (Tallinn University)

Rivers, borders, and the flows of the landscape

10:00–12:00

Panel IV: 1 (M-648)

Silence, voice(lessness) and agency

Moderator: **Elo-Hanna Seljamaa** (University of Tartu)

Karina Lukin (University of Helsinki)

Talking religion: Speech about the non-reportable

Laur Vallikivi (University of Tartu)

The power of silence and words: Language ideologies in the missionary encounter between Russian Baptists and Nenets reindeer herders

Piret Koosa (University of Tartu)

„I don't know how to speak yet...”: Narrating conversion in an evangelical community in Komi

Ergo-Hart Västriik (University of Tartu)

Acquiring agency for a minority group: The case of Votian ethnic revival

12:00–13:15 lunch (for registered participants) – Aatrium, Mare building, III floor

13:15–14:00 **Plenary lecture** – Tallinna saal (M-218), Mare building
Ass. prof. **Stephen Wolfe** (Border Poetics research group, University of Tromsø)
Memoryscapes into borderscapes: Notes on progress towards a border aesthetics

14:00–14:30 Discussion of the plenary lecture – Tallinna saal (M-218), Mare building
Moderator: **Tiina Ann Kirss** (Tallinn University)

14:30–15:00 coffee break – Atrium, Mare building, III floor

14:45–15:45 **Poster session** – Atrium, Mare building, III floor

15:45–17:45

Panel IV: 2 (M-648)

Silence, fieldwork and ethnic interaction

Moderator: **Laur Vallikivi** (University of Tartu)

Tarja Tantt (University of Eastern Finland)

Silence in official encounters between immigrants and employment officials

Pihla Siim (University of Tartu)

Family stories untold

Uku Lember (Central European University)

Silence and ethnicity in Russian-Estonian marriages: Evidence from life-story research

Elo-Hanna Seljamaa (University of Tartu)

From silence to merchandise: Studying ethnic interactions in contemporary Estonia

15:45–17:15

Panel V (M-340)

Movement of humans and animals: Freedom, limits, margins

Moderator: **Riin Magnus** (University of Tartu)

Pernille Gooch (Lund University)

Moving-with-animals through a landscape of ambiguity: Pastoralists on the margin of Indian society – following lines, crossing borders, and encountering limits

Eva Toulouze & Liivo Niglas (University of Tartu)

Fixity and movement in Western Siberia: When oil-drillers', natives' and reindeer's paths cross

Tiit Maran (Tallinn University / Tallinn Zoological Gardens)

Humans and animals: Movement paths and moving into each other's worlds

17:15–18:15

Panel V: Discussion with presenters (M-340)

The movement of humans and animals at the intersection of technological change, cultural practices and nature protection

Moderator: **Kadri Tüür** (University of Tartu)

PLENARY LECTURES

Border studies on the move: Going beyond the territorial-relational divide

Anssi Paasi

University of Oulu, Finland

The 'border' has become one of the keywords in social and cultural science since the 1990s. The utopia of a borderless world that reflected both neoliberal imaginaries of a deterritorialising world and the optimism related to the collapse of the Cold War East-West divide, was shaken by the 9/11 attacks in the US, which turned the attention of scholars to the relationship between borders and security issues. The simultaneous flows of immigrants and refugees have increased the complexity of these relations. This paper discusses and illustrates the actual 'location' of borders and (related) boundary-producing practices in a world that is characterised by the processes of globalisation, border-crossings and securitisation. It will accentuate the need to understand the contextuality of borders and will scrutinise two overlapping 'forms' of borders that seem to characterise the contemporary world: discursive landscapes of social power and technical landscapes of social control. Both modalities are historically and spatially contingent, are in operation simultaneously, and claim researchers to expand their concepts of border and bordering. The former resonates more clearly with such notions as 'people', nation, national identity, nationalism and memory, the latter with state, sovereignty, citizenship, governance, security and control. Both modalities destabilise and relocate borders as mere lines on the ground but yet are a crucial part of boundary producing practices. Borders are at the same time both mobile and not-so-mobile.

Memoriscapes into borderscapes: Notes on progress towards a border aesthetics

Stephen Wolfe

University of Tromsø, Norway

My paper will focus on the uses of interdisciplinarity within border aesthetics theory/research by focusing on representations of dynamic, memory-based, invisible borders in two contemporary autobiographical memoirs. I will take up these issues in my talk by discussing the relationship between borderscapes and memoriscapes in two very different texts that can only be usefully discussed by establishing an interdisciplinary theoretical focus. The set of theoretical texts I will use are by Doreen Massey, Jacques Derrida, Wolfgang Welsch, and M. Christine Boyer. My main focus will be on two autobiographical memoirs by European border crossers: *The Speckled People* by Hugo Hamilton (2004), and *Landscape for a Good Woman: A Story of Two Lives* by Carolyn Kay Steedman (1987). Both of these texts will give us the opportunity to explore the connections between the memoriscapes of autobiographical writing (a form of self-description) focused on the silent borders of language, class, and gender within families; and the very public stretched borderscapes represented in the politics of working class community in conflict with national political institutions during and after World War II in Dublin and London. Topographic and epistemological borders work together in the lives of the narrators of these texts, which is made clear when each of their family members crosses the borders between their home and the city. When crossing these borders the border-crossers must change their ways of seeing and unseeing, speaking and unspeaking, as they adapt themselves to school, work, or to the urban spaces they have entered. The borders they encounter also constitute temporal borders in their lives, marking out spaces of initiation, education, and identity development.

The second part of the paper will take up these two texts from a different perspective: that of border theory, looking especially at those ways in which these texts create figures of the border and of the border crossing, using them to demonstrate a working 'border aesthetics'. For example, in Steedman's slim historical-novella-theory book she represents the borders of her working class neighbourhood, the silenced gendered construction of her mother's and her own subjectivities, and political struggles of the period within three conflicting forms of narrative: the fairy tale, the psychoanalytical case study, and the working class autobiography. Such medial tensions in the text allow an investigation of the figure of the border fold, both as it shifts our attention outward and inward simultaneously to interlocking forms of representation. While in Hamilton's text, the borders of language, the geographic borders crossed by his German mother and Irish-speaking father in their travels, and even questions of Irish national politics are figured as a series of recursive loops.

PRESENTATIONS

Panel I: 1

Subjectivity and the negotiation of conflict of the 20th century in the Baltic area

The hero's mother: Lotta Svärd and remembering the Civil War

Merja Ellefson

Umeå University, Sweden

The Finnish organization Lotta Svärd was born out of bourgeois women's desire to help the White Army during the Civil War of 1918. Although the social democratic party was never outlawed and it continued to be influential, after the war Finland was in many ways a divided society. The Civil War played a crucial role in the history of the defence organizations Suojeluskunnat ("White Guards") and Lotta Svärd.

During the 1920s, Lotta Svärd had its own columns in the military magazines *Suomen Sotilas*, *Suojeluskuntalaisen Lehti* and *Hakkapeliitta*. The magazine *Lotta Svärd* was founded in 1929 and later on even girls got their own publication. Although the Civil War had ended, it had left a lasting mark on the individual members and the Lotta organization. This experience shaped the nature of the organization's everyday activities, membership requirements, ideology, and their sense of who were 'friends' and who were 'enemies'.

The purpose of this paper is to examine articles that describe, remember or explain the war. Lotta Svärd was a highly successful organization because its ideology was in tune with the society's hegemonic belief system.

The war was 'kept alive' by various rituals that involved the sacralisation of the Nation, such as flag raisings or visits to war cemeteries. Such events were frequently described in the magazines, meaning that there was an element of anniversary journalism (Kitch 2003 and 2008). Much of remembering (and forgetting) is socially motivated. Memories need to be communicated (Cubitt 2007, Fentress & Wickham 1992). In the process these rituals were also turned into Lotta rituals.

Lotta magazines contained numerous articles that described the experiences and contributions of individual members. Such texts were often categorized as 'memoires' or 'stories'. Articles in Lotta magazines were typically written from the perspective of 'Us' or 'I', where the 'I' is always one of 'Us', meaning that the individual is seen as being in the service of the organization and the Fatherland.

Personal trauma vs. Cold War rhetoric at the Finnish-Russian national borderland

Tuulikki Kurki

University of Eastern Finland, Finland

The paper discusses memoirs and biographical novels written by individuals who have moved legally or illegally across the national border between Finland and Russia (Soviet Union). These novels describe dramatic, even traumatic experiences and events at the borderland, such as war, prison camps, and defection, which have had dramatic consequences for the narrating 'I' of the novel. The paper focuses on the time period from the late 1940s until 2010.

