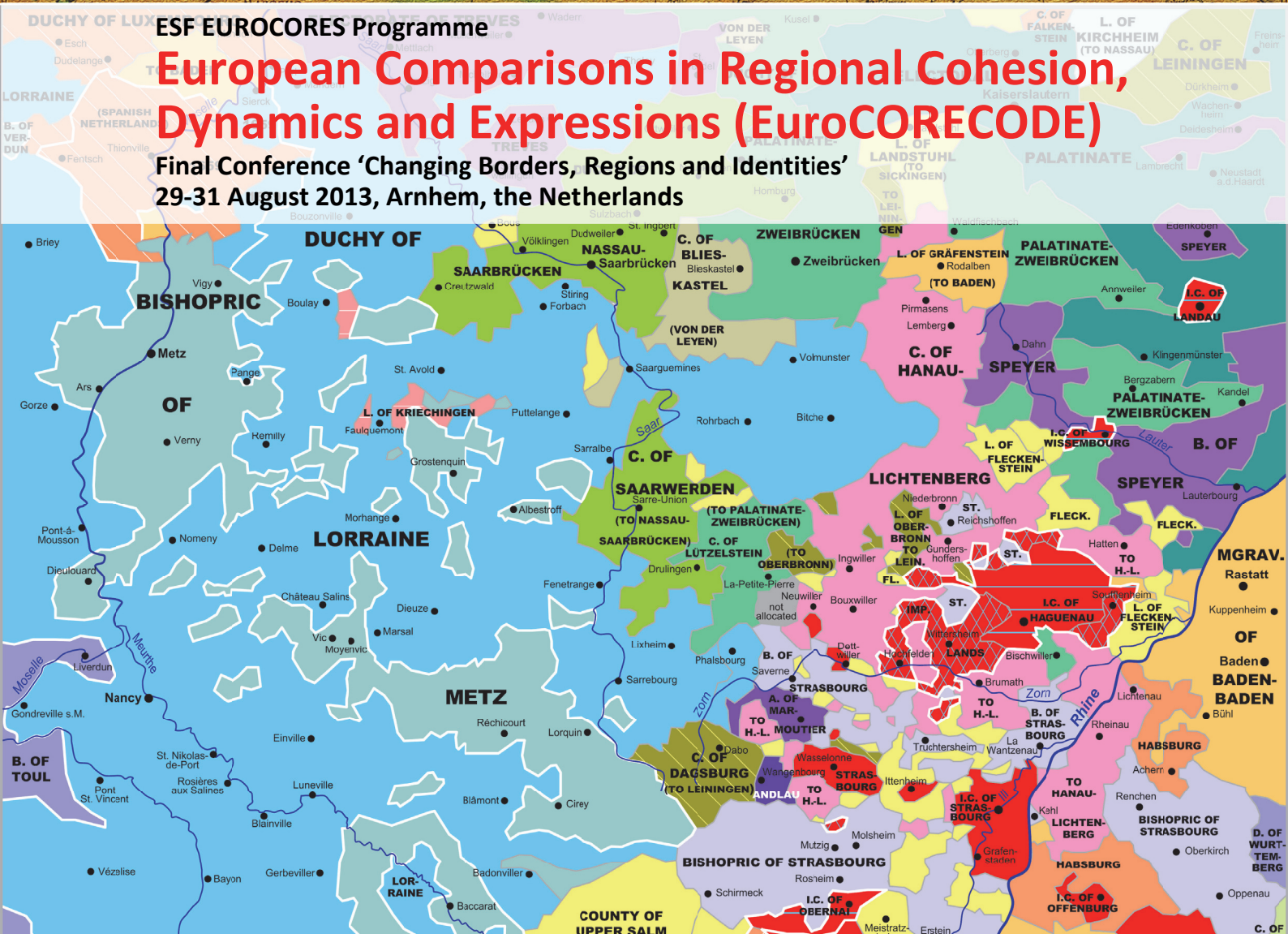




ESF EUROCORES Programme

European Comparisons in Regional Cohesion, Dynamics and Expressions (EuroCORECODE)

Final Conference 'Changing Borders, Regions and Identities'
29-31 August 2013, Arnhem, the Netherlands



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Programme

Thursday 29 August

16.00 – 17.00	Registration
17.00	<i>Meet in hotel lobby to walk to Provincial House</i>
17.30 – 18.00	<i>Aperitif</i>
18.00 – 18.30	Welcome from Annemieke Traag (Provincial Executive of the Province of Gelderland), Sarah Moore (ESF), Dick de Boer (EuroCORECODE Scientific Committee), Fred van Kan (Director, Gelders Archief)
18.30 – 19.30	<i>Keynote talk: Rescaling Europe</i> Michael Keating (Chair in Scottish Politics, University of Aberdeen)
19.30 – 22.00	<i>Return to hotel, followed by dinner</i>

