



The 2018 Annual Conference of
the Centre of Excellence in Estonian Studies

ON THE MOVE: MIGRATION AND DIASPORAS

Nov 29 – Dec 01 2018
Estonian Literary Museum, Tartu, Estonia

ABSTRACTS

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ELM Scholarly Press
Tartu 2018

Welcome to the Annual Conference of the CEES 'On the Move: Migration and Diasporas'!

The contemporary world is increasingly defined by mobility—of people, information, services, cultural and social practices, memory—to the extent that a shift can be detected in the dominating modes of affiliation. Rather than identification with one socio-cultural or national entity, more fluid, mobile, and transnational affiliation trajectories and identification frameworks are becoming more common. Yet it is important to note that the possibility of such positioning is a privilege, premised upon citizenship rights, economic and educational frameworks, and affinities in socio-cultural contexts that cannot be extended to the current migration crises. Scholarly interest in migration and diaspora can be traced back to early 20th century. It is worth considering how a range of constantly evolving critical approaches and methodological frameworks in the field can be applied to the current situation as well as how the field is redefined by new paradigms and perspectives emerging from this situation.

The Centre of Excellence in Estonian Studies and the Estonian Literary Museum are pleased to welcome you to the conference 'On the Move: Migration and Diasporas'. Bringing together over 80 scholars of the humanities and social sciences from 23 countries, this conference will explore questions of migration and diaspora from both historical and contemporary perspectives across an array of socio-political and cultural contexts. Topics addressed include sources and methods of migration and diaspora research, different waves of migration and remigration, the current migration crisis, gendered aspects of migration, othering and xenophobia, identity-building processes, transnationalism, migrant communication networks, social and cultural adoption in host countries, home-making practices in diaspora communities, bi- and multilingualism, media discourses of migration, and the representation of migration and diaspora in literature, visual art, folk and popular culture. We are certain this conference will lead to many interesting discussions on migration and diaspora, and we would like to thank all participants and keynote speakers for their wonderful input.

We wish you an intellectually stimulating and inspiring conference.

Tere tulemast!

On behalf of the Organizing Committee,

Leena Kurvet-Käosaar and Triinu Ojamaa

Vytis Čiubrinskas

Vytautas Magnus University, Lithuania

Southern Illinois University, USA

Challenges of Transnational Belonging: Homeland Nationalism, Cultural Citizenship, and Social Remittances of Diasporic Lithuanians in the U.S.

The processes of transnationalism, large-scale transmigration from Eastern Europe (e.g., Poland, the Baltics, and the Balkans) to North America, created ‘new realities’ of an expansion of space for personal and familial practices (Olwig & Sorensen 2002) as well as within social and political fields. For instance, the presidents of all three post-communist Baltic States at the turn of the twenty-first century came from diasporas, although old Soviet models of sociability are still noticeably transmitted there. We argue for a grass-roots level of understanding of the complexities of Eastern European transnationalism and inter-ethnic relations. Our work is based on ethnographic fieldwork done in Chicago in 2006 and 2013 among Eastern European immigrants and in Lithuania in 2014 among Lithuanian-American and Lithuanian-Canadian return migrants.

We discuss three cases of “cultural embeddedness” and the uncertainties of transnational belonging, in which the immigrant challenges the social and cultural resources of the host country and takes them back to his or her homeland. The first case looks at the diasporic politics of identity of homeland nationalism formed by Baltic exiles who fled communist advancement in their countries at the end of WWII. The second case examines cultural citizenship, i.e., “the right to be different” (Rosaldo & Flores 1997, Bretell 2008) in terms of ethnicity, native language, religion, etc. (cf. Nick-Craith 2004), framed by moral and performative dimensions of membership beyond the domain of legal rights (Glick-Schiller & Caglar 2008). This applies to the moral economy of recent post-socialist immigrants, accumulated through personalized networks in exchange for favors (Giordano 2012), and shared ‘culture’ as a model of festive culture. The third case shows challenges faced by re(migrants) returning to post-communist countries that often go beyond the economic dimension through the transference of social remittances, such as norms, initiatives, values, knowledge, and philanthropic activities, which are often met with skepticism by locals ‘having local life experiences’. We emphasize the agency and models of sociability of (re)migrants. How sociocultural resources transmitted from overseas are used to

cope with challenges and contestations of transnational belonging. How (re)migrants become agents of particular social and cultural practices, e.g., by creating ethnic schools in New York, co-founding a university in Kaunas (Lithuania), 'selling jobs' in Chicago, or recruiting 'friends of friends' from their homelands to sustain their businesses in the U.S.

Sari Pöyhönen

University of Jyväskylä

Parallel Realities of Forced Migration, Belonging and Non-Belonging

Forced migration as an object of study is predominantly associated with flows of populations rather than movements of named individuals (Phipps 2016). During the particular political turbulence of the ‘refugee crisis’, where identity inscriptions, such as religion, ethnicity, and gender are securitized, it is important to pay attention to the emic side of the stories and lived experiences of individuals. Instead of avoiding stranger fetishism (Ahmed 2000), we need to focus on how an individual in a situation of forced migration is an effect of processes of inclusion and exclusion—belonging and non-belonging. This leads to multi-sited policy-making, which is not only top-down or bottom-up, but a complex, organic, and situated system that regulates individuals’ lived experiences and shows inequalities in the social structure.

In this paper, I will focus on two individuals, Fatema and Bakr, behind the human cargo (Moorehead 2005/2016). Fatema is a highly educated woman who fled to Finland from Iraq with her two children. Her husband has disappeared, and no one knows if he is dead or alive. Bakr is an actor and atheist, whose artistic performance is interpreted in his home country of Iraq as hostile to the political regime and Islamic religion. They both have lived in Finland since 2015. The stories of Fatema and Bakr derive from two linguistic ethnographies—one in a reception center in a rural Swedish-dominant region, and another in the heart of Helsinki, Finnish National Theatre.

Fatema and Bakr are examples of refugees seeking asylum, who live parallel realities both here within their current places and relationships and there by maintaining relationships with those who remain and the memories of the places from which they have been dislocated (Butler & Spivak 2007). They also experience moments of not-yet-belonging (Anderson et al. 2011) or non-belonging (Holzberg et al. 2018). Still, the most painful question remains: Have they escaped from, and to, misery?

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Amrita Datta

Jawaharlal Nehru University, New Delhi, India

Indian Female Migrants in Germany: Between Heteronormativity and Transnational Patriarchy

This paper focuses particularly on female migrants within the larger context of Indo-German migration and argues that migration is not exclusively a male-dominated space in which women are mere followers. Indians migrated to Germany in four phases: The first phase started in the 1950s with the arrival of Indian students in Germany; the second phase is marked by the arrival of nurses from Kerala in hospitals in then West Germany in the 1960s; the third phase started with the massive outflow of Punjabis and Sikhs due to the Khalistan Movement in Punjab in the 1970s until the 1980s; and the latest phase, i.e. the fourth phase, began with the introduction of the Green Card Scheme by the German government that brought 20,000 Indian high-skilled IT and Finance professionals to the host society (Gottschlich, 2012). This paper will explore how Indian female migrants were contextualised in each of these phases of migration. For example, the first phase had a fewer number of women students from India in Germany; however, the second phase was exclusively spearheaded by Christian nurses moving from Kerala to North-Rhine Westphalia to respond to the growing need for nurses in West German hospitals. The third phase was initiated by Sikh men, and women mostly followed them, while the fourth phase brought a significant number of female high-skilled professionals from India to Germany. In that regard, this paper will discuss how the myth of migration, centred around the perceived imagination of male migrants essentialising all autonomy and agency of migration, coupled with women as followers of men, could be debunked. While doing so, the author will discuss how construction of a diaspora is similar to the process of nation-building, in which gender roles and gender-based performances, based on heteronormative structuration coupled with intersectionality, reign supreme. The author will conclude that Indo-German migration led by female migrants from India to Germany is redefining the discourse of transnational patriarchy. The paper is a work in progress, based on ethnography conducted by the author in Germany.

Anastasiya Astapova

University of Tartu, Estonia

Estonian-Russian Language Clubs as a Venue for Informal Integration

Since gaining independence, Estonia has struggled to adequately integrate its substantial Russophone population into its national body politic and to develop a successful model of interethnic and intercultural relations, nation-building, and minorities policy. According to the latest statistics, 29% of Estonian citizens define Russian as their mother tongue, while more than 79,000 Russophones who settled in Estonia during Soviet times still choose to remain stateless rather than obtain Estonian citizenship, and many more have never spoken Estonian. This continues to be a matter of bitter political debate, not least in the context of growing tensions with Russia. State-sponsored Estonian multiculturalism proved to be ill-equipped for dealing with a variety of earlier and later migrants and calls for reassessment. While many resources have been spent in vain on the infamous integration of Russophones, several initiatives unrelated to state attempts have emerged, providing platforms for informal integration. In this presentation, I focus on the particular case of language clubs, which are popular around Estonia and provide venues for Estonian and Russian speakers to interact. These clubs require almost no financial or human resources yet have become much more successful than their well-funded and thought-through state-sponsored counterparts. In this paper based on ethnographic fieldwork, I focus on the vernacular perspective of language clubs to analyse why these informal organizations are more successful than professional initiatives and how their experience may be beneficial for making improvements in state-supported integration.

Andrey Makarychev
University of Tartu, Estonia

At the Frontline of Information Wars: Russophone Communities in Estonia and Germany

In most cases, existing expertise looks at Russian-speaking communities in Europe as objects of Russian propaganda that can be mobilised based on biased/manipulative information. In this article, we wish to propose a different outlook and approach Russophone groups in Estonia and Germany as subjects/producers of their own narratives and storylines. The goal of this research is to compare the ways in which German and Estonian Russophones react to situations of information warfare in which they are important targets. Despite their differences, however, Estonia and Germany can be compared with each other for two reasons: both countries were objects of Russia's cyber-attacks (Estonia experienced it in the immediate aftermath of the Bronze Soldier incident, Germany faced the same type of threat after 2014); and both countries are homes to sizeable Russophone communities that are at the frontline of Russia's policy of 'protecting' compatriots living abroad. Russian-speaking communities in Germany and Estonia appear to be quite sensitive and attached to the information flows coming from Moscow and can be manipulated. By the same token, Russophone communities in both countries are far from coherent and unified; they are intrinsically diverse, and there are multiple discourses and attitudes within these groups. Examples of homegrown discourses are local (German and Estonian) Russian-language media, yet what remains understudied is whether these Russian-language media have a strategy and produce more or less consistent discourses. Do these discourses generate a counterbalance to Moscow-patronised propaganda? If so, what is the alternative these media can offer?

Anna Kull

The University of Queensland, Australia

Perceived Changes in Partners' Emotional Behaviour in Intercultural Estonian-Australian Families in Australia

Despite worldwide growth of cross-cultural families, there has so far been little research on mixed family speech acts, and even less on the communication of emotion between members of an intercultural family. This paper presents findings from a doctoral project investigating the communication of emotion in Estonian-Australian families in Australia. The study is concerned with the Estonian and Australian partners' perception of their own and their partners' emotional behaviour, together with changes in their behavioural traits promoted by both interpersonal and intercultural contact. Data were obtained through semi-structured interviews conducted with both partners simultaneously and focus on the multidirectional influences and patterns of negotiation of the communication of emotion in intercultural Estonian-Australian families. The changes were analysed in light of the perceived differences in the partners' expressiveness. The data demonstrate how the partners' different linguistic and cultural backgrounds contribute to variation in the expression of emotion and its interpretation in the intercultural family context. While it is generally considered that immigrants, e.g. the Estonian partners in this study, undergo more substantial changes, the data show that there is a shift in both the Estonian and Australian partners' emotional behaviour, involving a transition from the behavioural patterns characteristic of one's home culture towards the behavioural traits typical of the partner's culture. Such shifts are partial and asymmetrical, and approaching them from the point of view of the partner's perception allows access to perspectives which are not possible with analyses based only on the observed data of emotional interchange.

Anna Uriadova

Yaroslavl State University, Russia

Emigrant Nostalgia as a Link to Emotion, Memory, and History

Nostalgia is an interesting phenomenon that perfectly reflects the relationships among emotion, memory, and history. Let's take Russian emigration as an example. When and why does nostalgia appear? Nostalgia is born by time; it always faces the past. It may be caused by geographical displacement or associated with abandoned people. In the case of Russian post-revolution emigrants, nostalgia was connected to a lost era, homeland, and relatives. Nostalgia is always associated with good memories. Many Russian emigrants remembered the late nineteenth and early twentieth centuries warmly but had no nostalgia for the years of revolution and war. Usually nostalgia arises when the past compares favourably to the present. Nostalgia is a personal feeling. There is collective memory, but there isn't collective nostalgia. Time plays a significant role in the transformation of nostalgia. Nostalgia may lead to certain actions. Some representatives of Russian emigration splashed their feelings on the pages of memoirs and artistic and literary works; others tried to preserve their identity and memory of the past and of Russia by creating archives, museums, or maintaining Russian institutions; the most active anti-Soviet leaders tried to remove the cause for nostalgia by struggling to restore the old regime. On one hand, nostalgia is a sorrow, an emotional distress, homesickness, a certain kind of reflection. On the other hand, it is an action aimed at keeping and preserving the memory of one's homeland, desire, and endeavours to return home. Nostalgia depends on time, one's conditions in life, environment, and personal characteristics. Each submitted abstract will be fleshed out with concrete examples based on historical sources.

Anneli Kõvamees

Tallinn University, Estonia

Being on the Move as a Way of Life

People are moving more today than they used to, especially members of the younger generation, who often leave their homeland and settle down elsewhere. We live in an era of hyphenated identities; distinctions between 'them' and 'us', 'home' and 'abroad' seem less defined than they used to be (C. Thompson *Travel Writing*, 2011, p. 5). One's identity may not be as clear as decades before, and travel has become a metaphor for the postmodern condition (S. L. Roberson *Defining Travel: Diverse Visions*, 2001, p. xxi). These tendencies in society are clearly visible in literature, for example in the travel books series *My* (e.g., *My Spain*, *My America*, *My Paris*, etc.) by the Estonian publisher Petrone Print. In this series of books, authors describe their lives and activities in one country or city. The *My*-series books are based on non-touristic travel experiences. Because the authors have spent more time in the countries they are writing about, they see beyond the tourist traps and experience everyday details. The founder of the publishing company has stressed the ethnological-sociological aspect of the series (E. Petrone „*Minu*“ *sarja fenomen*, 2010) and the fact that the goal of the series is to portray Estonians in the current era (H. Rudi „*Minu...*“ *raamatute sari kui moodsa maailma eestlase portree*, *Postimees*, 8.12.2014). Migration has become a way of life and has an important role in the identity-building process. Taking the *My*-series as an example and using imagology as the theoretical basis, the paper analyses the reflections of the era of movement in literature.

Anneli Mihkelev

Tallinn University, Estonia

Estonians in Sweden: Remembering and Fighting

After World War II, Sweden became the new homeland of many Estonian people. We can view processes of cultural self-description at the individual level as well as at the level of Estonian exile society. Sometimes there were conflicts or tensions between personal and collective national identities. This paper analyses literary works from three Estonian exile writers who lived in Sweden and belonged to different generations of exile writers. August Gailit's (1891–1960) family fled to Sweden in September 1944. Both the occupation of Estonia and his exile had a frustrating effect on Gailit. He belonged to the older generation of Estonian exile writers. Some of his novels were forbidden during Soviet times. This paper analyses how Gailit represents soldiers, strange people, and/or enemies in his novels at the beginning of the twentieth century and while he was in exile in Sweden.