The paper claims that before the Perestroika, these novels were read exclusively in the context of the Cold War. The novels thus became symbols of the ideological and political juxtaposition between the political East and West. In this reading, which stresses the institutional and political aspect of the biography and memoir, the trauma and survival story of the narrator and of the group that she or he represented was kept in silence. The narrating 'I' and the descriptions of significant events which (re)defined the narrator's identity were kept away from public discussions in Finland until the 1980s. They were overshadowed by the institutionalized, politically and ideologically dominating readings of these novels. It is only in the late twentieth and early twenty-first century that the personal trauma narratives and survival stories have been able to become public. The change in the reading of these novels may reflect the more general change that has taken place in writing and reading of politically explosive memoirs and biographies in the late 20th century Finland.

The paper is based on three biographical novels published in Finland: Kirsti Huurre's *Under the Sickle and the Hammer* (*Sirpin ja moukarin alla*, 1942, WSOY), Taisto Huuskonen's *Child of Finland* (*Laps' Suomen*, 1976, WSOY), and Arvi Perttu's *Skumbria* (2010, Like, Finland). These novels describe border-crossing as the significant rupture and event that compels the writer and the narrating 'I' to (re)define their identity.

Rupture and continuity – the Soviet period in life narratives

Tiiu Jaago

University of Tartu, Estonia

In the research of memories and life stories in Estonia, two concepts have today been foregrounded: the *continuity* and *disruption* of Estonia (independence, life, culture, etc.). On the one hand, this is related to the area of research. Folklore research primarily emphasizes continuity (e.g. Kalmre 2007), and ethnological research emphasizes disruption (Kõresaar 2005). On the other hand, it is also related to the chosen topic: when political events are described, it is mainly the disruptions that are shown, whereas in family histories that describe the home neighbourhood, including its nature, it is continuity that is presented (Kalmre 2007; Jaago 2010, 2012). At the same time, public discourse focuses on these two concepts as well: literary researchers tend to talk of Estonian culture in the context of disruptions and existentialism (Undusk 2004; Pilv 2008; Veidemann 2010), whereas in historical studies the self-continuity of the culture and the space (the territory of Estonia) is on the forefront (Jansen 2000; Rünkla 2010; Kärner 2010). Both disruption and continuity involve the concept of border: on the one hand, the border between the former and the current political situation; the border between what should be and what is; and on the other hand, despite the border having been placed by a foreign power, the Estonian cultural space is connected with the territory of Estonia.

In the presentation will I analyse certain autobiographical texts by the inhabitants of Kohtla-Järve, drawn from the collections of the Estonian National Museum and Estonian Cultural-Historical Archives. Based on the above-mentioned public discourses on the one hand and, on the other the perception of self-continuity (cf. Sani 2008), I ask how these texts open up the Estonia of the 1940s both in the context of political change and the continuity of life.

Negotiating borders: Memories of conflicting groups of WWII participants in Lithuania

Irena Štutinienė

Lithuanian Social Research Centre, Lithuania

There are two main areas of conflicting memories of the Second World War on the level of memory culture and collective memory in Lithuania: 1) memories of ethnic groups and 2) memories of war participants who participated on different sides; sometimes both of these issues are entangled. The oral history narratives of three diverse groups of Lithuanian WWII participants, memories of which are problematic in the context of contemporary memory culture and ideology, are analysed in the paper. The strategies applied by the members of these groups on the group as well as individual level, the purposes of which are to avoid problematic points in their remembrances, are also analysed.

The contradictions of memories between ethnic groups are expressed in the memories of the veterans of the Polish Home Army, whose primary declared goal was to fight against the Nazis, and the veterans of Lithuanian Territorial Defence Force, created in 1944 on the side of the Nazis in order to fight against the Red Army on the territory of Lithuania. Both forces fought against each other at the end of the war, and there were also civilian victims on both sides. The memory of war participants on the side of the Red Army expresses the contradiction between the dominant narrative of Soviet occupation and the Soviet and contemporary Russian narrative of the liberation of Lithuania from fascism.

On the level of collective and individual memory, as expressed in the narratives of the veterans, the conflicting points that are more explicit on the level of public memory discourse are reduced by applying different strategies for meaning making to their war experience. The primary strategy, visible in the memories of the veterans of both the Polish Home army and the Lithuanian Territorial Defence Force, is the victimization strategy. The supporting strategy is that of the humanization of memory: the tendency to perceive political events from the perspective of the individual human being. The strategy of amnesia is also applied to various degrees by the members of both groups. Three memory strategies can be identified in the narratives of the veterans of the Red Army, with the strategies of victimization and humanization among them.

Panel III: 1*Boundaries of believable realities***Shifting boundaries of believable realities: Experiencing the extraordinary**

Marko Uibu

University of Tartu, Estonia

Intentional practices that lead to altered states of consciousness, such as trance or hypnosis, are surrounded by stigmas in the Estonian context where, in Mary Douglas's sense, "bodily control" is the prevailing norm, especially when it comes to mental practices. In the spiritual milieu, however, the meaning of those experiences is subtly re-evaluated. Spiritual teachings encourage practitioners to be 'open'; to seek actively for the 'individual subjective truth' in the plurality of alternative ideas and practices: "There is so much more around us than mere narrow materialism!" This highly-valued openness to spiritual sensations creates a willingness to feel something 'special' that would deviate from the scientific-materialistic understanding of reality.

Sensational experiences (during 'liberation breathing' or a neo-shamanic drum-session, for example) confirm the validity of these practices in a very personal and therefore very strong manner. These sensations cannot usually be explained by previous knowledge, since Estonian culture does not provide pre-existing meanings for these types of experience. Spiritual interpretations thus provide a very strong confirmation for the practices – an irrefutable affirmation that "there really is something!". With the willingness to experience something 'special', people also start to interpret their previous experiences as extraordinary or paranormal.

Based on ethnographic research and in-depth interviews with spiritual practitioners, my presentation describes the social contexts that support the shifting boundaries of realities perceived as meaningful and real. As the anthropologist Tanya Maria Luhrmann emphasizes, people need to train their minds in order to experience the world differently, because these experiences do not appear out of nothing. Spiritual teachers and practices have an important role here, since they provide instructions of how to experience the supernatural. This can be perceived as a dialectic process, (re)produced in a supportive environment: outside patterns – cultural meanings structure inner sensations which then become shared and strengthen the patterns of these types of experiences.

The Christian visionary experience as border-crossing

Irina Paert

University of Tartu, Estonia

The borders between this world and others (Earth and Heaven, the world of the living and the world of the dead), between the self and cosmos exist in all cultures. These borders are permeable: “The sacred is experienced as utterly other and at the same time it is experienced as being of immense and indeed redemptive significance for human beings” (Berger). Mystical experience serves as a border between the ultimate otherness of the Divine and humanity, as well as between self and cosmos. In Christian history mystics have always had an ambivalent status: sometimes they have become founders of new movements, venerated as saints, but also treated with suspicion, persecuted and treated as heretics. The modern era brought new forms of rationalization of subjective religious experiences, either denying them as superstitions or bringing them under the scrutiny of modern medicine. Paradoxically, the era of modernity also witnessed the revival of traditional Christian spirituality, including the numerous apparitions and visions of Virgin Mary and the saints. The paper will discuss cases from nineteenth century Russia, where the official suspicion of miracles and visionaries in the Enlightenment era had given way to an attempt to accommodate popular piety into the institutionalised church. The claims of visionaries to possess first-hand experience of the other world affected their status and position in society. The border-crossing had given advantages and presented dangers. In 1855 Private Anufrii Krainev, who had begun to experience a series of visions of an unknown saint, first in Narva and then in Moscow, had become a subject of popular following and, consequently, of intense attention by the church authorities. While his experience was finally dismissed as unorthodox, the investigation provides important information on popular visionary experiences and their perception in society. How does a visionary negotiate the borders between this and the other worlds? What is the role of the canon and tradition in such visionary experiences? Why are such experiences often found to be socially and religiously subversive? What are the ways and means by which a religious institution serves as a border guard? These questions will be addressed with a focus on the concept of border as explicated by Yuri Lotman.

