

NEWSLETTER 2024

IBSC Vol. 4





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FOREWORD

IBSC IN 2024

Welcome to the IBSC Newsletter vol. 4!

IBSC has been active since 2021. This is our fourth and last year of the funding we have been operating with – the UG internal grant for excellence in the humanities. What awaits our center is not entirely clear at this point. The team may change in the future as we pursue new grant opportunities and joint projects with scholars from around the world.

In this newsletter, we are accounting for the things we have been able to do in 2024. I encourage you to explore the pages that follow. Here, I will just highlight one specific activity.

Poland has become an important center for Border Studies. In fact, according to the SciVal database, Polish researchers rank first in the world in publications on “cross-border cooperation, European community, and borderland” and rank third in the broad thematic cluster of “Borderland; Territory; Political Geography.” Scholars at the University of Wrocław (UWr) and the University of Opole (UO) have been particularly active in this respect. In 2023 they organized a conference on Border Studies which we reported on in our IBSC Newsletter vol. 3. During that conference a plan to organize the 1st Congress of Researchers of Borders and Borderlands was formed. IBSC was invited to work together with centers at UWr and UO as well as Border Studies centers at the universities in Poznań (UAM) and Białystok (UB) and we became the co-organizers of the event.

We are very proud to have partnered with these institutions and we want to extend special thanks to Professor Elżbieta Opiłowska from UWr and Doctor Wojciech Opioła from UO and their respective teams for inviting us and showing excellence in planning, coordinating, and executing this event.

FOREWORD

Leaders of the field came to Wrocław and Opole as the proceedings began amidst flood warnings. While the natural disaster was unfolding nearby, we were listening to plenaries and panel sessions, and chatting at coffee breaks. This gave the Congress a unique atmosphere; there was at the back of our minds a constant reminder of the outside world, man-made borders' and our own fragility. It also provided an uncanny context for the opening plenary lecture by Dorte Jagetic Andersen (University of Southern Denmark) who encouraged us to "think otherwise," to adopt a water-shed model (Ochoa Espejo), to think of water as a vibrant matter. Luckily the cities of Opole and Wrocław were spared, and we only saw glimpses of the big wave during our commutes between the cities.

The great accomplishment of the last four years, therefore, is that the IBSC has been able to make its mark on the map of border studies research in Poland and we have entered into a dialogue with scholars from around the globe. We have been recognized as contributors to the ongoing debate about the goals and challenges of the Border Studies method. This is a thriving field, and we have found an exciting community of scholars, theorists, practitioners, artists, and policymakers passionate about crossing disciplinary boundaries. As one participant phrased it: *"This group knows no borders, although it knows a lot about borders."*

Let this be our motto as we look into the future of the IBSC.

Lastly, thank you to all IBSC members and collaborators in the last four years!

Well done!

GRZEGORZ WELIZAROWICZ

CONFERENCE

GLOBALITY FORUM

BORDERLANDS STORYTELLING: NARRATIVES AND PERFORMANCES OF EPISTEMIC RELATEDNESS

21-23 MAY 2024

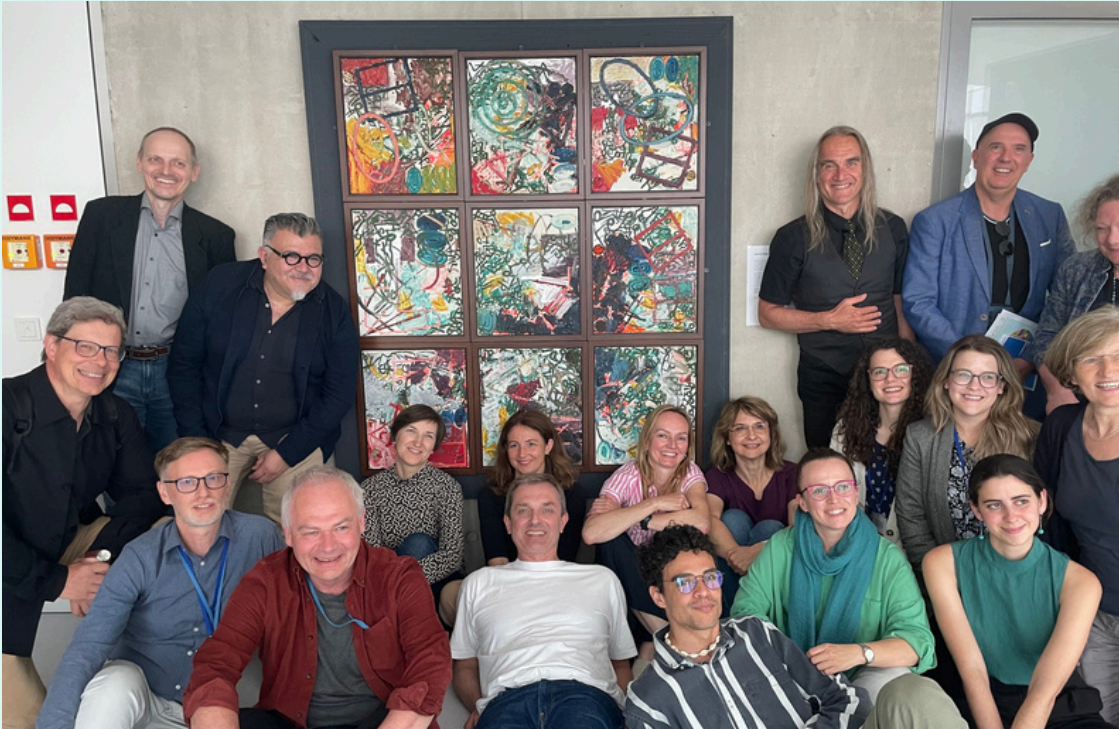
We called this symposium to reflect on the world in relation. The theme was inspired by such thinkers as Edouard Glissant, Walter D. Mignolo, Homi Bhabha and others who draw attention to relations between the local and the global. Glissant juxtaposes "*mondialisation*" or globalization to "*mondialité*". The latter has been variously translated as worldmentality, worldliness or worlding. Mignolo translates it as globality.

If globalization renders the universalizing drive of the Western economy, as well as enunciation, totalizing epistemic and hermeneutic models, the individual and the "heroics of self-formulation" (Dash) **globality**, recognizes the world in plurality and in relation, in the entanglement of worldviews connected or trapped in asymmetric power differentials, it situates the mind in the body, and the body in relation to the world and envisions "a world in which... one agrees to be, with and among others" (Glissant). If globalization is monocentric and enacts monotopic hermeneutics, Globality favors polycentrism, pluritopic hermeneutics and calls for border thinking, thinking in and from the borders of worldviews and epistemologies (Mignolo). Needless to say, globality emerges in the context of decoloniality and emphasizes the need for recognition of subalternized knowledges, ways of thinking (indigenous, feminine, migrant, divinatory, trans-ontological, interepistemic, etc.) repressed by the Master code.

Mignolo proposes the term border gnosis for knowledge emanating from the margins. If gnosis is the mystical knowledge which was repressed by the official religion border gnosis names forms of thinking from the exterior borders of the modern/colonial world system, "it is the subaltern reason" (Mignolo). By extension, border gnoseology names critical reflection on the knowledge production from the interior borders of the Western world and its exterior borders.

In other words, border thinking and border gnoseology are epistemic operations between, on the "/", in the borderlands of worldviews. This calls for a self-reflexive praxis which insists on questioning our place in relation to discourses. Mignolo asks us to inquire about our location, where we think. From the Western center of enunciation or from the subaltern(ized) margins? The key is not simply a rejection of one or the other but liberation from dichotomy, epistemic rupture, a new imaginary.