Kalju Lepik (1920–1999), who lived in Stockholm, was the main national ideological poet in exile, and he belonged to the second generation of exile writers. Although in his later poetry Lepik's memories were connected with his new life and cultural experiences, his poetry still mainly focused on the collective memory. Prose writer Enn Nõu (1933) presented a different Swedish-Estonian experience, combining fantasy with documentary motifs in his novels. Nõu's first novel *Pidulik marss* (*Festive March*, Uppsala, 1968) is a political utopian novel. In the context of the Prague Spring and the political situation, Enn Nõu's first novel was banned in Soviet Estonia until the 1990s (Haug 2003: 1531). Nõu's most important novels are *Koeratapja* (*Dog's Killer*, Stockholm, 1988), in which he presents Estonian exile society, and *Vabariigi pojad ja tütre*, I–III (2010–2012).

Antti Vallius

University of Jyväskylä, Finland

Negotiating Mobility and Belonging Through Artistic Practices

In a globalised world characterised by mobility, a growing amount of people are either forced or tempted to move for various reasons. How does mobility affect their lives? How do they experience mobility? Which emotional responses does mobility incite? How do those on the move narrate and perform their belonging and non-belonging in new locations? How can artistic practices facilitate creating and understanding belonging? These are questions that we aim to answer in the proposed presentation, which reports the collaborative, arts-based, and ethnographic research project *Crossing Borders* (2017–2021) taking place in Jyväskylä, Central Finland.

In spring 2018, we organised three workshops in collaboration with a local multicultural centre and an art museum. Two of the workshops were open for participants who wanted to explore belonging through the making of short films or producing texts. The third workshop was for professional (visual) artists. Each workshop was led collaboratively by researchers and artists or experts in the field. The participants, altogether around 30, were both recently arrived migrants and long-term residents, representing various backgrounds (e.g. occupational, national, ethnic, linguistic).

In the proposed presentation, we discuss both the creative processes and outputs in negotiating mobility and belonging. Our tentative analysis shows that creative works are often related to individual or societal loss and yearning, but they also include hope and love. Negotiating mobility and belonging is a complex, affective process, where not just the outcome but also the process itself is meaningful. Moreover, we discuss the methodological challenges of collaborative and participatory artistic workshops, address issues relating to the co-production of knowledge, and ponder the ethical challenges of conducting research that involves participants' identity work.

Anu Korb

Estonian Literary Museum, Estonia

How to Tell the Story of Siberia's Estonians? Possibilities for Researchers and the Media

In the 1980s, memory politics in Estonia were based on the idea of legal and historical continuity: there was an aspiration to restore all that the Soviet period had destroyed or destined for oblivion. Estonians who had fled to the Western countries identified themselves as collectively sharing the same destiny from the very beginning. After the annexation of Estonia, the repatriated Estonians from Siberia, descendants of the one-time emigrants, preferred to keep information about their background to themselves to avoid being stigmatised. After the restoration of the Republic of Estonia, Siberia's Estonians felt that their collective history also deserved rehabilitation. They found in me a confidante, a listener, and someone to record and thus perpetuate their tales. My interviews and inquiries stretched over the life cycles of several generations, from the emigration of ancestors to the return and resettlement in Estonia. From the viewpoint of oral narrative history, personal contact with the informants and their living environment is considered one of the major advantages of interviewing. By that time, I had been carrying out fieldwork in several Estonian communities in Siberia.

In the process of narrative creation, collective memory makes selective use of historical sources, thus blurring the line between fact and fiction. Astrid Erll emphasises the mediality of cultural memory. Media constructs reality based on events, whereas reality is shaped by a number of factors. For the Estonian Folklore Archives (EFA), the inevitable side task to collecting and researching the folk culture of Estonians in Siberia was to inform and educate the general public in Estonia. Through media, we had a possibility to introduce and, in some ways, rehabilitate Estonians in Siberia.

Aurika Meimre

Tallinn University, Estonia

Image of the *Enemy* and *Others* or *Aliens* in Estonian Editorial Cartoons in 1918–1940

Editorial or political cartoons are traditionally popular in times of major social and political conflicts. In this case, we are referring to the period during the Estonian War of Independence in 1918–1920, when the young Estonian Republic fought against Soviet Russia and the Baltic Landwehr. The warring parties were as follows: at first, against the same enemy as that of the White Russians, the Bolshevik Red army, then against the Baltic Germans and their Landwehr, which had been the Estonians' and Latvians' sworn enemy for centuries, and finally, a grey area, i.e. the Russian White Army, later called General Yudenich's North-Western Army, which for the time was an allied army (before the frontline moved beyond Estonian borders) but later became a danger when Estonia saw a potential threat to the sovereignty of the Republic. It was well known that the White forces promised to restore the limits of former Russia upon seizing power and promised the new Baltic States, at best, autonomy within the future of Russia. In our report, we will also investigate whether the image of the *enemies* changed during the post-war period and, if so, who changed and how.

Baiba Bela, Evija Zača

University of Latvia, Centre for Diaspora and Migration Studies, Latvia

Remigration Experiences of Young People in Latvia

Since the financial crisis in 2008, more than 250,000 inhabitants have left Latvia. In recent years, emigration rates still exceed return migration rates, although the latter are rising. The majority of remigrants are families with children; however, young people are also returning after receiving an education or getting work experience abroad. Analysis of remigrations carried out so far has mostly provided general information; therefore, the Centre for Diaspora and Migration Studies at the University of Latvia carried out a study on the return migration of various social groups, including young people, to identify the current situation and potential problems in different areas (social, health, environment, housing, etc.). This paper analyses interviews with young people in Latvia about their return experience, focusing on the causes of emigration, the decision to return, and the experiences of inclusion after remigration.

Bat-Zion Eraqi Klorman

The Open University of Israel, Israel

Yemeni Jewish Women Immigrants in Palestine (1908–1948): The Defiance of Community Patriarchal Values

In the traditional patriarchal order of Yemen, the formal status of Jewish women (and of Muslim women) was much inferior to that of men, even when, in actuality, many women were not completely dependent on the men of their families. Following its immigration to Palestine during the first half of the twentieth century, the Yemeni Jewish community was pushed to take a more egalitarian stance towards women. This paper will focus on the transformation of Yemeni Jewish women immigrants' self-image, their adoption of new legal practices and social paradigms, as well as on changes in women's roles in the private and public sphere. The discussion will argue that, although confronted by fierce opposition by their community patriarchs, women utilised the new egalitarian rulings in Mandatory Palestine to enhance their formal and actual position. The primary issues to be touched upon are women property and inheritance rights and the custom of polygamy. My presentation will emphasise that changes in women's employment and their becoming major bread winners for their families, working as maids in Ashkenazi (Jews of European descent) homes, further enhanced the process of adjustments to the modern society in Palestine. The discussion will analyse the implications of these developments on women's social positions and on the family values of Yemeni Jewish immigrants.

Blanka Henriksson

Åbo Akademi University, Finland

‘Go West! Life is Better There?’ – Narratives from Finlandswedish Young Adult Emigrants

Sweden has been a target of Finnish migration throughout the ages, but the number of migrants has varied. The contemporary emigration discourse in the media is of ‘brain drain’—young adults are leaving (or, as the media puts it, ‘fleeing’ from) Finland and Swedish-speaking emigration is especially growing. When interviewing young adults (18–30) about their move to Sweden, a much more complex picture comes forth. In this paper, I would like to present my first results from fieldwork done in Gothenburg, Stockholm and Umeå. The interviews focus on the cultural identity of the interviewees as immigrants, Swedish-speaking, and Finnish. What are the motivations for young people to move to Sweden? How much does language matter in this life-changing choice?

Finlandswedish immigrants moving to Sweden are moving from a minority to a majority perspective—now their mother tongue is no longer the minority language, but the language spoken by ‘everyone’. Their variety of Swedish might not be conceived as the ‘right’ Swedish though—they are still immigrants and part of a big ethnic group (the Finns in Sweden) with all that encompasses. By using a theoretical framework of experienced borders, the life stories of the young migrants show how different conceptions of moving and mobility are at work in different cases. Moving to another country might be a big step, a migration process for some, but more of a natural life change for others. Research shows that the lives of young adults today are characterised by a search for and experimenting with identity. It is a time of instability, often with frequent moving due to work, family, education, social relations, etc.

Bruno Barretto Gomide

University of S. Paulo, Brazil

Emigration and the Translation of Russian Literature in Brazil and Argentina

In Latin America, the first translations of Russian literature made directly from the originals appeared only in the 1920s and depended entirely on the participation of émigré intellectuals who worked individually or in partnership with local writers. This paper will discuss the role of Central and East European emigration in the reception of Russian literature in Latin America, with an emphasis on the work of its translators. It will focus primarily on cases in Brazil and Argentina (the two countries that received the largest contingents of emigrants and where translators were most active) in the period spanning from the Russian Revolution of 1917 until the 1960s, when the first experiments to institutionalise Russian literary studies at the university level took place in South America. We will present a broad look at the trajectories of Georges Selzoff, Tatiana Belinky, and Valery Pereleshin in Brazil and of Benjamin Abramson, César Tiempo, and Lila Guerrero in Argentina. In the Latin American context, emigration proved vital to the development of a professional relationship both with literary texts and with works that provided a historical and social perspective on Russia. Between 1920 and 1940, émigré scholars made the first attempts to translate Russian texts, with varying degrees of editorial and critical success. An incipient transnational communication network started to take shape, consisting mainly of the export of works from Argentina to Brazil (translations of Mayakovsky by L. Guerrero and critical works by Pavel Schostakovsky). We will highlight the trajectory of Boris Schnaiderman (1917–2016), who founded the Russian literature program at the University of São Paulo. Born in Odessa, Schnaiderman emigrated to Brazil in 1925, where he became the leading translator of Russian literature and the greatest promoter of theoretical texts by the Russian formalists and by Bakhtin and Lotman.

Cecille Baello

University of the Philippines, the Philippines

Reclaiming Spaces and Constructing Memory in Marlon Fuentes' *Bontoc Eulogy* (1995)

Focusing on Marlon Fuentes' documentary *Bontoc Eulogy* (1995), this paper maps the value of memory in a time of forgetting and will analyse the film not only as a textual narrative but as a narrative process, taking into account the role of Marlon Fuentes as persona and director, creator of the 'documentary truth' presented in the film. For many, Fuentes' use of a fictional story to construct a documentary has been controversial and has caused the film to be tagged as a mockumentary. However, in this paper, this will be perceived as a process of reclamation and construction. An attempt to come to terms with one's cultural roots and ethnic identity. What Fuentes has created is a fictive reality, a symbolic representation of a collective experience: the St. Louis Fair of 1904. Through this, Fuentes' voice, as both persona and director would be scrutinised as a subjective channel of collective consciousness.

This paper will explore how *Bontoc Eulogy*'s conceptualisation of space, memory, and filmic folklore highlights the value of remembering in going back to one's roots and identity in a time of diaspora and detachment. From the title of the film itself, *Bontoc Eulogy*, one can gather that the film is embedded with a process of remembering. It does not simply refer to the Bontoc ritual of the dead; the film itself is an ode to the dead and the disappeared, which is represented by Markod and Fuentes, the persona himself, who banks on his memories to be able to go back to the country he has already left. This paper perceives the film as a documentary more than a eulogy; it is the reclamation of space and construction of memory directed at the recognition of one's identity and history.

Corinna Assmann

Ruprecht-Karls-Universität Heidelberg, Germany

The Role of the Genealogical Imagination in Diasporic Family Identity Construction

This paper looks at contemporary British migration literature as a reference point for the exploration of a broader trend, namely what has been called the ‘family heritage industry’. Knowing your ancestry and toolboxes for genealogical research have become key elements in the exploration, understanding, and construction of the self. The popularity of TV shows like the BBC series ‘Who Do You Think You Are?’ and the rapidly growing range of websites attest to this boom in genealogy. And indeed, there is an inescapability to family relations and family identity that is most strongly expressed in the idea of DNA, genetic inheritance, and bloodlines, which means that we carry in us elements of our forebears, in one way or another. In the context of migration, notions such as ‘origin’, ‘rootedness’, and ‘heritage’ are particularly suggestive. On the one hand, they might hold a positive and/or nostalgic meaning with regard to diasporic identity constructions and questions of belonging, while, on the other hand, they carry negative connotations in a highly politicised field that frequently evokes essentialist ideas of identity as boundary markers and agents of exclusion. This paper draws on novels by Andrea Levy and Zadie Smith to investigate the cultural significance as well as the imaginative power of the family tree not only as a model for constructing family identity but also as a device for discussing issues of integration, acceptance, and recognition in a multicultural society. The family tree as a central tool of the genealogical imagination goes beyond the act of connecting diasporic families in the present; it unearths transnational connections in the past and gives substance to the idea of entangled histories and transcultural exchange that continue to shape societies in the present.

Daina Grosa

University of Latvia, Latvia

Latvian Diaspora Schools in Australia: A Comparison of Two Waves of Immigration

This paper is a qualitative study of the Melbourne Latvian Saturday School, which consists of interviews with four parents whose children attend the school, two of whom are recent emigrants from Latvia and two of whom are second-generation Latvians whose parents emigrated to Australia in the 1950s. The study aims to compare and contrast the motivation of various waves of Australian-Latvian emigrants for enrolling their children in the Saturday School and to test if the 'core value theory' still applies to the Latvian community. Previous studies of the Australian-Latvian community have found that language maintenance has been for various generations the 'core value' keeping the community alive and providing an impetus for perpetuating the community from one generation to the next.

A new wave of emigrants from Latvia in the past ten years has brought new blood to a school mostly composed of third-generation students enrolled by Australian-born, second-generation Latvian parents. Is there a 'clash of cultures' evident and, if so, can this be remedied? The interviews bring out the complex nature of parents' motivations for keeping alive a culture that is their heritage, but which, in its natural state, exists on the other side of the world. It appears that motivation is not exclusively based on a sense of obligation toward language maintenance but also on the 'community spirit' that permeates and is seen as beneficial, particularly by those who themselves grew up within such a community. And, ironically enough, this sense of community is something new that is experienced by recent emigrants, as being in the diaspora itself seems to have a transformative effect on people, releasing previously unfelt feelings and sensations regarding the country of their origin.

Dainius Genys

Vytautas Magnus University, Lithuania

Contemporary Lithuanian Emigration and its Distinctive Groups

In this paper, types of migrants are distinguished based on choices made by the respondents and by perceiving those choices as individually important and rational decisions. According to the rational choice theory, the paths of individuals' decisions and behaviour are linked with individual values, which allow for a clearer understanding of behavioural strategies revealed by the migrants themselves. Based on this analysis, three different groups were distinguished: 'to earn money', 'to try yourself', and 'to escape' from Lithuanian management. The data analysis has revealed significant statistical differences both in socio-demographic characteristics and value divisions. Although there are significant differences in attitude, the common characteristic for all groups is dependence on Lithuanian media. The attitude differences among groups are related to the conceptual human development notion (i.e. the distinction between materialist vs. post-material values).

Denis Kuzmin

Tallinn University, Estonia

Estonians in the Northern Caucasus: A Survival Guide

The earliest mobility of Estonian peasants toward the southern territories of the Russian Empire goes back to the 1850s and 1860s. The Caucasian War of 1817–1864, which ended with the annexation of the North Caucasus by the Empire, opened the large ex-Ottoman territories abandoned by the Muslim population up to colonization. Poverty, famine, social mayhem, and a lack of land forced Estonian peasants to relocate. From the 1870s to the 1880s, there occurred significant migration outbreaks in Estonia and Livonia that actually split the nation into metropole and southern diaspora—the still unhealed wound. For some time, Estonians from both the earliest and latest migration waves formed a kind of nomadic tribe and roamed the Russian Empire in search of a better life. During the second part of the nineteenth century, they settled in a number of areas in present-day Krasnodar Krai, Stavropol Krai, Rostov oblast, and Karachay-Cherkess Republic. But they were not the only homesteaders there: they had to share their new homeland with other settlers (such as Latvians, Germans, Armenians, Moldavians, etc.) as well as with indigenous people (Circassians, Greeks, etc.). Despite the reckless times of WWI (1914–18), the Russian Revolution, the Civil War (1917–20), the turbulent interwar period, WWII (1939–45), and then 70 years of socialism, traces of Estonians in modern Russia are still trackable. What is the North Caucasus? What was it for Estonians 150 years ago? Who are the people calling themselves Estonians in the twenty-first-century North Caucasus? How did they survive? Let their voices now be heard.