Boundaries of religion in the Estonian society at the start of the 21st century

Lea Altnurme

University of Tartu, Estonia

The purpose of this presentation is to examine the position of religion in Estonian society. For historical reasons, Christianity has been easier to distinguish from its socio-cultural context than other religions, making it possible for it to emerge as an autonomous domain of life. Today, Christianity is 'located' in congregations and religious homes. Conservative Christianity stays within the boundaries established by society. Fundamentalist Christianity attempts to expand the boundaries of religion in society, to return to society and to gain a footing in other areas of life, such as schools, the media, individuals' private lives and politics. Their demands come with a message of concern for the impending demise of Western civilisation because of moral ruin. In that respect, they share some elements with the extreme right-wing worldview, which also expresses distress about the deterioration of Western civilisation.

The situation is rather different with new spirituality, which is not perceived as a religion in Estonian society. As a result, it is easier for new spirituality to overstep the boundaries established for religion. New spirituality operates on the borderline between multiple areas – education, medicine, science, economy, media, tourism, arts, and religion. Since the subculture of new spirituality often uses terminology derived from sciences or education, their texts seem trustworthy for many people, because they hint at scientific authority and thus are often perceived as being true. Nevertheless, in many cases these texts lack any actual scientific content. They have, however, a religious effect by helping to give meaning to the world and individual life. Consequently, new spirituality increases ambiguity on the boundaries between science and religion. The same applies to other areas of life where new spirituality has become active. At the same time, it introduces a new, religious meaning to these areas and, through this, binds different domains of life closer together.

Estonian society is sensitive to any manifestations of religion outside its established boundaries. Outbursts of aggressive secularism, fight against 'superstition' and other similar phenomena indicate that some people on the side of secular society are actively guarding the boundaries of religion. At the same time, opposition to heresies (new religious movements, new spirituality) reveals that there are others who guard the boundaries of religion on the side of religion, predominantly Christianity, as well. In conclusion, it could be said that the position of religion in society is certainly not clear and unambiguous, and the struggle on the boundaries is likely to increase in the future.

The dynamics of geographical and symbolic borders of Europe in XVth century culture

Caterina Squillace

Jagiellonian University, Poland

The present paper focuses on the treatise *De Europa* (1458) written by Aeneas Sylvius Piccolomini, also known as Pope Pius II.

The most interesting aspect of this work, which is dedicated to our continent, is a vision of this continent whose identity, according to the author, was forged by the religious and cultural heritage of Christianity. Because of this he includes in his descriptions countries that were not included in the geographical-historical works of the past.

Already in the introduction we can find certain key elements which will help us understand the vision of Europe that Enea Silvio wanted to present. The author is aware of the fact that the old term 'Europe' cannot be applied to the states which are diverse from the political point of view and now paint an entirely new portrait of the continent. Empire and Papacy are, however, the guarantors of *Christianitas*. In this context, the adjective 'Christian', synonymous with 'European', should be emphasized as indicating in the same manner a significant interdependence between the two. According to Piccolomini, they will help to define the distinctive features of our continent. Despite the divisions that exist between Catholics and members of the Orthodox Church, and despite the emergence of national churches, it was Christianity that constituted the common denominator for the old continent, which at that time was not homogenous from the political and cultural point of view.

Such an approach represents a crucial change in the conception of European identity, because up until then only the Catholic part of the continent *sub specie Imperii* was considered to constitute Europe, while the Orthodox Church and culture were considered to lie outside it.

In Piccolomini's times such a conception meant crossing and somewhat transgressing not only religious but also cultural boundaries, which had existed for a very long time. Culture, in fact, was strictly linked to religion and constituted an essential part of it. In the past, only the Catholic vision of the world and culture were considered to be properly European. Piccolomini changes the geographical and cultural perspective of his time and offers an image of Europe that reflects a new reality and a different context of identity.

Moreover, along with the adjectives *europaeus* and *christianus* in *De Europa*, there is another one that is used intentionally, namely *Latinus*. This concept, surprisingly enough applied to *Graeci*, denotes citizens of the ancient Western Empire who drew upon the heritage of ancient Rome, despite them not speaking Latin and sometimes even not understanding much of it. The Western Empire could thrive because of the golden age of humanism. It was *Latinitas* that obtained possession of the Greek heritage. Enea Silvio highly appreciated everything that Greece had handed down to posterity; unfortunately, by his time there was hardly a trace left of this legacy due to the Turkish invasion. And The Turks represent, in Piccolomini's opinion, the real outsider of his times. This is the reason why, for example, the adjective *Turci* is juxtaposed with the adjective *Latini*, which denotes, to the same or even a greater extent than *Christiani*, the idea of European identity.

Europe, Christian and Latin, is to face up to the ensuing situation without surrendering to the 'Turkish' Asia. Following the clash between the two civilizations, the sublime character of the European Christian community is to prevail against the uncouth Turks. The latter, apart from razing towns and killing Christians in cold blood, demolish the remains of the ancient civilization, its architecture, literature and culture. Thus there are in *De Europa* numerous references to prominent cultural figures not only from the remote past but also to recently deceased ones or Piccolomini's own contemporaries. And thus in the second chapter, *De Transsylvania regione, Teutonibus, Siculis, et Valachis populis eam incolentibus*, we can find among other things references to Paolo Vergerio and Guarino Veronese, whose erudition and mastery of Latin and Greek greatly enthused the author.

Studia humanitatis, to which Piccolomini makes reference, were some of the most valuable and helpful sources for illuminating the differences between European and Turkish identity. The question of new civilization, rooted in the Muslim religion, emerges and begins to expand beyond its own borders, posing a threat to the Western world.

In conclusion, the paper will show how Piccolomini's conception is innovative in respect to the past and contributed to changes in certain basic convictions concerning the borders and the criteria used for defining the identity of Europe. At the same time, he changed the perspective and the perception of 'inside' and 'outside' as far as Europe and its culture were concerned. And in doing this, he fixed the basis for a new conception of our Continent.

Panel I: 2

Self-descriptive practices in culture

Crossing the border of authoritarianism: The visual form of newspapers as a representation of Estonian socio-political changes, 1940 and 1991

Roosmarii Kurvits

University of Tartu, Estonia

In my presentation I will analyse the changes in the visual form of newspapers, in order to detect how the great socio-political ruptures are represented in the visual form of Estonian newspapers in 1940 and 1991. In 1940, Estonia was incorporated into the authoritarian Soviet Union; in 1991, Estonia regained its independence as a democratic state.

The research is based on the data of content analysis. The sample consisted of three core Estonian dailies with five-year intervals (1935, 1940, 1945, and 1990, 1995, 2000). Data for 1940 were collected separately for the first and the second half of the year.

The analysis shows that the visual form of newspapers represented very strongly the socio-political changes of the years 1940 and 1991. While ‘entering’ the authoritarian system was a swift transformation, the ‘entering’ into the democratic system was a much slower, continuous process.

In 1940 the volume of newspaper issues and the volume of advertising were decreased, the propagandistic and educational content was emphasized, and the entertaining content was abandoned. The newspapers became visually simpler and less segmented: fewer and longer stories were published, the headlines and text type became smaller, the visuality decreased, etc. All these changes were very swift and already by the end of 1940 the visual form of Estonian dailies was entirely different from the one at the beginning of the same year.

In 1991, changes happened in the opposite direction. The volume of newspaper issues and advertising increased explosively, and news became the core of newspapers. The newspapers became more segmented, visual and variegated: more stories were published, headlines and text types became bigger; the share and the variability of visuals increased; full colour printing was introduced. This time, the transformations were much slower and not unidirectional, e.g. at first the stories and photos became longer/larger, and then shorter/smaller. ‘Leaving’ the ‘visual’ authoritarianism continued for seven to eight years; around the year 1998, the core Estonian dailies had become visually similar to contemporary Western newspapers.

Silenced war heroes: War veterans in Soviet Estonian newspapers, 1944–1989

Marek Miil

University of Tartu, Estonia

After the Red Army once again invaded Estonia in 1944, the Soviet authorities in Estonia re-launched the sovietisation process which they had started in 1940 but which was interrupted by the war. One part of this sovietisation process was the so-called rewriting of history. In the course of the revision, the unpleasant side of communist ideology and policy was toned down, and circumstances and events were created and emphasized to serve the new regime's worldview and political interests.

Part of this rewriting of history was silence. The Soviet regime was not interested in showing the real life of war veterans and heroes of the Great Patriotic War. The mental and physical suffering of war veterans was ignored and silenced. For example, during 1948–1951, war veterans were essentially not written about at all. This period coincides with what has been described as the era when, in fear of reformist ideas, the Soviet regime increased its censorship of war memories. By contrast, from the second half of the 1960s onward, more stories were dedicated to war veterans, also letting them have their say. In other words, this was a large step towards personalization, and war veterans began to be depicted as 'common people' who had a story to tell. This coincides with the period in which Leonid Brezhnev came to power and victory celebrations began to be used for demonstrating public loyalty to and political legitimization of the regime.