Friday 30 August

08.30	<i>Bus from hotel to Gelders Archief</i>
09.00 – 09.15	Welcome from European Science Foundation Sarah Moore
09.15 – 09.45	The EuroCORECODE programme Dick de Boer
09.45 – 10.20	Symbols that Bind and Break Communities (SAINTS) Nils Holger Petersen
10.20 – 10.50	<i>Coffee</i>
10.50 – 11.25	Cuius Regio (CURE) Dick de Boer
11.25 – 12.00	Unfamiliarity as a Sign of European Times (UNFAMILIARITY) Bas Spierings & Martin van der Velde
12.00 – 13.00	Master thesis award presentations (3x15 minutes, followed by questions) <ul style="list-style-type: none">• Tana, a Venetian and Geneose Black Sea trading station in the 1430s Ievgen A. Khvalkov• Encountering invisible boundaries – Swedish-speaking Finns in Joensuu Henrik Dorf Nielsen• Living in multiple worlds. Constructing citizenship in a cross-border context Nelleke de Jong
13.00 – 14.00	<i>Lunch</i>

Theme 1: The Construction and Cohesion of Regions

14.00 – 14.05	Ad Knotter – Chair’s introduction
14.05 – 14.30	Paper 1: Individual practice in cross-border mobility in relation to unfamiliarity, region and nation – contemporary and historic experiences from Schleswig and former Yugoslavia Dorte Jagetic Andersen, René Ejbye Pedersen, Martin Klatt* (UNFAMILIARITY)
14.30 – 14.55	Paper 2: Creating cohesion between regions of a dynastic conglomerate. Near and distant managing of region (Denmark-Bohemia) Kurt Villads Jensen, Jana Fantysovà (CURE)
14.55 – 15.20	Paper 3: Catalan cohesion in the struggle between the Sovereign and the States Flocel Sabaté (CURE)
15.20 – 15.50	Discussion
15.50 – 16.20	<i>Coffee</i>

Theme 2: Discourses of Identity and Power

16.20 – 16.25	Maarten van Driel – Chair’s introduction
16.25 – 16.50	Paper 1: Perceptions and cross-border discourses in the Finnish–Russian and Finnish–Estonian borderlands Henrik Nielsen, Jussi Laine (UNFAMILIARITY)
16.50 – 17.15	Paper 2: The power of saints (patronage and miracles) Gabor Klaniczay (SAINTS)
17.15 – 17.40	Paper 3: State power versus regional autonomy in the 15-16 th century and the question of birth or renewal of regional identity in Silesia and Transylvania Cosmin Popa Gorjanu, Przemek Wiszewski (CURE)
17.40 – 18.00	Discussion
18.15	<i>Bus to hotel</i>
19.00 – 21.00	<i>Dinner</i>

Saturday 31 August

08.30 *Bus from hotel to Gelders Archief*

Theme 3: Cultural Practices and Expressions

- 09.00 – 09.05 **Anu Mänd** – Chair’s introduction
- 09.05 – 09.30 Paper 1: Cultural practices and expressions: Celebrations as cultural marker for the study of regional sentiments in Limburg (19th-20th century)
Karen Arijs (UNFAMILIARITY)
- 09.30 – 09.55 Paper 2: Images of saints in medieval and early modern Central Europe as communicators of region and community
Gerhard Jaritz, Kateřina Horníčková (SAINTS)
- 09.55 – 10.20 Paper 3: Saints, their societies and their chants: Corporate identity and its representation in medieval saints’ offices (historiae)
Roman Hankeln (SAINTS)
- 10.20 – 10.45 Coffee
- 10.45 – 11.10 Paper 4: Imaging the other. Ethnic competition in the regional historical discourse (Bohemia-Estonia)
Linda Kaljundi, Jana Fantysová (CURE)
- 11.10 – 11.35 Paper 5: Real and created memory: The historiography of the Lower Rhine Region
Job Weststrate (CURE)
- 11.35 – 12.15 Discussion
- 12.15 – 13.45 *Lunch*
- [13.00 – 14.30] [Review Panel meeting (including Scientific Committee from 13.00-13.45)]

Theme 4: Dynamic Borders and Differences

- 13.45 – 13.50 **Cosmin Popa Gorjanu** – Chair’s introduction
- 13.50 – 14.15 Paper 1: Proximity in what way? Cross-border shopping practices in the Dutch-German borderlands
Bianca Szytniewski (UNFAMILIARITY)
- 14.15 – 14.40 Paper 2: Transregional networks and local identities in the cult of relics
Ottó Gecser (SAINTS)
- 14.40 – 15.05 Paper 3: Portugal between the 12th and 17th centuries: Dynamic borders and the notion of discontinuous political space
Luis Adão da Fonseca, Pedro Cardim* (CURE)
- 15.05 – 15.35 Discussion
- 15.35 – 16.00 *Coffee*

Closing session: What have we learned? Where do we go from here?

16.00 – 16.20	Removing boundaries, smart specialisation 2014-2020 Lambert van Nistelrooij (MEP and Commission on Regional Development)
16.20 – 17.30	Panel discussion: Towards a new understanding of changing borders, regions and identities? Moderator: Fred van Kan Dick de Boer, Nils Holger Petersen, Bas Spierings, Martin van der Velde, Michael Keating, Lambert van Nistelrooij, Bo Petersson
17.30 – 18.00	Wrapping up Dick de Boer
18.15	<i>Bus to hotel</i> <i>(Please make your own arrangements for dinner – see Practical Information Guide and list of restaurants in Arnhem)</i>

Sunday 1 September

Morning *Breakfast and departure*

**Unable to attend*

Abstracts

Keynote talk

Rescaling Europe

Michael Keating, *University of Aberdeen, Scotland*

Social scientists, in successive modernization paradigms, have predicted the end of territory as a principle of economic, social and political organization. Yet, historically, the nation state has never eliminated territorial distinctiveness, but states have engaged in strategies of territorial management. Modern understandings of territory see it as not merely a topological concept but a deeply sociological one, so that territory is reconstructed and given new meanings at each generation. In the present era, economic, social and political systems are rescaling at multiple levels, from the local to the continental or even global. Rescaling is driven partly by functional changes but its form owes everything to political action, so that new systems are based on historical foundations and interpretations of the past. A common trend has been the rise of the region, but this takes multiple forms in different contexts.