Desislava Pileva

Institute of Ethnology and Folklore Studies with Ethnographic Museum BAS, Bulgaria

From Voluntary Migration to 'Exile' Narratives Among Syrians in Bulgaria

Many Syrian students who came to Bulgaria to receive a higher education in the 80s made the deliberate and free choice to stay afterwards. For them (with their Bulgarian spouses and mixed offspring), visiting the homeland throughout the years was a palpable way of preserving their connection to their native country and the family remaining there. Hence, some immigrants (along with their mixed families) purposefully managed to define a certain pattern of being 'there', which facilitated their migration. However, after the beginning of the Syrian conflict, the circumstances that had allowed frequent/annual visits drastically transformed. These extraordinary circumstances not only interrupted their travels but also changed the manner (and even the intensity) of communication with their relatives. Therefore, the aim of this presentation is to show some of the ways of adaptation to the new (and current) migratory situation—from being people voluntarily living abroad to becoming migrants forcibly kept away from their homeland. The main information of this topic was gathered as part of my PhD research, and additional ethnographic data was collected during the ongoing project 'Cultural Adaptation and Integration of Immigrants in Bulgaria' supported by the National Science Fund of Bulgaria.

Ede Schank Tamkivi

Tallinn University, Estonia

Transnationalism/Long-Distance Nationalism in the Estonian Diaspora in the Bay Area, California

The following paper will address issues of long-distance nationalism, nation-building, and maintaining national identity in a globalising world in which nation states are losing out to multinational corporations and physical borders are becoming more of a burden than the protection they were initially meant to be for individual citizens. More specifically, this paper will address the case of transnational Estonians currently living in San Francisco Bay Area, California, USA and will focus on a sub-group who work in the technology industry, having arrived in the US in the past 10 years and consider their homes to be on both continents simultaneously. They form a core subset of a community known as Global Estonians. I am looking into the matter of how and why they define themselves as Estonians even though their ties to the 'motherland' have loosened. Some have no intention of returning 'home' and others consider themselves 'digital nomads', citizens of the world rather than any specific country. But, nevertheless, they identify themselves as Estonians through common denominators such as speaking the Estonian language, celebrating national events like Independence Day or Mothers' Day, and following other traditions commonly understood to be very Estonian (making blood sausages before Christmas) or volunteering to organise concerts and language-learning playgroups for kids. I conducted my fieldwork in the Bay Area while living there from 2012–2015. In this paper, I look into the matter of performing identities, the idea of flexible citizenship and imagined communities. I intend this paper to be a critique of the nationalist narrative, deconstructing the connection between place and context.

Elīna Apsīte Beriņa, Ģirts Burgmanis, Zaiga Krišjāne, Māris Bērziņš
University of Latvia, Latvia

Across the Baltic Sea: Communication Networks of Emigrants from Latvia to Norway and Sweden

Drawing on quantitative research, this paper explores the intensity and importance of migrant communication with their countries of origin. Similarly to other Eastern European countries, emigrants from Latvia often rely on personal networks and use them for employment searches, individual countenance, and support upon return. The aim of the study is to explore the intensity of communication patterns of Latvian immigrants in Norway and Sweden. The data set includes migrants from Latvia who reside in one of the new destination countries— Norway or Sweden. The results suggest that about half of emigrants from Latvia use a personal network of friends and relatives abroad to find employment. Close geographic proximity and modern technologies as well as travel opportunities support frequent communication and information flows between Latvia and top destination countries, thus allowing them to maintain close emotional attachments and a regular flow of information and ideas.

Elina Mikkilä

Free literature-based researcher, Germany

Self-Narratives Without a Fixed (Linguistic) Abode

Self-reflexive language awareness is one of the main characteristics of the currently booming 'migration literature'. Linguistic concerns are also a central aspect of my literary quest as a Finnish literature-based researcher writing in German. I see myself as a representative of an emerging generation of 'culturally bi- or multilingual' writers, who have adopted a foreign language in the course of cosmopolitan life. My autofictional piece *Mütter Land* deals with the identity construction process of a naturally bilingual protagonist in light of seemingly paradoxical (childhood) memories. For the purposes of the presentation, one of the scenes has been digitally translated into a polyphony of narratives, thereby staging Derrida's concept of *différance*. On the basis of selected multilingual examples, I aim to draw attention to the role that language plays in the ongoing creative process of identity formation—in particular by addressing the following questions:

- ♦ Which new meanings are produced in the process of (intercultural) translation? Which emotional connotations or linguistic subtleties are lost during it?
- ♦ In what ways does the experience of not understanding fuel feelings of disorientation and deracination and/or increase the creative and empowering potential of minority discourses?
- ♦ What consequences do restrictions of one's idiolect (distinct personal language) have on the articulation of our collective unconscious?
- ♦ To what extent do the ever more specific self-definitions of minorities offer a vital protection against identity diffusion? In what ways are they a shield (against narcissistic injuries) that leads to counterproductive isolation?

Erja Kyckling

University of Jyväskylä, Finland

Hidden Multilingual Identities of WWII Finnish Evacuee Children

This study investigates, through the construction of historical language biographies, how the experiences of Finnish evacuee children in WWII impacted their language identity. There were approximately 80,000 children who were relocated for their safety to Nordic countries, predominantly to Sweden. Consequently, after living abroad for several years, most children lost their L1; therefore, upon returning they had to relearn their L1. This study focuses on those children who were sent from Finnish-speaking families to Sweden. It investigates the various experiences that played a significant role in creating their language identity. This was seen over time in their linguistic biographies. The theoretical framework utilised narrative research and oral history, as language is viewed as essential in constructing participants' social reality. The data was collected through one-on-one qualitative, historical narrative interviews, which were audiotaped. There were eight elderly participants, who were Finnish returnee children from Sweden. The data was analysed with the help of content and narrative analysis. The study revealed two main findings concerning the concept of language use and multilingual identity. Upon returning, some of them experienced negative attitudes toward their lack of Finnish skills, while some struggled with maintaining their Swedish skills. However, most of them still maintained some degree of their Swedish-language competence. All of them relate strongly to the Finnish language as it's their mother tongue; however, they have positive memories about their time in Sweden. Multilingualism was seen as a positive thing even though it was not always viewed as part of their identity. These findings are important because they provide new information about multilingual identities of evacuee children and show that migration has lifelong effects in identity-building processes.

Ginta Elksne, Maruta Pranka

University of Latvia, Latvia

‘It seems to me that I have two homes’: Latvian Emigrants’ Narratives about Integration in Swedish Society

Cross-border migration is an important life event that significantly changes the lives of migrants. Life stories give opportunities to follow this process from the point of view of the social actor. Oral history research is used in migration studies that research inclusion or dissociation of the individual in the host country in order to understand the strategies, motivations, and processes that encourage or hinder it. After World War II, around 4,500 people moved from Latvia to Sweden. Researchers have traditionally called this wave of emigration ‘exile’, respecting the label adopted by the migrants themselves and emphasising the forcible and massive nature of the exodus of Latvian people fleeing the re-occupation of Latvia by the Soviet Union. The second wave of emigration to Sweden began following the Restoration of Independence of Latvia in 1991 and continues to this day. This emigration is not caused and encouraged solely by decisions of certain individuals. At the same time, it falls into bigger processes characterised by the economic instability in Latvia and the mobility encouraged by globalisation.

The collection of the Latvian National Oral History (NOH) consists of over 4,500 life story interviews, including interviews with expatriates emigrating to Sweden after the Second World War and with those emigrating after the restoration of independence. The Latvian NOH collection is also an important resource in migration research. The authors of this report will focus on a study of adaptation strategies used by migrants when joining the host country (Sweden), using the analysis of oral history interviews as the basis of their research. They will compare two waves of migration from Latvia to Sweden: (1) after the Second World War and (2) after the Restoration of Independence of Latvia in 1991. The following aspects will be analysed: options and opportunities for integration into the host country and the conditions for promoting or delaying these processes, loyalty to the country of origin and to the host country, and the need to maintain an ethnic identity.

Hanna-Leena Nissilä

University of Oulu, Finland

Recognition and Belonging through Emotions in Eeva Kilpi's Autofiction Evacuee Trilogy

This paper focuses on aspects of forced displacement, recognition, and belonging in an autofiction trilogy published by Eeva Kilpi, a Finnish author who experienced evacuation from Karelia to Finland during and after WWII. Characteristically reminiscing, 'evacuee literature' can be seen as a genre of creative remembrance, playing a central role in both the individual and cultural memory of Karelian refugees. Kilpi's autofiction creates a special poetic space to represent intertwining experiences of war, displacement, being a refugee, and becoming a member of a new society. When trying to understand the micro- and macro-histories of Karelian forced migrations, one finds that an interesting level in Kilpi's trilogy is created by modes of remembering and emotions as well as by embodied memories and unarticulated experiences which can be seen as part of the silenced and troubled history of Karelian refugees. I approach Kilpi's trilogy from perspectives of recognition (Axel Honneth) and belonging, which both depend on social relations and have political and emotional aspects. I will particularly pay attention to emotions. As Sara Ahmed has mentioned, emotions work to align individuals with collectives—and on the surfaces of bodies, aligning them with or situating them outside communities. I frame my reading with methodological transnationalism, which questions and denaturalizes the concept of nation and the national paradigm. The transnational turn has meant taking an interest in tracing complicated histories of displacement, turning from what used to be a narrow national focus to a global perspective, all of which has helped to recognise the spaces we create in research.

This presentation is part of a larger research project 'Recognition and belonging: forced migrations, troubled histories and memory cultures'. The project investigates how evacuees or refugees from Karelia and Lapland narrated their experiences of recognition and misrecognition in the communities that received them. The objectives are to further the status of forced migrations in Finnish historical research, to encourage criticism of the WWII narrative as the survival story of a united nation, and to develop interdisciplinary research methods for studying painful and embodied experiences that are hard to articulate.

Heidi Erbsen

University of Tartu, Estonia

Orientalizing the Other from Within: Representing Narva

In a globalized world where information spreads through a variety of outlets at increasing speeds, it seems logical that the representation of minority groups or regions in the media would become more diverse; however, the inter-networked structure of media outlets have limited how specific groups are depicted to broader audiences. Estonia is a country with a large native Russian speaking population and unique regions in terms of language, culture, and identity.

The media representation minority groups and regions such as Narva, Estonia has often been determined not by their members, but by external media depictions. Despite having free press according to The Freedom House Index, Estonia is still home to citizens living in separate information spheres based on language and location. On the one hand, the country's proximity to Russia means that Russian media is a convenient source of entertainment and information for the large Russian speaking minorities. On the other hand, the historically complicated relations with Russia and regional isolation of the Russian speaking minority have caused a misrepresentation of these groups and regions in national and even international media. This study therefore aims to assess how the Narva region is depicted in international media and compare these finding with local representations. A series of interviews with local or former residents and producers of local and national media will be conducted to compare how members of the local community would project their region, culture, traditions, and identity to the world.

Helen Pavlova

Research Center of Belarusian Culture, Language and Literature NAS of Belarus, Belarus

The Cultural Identity Aspects of the Belarusian Diaspora in Estonia

Without studying problems of migration and related problems of ethnic identity and ethnicity, it is impossible to understand the national character of people. Modern Belarusian diasporas in Estonia are trying to broadcast national culture and traditions through various events which preserve the Belarusian colour. Every year, cultural societies recreate the Belarusian folk festivals and ceremonies, thus trying to maintain a sense of ethno-cultural identity in migrants. In the process of implementing a joint project of the Belarusian National Academy of Sciences and the Estonian Literary Museum, experts from the two countries have conducted a survey of the population on the following topics: 'pets', 'medicinal plants', 'traditions and rituals', 'folk medicine', and 'Belarusian diaspora in Estonia'. In 1989, the first Belarusian society in Estonia 'Bez' was registered in Jõhvi. Later, similar societies were established in the cities of Narva, Tallinn, Maardu, Tartu, and some others. Today, the youngest society is the Belarusian 'Spadki' (Tartu). Throughout the year, it carries out a variety of cultural activities, preserves and recreates the traditions of Belarusian national culture, as do similar societies in other Estonian cities. This same situation is a confirmation of thoughts expressed by American scientists N. Glazer and D. Moynihan in their book *Ethnicity: theory and practice* (1975) that the hope to do something in a society without ethnicity can be as utopian and questionable as the hope to do something without social classes in society.

During the interview, it was discovered that Belarusians living abroad do not lose interest in events connected with their homeland; they read newspapers, watch Belarusian TV channels, and monitor information via social networks on the Internet. It is significant for us to mention that the following aspects happen in the ethnic and cultural space of Belarusian migrants:

1. Natural field reduction of ethno-cultural information related to national folklore;
2. Preserving current issues related to the culture of childhood, calendar, and family holidays and ceremonies;
3. Educational and propaganda roles of the Belarusian diaspora connected with the expansion of migrants' ethno-cultural consciousness yield positive results in terms of preserving ethnic identity.

Ieva Garda-Rozenberga

University of Latvia, Latvia

Mapping Oral History: Routes, Centres, and Space-Times of Exiled Latvians

Corresponding to a growing interest in the digital humanities, oral historians with an interest in the concepts of place, memory, and belonging have started to create various narrative mapping projects. One such study is being conducted at the Institute of Literature, Folklore and Arts at the University of Latvia to explore routes, centres, and space-times of exiled Latvians. The mapping is closely linked with the study of personal narratives in relation to the role of smaller spaces, particularly homes, in a person's broader or narrower life area. It involves examining the importance of a sense of belonging that roots a person to a particular space/environment and how changes in or the loss of a geographic space is experienced. For this purpose, I intend to map: (1) event places linked with individually significant spatial units (place of birth, residences, points of social activity, and other life events); (2) imagined places (places accompanied by a sense of belonging even if these places are known only from stories told by parents or grandparents); and 3) places of collective memory, or *lieux de mémoire*. The results of this process will help to explore not only the geographic structure of life narratives that deal with the migration and creation of Latvian diaspora in the US, Canada, Great Britain, Australia, Sweden, Germany, and Norway after WWII, but also the changes of geospatial models during various historical periods. By using a framework of digital humanities and narrative research, I will discuss why and how to map life stories of exiled Latvians, the problems that can occur while mapping the oral history, and the first/main results and visualizations of the ongoing research. This will allow me to share new knowledge and ways of research about oral history and migration issues in Latvia.

Irina Belobrovtsseva

Tallinn University, Estonia

Setu People in the Diaries of Expeditions and Literary Works of Russian Emigré Leonid Zurov

The beginning of the twentieth century was extremely important for Russian emigration, when more than one and a half million people left their homeland and were scattered all over the world. The situation for the first wave of Russian emigrants was certainly tragic, but it had some positive moments, especially for creative people. Firstly, the very existence in a two-language environment led to the fresh and unusual use of the verbal capabilities of the language. But the advantage was not limited to language. In the nineteenth century, the famous Russian writer Gogol saw Russia from his 'beautiful home in a strange land' much better than he could see it up close. In 1920–40, Russian emigrants who could not visit their homeland came from other countries to the former province of the Russian Empire, Estonia, to meet their native culture. This presentation examines the role of the émigré writer Leonid Zurov, who in 1935, 1937, and 1938 carried out archaeological, restoration, and ethnographic work in the Pechersk region. Special attention will be paid to his perception of the 'other', i.e. the Setu people.

