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What is new in new nuclear criticism? : Post-Chernobyl perspective

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**FIRST BALTIC CONFERENCE ON THE
ENVIRONMENTAL HUMANITIES AND SOCIAL SCIENCES (BALTEHUMS)**

October 8-9, 2018

Faculty of Geography and Earth Sciences, Academic Center for Natural Sciences, Latvian University
Jelgavas Street 1, Riga, Latvia

Programme with Abstracts

Quick Guide

Day 1

9.30-10.00	Registration - Lobby of the Academic Centre for Natural Sciences		
9.45-10.00	Welcome words: <i>Anita Zarina, Kati Lindström - 107</i>		
Time	Parallel 1 - Room 702	Parallel 2 – Room 336	Parallel 3 – Room 319
10.00-12.00	1-1. Forum discussion: What is the Contribution of Environmental Humanities to the Sustainability and Climate Change Debate: <i>Viktor Pál, Dorothee Cambou; Parker C. Krieg, Julia Lajus, Ulrike Plath, Mikko Saikku, Inna Sukhenko</i>	1-2. Posthuman environments: <i>Cecilia Åsberg & Christina Fredengren, Sarah Bezan, Christina Fredengren, Igor Rodin</i>	1-3. From Undernourishment to Calamities: Problems in Feeding Population in the Baltic Sea Rim in the 18th and 19th Century: <i>Timo Myllyntaus, Kersti Lust, Piotr Miodunka, Antti Häkkinen, Aappo Kähönen</i>
12.00-13.00	Lunch – Room 107		
13.00-14.30	2-1. Mediated Green: Modern environmentalism, politics and media: <i>Jenni Karimäki, Lona Päll, Lina Orste</i>	2-2. Baltic region in the long-term: <i>Vladas Žulkus, Linas Daugnora et al., Junzo Uchiyama, Elena Salmina & Sergey Salmin</i>	2-3. Engineering water at the Baltic Sea: <i>Alexey Kraykovskiy & Julia Lajus, Michael Ziser</i>
14.30-15.00	Coffee Break – Room 107		
15.00-16.30	3-1. Workshop. Engaging with digital research infrastructures: Opening doors for Geohumanities: <i>Vicky Garnett, Piraye Hacıgüzeller, Eliza Papaki, Linda Kaljundi, Anda Baklane</i>	3-2. Ecocriticism and the imagined worlds: <i>Madeleine Ida Harke, Elle-Mari Talivee & Marianne Lind, Kadri Tüür</i>	3-3. Post-nuclear lives and narratives: <i>Siarhei Liubimau, Aleksandra Brylska, Inna Sukhenko</i>
16.30-17.00	Coffee Break – Lobby near cafeteria		
17.00-18.30	4-1. Ecological awareness in teaching and research: <i>Philipp Thapa, Alin Olteanu, Artis Svece</i>	4-2. Plants and People: <i>Riin Magnus & Heldur Sander, Lauren Elizabeth La Fauci, Liisa Puusepp</i>	4-3. Transnational and global formation of landscapes: <i>Simo Laakkonen, Per Högselius & Kati Lindström, Martin Schröder, Kristine Krumberga</i>

Day 2

Time	Parallel 1 – Room 335	Parallel 2 – Room 336	Parallel 3 – Room 319	Parallel 4 – Room 324
9.30-11.00	5-1 Roundtable. From drops to a sea: Individuals, communities, protection policies and environmental crises: <i>Kati Lindström, Aet Annist, Elgars Felcis, Sara Penrhyn Jones, Katie Ritson</i>	5-2. Advancing Baltic Climate History: Creating a new Module in Euro-Climhist: <i>Ulrike Plath & Heli Huhtamaa, Priit Raudkivi, Kaarel Vanamölder & Krister Kruusmaa</i>	5-3. Represented environments: <i>Atko Rimmel & Tönno Jonuks, Ene-Reet Soovik, Janis Matvejs</i>	5-4. Shaping and enlightening the landscapes before 20th c: <i>Pauls Daija, Heldur Sander, Vykintas Vaitkevicius</i>
11.00-11.30	Coffee break – Room 107			
11.30-12.30	Experimental session	E-1. Poster session: Anatole Danto, Baiba Prūse et al.; Provocations: Jesse Peterson, Jason Mario Dydynski - 319 E-2. Flash presentations: Hannes Palang, Péter Vigh & Academic Speed Dating - 335		
12.30-13.30	Lunch – Room 107			
13.30-15.30	6-1. Roundtable: The Value of Interdisciplinary in Environmental Research: <i>Aistė Balžekienė, Alin Olteanu, Florian Rabitz, Audrone Telesiene, Mihkel Kangur</i>	6-2. Animal encounters: <i>Dan Tamir, Anita Zariņa, Dārta Treija & Ivo Vinogradovs, Daiva Vaitkevičienė</i>	6-3. Transforming, identifying of and identifying with landscapes: <i>Sławomir Łotysz, Anu Printsman, Dace Bula</i>	6-4. Potato and the Environment: Agrarian societies searching for survival strategies: <i>Timo Myllyntaus, Piotr Miodunka, Pauls Daija, Antti Häkkinen, Jan Kunnas</i>
15.30-16.00	Coffee break – Lobby near cafeteria			
16.00-18.00	7-1. Ethics of care and commemoration: <i>Bartkiene et al, Andrius Kulikauskas, Allan Kährrik, Aleksandra Ubertowska</i>	7-2. Entanglements, sustainability and degrowth: <i>Tarmo Pikner, Elgars Felcis, Guntra Aistara, Florian Rabitz & Alin Olteanu</i>	7-3. Historical perspectives on sustainability and environmentalism: <i>Loreta Zydeliene, Linda Kaljundi, Kati Lindström</i>	
18.00-18.15	Final words: <i>Kati Lindström – Room 335</i>			

October 8

10.00-12.00 Session 1.

1-1. Forum discussion: What is the contribution of environmental humanities to the sustainability and climate change debate

Convenor and moderator: *Viktor Pál*, University of Helsinki

Discussants: *Dorothee Cambou*, University of Helsinki; *Parker C. Krieg*, University of Helsinki; *Julia Lajus*, Higher School of Economics; St. Petersburg; *Ulrike Plath*, Tallinn University; *Mikko Saikku*, University of Helsinki; *Inna Sukhenko*, University of Helsinki.

1-2. Posthuman environments

Chair: *Lauren Elizabeth LaFauci*

Cecilia Åsberg, Christina Fredengren

Storying exposure: Chemical waste, toxic embodiment, and feminist environmental humanities in the Baltic Sea

Sarah Bezan

Skin/Screen: The Enfleshed Fossils of Julius Csotonyi's Interactive Murals

Christina Fredengren

Checking in with Deep Time: intragenerational justice and care around the Baltic Sea

Igor Rodin

Tactility as subjectivization / material resistance as event

1-3. From undernourishment to calamities: Problems in feeding population in the Baltic Sea rim in the 18th and 19th century

Panel convenor: *Timo Myllyntaus*

Chair: *Priit Raudkivi*

Timo Myllyntaus

Categories of nutrition shortages and population crises: Failures of food supply in 19th century Finland

Piotr Miodunka

Famines in 18th century Poland: Social or environmental causes?

Kersti Lust

Responding to crop failures in a manorial society: The case of post-emancipation Livland

Antti Häkkinen

The Great Famine of the 1860's in Finland: A man-made disaster?

Aappo Kähönen

Political aspects of the Finnish famine 1867–1868 in comparative perspective

12.00-13.00 Lunch

13.00-14.30 Session 2.

2-1. Mediated Green: modern environmentalism, politics and media

Chair: Tarmo Pikner

Jenni Karimäki

Children of the silent revolution – Finnish green road from protest to pragmatism

Lona Päll

The (hyper-)mediatization of an environmental conflict: Case study of Haabersti white willow

Līna Orste

Disposability of plastics through the perspective of Zero Waste lifestyle

2-2. Baltic region in the long-term

Chair: *Christina Fredengren*

Vladas Žulkus, Algirdas Girininkas, Linas Daugnora, Miglė Stančikaitė, Jolita Petkuvienė, Mindaugas Žilius, Tomas Rimkus, Nikita Dobrotin

People of Mesolithic-Neolithic and the Baltic Sea: relict coasts and settlements underwater and on the coast

Junzo Uchiyama

Neolithisation allergy? Comparative perspectives on hunter-gatherer archaeology of the Baltic and Northeast Asian regions

Elena Salmina, Sergey Salmin

Archaeological research as a method of obtaining historical and environmental information (on the example of medieval Pskov study)

2-3. Engineering water at the Baltic Sea

Chair: *Loreta Zydeliene*

Alexey Kraykovskiy, Julia Lajus

The Baltic Sea in the environmental, technological and cultural history of St. Petersburg.

Michael Ziser

Water falls: Hydropower and the modern idea of history

14.30-15.00 Coffee break

15.00-16.30 Session 3.

3-1. Workshop. Engaging with digital research infrastructures: Opening doors for Geohumanities

Convenors: *Vicky Garnett, Piraye Hacigüzeller, Eliza Papaki*

Discussants: *Vicky Garnett, Piraye Hacigüzeller, Eliza Papaki, Linda Kaljundi, Anda Baklane*

3-2. Ecocriticism and the imagined worlds

Chair: *Ene-Reet Soovik*

Madeleine Ida Harke

Romanticizing the Untamed: Medievalism and the Relationship Between Humans and Wild Environments in the Child Ballads

Elle-Mari Talivee, Marianne Lind

Birds and plants in the poetry of Marie Under

Kadri Tüür

Ecocriticism in Estonia: a short introduction

3-3. Post-nuclear lives and narratives

Chair: *Per Högselius*

Siarhei Liubimau

'Nuclear' urbanism re-scaled: A knowledge infrastructure lens

Aleksandra Brylska

What can we call nature? The role of humanities in new approaches toward environment

Inna Sukhenko

What is new in new nuclear criticism? Post-Chernobyl perspective

16.30-17.00 Coffee break

17.00-18.30 Session 4

4-1. Ecological awareness in teaching and research

Chair: *Kristine Abolina*

Philipp P. Thapa

Ecotopianism as a connecting idea: embedding ethics in the environmental humanities

Alin Olteanu

An ecological theory of learning: The semiotic contribution to ecology

Artis Svece

Paradox of ecological awareness

4-2. Plants and People

Chair: *Ulrike Plath*

Riin Magnus, Heldur Sander

Urban trees as social disruptors: the case of the Ginkgo biloba specimen in Estonia

Lauren Elizabeth LaFauci

Herbaria 3.0: A Citizen Humanities Project at the Plant-Human Interface

Liisa Puusepp

Urban landscapes - an oasis for bees

4-3. Transnational and global formation of landscapes (until 19.00)

Chair: *Dan Tamir*

Simo Laakkonen

Landscapes of war: Global environmental impacts of the Second World War

Per Högselius, Kati Lindström

Cold War coasts: The transnational co-production of militarized landscapes

Martin Schröder

"Sowing the oil" - Rural space, (human) resources and national wealth in Venezuela

Kristīne Krumberga

Birds in trenches: the greening of militarization and militarizing habitats for landscape conservation

DAY TWO

9.30-11.00 Session 5

5-1. Roundtable. From drops to a sea: Individuals, communities, protection policies and environmental crises.

Convenor and moderator: *Kati Lindström*

Discussants: *Aet Annist, Elgars Felcis, Sara Jones, Katie Ritson*

5-2. Advancing Baltic climate history: Creating a new module in Euro-Climhist

Panel convenor: *Ulrike Plath*

Panel chair: *Julia Lajus*

Ulrike Plath, Heli Huhtamaa

Euro-Climhist and how to create a Baltic Module

Priit Raudkivi

Was the weather important? The perception of the environment of the 18th century in Livonia.

Kaarel Vanamölder, Krister Kruusmaa

Storms around Riga in the mid of the 19th century

5-3. Represented environments

Chair: *Linda Kaljundi*

Tõnno Jonuks, Atko Remmel

Forest in Estonian national narrative and identity politics

Ene-Reet Soovik

Multispecies city in Soviet Estonian poetry

Janis Matvejs

Visual representation of cities: Riga and Bangkok in movies under the military regime

5-4. Shaping and enlightening the landscapes before 20th century

Chair: *Riin Magnus*

Pauls Daija

Popular enlightenment and environmental history in Livonia and Courland

Heldur Sander

Nothing happens on its own: Gardener Adam August Heinrich Dietrich – an environment designer and nature explorer

Vykintas Vaitkevicius

Studies into the past and modern culture of Lithuania: the case of sacred springs

11.00-11.30 Coffee break

E-1. Posters and provocations

Posters:

Anatole Danto

For an eco-anthropological approach to changes affecting fishing communities in the eastern Baltic

Baiba Prūse, Andra Simanova, Raivo Kalle, Ieva Mežaka, Agris Brauns, Dainis Jakovels, Jevgenijs Filipovs, Inga Holsta, Signe Krūzkopa, Renata Sõukand

Habitat alteration as one of the drivers of the change in wild plant uses

Provocations:

Jesse Peterson

Short provocation with an exhibition: eutrophication, algae blooms, and dead zones in the Baltic Sea

Jason Mario Dydynski

Stand up. Too ugly for the ark: The Role of Aesthetic Perception in Animal Conservation

E-2. Flash and Academic Speed Dating

Chair: *Ulrike Plath*

Flash presentations:

Hannes Palang

Péter Vigh

Academic Speed Dating: Find a person and talk to them! Each pair gets five minutes to quickly introduce themselves. Then all pairs are reshuffled. With some luck, you will get to know 10 new scholars who work on or in the environmental humanities and social sciences of the Baltic region. You can continue your conversations during the lunch break!