CONFERENCE



Glissant insists on poetics, or what he calls poetics of relation, as a means of developing a sensitivity in a way that renders one unable to participate in non-relational imaginaries. Hence our focus on storytelling, on performances and narratives. As we know from Bhabha's *Location of Culture* "cultural difference" is not an inert object category but a "process of signification," invested with the "power to signify, construct and know." In other words, discursive acts are signifying practices endowed with the power to assert difference, to fracture the master gaze, and contest "the political cartographies that dichotomize the center and the margin, the knower and the known" (Alaimo), that is, to enact a borderland imaginary and establish relation.

But why "epistemic relatedness" and not "relationality" in our title? The difference is nuanced but I think significant. "Relationality" refers to connectedness. It is a view of the world that underlines how no person or thing exists in isolation because existence necessarily means being "in relationship." Compare this with the definition of "relatedness" which first of all signifies kinship and secondly refers to, after the *Encyclopedia of Applied Psychology*, "the desire to feel loved, connected to others, and meaningfully involved with the broader social world."

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In other words, relationality is a descriptive term whereas **relatedness** has a more intense, imperative and procedural aspect, it calls us to actively seek out relations, recognize mutuality, prioritize mindfulness. According to Indigenous philosopher Thomas Norton Smith relatedness is the first principle of the American Indian worldview, it recognizes that everything is related and due respect. Because in the American Indian worldview stories are animate beings, we believe that they are not merely mimetically reflective of relationality, but they are animated by the desire to establish and sustain relations. Such stories act as medicine.

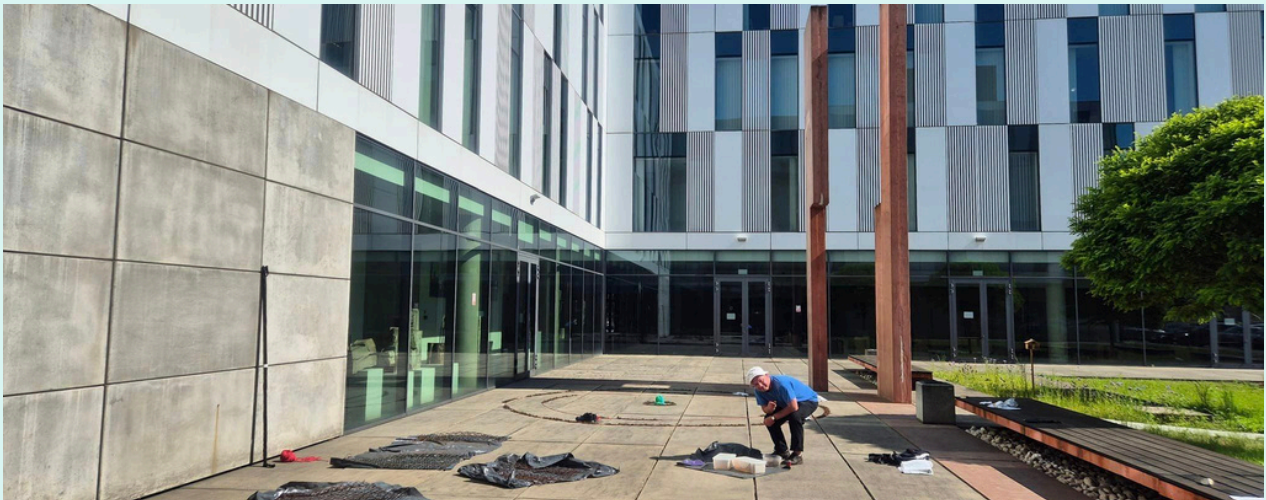


As we search for models for the future of the IBSC we can think along these lines: **Border Studies in Relatedness** which will lend itself to fostering a polycentric world, a world more at peace with its many worlds.

Globality Forum was held between **May 21-23, 2024**, and aimed to explore these ideas in connection with concrete examples. Scholars from Poland, Germany, France, Ukraine, Lithuania, the United Kingdom, Slovenia, Croatia, Malta, Spain, Brazil, Mexico, United States gathered for a specialist symposium to discuss different aspects of the world in relation. Presentations ranged from museum studies to literary studies, theater, personal ethnographies, migration studies, cognitive science, and more. The symposium was accompanied by a *Border Gnosis* performance workshop/performance led by Martin Blaszk, and another lecture and performance workshop by British-Turkish performer Göze Saner. Martin Blaszk also provided the artwork which was exhibited at the entrance to the symposium.

GRZEGORZ WELIZAROWICZ

CONFERENCE



21ST MELAMMU WORKSHOP

The **Art of Love** conference took place on **May 23-26, 2024**, in Gdańsk, at the University of Gdańsk and the Museum of Gdańsk. The conference was part of the Melammu meeting (the 21st workshop in the series), and the organizers were Krzysztof Ulanowski (University of Gdańsk), Zozan Tarhan (Sofia University St. Kliment Ohridski), and Sebastian Fink (Innsbruck University). Nearly thirty scholars from several countries (from four continents) participated in the four-day proceedings, which confirms that love still has great persuasive power.



The starting point for our discussions was the fact that seduction, love, and the founding of a family are elemental phenomena of all human cultures, with Ovid's maxim "Si quis in hoc artem populo non novit amandi, Hoc legat, et lecto carmine doctus amet" as the motto.

Of the many questions around which the presentations focused, the most important were the following: How was the whole complex of seduction and love interpreted? How did ancient people perceive the matter of adultery? Which deities were responsible for all questions of love and seduction? Which stories were told to explain love?

Even though love disregards all boundaries, in our discussions, we took into account a whole range of cultural, religious, and social conditions that have in the past shaped, and continue to shape, how we perceive and experience love. It is also fair to say that the participants put their hearts into their presentations, and now we await the texts that will be published in the volume dedicated to the conference.

KRZYSZTOF ULANOWSKI

13TH INTERNATIONAL CONFERENCE ON CHICANO LITERATURE AND LATINO STUDIES

PILGRIMS ON THE WAY TOWARDS NEW MULTIDISCIPLINARY ENCOUNTERS

12-14 JUNE 2024



Organized by HispaUSA, Instituto Franklin-UAH, the Departamento de Filología Inglesa e Alemá of the **Universidade de Santiago de Compostela**, and the research group Discurso e Identidade the **13th International Conference on Chicano Literature and Latino Studies** was an occasion to meet scholars and writers working in the field of Chicano Studies. IBSC was represented by Grzegorz Welizarowicz as well as Ewa Antoszek, Carlos Morton, and Santiago Vaquera-Vasquez.

During the conference, there were two panels dedicated to Morton's work as well as a special meeting with the author who read fragments of his new work *Trumpus Redux*. Welizarowicz presented IBSC's newly-released publication – *Zaklęte w jantarze/Trapped in Amber* by Carlos Morton and Morton's translator Julia Skuza discussed the process of translating this work. The conference featured, among others, a keynote lecture by the renowned Chicano author Ron Arias (his new novel *Gardens of Plenty* had just been released) as well as a special tribute to Gloria Anzaldúa, the author of the seminal *Borderlands/La Frontera* (1987), on the twentieth anniversary of her passing.

GRZEGORZ WELIZAROWICZ

GLOBIO SUMMER INSTITUTE

27 JULY - 2 AUGUST 2024



The seminar program included morning sessions focused on discussing work in progress by established, renowned scholars who are now writing biographies of people whose lives carry the joy/burden of being "global" in scope. In addition, there were also three UG graduate students and one post-doc from Copenhagen.

The afternoons were dedicated to group discussions of preassigned theoretical/methodological works and their applications to our work. In the late afternoons, we all attended a variety of workshops run by scholars, including IBSC members. There were tasks re: creative writing, crafts&objects in biography and a reading of the play *Trapped in Amber* produced by the IBSC. The scholars who came to Kashubia, where the Summer Institute took place, came from the US, the Netherlands, Denmark, Canada, and Poland.