Ivaylo Markov

Institute of Ethnology and Folklore Studies with Ethnographic Museum – BAS, Bulgaria

The Kosovo Conflict and the Changing Migration Patterns of the Gorani Community: Continuities and Shifts

The Gorani are one of the archetypal migrant communities in the Balkans: for them, migrations in search of livelihoods and better living conditions have become a facet of everyday life, influencing and determining the peculiarities of the local culture and social organisation since (at least) the middle of the nineteenth century. Periods of relatively voluntary labour mobility alternate with periods of impelled and forced resettlement. This paper will start with a short review of the migration history of the Gorani community. Then the contemporary movements following the Kosovo armed conflict in 1998–1999 will be examined. Their dynamics are influenced by complex processes running in post-conflict Kosovo—a number of political, economic, social, cultural, demographic, and psychological factors intertwine, determining the feelings of marginalisation among many Gorani and influencing their aspirations and strategies for escape from the country. Thus, significant changes in the main migratory characteristics and destinations can be observed. An increasing number of family migrations and settlements in several West European countries replaces nowadays the male temporary labour mobility within the ex-Yugoslav countries.

James Deutsch

Smithsonian Institution, USA

‘On the Move’ at the Smithsonian Folklife Festival

Since its founding in 1967, the annual Smithsonian Folklife Festival in Washington, D.C. has highlighted dozens of immigrant groups—both contemporary and historic—on the National Mall of the United States. Starting with programs presenting ‘Old Ways in the New World’ in the early 1970s, through more recent programs exploring diasporic communities related to the cultures of Armenia, Basque Country, Catalonia, China, Hungary, Mexico, and Peru, the Folklife Festival has demonstrated how these groups on the move have contributed significantly to the vitality and dynamism of the United States. In 2016 and 2017, in partnership with the American Anthropological Association, the Folklife Festival embarked on a new initiative titled ‘On the Move’. Although some administrators at the Smithsonian Institution (the national museum of the United States) were initially reluctant to address a topic so politically sensitive as migration, Folklife Festival curators convincingly argued that migration is an indelible part of America’s national heritage. With migration touching the lives of so many Americans and profoundly affecting myriad expressions of culture in the United States, a Folklife Festival program titled ‘On the Move’ should be seen as essential, especially in the political climate following the inauguration of the 45th President. Told from the perspective of a curator who served on the planning team for ‘On the Move’, this presentation will:

1. Provide historical background on the Smithsonian Folklife Festival and its efforts to explore traditional cultures and identity;
2. Describe the planning processes for ‘On the Move’ programming in 2016 (when the focus was ‘Migration and Immigration Today’) and 2017 (when the focus was ‘Migration Across Generations’);
3. Evaluate the pros and cons of tackling sensitive political issues at an outdoor public festival that attracts hundreds of thousands of visitors.

Jolanta Kuznecovienė

Lithuanian University of Health Sciences, Lithuania

Lithuanianness, Britishness, and/or the Cosmopolitan Identity of Second-Generation Lithuanian Immigrants in London

Although the so-called post-socialist immigration from Lithuania occurred more than 25 years ago and the second generation of Lithuanian immigrants has already grown up, in most cases, the first generation remains the focus of social research. This paper presents results of a research project carried out in 2014 on second-generation Lithuanian immigrants in London and is based on in-depth interviews. The identity of second-generation Lithuanian immigrants is ambivalent. Although the context of transnationalism and multiculturalism enables a hyphenated Lithuanian-British identity construction, it is not stable and is easily enacted as just Lithuanianness or just Britishness.

Lithuanianness is constructed by an immigrant's 'learning to be Lithuanian' in childhood and having Lithuanian citizenship by birth, although it lacks an emotional dimension toward the country of origin and reveals itself as a personal history only. So, it is ambivalent, fluid, and rarely sustained by activities, practices, or discourse framed as national identity. On the other hand, Britishness is based on an immigrant's ability to use culture codes and modes of habitual consumption of the country in which they live. In a variety of linkages with the country of origin and the place of residence sustained by the Lithuanian background of second-generation immigrants, the cosmopolitan dimension of identity or so-called rooted cosmopolitanism (Glick Schiller et al, 2011) is also well expressed. The special focus of this presentation will be on this rooted cosmopolitanism dimension of identity used by second-generation immigrants, who consider identity as a way of creating social differences, prioritising national values instead of human ones, and making morally bound limitations for global mobility.

Juhan Saharov

Johannes Mihkelson Centre, Estonia

The Other Side of Forced Migration: Resettled Refugees in Estonia in 2016–2018

The presentation describes and analyses the conditions of resettled refugees in Estonia in 2016–2018. We argue that resettlement can be viewed as a continuation of forced migration, as refugees perceive Estonia as a forced destination and transit country to other EU states. Communication and interviews with resettled refugees reveal that physical security is not enough for refugees but there has to be also perception of social and cultural security. The connection with Syrian and Iraqi diaspora in Europe is definitely a factor that influences the refugees' choice of moving away. In 2016–2018, mostly due to non-existent cultural communities in Estonian cities, approximately half of the resettled refugees have left the country and moved on to Germany and other EU states. Besides questioning the success of the resettlement policy, the presentation also makes the connection between forced and economic migration, arguing that these migration factors are definitely entangled with each other when we look at the movement patterns and choices of resettled refugees in Estonia.

Julia Schneidawind

Ludwig-Maximilians-Universität München, Germany

Ashkenaz Down Under—German-Jewish Immigration to Australia during the Long Nineteenth Century

The fact that thousands of German Jews have immigrated to Australia since the 1930s, caused by anti-Semitism and national Socialist terror, has been the subject of several historical investigations. However, due to the importance of this historical incision, it was neglected that the German-Jewish diaspora of Australia began already 200 years earlier. The first German Jews arrived as prisoners in the penal colony of the British crown. Amongst them were Jews from Berlin, Hamburg, Mannheim, and Vienna, who had settled in England and were convicted for mostly minor offenses. Free colonisation began in the 1820s, and the Australian Gold Rush attracted gold diggers and business people from all over the world. The fact that a large number of German Jews were among these immigrants was not the subject of a systematic research. In addition, Jewish immigration before the First World War has often been described as a marginal phenomenon. Yet it was precisely these early Jewish immigrants who pioneered the construction of Jewish communities in Australia and laid the foundation for the much larger immigration of Jewish refugees in connection to the Second World War. German-Jewish families, like today's still-famous Monash and Rubinstein families, made Melbourne, still home to the largest Jewish community in Australia, one of the Jewish centres of Oceania. The unparalleled immigration experience of German Jews in Australia runs through the whole of the nineteenth century. Especially during the phase of the First World War and the associated enmity against all Germans led inter alia to the internment of German-Jewish immigrants. On the other hand, one of the most important generals of the Australian Imperial Force (AIF), Sir John Monash, was the son of German-Jewish immigrants, too, and other young soldiers of German-Jewish descent, sometimes even born in Germany, fought within the AIF on the Western Front against Germany. These contradictions underline the complexity and uniqueness of the German-Jewish immigration experience to Australia during the whole of the nineteenth century, a so-far unknown chapter of Jewish immigration history.

Kamni Kumari

Central University of Gujarat, India

Role of Diaspora as Soft Power in the Bilateral Relations of India and China with the USA

The present study will attempt to study soft power and how diaspora as soft power can play a role in bilateral relations. The study will investigate how soft power can help a country to fulfil its national interests and will try to create theoretical foundations of soft power and diaspora as soft power. Power is the pivot around which politics revolve, whether domestic or international politics. It is the most crucial means for achieving national interests. That is why every nation wants to attain, maintain, and utilise power. With the passage of time, power has also changed its form. Gone are the days, when power was defined in terms of hard power only. Now soft power is considered equally important. To become a smart power, both forms of power are essential for a nation. Therefore, India and China have also realised that a country should also have the power of attraction, i.e. soft power along with hard power to achieve its national interests. Both countries have also realised the potential of their diasporas as soft power sources. In this work, an attempt will be made to examine the mutual relationship of soft power and diaspora and to critically examine the potential and limitations of India's and China's soft power. The study will also examine how India and China project their soft power and will ponder upon the role Indian and Chinese diasporas have played so far in the bilateral relations of India and China with the USA as well as the prospective role Indian and Chinese diasporas can play in the bilateral relations of their respective countries with the USA in future. The concept of soft power will be examined and the role of diaspora as soft power, especially in the USA, will be analysed to prove that India and China need to promote soft power as a means for success in the global political arena.

Kari Korolainen

University of Eastern Finland, Finland

Graphic Aspects of Mobility: Early Folkloristic-Ethnological Drawings as a Starting Point for Discussing Material Objects and Contemporary Mobility

This paper discusses mobility linked to folklore and objects. The research question is: what aspects of mobility are represented visually in former folkloristic-ethnological materials? The aim is to elaborate on visual methods for studying former and contemporary mobility and cultural traditions. According to Povrzanović Frykman and Humbracht (2013), mobility and migration are approached in terms of how 'continuity' is created within multiple or 'stretched' locations, especially where material objects are concerned. Moreover, viewpoints of lines and drawings are emphasised by Ingold (2007) and other recent drawing-related approaches, for instance, in anthropology (Ramos 2015; Ingold 2011; Taussig 2011), art history (Lukkarinen 2015), and various other fields (for folklore studies, see Korolainen 2017; 2014). Methods of visual studies and multimodal analysis are utilised, which means, for instance, that pictures and texts are analysed simultaneously. Additionally, drawing is experimented with and, thus, the discussion glances at topics related to the visual arts and arts-based research. Materials include late-nineteenth and early-twentieth century responses at the Finnish Literature Society archive, especially descriptions that discuss folklore and material objects and which include drawings. In addition, I will draw during the research and use it as a source of methodological reflection. This paper is based on an examination that has been conducted within a research project launched in August 2018; therefore, the aim is to problematise the methodical questions from a work-in-progress point-of-view. The results, even if preliminary, clarify what kind(s) of drawing(s) former description work included. The discussion serves also as a starting point for considering contemporary methods for studying mobility and migration.

Katarzyna Andrejuk

Institute of Philosophy and Sociology, Polish Academy of Sciences, Poland

Turkish Migration to Poland: New Patterns of the Labour Market Integration?

The question of mobility from third countries to European Union member states is often examined on the basis of migrant communities in Western Europe. Nowadays countries of Central and Eastern Europe, which joined the EU in 2004 or later, have also become recipients of migration streams from non-European states. This presentation will analyse the new patterns of migration and economic integration of one of such groups. Turkish communities are very numerous in Western European states, where Turkish migrant workers (Gastarbeiters) have been present since the 1950s and 1960s; currently the third or even fourth generation of migrants resides in these countries. However, the case of Central and Eastern Europe is different: the processes of immigration are still very recent, and one may observe patterns of labour market integration of first-generation migrants. This presentation will focus on a case study of the Turkish community in Poland as an example of new Turkish mobility to the Central European Union. While it is not the biggest migrant group in Poland (Ukrainians are much more numerous), Turkish mobility is very specific and worth in-depth examination. It consists of various migration streams: educational migrants, economic migrants, family migration, and people with various socio-cultural backgrounds. These factors influence the forms and dynamics of the labour market activity of the Turkish group, which are diversified. Integration patterns of the migrants encompass the development of ethnic firms, activities of white-collar workers, and employment of unskilled professionals. This presentation also poses the question as to how transnational activities and transnational ties influence new forms of occupational activity of migrants. The methods of the study were qualitative interviews as well as analysis of official quantitative data.

Katrīna Kūkoja

University of Latvia, Latvia

The Meaning of Latgalian Folklore and Traditional Culture Studies in Exile after the Second World War

After the Second World War, a small group of Latgalians who tried to safeguard their local language, culture, and identity emerged from within Latvian exile. Folklore studies took a great part in this process. Folklore was collected, summarised, and researched on a large scale within Latgalian exile. It was also one of the most consistently popular motives in biographical literature and visual art during the whole period of exile from 1945 until 1991, although not studied widely until now. The aim of this paper is to reveal the peculiarities of Latgalian folklore and traditional culture studies and the ways traditional culture has been utilised in different contexts, which show the construct of Latgalian identity in exile.

Keiu Telve

University of Tartu, Estonia

Family Life Across the Gulf: Cross-border Commuters' Transnational Families between Estonia and Finland

This paper will explore the ways in which the weekly and monthly commuting practices of Estonian blue-collar and skilled workers to Finland affect their close relationships. Even though commuters choose regular border-crossing over long-term migration because they want to improve quality of life for their close ones, mobility changes family life in other ways. My research stands on empirical material which I have collected using mostly qualitative interviews (40). My five-year-long qualitative research among Estonian male blue-collar workers and skilled laborers in Finland shows that family is a central topic for everybody. It is a widely discussed matter inside commuters' groups as well as in the media in both Estonia and Finland. Family-connected subjects tend to attract attention and encourage lively discussion. With my paper, I would like to mediate insider perspectives and show how cross-border commuting has several impacts on close relations. The central question of my presentation is how cross-border commuters maintain relationships with their wives and children. I elaborate on this topic from three perspectives: involved fatherhood, family involving mobility, and network migration. The mobility of one member of the family can influence other members as well and even pull them into constant travelling. In my research, I also include the partner and children and describe them as involved parties who form a special kind of transnational lifestyle. My research opens different practises and values that make transnational partnerships and parenthood possible and describes what could be the expected outcomes.

Kristina Vardanyan

University of Kent, UK

Diaspora Return: Longing to Belong

With the development of diaspora theory, the notion of homeland that constitutes the building blocks of diaspora identity has been deconstructed and de-territorialised. Although various studies have been conducted to question the territorial logic of defining diaspora and the concept of 'rootedness', there is limited literature on diaspora return, including repatriates' experiences, narratives, and the process of integration, particularly for subsequent generations of classical or 'victim' diasporas. Reflecting on ethnographic observations and semi-structured interviews with Armenian repatriates, I will discuss the contested nature of belonging to both a place of origin and a 'host country'.

Data was collected during two years in the Republic of Armenia with repatriated Armenians from various countries (UK, USA, Lebanon, Syria, Turkey, Australia, and Russia). Despite their different backgrounds and socio-cultural experiences, the data shows certain commonalities in repatriates' decisions to 'return'. In particular, there is a sense of duality and detachment from their 'host' countries and a desire to belong. The homeland, in this case, is a place of 'fulfilment', a place of 'belonging', and a place where 'everything makes sense'. The interviews reveal that the longing to belong, which drove their decisions to repatriate, continues in their homelands as the repatriates make conscious efforts to adapt and negotiate their identities. This research highlights the importance of studying the process of repatriation, integration, and negotiation of diasporic identities, which can reveal new dimensions of the notion of homeland for diaspora groups.

Laura Bužinska, Aija Lulle

University of Latvia, Latvia

Migrant Students as Diaspora Members: A Case of Latvia

While diasporic life is normatively based on the idea of return to the homeland, the acquisition of cultural and intellectual capital through study abroad is often linked to the validation of this capital in future migration, but with less emphasis on a specific country. The aim of this paper is to bring together these two strands of literature and thereby contribute to a debate on how student mobility shapes a diasporic space. We visualise mobile students as a cross-cutting category in transnational academic and diasporic spaces and deploy ‘translocal geographies’ and ‘migrating cultural capital’ as theoretical lenses.

Many post-socialist states have experienced significant losses of human capital through several waves of out-migration and currently aim to strengthen their diasporic ties and to encourage the return of highly educated young adults. In this paper, we recognise migrant students as unequally emplaced at various scales—locally, transnationally, and globally—each with different spatial, temporal, and ideological implications for the validation of their evolving cultural capital accumulation. We illustrate this argument through the qualitative analysis of 27 semi-structured interviews with Latvian students abroad, Latvia being a fairly typical post-socialist society. We find that, firstly, choices to study abroad and to return are based on aspirations to validate new cultural capital in certain places and communities, not in territorial states. Second, the ‘return’ has different meanings for diasporic students from different waves of migration, with different local, national, and cosmopolitan identities. And third, willingness to return is hampered by social and ethnic inequalities and notions of ‘sedentary normalcy’ in the homeland. Our contribution is therefore twofold. Theoretically, we demonstrate that instead of the principle of a territorial state, the translocal approach gives us a better understanding of the linkages between international student migration and diasporic space. Second, as members of an evolving diaspora, students bring the recognition and incorporation of notions of ‘difference’ into the currently predominant ethno-nationalist imagination of a diasporic state.