12.30-13.30 Lunch

13.30-15.30 Session 6

6-1. Roundtable. The Value of Interdisciplinary in Environmental Research

Convenor: *Aistė Balžekienė*

Discussants: *Aistė Balžekienė, Alin Olteanu, Florian Rabitz, Audrone Telesiene, Mihkel Kangur*

6-2. Animal encounters

Chair: *Junzo Uchiyama*

Dan Tamir

Human vs. Mosquito: An environmental periodization of the 20th century

Anita Zariņa, Dārta Treija & Ivo Vinogradovs

Beastly encounters: bison's return to the Latvian ethnoscape

Daiva Vaitkevičienė

Sacred Relationship: Interaction between Humans and Wild Animals in a Traditional Lithuanian Farmstead

6-3. Transforming, identifying of and identifying with landscapes

Chair: *Guntra Aistara*

Sławomir Łotysz

Progress or nature? Dilemmas around the planned amelioration of Polesie marshes in Poland's Second Republic

Anu Printsman

Prichudye – how identity is expressed in landscape

Dace Bula

Living Next to the Port: Eco-narratives, Local Histories and Environmental Activism in the Daugava Delta

6-4. Roundtable. Potato and the Environment: Agrarian societies searching for survival strategies.

Organiser: *Timo Myllyntaus*

Chair: *Timo Myllyntaus*

Discussants: *Piotr Miodunka, Pauls Daija, Antti Häkkinen, Jan Kunnas, Timo Myllyntaus*

15.30-16.00 Coffee break

16.00-18.00 Session 7.

7-1. Ethics of care and commemoration

Chair: *Philipp Thapa*

Aiste Bartkiene, Renata Bikauskaitė, Diana Mincytė

Environment, emotions and embodied care: Twisting the concept of environmental citizenship

Andrius Kulikauskas

Environment as spiritual capital. An argument for restoring Vilnius's oldest Jewish cemetery.

Allan Kährik

Pastor as a social entrepreneur – entering the bridge building process between pastors behavioral and geographical environment

Aleksandra Ubertowska

Ecological art in post-genocidal spaces. Seeking a new form of commemoration

7-2. Entanglements, sustainability and degrowth

Chair: *Anu Printsman*

Tarmo Pikner

Encountering of degrowth and associated publics

Elgars Felcis

Bridging traditional knowledge and novelties for sustainability transformations through permaculture

Guntra Aistara

Networking diversities: Making mosaic landscapes and organic sovereignties in post-socialist Latvia

Florian Rabitz, Alin Olteanu

The epistemology of environmental studies. The reflexive turn in environmental research

7-3. Historical perspectives on sustainability and environmentalism

Chair: *Ivo Vinogradovs*

Loreta Zydeliene

‘Useful, harmful and neutral’: the perception of wildlife and the rise of the conservation movement in interwar Lithuania

Linda Kaljundi

Environmentalist in form, nationalist in content? Nature and nationalism in late Soviet Estonian culture

Kati Lindström

Econationalism, environmental justice or orientalism: Challenges in contextualising late Soviet environmentalism in Estonia

Abstracts

1-1. Forum discussion: What is the contribution of environmental humanities to the sustainability and climate change debate

Convenor and moderator: *Viktor Pál*, University of Helsinki

Discussants: *Dorothee Cambou*, University of Helsinki; *Parker C. Krieg*, University of Helsinki; *Julia Lajus*, Higher School of Economics; St. Petersburg; *Ulrike Plath*, Tallinn University; *Mikko Saikku*, University of Helsinki; *Inna Sukhenko*, University of Helsinki.

Climate change, the global environmental crisis and humanity's shift to sustainability are some of the most pressing challenges humanity has ever faced. Scientific discourse about sustainability and climate change are often dominated by engineering-, life- and policy scientists, who are successfully placing their agenda in the forefront of scientific and public discourses over climate change. Humanities, and many of the social sciences are often pushed to the margin of the scientific discourse over humanity's shift to sustainability and the global climate change. This marginal position of humanities and social sciences implies that environmental humanities contribute little if any to one of the most pressing global issues, and one of the foremost scientific and public dialogues globally.

This session invites environmental humanities and social sciences scholars from Estonia, Finland, and Russia to tackle the role of environmental humanities and social sciences in the sustainability and climate change debate in the Baltic Sea region and also globally. Discussants represent various disciplines of environmental humanities and will share their own disciplines' perspective with one another and with the audience. Audience will be invited to engage in the discourse and if technology permits the forum will be broadcast live in social media.

1-2. Posthuman environments

Storying exposure: Chemical waste, toxic embodiment, and feminist environmental humanities in the Baltic Sea

Cecilia Åsberg, Christina Fredengren

At the end of the two world wars, major military powers dumped chemical warfare agents such as mustard gas, tabun, and Lewisite in the planet's oceans. One particular site for the dumping of European stocks was the Baltic Sea. No precise records of this post-WW2 operation exist, but estimates suggest that around 10 000 tons of munitions were dumped in and around the basin called the Gotland Deep. While the occasional resurfacing of these chemical agents—in fishers' nets, on the snouts of seals, on stony beaches camouflaged as amber—poses a toxic threat to human and non-human bodies, the dominant scientific opinion has been to let these chemicals lie *in situ* (CHEMSEA 2014). This paper aims to narrate the almost forgotten story of this military munitions dumping, and explore it as a means available for 'facing the planetary' (Connolly 2017) and ways of learning to live with "the wounds of the world" (Sandilands 2005). Reverberating within postdisciplinary environmental humanities research, this is important so to avoid the trap of focusing only on "damage stories" or apocalyptic alarmism (Åsberg et al 2013). The lively cartographies sketched in this paper on the "slow violence" (Nixon) and affordances of military waste in the Anthropocene ecologies of the Baltic Sea add thus crucial humanities and arts interventions forged by multispecies relationality, science, Anthropocene elements, feminist theory and deep time ethics -- so to grapple with our pervasive chemical exposures and sense of toxic embodiment.

Skin/Screen: The en fleshed fossils of Julius Csotonyi's interactive murals

Sarah Bezan

What do the paleontological arts and sciences have to offer the Environmental Humanities today? In an era increasingly punctuated by the threat of global climate change and the next mass extinction, paleoartists like Julius Csotonyi challenge how we represent long-dead species and imagine an earth history that extends both before and beyond the Anthropocene. Describing his artistic intent in his blog, "Evolutionary Routes," Csotonyi writes that his interactive murals (housed at the Royal Ontario Museum in Toronto, Ontario and the Houston Museum of Natural Science in Houston, Texas) feature "mostly full sized restorations of dinosaurs, positioned beside and behind the skeletons, and in the same positions as the skeletal mounts, allowing visitors to compare the skeletal anatomy to the fleshed-out restorations at the same scale." Ranging from 15 x 150 feet in size, these multi-media murals utilize manipulations of scale and scope to "animate" the skeleton fossils into living creatures and even include motion sensors that "selectively animate plant and animal components of the murals as visitors approach them" (Csotonyi, unpag). Exploring how skin and screens are juxtaposed in Csotonyi's technologically-innovative exhibitions, this paper will interpret how digital models produce animated 3-D fossils in the semblance of life. In so doing, I examine how Csotonyi's natural scientific illustrations exemplify what W.J.T. Mitchell argues is the "paleontology of the screen" that is used to portray nature: a visual apparatus that works back through a whole range of optical technologies to represent the deep time of planetary history.



Photo source: <https://evolutionaryroutes.wordpress.com>

Checking in with Deep Time: intragenerational justice and care around the Baltic Sea

Christina Fredengren

Once upon a time there was the ice lake, then followed the Yoldia, Ancylus and Littorina Seas, that was before the Baltic of today, land keep rising out of the depths, but also other Seas will follow. The Baltic Sea holds a variety of tantalizing temporalities and paces that interlace in our surroundings and stitch us into relations between human and more-than-human generations. This paper will reflect on this and start a discussion on topics such as spectrality, ancestorship, sacrificial acts (cf. Reinert 2015). Inspired by Haraway (2016) and Braidotti (2013) we will work with speculative, material stories of a number of parallel pasts, presents and futures of the Baltic Sea.

Tactility as subjectivization / material resistance as event

Igor Rodin

In the proposed presentation, I will reflect on inter-subject/objective *material resistance* and what I call *deep tactility*, the interplay of which suggests one's traumatic active-passive engagement with the ever-transforming becoming of the material world, as a distinct plane of subjectivization. Seeing these as specific paths of self-constitution of a speaking animal sheds different light on such always-already-taken-for-granted concepts as communication, destiny, love etc.

Such a perspective, which I refer to as *entropy-centric*, opposes *egocentric*, self-projective, peculiarly human thinking. Thus, the *entropy-centric* paradigm seeks to come to terms with the primary traumaticity of the Universe, the fundamental marriage between trauma and transformation and contingency as a driving force of one's being in the world. These factors manifest as and constitute alternative forms of meaning-production through layers of identification with the animal world, the world of matter and otherness in the broadest sense, not the least in certain ways of interpretation/writing/theorization (symbolization).

Theorizing on the vague seam between psychoanalysis and ecosophy allows bringing together such thinkers and practitioners as Jacques Lacan, Jean-Luc Nancy, Félix Guattari, George Bataille, Timothy Morton, Reza Negarestani, in an attempt to articulate a *non-anthropocentric ontology*. Within such a framework, it is only possible to understand the speaking animal's place in the world through its decentralization, deconstruction and displacement, the possibility of which, in turn, is only possible through a corporeal traumatic experience.

1-3. From undernourishment to calamities: Problems in feeding population in the Baltic Sea rim in the 18th and 19th century

Panel convenor: *Timo Myllyntaus*

The session is part of the workshop series of the project *Population Catastrophes in Finland and Estonia in the 1860s* (Suvikriisi), which is supported by the Finnish Cultural Foundation.

Categories of nutrition shortages and population crises:

Failures of food supply in 19th century Finland

Timo Myllyntaus

Intuitively, famine sounds a tangible and comprehensible term. Nevertheless, when analysed closer, it turns an ever more complicated concept. For example, *Merriam-Webster's Learner's Dictionary* defines famine simply as “a situation, in which many people do not have enough food to eat.” As a result, one immediately asks whether there is any difference between food shortages and famines.

Famines have a long history. The term has been mentioned in the bible several times, and there the main emphasis is to regard it as one sort of god's punishments. An impression is that in religious thinking its clear definition has been less important than the need to describe it as a divine attempt to afflict sinful communities. In various places, the bible claims that “famines were sent as an effect of god's anger against a guilty people”.

Famines are not alike. Their causes, forms of their manifestations and consequences vary. This presentation aims to sketch profiles for different famines as well as define key features of them. In various cultures, the most common nominator for “famine” is hunger, and therefore in many languages, the term for famine is derived from a word for hunger or its synonym, such as *Hungersnot* in German, *hungersnød* in Norwegian, *nälänhätä* in Finnish, *голод* in Russian or *fome* in Portuguese. However, reasons for hunger are numerous and all cases of hunger may not fulfil the essential features for famine.

This paper classifies definitions of famines in three categories: those based on food supply, food consumption and mortality. A challenge is separate famines from other societal crises. Famines are often interrelated to various social, economic, political and environmental crises – hardly ever it can be explained monocausally, just by a harvest failure, for example. Measuring the severity of food shortages is another challenge for famine historians. Has any famine ever been attributed an “absolute deficit of food”? That is one of the issues examined in this paper, which examines the food shortages of 19th century Finland as case studies in the attempt to define famine.

Famines in 18th century Poland: Social or environmental causes?

Piotr Miodunka

During the 18th century, famines experienced Poland in alternative periods than in western and northern Europe (1715, 1737). It leads to the question of its nature – was there only environmental factor (weather, harvest failure) acted or also others? Without no doubt, in the above mentioned years, there were severe extreme weather phenomena, such as heavy rains and floods which caused harvest failures and dearness. On the other hand in both cases a few years before famines an internal political disorders took place. A different situation occurred in 1772 when famine affected Czech lands, Germany, Sweden but - as far as we know - not Poland. It is rather surprising because although from 1768 to 1772 in Poland a civil war waged, the cumulative effect of disasters did not appear.

So the question returns, what was the main driving factor of famines in pre-industrial Poland? It is assumed that the harvest failures might be balanced with the protection of peasantry by their landlords. It is possible that this mechanism did not work during the internal upsets. Nevertheless, this does not explain enough a moderate effect of the year of 1772. The paper will be an attempt to consider this issues on the basis of materials from southern Poland.

**Responding to crop failures in a manorial society:
The case of post-emancipation Livland**

Kersti Lust

Until the middle of the nineteenth century, the Baltic peasantry constantly faced the danger of crop failure and possible subsistence difficulties following it. In much of preindustrial Europe, the opportunities to deal with stress for people of low economic status were quite small. First, peasants' coping strategies for crop failure are examined.

Some authors believe that under manorialism, the only institution that might, at least to some extent, have insured local inhabitants against risks of economic stress was the manor. Despite a widespread view that the estates insured its tenants against extreme events, there is little evidence that measures taken were efficient. Second, the paper discusses manorial lords' relief efforts during famines. The measures taken will be assessed in the light of data on death rates and the loss of farms. Our data indicates that manorial estate was an institution with the *potential* of acting to lower the impact of economic stress in the farming and also probably non-farming groups of rural population, but it provided only limited insurance against extreme events and in some cases even exasperated the crisis.

The great famine of the 1860's in Finland: A man-made disaster?

Antti Häkkinen

The Great Famine of the 1860s is claimed to have been the last peacetime hunger catastrophe (famine) in Western Europe (Ó Gráda 2009). It meant a nearly 8 percent mortality rate in 1868, 270,000 cases of death in three years (pop. 1867: 1.8 million). The main research question is could the catastrophe be explained by the factors of escalating social inequality, by the old-fashioned agricultural production, by the unfavorable weather conditions, by the weak, ineffective and partly wrong kind of relief policy, or by all of them.

The Famine will be discussed from four separate perspectives. First, by using the famine classification developed by Howe and Devereux (2007) it is analyzed at four levels: the mortality rate, food supply, coping strategies and social breakdown. The main result is that although the criteria of severe famine conditions were fulfilled in certain parts of the country, on the local level the social order remained capable and the local government organized help in the desperate conditions.

Second, the reasons behind the famine will be considered from the point of view of the structural and event history models (Arnold 1998). The paper will argue that the flow of events cannot be explained without combining both of these approaches. The system theory approach (Howe & Devereux 2004, Howe 2010) will be connected with the long-term structural explanations (Sen 1981, 1982, Mokyr 1985, Dilley and Boudreau 2011).