The innovative format of the Summer Institute comes from a scholarly network www.Global.bio. The network runs online reading sessions, so anyone working on a global biography can join. All participants agreed that a week in an isolated intellectual environment is the most inspiring and useful tool in advancing world-class scholarship. IBSC is proud to have become a part of it.

JAPAN-GERMANY-POLAND BORDERLAND AND BORDERLAND STUDIES AS A RESEARCH AND SOCIAL CHALLENGE

On **28-29 June 2024**, the conference “Japan-Germany-Poland. Borderlands and borderlands studies as a research and social challenge” was held at the University of Gdańsk and the Kashubian Ethnographic Park, Poland. The symposium was organised by a Research Lab for Narratives of Borderlands led by Professor Miłostawa Borzyszkowska-Szewczyk from the Department of German Philology at the University of Gdańsk and the Centre for International Borderlands Studies at the University of Gdańsk, together with Professor KIMURA Goro Christoph from the Institute of European Studies at Sophia University, the Centre for Slavic-Eurasian Studies at Hokkaido University, the Kashubian Institute and the Kashubian Ethnographic Park. Seventeen researchers from Japan, Germany and Poland, specialising in history, literature and culture, linguistics and political science, presented in English, Polish and German.



Border regions are usually defined as areas adjacent to a border that divides a particular space, such as a national land or terrestrial regional division. However, the object of interest of this symposium is not only a “line” that geographically divides space (as, for example, a line dividing military territory and its exterior, or a line separating frontier and unsettled land), but “regions where various political, geographical, cultural, religious, ethnic, historical, linguistic and other borders are interwoven”. While the plural form borderlands is common in English-speaking border studies, the singular form “pogranicze” is sometimes used in Polish to refer to a phase (a phase of a recurring phenomenon) inherent in a border region.

With an awareness of the complex nature of the subject and an emphasis on change over time and the diversity of border regions, however, the plural form “pogranicza” is chosen. “Pogranicza” is both an academic term and a practical know-how, such as dialogue and exchange between the observing subject/object. In German, there is a difference between “Grenzgebiet” (border area) and “Grenzraum” (border space). Using the term “interlingual approach”, co-organiser Kimura noted that exciting experiences of dialogue can be found in the act of crossing languages, in a similar way as an interdisciplinary approach encompassing multiple disciplines encourages people to step out of the comfort zone of their own familiar field of research to get new insights and perspectives.

If there could emerge a field of interdisciplinary research by pluralising the approach to “borders” and learning from practice, it is significant that this symposium took place in Gdańsk/Kashub/Pomerania this time. According to Borzyszkowska, the region, where “nationality”, “ethnicity”, “culture” and “language” do not always coincide, is a “cumulative space of energy generated by the existence of borders and various people, by coexistence and collaboration across cultures, and by competition and confrontation with others”. After the Second World War, traces of German culture were not wiped away in Gdańsk, but rather passed on as the city's memory and internalised in the memories of the people. The research agenda for “memory narratives of border areas”, including the role played by literature in this process, is likely to widen in the future.

The symposium included a field trip to the Kashubian area. The strategic methods of museum exhibitions that allow viewers to experience borders were discussed, indicating the growing importance of multifaceted approaches in the borderlands. Polish-Japanese academic exchanges continued with a symposium on borderland literature “Visible and Invisible Borders in Central Eastern Europe. Between the centripetal and the centrifugal forces” at a conference of Japanese Germanists at the University of Kumamoto and the scientific meeting (“Micro-History Representation in the Borderlands: People – Place – Object”) at the Centre for Slavic-Eurasian Studies at Hokkaido University in October 2024, led by Prof. Satoko Inoue. Miłostawa Borzyszkowska was invited to participate with papers and conduct joint research.

SATOKO INOUE (UNIVERSITY OF KUMAMOTO)

INTERVIEW

WITH DR. MARTA GRZECHNIK

Hello, Dr. Grzechnik. You are an Assistant Professor at the Institute of Scandinavian and Finnish Studies at the University of Gdańsk. How did your interest in these studies begin?

Interesting question. I studied Scandinavian studies as my master's, so directly after high school. At that time, I had an interest in languages and cultures and wanted to study something original and interesting. Back then Gdańsk was one of the only two universities in Poland that had Scandinavian studies, so it fulfilled this criterion of being original. That's how it came to be. I have to admit I did not have much previous knowledge about Scandinavia before I started Scandinavian studies but, obviously, it has changed since then.



Your research interests are the Baltic Sea region and Northern Europe, borderland studies, regional history and colonial history. How do they intertwine in your research?

I started from Scandinavia, obviously, since that was my master's but then I got interested in the Baltic Sea Region as something that combines us – here in the south of the Baltic Sea – with the Scandinavian or the Nordic region. So I started looking at this Baltic connection, which I think is a very interesting topic: to see how we, as neighbours across the Baltic Sea, have or have not interacted with each other throughout history. This is what got me interested in this topic and what I wrote my master's thesis about. Later, my doctoral thesis was about how this idea of the Baltic Sea region has been perceived and used in Poland and Sweden. It helped me to have the language and cultural skills connected to Scandinavia to be able to also study events that happened in Sweden. After my PhD, I got into borderland studies through a post-doctoral fellowship at the University of Greifswald in Germany. Between 2010 and 2019, they had a programme called Baltic Borderlands which was connected to the idea of how different nations around the Baltic Sea look at borders and conceptualise them. My project there was about the post-1945 Polish-German border, especially in Poland's northwest, that is Pomerania and western Pomerania. When you look at the arguments that people used then when speaking about the new border, you can see that they were often related to access to the sea, rivers that flow into the Baltic Sea and the relationship between Poland and the seacoast.

INTERVIEW

Then, when I was studying this Polish connection with the Baltic Sea, especially in the inter-war period, I came across an organisation called the Maritime and Colonial League. That – the colonial in the context of Polish history – intrigued me. The League started with those maritime arguments about, again, Poland's access and relation to the sea. I began looking for other arguments they developed, hence colonialism. In their minds, Polish colonial plans followed Poland's plans regarding the Baltic Sea coast and Poland's presence on the Baltic Sea coast. So, all these themes are connected in how Poland and Poles have imagined themselves with regard to the sea.

Having studied borders in the Baltic Sea Region, do you come to the conclusion that a transnational Baltic identity exists? If so, what factors influenced it?

This is a very difficult topic. I've been studying the Baltic Sea Region for at least 15 years or so and throughout this time there has been this question of whether Baltic Sea Region identity exists or not, and yet we still don't have an answer to that. I've noticed it is still being discussed, it is still a question that we ask, so there must be something to it. I would say it does exist in some respects, it doesn't in others. It exists on an institutional level – we have, for example, the Council of the Baltic Sea States, there is also cooperation in terms of environmental protection – and on a discursive level connected to research and science. There are programmes of Baltic Sea Region studies, there are institutions like the CBEES – the Center for Baltic and East European Studies – at Södertörn University, there was the Baltic Borderlands programme at Greifswald that I've mentioned before, which is now transformed into another center that's called IFZO (The Interdisciplinary Centre for Baltic Sea Region Research), and there are conferences and other events. For example, this year I and my colleagues organised a summer university as part of the project Young People's Network for Balticness, which is financed by the Council of the Baltic Sea States and aims to explore and teach young people about the Baltic Sea Region identity. So, on that level, it does exist. But then again if you tried to look for some kind of identity or even cooperation in an economic or political sense, it would be more difficult to find. Is there a clear Baltic Sea Region identity? Probably not, probably people do not identify themselves so strongly with other Baltic Sea Region countries as, for example, Poland with the region of Central Eastern Europe. It might have changed a bit with the outbreak of the full-scale invasion of Ukraine, when more countries of the region, especially Finland and Sweden, decided to see themselves in the regional security framework – their joining NATO is the biggest example of this cooperation growing in some respects. But then you can also ask: is this really about the Baltic Sea dimension or just a bigger, global dimension? So I'd say: yes and no. Depends on how you look at it and it is still a matter of contention and discussion.