Lea Kreinin

University of Glasgow and the Estonian Institute, UK and Estonia

Estonian Community in Scotland. Transnational Ties Throughout the 20th century?

After the Second World War, the Estonian community in the UK grew considerably. Great Britain became the first and largest state in Western Europe to welcome war refugees from Germany. A small number of so-called European Voluntary Workers of Estonian origin also ended up in Scotland. The second migration wave from Estonia started shortly after Estonia became independent and grew even larger with Estonia's accession to the EU in 2004. While the first group was practically cut off from their roots in Estonia during the Soviet occupation, the second group has been able to maintain close ties with their homeland.

In academic literature on migration, diaspora and transnationalism have often been considered as direct oppositions—the first concept is usually applied to exile communities from pre-Internet times, while the second is used most often when talking about the situation in times of globalisation. In Scotland, however, the experience of an Estonian diaspora in its classical meaning, due to the scattered location and small number of Estonians living there, is highly contested. This paper is based on my PhD dissertation which draws on wider research on these two communities using long qualitative interviews with members of both groups. I will discuss the possibilities of using a theoretical toolkit of transnationalism for looking at both migration waves from Estonia, as it has emerged from my data that, at the micro level, the experience of moving abroad as well as ties and networks between compatriots are often very similar across these two different migrant groups.

Lea Kreinin

Estonian Institute, Estonia

Living Abroad – Gains or Losses?

I have been living abroad for a total of 17 years, and in three different countries.

There are many reasons why people move abroad. In my case, I guess it was mostly curiosity and longing for adventure which persuaded me to move. For the first six years, I lived and worked in Budapest, Hungary, then moved to Glasgow, Scotland and in between, I also managed to spend a year in Toronto, Canada.

I consider myself a non-typical migrant, as I first moved abroad to work at a university – so I did not experience any trouble finding work and managing. However, during my last years in Scotland when I was not on the University's payroll and was writing my PhD, I experienced financial hardships. At the local job market there were no openings in my specialist field and it is not easy to find an income abroad when you are overqualified for menial jobs.

After coming back to Estonia a year ago, I have started thinking more and more about gains and losses of living abroad and whether the gains compensate for the losses. I have come to the conclusion that it is difficult and problematic to live in a foreign country even when you do not experience the prototypical hardships of migration.

'A Spatially Scattered Being': Imagining Space in Baltic Exile Life Writing

Exile life writing can be characterised by a focus on spatial challenges emerging as the result of an uprooting from a native and familiar environment and having to cope with movement and dislocation or, as André Aciman has formulated it, a state of permanent transience (1999: 13). It can be argued that in exile life writing, the construction of subjectivity relies, to an important extent, on acts of self-emplacement that proceed via an engagement with different places, landscapes, geographical locations, and trajectories of movement that include attempts to create spaces of belonging and of being at home. Rather than being anchored in a firm referential basis, such spaces are often envisioned as imaginative textual constructions elaborated, e.g. via reflections around the concept of home or mediation of the continuous process of seeking a(n ideal) home. In my presentation, I will focus on the processes of self-emplacement in two works of life writing by Baltic exiles: *Otsekui tõlkes* (*As if in Translation*, 2005) by Käbi Laretei and *Geography and the Art of Life* (2004) by Edmunds Valdemārs Bunkše. Käbi Laretei (b 1922), who became a world-renowned concert pianist, left for Stockholm where her father was the Estonian Ambassador to Sweden a few days before the Soviet Union occupied Estonia in June 1940. Edmunds Valdemārs Bunkše (b 1935) left Latvia with his family in the fall of 1944, settled down in the USA in 1950, and, as a professor cultural geography, found his academic home at the University of Delaware. In *Otsekui tõlkes*, Laretei explores the position of an exile through a scrutiny of different personal and professional relationships unravelling against the backdrop of a multitude of different places and trajectories of travel, as well as the role of music in finding her place in life. Bunkše's *Geography and the Art of Life* that is both a memoir and a theoretical reflection in the field of cultural geography reflects upon ways in which spatial imagination guides the formation of (exilic) identity that is premised on the dichotomy of the home and the road in both the figurative and literal sense.

Liina-Ly Roos, Olivia Gunn

University of Washington, USA

On Not Being Here (and Now): The Poetics of Exile in Giovanni's Room and Border State

'My flight may, indeed, have begun that summer—which does not tell me where to find the germ of the dilemma which resolved itself, that summer, into flight [...] It is trapped in the room with me, always has been, and always will be, and it is yet more foreign to me than those foreign hills outside' (Baldwin 10).

'What was it you said again? You have a strange look in your eyes—like a bystander observing the world. You're not French, are you?' (Õnnepalu 1).

We propose a co-authored presentation on queer temporalities and the poetics of exile in James Baldwin's *Giovanni's Room* (1956) and Tõnu Õnnepalu's *Border State* (1993). Both novels address the experience of expatriation in Paris in first-person narrative form, although the latter is also an epistolary novel, and both protagonists struggle with identities haunted by the meaning and memory of home. We are interested in these novels because of their striking narrative and thematic similarities. At the same time, the treatment of transnationalism and othering is quite distinctive in each case, given the protagonists' and novels' differing eras and regions of origin (the US or extra-European 1950s versus the 1990s in Eastern Europe). In this presentation, we will compare each novel's treatment of the desire to pass as a normative subject, as well as their depictions of lovers' rooms. The goal of this comparison is twofold: Firstly, we intend to trace shifting discourses of ethnicity, race, gender and sexuality in the context of expatriation. Secondly, we intend to open a dialogue between these novels and contemporary disciplinary questions within the field of queer theory, most particularly regarding temporality and space. The poetics of exile in both novels involve being dis-placed in space as well in as time, being not here, not now.

Lina Gergova, Yana Gergova

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgaria

Interactions Between Migrants and Pilgrims in the Process of Constructing National Heritage Abroad

The various cases of commemorative and pilgrimage visits and rituals across borders are often considered as ways of establishing proximity with sacred sites of national significance and a means of consolidating and emphasising collective identity. On the other hand, migrant communities from Bulgaria to West Europe have developed specific rituals together with local diplomatic representatives or independently. All these routes of visits and rituals maintain and are maintained by the sites of memory built in connection with a real historical event or just to mark the presence of Bulgarians. These processes are closely related to the established and informal mechanisms of construction of cultural heritage beyond state borders as part of the national symbolic territory. On the basis of several cases from Europe (Rome, Bucharest, Elvangen, Miculce and Vienna), we will outline the levels and networks of interactions between migrants and visitors from Bulgaria, between official authorities and Bulgarian diplomatic missions in the concerned countries and the home state. We consider rituals, monuments, meetings, participants, and actors, as well as representations in the local and national media and publications sharing personal experiences. In our presentation, we will highlight also several routes and types of mechanisms for construction of national heritage abroad.

Exiles in Salme Ekbaum's Novels

Like many Estonians, Salme Ekbaum (1912–1995), together with her husband, fled from Estonia to Sweden in the autumn of 1944. In 1949, the Ekbaums relocated to Canada, where Salme Ekbaum started her career as a professional writer. She debuted with her autobiographical novel *Valge maja* (*White House*), written in Estonia but published in Sweden in 1946. In Canada, Ekbaum published seven collections of poetry, one collection of short stories, two volumes of memoirs, 14 novels, and numerous articles in newspapers. In this paper, I will examine the characters in Ekbaum's novels *Kärestik* (*Rapids*, 1955), *Kontvõõras* (*The Gatecrasher*, 1966), *Arm ja ahnus* (*Love and Greed*, 1972), *Vang, kes põgenes* (*The Prisoner Who Escaped*, 1975) and *Kohtumine lennujaamas* (*Meeting at the Airport*, 1979), which are all devoted to the subject of exile. All the main characters of these novels are refugees who escaped from their homeland in the tumult of WWII and try as best as they can to carry on their lives in their new homeland of Canada, never wishing to return to Estonia. Ekbaum's female characters live 'under intellectual and physical deficit'; besides traumatic memories, they are tormented by the desolate daily routine in their new country of residence and by the lack of opportunities for personal fulfilment. The protagonist of the novel *Arm ja ahnus*, Elke Kanger, has studied singing, but in Canada she cannot realise her ambition to be a singer although she continuously strives for a creative life. The problems of the present pose a challenge to the characters of Ekbaum's novels, but they also face difficulties in coping with the memories of their past. The protagonist of the novel *Kärestik*, Liivia, and a character of the novel *Kohtumine lennujaamas*, Gunnar Teever, are both 'haunted' by their past loves. Liivia's lover from her youth, Rene, who has settled in Germany, sends her letters to remind her of their past. Gunnar cannot stop thinking about Eda, his wife and the mother of his children, who remained in their homeland. For both characters, the loves of their pasts embody all their ties with their homeland, and neither of them is ready to cut off relations with their one-time lovers. Igor Knude, the protagonist of the novel *Vang, kes põgenes*, is quite exceptional among Ekbaum's long gallery of characters. Having fought in the German army and later having been a prisoner of war, he faces difficulties in beginning his life anew in Canada. However, being talented and adaptable, he is the only one among Ekbaum's characters who is ultimately able to realise his dreams and find success as a businessman.

Magda Stroinska

McMaster University, Canada

In This Social Media Dominated World, Can There Be a 'Safe Haven' for Trauma Survivors?

The last decades have been marked by numerous traumatic events leading to the displacement of vast numbers of people seeking a 'safe haven' in which to heal. Many countries, though, have been reluctant to accept these exiles. While discrimination, prejudice, or racism are not new phenomena, what makes recent reactions different is the opportunity to express one's often hateful views about anyone who could be considered *the other* on online platforms. In times of crisis, many political parties use stereotypes to (re)draw lines that separate the 'in-group' from the 'out-group' or 'enemy'. The 'enemy' then becomes the scapegoat intended to take the blame for whatever is 'wrong' at the time. Today, Muslim refugees are blamed for terrorist attacks in Europe, even though most of them are fleeing from the same terrorists destroying their home countries. This *us-versus-them* polarisation ultimately enables members of the in-group to rationalise avoiding or even harming members of the perceived out-group. The shocking rise of hate speech worldwide has aided this polarisation, and history has demonstrated that hateful rhetoric is usually a necessary prelude to violence. The concept of an enemy, the *other* who is not one of us, is an essential element of prejudice-based propaganda. The situation where diverse cultures are forced into close proximity creates the opportunity to confront one's prejudice, but hateful rhetoric may actually turn it into an invitation for violence. Refugees escaping trauma are finding it increasingly difficult to find a 'safe haven'. In this paper, we investigate how the rise of online hate speech worldwide has re-traumatised many immigrants who had thought they had reached a 'safe haven' where they could heal from their trauma.

Majja Runcis

Stockholm University, Sweden

Cultural Patterns Among Estonian Diaspora in Sweden—An Analysis of the Collection ‘Life destinies’ at the Swedish Nordic Museum

How we understand, use, and reproduce history is an important issue, not only for the science of history but for society at large. This subject has often been investigated in relation to national sites of memory production—a perspective, however, that tends to exclude other possible factors, such as collective family memories and migration between different nation states. Drawing on this, this paper investigates how migrants from Estonia reproduce, manage, and negotiate their lived experiences of forced migration. The main question here is how first-generation Estonians in Sweden articulate the conflict between inclusion in the majority society—being ‘Swedish’ but still keeping an Estonian identity. ‘We are Swedish at work and Estonians at home’, as a migrant expressed this conflict. I will explore how different life experiences and the meaning of identity have been reflected in interviews in different contexts and past narratives. The collection used in my research is the preserved written documents and interviews from the collection ‘Life destinies’, (interviews with Estonians in Sweden) conducted in the 1980s by ethnologists at the Swedish Nordic Museum. Is it possible to distinguish national self-images and notions such as Swedishness or foreignness within the interview situation and narratives created in the 1980s?

Mare Kõiva

Estonian Literary Museum, Estonia

Representations of Homeland Among the Immigrant Community in Australia

The paper offers a theoretical approach to the concepts of visual and material forms of lived experience and introduces how experiences are made meaningful through different material objects. The goal of this paper is to present the symbolic construction of homeland in the context of the Estonian immigrant community in Australia. Australia is among the countries with the largest community of Estonians living abroad. Despite the long geographical distance and the length of the period of immigration (starting from the nineteenth century), the perception of home reflects bifocality of everyday practices. Decorative objects in living spaces serve as tools for the actualisation of memories (photos, paintings, handicraft, souvenirs), and they anchor identity. I will discuss also how immigrants' homes reflect a dual frame of reference (Guarnizo 1997, Vertovec 2001, Yelenevskaja 2017) and transformation of values fostered by cultures in contact and cultural transnationality. This paper is based on the author's field research in Australia, photographs of immigrants' homes, as well as secondary sources.

Marianna Lasinska

V.O. Sukhomlynskyi Mykolaiv National University, Ukraine

Intercontinental and International Jewish Migrations at the End of the Nineteenth and Beginning of the Twentieth Centuries: The Historiography of the Problem

Since the end of the nineteenth and early twentieth centuries, Jewish intercontinental migrations have become one of the central issues in political, economic, cultural, and social development of the world. Jewish migrations have reached an all-time high in the present day. In view of attention migrants have attracted in the public discourse, Ukrainian scholars have also studied them. Despite this, mainstream historians in Ukraine still tend to turn a blind eye to the subject. This is one of the main reasons why doing research is important. The aim of this work is articulated in the historiographic analyses of intercontinental Jewish migrations at the end of the nineteenth and early twentieth centuries and in the awareness of their significance and roles in the economic, political, cultural, and social development of certain regions that have become objects of intercontinental migrations. Feasible task assignments of this work were to learn the dominant paradigms in historiography which have guided both historical and social science approaches to migration research, to learn the status of Jews at the end of the nineteenth and beginning of the twentieth centuries depending on their locations, to learn the main cause and effect of Jewish intercontinental migrations and their periodisation, etc. A vast amount of literature has now become available in the archival and library collections of Israel for anyone attempting to write a history of Jewish intercontinental migrations over the last two hundred years, such as Libraries & Databases of the Hebrew University of Jerusalem, the National Library of Israel, the Central Zionist Archive, and the Central Archives for the History of the Jewish People Jerusalem, which contain archives of hundreds of Jewish communities from all over the world.

Marin Laak, Aija Sakova

Estonian Literary Museum, Estonia

Beyond Two Bodies of Estonian Literature: Ivar Ivask and *World Literature Today*

In fall 1944, the last year of World War II, more than 70,000 people fled west from Estonia, fearing the repression of the oncoming Soviet occupation. The proportion of educated people and creative intelligentsia among Estonian refugees was unusually high, allowing the initiation of various cultural activities in the displaced persons camps in the years 1944–1949/1950: the publication of books and periodicals, the founding of schools, choirs, and folk-dance groups. Through cooperation with scholars from the other Baltic states, the Baltic University was founded in Hamburg in March 1946, and by September 1949, 170 faculty members had given lectures to a total number of 1,200 enrolled students. In Sweden, the literary magazine *Tulimuld* was established in 1950 and continued publication until 1993; the magazine *Mana*, devoted to modern Estonian and world culture, was published in Washington, D.C. from 1968 until 1999. In the centres of Estonian diaspora, mainly in Sweden, Canada, and the United States, thousands of books and periodicals were published; three larger and several smaller publishing houses were founded. In recent years, archival research at the Estonian Literary Museum has overturned the previously widespread belief that, because of the Iron Curtain, there were no cultural contacts between the homeland and diaspora centres in the West. Indeed, such archival studies have shown that from the 1960s onward, contact was frequent between the Estonian exile diasporas and the homeland. In addition to family communications, informal networks developed to connect writers as well as other creative artists, musicians, artists, and scholars. One of the most powerful contact points between homeland and exile Estonian literature was the magazine *Books Abroad / World Literature Today*. In our presentation, we will draw on archival materials to discuss the activities, influence, and role of Dr. Ivar Ivask (1927–1992), the magazine's editor-in-chief, and to answer the question as to how Ivask and *World Literature Today* influenced the processes of national culture as a whole.