The study samples chosen over the period 1945–1989 were published in the Estonian SSR's daily newspapers, *Rahva Hää*, *Noorte Hää* and *Õhtuleht*, in which hundreds of articles were dedicated to the Day of Victory and Tallinn Liberation Day. The survey results show how the writing about war veterans changed over certain periods.

From swing to hillbilly: The discourse of Estonian jazz during the period of cultural rupture in the late 1940s

Heli Reimann

University of Helsinki, Finland

The years from 1944 to 1953 mark a period of large-scale transformational change in Estonian culture when, during the process of sovietisation, all cultural heritage was pronounced an anathema to the country's citizens, and was thereafter gradually replaced with ideologically more acceptable culture, which was "socialist in content, national in form" – recalling one of the Soviets' favourite slogans. Jazz was a relatively marginal cultural phenomenon in Soviet culture, but still attracted much attention from ideologists. Jazz, which for the political authorities was "bourgeois in content and frivolous in form", suffered through 1946 to 1953 from the lowest political tolerance it had ever had in its entire history in the USSR – the music was assaulted violently and its devotees driven to silence.

The aim of the present study is to investigate the response of Estonian jazz musicians to this cultural rupture initiated 'from above' during the late 1940s: how the musicians attuned their musical *Weltanschauung* to the creative space provided by this pivotal historical moment, and what changes they made in musical discourse in order to realize their creative potential in the conditions of limited creative freedom.

The investigation is based on texts from a unique historical document – the almanac of the jazz group Swing Club. As the only preserved private document that records the erratic and turbulent state of Estonian jazz in the late 1940s, the almanac of sixteen articles on 223 pages gives us an excellent insight into this politically and culturally disruptive period from the perspective of the musicians themselves. By discovering a wide range of issues ranging from the listings of band's concerts and repertoire to the critique of bebop and American lifestyle, the chronicle provides access to an extensive amount of information, the role of which as an historical testimony is difficult to underestimate. As a complimentary source of information the interviews with the musicians of Swing Club and radio broadcasts are provided.

The study draws on the methodology of close reading, which combines the techniques of interpretation, meaning making and criticism during the process of new knowledge production.

Panel III: 2*Real and imagined borders in North-East Europe***The ‘Baltic Russians’ as an ‘imagined community’ in the biographical narratives of Russian-speaking youth**

Aida Hatšaturjan

Tallinn University, Estonia

This paper draws its topic from a common tendency, revealed in the biographical interviews among Estonia’s Russian-speaking youth respondents: that is, most of them feel remote from Russia, their motherland, the land of their ancestors, even from its mentality. For them, Russia is incomprehensible and strange. The respondents also underline their dissimilarity from Russian-Russians, claiming the right to assume and hold a new identity status as ‘Baltic Russians’. Russian-speaking immigrants who have lived in the Baltic region since the Soviet period have been considered by some researchers to be ‘Balticised’ in the sense that they adopted local cultural patterns and values and regarded the local way of living to be higher (cf. Melvin 1995, Vihalemm 2002). That is why they differentiated themselves from the people living in other Soviet Republics. Estonia was open to Western influences (in particular through Finnish TV) and that is why it was perceived “as a kind of ‘Soviet West’”, “a show-window to the outside world” (Lauristin, Vihalemm 1997). This fact has left a special ‘imprint’ on the self-consciousness of the younger Russian-speaking generation in Estonia – both during their childhood and today the respondents feel themselves to be ‘other Russians’. In addition to persistently distancing themselves from Russian mentality, respondents even describe their feelings of certain superiority over their peers from Russia. The issue of such a specific self-identification as ‘Baltic Russians’ can be considered in light of Benedict Anderson’s concept of imagined communities as a vision of individuals living in a common geographic space, and based upon the ‘historically determined’ idea of mental and cultural peculiarity of the local Russian-speaking population.

Behind constructed borders: Media representations of countryside in Latvia

Klinta Ločmele

University of Latvia, Latvia

Boundaries can be drawn not only between cultures, groups or regions internationally, but also within one state. During the last two decades the countryside in Latvia has seen dramatic changes – from the seeming renaissance during the Third Awakening, when the idea that “Latvia is a farmers’ nation” gained prominence, until the agricultural crisis and continuous rural depopulation.

Public opinion is especially strongly influenced by mass media. This research explains the role of media in creating imagined borders between the countryside and the rest of Latvia. Discourse historical analysis (after Ruth Wodak) allows for the collection data about five strategies by which Latvian newspapers and magazines represent rural areas and their inhabitants. As a result, it is possible to deduce the discourses of countryside which are disseminated via the media and that establish the imagined borders between cities and rural areas.

For example, the countryside is represented as the residence of extraordinary, marginal people, as a place that one goes to visit but not to live, etc. With the usage of certain linguistic tools (such as the words ‘run away’), rural areas are characterized as locations which should be left as soon as possible; the last three inhabitants of a dying village are called the ‘last of the Mohicans’, etc. Newspapers and magazines represent the countryside as being weaker and less successful than cities, especially the capital, Riga.

Peace, stability and the beauty of the landscape are also words that are used in publications to characterize the countryside. Nonetheless, the majority of the boundaries between countryside and cities, as drawn by newspapers and magazines, represent the seclusion of rural areas from the rest of Latvia because of the negative meaning attached to them.

The individual level of Finnish-Russian relationships during the Soviet period in the travelogues of Finnish magazines

Tuija Saarinen

University of Eastern Finland, Finland

In my paper I will examine the individual level of Finnish-Russian relationships during the Soviet period. My research material consists of the travelogues the Finnish magazines published from the 1960s to the beginning of 1990s. The Finns – especially men, who were industrious travellers – shared their experiences with Soviet ladies, and wrote colourful travelogues.

The Finns had limited possibilities for contacting the local inhabitants in the Soviet Union. Finland and the Soviet Union belonged to two different political regimes, and neither unofficial nor direct relationships between the citizens of both countries were not allowed. Tourism was, however, very important for the Soviet Union, which needed foreign currency, and starting from 1955 tourist trips were allowed from Finland to the Soviet Union. Soviet tourism also served the ideological purpose of constructing a positive image of the country.

Personal relationships between Soviet and Finnish citizens were very limited. Contacts between tourists and local inhabitants were carefully controlled and prevented, if possible. The places a foreign tourist could visit appear to have been strictly regulated as well. Tourist groups were guided and the tourists were not able to wander on their own. Soviet tourist guides were well trained through special courses and academic backing. One of the tasks of the guides was to report the behaviour of their groups.

Despite these limitations, tourism grew rapidly, and by the mid-seventies more than three million travellers from the Eastern bloc visited the Soviet Union every year. A few hundred thousand tourists came from the West. Among the most frequent visitors from the West were the tourists from Finland. Most Finnish tourists were factory or secretarial workers. Many of the Finnish tourists were, however, willing to get into contact with the locals – especially in hopes of romantic or sexual adventures. They looked for the possibilities of meeting local women, for example in restaurants or hotels, if only possible. In fact, many Finnish-Russian relationships and even marriages were contracted during the late Soviet decades. Usually the fiancé was Finnish and the bride Russian or another Soviet Citizen.

Many of the tourists who crossed the iron curtain, used to travel to the Soviet Union quite often – sometimes even every weekend. The travellers were people of low income. However, the standard of living was higher in Finland, and the travellers were able to have a luxurious holiday for a very cheap price. This higher standard of living also turned Finns into desired fiancés or sexual partners. Crossing the border was a way of crossing the border of poverty in Finland. In the Soviet Union a low income Finn was able to spend time very luxuriously and become a desirable partner.

Karelia – a lost land on either side of the Finnish-Russian border?

Thekla Musäus

Greifswald University, Germany

Since the 19th century, Karelia has been a region of special desire for Finland. It became the assumed cradle of Finnish Culture, although located on the North-Eastern outskirts of Finland. The loss of the supposedly glorious Finnish-Karelian past and of Karelian territories in the Second World War has to this day played a crucial role in the Finnish literary image of Karelia. Since the 1920s one can also find a certain exoticism and a sometimes almost enthusiastic depiction of the modernization in Soviet Karelia. Is this merely the result of modernist tendencies in Finnish culture in the 1920s? Or is there any chance of a direct cultural transgression between middle-class Finland and the Soviet Union?