Collaborative Research Projects

Unfamiliarity as a Sign of European Times (UNFAMILIARITY)

Bas Spierings, *Utrecht University, The Netherlands*

Martin van der Velde, *Radboud University Nijmegen, The Netherlands*

The European Union aims to promote cross-border mobility and community building through the removal of physical and institutional borders between member states. Despite such endeavours, mental interpretations of international differences still have important implications for daily life and especially for people living close to borders or in 'borderlands'. Borderlands provide many opportunities for encountering differences, including social, cultural, political, economic, institutional and physical ones. Whereas their interpretations seem rather dynamic they can be quite stable at the same time, as they may have strong historical roots reflecting 'signs of European times'.

Via everyday physical and mental encounters, differences with 'the other' and 'the other side' of the border are being (re)negotiated, and cross-border (un)familiarity is being (re)produced in a relational manner. This presentation, drawing on results from the collaborative project *Unfamiliarity*, discusses what the dynamics of 'being' and 'feeling' (un)familiar imply in cross-border contexts and what consequences both have for spatial practices in and representations of borderlanders in the European Union – as well as for European regional development policies aiming for cross-border mobility, integration and community-building.

Cuius Regio (CURE)

Dick de Boer, *Professor Emeritus, University of Groningen, The Netherlands*

In the project *Cuius Regio* a consortium of eight partners has studied in a comparative way a group of areas that were, are or may be labelled as, 'regions'. With a reference to the famous first principle in the Peace of Augsburg (1555), about the capacity of the ruling lord to determine the religion of the inhabitants, the concept was inverted and the ruler reduced to one of the agents destining the

development of a region. 'Cuius' asking for a multitude of stakeholders (persons, networks) who could identify themselves with experienced spatial entities, and 'regio' being understood as a social construct within specific geophysical surroundings, the concept of region was reformulated. A specially designed common questionnaire helped the investigators to speak the same vocabulary and to develop an analytical framework. Thus differences in size, chronology, success, etc., of regions became at the same time less important and more visible. It helped to bring out the resemblances in the seemingly unique. Due to reasons of time and experience the project extended less into modernity than originally aimed for, but the methodological gains (including by regularly working in changing pairs of regions, and inviting external experts to workshops and conferences) were substantial.

Symbols that Bind and Break Communities (SAINTS)

Nils Holger Petersen, *University of Copenhagen, Denmark*

The collaborative research project *Symbols that Bind and Break Communities: Saints' Cults as Stimuli and Expressions of Local, Regional, National and Universalist Identities* contributes to the understanding of the development of regional and other communal identities in Europe primarily by way of research strategies connected to the notion of cultural memory in these particular contexts: the way societies, regions, or nations manage to preserve and appropriate certain historical narratives, cultural artefacts (including e.g. pictures and music), and memorial feasts and practices connected to saints and saintly figures, with cohesive purposes also for generations to come.

As emphasised by Jan Assmann, cultural memory and identity are two sides of the same coin. In the project, the various groups (in Budapest, Copenhagen, Krems, Tallin, and Trondheim) have studied the cultural memory of saints through texts, images, music, and other sources from the Middle Ages and – in some cases – up to the present. Thereby, the project has demonstrated in what way the formation of identities in the studied historical contexts may be understood to have been related to historical processes concerning the establishing of saints, their preservation and transformation, and – sometimes – their extension from local areas to larger regions, nations or even to a universally recognised significance or, oppositely, their marginalization or even disappearance as markers of identity for the regions or societies in which they had been cultivated.

The interferences of the historical narratives and materials studied in the project are too complicated to summarise in a brief presentation. In my presentation, I shall point to some main conclusions and give slightly more detailed discussions of one or two examples.

Master Theses

Tana, a Venetian and Genoese Black Sea Trading Station in the 1430s

Ievgen A. Khvalkov, *European University Institute, Florence, Italy*

In the 13th to 15th centuries the economy of Europe made a breakthrough in its commercial expansion. Venice and Genoa became the most important centres of international trade. Their long-distance trade relied on a network of trading stations. These colonies were situated all around the coasts of the Black Sea and the Sea of Azov, connecting Western Europe, the Aegean Sea, and the Eastern Mediterranean with Eastern Europe, Middle and Eastern Asia by trade routes. Located where the Don River flows into the Sea of Azov, Tana was one of the major stations on the northern Black Sea coast. Studies of various aspects of the history of the Venetian and Genoese trading stations in Tana, the life and customs of its inhabitants, its social structure and its commerce make possible the reconstruction of the history of political, economic, and cultural relations of the Black Sea region with Russia, Western Europe, the Byzantine Empire, the Golden Horde, and the Middle East, as well as the ethnic and social structure of the trading stations. I analysed sets of unpublished notarial deeds of two fifteenth-century

Venetian notaries at Tana and the social practices of their clients. Comparing these data with other sources I reconstructed some important aspects of the social history of the trading station.