Mariyanka Zhekova

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria

The Monument of St. Cyril and Methodius in Mikulchitse (Czech Republic): A Meeting Point of Old and New Bulgarian Migration

Created in 2009, the monument of St. Cyril and Methodius in the archaeological complex in Mikulchitse—supposedly St. Methodius' archdiocese basilica—gathers Bulgarian associations from Czech Republic, Germany, Slovakia, Poland, Austria, and Bulgaria to a Bulgarian Fair, which is held every year on a weekend around May 24. This festive day of the diaspora creates its own 'Bulgarian' space in Mikulchitse, a meeting of old and new migrations: Bulgarian gardeners from the beginning of the twentieth century and Bulgarians migrants from the beginning of the twenty-first century. Communities that rarely have a point of contact are united in the rituals for the Celebration of the Slavonic Script and Bulgarian Culture and Education. The current text presents the effects of this contact and joint celebration.

Maryam Adjam

Uppsala University, Sweden

The Game of Chance: A Reflection upon Memories on the Move

Destiny and the game of chance during escape, interfering with human lives and at the same time offering 'rescues', are recurring elements in refugees' memories. Chance puts the has-happened and the could-have-happened on par with each other, underscoring authenticity through the witnessing of experience and, at the same time, randomising the outcomes. The game of chance emphasises the unpredictability of the facts, highlighting the gravity of the unexpected. It layers temporalities in memories, displacing the experience to ahead-of-before it happened, adding afterwards to the after. Accordingly, memory tales of destiny both embody the gaps among authenticity, experience, and fantasy and mirror the resonances between them through the layering of experiences and the histories they retell. Focusing on the game of chance and the resonances it creates in memories of escape, I analyse the concept of movement in memory. In the act of remembrance and its searching and tracing processes, chance appears as associative pathways, pointing out unexpected directions and loading the ordinary with the memorable. It aligns disjointed artefacts and events to a memory chain, letting the storms of an escape be recognized in the storm catastrophe of today. Hence the game of chance in memories embodies a state of being on the move from within, in the resonance between memory and the memory of memory.

Mila Maeva, Petko Hristov

Institute of Ethnology and Folklore Studies with Ethnographic Museum – BAS, Bulgaria

New Economic Migration to Bulgaria

Migration has become a key issue and challenge for Europe, which will dominate the European Union's policy and the individual member states' political programs in the coming years. Referring to Bulgaria, attention is mostly focused on emigrants leaving the country. However, the current proposal focuses on immigrants who arrived after 1990, called the 'Bulgarian Migration Phenomenon' by A. Krusteva (Krusteva 2005: 4). Immigration in Bulgaria has a long history which dates back to the late nineteenth and early twentieth centuries. It has intensified since the fall of the totalitarian regime in Bulgaria in 1989. The moves are comprised of four main categories: political, student, labour, and marriage migration. Numerous entrepreneurs have arrived with the new labour migration, new communities of Chinese migrants have arisen, and the number of Arabs, Vietnamese, Kurdish, Africans, Ukrainians, and others permanently settled in Bulgaria have increased. Immigrants in Bulgaria have grown especially since 2007 with the country's acceptance to the EU. The acute labour shortage that has been felt in the country since 2007 is filled with workers from Vietnam, Turkey, India, Macedonia, the Philippines, etc. This paper focuses on patterns of adaptation and integration, immigrants' influence on the social situation in the country, as well as the stereotypes and attitudes towards them. The study will present the influence of immigration on local, family, and kinship communities as well as on Bulgarian society as a whole.

Nadezhda Zhechkova

Sofia University 'St. Kliment Ohridski', Bulgaria

Between Two Homelands—The Migration of the Bulgarian Turks (Late 1980s and Early 1990s)

The policy of the Bulgarian socialist state towards Bulgarian Turks lacked consistency and led to an attempt for their forceful assimilation in the 1980s. With the advent of Perestroika and Bulgaria's becoming party to the Vienna Free Movement Agreements, but also in the context of internal economic and social instability in the country, this led—in the summer of 1989—to one of the largest migratory waves in Europe since the Second World War, cynically referred to as 'the big trip'. For the three months of its duration, this migration created a number of difficulties for both Bulgaria and Turkey, but especially for the Bulgarian Turks who had departed for their 'symbolic homeland' (using A. Parla's term). This talk will focus on the imagined view of Turkey and on reality as seen in the eyes of those crossing the border. The main emphasis will be placed on the impossibility to adapt in Turkey experienced by some of these people, who, as a result, had to return to Bulgaria before the fall of the socialist regime or in the first years of the country's transition to democracy. This reverse migration has its own specific features, and some of the migrants are still in 'movement' between the two countries and Western Europe, although their motives are far different.

Nikolay Anisimov, Eva Toulouze

Estonian Literary Museum, Estonia

The Institute of Eastern Languages and cultures in Paris (INALCO) and University of Tartu, France and Estonia

The Eastern Udmurt: A Diaspora's Ethno-Cultural Portrait at the Beginning of the 21st Century

Migration, for the Eastern Udmurt, happened some centuries ago. They live in an area neither bordering the Udmurt-inhabited territory nor separated from it by the Kama River; moreover, the region they migrated to differed remarkably in culture than the one they came from: while the core Udmurt territory had fallen after Kazan's occupation under Russian influence, the regions beyond the Kama River were dominated by the Islamic culture with another language, Tatar, and another religion, Islam. This group, with more than 20,000 persons, is still there. It has occupied a territory of village clusters and has retained both its language and customs. We will dwell on these two points: the Eastern Udmurt diaspora as a strong Udmurt-speaking territory and as a repository of Udmurt traditions, especially spiritual. We will show these aspects through the cultural activities of different NGOs that promote Udmurt culture. Later, we shall dwell on relations with Udmurtia—how much, how, who. While the Eastern Udmurt are proud and aware of their linguistic and cultural strength and look down on the Udmurtia Udmurt who have lost part of their identity, still the Udmurt Republic remains very attractive, both for work and especially for study. Finally, we shall analyse some recent social changes that may threaten the patterns that have been dominant until the beginning of the twenty-first century. The successful agricultural Soviet model in this region has been collapsing in the last years/decades: while the former *kolkhozes* still exist in another form, the employment situation has become critical, and this may have serious consequences on the maintenance of Udmurt culture and the way of life of this diaspora.

Ojārs Lāms, Dens Dimiņš

University of Latvia, Latvia

Latvians Down and Out in England and Ireland: Contemporary Migration Tales

With contemporary globalisation, migration flows in search of a better life: the involvement of Latvia in European integration has produced a new type of Latvian diaspora. The dynamic processes of its formation and existence are reflected in Latvian literature, albeit not massively. Migration narratives, in which various cultures and experiences interact, have brought about a new type of text—intercultural literature. The few novels published so far have elicited a vivid response among Latvian readers and belong to a set of texts actively promoted for translation and international distribution by publishers and cultural institutions of Latvia. Two novels are particularly salient: *The Mushroom Testament. The Black Balts among Celts* (2002), the debut novel by Laima Muktupāvela (now Kota), and *Stroika with a London View* (2010), the phenomenally successful debut novel by Vilis Lācītis (William B[loody] Foreignerski). Both novels focus on economic migrants to the UK and Ireland. They share a similar environment and are witty, humorous, and satirical but also have divergent traits, e.g. the gender of the narrators and their attitudes toward cultural differences and integration and opportunities for acculturation. The interplay between cultural stereotypes and prejudices, ethnic heterogeneity and disparate standards of living, take on an added importance: their differences and polarities are often conveyed by linguistic paradoxes, puns, and other means that quite obviously presume Latvians as the target readership, posing the question as to what extent these tales of migratory experiences, quite widely represented in Western intercultural literature, can transcend the limits of Latvian cultural heritage and the Latvian language and reach out to a broader readership. The paper discusses these two Latvian migrant novels in terms of translatability.

Olena Nedozhogina
University of Tartu, Estonia

Redrawing Symbolic Boundaries After Maidan: Identity Strategies Among Russian- Speaking Ukrainians

In the post-2014 context of the conflict between Ukraine and Russia, symbolic boundaries between the two spaces are shifting. In the present paper, I investigated themes and strategies of border construction between the concepts of 'Ukraine/Ukrainianness' and 'Russia/Russianness' through everyday acts of communication by Ukrainian-Russian speakers. This research is grounded in the symbolic boundaries framework (Lamont, 1992; Lamont & Fournier, 1992), the discursive construction of national identity approach by Ruth Wodak (Wodak, 2009, 2015; Wodak & Meyer, 2001), and the works of Poletti & Rak (2014) on public sphere life story surveillance. The article utilises materials gathered through 14 in-depth, semi-structured interviews with Russian speakers from various regions in 2018. Through qualitative analysis, I reached a conclusion that a) the analysed accounts indeed show signs of a hardening of the border between Ukraine and Russia; b) the hardening prompted two types of responses: acceptance of the border solidification vs. negotiation/denial. Separate strategies for both responses were identified. Based on the content of the analysed strategies, I concluded that the underlying tension behind opposing narratives of constructing some aspects of the border while deconstructing others ultimately concerned the content of the dominant Ukrainian national identity narrative: deconstruction was mostly aimed at elements and practices framed as 'cultural/nationalistic' but not at the 'civic' ones. Conversely, the civic elements actually provided an additional frame for solidifying the symbolic boundary between the two states.

Olga Tkach

Centre for Independent Social Research, Russia

A Cushioned Move: Accommodation Strategies of Internal Migrant University Students and their Families in Russia

This paper is about internal rather than international migration. Movement between regions—predominantly from the periphery to the central regions—is a huge but mostly understudied phenomenon in the Russian society and state. One of the major segments of such internal movement is educational migration, which attracts students to big university centres. This paper is based on qualitative data collected in St. Petersburg, the second-largest Russian city, in 2017–2018. This includes over thirty in-depth interviews with young people who moved to St. Petersburg from various regions of Russia in order to get a higher education. The majority of research participants were either BA or MA students in the course of the project. One issue that first-year students come across in their receiving city is housing. From the first glance of the offered dormitory or after a short negative experience in it, they opt for rental housing, either individual or shared. Student rental housing became the focus of this research. It reveals the key role of the students' families left behind—predominantly parents—in making a home for their grown children. Parents take a wide range of responsibilities in the sphere of homemaking. They facilitate it economically, organisationally, and emotionally. I argue that students experience delayed or procrastinated migration, because, although they identify themselves as adults, emancipated from their families and moved to another city to get a professional education, one of the most essential spheres of their everyday life is still provided for by their parents. The homes they get in migrating are not even translocal ones; it is as if they have moved their native towns with them due to the 'airbags' of their parents' economic investments, care, and control. I will try to ponder on the specificity of youth migration and the key supportive role that the family left behind has in it.

Pihla Maria Siim

University of Tartu, Estonia

From Finland Back to Estonia? Members of Translocal Families Contemplating Their Future Plans

Based on ethnographic fieldwork with Estonian families moving between Estonia and Finland, this presentation explores the ways different family members narrate their translocal everyday life and plans regarding the future of the family. From the beginning of the 1990s, Finland has been the main destination country for migration from Estonia. In the 2000s, the relative proportion of labour migration increased significantly and only estimates exist for the number of temporary, seasonal, informal, and commuting workers from Estonia. However, during the last years, emigration from Estonia has slightly decreased and return migration has increased. The focus of this presentation is on people's thoughts about their futures and (possible) return to Estonia. This decision is affected by questions related to care, schooling, work, social security, and the feeling of being 'at home' in both Finland and Estonia. However, while reflecting on their belonging and talking about their plans, people also need to negotiate them vis-à-vis dominant attitudes and discourses in these societies. Some interviewees have felt offended by discourses related to 'convenience migrants' in Estonia, and their return may entail challenges in both emotional and practical terms.

Riikka Taavetti

University of Helsinki, Finland

Writing on the Limits of the Estonian Diaspora Narrative: Gender, Sexuality, and Nationality in the Many Lives of Heljo Liitoja

This presentation discusses the life stories of Heljo Liitoja (1923–2010), an Estonian immigrant in Toronto, from the perspective of gendered, sexualised, and national belonging. Liitoja's life story was published in a collection of Estonian life stories in 2000 and as an English translation in 2009. In this story, she discusses her childhood and youth in Estonia, her participation in World War II, as well as her role in the Estonian diaspora community in Canada. In addition to this life story, Liitoja has published an autobiographical book titled *See puuduv osa* (2002) in which she discusses important aspects of her life in Toronto in the early 1970s. As the title suggests, this is a 'missing part' of her life story, as it was published among other Estonian life stories. In this book, Liitoja elaborates on controversies within the Estonian diaspora community and discusses her own divorce—themes that were only mentioned in the life story published in the anthologies. Moreover, the book focuses on a theme completely absent from the anthologies, the story of how Liitoja, a self-proclaimed heterosexual woman, became an 'honorary member' of the Toronto gay community. By analysing the multiple belongings and their limitations in Liitoja's life stories, the presentation discusses meanings of omissions and contradictions in life-story writing and asks how the life stories of a single writer can work as a prism, offering perspectives of not only the life of the author but also of the communities of which she was a part.

Saija Kaskinen

University of Eastern Finland

The Story of Migration Journey and Betrayal: Finnish Americans Coming Down with Karelian Fever

Migration is a complex phenomenon that involves much more than moving from one place to another. How individuals as well as societies understand migration and what the motivations are behind that understanding determines to a great extent the nature and outcome of migration journeys. The purpose of this paper is to explore one migration journey called Karelian Fever, or the Red Exodus. The name Karelian Fever refers to the migration experiences of thousands of Finnish Americans who immigrated to the Republic of Karelia of the Soviet Union in 1920–1933 to build the ‘Proletarian Paradise’. However, a migration story with euphoric faith and a feverish desire to build a new, unprecedented socialist haven became just one story among the enormous ‘repertoire of compelling stories’ of trauma. This paper argues that Karelian Fever phenomenon involves social betrayals. Studying Karelian Fever as a migration story from the perspective of betrayal trauma theory, critical discourse studies, frame analysis, and rhetorical scholarship tied up with political, ideological, and national themes, the research interest focuses on the role of four Finnish-American radical communist newspapers in creating Karelian Fever in the Finnish-American community. Betrayal, depending not only on interpersonal but also institutional relationships, is often ignored when examining trauma mechanisms in collective migratory trauma narratives. A growing body of research now demonstrates that events such as Karelian Fever high in betrayal can be associated with contemporary migratory trauma narratives.

Sandip Gawai

Central University of Gujarat, India

Contesting Tradition and Modernity: Women and Violence in Indo-Caribbean Indian Diasporic Literary Fictions

Migration is important for the development of both sending and receiving countries in the modern era, and women are actively participating in it. However, the socio-cultural contribution of women is awaiting justice in the Indian diaspora because traditional societies like India do not allow women to enter the mainstream arena and mark their empowered role there. Hence, Indian migrant communities continue to live in the two worlds of the traditional and modern in diaspora. They have adopted standpoints of modernity but continue to be traditional in practice, just like 'traditional modernity'. Migration of Indians to different parts of the world started during the indentured system, also known as the girmit system; it was quite atrocious and continues with descendants of indentured labourers in the modern world. Immigrants are haunted by the memory of the past, are still confused by their current situation to find their place in the diasporic space. From migration to settlement, inequalities such as gender, cultural, ethnic, caste or race, and even nationals of a particular country are big issues in the Indian diaspora in the Caribbean. The present paper focuses on the migration of indentured labourers to Caribbean countries and their status quo with selected literary fictions by Indo-Caribbean writers. Ramabai Espinet's *The Swinging Bridge* (2004), Shani Mootoo's *Valmiki's Daughters* (2008), Nail Bissoondath's *The Worlds Within Her* (1999), and Lakshmi Pearsaud's *Raise the Lantern High* (2004) will be critically discussed in this paper for an in-depth review of women's issues in the traditional and modern world of Indo-Caribbeans. As part of the Indian diaspora in the Caribbean, they depict issues faced by immigrants and especially the predicament of women in their writings. They show the history of marginalisation, oppression, and exploitation of women in the diasporic space and their current scenario as secondary migrants in a new land. This paper will critically analyse the various issues of Indo-Caribbeans while placing a large focus on women.