INTERVIEW

You also organize summer schools on the theme of Balticness in cooperation with Greifswald University and a scholar from that university, dr Alexander Drost, who is a member of IBSC as well. What differences in interpretation of Balticness become visible when scholars from various backgrounds meet?

Oh, interesting. I would say that, in the case of Poland's and Germany's interpretations of the Baltic Sea, when you look for the Baltic Sea Region identity or some kind of Baltic Sea regional framework, you see it as an overarching theme for the whole of the region and a way of cooperating outside of the Central Eastern European context. When it comes to Poland and Germany especially, you also have this difficult history that you aim to overcome. On the other hand when you look at the Baltic States, so Estonia, Lithuania and Latvia, it is much more difficult to disconnect the idea of the Baltic as the Baltic States – so only these three – from the Baltic Sea Region as a whole. It becomes quite blurry sometimes and difficult to differentiate between these two concepts and what you actually mean when you speak about them. From the Nordic perspective, I would say that when they speak of Baltic Sea Region cooperation it is a declaration to cooperate with Central Eastern Europe. It is a way to make them interested in this region as opposed to only cooperating, for example, within the Nordic region. So there are different dimensions to it.

From 2018 to 2019 you were a German Kennedy Memorial Fellow at the Center for European Studies at Harvard University. What was your research project and why did you choose this particular topic?

When I was at Harvard, I worked on this project about Poland's colonial plans and the Maritime and Colonial League that I've mentioned before. This is a project I'm just finishing – I've completed a book on this topic last month and sent it to the publisher. I have studied this for quite a long time, at least since 2017. As I have said, I was intrigued by this connection between the Baltic Sea and maritimity, how you see yourself as a maritime nation or not and how this relates to the topic of colonial plans. I wanted to look into that. What I did was that I examined the journals and other publications that the Maritime and Colonial League published in the 1920s and 1930s (although in the 1920s it was still called the Maritime and River League, it only changed its name in 1930), to see what kind of mental maps they constructed and what kind of vision of Poland in the world and in Europe they created through the colonial arguments and because they wanted for Poland to have colonies. I think this is a very important topic and a very interesting one, because it has not been examined very much – there's been a book by Piotr Puchalski that's based on his PhD, in which he deals with those inter-war colonial plans and some articles or chapters, but not many, especially those that put the topic in the global context.

INTERVIEW

Some people had studied it more as just a Polish plan and only in the local context. It is interesting, it intrigues people when I say: "Polish colonial plans". Even when I applied for the fellowship at Harvard, during the interview, the members of the jury asked: "I didn't know that there were Polish colonial plans. How important, how relevant is that? Is it just a footnote in the history of inter-war Poland?" Obviously, they did not succeed in gaining colonies, but I don't think it's just a footnote, I think it's something that we should come to terms with and examine: how we, as Poles, as Central Eastern Europeans relate to the Global South and the non-European world. Can we actually claim our innocence, claim that we didn't have colonies so it's just not our business? Is it only the British, the French and other colonial powers that should deal with that, but not us? It is more complicated than that. For that reason, I think this topic is not only interesting but also important. And obviously, people at Harvard thought so too since they invited me there.

As you have mentioned, you have recently finished a book about the colonial aspirations of the Second Polish Republic titled "Conquerors of Seas and Oceans. Polish colonial aspirations and the Maritime and Colonial League, 1924-1939." Is this relevant to the Poland we know today?

It is relevant partly because of what I've talked about – that we can't be absolved from the European colonial endeavour. The fact that Poland did not have colonies is not enough of an excuse because, firstly, it wasn't for the lack of trying and, secondly, even though there were no actual colonies, there were still actions, things that people did, like going to Africa and setting up farms, trading with African colonies, settling down in South America – these were actual, real actions that had an impact on people, both the Polish settlers or traders and obviously people on the ground. This is also a question of ideas and mindsets – how we as Europeans adopt those mindsets regarding the non-European world, often very racist ways of thinking about what it means to be civilised, what it means to be European, what it means to be white and in opposition: what it means to be non-civilised, non-white and non-European. So I think that we should examine this and be aware of what it means in our context, as well as the fact that it is not the same as, say, in the US, Great Britain or France, even though we borrowed a lot of those ideas that they developed. We should know how we adapted them to our context of being a country and a nation that aspires to be recognised as fully European, to be as powerful as those Western European empires while not actually being one of them. This is also kind of catching up, like "See? We are as good as you are." It is worth looking at how this contributes to the development of our ideas about non-Europeans because sometimes the mechanism at work is about distancing ourselves: "We are not like them, we are more white and more European." I would say ours is a special place in between the Western European empires and non-European colonised subjects, a dynamic relation of at the same time being an aspiring colonizer and also having to deal with the other empires ourselves and not being the center, a producer of discourses and knowledge.

INTERVIEW

In February 2025 a project called MaGnituDe, which is part of the Horizon Europe programme, is going to start. As a manager of the project could you tell me what it aims to achieve and how?

The project was initiated and is led by the University of Göteborg and Dr. Olga Sasunkevich who works there and who is, by the way, my friend from the time when we both worked in Greifswald in the Baltic Borderlands programme. There are also other institutions from around and beyond the Baltic Sea Region that are involved in this project, including institutions from Ukraine. In the context that we live in – of war and refugee movement – it is very important to include scholars from Ukraine in this kind of research. We want to see how migrants, especially refugees in the Baltic Sea region, and especially after the outbreak of war in Ukraine, participate in grassroots democracy and what we can do to increase this participation, this local democracy – not on a formal level of, say, taking part in elections, because many of them can't do that for formal reasons, but democracy as in participating in neighbourhoods, in the workplace, in schools and so on. This is what the project aims to do – not only research but also provide this practical application. However, as a historian, I am more involved in this theoretical background of providing knowledge about how the relationships between different groups of people, so people who come, for example, from Ukraine or Belarus, historically developed with the host countries. Understanding this background is important to understand how they can develop nowadays.

Lastly, what can we expect from you in the future?

If I only knew! I hope the book comes out next year and I hope it's going to be well-received. I think it's going to be an interesting, if I may say so myself, addition to our knowledge about the inter-war period and about Poland's place globally. There are still some texts that I want to produce on this topic because some research I've done has not been included either in the book or the texts that I have published so far. I have also some networks and some projects that are still at a very early stage, for example, a smaller project about the Baltic Sea Region's art history – Research Network on Art History in the Baltic Sea Region – which is a small project that involves, apart from me, Margaret Tali from Estonia, Camilla Larsson from Sweden and Ieva Astahovska from Latvia. We've had one meeting so far in Tallinn and we also plan to organise a symposium in Stockholm in spring, to bring about people from different places to examine and promote those ideas about history, art history and material culture in the Baltic Sea Region. I am also cooperating with scholars from Sweden again, we are doing a project which will also be about the inter-war period and ideas about the future that people had at the time. But it's still at a very early stage so I can't give a lot of details on that. We also may continue the Young People's Network for Balticness project and try to secure funding for it from the Council of Baltic Sea States for another round.

INTERVIEW

Thank you for your answers and your time.

Thank you, thank you so much.

THE INTERVIEW WAS CONDUCTED IN GDAŃSK ON 30TH OCTOBER 2024 BY KATARZYNA PIĄTEK.



IBSC MEMBERS ANSWER QUESTIONS

HAS THE MEMBERSHIP IN THE IBSC CONTRIBUTED TO YOUR SCHOLARLY DEVELOPMENT?