On the other side of the frontier, in the Autonomous Soviet Republic of Karelia, Finnish authors depicted their own notion of Karelia. And again the notion of loss and bygone times is prevalent. In the context of Social realism the rural, backward Karelia can be seen as a contrast to the progressive industrialization of Soviet Socialism. But what role does nostalgia about Karelian traditions play in these works? Did the idealistic notions of Finnish romanticism cross the cultural border to communist Karelia?

In my investigation I want to focus on the question of cultural transgression over a border, one that is usually perceived as almost impermeable. In which way there may have appeared a mutual influence of both cultural systems? How could romantic ideals survive in the atmosphere of socialist Realism in Soviet Karelia? Are there any parallels with other border regions in Europe (e.g. Poland/Germany, Czechia/Germany)?

And what about the Karelian Karelia? Both from the Finnish and the Russian side the region of Karelia has traditionally been an area of cultural intrusion. Were the Finnish authors in Karelia aware of their role as outsiders? Does this fact play at least a subtle role in their work?

Dealing with these questions should cast light on the general issue of the power of ideologies and cultural currents across time as well as cultural and language borders.

Panel II

Drawing borders: (Re-)materialising ideologies in landscape and in practice

Distributed cognitive practices re-bordering Taiwanese landscapes

Marshall Johnson

University of Wisconsin-Superior, USA

Claims to landscapes as spaces of inclusion and separation are sites of continuous practical border work on principles of vision and di-vision. Landscape is more than a representational space of fixed schematics applied to an external world. Landscapes are sites producing contending modes of bordering and organizing the world, culturally orchestrating distributed cognitive practices. This paper employs distributed cognition to examine two Taiwan border constructions, Chinese statist homogenization from above and aboriginal (re)construction from below.

The post-WWII Chinese state, having fled to Taiwan, engaged in an unprecedented double bordering where the island's people are practically subsumed within a Chinese cultural border, even as a militarized landscape acts as a second border, excluding the political space of China. As people of the island had not lived in the borders of a Chinese state, the recognition of Chineseness materialized in the landscape through chronotopes, anchors of Husserlian retentions in a set of culturally orchestrated practices requiring bodily interaction with a material world embodying relationships.

The arrival of a Chinese state, preceded by 300 years of Chinese colonization, spatially and culturally marginalized aboriginal peoples from the fertile plains to the mountains, from uncooked savages into half-cooked 'mountain brothers'. The commodification tsunami launched by the state to finance military bordering with China diluted statist cognitive practices. For aboriginal peoples, however, the urban island labor market absorbed large numbers of younger people and accelerated the emptying of the landscape of aboriginal frames and optics. Plants, animals and the underlying landscape faded as property markets and labor markets transformed spatio-cultural meanings.

The second part begins with democratizing movements, examining material from tribes and settlements, transforming dis-placement to urban areas through re-placement in the mountains and pockets of marginalized interurban spaces. As Taiwan struggles with a spreading realization that market economy borders exclude both Chinese and aboriginal peoples, we examine tribes and settlements engaging in distributed practices remapping and re-cognizing landscapes, plants and animals, breaking borders between tribes and between Chinese and aboriginals to open up creative border spaces – foraging, cultivating, medicalizing and ritualizing – beyond a totalizing economy of exchange values.

From ethnic boundaries to practice networks

Charlotte Damm

National University of Ireland, Ireland

While archaeology has long abandoned the explicit correlation between archaeological cultures and ethnicity, clearly delineated distributions of material culture are still often perceived as segmented cultural groups and ethnic entities. In the proposed paper a different approach will be pursued. Departing from an understanding of material culture as intimately connected to material practices (in production as well as use) individual artefact groups rather than artefact assemblages are studied in order to investigate the collective network they were entangled in. It is argued that in-depth studies of such communities of practice will provide insight into the social and technological interrelationships within and between local groups, allowing us access to a multitude of local, regional and interregional interaction. Not until we are able to distinguish a much more complex image of criss-crossing contacts in the past will we be able to discuss and possibly discern prehistoric ethnicities. The examples in the paper will be derived from the Neolithic or Late Stone Age in Northern Fennoscandia.

Visitors to the opposite side. The border-concept in intercultural and interethnic relations across the Baltic Sea in early prehistory

Uwe Sperling

Tallinn University, Estonia

This paper focuses on the border-concept in archaeological research in order to rethink the modes and spheres of movements in the crossing of cultural barriers in prehistory. In dealing with prehistoric material remains archaeologists make use of concepts and frameworks in reconstructing cultural groups/borders that are subjectively influenced by respective *Zeitgeist*-ideologies. That is why the barrier-concept and some related methodological problems should be considered.

In archaeology the concepts of cultural groups/barriers of social or ethnic dimensions are employed by the distribution of relevant material objects of distinct stylistic signature. Likewise it is assumed that the people of the past communicated social identity through these objects in preference to other material objects (e.g. pottery vs. metalwork). Locally bound traditions in the reoccurrence of cultural signatures and depositional behaviour are explained as indications of social (or ethnic) group-identity.

However, there are difficulties in making theory and archaeological evidence compatible – as exemplified by the research in the prehistory of the Baltic Sea area. Two culture-provinces (resp. traditions), based on pottery, are known and located east and west of the Baltic since the Neolithic at the latest. For the following Bronze Age period (ca. 1800–500 BC) versatile and continuous contacts (overseas?) between coastal areas of Eastern-Central Sweden and Estonia become archaeologically recorded. This diffusion of ‘cultural’ markers in the pottery and sepulchral rites is still explained in terms of early immigration or colonization; the sea is viewed both as a cultural border and open communication zone. Driven by a modern world-system approach of a ‘global’ economy researchers are nowadays inclined to see borders from a (Western) core-perspective. Accordingly, the Bronze/Iron Age Baltic has been considered as a boundary of political-economic significance, as a sort of horizontal boundary between western (privileged, dominant) and eastern (passive, underdeveloped) interdependent cultures. A reassessment of both the nature of overseas-contacts against the whole culture-border-framework and the role and perception of borders in a group’s self-conceptualization as social (ethnic?) entities will conclude this paper.

Natural sites of worship as the cultural-religious mediators of a transitional society

Marju Kõivupuu

Tallinn University, Estonia

To a considerable extent, our personal, both local and national identity is rooted in the landscape, and therefore the role of landscape in the construction of identity and shaping of historical memory should not be underestimated. The forming of a landscape into places of historical memory emerges through human behaviour, naming and storytelling (local lore).

The landscape surrounding a community is not a static but rather a dynamic space in which new meanings that reflect the lives of the community come into being (Fox 1997; Siikala 1998). The Estonian society has faced speedy and drastic changes in the past hundred years, and has thus been in constant transition. A transitional society may be characterised by a so called transitional culture, understood as a framework of values, beliefs, symbols and narratives that help in the interpretation of changes in political and economic systems and in choosing new patterns of behaviour suitable for the new situation (Kennedy 2002, Vihalemm & Kalmus 2008). During transitional periods, in parallel with the older customary traditions new values are acquired and new traditions are established (Vogt 2005).

In my paper I will study the discourse on natural holy places and the concept of holiness from three perspectives:

1. Natural sacred place as the medium of cultural memory and identity (Estonian, Baltic-German and Estonian-Russian landscape discourse from the perspective of holy places);
2. Natural sacred place as a religious site (i.e. new religious movements);
3. Natural sacred place as a tourist destination.

Rivers, borders, and the flows of the landscape

Franz Krause

Tallinn University, Estonia

In a fundamentally continuous world, borders are constructed semiotically and materially. The success of a border is the extent to which it can regulate or restrict movement from one side to the other. Environmental features, such as coasts, rivers and mountain ranges have frequently been considered conducive to drawing borders, or even ‘natural’ borders. Whereas the perspective furnished by a map supports such considerations, an inhabitant of the landscape encounters these features in a more ambivalent way. Mountains may also be refuges, rivers transport arteries, and coasts may constitute links to far-away places. In order for them to serve as borders, a wide spectrum of their uses and meanings has to be effectively marginalized.