Third and finally, the locally adopted and traditionally used different modes of poor relief, especially relief work will be discussed critically. This analysis is done in the local communal level, by comparing 10 pairs of nearby parishes with a similar social structure, industry and population, but a totally different mortality rate. By comparing these parishes the way how a severe hunger crises turned to a disastrous mortality crises can be studied. It is evident that almost everyone caught a famine disease and the increased number of death cases was mainly a consequence of famine related diseases. The individual recovery was depending on the patient's general condition, medication and nursing, including nutrition. There is no doubt that these factors varied considerably by the area, gender, age and social class. The result was different depending on the social structure of the community and on the traditionally used social security habits and means, plus the adopted local centralized or decentralized relief system.

Political Aspects of the Finnish Famine 1867–1868 in Comparative Perspective

Aappo Kähönen

The starting point for this paper is the changing role of the state towards famines. The strengthening of state infrastructure, especially on 20th century, but already from the 19th century onwards, enabled, firstly, to diminish dependence on environmental factors. Secondly, it enabled more destructive agricultural policies in relation to the population (Devereux 2009). The emancipation of serfs in Russia in 1861 did not originally create productive agriculture, but food shortages and famines emerged repeatedly between 1860 and 1890, before independent peasantry was allowed to emerge gradually.

From this bases it becomes interesting to study the political and social aspects of the Finnish famine of 1867–1868, as a challenge and crisis in state building, both from imperial Russian and local Finnish perspectives, through following questions: How did the Russian administration evaluate food shortages and famines in 1860–1890 in general and especially in Finland and the Baltic Provinces? What qualified as ‘food shortage’ or ‘famine’ at the time? Were threats to the social order perceived, and if, what was the role of control and armed force?

Regarding Finland, what was the attitude of the political elite to potential imperial intervention during food shortages or the famine? Could the cohesion of the Finnish elite and collegial decision-making have influenced on the later evaluation of the 1867 – 1868 famine?

2-1. Mediated Green: modern environmentalism, politics and media

Children of the silent revolution – Finnish green road from protest to pragmatism

Jenni Karimäki

On an April Saturday in 1979 environmental activists gathered at Lake Kojjärvi in Southern parts of Finland. Their aim was to conserve a well-known bird lake that was being drained by local landowners. Environmental activism wasn't a novel phenomenon in Finland but this time it was well covered by the media as the protesters built a dam to stop the draining and chained themselves to tractors and front loaders preventing their usage. The formative experience and the politicisation of the Finnish environmental movement is, thus, commonly placed at Kojjärvi. The actual conservation of a small Southern-Finnish lake was probably not the key issue for most joining the demonstration. They were rather more interested in the experience itself, and what it signified.

It was a starting point and an initiation test to new movement-based politics in Finland, that meant an emotional detachment from the stagnation and 'partitocracy' of the passing era. By and large this meant an ambition to revolutionize and reform the old party system and to enhance open, transparent, and decentralist patterns of intraparty decision-making over top-down party organization. Regarding the broader political system, the aspiration was to disperse the old party state, and open policymaking to new pluralism of interests, displace the hegemony of the labour interest groups, and increase opportunities for plebiscitarian decision making. During the next twenty years, what started as a formative experience for many environmental, post-modern activists ended with one of the Kojjärvi veterans, Osmo Soininvaara, becoming a cabinet minister.

This article focuses on how this has unfolded. How the Finnish green party, Green League, has adapted to the external pressures of the Finnish party system and political culture, and what kind of internal struggles, if any, has this caused within the party?

The Green challenge to established party politics and party systems Europe-wide has attracted a lot of scholarly interest. Numerous political studies have been conducted examining structural and institutional processes, identifying distinctive green party features and analysing conflicts and changes within the green party family. Even though these analyses have been successful at identifying features that explain the formation of the green parties and some decisions made for example regarding government participation, they lack the ambition to understand the context and the effects that the surrounding political culture and the external pressures have had on the development of the green parties. Thus, this paper analyses the Green League development in the context of Finnish political culture and in relation to research done regarding the green party family at large. To present a comprehensive picture, the analysis is based on vast research literature, archive and newspaper materials, and interviews.

The (hyper-)mediatization of an environmental conflict: Case study of Haabersti white willow

Lona Päll

Our presentation explains how an environmental conflict unfolds in (social) media. Our aim is to describe various interpretations, related with Haabersti white willow and to explain the main narratives and meaning-making strategies that started to frame the public discourse of this environmental conflict. We provide possible explanations why some seemingly marginal and random aspects received an explosive media coverage and influenced the general meaning of this struggle.

The case study focuses on the media coverage of the environmental conflict of Haabersti white willow. It broke out in June 2017 when activists started to protest against the cutting of a white willow that was impeding the construction work of a new intersection in Tallinn, Haabersti district. The protection of the white willow tree turned into a media spectacle: more than 120 articles, dozens of video clips and thousands of photos and social media postings were published about this topic. Also, various grassroots-movements, several politicians and administrative departments related the white willow with their agendas. This case is relevant because it illustrates the controversies and conflicts of Estonian environmental discourse and highlights the role of mediatization.

Our presentation synthesizes the conceptual frameworks of ecosemiotics, media semiotics and environmental communication studies. We find this approach fruitful for an analysis of environmental discourse because it enables to understand the specifics of contemporary media representations (e.g. aspect of hyper-mediatization, affective publics) and to comprehend the main communication strategies. Theories of environmental communication allow us to explicate the relations between the media coverage of Haabersti white willow and previous heated debates about environmental issues. Ecosemiotics provides us tools for opening the level of particular interpretations of environment and helps us to explain how the process of (hyper-)mediatization influenced environmental discourse and the environment itself.

Disposability of plastics through the perspective of Zero Waste lifestyle

Līna Orste

Media coverage on environmental pollution has affected household consumption practices. There are various options for how people can reduce their effect on the environment starting with solar panels and ecological building materials to more responsible and thought-out grocery shopping. One of the responsible consumerism practices is the zero waste lifestyle. Its goal is to reduce one's consumption and reduce the amount of household waste, especially concerning plastics, without tampering with the standard of living. Making a choice in this wide variety of products creates dilemmas and asks for specific knowledge to be sure that the consumer is shopping according to one's own moral principles. On the internet and in public discussions people are asked to avoid disposable coffee cups, plastic straws, plastic bags, plastic bottles and are encouraged to use their own containers and bags instead. How does the use of plastics become a moral problem in the zero waste lifestyle?

Having conducted an anthropological study by using in-depth interviews with the members of Zero Waste Latvija discussion group on Facebook, the results revealed their views on global ecological problems and the waste management system in Latvia. Moreover, it showed the meaning of the lifestyle in their own lives and its desirable effects on wider economic, social and political processes. Attention is also directed towards the properties of plastics and their disposability. More precisely, what happens to plastics after their use, whether it is possible to dispose of them and how and how they affect humans and environment in general.

Following the trends in anthropology, this research gives an insight into the complex relationships humans have with materials, plastics especially. It contributes to the already growing amount of literature concerning this topic. This research also shows what effect the issues raised by environmental protection organizations have on individuals and how they try to follow these suggestions and principles in their daily lives. It uncovered the problems and dilemmas the people practicing a zero waste lifestyle deal with because of the infrastructure available to them. This research along with other similar ones is useful for gaining an understanding of and solving these infrastructural issues.

2-2. Baltic region in the long-term

People of Mesolithic-Neolithic and the Baltic Sea: Relict coasts and settlements underwater and on the coast

*Vladas Žulkus, Algirdas Girininkas, Linas Daugnora, Miglė Stančikaitė, Jolita Petkuvienė,
Mindaugas Žilius, Tomas Rimkus, Nikita Dobrotin*

The project “People of Mesolithic-Neolithic and the Baltic Sea: relict coasts and settlements underwater and on the coast *ReCoasts&People* (09.3.3-LMT-K-712-01-0171) aimed to explore the habitats of the Early Mesolithic-Early Neolithic and reconstruct the natural-cultural landscapes of the Early Holocene in the present and flooded Baltic Sea coastlines. The flooded landscapes of relicts, the period of climate change and the development of vegetation will be identified in the research. Moreover, within project the migration of animals and people to the current territory of Lithuania coastland will be specified. In the present day and sea-flooded Baltic coastlines the settlements of Early Mesolithic-Early Neolithic communities will be explored and reconstructed the natural-cultural landscapes of Early Holocene.

The *ReCoasts&People* project seeks to create an original research methodology to identify people's habitation sites on the seabed, the peculiarities of the climatic vegetation and fauna of the explored period in search of traces of human activities at the seabed. The project would specify areas with surviving relicts and cultural landscapes and archaeological heritage on the coast and under water. This is essential not only for the planning of scientific and applied research but also for the development and implementation of projects for the sustainable use and sustainable development integrating into western and northern European projects around Baltic Sea and coasts.

Neolithisation allergy? Comparative perspectives on hunter-gatherer archaeology of the Baltic and Northeast Asian regions

Junzo Uchiyama

While Northeast Asia around the Japan Sea shares many geographic similarities with the Baltic region, e.g. complex and productive coastal areas, inland and northern seas, the cultural histories are quite different, including very early pottery since the late Pleistocene and long-term sedentism. Even so, recent archaeological studies have suggested that, from the mid-Holocene onwards, both areas evolved on more or less parallel courses of the historic fluctuations of population: rapid growth and drop around 4,000-2,000 cal BCE, just before the spread of agriculture-based economy. What factors created such a phenomenon, was it environmental or socio-cultural, or a sort of combination of these? This paper will assess the question from comparative perspectives of socio-economic and environmental backgrounds of both areas, and consider to what extent the process of Neolithisation remain a general-scale phenomenon on the northern coastal areas of east and west ends of the continent.

Archaeological research as a method of obtaining historical and environmental information (on the example of medieval Pskov study)

Elena Salmina, Sergey Salmin

During the long-term archaeological study of cultural stratifications in Pskov and its environs, a significant amount of information about the Medieval Russian city ecosystem functioning was obtained. The studied area included territories of administrative and residential quarters, commercial spaces, monastery and Church yards. Alongside with the classical study of building constructions and things collections formation results, the data on the hydraulic systems functioning, the terrain of the inhabited territory changing, the residential development formation and non-residential areas inclusion principles was obtained.

The human impact on the ecosystem around residential settlements, the principles of transport routes choice and environmental management in general (fishing, hunting, agriculture, use of forests) was traced.

The ratio of the archaeological data with the information from narrative sources, allowing the natural factors impact upon the political and social practices of the territories under study evaluation appeared to be extremely important for our study.

2-3. Engineering water at the Baltic Sea

The Baltic Sea in the environmental, technological and cultural history of St. Petersburg

Alexey Kraykovskiy, Julia Lajus

We will discuss the process of mutual transformation of the city of St. Petersburg and the adjacent area of the Baltic Sea in the 18th and 19th centuries. We argue that the marine environment to a great extent shaped the life of the urban dwellers on a variety of levels from everyday practices of consumption and pastime to the description and conceptualization of the city in literature and arts. In turn the city shaped the sea through political, economic and technological instruments and the problem of a border and extent of this spatial control seems to be one of the most important for the understanding of this story. In our presentation we will demonstrate the development of the systems of management of the Baltic Sea conducted from the capital of the Russian Empire from the “Window to Europe” to the regulated and predictable area of the inner sea of St. Petersburg. Eventually we will analyze the comparative perspective for this situation in order to consider the phenomenon of St. Petersburg multifaceted interaction with the Baltic as part of the global historic reality.

Water falls: Hydropower and the modern idea of history

Michael Ziser

My current research and book project goes in search of the deep conceptual underpinnings of a shared Euro-American modern energy culture. While the nineteenth-century rise of coal and (eventually) oil is the most obvious innovation of the period—and the most fateful for our own contemporary environmental problems—what is truly remarkable in modernity is the breadth and intensity of the attention paid to energy of *all* kinds—fossil fuels, yes, but also water, wind, animals, and human bodies, often simultaneously. The cultural record from the period reveals of not just a transition from one prime mover to another but a profound re-figuration of energy in general as an environmental concept. My book project moves past recent work on the history and representation of particular fossil fuels to shed light on this wider transformation, tracking changes through Anglophone literature and the non-Anglophone influences upon it. It is taking on the form of a *translatio energiea* (if you'll forgive the Greco-Roman admixture) from changing Continental discourses around energy to their appearance in English philosophy, literature, and the arts, and finally on to the most energy-intensive society the world has yet seen, the United States. Two chapters of this project are already complete: one on the early Scottish-American energy refugee and ornithologist Alexander Wilson, and the other on the engagement of Henry Thoreau (and other American Transcendentalists) with the hydropowered mill-works of their time and region. As I look to complete an earlier chapter, on early coalmines and their canal systems in Germany and England, I am particularly keen to learn what I can of European (mainly German but also French) research methods and findings in the environmental and energy humanities. The particular paper I would like to present at the conference is both historicist and theoretical: it considers what it might mean for literary studies if Hegel and other philosophers were regarded as an expositor of the energy shifts under way in the 19th century. For BALTEHUMS, I would like to try to take my more general arguments about the hydrology of central Europe to the specific watersheds of the Baltic, perhaps exploring the environmental impression left on Kant by the Pregel river and the early Prussian textile industry along the Daugava.

3-1. Workshop. Engaging with digital research infrastructures: Opening doors for Geohumanities

Convenors: *Vicky Garnett, Piraye Hacigüzeller, Eliza Papaki*

Discussants: *Vicky Garnett, Piraye Hacigüzeller, Eliza Papaki, Linda Kaljundi, Anda Baklane*

The links between Environmental Humanities and Digital Humanities are manifold, particularly in the light of GIS technologies and potentials for working with Linked Open Data. Any researcher working with spatial data, be they historians, linguists, literary scholars or, indeed, geographers would find benefits in digital methodologies to support their work. Supporting such communities of researchers, however, can also offer up a multitude of potential silos for both data, and research. Research Infrastructures open up these silos and allow for greater networking opportunities, as well as sharing of data, tools and services. DARIAH¹ is a pan-european research infrastructure for Arts and Humanities scholars working with computational methods. It supports digital research as well as the teaching of digital research methods. Functioning as a wide European network, DARIAH provides digital tools and shares data as well as training and learning opportunities for digital research methods and educational materials for Digital Humanities. Within DARIAH, working groups based around thematic areas, build and share knowledge for use within the wider DARIAH and European community.