Through my involvement with the International Border Studies Center, I have expanded my understanding and gained invaluable insights, moving beyond the confines of my humanities background to engage with topics in the social sciences. This experience has encouraged me to explore areas that once felt beyond my reach. My recent activities include presenting at several notable events and publishing relevant research.



Yes, membership has contributed to my scholarly development. It has allowed me to do practice research in connection with borders and migration, and then present and publish the results of that research at conferences in Poland (Border Seminar, UG (2023); Globality Forum, UG (2024); Between.Pomiędzy Festival of Literature and Drama, Gdańsk (2024)) and abroad (the SWS conference, Vienna, Austria).



The IBSC membership helped me to expand my scholarly contacts (international institutions, e.g. Regensburg University in Germany) and reach some of my scholarly goals (participation in international conferences in Poland and the USA, workshops e.g. GloBio, Border Study Seminars). It also helped me to broaden my perspective on the area of migration, as so far, my studies have concentrated on the cultural borderlands.



Participation in the IBSC project has made me a better researcher in many ways. Academically, I had the opportunity to exchange experiences with colleagues from Europe and around the world, discussing their research methodologies as well as teaching practices in different regions, which involved many attractive teaching methods. Another aspect is the organizational experience: during the last few years of the IBSC project, I was involved in organizing several conferences, workshops, and many lectures with international guests. All of this has contributed to improving the quality of my academic work, including joint conference presentations and writing articles exclusively in English. Finally, the network of academic connections established through this collaboration spans from Mexico, Pakistan and Israel to Spain, and continues to influence my involvement in many current and planned projects.

INTERVIEW

WHAT ACHIEVEMENTS DO YOU ATTRIBUTE TO YOUR COLLABORATION WITH THE IBSC?



*In 2024, I participated in the 1st Congress of Borderlands Researchers (Wrocław–Opole, September 16–18), where I represented the International Border Studies Center, University of Gdańsk, on a group panel and presented my paper, “Revisiting Pawel Adamowicz’s Humanitarian Vision: A Comparative Analysis with the Slovenian Humanitarian Corridor of 2015.” At the Border Seminar 2023: Migration Narratives and Border Studies (May 15–26, 2023, University of Gdańsk), I presented “Guapa by Saleem Haddad: Progressive Syrians at Our Borders.” In 2022, I contributed to the *Badacze i Badaczki na Granicy* seminar (Narewka, November 26–27) with a presentation titled “Partia z Kościołem? Nie w sprawie granicy,” attending in person in their hybrid format. Earlier that year, I presented “Węgry – Chorwacja – Słowenia 2015: sytuacja na granicy i jej polityczne konsekwencje” at the Seminarium II of *Badacze i Badaczki na Granicy* (Dworek Rousseau, Narewka, February 22–23), joining remotely for this hybrid session. In 2021, I participated in the Border Seminar “(re)thinking Border Studies/Communication Across Borders,” hosted by the Border Studies Group and the International Border Studies Center at the University of Gdańsk (May 25–27, 2021). At this interdisciplinary conference, I presented the paper, “Animality as an Excuse for Murder: David Grann and Killers of the White Moon.” In addition, I have published “Oceania Is at War with Eurasia: The Stalemate of the Polish Government and the Catholic Church of Poland over the Polish-Belarusian Border Zone” in *Miscellanea Anthropologica et Sociologica* (2022, 23(2): 92–124). Lastly, I conducted further research on Southeastern European borders as a fellow at OSA Archivum, Budapest, Hungary, during my stay in June 2022, deepening my expertise on the political and social complexities within this region.*



*In 2022, I co-edited a special edition of the journal *Miscellanea* 23(2-3) with Dr. Grzegorz Welizarowicz. I also wrote an article connected with my practice research activities for this special edition. As part of the practice research paradigm, IBSC enabled me to lead two workshops with students (2021 with students from Valdosta State University, USA, and the University of Gdańsk; 2024 with students from the University of Gdańsk), and prepare and present a performance (*Two Night Walks, Three Borders* (2023)) and two installations (*Three Borders* (2023); *Border Insight* (2024)). In 2024, with financial support from IBSC, I invited dr Göze Saner from Goldsmiths College, London, to run a seminar and then a workshop on her practice research linked to migration and walking. The seminar and workshop were attended by students from the University of Gdańsk and participants of the *Globality Forum* conference.*

INTERVIEW

My main achievement that was supported by IBSC was the publication of the Ukrainian translation of my book:

Магдалена Новак, ДВА СВІТИ. Проблема національної ідентифікації Андрія Шептицького в 1865–1914 роках, Переклав Андрій Павлишин, ВИДАВНИЦТВО «СВІЧАДО» – ВИДАВНИЦТВО ГДАНСЬКОГО УНІВЕРСИТЕТУ Львів–Гданськ 2023, сс. 640, ISBN 978-966-938-547-5.

Two Worlds. The Problem of Andrzej Sheptyts'kyi's National Identification in the Years 1865-1914 (original title: Dwa światy. Zagadnienie indentyfikacji narodowej Andrzeja Szeptyckiego w latach 1865-1914) was first published in 2018 by the University of Gdańsk Publishing House, Poland. Publication of its translation into Ukrainian (Два світи. Проблема національної ідентифікації Андрія Шептицького в 1865–1914 роках) is the response to the growing need of knowledge on Archbishop Andrei Sheptyts'kyi's life in Ukraine. Translated by a well-known Ukrainian journalist and translator Andryi Pavlyshyn it appeared almost at the first anniversary of the Russian aggression on Ukraine. The work discusses matters that constitute the historical background of today's conflict, mainly the birth and shape of Ukrainian national identity at the turn of the 20th century. This is the first such extensive and comprehensive work on Sheptyts'kyi in world historiography. It analyzes the process of his transition into a Ukrainian national figure. It is also the first such comprehensive and reliable study in historical literature of his childhood, youth, beginnings of his career and the first several years of his archbishop's ministry. The work is based on an impressive multilingual source base. The book shows how Sheptyts'kyi, coming from the Polish cultural milieu, became a spokesman for the religious, cultural and political interests of the Ukrainian nation. The second important layer of the work consists of numerous, detailed findings regarding Sheptyts'kyi's biography. The book has been published thanks to the fruitful cooperation of the "Svichado" Publishing House with the UG Publishing House and thanks to the support of the International Border Studies Center, UG.



In terms of specifics, at the University of Gdańsk, I co-organized as many as four international conferences, served as an editor for an issue of Przegląd Religioznawczy (Religious Studies Review), and I am still working on editing two more volumes for Brill and Zaphon.

COOPERATION

SEMINAR AT THE MASTER IN INTERNATIONAL RELATIONS AND MIGRATIONS *INTERNATIONAL AND EUROPEAN STUDIES*



MIGRATION DISCOURSES: BORDERS, IMAGINARIES, NARRATIVES, POETICS

On **February 16, 2024**, at the **University of Cádiz** Grzegorz Welizarowicz delivered a seminar “Migration Discourses: Borders, Imaginaries, Narratives, Poetics” within the framework of the SEA-EU Observatory for Migrations and Human Rights. The seminar was attended by students from the Master in International Relations and Migrations (International and European Studies). The presentation delved into the concept of borders, not merely as physical demarcations but as discursive or textual practices shaped by social and spatial imaginaries.

Welizarowicz’s presentation delved into the intricate conceptualization of borders, framing them as discursive or textual practices that evoke social and spatial imaginaries and find expression in narratives. Central were questions surrounding the construction of our world by narratives, particularly focusing on migration narratives. Attendees were challenged to consider the characteristic traits of such narratives and their impact on political processes, perceptions, and the integration of migrants into societies.

COOPERATION

The seminar aimed to provide theoretical insights, supplemented by specific examples and creative tasks, to foster productive and ethical engagement with migration debates. Through this comprehensive approach, attendees gained valuable perspectives on shaping discourses surrounding migration narratives.