Sirje Okas Ainso

USA

Baltic Cooperation in Exile — BATUN (Baltic Appeal to the United Nations): 1966–1991

In the diasporas formed in the Western World after WWII, Baltic cooperation has not been well documented. Not enough attention has been paid to the Baltic independence movements outside of Estonia, Latvia, and Lithuania. This movement was, however, multifaceted and global. BATUN was a non-governmental organization, based in New York but global in scope. Its approach was unique: it raised the unresolved ‘Baltic Question’ at the highest international level—the United Nations. The goal: to get the issue of self-determination in Estonia, Latvia, and Lithuania and the discussion of multiple-level violations of Baltic people’s human rights on the agenda of the UN. BATUN was created in 1966 as a result of the first large-scale united Baltic project in exile—the Baltic Freedom Rally in 1965—to mark the twenty-fifth anniversary of the Soviet annexation of the Baltic states and to demand the attention of the media, the US government, and the UN to the situation in the Baltic states. ‘The Baltic Question: An Appeal to the Conscience of the United Nations’ was published in *The New York Times* and was delivered to the UN Member States. During those 25 years, BATUN was the Baltic conscience at the United Nations. It kept the ‘Baltic Question’ alive at the highest international level. BATUN’s decades-long dedication toward the restoration of independence in the Baltic states definitely helped pave the way to attain it by increasing worldwide attention to our plight among the world’s leaders. It is a story of faith, hope, and perseverance. A book, *The Story of BATUN*, by Sirje Okas Ainso was published this year and presented at the AABS conference at Stanford University. It will be available at the CEES conference.

Sophy Kohler

University of Southern Denmark, Denmark

Matters of Concern in V. S. Naipaul's *Enigma of Arrival*

This paper introduces some of my current research on how the actor-network theory (ANT) may be used to better understand the complexity of transnational literary relations. Through a close reading of a selection of twelve novels on migration and a look at the networks in which these novels circulate, the greater project aims to show, *pace* Bruno Latour, how literature is able to translate ‘matters of fact’ into ‘matters of concern’. This paper will consider just one of these novels: V. S. Naipaul’s semi-autobiographical *Enigma of Arrival*. Taking up Rita Felski’s suggestion that ANT can be effectively introduced to practices of comparison to avoid ‘imposing false equivalences and oppressive forms of homogenization’ and responding to Meg Samuelson’s recognition of the need to ‘learn to read, again’, I will argue that Naipaul’s focus on land and landscape in the novel, as forms of attachment, illuminates one of the uses of literature: providing a way for the reader to access a particular (often foreign) experience. A rereading of Naipaul is therefore able to shed light on ‘how we read now’ in a global context framed by a discourse that emphasises—and frequently maligns—difference, whether a difference in critical method or a difference of culture and identity.

Stephan Steiner

Sigmund Freud University Vienna, Austria

Forced Migration as a European Legacy

Although forced migrations are most commonly associated with the totalitarian movements of the twentieth century, their roots in Europe can be traced back to the Late Middle Ages. The takeover of Ceuta by Portugal in 1415 and the start of the so-called *degredado* system marked a novel approach toward shifting people from metropolitan regions to peripheries. It took approximately 250 years more and almost all of Europe was in a deportation frenzy: France, Spain, Russia, England, the Netherlands, but also the Habsburg and the Ottoman Empire as well as (very punctually) Sweden, Denmark/Norway, and Switzerland established schemes of coerced displacement and resettlement. Deportation seemed to be *the* cure for demographic troubles. After a short pause with the enlightenment and its aftermath, the deportation discourse toward the end of the nineteenth century fatefully mingled with discussions about inborn or even hereditary delinquency and inferiority. My paper will present a synoptic view of all these forced migration schemes and the special types of diasporas they created. Apart from presenting a 'pre-history' of present-day phenomena, I will also highlight the *longue durée* aspects of some of these measures mentally, psychologically, and rhetorically.

Susanne Søholt

Oslo Metropolitan University, Norway

The Changing Character of Immigration and Integration Regimes and the Impact on Urban Society. The Case of Oslo, Norway

This presentation focuses on possible links between integration policy regimes and changing multicultural urban expressions over time. Oslo is a case to illustrate these changes. Since the 1960s, immigration to Oslo has changed in character and in volume. In the 1960s, immigration was experienced as new and temporal by society, politicians, and many immigrants themselves. In 2018, a third of the urban population has an immigrant background. Society's expectations and immigrants' and their descendants' own ambitions and possibilities for participation in society have changed, as have the views of a multicultural society. Politics have varied between inclusionary and exclusionary perspectives. Over time, immigrants and their descendants have navigated in various ways to adapt to and function in society in accordance with their own ambitions and perceived opportunities. My question is, by doing so, what are the visible material/immaterial impacts on the urban society? What are the lessons to be learned across time and which of the dominant understandings of integration are of importance for the urban society?

Nicknames of Residents of the Russian Factory Settlements Nyuvchym, Kazhym, and Nyuchpas of the Komi Republic

In the territory of the Komi Republic are allocated several local Russian settlements created by Russian immigrants from different provinces of Russia, among them the mining settlements of Kazhym, Nyuchpas (Koygorodsky district), and Nyuvchym (Syktyvdinsky district), whose formation is connected with the opening of iron ore crafts (eighteenth century) in these territories and the resettlement of peasants trained in factory business from provinces of northern and central Russia. In these settlements, a special 'local' culture formed based on traditions of those places from which the factory workers came. This presentation focuses on the nicknames (collective, personal, patrimonial) written down during field expeditions in 2008–2017; an attempt will be made to describe, systematise, and analyse them.

Nicknames are an important identifier of personality in the informal sphere of communication within a rather closed collective and specific social community, especially in rural environments. We will distribute the nicknames recorded in the factory settlement territories into three groups: collective nicknames, personal nicknames, and patrimonial nicknames directly connected with personal nominations. Collective nicknames are the informal names of a group of people living in a certain territory. In our case, residents of these Russian factory settlements were called 'vodokhlyoby'. Personal nicknames individualise a person, allocate him to a collective, and serve as identifiers in a micro-society. In modern interviews, informants commented on the existence of a large number of personal nicknames. Nicknames-andronimes: the names of women formed from a name, a surname, or the nickname of their husbands are widespread in all three settlements ('Vasikha', 'Kostikha', 'Kosarikha', 'Kozlikha', and so forth). All other personal nicknames recorded in the factory settlements have a certain basis. We have distributed them into several categories; the characteristics of motivation are the basis of our systematisation by which we group those nicknames that refer to: 1) the personal qualities of a person, a behavioural manner, or features of speech, 2) features of appearance, 3) a person's place of origin, 4) the nature of one's occupations, a profession, 5) a situation, and so on and so forth.

Tanya Matanova

Institute of Ethnology and Folklore Studies with Ethnographic Museum BAS, Bulgaria

Communication and Social Networks of German Migrants in Bulgaria

The contemporary man interacts with people in his social environment not only face-to-face but also through telephone or internet communication, using different kinds of social media. Having this in mind, in this text, we will consider offline social networks of German migrants in Bulgaria as well as some of their online networks of communication with other Germans in Bulgarian territory and abroad. The former will be presented mainly in the form of graphics that will give information about the characteristics of their personal social networks. The latter will mention the most common forms of internet communication through websites or Facebook groups.

Tarja Tantt

Karelian Institute, University of Eastern Finland, Finland

Toward Inclusion and Agency in Finnish Society

Inclusion in society is one of the most important questions concerning migration and integration in Finland today. Exclusion may increase the risk of unsuccessful integration and even radicalisation. To gain full agency in a new society, newcomers have to learn new social and cultural practices as well as how the society functions and how public services are organised. Different official encounters between migrants and various officials are important arenas for social and cultural learning for migrants in a new society. This paper studies encounters between migrants and Finnish employment officials as an important place for integration. In addition, metacommunicative interaction is studied as a supportive instrument for learning and integration. This theme is explored by analysing discussions between immigrant clients and employment officials in an employment office in Finland. Recorded video discussions and interviews with employment officials show that the employment official's contextualising and metacommunicative narrative in interaction reveals information that the migrant needs to learn the practices of the new community.

Tiina Ann Kirss

Estonian Literary Museum and University of Tartu, Estonia

Post-Exilic Culture: Ivar Ivask's *Baltic Elegies* and the End of an Era

Estonian-Latvian poet and literary scholar Ivar Ivask began writing and publishing his *Baltic Elegies* in 1987. Almost 10 years after his death in 1992, the elegies, translated into Estonian, Latvian, and Lithuanian were published in an edition illustrated with the poet's paintings (2001). As a complex work of *poesis* and translation, the elegies celebrated Ivask's relation to Baltic cultures, a relation that he had cultivated throughout his life in exile from his native land(s). As a scholar and critic of literature, Ivask's superbly congenial and dialogic approaches to mediating literary texts led to a renowned journal of his own inspiration, *Books Abroad/World Literature Today*, which, through its international network of reviewers, took care to include texts from small and even smaller nations. Ivask's extensive correspondence also testifies to his extraordinary energy and openness. This presentation focuses first on Ivask's *Baltic Elegies* as a contribution to a literary form perhaps most well-known among Western readers in R. M. Rilke's *Duino Elegies*. Ivask's vantage point for writing the poems was his academic home, Norman, Oklahoma. Ivask's elegies call for an interpretive approach that spans multiple relations to place as well as historical moment: during Ivask's lifetime the Baltic republics would weld their political independence, thus transcending (even abolishing) the *raison d'être* of Baltic exile communities. Or so it might seem. The prospect of 'returning' to the homeland began to haunt, instead of lure, and indeed, despite the euphoria, songs, and flags openly displayed, very few intellectuals found a new beginning in a free homeland. For Ivask, whose early poetry was in German and who found his poetic voice in Estonian during a visit to Finland, elegiac texts celebrate rather than lament this passage from the diasporic into the post-exilic. Following a brief analysis of the poetics and rhetoric of Ivask's *Baltic Elegies*, performative aspects of the texts will be used to discuss the 'post-exilic' as a phenomenon both of a dream come true (or well-waged struggle) and of redefinitions of what it meant to leave one's homeland for the West in 1944.

Triin Vihalemm, Jānis Juzefovičs

University of Tartu, Estonia

Media Sense-Making Strategies and Geopolitical Understandings of Estonian and Latvian Russian-Speaking Audiences Amid Political Crisis

The focus of this paper is on the vernacular discourses of the information war and strategies of meaning-making amid ideologically conflicting information flows among Russian-speaking populations in Estonia and Latvia. The authors ask how media-related practices and perceptions shape an audience's popular geopolitical and security understandings, and, vice versa, how people's past political experiences, fears, and hopes shape the selection of information sources and trusting strategies. The 'functional incompleteness' (Moring and Godenhjelm, 2011) of the Russian-language media landscape of Estonia and Latvia has contributed to the development of the disproportionate but heterogeneous media practices of Russian-speaking audiences. Information warfare conditions have fostered the adoption of the 'second order observer' position (Luhmann 1989) and the social norm of 'screening without trusting': i.e. the rejection of media texts as mirrors of reality and the use of different media outlets and information sources, including those that are neither liked nor regarded as trustworthy. The practice was reported to be also present among media audiences in Ukraine (Szostek, 2018). To make sense of conflicting representations of reality as mediated via different sources of news, people use their knowledge of the social system. Therefore, the mutual interplay between general media-related and power-related understandings and strategies of meaning-making of media texts is crucial for explaining the long-term impact of mediated political conflict and (mis) information operations. The authors identify two lines of impact. The historical Soviet experience with a partisan media system makes it easy to perceive the media system of today as particularistic via economic or political dependencies. Information bits from varied sources that are perceived as presenting a biased picture of events are believed to be manageable through the use of intelligent individual interpretation strategies and by exercising 'consumer freedom' in today's fragmented and ideologically tense public sphere. In contrast, understandings of the liberal plural media system come into conflict with audiences' day-to-day encounters with the polarised, partisan media world and result in geopolitical uncertainty and avoidance of side-taking. Having abandoned conventional forms of engagement with geopolitics, we ask whether disappointed audiences can transform into 'engaged citizens' (Bennett, 2012; Isin and Nielsen, 2008).

Triinu Ojamaa

Estonian Literary Museum, Estonia

Juhan Aavik's Attempt to Integrate into Swedish Society: Successes and Failures

During WWII, tens of thousands of Estonians fled to the West. There were approximately 200 musicians among them, half of whom received asylum in Sweden. Some singers, conductors, and composers had built successful careers, and they were also known to a certain extent in the Nordic countries. While in Sweden, the musicians made attempts to be involved in the cultural life of their host country. They believed that this would ensure them an income, yet, on the other hand, they felt an inner need to continue their careers as musicians and to preserve their professional identities. Refugees' adaptation to host societies is an acculturation problem; therefore, my theoretical framework is mainly based on Berry (e.g. 2001) and Phinney et al. (2001). According to acculturation theory, immigrants can assimilate, marginalise, separate, or integrate. My earlier research (e.g. Ojamaa 2011) shows that a great part of Estonian immigrants, especially those who belonged in the second generation, preferred integration, choosing the model in which preservation of their culture of origin and adaptation to the host society coexisted independently. The aim of the current paper is to highlight the circumstances that either favoured or hindered the integration of highly skilled refugees who represented the first immigrant generation. The research is based on the manuscript memoirs of Juhan Aavik (1884–1982), an Estonian conductor and composer, who, before fleeing in 1944, occupied a leading position in Estonian music life.

Tuija Saaresma

University of Jyväskylä, Finland

Mohsen Emadi: A Poet of Exile

When the award-winning poet and translator Mohsen Emadi is asked, 'Where are you from?', he answers, 'I'm from exile'. Emadi was born in a small village in Iran. Moving to the capital Tehran was just the first step on his way to his ever-lasting journey. He had to leave the country he was born in as a political refugee. Since then, he has lived in Finland, Spain, France, the Czech Republic, and Mexico, and has no plans of settling down. Emadi lives a transnational, trans-continental life. He has turned forced mobility and the constant sense of non-belonging as the driving force of his art. He is critical toward the metaphor of 'roots' and the concept of diaspora, since both presume the idea of having a home to which to return. As a multilingual poet and translator, he is sceptical of even the idea of a native language as one's home. He does not, however, romanticise exile; he is familiar with the downsides of global mobility, such as othering, racialisation, and xenophobia. Yet, for him, mobility is a way of life. The proposed presentation is based on biographical interviews with Mohsen Emadi. Following the poet, it takes a critical look at the concept of diaspora and discusses mobility and exile as forced and as a choice. They are dealt with from the perspective of an individual but in the context of global mobility and the various crises related to it. Methodologically, the autobiographical accounts are analysed through rhetorical analysis, affect theories, and migration studies. The paper explores how yearning, melancholy, and love are negotiated through writing, and, more broadly, how art can be a means for reconciliation with the past and present. It suggests that in his writing, Emadi, as a poet of exile, is also creating a poetics of exile.