Working in collaboration, the DARIAH Community Engagement Working Group² and the DARIAH Geo-Humanities Working Group³ will present this 90-minute roundtable session, which will demonstrate how digital research infrastructures can offer collaboration, shared resources, networking, tools, services and training within digital humanities to the Environmental Humanities research themes, while also discussing and documenting the research practices and needs of this particular research community in the Baltic Region.

This contribution aims to follow a workshop format with brief presentations and opportunities for interaction in which all participants will partake in a lively discussion for understanding and questioning the potentials of engaging with (Digital) Research Infrastructures and already established digital research networks.

¹ <https://www.dariah.eu>

² <https://dariahre.hypotheses.org>

³ <https://www.dariah.eu/activities/working-groups/geohumanities/>

3-2. Ecocriticism and the imagined worlds

Romanticizing the Untamed: Medievalism and the Relationship Between Humans and Wild Environments in the Child Ballads

Madeleine Ida Harke

When American scholar and folklorist Francis James Child collected his famed 305 traditional ballads from England and Scotland in the second half of the nineteenth century, the term “medieval” had already shed its temporal category and became a general term that both stood in opposition and cooperated with the popularity of romanticism. The fear of a Catholic past was no longer a legitimate threat with the power of the British Empire, and reshaping a medieval history fit comfortably with the rise of the disciplines of archeology and folklore. The ballads helped shape an official culture of the British Empire, but with the popularity of medievalism also came the revival of an anxiety turned to admiration. The dualism between man and beast, the rational and the irrational, and the civil and the untamed are popular themes among the ballads. These manifest in the forms of animal transformation, sexual relationships with anthropomorphic animals, and conflicts with fairies far from the realm of human safety and security. In this study, I examine the anxieties and admiration for the untamed worlds of space and time in England and Scotland through the Child Ballads, focusing on environments uncontrolled by humans and the mythical construction of a distant past.

Birds and plants in the poetry of Marie Under

Elle-Mari Talivee, Marianne Lind

If a certain bird or a plant is mentioned in a poem, what do we expect as readers? Probably we would like to know why this species has been described or if it is a hidden allusion based on its appearance or sound? Or, in some cases, does it offer a possibility to get to know the environment that surrounded the author and the kind of knowledge the poet had of his/her surroundings?

The following is an attempt

- 1) to map the representation of nature in the poetry of Marie Under, comparing the result with her real environment;
- 2) to explore how her poetic landscape changes throughout her works, from onomatopoeic imitations of birdsong to complex symbolic imagery.

Marie Under (1883–1980) is considered to be one of the greatest and most beloved poets of the 20th century in the Estonian language. She has been nominated for the Nobel Prize for Literature eight times. She was born and raised in the suburbs of Tallinn but is still widely known as a poet with a very good knowledge of nature. She died in exile in Sweden in 1980.

Ecocriticism in Estonia: a short introduction

Kadri Tüür

In this short presentation, I will give an overview of the ecocritical work done in Estonia since 1990s, as well as the cooperation that has (sporadically) taken place with the scholars from other Baltic countries. I will map both activities (such as seminars, university courses) and written works (such as BA and MA works, PhD dissertations, scholarly articles) by Estonian researchers and/or in Estonia during this period.

It will hopefully serve as an inspiration for further co-operation as well as spark a discussion about joint research in literatures that do not share the same language. Is it possible to carry out successful ecocritical analysis on the basis of translations?

3-3. Post-nuclear lives and narratives

'Nuclear' urbanism re-scaled: A knowledge infrastructure lens

Siarhei Liubimau

This paper builds up on and critically reconsiders existing conceptual takes on urbanity and population of Visaginas, a town built in Eastern Lithuania in 1970-s and 1980-s to serve a Soviet Ignalina Nuclear Power Plant. The INPP was decommissioned and now is in the process of being dismantled as one of the main targets for a movement to re-gain Lithuanian state sovereignty and dis-integrate from Soviet techno-political regime. Since Lithuanian independence and in the course of country's integration to the EU, urbanity and population of Visaginas were systematically discussed in literature as the showcase of de-industrialization, defined by the rupture of the USSR collapse. Expected contribution of this paper to existing research field is placement of this case in the context of arguments on 'planetary urbanization' (Brenner 2014) and of approaches to urbanization as not only concentrated, but also extended and differential process (Brenner and Schmid 2015). Thus the argument of this paper entails questioning hegemonic heritage centered narratives of de-industrialization and post-industrialism. In particular, its intention is to show and discuss a peculiar role of the Soviet 'nuclear' Ministry of the Medium Machine Building (MMMB, Sredmash) in creating isomorphism between town's nuclear power, welfare, and knowledge infrastructures in the broader network of multiple Soviet 'nuclear' sites. And, further, to mobilize recent approaches to and discussions of the concept of infrastructure (Graham and McFarlane 2015, Larkin 2013, Simone 2004) in order to identify empirical registers and formats of this isomorphism after the 'rupture'.

What can we call nature?
The role of humanities in new approaches toward environment

Aleksandra Brylska

The anthropogenic change of Earth's conditions are undeniable. The ongoing discussion on the term Anthropocene and its connection to global warming is showing how layered and complicated is human contemporary relation to the environment. In the shadow of drastic climate change, the positivist system of separating sciences from humanities is no longer legitimate.

In my presentation I would like to ask about how the humanities, in hand with sciences, can help to work out the new approaches toward the environment. I propose to look into the cultural perception of novel ecosystems of post nuclear sites. As they are difficult to be incorporated in a cultural narrative of unspoilt nature they have largely been neglected by the nonhuman turn so far. However, they may be one of the prime examples of how non-human world thrives in the absence of human activity, despite high toxicity rates. This gives them paradoxical position of both 'degraded' and 'pristine'. Their unclear biological and cultural status allowed reflecting on the terms of what is nature, valuable environment and what we think is crucial to protect. In my opinion this reflection is much-needed to elaborate the new models of human-nature coexistence.

In my presentation I will focus on the zone in Chernobyl in Ukraine. By examining how this space have developed and how its fauna and flora is perceived nowadays in media, humanities' discourse but also analysing the biological and ecological research I reflect on its political and cultural status. I argue that nuclear contamination and unwanted toxic life may be seen as a paradoxical hope for the future, making space for rethinking dichotomies rooted in the discourse (eg. nature/culture, pristine/degenerated, clear/polluted, wild/novel ecosystem).

What is new in new nuclear criticism? Post-Chernobyl perspective

Inna Sukhenko

Researching the literary dimension of the “nuclear” narrative in Eastern-European and North American writing practices gives an opportunity to distinguish not only the local/global features of the nuclear “Other” implementation in the context of researching ecological memory and nuclear identity formation in the post-Cold-War societies but also the new concepts, methods for analysis and forms, launched by the new “nuclear” age.

The “original” nuclear criticism (posted by Derrida “No Apocalypse, Not Now: Seven Missiles and Seven Missives, 1984) seemed to be fading (due to the fact that the Cold War was considered to be over) and resulted in ecocritical movement. Nevertheless, Chernobyl as well as other “nuclear energy” events, and nuclear energy in general, changed the way we think about nuclear criticism, which has proved the launch of new nuclear criticism with its methodologies of literary analysis

My presentation will demonstrate the transformations of “nuclear energy” concept - from “the politicized Chernobyl” (regarded as a tomb of the Soviet regime, the “alternative history”, the Soviet self-destroying science, as a piece of propaganda policy, a factor of national identity formation) to “slow violence of the nuclear” (“Atom for Peace”, “Sarcophagus”, “the Exclusion Zone”, “cancer death”, “Zone culture”) - in writing practices about “Chernobyl” within the last 30 years (actually covered by the post-Chernobyl experience).

Basing on “hyber object frame” (T.Morton), “intergenerational memory” studies (S.Lindsay), “collective narrative” (N.Bekhta) and through the psychoanalytical lens, such approach to “nuclear” subject formation and nuclear phobia as key concepts in the contemporary nuclear narratives encourages to discuss what a new nuclear criticism might look like today and reframe the “provincialized” nuclear narratives.

4-1. Ecological awareness in teaching and research

Ecotopianism as a connecting idea: Embedding ethics in the environmental humanities

Philipp P. Thapa

The aim of this paper is to re-connect environmental ethics with its utopian roots through my methodical conception of ecotopianism. According to this conception, ecotopianism is utopian thinking with regard to the relationship between human societies and their physical environment. In other words, ecotopian thinking imagines alternative social ecologies, and it often does so using inspiration from the arts or the environmental humanities. Ecotopias in an emphatic sense are those that are meant as, or perceived as, positive socio-ecological visions. The connection from utopianism to environmental ethics is achieved, inter alia, through the design perspective: One of the central factors that shape the ecological interactions of a society is its value system. Therefore, to imagine a full-fledged ecological utopia, or ecotopia, in the emphatic sense, one also needs to develop a functionally adequate value system for the alternative social order – an (ecological) ethic. This train of thought, though not necessarily expressed in utopian language, is commonly presupposed by early texts of environmental ethics from the 1960s and 70s, embedding the budding philosophical subdiscipline in a larger programme of deep social reform. Subsequent professionalisation of the field, however, shifted the focus to theoretical issues in moral philosophy. To re-connect from environmental ethics back to utopianism, I exploit the utopian element in pragmatic ethics and the recent rise of pragmatism in environmental ethics. My resulting conception of pragmatic ecotopianism accesses value-based utopian thinking as a method in environmental ethics, offering an alternative mode of philosophical engagement with environmental issues. It also makes visible how utopian thinking, though largely unrecognised, pervades the contemporary environmental discourse.

An ecological theory of learning: The semiotic contribution to ecology

Alin Olteanu

I problematize learning and education in perspective of the semiotic theory of ecology, termed ecosemiotics. I argue that the added value to environmental research that ecosemiotics offers consists in its reflection on how representations impact on the represented, in view of semiotics as a general theory of modelling. In contrast, starting with modern educational philosophy, human modes of knowing have been construed as passive observership, implying that the activity of learning does not impact on the subject being learned. This modern construal of learning disregards the ecological and environmental dimension of learning, resulting in a dissociation between epistemology and ecology. Through its construal of knowledge as semiotic scaffolding (meaning as support for further meaning), ecosemiotics aligns (natural) adaptation and (cultural) learning as coextensive phenomena, dismissing (post-)Cartesian dualist clauses of modern educational theory and philosophy. In this view, learning is neither individual or collective, but environmental and suprasubjective. Ecosemiotics has been initially conceptualised as a branch of biosemiotics and consequent theoretical research revealed that, implicitly, it must also be regarded as a branch of cultural semiotics, as it regards cultural mappings of the environment. The particularity of ecosemiotics in regard to other ecological philosophies stands not only in approaching interrelations between organisms and environments as relations of signification, but also in considering the mutual causality of such relations. This is particularly observed in the recent joint interest of nature writing, ecocriticism and ecosemiotics. By studying the impact that representation has on the represented, a causality overlooked in modern philosophy, ecosemiotics supposes that the way in which humans (or any species) construe learning correspondingly impacts on their habitat. To learn, in this perspective, is to develop semiotic scaffoldings by use of semiotic resources. I explore this hypothesis in contrast to modern educational philosophy and propose some curricular uses of ecosemiotics.

Paradox of ecological awareness

Artis Svece

History of environmental humanities is closely linked to the history of environmental movement and ecological awareness. Although in many areas the initial emphasis on commitment to some ideological project has been replaced with more reflective attitude towards human-nature relationship, environmental humanities are still driven by a desire to enrich our understanding of the way humans interact with their environment and ultimately to change the way we think about environment, ecology, nature, animals and humanity. So, one could think that emergence of environmental humanities marks also some fundamental shift in human treatment of nature, or begins an era of ecological thinking. In fact, ecological and environmental awareness coexists with unprecedented depletion of natural environment. It is not a paradox in the technical meaning of the word, but still, I think it is important for environmental humanities to address this discrepancy. Probably, the paradox of ecological awareness must be studied jointly by environmental humanities and environmental social sciences. Still, the methods of humanities allow them to address systematically questions about the long-term vs. short-term thinking, compartmentalization of ecological awareness, or inconsistency of discourses of nature – to name just a few issues that could be relevant for understanding of this paradox.

4-2. Plants and People

Urban trees as social disruptors: The case of the *Ginkgo biloba* specimen in Estonia

Riin Magnus, Heldur Sander

In the past decades, trees and their relations with humans have received heightened attention from different fields of humanities (e.g. anthropology Rival 2012, Cloke, Jones 2012; environmental history Rutkow 2012). At the same time, urban ecology has joined forces with urban studies to (re-)establish the status of city trees in the maintenance of any urban environment as ecologically functional (Morgenroth et al. 2016; Bowler et al. 2010). In Estonia, research of urban trees covers a century, with a focus lying on taxonomic studies, historical accounts and conservation aspects (for an overview see Sander 1998).

In our presentation, we will focus on the incorporation of trees to social and political processes by focusing on the role of trees and their ecological relations in shaping human relations. We will rely on an ecosemiotic theoretical platform to analyse the mutual shaping of meanings by humans and other species (Maran, Kull 2014) and on an environmental historical platform to detect changes in the ways these relations between humans and trees have developed. Moreover, we will analyse how other living beings can become inducers of social change and shapers of cultural memory. In order to illustrate such entanglements of human and non-human processes, we will mainly focus on the social upheaval and its aftermath that was related to a specimen of *Ginkgo biloba* in the 1980s Tallinn.

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Herbaria 3.0: A Citizen Humanities Project at the Plant-Human Interface

Lauren Elizabeth LaFauci

This presentation will introduce BALTEHUMS audiences to *Herbaria 3.0*, a collaborative, citizen humanities project that I have led (with a team) over the past year. This project unites environmental humanities (EH), experiential learning, and public engagement to explore how the stories we tell about plants illuminate the intertwined nature of plants and people. Simply put, we have created a website for the collection and sharing of stories about the interactions of plants and people. Using the question, “Where can a plant take you?” we invite anyone who has a story to tell about a plant to submit it for publication on our site. We edit and curate these stories, adding historical herbarium images to any personal photos the writer may submit.