Welizarowicz highlighted the importance of critically examining migration narratives and understanding their influence on societal dynamics. A need for nuanced and ethical frameworks to guide discussions on migration and a deeper understanding of the complexities inherent in these narratives was emphasized.

Students also engaged in creative exercises that called for the use of poetry to express their reflections on the themes of migration and borders. These poems were based on verbatim transcripts of interviews with migrants and reflect a wide range of perspectives, experiences, and emotions, as each student sought to render the content of the interviews in a poetic fashion. The exercise allowed students not only to explore migration as an academic subject but also to connect deeply with human stories and emotions.

The Seminar was organized within the framework of the Bilingual Master in International Relations and Migrations (International and European Studies) of the University of Cádiz (Spain). This innovative Master's, supported by the Jean Monnet Centre of Excellence "Migration and Human Rights in Europe's External Borders" and taught bilingually in English and Spanish, offers advanced training in International Relations, migration policies, and human rights. It stands out as the only official postgraduate degree in Andalucía that combines International and European Studies with a specialization in Migration and Human Rights. The program's unique focus and its ideal geographical location near the Strait of Gibraltar make it a pioneering academic platform for understanding the complexities of migration in contemporary society.



LORENA M. CALVO-MARISCAL & GRZEGORZ WELIZAROWICZ

BALTIC GEOPOLITICS NETWORK



THE 2014 REVOLUTION IN UKRAINE AND THE BALTIC

On **4 April 2024**, IBSC member Dr. Marta Grzechnik took part in the third symposium of **Baltic Geopolitics** at the **University of Cambridge**. This year's theme commemorated the 10th anniversary of the titular event.

The symposium featured presentations and discussions which explored the questions around the events of 2013–2014, as well as the short- and long-term consequences for Ukraine, the Baltic Sea region, the EU, and prognoses for the future. The input to the discussions was provided by diplomats, politicians, and academics from countries around Europe, many of whom had been directly involved in the events.

One of them was the keynote speaker, Baroness Catherine Ashton, at the time the European Union's High Representative for Foreign Affairs and Security Policy, who shared her first-hand experience of the diplomacy behind the 2014 revolution. The symposium was followed by the meeting of the Baltic Geopolitics Network on 5th April. The IBSC is a partner of the network.

THE MAGNITUDE PROJECT RECEIVED FUNDING!



The **MAGnituDe project**, led by Olga Sasunkevich from the University of Gothenburg, and involving two members of the IBSC team — Marta Grzechnik and Elżbieta Czapka — received funding from the Horizon Europe Framework Programme.

It has evolved from the project “Migration and Democracy: Confronting Illiberalism in the Baltic Sea Region” (funded by the Swedish Institute), which the IBSC partially realised at the University of Gdańsk (workshop in May 2023). The work undertaken during this workshop has now brought success in the form of funding for the new project.

MAGnituDe aims to explore the consequences of the mass displacement of people caused by Russia’s invasion of Ukraine for European democracy and to provide evidence-based strategies to reinvigorate democratic governance in response to such negative consequences of the war as intensified polarisation and the fragmentation of identities in European societies.

Apart from the University of Gdańsk and University of Gothenburg, the institutions involved in the project are the following universities: University of Eastern Finland (Joensuu), Lithuanian Center for Social Sciences, Greifswald University (Germany), Universitat Pompeu Fabra (Spain), V. N. Karazin Kharkiv National University (Ukraine), and the following organisations: Zavod Apis (Slovenia) and Help Ukraine Gothenburg (Sweden).

The project will last four years, starting in 2025.

YOUNG PEOPLE FOR BALTICNESS



The fourth summer university of the project **Young People Network for Balticness**, financed by the Council of the Baltic Sea States, took place between **15 and 21 July 2024** in Tallinn. Among the organizers were two of our IBSC members, Marta Grzechnik (the project's coordinator) and Alexander Drost.

The theme of this year's school was "Balticness in Transition: Exploring Identity and Resilience in the Baltic Sea region".



COOPERATION

Almost twenty students from around the Baltic Sea region and beyond (e.g. Indonesia, Brazil) gathered in the Estonian capital to listen to experts and scholars, as well as to discuss the questions relating to cultural resilience in the face of the numerous, often challenging transformations. How do societies in the region respond to crises? How resilient are democratic structures and cultural practices in the face of renationalization, extreme ideologies, aggressor states, the climate crisis, and transformation? Can a shared, regional identity like Balticness help to establish and strengthen resilience in a region that shares the natural environment, the cultural memory of contact, cooperation, and conflict, as well as transnational democratic institutions?

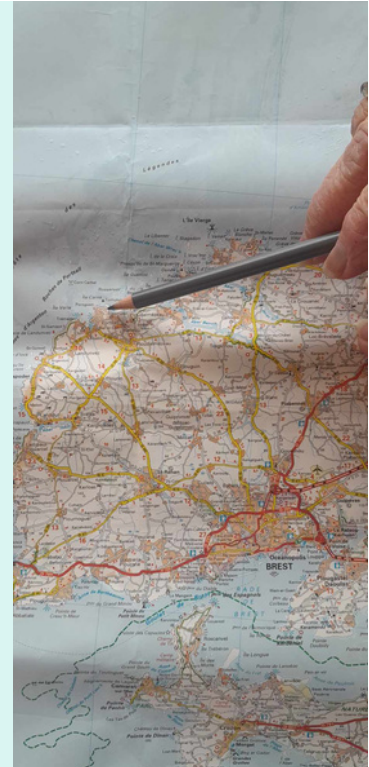
The place of the Summer University is not coincidental: Estonia has not only held the presidency of the Council of the Baltic Sea States since July 2024, but it is also the country which has had to face most of the challenges that appeared in the Baltic Sea region in the twentieth and twenty-first centuries. The Summer University also visited Tartu, the European Capital of Culture 2024, to experience the cultural dimension first-hand.



MEMBER ACTIVITIES

PRESENCE AND SURVIVANCE: INDIGENOUS PRACTICES OF SOVEREIGNTY

Between **February 6-9, 2024** Grzegorz Welizarowicz took part in an international conference **Presence and Survivance: Indigenous Practices of Sovereignty** organized by the University of Western Bretagne (UBO) in Brest, France. The conference gathered scholars from France, the United States and Poland researching indigenous American literatures and cultures. The keynote plenary lecture "Indigenous Self-Determination in the United States: A Story of Repression, Resilience, and Revival" was delivered by American Indigenous legal scholar and writer Walter Echo-Hawk (Pawnee). It was followed by a Native beadwork workshop by Pauline Echo-Hawk (Yakama).



MEMBER ACTIVITIES

The conference also featured a presentation of Walter Echo-Hawk's book *The Sea of Grass, A Family Tale from the American Heartland* translated into French by Fabrice Le Corguillé. Le Corguillé and Jean-Marc Serme were the two main organizers of the events. Jean-Marc Serme collaborates with the IBSC under the SEA-EU framework, and it was upon his invitation that Welizarowicz travelled to Brest.