Encountering Invisible Boundaries – Swedish-speaking Finns in Joensuu

Henrik Dorf Nielsen, *University of Eastern Finland, Joensuu, Finland*

This work examines the language environment in Joensuu. The geographical position of Joensuu in East Finland makes it a unilingual Finnish speaking municipality, far from the traditional Swedish speaking areas of Finland. Still, Joensuu has a small number of Swedish-speaking Finns and they have established rights to assistance and services in Swedish. Responsibility for the assistance and services lies with the local authorities. They ensure that the public sector is able to provide the assistance that the Swedish-speaking Finns are entitled to according to the law. If the local authorities, for one reason or another, cannot provide the service, it can result in (cultural and linguistic) limitations for Swedish-speakers.

The focus of this work is on the interpretation of the Swedish-speaking Finns' linguistic rights and cultural needs. How are they carried out in the public sector? Are the local authorities helping to minimize boundaries or do they contribute to them? Via interviews with Swedish-speaking Finns in Joensuu and local authorities, this research tries to uncover, as much as possible, how Swedish-speaking Finns and local authorities view one another's attempts to bridge cultural and language divides.

In conclusion, it is seen that Swedish is absent from public offices in Joensuu. Furthermore, both the authorities and the Swedish speakers contribute to the absence of Swedish but ultimately it is the responsibility of the local authorities to provide Swedish-language assistance. As a result, boundaries have been created and the situation only seems to deteriorate.

Living in Multiple Worlds. Constructing Citizenship in a Cross-Border Context

Nelleke de Jong, *Utrecht University, The Netherlands*

The aim of this research is to discuss how citizenship in a cross-border context is constructed. It is argued that studying citizenship in a cross-border context is important, because in a cross-border region, political actors of different spatial scales come together and interact and have an impact on the life of the citizens living in that region. Therefore, the notion of multi-level and portfolio citizenship is analysed to see its applicability in a cross-border context. Within this research, various aspects of citizenship are taken into account. Not only political and legal issues, but also issues regarding identity and belonging appear to be very important. Through in-depth interviews with citizens who participate in cross-border activities, the way in which they construct their cross-border citizenship was studied. It appeared that cross-border citizenship is very much focused on practices and is individually constructed. It is also subject to constant change. This can be either change in (national) legislation or change in personal circumstances, and is therefore fluid. Cross-border citizenship is also often constructed via intermediary agencies that provide information and services. Finally, cross-border citizenship is constructed in a multi-level context and citizens exercise their citizenship rights coming from governing bodies on different spatial scales.

Theme 1: The Construction and Cohesion of Regions

Individual practice in cross-border mobility in relation to unfamiliarity, region and nation – contemporary and historic experiences from Schleswig and former Yugoslavia

Dorte Jagetic Andersen, René Ejbye Pedersen and Martin Klatt (*), *University of Southern Denmark, Denmark*

In our paper, we apply the concept of (un)familiarity in empirical research into (im)mobilities and practices. Our first example is a historical study of labour migration in rural municipalities (1870-1920) in the north of Schleswig, a territorial part of the Danish monarchy until 1864, located in the periphery of the German empire near the Danish border. Here labour mobility was characterised by distinct local and long-distance patterns of migration influenced by the local labour market(s) close to Denmark as well as specific occupational and habitual practices. The other example departs from the regional space of contemporary Dubrovnik-Neretva, the most Southern part of Croatia, which is also an exclave. Mobility patterns in this area can be characterised as flows towards the city of Dubrovnik, flows influenced by the region's location at the sea as well as its hinterlands, consisting of mountains that are also the border to Bosnia and Herzegovina.

We argue that the concept of (un)familiarity is helpful to understand and explain the spatial dimension to individual (im)mobile practices. However, in our research we do not find any clear cut regional cohesion in these practices in their relation to feelings of (un)familiarity. In other words, the region as a space of (un)familiarity may or may not be a decisive factor when movements are made and borders are crossed. What we do see is a tendency for spatially anchored networks to be far more important for the direction of (im)mobilities and that such networks may help create a (un)familiar space disconnected from the space of the region. When investigating (im)mobile practices cross borders, it would thus be helpful to untie the concept of (un)familiarity from the space of the cross-border region.

Creating cohesion between regions of a dynastic conglomerate. Near and distant managing of region (Denmark-Bohemia)

Jana Fantysová, *Charles University, Prague, Czech Republic*

Kurt Villads Jensen, *University of Southern Denmark, Denmark*

The presentation compares two dynastic conglomerates in the 14th and 15th century, Denmark and Bohemia, and the different elements in the rulers' policies to control and to integrate two important regions, Schleswig-Holstein and Luxembourg respectively. A number of similarities can be identified, but also important differences. Schleswig-Holstein had been closely connected to the core kingdom for long time and was geographically located next to it, while Luxembourg was physically far from Bohemia, etc.

Rulers in Denmark and in Bohemia sought to integrate the regions closer to the crown by different means, direct use of physical power, change of administrative institutions, or creating a feeling of belonging together.

The paper will explore some key concepts in this process. One is virtual region, for example in shifting medieval historiographies of the region and of the crown. In this, myths of origin were instrumental, but so was the deliberate use of ethnic or linguistic designations to create sameness or to stress the otherness of outsiders, e.g. Germans. It is possible to find examples of what could be called a medieval nationalism, but also to demonstrate how it was activated and de-activated at different times by different agents, according to their own interests and to the general political situation of the time.