Tuomas Hovi

University of Turku, Finland

Finnish-American Identity and Culture

There are almost 700,000 persons living in the United States who identify themselves as Finnish American or at least recognise their Finnish ancestry. Many of these people have never visited Finland and don't know Finnish but still recognise their Finnish ancestry and identify themselves as Finns. Yet, at least since the 1920s, there has been a concern among scholars as well as certain active members within the Finnish-American community about the future of the Finnish ethnic identity in North America. The main reason for these concerns was the assumption that the Finnish language would disappear in America and therefore also the Finnish identity. Language is an important element of identity, but it is not the only one, and although it is true that the Finnish language, or at least the use of the Finnish language, has diminished rapidly in the last 30 years among Finnish Americans, the Finnish identity or Finnish-American identity has not disappeared. On the contrary, many Finnish-American traditions, celebrations, and festivals are still held, and there are even some new traditions that have emerged. One of the reasons for the concern about the disappearance of Finnish ethnic identity or culture is that it has been seen as Finnish and not as Finnish-American culture. Finnish-American identity is still relatively strong in the US, but it should be seen for what it is, namely Finnish-American and not Finnish identity. In this paper, I will examine what Finnish-American culture is, what Finnish Americans themselves see as Finnish-American culture, and what that cultural heritage means to them. This paper is based on interviews done during fieldwork trips to the United States in 2016, 2017, and 2018.

Tuulikki Kurki

Karelian Institute, University of Eastern Finland, Finland

The Poetics of Traveling to the Unknown

Border-crossing experiences that vary from ordinary to traumatic are a topical theme in today's world as they represent the everyday life of millions of people. The recent *International Migration Report* by the UN shows that 258 million people have left their homes more or less permanently. The reasons for migrating are various. Migrants include people who are forced to migrate because of war, natural catastrophes, persecution, or severe threat of violence. Migrants also include those who are mobile in their everyday lives because of work, leisure, or family. This presentation focuses on mobile people at the Finnish-Russian border during the past 100 years. Research materials include memoirs, autobiographies, historical novels, and fiction about traveling from Finland to Russia or vice versa in the twentieth and twenty-first centuries. This presentation argues that literature, poetry, and art can function as instruments for communicating mobility-related experiences. They provide more multifaceted ways to study these experiences than documentary or empirical material. These art forms can also deepen or enrich our understanding about border-crossing and mobility experiences. According to literature researcher James Anderson Winn, the significance of poetic and artistic representations is that they 'can provide moral, political, and aesthetic ways of understanding' and these understandings are never 'simple, flat, and formulaic'. Therefore, through artistic representations, traveling and border-crossing experiences can be studied from different, even surprising viewpoints. In some cases, unusual and estranged viewpoints are the only possible ones through which difficult, even traumatic experiences can be discussed.

Vieda Skultans

University of Bristol, UK

Writing the Past in the Present

This paper draws upon aspects of my autobiography to help understand the ways in which the recollection of childhood experiences may ignite earlier memories inherited from past generations. Where should I begin? Perhaps on the quayside in Rotterdam in late autumn 1948. The port has been bombed by the Allies. My mother has gone to sort out some paperwork and left me sitting on the luggage. A lady comes over to me, speaking a language I do not understand. It may have been Dutch or perhaps English. She has a kindly, concerned look on her face, but I do not trust her. I am four-and-a-half years old, and I spread myself in the shape of an X over our luggage. I try to appear larger than I am. As I tighten my grip on the luggage, she walks away. Did my behaviour arise out of the moment, or did it bear some relationship to earlier atavistic memories of more perilous journeys? Perhaps I was influenced by accounts of train journeys through typhoid-ridden Siberia. Perhaps fragments of my grandmother's stories influenced my reaction. Faded images and dormant memories may surprise us by the speed with which they are resurrected in apposite circumstances.

I am giving a conference paper in London and have been put up at the Grand Russell Hotel. The receptionist asks me if I have stayed at the hotel before. 'I have', I answer without giving her further details. Indeed, my first night in England in November 1948 was spent at this hotel courtesy of UNRRA. It was bitterly cold then. And as if by some trick of fate, the electricity fails on this much later visit and I experience the same cold. Thus, this paper addresses the way in which far-removed times and places are given character and united through memory.

Yana Meerzon

University of Ottawa, Canada

Staging Cosmopolis: Constructing Chorus in the European Theatres of Cosmopolitanism

This presentation studies *contemporary chorus play*—a polyphony of diverse voices and bodies on stage, interacting with each other through the space, time, and sound structures of a performance (Lehmann 2006:129–131)—as a leading element of cosmopolitan theatre aesthetics, focused on representation of migration and often created by artist (im)migrants. In the multiplicity of bodies and personalities it presents, contemporary chorus play stages a cosmopolitan encounter in a *cosmopolis* (Hafez 2006): a public space of multicultural habitat, ‘a terrain’ that takes the shape of ‘a cluster of cosmo-monadic structures’ (Hafez 6). Contemporary chorus play not only reflects the functioning of a cosmopolis, it is often enacted by and dependent on the performers/cosmoproletarians and their work ethics. In its formal characteristics, it can be *logos or movement* based, and *physically or conceptually choral*, “‘tapping into’ collective experiences and a high degree of (self-) reflexivity” (Revermann 153). Politically, it engages in discussion of the changing conditions of “European-ness” and what being a European means today. Guy Cassiers’ 2017 staging of Elfriede Jelinek’s ***Charges (The Supplicants)*** is my first example. My other example is the 2010 ***Babel (Words)*** and its 2016 re-staging ***Babel 7.16*** choreographed by Sidi Larbi Cherkaoui and Damien Jalet.

Zsuzsanna Varga
University of Glasgow, UK

Displacement, Exile, and Cultural Mediation: Hungarian Exiles in London after 1849

My proposed paper intends to survey the cultural practices of the post-1849 generation of Hungarian exiles in London. The defeat of a series of revolutions in continental Europe before 1850 brought over 4,000 political exiles to London, where the condition of personal refuge also fired them into political action and offered an opportunity to explore new cultural identities. A survey of the activity of around 200 Hungarian political refugees suggests that they set out on an agenda to inform the world about the lost cause of independence, but also about the history, culture, and literature of their homeland. My paper focuses on the writing of the Pulszkys (Ferenc and Theresa), who addressed the British audience in both mind and heart: Ferenc's political tracts published in British periodicals address the lost cause through a legalistic framework by asserting the constitutional nature of the uprising, while Theresa's work familiarises the audience with Hungarian folk tales (*Tales and Traditions of Hungary*, 1850). My paper will locate their work in the larger frame of reference of exilic/émigré writing while evidencing the fact that an important function of émigré literary work is to familiarise larger language culture with formerly lesser known cultural milieus.

Forest University – 50 Years Young



The exhibition ‘Forest University – 50 Years Young’ is a vividly illustrated exhibition that describes the launch of Forest University during the Cold War, depicts its evolution and global growth, and presents an engaging portrait of its activities and people today. The exhibition opened in Toronto in 2017, and has been shown in New York City and throughout Estonia in 2018.

Forest University (*Metsäülikool*) is a unique week-long Estonian cultural and language immersion program held annually since 1967 at Camp Kotkajärve in Muskoka, Canada. Founded by members of the Estonian-Canadian community, Forest University focuses on Estonian language retention and communication. For over fifty years, this unique program has helped Estonians abroad maintain a bond with the homeland, and build strong bridges between cultural communities in Estonia and the diaspora.

Presented as a gift to Estonia for its centennial, the Forest University jubilee exhibition is itself a collaboration between Estonians abroad and in the homeland. While the project steering committee is in Toronto, designer Elle Palumäe and writer Lea Kreinin are in Estonia.

The exhibition has been supported by the Compatriots Program 2014-2020 (Estonian Ministry of Culture), the *Hasartmaksumängu* Council of Estonia, and the Estonian Studies Centre and the Loka family in Toronto, Canada.

For information about Kotkajärve Metsäülikool, please visit www.eesti.ca/mu

Cultural Heritage of the Bulgarians in Migration

The “Cultural Heritage of the Bulgarians in Migration” exhibition represents in posters the activity of the formal and informal organisations which focus on the safeguarding, transmission, and popularisation of cultural heritage in general, founded and maintained by the Bulgarian migrants in Europe and the USA last almost three decades from the end of 20th and the 21st century.

The materials were collected during the period 2014-2017 by a team of scholars based at the Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences, who visited 80 cities in 16 countries in Europe, as well as several states in the USA. They met representatives of over 300 Bulgarian Sunday schools, dance formations, embassies and consulates, cultural institutes and centres, associations and societies, choirs, food stores and restaurants, media, as well as individual artists. This is the largest study of Bulgarian communities living abroad that has ever been done.

The pictures on the posters have been taken by the scholars and represent documents witnessing the participation of the Bulgarians living abroad in various cultural activities and events such as national holidays, educational feasts and religious observances, school celebrations and forums, church services, sessions at the Bulgarian Sunday schools, rehearsals of dance groups and choirs, as well as their attendance of folklore gatherings and festivals, concerts, books presentations, exhibitions, spectacles, monument opening ceremonies, etc.

The exhibited posters illustrate the models of transfer, safeguarding, transmission to the next generations, enriching, transformation, promotion, and popularisation of various key cultural heritage elements such as the Bulgarian language and literature, the Cyrillic alphabet, Orthodoxy, official and traditional calendars, rites, folk music and dances, cuisine, and monuments of great Bulgarians. The cultural heritage is the core that underpins the Bulgarian communities abroad, as well as the basis of the institutions and consolidation forms that they organise.

Authors of the exhibition:

Assist. Prof. Yana Gergova, PhD

Assist. Prof. Lina Gergova, PhD

The exhibition is a result of the project “Cultural Heritage in Migration. Models of Consolidation and Institutionalisation of the Bulgarian Communities Abroad” funded by the Bulgarian National Science Fund at the Ministry of Education and Science of the Republic of Bulgaria.

Why Did We Leave Latvia?

Both of us had been thinking about an exhibition like this for quite some time, independently of each other. We knew a lot about Latvian refugees who had arrived in Gotland after crossing the Baltic Sea in boats at the end of the Second World War. But who are the Latvians who have moved to Sweden after 1991?

It is estimated that 5000 Latvians fled across the sea in boats to Sweden in the 1940s, and almost twice as many have moved to Sweden after Latvia gained its independence in 1991. Considering how easy it is to travel between the two countries nowadays, many more have decided to live in Latvia but regularly go to Sweden to work.

We represent both of these groups of Latvians. Gunta, who is a journalist and teacher by profession, is one of the Latvians who moved to Sweden after 1991. Petra, whose parents arrived in Gotland by boat as refugees after the Second World War, was born in Sweden in 1945 and is a Swedish-Latvian photographer and historian.

We were able to realise this project with the support of Nordplus and through cooperation with the Latvian Oral History Researchers' Association "Dzīvesstāsts" (Life Story) and researchers from the Institute of Philosophy and Sociology at the University of Latvia. Over the course of this project, we met, interviewed and photographed many responsive, open and enterprising Latvians, members of the so-called "diaspora of hope". The exhibition contains only short excerpts from their interviews; the full versions are held in the Latvian Oral History Archive in Riga and make up a part of our nation's living history testimony.

There are various reasons why Latvians choose to make their homes in Sweden. Only a part of them do so to improve the living standards of themselves and their families. Others find it difficult to live with the prejudices in Latvian society. Still others move to Sweden for love or education. We met families who went to Sweden to save their child's life or ensure better medical care for their children. One of the families we met returned to Latvia because family ties turned out to be stronger than the "bonuses" a family with children received in Sweden.

No matter where we met – whether in Stockholm, Göteborg, Piteå or Luleå – our conversations were very open, honest and touching. It was difficult to remain indifferent when listening to their stories, because it is not always easy to find one's place in a foreign land; such people fight many battles. Most of our interviewees, however, have managed to find their place, find a variety of work, and learn the Swedish language. But Latvia and the Latvian language still play a significant role in their lives.

This exhibition is only the beginning. We plan to continue this project and introduce others to the Latvians who in recent years have chosen to live in Sweden.

Authors of the exhibition:

Petra Inna Inīņberga, historian and photographer

Gunta Neimane, journalist

An Estonian Artist in Australia – Gunnar Neeme

The exhibition is a reduced version of our previous art and archival materials exhibition “In an Enchanting Circle. An Estonian Artist under the Southern Cross. Gunnar Neeme 100” at the Estonian Cultural History Archive of the Estonian Literary Museum. This exhibition was a sister exhibition to the art exhibition “Under the Southern Cross. Gunnar Neeme – the Estonian Artist in Australia” at the Estonian Art Museum in Tallinn (2018).

Gunnar Neeme’s works of art and his archive was a gift to Estonia by his family in Australia. By using authentic archival materials, this exhibition visualises a fraction of the story of the fate of post-WWII Estonian refugees and marks the 100th anniversary of Gunnar Neeme, the Estonian artist and writer in Australia. This is an insight into the rich archive of the artist that arrived to the Estonian Literary Museum from Melbourne, Australia, in February 2017, containing paintings, works of graphic art, sculptures, manuscripts, books and small prints designed by Neeme,

GUNNAR NEEME (1918–2005) was born in Tartu. He started to study art at the Tartu Higher Art School Pallas in 1937–1943. He left Estonia in 1944, spent a few years in a DP camp in Germany and in 1949, arrived, together with his family, in Australia where he spent the rest of his life. He continued his art studies in Germany and in Australia and was able to adapt very quickly to the artistic life in Australia. He participated in art exhibitions in Germany, the Netherlands, Sweden, Canada, USA, Peru, and Japan and in all states of Australia.

In Melbourne, Neeme worked for decades as an art teacher and a graphic artist and book designer. Neeme took an active part in the cultural and social life of the Estonian exile society in Australia – he gave presentations, wrote reviews, organised exhibitions and literary events; he participated in the work of exile Estonian organisations, and was among the organisers of ESTO ’88 in Melbourne. He is the author of almost all of the large murals on the walls of the Estonian Houses in Australia and his paintings can be found in many homes of Australian Estonians.

Gunnar Neeme has made more than 200 drawings based on Estonian national epic *The Kalevipoeg* (1861). He was attracted by the mythological substratum of the epic – the ancient folk tale about a young hero who became the king of Estonia. These drawings are not the illustrations in the direct meaning, but the artist tried to picture the verses of the epic in the language of images.

Gunnar Neeme was a member of the international PEN Club: he has published two Estonian-language and three English-language collections of poetry. His poems in prose are philosophical contemplations on the wandering human soul, the homeland and the exile. He is the author of three theatre plays for the Estonian refugee theatres in Melbourne and Toronto.

The exhibition is a result of the project “Formal and Informal Networks of Literature based on Cultural Sources” founded by the Estonian Ministry of Education and Research & Compatriots’ Scholarships in collaboration with the Estonian Cultural History Archives of the Estonian Literary Museum & the Estonian Art Museum.

Author of the exhibition: Senior researcher Marin Laak, PhD
Estonian Cultural History Archives of the Estonian Literary Museum

DP (Displaced Persons) Life, 1945 – 1950

This exhibition contains materials held by the Estonian Archive in Australia that gives a small glimpse of what Estonian refugees experienced in the DP camps in Germany during the years 1945 – 1950.

The story of these camps is a much, much larger one than our overview could ever express. It's a story of enormous loss, uncertainty and the fear of an unknown future. But it's also a story of survival and enduring hope.

In 1945 thousands of Estonians, and other nationalities, found themselves stranded in Europe, stateless and unable to return home where imprisonment, deportation and the threat of death was very real.

Even knowing this many believed that returning to a free Estonia was still a future possibility. Maintaining language, education and culture was vital, especially for children and a new wave of babies being born outside Estonia.

Reality was different and people realised that there would be no such return and that the next step must be an uncertain future in a new country. Thus preparations began for a new life. Not knowing what was to come, and often carrying the burden of having experienced not only terrible violence and trauma but also of not knowing the fate of family members who either remained in Estonia or were still not heard from in other parts of Europe of worse still, those that were deported to Siberia or lost in the depths of Soviet Russia.

For adults this must have been an extremely difficult time, but for the young people and children there was an element of excitement and expectation which many of them carried on to their new countries.

This was a period of life in extreme transit and the changes to come were tremendous and impossible to imagine.

The people of the DP camps contributed to the creation of a world of displaced Estonians, a very significant force that would come to be known as 'välis Eesti.' All was not without its humorous side as seen by the regular back page cartoon situations in the DP publication 'Pildipost.'

Author of the exhibition:

Maie Barrow,

Head of the Estonian Archives in Australia