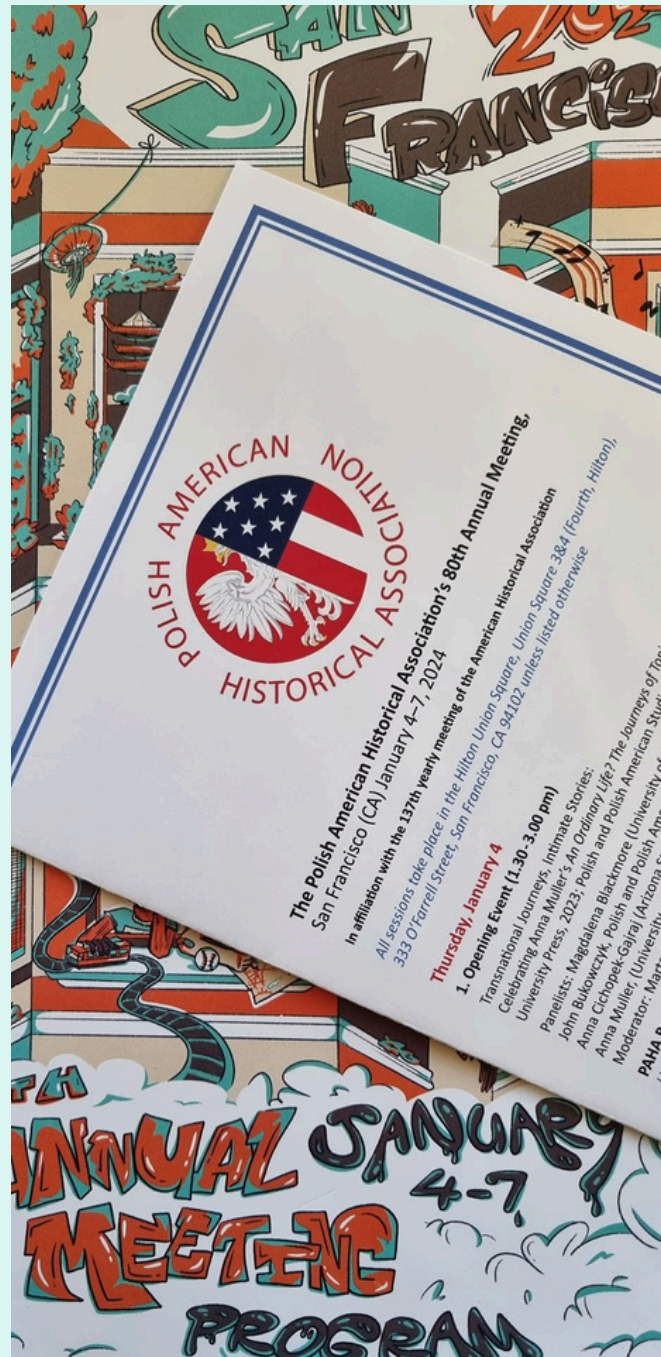
Walter Echo-Hawk.

A special session was dedicated to N. Scott Momaday, the groundbreaking Native American novelist and poet who had passed just a few days before the conference began. A live connection with Jacob Tsoitigh (Vice-President of the Kiowa Nation) followed a screening of a documentary *Return to Rainy Mountain* on the life of Momaday directed by his daughter Jill Scott Momaday. Welizarowicz delivered a presentation on the work of American Indigenous author Deborah A. Miranda and the Spanish colonial mission of Soledad in California. The conference provided an opportunity to plan a more formal French-Polish alliance in indigenous studies.

CONFERENCE OF THE AMERICAN HISTORICAL ASSOCIATION

4-7 JANUARY 2024

At this year's conference of the American Historical Association, Anna Mazurkiewicz, a member of the IBSC gave a talk on new approaches to the study of intelligence, attended a workshop on employing AI in the academic classroom, consulted multiple avenues of adopting OA by US-published journals. Beyond pondering the challenges of the new technologies, in a more conventional manner, Anna also chaired a session on Changing Landscapes of Polish American Communities - part of the program by the Polish American Historical Association. Anna has been a member since 2005, and since 2008 has served on the Board of Directors of PAHA (migration, diaspora and ethnic studies).



RESEARCH TRIP TO MEXICO

At the end of January and beginning of February 2024 IBSC member, **Dr. Krzysztof Ulanowski**, travelled to Mexico on a research trip. Sponsored by the IBSC the trip was preceded by a number of consultations with researchers and inhabitants of Mexico.

The main research topic was the relationship between magical beliefs and religion, as well as traditional healing treatments. The whole project was designed in such a way so as to, on the one hand, consult knowledge in official research units, and on the other hand, meet as often as possible with practitioners (shamans, healers, tlamatinime etc.) of the ancient art of healing in the present.

The trip was short but very intense.

On the one hand, there were visits and consultations at the National Anthropological Museum in Mexico City (Museo Nacional de Antropología), the Museum of Mayan Medicine in San Cristobal de las Casas (Museo de la Medicina Maya), the Mayan World Museum in Mérida (El Gran Museo del Mundo Maya de Mérida), the Anthropological Museum in Mérida (Museo Regional de Antropología, Estado de Yucatan, Instituto Nacional de Antropología e Historia) and the Autonomous University Yucatan in Mérida (Universidad Autónoma de Yucatán).

On the other, there were meetings with healers and Concheros which brought even more experiences, including purification rituals (limpiar) in Mexico City, healing rituals in San Juan Chamula (Chiapas – Chamula [Mayan] heritage), pre-marriage abundance magic rituals in Zinacantán (Chiapas – Aztec heritage), participation in the annual carnival celebrations in Mérida/Xmatkuil, many conversations with healers (ilolas) living around the pueblo mágico San Cristobal de las Casas and participation in magical rites performed on the Mercado de Sonora.

Additionally, the visits to archaeological sites in Uxmal (The Sorcerer's Pyramid – Piramide del Advino), Acancer and Kabáh served to understand ancient symbolism, and visiting churches (in San Juan Chamula, Zinacantán and San Judas Tadeo [the San Hipólito Church] in Mexico City) helped to gain insight into the unique syncretism of Mexican cults and rituals.

As a continuation of this research trip, a visit to the University of Gdańsk by Vitzila Vitl and his follower Olivier Hernandez, representatives of the Mexican folk tradition related to the Conchero dance rituals is planned. The tradition dates back to the Aztec pre-colonial period called Meshika Tenochka.

MEMBER ACTIVITIES



DIDACTIC AND RESEARCH VISIT IN CALIFORNIA

30 APRIL - 11 MAY 2024

The research component consisted of two legs. One was visits to a number of Catholic missions and museums. The subject of the investigation was the ways of commemorating Indigenous presence at the sites during the colonial period and, related to this, the ways of sustaining the mission myth and fantasy heritage (McWilliams) of California's past. The visited missions included: San Gabriel, Santa Barbara, Santa Ynez, La Purisima, San Carlos de Borromeo, and Mission Soledad. The museums and historical sites included San Gabriel Mission Playhouse, Ramona Museum Ramona's Parlour, The Autry Museum of the American West and Huntington Library. The investigation revealed a conflicted narrative. Some sites like Mission San Gabriel, the Autry Museum and the Huntington Library featured extensive materials on the pre-contact presence of Native populations and foregrounded the voices of the survivors. Most notably, the Autry featured an important *Rethinking El Camino* exhibition. The Huntington featured an exhibition entitled *Borderlands*.



MEMBER ACTIVITIES

The other leg of the research addressed the subject of Chicano theater. There was Culture Clash, a Chicano theater company formed in 1984. On May 4th the group was celebrating its 40th anniversary. Their full-house special at the California State University Northridge's theater The Soraya was an occasion to witness first-hand their popularity among fans. There was also an interview conducted with Chicano playwright and director Luis Xago Juarez in Salinas. The interview was about his recent play *Iya: The Esselen Remember* which Juarez co-authored with the Esselen Ohlone Costanoan Nation's tribal Chairwoman Louise Ramirez Miranda. The play is an example of the dialogue between the Native California and Chicano communities. The research into Indigenous presence in California also involved a visit to the annual Pow Wow ceremonies at the grounds of the UCLA stadium.



The didactic component of the trip involved classes for students of theater departments at the California State University San Bernardino and the University of California Santa Barbara. Welizarowicz talked about Culture Clash and was able to share ideas for his upcoming monograph on the company.

1ST CONGRESS OF BORDERS AND BORDERLANDS RESEARCHERS *(DE)CONSTRUCTING BORDERS IN BORDERLANDS STUDIES*



Despite flood warnings, the **1st Congress of Borders and Borderlands Researchers** entitled “(De)Constructing Borders in Borderlands Studies” took place from **16 to 18 September 2024** at the **University of Wrocław** and the **University of Opole**.