Catalan cohesion in the struggle between the Sovereign and the States

Flocel Sabaté, *University of Lleida, Spain*

In order to renew the analysis around the medieval cohesion of Catalonia, I propose to study the evolution of the Carolingian counties in the North-East Iberian Peninsula, until the 12th century, through the notion of perception. The name of the region, Catalonia, appeared just in this century from the external perception of its regional cohesion. At the same time, the various regions under the same sovereign (Catalonia, Aragón, Provence) separately developed their respective cohesiveness because the dynasty was incapable of achieving a union between them, and this cohesion followed from the evolution of each society and its internal self-perception. I propose to study how, during the late Middle Ages this cohesion developed into an identity, through the perspective of the struggle for the power. The kings severely lacked authority and taxes needed the agreement of the nobility and men of cities and towns. The members of the states, guided by the men of cities and towns who applied the contemporaneous ideas of participation, and especially the political models from the communes known in Italy, defended their position, saying that they were representatives of the country. Different terms, with specific meanings, were employed in order to reinforce the states and simultaneously to give cohesion to the region: Nation, General, Land and Mystical body. The cohesiveness of the region is achieved in the struggle against the king. After the Middle Ages, the duality between the country and the sovereign was a legacy to modern centuries, such as the specific case of the European struggle between mixed Monarchies and Absolutism.

Theme 2: Discourses of Identity and Power

Perceptions and cross-border discourses in the Finnish–Russian and Finnish–Estonian borderlands

Jussi Laine and Henrik Dorf Nielsen, *University of Eastern Finland, Joensuu, Finland*

This presentation aims to clarify how mental barriers to cross-border mobility are both constructed and deconstructed in the Finnish–Russian and Finnish–Estonian contexts. Within this general perspective, we assume that political discourses, cultural interpretations and border 'stories' as related by the popular media are important to understanding the changing significance of the EU's internal and external borders. This involves an understanding of how both historical memories of conflict and the mediated framing of common experiences are reflected within relative bandwidths of unfamiliarity. Based on the preliminary results deriving from interviews and questionnaires collected amongst Finnish organisations interacting with either Russia or Estonia respectively, we argue that both unfamiliarity and familiarity can be interpreted in either positive and/or negative terms. In the Finnish-Russian case, wartime experiences, expulsions and annexations are mixed with more positive historical associations with Czarist Russia in which Finland enjoyed a 'pre-national' autonomy. Estonia, in turn, represents a similar 'other' to Finland - a Finno-Ugric-speaking nation with similar experiences of Swedish and Russian domination but which as an EU member state is undergoing a complex process of post-socialist transformation.

The power of saints (patronage and miracles)

Gábor Klaniczay, *Central European University, Budapest, Hungary*

This paper will depart from the classical definition of the power of saints by Peter Brown (1981), and make an inquiry in two directions. First, I will look into how the inquiries in our project enriched our insights into what precisely the patronage of the saints meant throughout the Middle Ages, and how this could be attached to territories, institutions, communities. I will dedicate special attention to conflicting claims and affiliations. Second, I will show how a specific manifestation of the power of the saints, the miracle-working capacity, is structured, and how it changes throughout the Middle Ages. Examples will be

used from Central European legends, canonization processes, and also from the lives of late medieval 'living saints' attached to the mendicant orders.

State power versus regional autonomy in the 15th-16th century and the question of birth or renewal of regional identity in Silesia and Transylvania

Cosmin Popa-Gorjanu, *University of Alba Iulia, Romania*
Przemysław Wiszewski, *University of Wrocław, Poland*

This paper presents the results of the comparative examination of the behaviour of the bearers of regional identity from Transylvania and Silesia during the fifteenth century. In case of Transylvania, the local factors of regional identity coalesced into privileged estates during a prolonged process starting in the late 12th century and lasting until the first half of the 14th century. The period between 1324 and 1366 saw the maturation and establishment of the estate of Transylvanian nobility as the most active, influential, and indeed, the leading group, surpassing in political activity the other two groups, the Saxons and the Szeklers. Between 1437-38 and 1467, due to various threatening circumstances (peasant rebellion, Ottoman invasions, abusive taxation), the three Transylvanian estates recognized the importance of struggling jointly against their internal and external enemies. In 1467, albeit briefly, the three estates rebelled against King Mathias Corvinus.

During the same 15th century the region of Silesia was both reshaped and broadened as a social and administrative construct. Since the second half of the 12th century only the territory of the northern and central part of the modern region was called Silesia. The southern part of the region was treated as part of Poland. Since the second quarter of the 14th century, dukes ruling independently since 1163 both Silesia and lands south of it became vassals of a king of Bohemia and an inseparable part of the Crown of Bohemia. But that did not trigger unification of numerous duchies, nor did it make popular the idea of one region among their elites. The situation gradually changed during the 15th century, especially during the Hussite wars and conflicts with the king George of Poděbrady. All stakeholders acknowledged the advantages of actions jointly undertaken at the scale of the region. But even then, local – in terms of duchy – identities competed with the success of the regional identity.