We believe that storytelling fosters invested engagement with the green world and acts as a counter to the problem of “plant blindness,” or the inability to see and recognize the plants surrounding us. Without *seeing* the plants in our everyday worlds, we cannot learn to care for them—nor to care for biological diversity at large. Thus, *Herbaria 3.0* helps mitigate the loss of species by providing a space to share and remember the stories of plants that may be disappearing or changing in response to our anthropogenic climate crises. It also provides a space for humans to mourn these losses and prevent further ones.

Why “herbaria”? And why “3.0”? Herbaria are collections of dried plant specimens that originated in Renaissance Italy to document medicinal plants; these constitute the “1.0” we refer to. An herbarium sheet preserves an individual plant’s roots, leaves, and flowers. The word “herbaria” also refers to the places—libraries—where these specimens are kept; these are the “2.0” of our project. Together both the specimens and the archiving of them are a visual, tactile, and material repository of plant-human interactions. The “3.0” of our project signals a connection to the past and a rebooting of herbaria for the future: to collect, share, and archive modern human-plant encounters that reflect the global movements of plants and people.

Herbaria 3.0 makes important interventions in “citizen humanities”: the participation of the public in academic domains and the participation of academics in public ones. It also contributes to digital humanities by developing the potential of web-based platforms for fostering an ethics of care—both for nonhuman subjects and the environment at large—and for providing space to celebrate individual plants while we also collectively mourn the losses of the Anthropocene. Finally, it advances the field of EH, particularly its critical plant studies and history of science strands, in order to help us cope with, adapt to, and mitigate climate change.

Urban landscapes — an oasis for bees

Liisa Puusepp

A single honeybee visits around 7000 flowers a day, and it takes four million flower visits to produce a kilogram of honey. The honey is not the only “service” that bees offer for us and for the whole ecosystem – they are pollinators, enhancing biodiversity, are part of economy, a source of inspiration etc. These services are commonly associated with rural areas. But contrary to popular opinion, bees can do greatly well in an urban environment where there is a rich diversity of plants, flowers and trees in our gardens, parks, railway sidings, roads and disused pieces of land. These small, often fragmented, areas are important oases for bees in city environments. Therefore, more and more cities are picking up beekeeping to contribute city environment, to combat declining bee populations that has happened during the last thirty years, to help boost local agriculture and business and to bring together communities – to be more sustainable. It is important to demonstrate that urban environment does not restrict beekeeping as such and honey collected from urban areas can be equally healthy and rich as honey collected from rural and wild areas. Therefore, there are beehives on the terraces of the Opéra Bastille in Paris, on a rooftop of luxury hotels in New York and also on a rooftop at Tallinn University.

The presentation is giving an overview of bees in cities, their importance, the importance of small green areas and biodiversity in the cities and additionally, based on pollen analyses, describing bee-plants and the source of honey in cities all over the world. During the last years we have also analysed pollen and chemical content of honey from Tallinn. The results show that the honey collected from cities (including from Tallinn) fulfilling all requirements to be healthy and quality food. Results of pollen analysis indicate that honey from urban hives has been gathered from a number of different plant species and it shows that the urban environment is very diverse containing private gardens with many species, parks, forested areas and ruderal areas. Therefore, taking care of city environment, planting flower patches in urban gardens and green spaces we take care of bees – the most essential pollinators.

4-3. Transnational and global formation of landscapes

Landscapes of war: Global environmental impacts of the Second World War

Simo Laakkonen

It is a challenging task to attempt to compile an overall account of the environmental impacts of the Second World War because a major characteristic of this was its fragmented nature. World War II was a macroscale war, yet its history is made of micro-histories. This war began and ended in different times and ways and in different places. It was truly a global war, with sixty-one countries becoming engulfed in it. In all these countries, memories and studies are basically dependent on national, regional, local, or individual accounts of war. Furthermore, the environmental consequences and legacies of modern wars are only beginning to be studied systematically. Nevertheless, the proposed paper will argue that nearly the whole of the earth—both societies and nature—was to some extent militarized during and after World War II. We live today in a world that is to a great extent made by World War II.

The proposed paper aims to define some major global environmental impacts of WWII including reformulation of our concept of environmental history, expansion of infrastructure, exploitation of natural resources, emergence of global waste problem, the development of nature conservation movement and making of modern environmental policy. The paper argues that the deep structural changes brought about by World War II naturally caused severe environmental problems, but these changes also made industrial societies structurally more receptive to environmental ideas and activities, and enabled public power to carry out necessary reforms. Thus World War II explains to a great extent the emergence of institutional changes that were prerequisites for the advance of environmental awakening in the Cold War period.

Cold War coasts: The transnational co-production of militarized landscapes

Per Högselius, Kati Lindström

Cold War Coasts is a new research project that is now being started up at KTH Royal Institute of Technology in Stockholm. It explores the pervasive role of the military in shaping the Baltic Sea's coastal landscapes since 1945 – and the practical challenges that the legacies from the Cold War period give rise to today. Our point of departure is a dissatisfaction with the “methodological nationalism” that so far characterizes nearly all research in the intersection between military and environmental history. We counter this by developing a genuinely transnational approach, scrutinizing how coastal landscapes on opposite shores have been – and continue to be – “co-produced”. The project targets three broadly defined regions in Sweden and the former Soviet Union: Stockholm archipelago plus Gotland; northeastern Estonia's archipelago and coasts; and southern Latvia's militarized coastscapes. Using a diverse range of sources, from official state and military documents and environmental reports to literary narratives and own on-site observations, the project will produce not only standard academic output such as journal articles, but also a travelling exhibition, which will be displayed at three sites – one in each of the three countries studied. The project seeks to push the international research frontier in the environmental-military history nexus, but also to stimulate a vivid debate at local, national and international levels about Cold War legacies in an era of escalating EU-Russian tensions and growing fears of both environmental devastation and renewed militarization in Europe. Since the project is still in its initial stage, we will be introducing the general principles and the background of the project rather than finalized results.

“Sowing the oil” — Rural space, (human) resources and national wealth in Venezuela

Martin Schröder

Sowing (crude) oil – it sounds like an efficient way of contaminating farmland. As a metaphor, it designates an old and long-lasting concept of economic growth and social development in Venezuela (and elsewhere). After the oil extraction started on a large scale in the 1920s, the Venezuelan society was overwhelmed by fundamental changes in the economic system, touching almost every sphere of political and social life of both urban and rural inhabitants: the nation state became an important economic player, while the importance of the traditional rural ways of gaining profit and organizing rural economy and social life declined drastically. A massive migration of workforce and capital from the *haciendas* towards the new centres of capitalist appropriation emptied the already sparsely populated rural *hinterland*. Fearing the so called »Dutch Disease« (the insoluble dependence of national wealth and political stability on the earnings from only one main resource or product) a new idea rose up among Venezuelan politicians and intellectuals already in the 1930s – and never disappeared until today: using the gains of the oil exportation to diversify the economic sources of national (and private, of course) prosperity and wealth, especially by establishing a more productive, intensive and capitalist agriculture. In fact, the different Venezuelan political regimes of the last eight decades never succeeded in it entirely.

But, on the one hand, the agrarian reforms which resulted from the idea of »sowing the oil« had a drastic long-term effect on the traditional system of land distribution by implementing state-controlled mechanisms of commercializing farmland, a likewise state-controlled agrarian credit system and a corresponding, immense extension of state sponsored infrastructure. On the other hand, the way of thinking about the long ignored rural spaces of Venezuela changed even more fundamentally: imagined before as an empty space or a space of useless savages, the perception of the rural outskirts and their (usually non-white, partly indigenous) inhabitants turned into a more positive but not more complex image: a space full of natural and human resources which could and should be used to achieve economic growth and national wealth. Extracting the resources of the ›nature‹ and intensifying the capitalist development of rural human environment became the chosen medicine to cure the economic problems only caused by extracting one of these resources, the oil.

Not incidentally, this change in seeing ›nature‹ and rural space contributed to a strengthening of national identity and a broad affirmation of what is the proclaimed ›sense‹ of ›nature‹, space and human resources – to become productive parts of the national wealth.

**Birds in trenches:
The greening of militarization and militarizing habitats for landscape conservation**

Kristīne Krumberga

Environmentalism since its rise in 1970s as a protest to various market and military driven technologies has now become an influential force in shaping the world we live in. In this regard, the recent development of integrated military-environmental land management approach intended to improve existing environmental policies and protect global biodiversity shows that relations between the military and environmentalism have become more intertwined. Aiming to understand this shift, the paper explores contemporary landscape conservation practice in the biggest military training area of the Baltic states - Ādaži through the implementation of LIFE+ project "Birds in Ādaži". The study uncovers how symbiotic portrayals of military activity and biodiversity are created by bringing birds to the front of the scene and joint discourse of "mutual benefits" developed to justify actions carried out. At the same time, it is observed that landscape conservation activities resemble those of the military in terms of the allowable human presence and activity within the territory.

**5-1. Roundtable. From drops to a sea:
Individuals, communities, protection policies and environmental crises.**

Convenor and moderator: *Kati Lindström*

Discussants: *Aet Annist, Elgars Felcis, Sara Jones, Katie Ritson*

How do individuals and communities connect to protection policies and environmental issues and how do they navigate between the global scale of the issues and their local places, scientific expert discourse and their lived multisensorial experiences, and what are the forces that make a person or community to mobilise and take action? Is classical science communication enough to effect change, provided that it rephrases expert truth to non-expert public in order to convince them of certain scientific facts? Does this kind of top-down or perhaps even paternalistic science communication incite individuals and communities to take action? Or are there other ways of communication and engagement with personal and local knowledge of place that would bring forward necessary behavioural change and mobilisation? Is there a possibility for another kind of research that mobilises communities even before the final research results can be communicated to them?

The roundtable includes scholars who have worked with different cultural contexts and media from Kiribati and Marshall Islands to North Sea, Wales, Japan, Estonia and Latvia. We also address the question whether there are cultural differences in how scientific communication and mobilisation relate to each other and would a post-totalitarian/ post-dictatorship society react differently from an old democracy?

5-2. Advancing Baltic climate history: Creating a new module in Euro-Climhist

Panel convenor: *Ulrike Plath*

Euro-Climhist and how to create a Baltic Module

Ulrike Plath, Heli Huhtamaa

Euro-Climhist is the largest database on European climate history. It starts with modules on Swiss and Medieval Climate in Europe, but is extending to integrate also other regions. In a co-operation project between the universities of Bern, Tallinn and Heidelberg we are working on creating a Baltic module that covers the territorium of Finland and the three Baltic states.

In the presentation we will show

- 1) how Euro-Climhist works,
- 2) speak about the project between our universities,
- 3) show in detail how to create a new region in the database and
- 4) try to find co-operation partners in the Baltic region who can help us in finding and adding new data to the Baltic module.

**Was the weather important?
The perception of the environment of the 18th century in Livonia**

Priit Raudkivi

Church archives offer great opportunity illuminating the environmental perception of the 18th century Estonian and Latvian society. The archives contain a variety of information that is written by pastors. At least as a premise, the local pastors stood closest to the ordinary people both in life and death. In this sense, materials from church archives should be a source of environmental history. The Swedish church law established here in 1687 called for church officials to address the most important events that influenced the life of the parish congregation and the unusual natural phenomena. Section 7 of the Church Law Specification states that extraordinary events need to be addressed in the letter. The Swedish Church Law was maintained after the introduction of the Tsar's authority, and at least in theory the parish clergy had to register extraordinary events. From the environmental humanities perspective church archives offer at least two opportunities: first, they provide information about environmental conditions, and on the other hand, give an opportunity of understanding the pattern of individual perception of environment of local pastors. Thirdly, a promising outcome could be also the possibility to examine whether the high-profile environmental phenomena detected by present-day historical climatologist are reflected in local material.

Unfortunately, the situation is that the preservation of church archives has been extremely uneven in the province of Livonia under the authority of the tsarist regime. From what was preserved has been published during the first period of the independence of the Republic of Latvia by Lauma Sloka. The volumes provide us with extremely valuable information. The following is a summary of the environmental perception of two Livonian pastors Philipp Wilhelm Haase parish Ledurga-Turaida (Loddiger-Treiden) and Johann Heinrich Guleke parish Burtnieki. The Haase's account in a narrative form covers the period 1728-1739 and Guleke's 1769-1816. It goes without saying that it is not possible to go into details in the presentation, which remains the task of an academic article.

That is why I would draw just a few conclusions here.

1. Both of the pastors came to the province of Livonia from Prussia. They had no connections to the local agrarian society before. Haase came from Schwedt by the river Oder and Guleke from Königsberg. For both pastors, on the basis of the surviving narrative, it can be argued that in both cases the environment was absence of a notice for several years after their appointment. For Haase it takes six years and for Guleke even more for 13 years before the first notes on environment can be traced in their narrative. There is no answer to the question why the pastors did not start immediately paying attention the environmental conditions so vital for the rural members of the congregation. In the case of Guleke, it is clear that at Burtnieki the pastor was forced to focus on securing his own the economic situation because on his arrival the foundations of the parish were practically in ruins. Unfortunately there is no explanatory reasons in the case of Haase.

2. How is the narrative that contains environmental data compiled in both cases? In the case of Guleke, it is clearly seen that the chronological principle has been in use and that summary compiled for every year are based on the notes. In this sense, his narrative is similar to a

chronicle or even annals. However, it is difficult to assume something about the narrative of Haase. It carries the title "Einige anmerckungen, was sich seit 1729 bisz 1738 inclusive sonderbares an jahreswitterungen zugetragen u. was solches für würckungen bey feld und garten früchten gehabt ". Consequently, it has to be a concise text that has been drafted in one go. However, Haase must still rely on personal past notes. It's hard to believe that at times very detailed descriptions can be made based on memory. Both the texts contain details which are set to the date's accuracy. 3. What categories do pastors use to describe the environment? They use mostly meteorological terms that have a direct relationship with agriculture such as rainfall, drought, night-frost, etc. 4. Have the two pastors referred to weather as a cause of major coping difficulties faced primarily by the peasant? This has come about repeatedly. But Haas for example has never used the term hunger. However, on several occasions, he has been talking about the fact that peasants were in trouble because of crop failure. Nor does Guleke mention directly hunger or famine in his text of the 18th century. But in his narrative, the notion "the emergency situation" has been in use on several occasions. 5. Both pastors speak of diseases. Haase says that in 1730, the consumption of poor quality grain led to illness among humans and animals. He also speaks of the outbreak of smallpox in 1739, which also spread to higher social strata.