This presentation illustrates some of the ways in which rivers – and human uses of them – defy their utilization as borders. Drawing on ethnographic fieldwork along the Kemi River in Finland, as well as on some of the literature on rivers around the world, it draws attention to three aspects of the difficult relationship between ‘landscapes’ and ‘cultural borders’. (1) The inherent variability and transformations of rivers frequently “play havoc with boundary lines and jurisdictions”, as Mark Twain put it. (2) Rivers may more easily serve as borders for some entities than others, as a comparison of the municipal and reindeer herding district borders in Finnish Lapland reveals. And (3) the particular qualities of water problematize even the borders of a river itself, so that its beginning (source) and end (estuary) must be elaborately demarcated.

Panel IV: 1

Silence, voice(lessness) and agency

Talking religion: Speech about the non-reportable

Karina Lukin

University of Helsinki, Finland

The interview, one of the central methods used in ethnographic fieldwork, enables ethnographers or folklorists to communicate with their informants. Reasonably used, interviewing not only teaches the informants what the researcher wants to hear, but also – and more importantly – the interviewer should learn about the ways and genres of communication in the community being studied.

In my paper, I concentrate on the possibilities of collecting oral religious data in ethnographic fieldwork. Religious themes are on the borders of language in multiple ways. Religious experiences and understandings are often beyond communication or are circulated by experts within certain genres of communication. Religion can also be considered an intimate theme that belongs to the private sphere, not to be shared with outsiders. In my own area of research, post-Soviet Russia, people also keep quiet about or hide religious themes because of past Soviet ideological pressures.

In my paper, I will rethink how religious materials have been collected amongst the Nenets, a nomadic community living in Northern Russia and Western Siberia. I use notes and diaries of both former researchers, mainly Matias Aleksanteri Castrén and Toivo Lehtisalo, and myself. I will emphasize the moments where the sensitivity of the informants or the unreportable nature of the topic is covered with silence, denial or misrepresentation, and show what they can teach us about the nature of folk belief among the Nenets.

The power of silence and words: Language ideologies in the missionary encounter between Russian Baptists and Nenets reindeer herders

Laur Vallikivi

University of Tartu, Estonia

In my paper, I shall explore the uses of silence and speech among the Nenets reindeer herders in Arctic Russia. The focus is on how these practices are challenged in an encounter with radical Protestant missionaries who practice and spread their own forms of speaking, non-speaking and silencing. I am interested in the limits of verbalisability, the role of the non-referential power of words, and aspects of intentionality and agency in the context of emergent and ongoing social relations.

The Nenets and the missionaries rely on markedly different ideas about speech and silence. In the Nenets reindeer herders' camps, lots of things go without saying. This can be a habitus-like silence, it can be a lack of need to say something out loud, or even an explicit restraint. I would suggest that for the Nenets non-Christians, silence is not an absence but a constitutive part of life in the tundra, sometimes even a necessary means of self-protection against the binding power of words.

On the one hand, in the eyes of the Nenets old-timers, evangelical converts look, or rather sound, noisy. Yet this is not mere noise; it is also a potentially dangerous one, as words have a power to create not only undesirable relationships but also wounds. On the other hand, Baptists perceive Christian talk and song as productive and protective. To their ears the verbal world of prayers, sermons and instructions is not a noise but a meaningful way of being together with the Christian God and fellow believers. While most evangelicals avoid speaking of what is perceived as unpleasant to God in order not to lose their salvation, some Nenets non-Christians avoid talking to missionaries in order to resist conversion. Importantly, in both cases this is about relation-making either between humans or with spirit agents.

“I don’t know how to speak yet...”: Narrating conversion in an evangelical community in Komi

Piret Koosa

University of Tartu/Estonian National Museum, Estonia

In my paper I will discuss the nature of conversion stories and their role in forming and expressing religious identity, based on the example of a small evangelical community in Don village, Komi Republic, Russia.

Telling one’s conversion story is a central way of expressing and confirming a person’s belonging to an evangelical community. Narrating the story of how one became a (true) Christian is supposed to work for the person and his/her fellow believers as a reminder of God’s almightiness and also to function as a missionizing tool, demonstrating to the outsiders that only God is able to make a real difference in one’s life. It can be said that most importantly the conversion story is supposed to represent the ‘rupture’, a total change in a person’s life.

In the Don congregation, there are few ‘expert’ members with elaborate narratives about becoming a believer. In a certain sense, they have set the example of a ‘proper’ conversion story. On the other hand, a number of members of the group often say that they “don’t know how to speak”. This can mean that they have not yet learned to express their religious experiences in such a compact narrative or have not actually personally felt this kind of a drastic change in their lives that they feel is somehow expected by the more experienced believers. In fact, for people with a Russian Orthodox background (which the Komi often have), to articulate some sort of a complete break from previous understanding of the world is not always even desirable. Instead, people prefer to see and show an aspect of continuity in their spiritual lives. Yet again, there are also people who have experienced several ‘spiritual awakenings’ – finding a new life with Jesus, then drifting away from God and then reaching him again.

I will show that despite the favoured rhetoric of a ‘clean break’, the conversion is rather a continuous process than a complete and momentary act.

Acquiring agency for a minority group: The case of Votian ethnic revival

Ergo-Hart Västrik

University of Tartu, Estonia

This paper will engage with the ethnic revival since the end of 1990s with an aim to acquire official recognition for the Votians, a Finno-Ugric indigenous group in northwest Russia, who were not acknowledged within the Soviet nationalist policies. My presentation will focus on the strategies of ethnic activists in acquiring agency and constructing ethnic identity for a 'silenced' or 'voiceless' minority group who acquired the legal status of 'numerically small indigenous people of the Russian Federation' as late as 2008.

Considered to be a marginal ethnic minority, Votians were excluded from Soviet censuses as an autonomous nationality (*natsional'nost'*) between 1926 and 1989. Votians were not considered as subjects of the indigenization policy and thus they were listed together with other bigger groups (as Izhorians or Russians). After World War II they were, alongside other groups of Finnic descent, stigmatized, leading to conscious concealment and repudiation of their ethnic origin. Parents ceased to teach their native language to children, which meant that the use of Votian gradually diminished. These processes eased assimilation and Votians took over other identifications that were more prestigious or convenient.

Despite these processes of ethnic and linguistic re-identification, in the late 1990s a Votian ethnic revival emerged in Luzhicy (Luutsa), one of the last villages where Votian was spoken as the vernacular. A small number of ethnic activists have tried to rehabilitate this voiceless, repressed and unacknowledged minority group by taking initiative and proposing various cultural activities. They have contested the official representation of the history in regional museums and promoted their own alternative interpretations of Votian cultural heritage, opposed to the non-recognition policy of the state. The upsurge of Votian ethnic identity in the early 2000s can be seen as a reaction to the rapid changes in the economic infrastructure of the region. Ethnic revival coincided with endeavours to construct a multipurpose merchant seaport of Ust-Luga next to Luzhicy village.

In my presentation I will analyse data from recent pan-Russian censuses, online media coverage on the fate of Votians, and fieldwork materials.

Panel IV: 2

Silence, fieldwork, and ethnic interaction

Silence in official encounters between immigrants and employment officials

Tarja Tantt

University of Eastern Finland, Finland

Silence reveals certain essential features of asymmetry in official encounters. This paper studies encounters between Finnish employment officials and immigrants from different countries. These official encounters are significantly asymmetric in various ways. The asymmetry is caused by e.g. the language used in conversation (Finnish as a native language vs. as a learned language), the roles of the official and the client, the implicit customary practices in official encounters, and power relations (expert knowledge vs. layman knowledge).

This paper focuses on silence in official encounters through two viewpoints: first, the silence in the structure of the conversation; second, the silence as a vehicle of power. Through these viewpoints, silence reveals some of the key aspects of asymmetry in official encounters.

The following questions will be discussed:

- When and why does silence occur in official encounters?
- What is the duration of silent sequences in conversations?
- What kinds of interpretations could silence be given?
- How are the sequences of speech and silence regulated in conversation: the question of power and metacommunication?
- How can speech and silence be interpreted as signs of agency in official encounters?

This paper is based on research material videotaped at an employment office in Finland. The material consists of official encounters (e.g. counselling, applying for Finnish language courses, or practical training) between employment officials and immigrants. Examples drawn from this material are used to highlight some essential features of silence in official encounters.

Family stories untold

Pihla Maria Siim

University of Tartu, Estonia/University of Eastern Finland, Finland

While doing research on family stories I have become aware of the fact that not all stories that influence family members need to be repeated in the family circle or told to the researcher in the interview situation. There are things that are not talked about – rarely or never-verbalized presence of certain incidents in family history – but the knowledge and feelings connected to them are nevertheless transmitted to other family members.