Theme 3: Cultural Practices and Expressions

Cultural practices and expressions: celebrations as a cultural marker for the study of regional sentiments in Limburg (19th-20th century)

Karen Arijs, *Free University of Brussels, Belgium*

The current focus of the Dutch and Belgian Limburg governments on the 'cultural cohesion of Limburg' (Visser & Doeschoot, 2009) appears to reflect the belief that the drawing of the border in 1830 and the division of the province of Limburg disturbed a fundamental social space. The question in my research is not so much whether this line of reasoning makes sense, but gives me the possibility to indicate the origins of these ideas, when and by whom they were spread, and with what agenda. An additional question is whether these evolutions coincided within both provinces. It has been noted that cross border regions have either a cultural unity that exceeds national borders, or, on the other hand, an identity based on differences and reflecting the dividing border (Anderson & O'Dowd, 1999). In the case of Limburg, the relationship of regional and national identity construction in the 19th and 20th century within Belgium and The Netherlands should be questioned.

In this paper I want to discuss the existing literature on regional consciousness, especially within border regions. Historical studies dealing with aspects such as scales of identity, experiences of region and nation building, mechanisms of differentiation, the political instrumentalisation of symbols, practices, memories and elements from the past, the function of cultural practices (celebrations) and the question why some

forms of identity construction are more successful than others can offer methods and insights of great value for answering the question of the existence and emergence of a cross-border regional consciousness within Limburg. In doing so, the value of the concept of unfamiliarity for the case of Limburg will be evaluated.

Images of saints in medieval and early modern Central Europe as communicators of region and community

Gerhard Jaritz and Kateřina Horníčková, *Institut für Realienkunde, Universität Salzburg, Interdisziplinäres Zentrum für Mittelalter-Studien, Krems an der Donau, Austria*

From the High Middle Ages to the 16th century the visual representations of saints in connection with region and community show a particular development in Central Europe. In the 12th, 13th and still partly in the 14th centuries the universal aspects of saints and sainthood were clearly emphasized. Particularly during the 15th century, in context with the development of new, more intimate forms of veneration of saints and specific 'reality effects' in art and visual culture, one aimed at a general cultural closeness of the visual representations to their beholders. This created a trend towards specific saints meant for certain needs, activities, situations, groups of people, communities and regions. The growing cohesion of saints and community contributed to the construction and expression of political, territorial, social, economic, cultural, and religious 'regions'. Thus, saints helped to define 'regions', similarly as regions appropriated saints, with images playing an important part in this development. The paper looks at the most relevant aspects of visual culture demonstrating the relations between region, community, and saints in pre-modern Central Europe.

Saints, their societies and their chants: corporate identity and its representation in medieval saints' offices ('historiae')

Roman Hankeln, *Norwegian University of Science and Technology, Trondheim, Norway*

The paper examines the textual and musical formulations of the relationship between patron saints and 'their' societies as shown and articulated in medieval *historiae*, and demonstrates their implications for the early articulation of local or supraregional identities. Special focus lies on the question of how the saint's efficacy and cult in *concrete locations* and in *geographical and social spatial contexts* is thematised in the *historiae* and how they are articulated in musical terms.

The close relationship between the worshipping community and its saint is emphasized by creating an image of shared historicity which often starts with mission activity in a given area. In the case of local cults a common origin may unite the saint and his/her community. The relevance of miracles at the saints' tomb is reflected in the constant presence of this topic in *historiae* throughout Europe. At the same time, local, regional, and even universal 'radiance' of the saint establishes common bonds which cross regional, political, and/or administrative borders.

The paper analyses in selected examples in what ways the disposition of the chants in the framework of the traditional Divine Office and the structuring of plainchant melodies in particular participate in the articulation of these thematic features.

Imaging the other. Ethnic competition in the regional historical discourse (Bohemia- Estonia)

Linda Kaljundi, *University of Tallinn, Estonia*

Jana Fantysová, *Charles University, Prague, Czech Republic*

This paper deals with the period of the 'national awakening' which brought to light the ethnic aspects of the Baltic Provinces of the Russian Empire (the present day Estonia and Latvia) and of the Kingdom of Bohemia (within the Habsburg monarchy). Both regions had a native population – Estonian and Latvian, respectively Czech – and a German population, as a result of the medieval colonisation (and crusades in

the Estonian case). The paper discusses the ways in which these two elements were synthesised in the regional (national) history, focusing on concrete works from 1830s and 1840s: (1) how the Estonian and Latvian 'other' was conceived in the making of the Baltic German history and identity (through the example of the paintings of Friedrich Ludwig Maydell) and (2) how the German element was treated in the synthesis of the history of Bohemia (through the example of František Palacký's *Geschichte Böhmens*).

These works of Maydell and Palacký can be understood as an attempt to present and explain the history of the region – of the Baltic Provinces and of Bohemia – as a 'fusion' of both ethnic elements on the basis of a certain 'complementarity' between them. (Considering that Maydell was a member of the nobility and of the Gelehrten Estnischen Gesellschaft, his vision, as well as its ideological and social background, bore resemblances to the ideology of the Estates of Bohemia which commissioned the *Geschichte Böhmens*.) The condition of such an interpretation is a positive conceptualization of both elements, especially of the 'other' and a mutual 'complementarity' can easily turn into a negative conceptualization and opposition of these two ethnical elements, which finally happened in both cases. The paper also aims to explain the sources of the positive and negative concepts of the 'other' (Enlightenment, German Romantic Historicism, French Revolution).