Undoubtedly, the recordings of Livonian pastors present the perception of environmental conditions from the point of view of one social stratum. The environmental perceptions of those who could not make notes and compile narratives – their environmental perception remains latent. No doubt it was quite different from that of the pastors. However, the overall picture of the impact of the environment on society can be promoted through demographic indicators. In the 18th century births and deaths were directly related to processes in the physical environment. Unfortunately, neither the Haase nor Guleke's time provides us with data, which could give light to the demographic processes in critical environmental moments described by the pastors. I am giving an example from the territory of Livonia inhabited by the Estonians, which could confirm that the pastor's perception of physical environment may have been selective. Guleke's systematic recordings date back to 1783, when Europe was suffering from the mortal "gaze attack" provided by volcano Laki in Iceland. This event caused extraordinary high summer death toll throughout Europe. The unprecedented death curves of France and England provide clear evidence of this. In the countries with highly developed literary culture (France, Italy, Germany, Sweden) the media devoted a lot of attention on the unusual situation almost daily. However, the presence of toxic volcanic gases on the eastern shore of the Baltic Sea is reflected only in one description, and even that was retrospective dating 1791. In the narratives of the pastors of Livonia Guleke incl., the event is not echoed. One might conclude that Guleke's congregation escaped great mortality. But demographic indicators north from Burtneki give us quite another picture. Mortality was exceptionally high in many parishes in the province of Livonia inhabited by the Estonians and the distance from Burtneki was less than a hundred kilometres away. In fact, all the parishes on current territory of Estonia were involved in high summer death toll. It is highly unlikely that the Laki toxic gases did not reach parishes inhabited by the Latvians. So once again: the perception of the environment of the 18th century clergy can be highly selective but that does not diminish the value of the information that has been written down in their accounts.

Storms around Riga in the mid of the 19th century

Kaarel Vanamölder, Krister Kruusmaa

In our presentation, we concentrate on the weather conditions – mainly storms – around the Gulf of Riga in the mid-19th century, using navigational reports from the press of Riga, mostly from the newspaper *Rigasche Zeitung*. The sources are quite specific in their nature: reports on the current weather conditions in Bolderaja in the mouth of river Daugava and descriptions of the weather experienced on the journeys of arriving steamships. A further accent is provided by news about navigation restrictions and shipwrecks, which provide clues about different weather extremities. Although the sources in question are specifically gathered for the EUROCLIMHIST database, they comprise the possibility of making wider conclusions about the climate conditions of the period.

5-3. Represented environments

Forest in Estonian national narrative and identity politics

Tõnno Jonuks, Atko Remmel

One of the key elements of the Estonian identity during the last decades has been forest and nature, with its most popular meme of Estonians as a ‘forest nation’. This meme appears strikingly in the current debate over the conservation and forest management policy but also in general ecological discussions. Just like in case of other elements of national narratives, this image is supposed to reflect reality but also reach back in history into the time immemorial. Thus, we became interested when and in what conditions Estonians became the “forest nation” and how the concept has developed?

Based on Estonian-language texts, we are sketching a preliminary outline of the development of concept of “Estonians, the forest nation” since the 19th century and indicate the changes in the attitude toward the forest. Simultaneously we point out some other elements of Estonian national narrative and try to figure out, why some elements in national narratives become dominant while the others just fade away.

Multispecies city in Soviet Estonian poetry

Ene-Reet Soovik

The occupied Estonia experienced intensive urbanisation after World War II, to a significant degree spurred on by the Soviet industrial programmes. Between 1939-1989, the country's urban population doubled. At the same time, altogether 56.2% of the cities' inhabitable space had been lost to the war, with larger cities Tallinn, Tartu and Narva having suffered the most (Sild 17). This created an urgent need for urban reconstruction, the first stage of which materialised in the shape of standardised Stalinist housing. This was followed by a yet more massive building of residential clusters of the so-called Khrushchev houses on the basis of an all-Soviet-Union model of section blocks belonging to Series 1-317 (Laigu 2005). The most extensive expansion of Soviet-time housing projects was realised starting from the 1960s and saw the establishing of the Mustamäe residential district in Tallinn, followed by Õismäe and Lasnamäe, as well as Tartu's Anne district. The building of these large-scale projects was facilitated by locally produced pre-fabricated concrete panel elements. Urban planning of the time was influenced by modernist principles: while insolation was considered important and green spaces for public use were designed between the buildings, the radical modernistic ideas put into life tended to result in dormitory neighbourhoods devoid of urban diversity (ibid.).

While urban planning was dominated by the idea of creating extensive utopian projects of communal living, supposedly serving as an embodiment of the Soviet ideological values, the institutions of Estonian nature conservation were resurrected during the same period. Starting from the mid-1950s, after the Stalinist period of ideological subjugation of nature, the Commission for Nature Conservation of the Estonian Academy of Sciences was found that was to direct the following conservationist activities. The following years saw adopting of the Nature Conservation Act, creating nature reserves, launching the journal *Eesti Loodus* [Estonian Nature] and founding public environmental organisations such as the Tartu Students' Nature Conservation Circle and the Estonian Society for Nature Conservation (Sepp 1996). The conservation activists also confronted earlier practices of nature exploitation, e.g., in the anti-melioration movement known as the War of the Mires that resulted in the creation of 30 mire reserves in 1981.

The presentation will look at whether, and how, the combination of rapid expansion of the new urban fabric of pre-fabricated high-rise buildings and increasing awareness of environmental issues and sensitivity towards nature that gained remarkable ground in society is reflected in Estonian poetry of urban space from the so-called Era of Stagnation that started with Leonid Brezhnev's rise to power in 1964 and lasted till Mikhail Gorbachev's *perestroika*. Special attention will be paid to the city as a multispecies environment, particularly the presence of plants and birds in the city space, reading the texts against the period's value coordinates of urbanisation and environmentalism.

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**Visual representation of cities:
Riga and Bangkok in movies under the military regime**

Janis Matvejs

Visual representation of a city creates unique perspectives that allow to interpret the urban environment and enable to understand a space that is culturally created and territorially organized. Residential complexes are an essential part of cities and cinema is a specific representation form of these areas. However, there has been very little research done on exploring how these areas are depicted in the movies. It is worth taking into consideration that residential areas vary not only in their structure, building materials, form of governance or dwellers, but also on distinctive socio-spatial characteristics. Although these aspects largely depend on their region of origin, residential structures are less contrasting in terms of cinematographic representation. Significantly, urban representation under the military dictatorship is less region-restricted and rather contains various common features.

The aim of this presentation is to interpret the discourse of residential areas of Riga and Bangkok through the films of the most controversial stages in the history of both countries – the Soviet period and military dictatorship of Field Marshal Sarit Thanarat, and to determine essential and prevailing cinematographic practices that are used for representation of residential areas. 214 movie review results will be compared with the changes in residential development. This presentation will improve that residential areas are frequently portrayed in the cinema under military dictatorship and they form an integral part of the urban perception.

5-4. Shaping and enlightening the landscapes before 20th century

Popular enlightenment and environmental history in Livonia and Courland

Pauls Daija

The paper proposes to explore the environmental issues of the early Latvian printed literary culture over the second part of the 18th century and the beginning of the 19th century when first secular writings appeared. Inspired by the movement of German popular enlightenment (Volsaufklärung), but adapted to local Baltic conditions, these texts were written mostly by Baltic German pastors and addressed to Latvian peasants. Along with first Latvian works of poetry, prose fiction and drama, instructions in everyday-life topics were published such as manuals in agriculture, gardening, cattle- and bee-keeping, cooking, medicine, etc. Instructions were published either as separate books and leaflets, or in calendars and periodicals. They cover wide range of subjects and can be used as a valuable source of environmental history, as they include not only advices, but also reflections on nature and natural resources. In the paper, the analysis of the most significant topics will be provided along with the insight into the relationship between environmental history and literary history.

**Nothing happens on its own:
Gardener Adam August Heinrich Dietrich – an environment designer and nature explorer**

Heldur Sander

The provinces of Estonia and Livonia, being part of the German cultural sphere, as well as Russia proper became a favourite destination for people in Germany who had horticultural and silvicultural education and were looking for employment and new challenges. Having arrived to work in Estonia, they scored a bulk of achievements and accomplishments, and it was here that they enjoyed the most productive years of their lives. Of the newcomers from Germany employed as gardeners in Estonia, two men have, apart from their regular work, contributed to the local horticulture in its broader sense. These are Adam August Heinrich (Heinrich August) Dietrich (1820-1897) and Friedrich Winkler (1854-1925). Dietrich was born in a small town of Zwenkau near Leipzig (known since AD 974) and moved over to Estonia at the age of 28 to work as a gardener at Haimre Manor owned by the Uexkülls. He was kin to one of the most famous and long-standing lineage of gardeners in Germany. His arrival was also associated with the rise of Tallinn to rival Tartu in the number of educated people and in the founding of societies (in 1842 – The Estonian Literary Society), as well as with the intensification of horticultural interchange between manors, the emergence of new manor parks in North Estonia (Keila-Joa) and the establishment of green zones around bastions in Tallinn. Dietrich was involved in the establishment of an alleyway of larches at Haimre, the research of the flora all across Estonia, the first reviews of alien trees and bushes, the rise of the local mycology and mycologists to the global forefront and the founding of a large nursery in Tallinn. He participated in the work of societies and the preparation of an introductory report on Estonia (Naturbilder aus Estland: ein am 24. Nov. 1861 im Hörsaal des Gymnasiums zu Reval gehaltener Vortrag). The author's presentation covers all the aforesaid and shows how a person with as yet unidentified education was able to accomplish so much in the then circumstances of North Estonia by virtue of his enthusiasm, vocation and giftedness.

Studies into the past and modern culture of Lithuania: the case of sacred springs

Vykintas Vaitkevičius

Exact number of sacred springs in Lithuania is not estimated so far, though more than 100 sacred springs are already discovered; historians, ethnologists and hydrologists started their thorough examination.

Sacred springs are shallow pools, usually 0.5–1 m in diameter, sometimes having also some artificial design features (for instance channels or stone pavements). They are called *šaltinis* – it means ‘cold water’, *verdenė* ‘boiling water’ or *šulinėlis* ‘the little well’; the names *Šventas vanduo* ‘Holy water’, *Švento Jono šaltinis* ‘St. John’s well’, and *Marijos ašaros* ‘Tears of Virgin Mary’ are presented too.

Heritage of the Baltic origin in Lithuania is a part of the Christian culture for some three or four centuries already. However, phenomenon of sacred springs is an excellent example of symbiosis / interaction between Baltic and Christian religion as well as perception of nature in the past and nowadays. These and some other issues will be discussed in the presentation.

E-1. Posters and provocations

Poster: For an eco-anthropological approach to changes affecting fishing communities in the eastern Baltic

Anatole Danto

Coastal communities in the eastern Baltic Sea have been affected by environmental, socio-economic and political changes for decades. Ethnic minorities, especially Finno-Ugric, and island societies are even more exposed. The poster proposes to expose and analyze what are the changes that affect precisely these communities, and how the populations deal with them. The poster approach is based on a conceptual framework of eco-anthropology, disciplinary subfields relevant to study the evolution of human-nature relationships in this spatial and temporal context. The poster will be based on important field materials collected during ethnographic surveys.

Poster: Habitat alteration as one of the drivers of the change in wild plant uses

Baiba Prūse⁴, Andra Simanova, Raivo Kalle, Ieva Mežaka, Agris Brauns, Dainis Jakovels, Jevgenijs Filipovs, Inga Holsta, Signe Krūzkopa, Renata Sōukand

Ecosystem services provided by wildlife habitats create several benefits to human well-being including but not limited to food security, natural remedies and recreational aspects. More specifically, wild plants are part of the natural environment which is a source of various human uses (e.g. medicinal remedies, spiritual use) serving as part of local cultural identity (e.g. local names, beliefs, traditional food).

During summer 2017 an ethnobotany expeditions took place across Kuldīga municipality (Latvia) in order to document wild plant uses in the region of interest. Interviews were held in semi-structured manner and the total number of interviewees reached 34. Interviews included questions about present and past wild plant uses as part of food, medicine, cosmetics, ethnoveterinary and rituals. Additionally, historical satellite (Landsat) data were observed in order to identify changes in size and distribution of different habitats.

Besides the various uses of wild plants, attitude towards environment and habitat alteration as well as reasons behind the changes of plant uses were spontaneously expressed by interviewees. Narrated evidence was documented regarding decrease (e.g. forest berries) and loss of certain plant species (e.g. cumin) nearby their usual collection sites. Author's attention was caught by the stories regarding the change of natural surrounding and thus the change of the habit of wild plant collection. Furthermore, authors noticed how respondents' individualized landscapes they used for their needs. Within approximately the last 50 years Latvian territory has experienced multiple changes (e.g. political, social and economic shifts, transformation of agricultural practices (kolhoz systems, industrialisation), intensive forest management as well as forestation in some areas) influencing natural habitats and user rights. The authors stress that sustainable land management is of high importance holding a link not only to direct benefits to human well-being but also to local traditions and cultural aspects.

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***Provocation: Short provocation with an exhibition:
Eutrophication, algae blooms, and dead zones in the Baltic Sea***

Jesse Peterson

I am interested in doing a possible provocation for some work in progress that will be related to my research topics: eutrophication, algae blooms, and dead zones in the Baltic Sea. I am embarking on doing some fieldwork over the summer that will collect audio-visual materials of areas affected by these phenomena for autoethnographic purposes as well as possible artistic outputs. I propose to display materials from an exhibition that I must present at the Deutsches Museum later in the same month. Due to time constraints, I imagine the provocation could take many forms, but likely it will be a short introduction to a video inspired by ethnographic and narrative filmmaking techniques and methods. Hopefully, displaying/showing some of this material at the conference could generate discussion and encourage any interested individuals to provide feedback on the work. If this sounds of interest, please let me know as I would love to be a part of the conference.