Most often this holds true for negative or traumatic stories that can be only told in certain contexts, mostly in private, and are not repeated in joyful family gatherings. Some stories have been silenced because of fear, and this fear can also be transferred from one generation to another. Telling might have damaging effects and silence can prove to be protective in certain societal or political contexts, which makes non-communication meaningful. Non-communication can also be seen as a means of sustaining and constructing social reality. On the other hand, there are experiences that are difficult to put into words or are emotionally very loaded, and that is why they are not talked about. The authenticity of some experiences might also be protected through silence.

In my paper I will analyse untold family stories and reflect on the methodological side of studying unsaid or unsayable things. How to grasp and analyse silences and experiences that are not represented verbally at all nor told to the researcher? My material consists of recorded interviews with the members of transnational families, and I try to understand all that has not been said by carefully studying that which is said.

Silence and ethnicity in Russian-Estonian marriages: Evidence from life-story research

Uku Lember

Central European University, Hungary

My PhD research focuses on the negotiations between the rather distinct and yet inter-mingled life-worlds of ‘Estonian-speaking locals’ and ‘Russian-speaking newcomers’ at the more private everyday encounters. I focus on life-story interviews with the inter-ethnic (inter-cultural) families and their articulation of life in the Soviet period. Up to now, I have conducted 90 interviews with representatives of several generations within such families.

In my presentation I propose to explore different ‘silences’ in life-stories that, in general, concern matters of ethnicity. I entered the research field with certain expectations that inter-ethnic tensions would be expressed or negotiated in such families; I found very little of that. This poses severe interpretative problems which I will attempt to tackle. First, it seems that silences could be observed largely as absence and then as concealment. However, how far can a researcher go with such an interpretation? How would this relate to emic and etic paradigms of interpretation? (Preliminarily, it seems that the emic perspective stresses absence, whereas the etic at least hints at concealment.) Second, I would revisit certain problems surrounding the past-present dynamic of life-story narration. Talking about the past does not only pose the obvious problem of forgetting, but also the translation of concepts and meaning-frameworks which add to the silencing factors. Third, I intend to ask about the interviewer’s dual role as ‘revealer’ and ‘silencer’ in asking questions and influencing the general interview situation. In addition, I will also attempt to consider how past silences are articulated today, e.g. how do they find an expression during an interview.

From silence to merchandise: Studying ethnic interactions in contemporary Estonia

Elo-Hanna Seljamaa
University of Tartu, Estonia

Between January 2010 and June 2011 I conducted fieldwork on ethnic interactions in Tallinn, focusing on holidays and integration policy. One of the stated goals of integration in Estonia is to provide various nationalities living in the country – and there are said to be over 100 of them – with opportunities to develop and preserve ‘their own’ culture. The state finances an impressive number of national cultural associations, most of which claim to be representing a particular national group. It is hardly surprising that the combination of holidays and integration often results in elaborate and noisy performances of ethnic distinctiveness, involving national costumes, folk songs and dances, flags, poems, games, and sometimes speeches by diplomats from the local embassy of the ‘ethnic homeland’.

One of the last persons I interviewed before leaving Tallinn was a representative of a Russian cultural organization that is partly funded by the state and therefore implements national integration policy. However, unlike some other people I spoke to, this person was extremely critical of the whole idea of integration, describing it as “a grand financial adventure.” The interviewee claimed furthermore that the concept of integration has turned nationality into merchandise, whereas it used to be a sacred and inner thing the discussion of which was perceived to be indecent (*неприлично*).

The presentation seeks to unpack the interviewee’s argument that nationality/ethnicity does not belong to the verbal realm by looking at it in the context of present-day Estonia. Moreover, I use the this idea to reflect upon the (im)possibilities of studying ethnic interactions in one’s own society and home town: “must [the scholar] understand that it is not decent and good to talk about certain things?”

Panel V

Movement of humans and animals: Freedom, limits, margins

Moving-with-animals through a landscape of ambiguity: Pastoralists on the margin of Indian society – following lines, crossing borders, and encountering limits

Pernille Gooch

Lund University, Sweden

This paper will look at animal-human interaction in a mountain environment, as it follows the pastoral nomadic Van Gujjars on their path of transhumance through the Himalayas of Northern India. The *Van* (forest) Gujjars, who acquire their livelihood from dairy production in state forests and alpine pastures, are a people who, due to their nomadic lifestyle, have found themselves at the margins of Indian society ever since the colonial rule. We will follow the actual movement by the people and their herds through a landscape intimately known, an embodied knowledge by animals as well as people. This constitutes a use of the body brought into being through a common history where movement has always been undertaken on foot at the rear of the herd as part of the great pastoral movements through the region. However, for a people moving through a large regional system and dependent on its natural environment for survival, a strong element of existential risk is always present as the precariousness of the nomadic endeavour, where the line separating life and death is as thin as the narrowest pathway at the crest of the mountain. This is thus the phenomenological aspect of a shared life-world, following the tail of the slow moving buffaloes, and apprehended through movement and place-making along the thin lines of migration grafted in the landscape. Yet, while moving along the mountain paths something else creeps in, hampers the step and interrupts the rhythm, as the landscape traversed is not just the environment actually surrounding the group of herders bodily moving through it. It is also a landscape of ambiguity – of constantly changing perspectives reflecting the turbulent world in which we live. As the Van Gujjars move through mountains that are encircled by myth, considered environmentally fragile, contested and politicised, they are confronted with a ‘world of discourse’ through which, at present, an anthropogenic landscape, providing livelihood for local people, is transformed into ‘wild nature’ for nature protection and world heritage. In this manner, new boundaries are drawn, legitimising the freedom of movement for wildlife and ‘nature lovers’ from urban areas while restricting migration routes and access to forest and pasture for herders with their flocks. This is incomprehensible for Van Gujjars who categorize themselves as well as their buffaloes as part of the forest, thus disputing the nature/culture dichotomy of Western colonialism. The resulting conflict over ‘nature conservation without people’ now threatens to put a stop to the continuation of pastoral movement in the region. Thus in attempting to save biological diversity, cultural diversity is lost.

Fixity and movement in Western Siberia: When oil-drillers', natives' and reindeer's paths cross

Liivo Niglas, Eva Toulouze
University of Tartu, Estonia

In the Western Siberian taiga, since the 1960s, oil industry has developed powerfully. Oil is found in remote areas where, before the Soviet rule, natives dwelt. As natives were sedentarised, these areas were considered to be uninhabited, and given over to the oil-drillers. In 1992 a local law allowed natives to resume their traditional way of life within kinship territories.

While the natives' traditional way of life in the taiga was half-nomadic, the newcomers established bases and implemented movement patterns of their own. Thus oil-drillers, natives and reindeer meet more and more often. The aim of this presentation is to reflect upon the different paths and the meeting points of the taiga inhabitants and to show how a new kind of symbiosis is currently being created.

Humans and animals: Movement paths and moving into each other's worlds

Tiit Maran

Tallinn University/Tallinn Zoo, Estonia

Issues related to relations between humans and animals in a cultural context are loaded with dangers of misperceptions and attitude biases. The core of the danger stems from the historical, culture-based division of the world into a 'human' and an 'animal' world. The danger is deepened by the fact that the perception of the 'animal world' is based on human cultural insights into it. In reality, all life forms are elements of the same inter-dependent system and cannot be addressed as separate and independent parts.

Animals are moving into human-modified environments and humans are moving into animal habitats. Animal movements into human-dominated environments may result from a mistake or be the first step of a new adaptation. Human movements into animal habitats are, as a rule, the extension of the human-dominated environment at the cost of a decrease in natural habitats.

Human movements can be: (a) temporary, resulting in disturbances or misleading the animals, or (b) permanent, resulting in habitat fragmentation or loss.

Animal movements into human-dominated environments may result in animals getting lost in human-created networks or animals getting adapted to the human-dominated environment. In addition, changes in human-modified environments may result in sympatric animals moving out from the human world.

Permanent paths (roads, marine traffic, etc.) that connect human settlement areas serve as connecting canals for humans, but usually serve as barriers for most animals. These movement paths also trigger the extended invasions of the human world into animal habitats, since they will ease human invasion into those habitats. At the same time, the paths of humans serve as vectors of the movement of invasive alien species into new areas.

The conflicts caused by these movements are defined through human cultural perception. The animal side as a rule remains unknown.