Real and created memory: the historiography of the Lower Rhine Region

Job Weststrate, University of Groningen, the Netherlands

This paper seeks to investigate the regional framing of Overijssel, Guelders and Cleves in the historiography of these territories from the early 16th until the late 18th century. State borders in the Guelders/Lower Rhine area were (re-)drawn and hardened in the 17th centuries, eventually turning Guelders and Overijssel into peripheral provinces of the Dutch Republic and Cleves into one of the constituent parts of the Brandenburg State. In a recent study on the historiography of the Low Countries, Raingard Esser showed that the Wars for Dutch Independence (c. 1568-1648) proved to be a watershed in the historiography of the Northern Netherlands. The formal acceptance of the Republic's independence in 1648 created the need for a historical discourse that emphasised change over time, to cope with the creation of a completely new political entity. This was opposed to the historiography of the Southern Netherlands, in which (political) continuity over time was the main perspective.

This paper revolves around the question whether this change was also apparent in the historiography of Guelders, Oversticht and Cleves. How did the early modern authors of the most important and influential historical works on these territories cope with the loss of political independence and the incorporation into the Dutch Republic and the Brandenburg State? Did it change the narratives of the history of the region and the political entities of which the region consisted, and if so, in what ways was history rewritten?

Theme 4: Dynamic Borders and Difference

Proximity in what way? Cross-border shopping practices in the Dutch-German borderlands

Bianca Szytniewski, Radboud University Nijmegen and Utrecht University, The Netherlands

When exploring the concept of proximity, feelings of familiarity and to a lesser extent unfamiliarity play a role. Rather than the cognitive component of proximity (how distant something *seems* to be), the affective dimension is important, giving an indication how distant or close something or someone *feels* (Wilson et al. 2008: 983). When crossing the state border for a shopping experience, the places people visit or the people they encounter may feel near and familiar, but at the same time far and unfamiliar. Some shops may also be found in one's home town, but the services or the products could be different.

Bauman explains this by stating that the Other(ness) can be 'socially distant yet physically close' (1993: 153), or the other way around.

Through the on-going institutionalisation of the Dutch-German border, people might be more acquainted with one another. Newman (2006) calls these sub-cultural buffer zones, where the distinction between 'us' and 'them' is reduced. Differences become less noticeable or are interpreted differently when meeting different others becomes something natural and familiar. Nevertheless, differences persist. Therefore, when certain differences – e.g. cultural, social – are noticed during an encounter or a visit across the state border, people may experience a level of unfamiliarity in a former familiar setting. People's framework of (un)familiarity may then be redefined and reconsidered.

This contribution will reflect on different feelings of proximity and the way they are experienced by cross-border shoppers in the Dutch-German border region. To what extent does proximity matter, in this case for (Dutch) cross-border shoppers in the German town Kleve, and how does it affect cross-border shopping experiences?

Transregional networks and local identities in the medieval cult of relics

Ottó Gecser, *Eötvös Loránd University and Central European University, Budapest, Hungary*

There has been much discussion recently about a predominantly territorial as opposed to a predominantly relational nature of geographical regions. The relational concept is frequently portrayed as an answer to the challenges of globalization that makes spatial boundaries increasingly permeable and amorphous. This new spatiality of regions tends to be associated with the postmodern, while the nested, clearly bounded territorial one with the modern period. In contrast to them, and especially the modern one, medieval regions are imagined as overlapping territories (bishoprics, lordships, administrative provinces, city states etc.) which do not fit into a well-demarcated modern state space. Without questioning the relevance of contemporary global processes in the transformation of regions, and the usefulness of the underlying conceptualization, the paper would like to call attention to the veneration and circulation of holy relics in medieval Europe as a resource for creating network-type spatial relations which cut across bounded spaces. Relics of saints were seen not only as mediators between Heaven and Earth but due to their intentional fragmentation and reproduction as secondary relics, and through their transportation to new places as gifts, traded goods, or objects of theft, they always referred to a central place, the grave, and created relations of dependence and independence in space. The paper will focus on the problem of how and to what extent the strategies of rulers, prelates, monasteries, and religious orders regarding the cult of relics affected those bounded spaces which they belonged to.

Portugal between the 12th and 17th centuries: Dynamic borders and the notion of discontinuous political space

Luis Adão da Fonseca, *University of Porto, Portugal*

Pedro Cardim (*), *University of Lisbon, Portugal*

Through the dialectic of the maritime areas with relevance in medieval Portuguese history (the Atlantic and the Mediterranean), this paper stresses its importance in the origin and evolution of the concept of *frontier* as it was understood by the Portuguese royal power. Taking into account the four dimensions of the maritime frontier (affirmation of naval power, geographical border of Christendom, diplomatic articulation, and role of rearward), we intend to show how from the Middle Ages this border is understood as a 'discontinuous political space'. And, throughout the early-modern period, the maritime border (understood in this way) continued to play a major role in Portuguese history. First and foremost, it enabled the Portuguese to expand their borders to non-European areas, thus contributing to strengthen their power and reputation towards the Castilian-Aragonese monarchy. Additionally, the Portuguese royal authorities promoted a more accurate knowledge of the territory under Portuguese rule, therefore contributing to a more shrewd awareness of the political sphere and its multiple geographic contours. Thirdly, Portugal went on playing the role of interface between different oceanic

spaces; hence, that fact converted the Portuguese into indispensable players in the relationship between the European politics and the long-distance trade. In short, Portugal continued to play the role of frontier of Christendom, and that made its Crown, as well as the population, more intensely aware of their specific identity among European kingdoms.