I think this work could resonate with the conference themes and fit in well with its aims. Moreover, this conference provides a unique opportunity to see how I can better aid in developing environmental humanities research in this region.

Stand up. Too ugly for the ark: The role of aesthetic perception in animal conservation

Jason Mario Dydynski

With the increasing rate at which animals are becoming endangered, zoological gardens are beginning to function as new age “Noah's Arks”. This paper aims to analyze modern day animal conservation efforts and the role that aesthetics plays in the selective distribution of research and funds. The role of aesthetics often out ways biological and ecological value when determining the focus of conservation. Various factors yield this aesthetic bias. This paper will look at animal aesthetics in general, before focusing on the concepts of umwelt and anthropomorphism. The concept of cuteness: how it functions as an aesthetic value and the important role it plays in the preservation of specific animals, will be the central focus of discussion. The paper will conclude by looking at ways in which the cute animal bias can be prevented through marketing and other means.

6-1. Roundtable. The Value of Interdisciplinary in Environmental Research

Convenor: *Aistė Balžekienė*

Discussants: *Aistė Balžekienė, Alin Olteanu, Florian Rabitz, Audrone Telesiene, Mihkel Kangur*

Round table discussion organized by Research Group "***Civil Society and Sustainability***", Kaunas University of Technology

Interdisciplinarity having become a buzzword in environmental research suggests that a one-sided approach is unrepresentative for this area. Funding agencies and science organizations increasingly use interdisciplinarity as a yardstick for measuring the quality of grant applications and scientific output. The complex interdependencies in the Earth system and their cross-cutting implications across all scales of human societies result in a functional pressure for scientists to adopt comprehensive approaches that go beyond the confines of individual scientific disciplines. At the same time, experience with interdisciplinarity "on the ground" frequently shows that those aspirations are, at best, difficult to put into practice: researchers find it difficult to communicate across boundaries and professional incentives are biased towards publications in disciplinary journals.

The roundtable will take a critical look at the challenges and opportunities of interdisciplinary environmental research. Specifically, we will focus on two broad sets of questions. First, what are the trade-offs and synergies in interdisciplinary research? What is its added value compared to disciplinary research? Second, what are the practical barriers to interdisciplinary research and how might they be overcome? Are there examples that illustrate how barriers might be broken down? Conversely, are there examples that show how aspirations to interdisciplinarity have failed in practice? By engaging with those issues, we hope to develop insights on the current state of the art in environmental research and reveal potential methodological dangers and opportunities in this area.

6-2. Animal encounters

Human vs. Mosquito: An environmental periodization of the 20th century

Dan Tamir

Periodisation is one of the key tools used by historians, which might actually be considered to be a precondition for any historical analysis. Common periodisations of the 20th century used by social and political historians of the modern era tend to follow global wars: the First World War and the Second World War, together with the Cold War and its ending being the most common benchmarks. This choice of meaningful events is not without reason, as these events mark either global political turning points or events of mass destruction.

All that in mind, there was another war conducted by humanity continuously during the 20th century, which social and political historians tend to overlook: the war against mosquitoes, those carriers of a plethora of deadly diseases. This paper, therefore, first suggests a new periodisation of global 20th century political history, based on the human war against mosquitoes – a war which had both incentives and consequences in the political and social realms. After explaining in detail the reason behind this specific periodisation, it reveals some of the ways in which that environmental war influenced and was influenced by political and social factors and events, calling for deeper consideration of environmental factors in the methodological structures used in political and social history.

Beastly encounters: Bison's return to the Latvian ethnoscape

Anita Zariņa, Dārta Treija & Ivo Vinogradovs

In this paper we will discuss the new wilderness idea in Latvia that stems from WWF-Latvia's initiatives in the late 1990s aimed at restoring the pre-agricultural landscape with its shifting mosaic of open land and forests, continuously reshaped through the natural disturbances of fire, wind, grazing and predation. This wilderness was established within the "Pape" Nature Park, comprising the landscapes of wetlands and migrating birds, natural meadows grazed by Konic horses and auroxen, and European bison that also inhabited the park's forests. However, acceptance of the idea proved to be controversial here. In the focus of our story are bison that left their grazing area and intervened in the private lives of locals. We will unravel human-bison encounters from the perspective of Pape's bison becoming wild animals.

**Sacred Relationship:
Interaction between Humans and Wild Animals in a Traditional Lithuanian Farmstead**

Daiva Vaitkevičienė

A traditional farmstead is a shelter not only for livestock but also for various species of wild animals. Some of them deserve a special respect in culture, namely grass snakes, storks, swallows, weasels. Lithuanian folklore and historical sources reveal that these animals and birds are omens, bring good luck in agriculture or protect home and people against harming.

Grass snakes played an important role in the Lithuanian indigenous religion; people reckoned grass snakes to be an incarnation of the house deity. A special place in a living house equipped with a pot of soil used to be installed for grass snakes and dedicated for religious offerings. After conversion to Christianity in 1387 the cult of grass snakes was banned in Lithuania. But in the countryside it remained and sacred grass snakes living in peasant's farmsteads were witnessed by Jesuits in their reports even in the 18 century.

Storks, another species of wild animals in homestead, are respectable and desirable birds even today. The density of storks' nests in Lithuania is the highest in Europe. Storks are believed to have power to protect home from lightening and fire. The same mythical function have barn swallows (*Hirunda rustica*). In contrary to storks, a population of barn swallows is declining.

A weasel, other than birds, is not a conspicuous being in a farmstead. Nonetheless it plays a significant role in breeding of domestic animals. A weasel is believed to be an omen: the colour of the animal that is living in a farmstead is a divine sign what colour of livestock a farmer must choose in order to have a success in farming.

There is a long history of interactions between people and wild animals. Agricultural activity influenced the survival and distribution opportunities of animals. Humans, although gained no direct physical benefit from wild animals, estimated and protected them because of their religious significance. Reciprocal relationships between humans and animals permitted to create a sustainable ecological system in a traditional farmstead. A precondition for building this system was religious values.

6-3. Transforming, identifying of and identifying with landscapes

Progress or nature?

Dilemmas around the planned amelioration of Polesie marshes in Poland's Second Republic

Sławomir Łotysz

An ambition plan to drain 1.5 million hectares of swamps, contemplated in interwar Poland, was seen as having potentially tremendous impact on the country's future. Completion of the project would have meant incorporating this previously idle region into the country's economic mechanism, as well as solving a number of urgent social problems interwar Poland had struggled with, such as the hunger for land and consequent mass emigration to foreign lands. It was also seen as a civilizational mission the Poles (who have always considered themselves as a part of Western culture) have had in the broadly defined "East". Besides, for Poland, developing economically its Eastern Borderlands had a strong political significance – in this way the country manifested its right to possess the territory it fought for in the 1920 war against the Soviet Union. The pro-nature activists quite rightfully predicted that such enormous engineering undertaking would have seriously endangered environment in the wetlands, still largely un-besmirched by human activity, but they have been fiercely attacked for their allegedly anti-civic views. The opponents accused them for being against progress, and concluded that a call to protect the natural beauty of that land was in the matter of fact a call for preserving the poverty of its people. The dispute was not limited to the press. In early 1929, the scholars in life sciences and members of pro-nature and tourist associations, clashed with the governmental institution over the question on how the draining process should be carried out. In this paper I will analyze the arguments of different sides involved in the discourse and I will place it in a broader context of social, economical, and political constrains of the era, particularly in the view of authoritarian practices of Polish governments after the 1926 coup d'état. I will argue, that in practice the mainstream attitude in Poland considered the, so called, Borderlands like an internal colony.

Prichudye – how identity is expressed in landscape

Anu Printsman

People influence landscape and landscape influences people. With time, this reciprocal dynamics has created the cultural landscapes we know and love. Distinguishing them is easy based on what eye can detect, to understand their intricacies, to read how they work, a little help from insiders is needed. Here is an attempt to unravel the landscape of *Prichudye* in Estonia.

Prichudye (*Причудье* in Russian) is an endonym of Russian Old Believers for their settled area on the rim of Lake Peipus, meaning literally 'by the Lake Peipus'. Three Old Believers' villages alongside two others constituted the municipality of Peipsiääre – meaning the same, – after 2017 administrative reform the number of villages has grown to 89.

Regardless of the administrative extent, Russian Old Believers' villages are easily discernible by vision. Their life-world rests on three pillars: lake and fishing for men, garden and onion-growing for women, and faith, overarching all, binding it together for a meaningful communal village life landscape unit. Oral history interviews reveal its inner workings and intricate history where the tiniest landscape feature falls into its place through the relation of fishing, gardening and religious practices. A landscape reader can spot typical signs of abandonment and marginalisation following the collapse of the soviet system and transition to market-economy. Old Believers have endured changes in political, economic and social environment affecting landscapes before but post-productivist way of life rips them off from their landscape-related identity, where their worldview is manifested and reflected in materiality. Is the recent awareness concerning this unique landscape enough to sustain its character?

**Living Next to the Port:
Eco-narratives, local histories and environmental activism in the Daugava delta**

Dace Bula

The paper is based on the study of a former fishing community located on a suburban peninsula. It addresses the centrality of water to the meaning of the place: in the past, it was an occupational milieu of parents, playground for children, border of the locality and, at the same time, link with the outer world. It meant intimate everyday relationships with nature and its resources. Thus, identity and everyday experiences of the local people were more defined by water than land. The paper focuses on people's memories and narrative attempts to deal with restricted access to the water accompanying recent economic and environmental change.

**6-4. Roundtable. Potato and the Environment:
Agrarian societies searching for survival strategies**

Convenor and Chair: *Timo Myllyntaus*

Discussants: *Piotr Miodunka, Pauls Daija, Antti Häkkinen, Jan Kunnas, Timo Myllyntaus*

Before the 20th century, agrarian societies around the Baltic Sea time to time had to face food shortages due to the harvest failures. At the time, weather conditions were more severe than later, while agriculture was more vulnerable to weather extremes as well. The variety of produced foodstuffs was then much more limited than the present one.

Growing potato for human nourishment probably started almost 11,000 years ago on the American continent. Spanish colonialists brought potato from South America to Europe in the early 16th century. However, it did not gain any substantial popularity until in the mid-18th century, the King of Prussia Fredrick II commanded by his Potato Edict of 1756 his subjects to grow potato. In the late 18th and 19th century, potato was regarded as the most promising new plant to improve the food security. Nevertheless, for many reasons it was not easy to grow potato annually in sufficient quantities, and therefore the start and expansion of potato cultivation differed considerably in the Baltic Sea Rim.

In this roundtable session, we will explore incentives and obstacles for the introduction of potato as a fodder to cattle and food for humans around the Baltic Sea. The task of invited discussants is to discuss the potato cultivation in their research areas in the 18th and 19th century. In addition, they have been asked to explain differences between these countries and put forward arguments or hypotheses related to the role and significance of the potato cultivation in the region. Especially, we are interested whether and where local or national potato cultivation could help to improving and diversify the general diet during the food crises and famines this region. In addition, the topics under discussion includes how decisive the environmental circumstances have been for potato cultivation.

Discussants are experienced historians from Finland, Latvia and Poland.

7-1. Ethics of care and commemoration

Environment, emotions and embodied care: Twisting the concept of environmental citizenship

Aiste Bartkiene, Renata Bikauskaitė, Diana Mincytė

Our project “The Practice of Environmental Care in Lithuania” examines environmental care as a key element in contemporary welfare society by developing a theory that links the ethics of care with environmental concerns and studying specific manifestations of such care in Lithuania. We explore the concept of environmental care while taking in consideration the controversy between rationalistic discourse ethics and affective moral tradition and highlight the role of particular values in shaping eco-friendly practices and environmental movements. While the concept of the ethics of care has been embraced in various disciplinary fields and popular debates (Robinson 2011, Hamington, Sander-Staudt 2011, Tronto 2013, Engster, Hamington 2015), little has been done to integrate it in environmental discourse. In the few cases where the contribution of the ethics of care was seriously considered by social theorists, its normative content was reduced to reflecting on individual virtues (Dobson 2003) or it was interpreted as a version of ecofeminism (Shiva 1989, Merchant 1995, Salleh 1997) where it was criticized as an essentialist, apolitical, neoconservative, or even oppressive concept (Sandilands 1999, MacGegor 2006). Given these popular assumptions, the ethics of care has even been caricatured as an expression of “motherhood environmentalism” or “ecomaternalism.” The ethics of care emphasizes the role of emotions and embodiment in caring practices, which are underappreciated in the discourse of environmental citizenship. We show how affect-based engagement with the non-human environment leads to crossing the boundaries between the classical concept of private and public. While Nussbaum (2015) argues that emotions should be incorporated into political philosophy of liberalism and shows how that could be done, we advance her theoretical arguments building on relational ecological ethics and the ethics of care and argue that the civic practice of caring for environment cannot be reduced to mainly to rational factors as Dobson and others would like to believe, but functions as embodied, habituated and emotionally loaded way of acting.

Environment as spiritual capital.
An argument for restoring Vilnius's oldest Jewish cemetery

Andrius Kulikauskas

We develop a concept of "spiritual capital" which has suggested itself in the public debate regarding the future of the Vilnius Sports Palace, a large forum which the Soviets built in the 1960s on a Jewish cemetery which is the oldest in Vilnius and perhaps all of the Baltic states. This concept of spiritual capital is relevant for analyzing cultural surroundings but could also perhaps ground a healthy human relationship with natural surroundings. The Sports Palace is no longer safe for use, and so there is an opportunity to dismantle it, and restore the cemetery, perhaps as a symbol of empathy for the loss to the Holocaust of Lithuania's world renowned Litvak community. Instead, the city is preparing to use European Union funds to renovate the Sports Palace for use as a convention center. The city is satisfied to have won the approval of the official Lithuanian Jewish community, and is not concerned by the disrespect felt by many Litvaks in Lithuania and around the world.