POSTER PRESENTATIONS

Taras Boyko (University of Tartu)	'Bordering' historical heritage: Rus' in the 13-17th century
Krista Karro (Tallinn University)	Lakeside landscapes: Where the land meets the water
Riin Magnus & Kadri Tüür (University of Tartu)	Movement generating borders: Routes and wayfaring to the islets in Big Strait, Estonia
Francisco Martinez (Tallinn University)	Post-socialist runaway
Gleb Netchvolodov (University of Tartu)	Always 10:10 or is it?
Tiit Remm (University of Tartu)	How to study spatial models of socio-cultural world?
Ülle Sillasoo (Tallinn University)	Mushrooms in Christian art in the autumn of the Middle Ages
Maris Sõrmus (Tallinn University)	Border dynamics in literature: Place, placelessness, and crossing of boundaries in Monique Roffey's novels

LIST OF PARTICIPANTS

Aili Aarelaid-Tart	PhD	Estonian Institute of Humanities, Tallinn University; CECT	Lead Research Fellow	aarelaid@tlu.ee
Lea Altnurme	PhD	Faculty of Theology, University of Tartu; CECT	Senior Research Fellow	lea.altnurme@ut.ee
Eiki Berg	PhD	Institute of Government and Politics, University of Tartu	Professor	eiki.berg@ut.ee
Taras Boyko	MA	Department of Semiotics, University of Tartu; CECT	PhD student	taras.boyko@ut.ee
Charlotte Damm	PhD	School of Geography and Archaeology, National University of Ireland	Professor	charlotte.damm@nuigalway.ie
Merja Ellefson	PhD	Department of Culture and Media Studies, Umeå University	Senior Lecturer	merja.ellefson@kultmed.umu.se
Pernille Gooch	PhD	Human Ecology Division, Lund University	Senior Lecturer	pernille.gooch@hek.lu.se
Arvi Haak	MA	Institute of History, Tallinn University; CECT	Researcher, PhD student	arvi.haak@katarina.ee
Aida Hatšaturjan	PhD	Estonian Institute of Humanities, Tallinn University; CECT	Researcher	aida.hatsaturjan@tlu.ee
Tiiu Jaago	PhD	Department of Estonian and Comparative Folklore, University of Tartu; CECT	Senior Lecturer	tiiu.jaago@ut.ee

Marshall Johnson	PhD	Department of Social Inquiry, University of Wisconsin-Superior	Professor	mjohnson@uwsuper.edu
Roland Karo	PhD	Faculty of Theology, University of Tartu; CECT	Researcher	roland.karo@ut.ee
Krista Karro	MA	Institute of History, Tallinn University; CECT	PhD student, Research Assistant	kristak166@gmail.com
Tiina Ann Kirss	PhD	Estonian Institute of Humanities, Tallinn University	Professor	tiina.kirss@tlu.ee
Piret Koosa	MA	Department of Ethnology, University of Tartu; Research Department, Estonian National Museum; CECT	PhD student, Senior Research Fellow- curator	piret.koosa@gmail.com
Franz Krause	PhD	Estonian Institute of Humanities, Tallinn University	Postdoc	Krause.franz@gmail.com
Tuulikki Kurki	PhD	Karelian Institute, University of Eastern Finland	Senior Research Fellow, Adjunct Professor	tuulikki.kurki@uef.fi
Roosmarii Kurvits	PhD	Institute of Journalism and Communication, University of Tartu; CECT	Senior Research Fellow	roosmarii.kurvits@ut.ee
Marju Kõivupuu	PhD	Estonian Institute of Humanities, Tallinn University; CECT	Senior Research Fellow	kpuu@tlu.ee
Ene Kõresaar	PhD	Institute of Journalism and Communication, Department of Ethnology, University of Tartu; CECT	Senior Research Fellow	ene.koresaar@ut.ee
Valter Lang	PhD	Institute of History and Archaeology, University of Tartu; CECT	Professor	valter.lang@ut.ee

Uku Lember	MA	Department of History, Central European University	PhD student	lember.uku@gmail.com
Klinta Ločmele	MSc	Faculty of Social Sciences, University of Latvia	Researcher	klinta.locmele@inbox.lv
Karina Lukin	PhD	Department of Folklore, University of Helsinki	Senior Research Fellow	karina.lukin@helsinki.fi
Riin Magnus	MA	Department of Semiotics, University of Tartu; CECT	PhD student, researcher	rmagnus@ut.ee
Tiit Maran	PhD	Institute of Mathematics and Natural Sciences, Tallinn University; Tallinn Zoo	Senior Lecturer / Scientific Secretary	tiit.maran@tallinnzoo.ee
Francisco Martinez	MA	Estonian Institute of Humanities, Tallinn University	PhD student, Visiting Research Fellow	Pacomartinez82@gmail.com
Marek Miil	MA	Institute of Journalism and Communication, University of Tartu; CECT	PhD student	Marek.Miil@ut.ee
Thekla Musäus	MA	Chair of Finnish Studies, Greifswald University	PhD student, Research Associate	thekla.musaeus@uni-greifswald.de
Gleb Netchvolodov	MA	Department of Semiotics, University of Tartu; CECT	PhD student	gsnetch@gmail.com
Liivo Niglas	MA	Department of Ethnology, University of Tartu; CECT	Researcher	liivon@gmail.com
Raili Nugin	PhD	Estonian Institute of Humanities, Tallinn University; CECT	Researcher	raili.nugin@tlu.ee

Anssi Paasi	PhD	Department of Geography, University of Oulu	Professor	anssi.paasi@oulu.fi
Irina Paert	PhD	Faculty of Theology, University of Tartu; CECT	Senior Research Fellow	irina@paert.com
Katre Pärn	MA	Department of Semiotics, University of Tartu; CECT	PhD student, Assistant	katre.parn@ut.ee
Heli Reimann	MME	Department of Musicology, University of Helsinki	Researcher	heli.reimann@helsinki.fi
Tiit Remm	MA	Department of Semiotics, University of Tartu; CECT	PhD student, Assistant	tiit.remm@ut.ee
Tuija Saarinen	PhD	Karelian Institute, University of Eastern Finland	Researcher	tuija.saarinen@uef.fi
Elo-Hanna Seljamaa	PhD	Department of Estonian and Comparative Folklore, University of Tartu; CECT	Researcher	elo-hanna.seljamaa@ut.ee
Pihla Maria Siim	MA	Institute for Cultural Research and Fine Arts, University of Eastern Finland; Department of Estonian and Comparative Folklore, University of Tartu; CECT	PhD student, Research Assistant	pihla.siim@ut.ee
Ülle Sillasoo	PhD	Department of Landscape Ecology, Tallinn University; CECT	Researcher	sillasoo@tlu.ee
Helen Sooväli-Sepping	PhD	Estonian Institute of Humanities, Tallinn University; CECT	Senior Research Fellow	Helen.Soovali@tlu.ee
Uwe Sperling	PhD	Institute of History, Tallinn University	Senior Research Fellow	uwe.sperling@mail.ee

CECT V autumn conference

Caterina Squillace	PhD	UNESCO Chair for Studies on Translation and Intercultural Communication, Jagiellonian University	Senior Lecturer	caterinasquillace@gmail.com
Maris Sõrmus	MA	Institute of Germanic-Romance Languages and Cultures, Tallinn University	PhD student	sormus@tlu.ee
Irena Šutinienė	MA	Institute of Sociology, Lithuanian Social Research Centre	Researcher	irena.sutiniene@gmail.com
Tarja Tantt	MA	Language Centre and Philosophical Faculty, University of Eastern Finland	University Teacher	tarja.tanttu@uef.fi
Eva Toulouze	PhD	Department of Ethnology, University of Tartu; INALCO (Paris); CECT	Senior Lecturer	evatoulouze@gmail.com
Mari Tõrv	MA	Institute of History and Archaeology, University of Tartu; CECT	PhD student	mari.torv@ut.ee
Kadri Tüür	MA	Department of Semiotics, Department of Literature and Theatre Research, University of Tartu; CECT	PhD student, Researcher	tyyr@ut.ee
Marko Uibu	MA	Faculty of Theology, University of Tartu; CECT	PhD student	uibu@ut.ee
Laur Vallikivi	PhD	Department of Ethnology, University of Tartu; CECT	Researcher	laur.vallikivi@ut.ee
Stephen Wolfe	PhD	Department of Culture and Literature, University of Tromsø	Senior Lecturer	stephen.wolfe@uit.no
Ergo-Hart Västrik	PhD	Department of Estonian and Comparative Folklore, University of Tartu; CECT	Senior Lecturer	ergo-hart.vastrik@ut.ee