() Unable to attend*

Participants

Adão da Fonseca, Luís	University of Porto, CEPES - Centro de Estudos da População, Economia e Sociedade, Portugal
Andrade, Amelia	New University of Lisbon-NOVA, Faculty of Social Sciences and Humanities, Department of History, Portugal
Arijs, Karen	Free University of Brussels, Department of History, Belgium
Bobkova, Lenka	Charles University Prague, Institute of Czech History, Department of the Czech Medieval History, Czech Republic
Bregnsbo, Michael	Syddansk University, Institut for Historie, Kultur og Samfundsbeskrivelse, Denmark
De Boer, Dick	University of Groningen, Faculty of Arts, Dutch Research School for Medieval Studies, the Netherlands
De Jong, Nelleke	Utrecht University, Faculty of Geosciences, Human Geography & Planning, the Netherlands
Fantysová, Jana	Charles University Prague, Institute of Czech History, Department of the Czech Medieval History, Czech Republic
Gasparini, Alberto	University of Trieste, ISIG – Istituto di Sociologia Internazionale di Gorizia, Political and social sciences, Italy
Gecser, Ottó	Central European University, Department of Medieval Studies, Hungary
Guehl, Anne	European Science Foundation, Strasbourg, France
Hankeln, Roman	Norwegian University of Science and Technology, Dragvoll, Department of History and Classical Studies, Norway
Harc, Lucyna	University of Wroclaw, Institute of History, Department of Historical and Pedagogical Sciences, Poland
Horníčková, Kateřina	Institut fuer Realienkunde des Mittelalters und der frühen Neuzeit, Austria
Izotov, Alexander	University of Eastern Finland, Karelian Institute, Finland
Jagetic Andersen, Dorte	University of Southern Denmark, Department of Border Region Studies, Denmark
Jaritz, Gerhard	Institut für Realienkunde des Mittelalters und der frühen Neuzeit, Austria
Kaljundi, Linda	Tallinn University, Institute of History, Estonia
Keating, Michael	University of Aberdeen, Social Sciences, United Kingdom
Khvalkov, Ievgen Alexandrovitch	European University Institute, Department of History and Civilization, Italy
Klaniczay, Gábor	Central European University, Department of Medieval Studies, Hungary
Knotter, Ad	Maastricht University, the Netherlands
Kreem, Juhan	Tallinn University, Institute of History, Estonia
Laine, Jussi	University of Eastern Finland, Karelian Institute, Finland
Mänd, Anu	Tallinn University, Institute of History, Estonia
Meressoo, Toomas	Estonian Research Council, Tallinn, Estonia

Moore, Sarah	European Science Foundation, Strasbourg, France
Niculescu, Gheorghe Alexandru	Institute of Archeology 'Vasile Pârvan', Romania
Nielsen, Henrik Dorf	University of Eastern Finland, Karelian Institute, Finland
Pedersen, René Ejbye	University of Southern Denmark, Department of Border Region Studies, Denmark
Petersen, Nils Holger	University of Copenhagen, Faculty of Theology, Department of Church History, Denmark
Petersson, Bo	Malmö University, Faculty of Culture and Society, Department of Global Political Studies, Sweden
Pimenta, Maria Cristina	University of Porto, CEPESE - Centro de Estudos da População, Economia e Sociedade, Portugal
Pinto Costa, Paula	University of Porto, Faculty of Arts, Portugal
Popa-Gorjanu, Cosmin	University Alba Iulia, Faculty of History and Letters, Faculty of History and Letters, Romania
Sabaté, Flocel	University of Lleida, Historical Institute, Spain
Salvado, Sebastian	NTNU, Department of History and Classical Studies, Norway
Sands, Tracey	University of Copenhagen, Centre for the Study of the Cultural Heritage of Medieval Rituals, Department
Spierings, Bas	Utrecht University, Faculty of Geosciences, Urban Geography, the Netherlands
Szytniewski, Bianca	Radboud University Nijmegen, the Netherlands
Terlouw, Kees	University of Utrecht, Faculty of Geographical Sciences, Human Geography and Spatial Planning, the Netherlands
Thaler, Peter	University of Southern Denmark, Institute of History and Civilisation, Denmark
Traag, Annemieke	Province of Gelderland, the Netherlands
Van der Velde, Martin	Radboud University Nijmegen, Nijmegen School of Management, Department of Geography, Planning and Environment, the Netherlands
Van Driel, Maarten	Haren, the Netherlands
Van Kan, Fred	Gelders Archief, the Netherlands
Van Nistelrooij, Lambert	European Parliament, Brussels, Belgium
Villads Jensen, Kurt	University of Southern Denmark, Faculty of the Humanities, Institute of History, Denmark
Weststrate, Job	University of Groningen, Faculty of Arts, Medieval History, the Netherlands
Wiszewski, Przemyslaw	University of Wroclaw, Institute of History, Department of Historical and Pedagogical Sciences, Poland
Zdichynec, Jan	Charles University, Institute of Czech History, Department of the Czech Early Modern History, Czech Republic