The actions of the city and economic developers are understandable from the point of view of typical economic thinking. In order to explain the value of restoring the cemetery, there is a need to appeal to the reality of additional dimensions. An example in Lithuania is the Hill of Crosses, which the Soviets kept bulldozing but Lithuanians kept restoring. It is a holy site which Pope John Paul II visited in 1993. Now consider the value of such a site. It is a real challenge to intentionally create such a site. And it typically takes decades or centuries. But it can offer longstanding benefits as a reference point that has a rich meaning for a wide variety of people. We sense that tangibly - we may say that it has a very strong aura, It also offers vast potential for leveraging its meaning in developing ever new symbols. For all of these reasons we may think of it as "spiritual capital" that we might invest in to develop and exploit. Such a concept makes clear that dismantling the Sports Palace can, from the point of view of "spiritual economics", yield a huge reward if Lithuania can understand itself as a country which mourns Jews, loves Jews and welcomes Jews. Alternatively, Lithuania could claim the Soviet atrocity as its own, and identify itself with Soviet heritage rather than Jewish heritage.

We develop these notions of "spiritual capital" and "spiritual economics" from a conceptual and even metaphysical point of view. The human mind may be described in terms of interactions between the unconscious (which tells us what we know) and the conscious (which tells us what we don't know). Experimental psychologists Kahneman and Tversky referred to these as System 1 and System 2. We consider a model where one's conscious mind invests in one's unconscious mind, which then later supports one's conscious mind. We may think of our unconscious minds as interlinked in a vast network which our conscious minds work to shape but must also work to resist. We can then think of "spiritual capital" as our investment in that cultural network and "spiritual economics" as describing our interactions with that network. In this way, we can consider our relationship with our cultural surroundings. We then consider what this means for our natural surroundings. In what sense does nature have spiritual capital? How do we interact with that and foster that?

Pastor as a social entrepreneur –Entering the bridge building process between pastors behavioral and geographical environment

Allan Kährik

1. Pastors geographical and behavioral environment

Pastor's geographical environment (his/her parish, local community) necessarily includes several entrepreneurial tasks like administering and managing, leadership tasks, fundraising, diaconal, educational, cultural aspects of service but also accounting, financing and last but not least strategic planning. All that needs to be taken care of to empower one's parish to fulfil her vocation in the community.

Pastor's behavioral environment on the other side includes some aspects that seem irrelevant to the rest of the congregation (like deep theological considerations, advanced spirituality). Pastor carries several role models that determine his/her performance. Pastor has been prepared for theological and pastoral tasks (worship administering, teaching and pastoral care) meanwhile "earthlier" administering tasks he/she usually is not well prepared for.

2. Preliminary findings during clergy's competence model drafting and research

During 2016-2017 the first phase of creating clergy's competency model for Estonian Evangelical Lutheran Church was accomplished in Estonia. Research into relevant literature and focus group research findings were taken as a ground upon which the first draft of the model was drawn. During interviews a grounded theory proposal emerged that several problems and tasks a pastor ordinarily and continuously encounters could be explained as aspects of social entrepreneurship. As entrepreneurship is not counted as anything suitable and spiritual enough for clergymen (an everyday opinion) a hypothesis was set up. Social entrepreneurship functions as a threshold concept that should be taken into the consideration as an important aspect of pastor training. Social entrepreneurship as a threshold concept incorporates certain aspects of geographical environment into pastor's behavioral environment. To effectively serve his parishioners in their social and geographical environment a pastor should act also as an entrepreneur to accomplish several tasks put in front of him.

3. Entrepreneurship as a threshold concept and a possible bridge between pastor's geographical and behavioral environment

Entrepreneurship as a troublesome phenomenon incorporates several threshold concepts (Hatt, L. 2017). They include self-efficacy, opportunity, risk, focus, impact that all contribute to effective service. Social entrepreneurship is thus a way and a phenomenon that when grasped, opens up a new and fruitful way to understand and take action in order to better serve parishioners, local community and worldwide church.

Ecological art in post-genocidal spaces. Seeking a new form of commemoration

Aleksandra Ubertowska

The main thrust of my presentation will be to examine the possibility of establishing new forms of commemoration using the natural elements such as water, plants, the ground, climatic phenomena. The examples which will comprise the case studies in my research are two artistic/intellectual works related to the post-genocidal spaces located in Poland: the former Warsaw ghetto where, during the WWII, 300 000 European Jews were gathered and then murdered, and the Auschwitz/Birkenau concentration/death camp.

One of the works is called the „Oxygenator” by Joanna Rajkowska (2007) - an artificial pond surrounded by plants located in the middle of the pre-war Jewish district in Warsaw that doesn't exist anymore. The second is the small essay „Birchbark” by French philosopher Georges Didi-Huberman. Both works operates in the „memoryscape”, the symbolic archive of collective memory which shapes the national/transnational (European) identity. They explore the feelings of loss, absence and lack of mourning rituals regarding the extermination of Jews in contemporary Europe and simultaneously the strong need to face this emptiness via completely new means taken from the world of „non-humans”. But while Didi-Huberman uses the „birchbark” found near the Birkenau museum as the most primordial, true, transparent witness to the genocidal past, Rajkowska initiates a postmodern play which exposes nature as essentially “denaturalized”: a nature that is irrevocably artificial and fabricated. Rather than depending on a mimetic reproduction of nature, the organizing principle of Rajkowska's project is the concept of decontextualization and violent intrusion into public space.

Both authors treat their ecological forms of commemoration as a promising counter-narrative competing with the official, institutionalised politics of collective memory which are very often misused by the neoliberal governments and politicians.

7-2. Entanglements, sustainability and degrowth

Encountering of degrowth and associated publics

Tarmo Pikner

Urbanisation and modernity is largely based on various dimensions of growth and accumulation. Planetary urbanisation perspective indicates that cities modify environments and social life across wider regions along resource extractions and land-use dynamics. Thus, many localities and communities have to deal with tendencies of shrinking and degrowth, which pose pressures to negotiate (heritage) values and practices associated to build infrastructure. Degrowth perspective can also indicate conscious choices opposing commodification of shared resources. The current study valorises the contested values and governance processes related to the (infra)structures and sites established by and for the former Soviet/industrial regime in Estonia. This paper draws on preliminary analysis of the thresholds and concerns related to the public use of the current ruinous spaces in North-eastern and Southern regions in Estonia, and draw some parallels to wider international tendencies. My focus is also on actual and future related tensions that engage current enclosures along multiple dimensions of public good.

Bridging traditional knowledge and novelties for sustainability transformations through permaculture

Elgars Felcis

“The philosophy behind permaculture is one of working with, rather than against, nature” (Mollison 1988: ix)

While scientists are producing increasingly disturbing ‘warnings to humanity’ (Ripple et.al. 2017) about the Anthropocene (Crutzen 2002, Steffen et.al. 2015b), transgressed planetary boundaries (Steffen et.al. 2015a) and other side-effects of our development (Beck 2009), Central and Eastern European countries have much less expressed public sense of urgency about sustainability problems. Scientific literature on sustainability is dominated by the authors from the richest world countries, but this has not reversed unsustainable trends and scientists in 2018 are calling for “nothing less than a radical shift towards large-scale expansion of more action-oriented knowledge production” (Fazey et.al. 2018: 56). One of the worldwide responses to such dilemmas is philosophical and practical permaculture movement framework (Mollison & Holmgren 1978) that is little covered in scientific literature (Ferguson & Lovell 2014), but this paper demonstrates that it is matching closely the CEE realities where traditional knowledge and novelty bridging can provide valuable sustainability, regeneration and resilience potential. Therefore this paper explores the development of permaculture movement in Latvia and how it relates to regenerative places and practices that differ from initiatives in Western Europe. Pursuit of ‘sustainability’ in Latvia is often technocratically top-down imposed from the EU in allocation of Cohesion Policy funds, but there are relatively few public institutions, NGOs and think tanks engaged in advancing sustainability beyond fitting the existing frameworks. This causes an obvious obstacle for a sustainability scientist in terms of transformative material to be researched and this led to my in-depth involvement and co-creation of sustainability transformations in Latvia. In contrast, local ‘how to’ knowledge and practices have a diverse resilience potential that has been strengthened using permaculture framework to focus on ecological living, growing, building, networking and accessible skills sharing.

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Networking diversities: Making mosaic landscapes and organic sovereignties in post- socialist Latvia

Guntra Aistara

Latvian organic farmers transform meadows and grasslands into mosaic landscapes through the grazing of wild horses and cattle and the collection of medicinal herbs for the reinvention of traditional sauna techniques. These practices create reciprocal social and ecological connections with other living beings, contributing to biological diversity, diversification of livelihood strategies, and strengthening of social relations. These farmers thus not only manage but create multiple intermeshed diversities, drawing upon their histories and cultural memories of the landscape, cooperating with other species, and reckoning with ecological processes and ever-changing socio-economic pressures. These diversities are products of the relationships organic farmers build across time and space, with other living species and other farmers at the landscape level in what I call “networked diversities.” The networked diversities are layered sets of memories, processes, and relationships that emerge almost inadvertently (organically, as it were) through the practices of the organic farmers. Together they form intricate entanglements that are part of a continuous adaptation to new circumstances, constituting the making and re-making of post-socialist places and organic sovereignties. Extrapolating from the literature that views landscape as a process (Hirsch 1995; Ingold 2000) and place as an event (Massey 2005), it is possible to think about diversity as a process as well. We must reconceptualize diversity as intermeshed and relational processes of becoming (Haraway 2008), rather than a growing list of species in the process of extinction - or un-becoming - in order to conserve both biological and cultural diversity in the long term.

The epistemology of environmental studies. The reflexive turn in environmental research

Florian Rabitz, Alin Olteanu

We map semantic networks within environmental research by applying network analysis to a data set consisting of 180.000 journal abstracts. The growing awareness of the complexity of environmental interdependencies caused a requirement for interdisciplinary approaches aimed at mapping the environment. In the context of the reflexive turn in social research, we consider that mapping environmental research reveals both (1) how research can bias environmental policy and (2) rather accurate environment mappings. By deriving a set of key concepts associated with planetary boundaries, identifying instances in which those concepts co-occur across the data in a semantic network consisting of concepts as nodes, and instances of co-occurrence as edges, we identify the structural dynamics in environmental research. Thus, we test three hypotheses: (1) that environmental sciences are biased by a “climatization” tendency, reflecting itself in the increasing centrality of climate change-related concepts; (2) that scientific niche selection corresponds to the emergence and proliferation of semantic communities over time; and (3) that such semantic communities are reflected in human environmental modelling. Preliminary results suggest that climatization is present in the network, implying patterns of conceptual co-occurrence that do not reflect the objective relationships between environmental challenges. As such, the functional interdependencies within the Earth system are only partially reflected in the cognitive maps of the scientific community. In a semiotic perspective, we explain that this biased scientific attitude results in misconceived representations of human environments, with damaging implications for the global environment.

7-3. Historical perspectives on sustainability and environmentalism

'Useful, harmful and neutral':

The perception of wildlife and the rise of the conservation movement in interwar Lithuania

Loreta Zydeliene

The purpose of this presentation is to discuss the state of human and wildlife relationships in interwar Lithuania and to highlight factors that shaped the strategies of the conservation movement. These questions tie into the broader framework of international research, which highlighted many sided and complex issues on the path of nature preservation.

The study found that the interwar Lithuanian relationship with and perception of wildlife, just as is everywhere else, was shaped by the people's way of life, local knowledge, and the objectives of interest groups. People assumed the role of the arbiter of relationships among species, and between species and people. The study also found that in Lithuania's case, close familiarity with rural life and specific issues in the relationship with wildlife helped naturalists to draft effective strategies that guided efforts to protect nature and promote environmental awareness.

By taking into account the interests of foresters, hunters, and farmers, naturalists were able to construct persuasive arguments explaining the benefits of wildlife protection to each of those groups: from what, for whom, or for what purpose. Yet it was also because of the dedication, commitment and enthusiasm that the naturalists were able to create - what Jane Foster (1998) called "an internal network of consensus". Not only did they transform advocacy into active governmental policy and legislation, but they also engaged the local population.

**Environmentalism in form, nationalism in content?
Nature and nationalism in late Soviet Estonian culture**

Linda Kaljundi

The significant role of environmental movements in the democratisation of the Eastern Bloc and the collapse of the Soviet Union is widely known and recognised, yet not thoroughly investigated, especially concerning the complicated relations between nature, environmentalism and nationalism. The three Baltic republics offer stimulating and significant material for exploring these issues.

The major environmental campaigns of the 1980s were preceded by the increasing visibility of nature and nature conservation issues in public and academic discourse, as well as culture. Especially from the 1970s onwards, environmental topics also spread widely in various cultural media across Eastern Europe, involving visual and performative art, music, documentary and fictive films and literature, etc. Due to the close links between the later environmental and political activism, yet, also these earlier representations of nature and environment have been conceptualised in a national framework.

This paper aims to look at the treatment of environment and nature in late Soviet Estonian culture from a more transnational perspective, comparing these works and texts with the developments in global, as well as with Soviet environmentalism. In particular, the paper examines the practices of the Estonian Society for Nature Conservation to engage artists, writers, composers, etc., as well as the events and artefacts related to the so-called Tallinn declaration (1983) about harmony of nature and art adopted by IUCN international education forum.

**Econationalism, environmental justice or orientalism:
Challenges in contextualising late Soviet environmentalism in Estonia**

Kati Lindström

More than 25 years have passed since the fall of the Soviet order in Eastern Europe, in which environmentalist movements and discussions played a major role. Nevertheless, the discussion on environmentalism has largely been side-lined in the interpretations of the Eastern European revolution of 1989-1991. General sentiment has been that the Eastern European environmental movements that took the first steps towards democratization, civil society and public calls for self-determination, have disappeared after achieving independence. The reasons for this would be that environmental concerns were in fact secondary to national sentiments and desire for independence.

Yet, it is highly unlikely that transnational movement of the scale of 1989 and 1991 green revolutions would simply be a surrogate for coincidental ethnic independence movements, completely independent from the contemporary global environmentalism and civil society struggles. The present paper aims at unpacking some of the complicated issues around Estonian's environmental quests in their longer historical context and the lacunae in the scientific frameworks that have hitherto been used for its analysis. Some issues to be discussed include the ad hoc quality of the movement, the role of scientists and the cultural elite, transnationality and links to global environmentalists and the effects of tight coupling of nation and nature for later environmentalism.

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