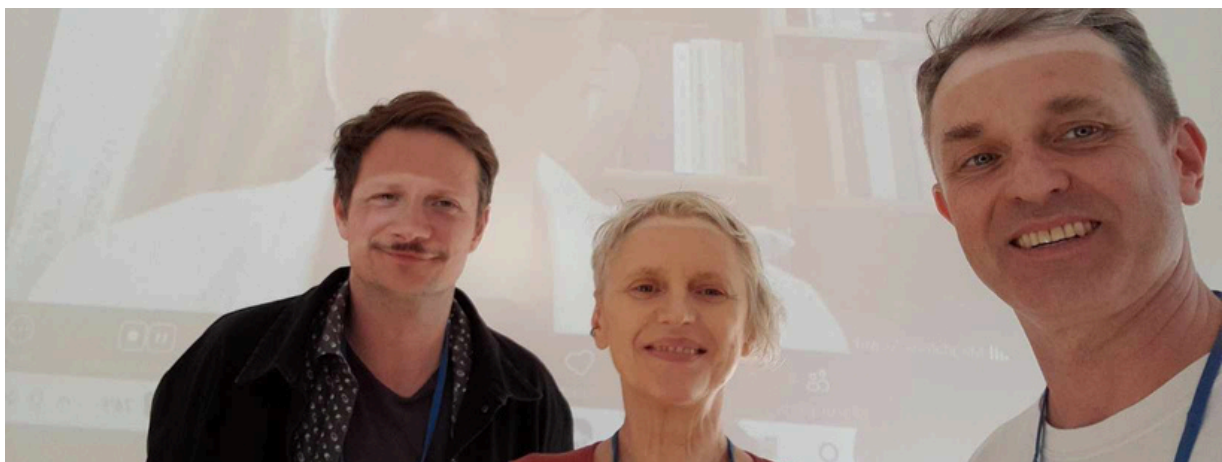
The event was held in Polish and English and was attended by researchers from Poland, the Czech Republic, Denmark, Norway, Ireland, the Netherlands, Germany, France, Luxembourg, Italy, Hungary, Ukraine, the United Kingdom, Canada, USA. The congress was organized by the Centre for Regional Research and Borderlands at the University of Opole, the Institute of Political Science and Administration at the University of Opole, the Terra Diversa Laboratory at the University of Białystok, the Faculty of Political Science and Journalism at the Adam Mickiewicz University in Poznań, and the International Border Studies Centre, University of Gdańsk.

The topics discussed were, for example, the legal framework for cross-border cooperation in the European Union, the security of the Schengen area borders in the context of contemporary threats, but also issues concerning the German minority or the Kashubians, the motif of borderlands in contemporary literature, or the topic of language and communication in borderlands.

MEMBER ACTIVITIES

The congress gathered scholars representing such academic disciplines as political science, social sciences, social and cultural geography, legal studies, economy, history, anthropology, linguistics, literary studies and performance studies. The IBSC held a special panel entitled "Border Studies in Gdańsk: Approaches of the International Border Studies Center". The center was represented by Izabela Morska who delivered a paper entitled "Revisiting Pawel Adamowicz's Humanitarian Vision: A Comparative Analysis with the Slovenian Humanitarian Corridor of 2015", Magdalena Nowak with a presentation "The IBSC and Crisis in Ukraine – Integration, Participation and Future Perspectives" and Grzegorz Welizarowicz whose paper was entitled "International Border Studies Center at the University of Gdansk – Borderlands Paradigm, Practice, Some Examples". Welizarowicz also took part in the closing roundtable "Border(land)s Studies in Poland."

GRZEGORZ WELIZAROWICZ



RESEARCH ACTIVITIES IN THE US

14 OCTOBER - 2 NOVEMBER 2024

The last IBSC research activity in 2024 was Grzegorz Welizarowicz's mobility to the US. Combining IBSC funding with an Erasmus + grant for teaching Welizarowicz first spent a week at the University of New Mexico in **Albuquerque**. There, he taught a class at the border literatures master seminar at the Department of Spanish and Portuguese, attended a lecture on archaeological finds in the Navajo Reservation, participated in a seminar at the American Studies Department and took a field trip to the Acoma Pueblo Reservation.

Next, Welizarowicz visited **Washington, DC** where he attended a preview of the world premiere of John Leguizamo's new domestic drama *The Other Americans* at the prestigious and legendary Arena Stage theater. Arena Stage archive opened its doors to Welizarowicz for a day of research. Research was also performed at the Arena Stage Archives at the George Mason University in Fairfax, VA.

Miami was Welizarowicz's next stop. He did research at the University of Miami's Cuban Heritage Collection. He also interviewed Beth Boone, Artistic Director of the Miami Light Project of the Miami Theater Center.

The last stop was **California**. Welizarowicz's field trips included visits to the Carrizo Plain National Monument and Rancho Camulos National Landmark. At the Los Angeles Theater Center, he participated in the National Festival of Latinx Theater and the convening of the Latinx Theater Commons (Oct 30-Nov 2). He saw five performances by leading theater companies including Su Teatro from Denver, Colorado, Borderlands Theater from Tucson, Arizona, and Latino Theater Company from Los Angeles and participated in workshops and panel discussions. The festival was a spectacular success and proof of the vibrancy of the Latinx theater scene and its links with theater artists from Mexico.

The research activities were connected with a book project on Chicano theater history and with another project on Native American California history.

GRZEGORZ WELIZAROWICZ

MEMBER ACTIVITIES



Carlos Morton and Grzegorz Welizarowicz with members of Borderlands Theater at the Latino theater festival Encuentro in Los Angeles Theater Center.

GUEST LECTURES

PROF. BRUNNBAUER'S COLLABORATION WITH IBSC

On **May 22nd**, Prof. Ulf Brunnbauer co-hosted a graduate workshop for the UG Doctoral School: "Border Studies as a Method."

The workshop consisted of two segments: a general introduction to Border Studies both as a field of study and a theoretical model to be applied to research in the humanities and social sciences conducted by IBSC member Prof. Anna Mazurkiewicz to invite doctoral students to engage with the interdisciplinary research agenda of the center.

The second module was co-hosted by Prof. Ulf Brunnbauer of the University of Regensburg. A historian, and an expert on South-East European history, Brunnbauer leads the Leibniz Institute for East and Southeast European Studies - our strategic partner. He presented their research agenda tapping into themes related to borders (broadly interpreted), as well as opportunities for graduate fellowships available at UR.

On **June 7th**, as part of Fridays at the Faculty of History (Piątek na Historycznym), Prof. Brunnbauer conducted a lecture titled "Lessons from the Yugoslav Migration Experience: Inequality and Elusive Development", which presented the consequences of economic migration from Yugoslavia, the only socialist country which not only legalised but also facilitated labour migration to the West.

He and Prof. Anna Mazurkiewicz also consulted with the Director of the Emigration Museum in Gdynia avenues of likely future cooperation.



GRADUATE SEMINAR



RACIALIZED BODIES AND CITIZENSHIP: TRADITIONAL DIALOGUES

On **12th June**, Prof. Anna Mazurkiewicz organised a graduate seminar with two guests: Prof. **Mary Erdmans** from Cleveland and an IBSC intern **Aru Rosa** from Universidade de Aveiro in Portugal.

Aru Rosa's presentation aimed to showcase from other political, economic, social, cultural and epistemic perspectives, how the Plurinational State emerged in the Andean region in the middle of the 21st century, embodied in the constitutions of some Latin American countries, enabled us to speak in a community citizenship as a counterpoint to the liberal and state citizenship matrix, as it is based on another meaning of life, of being and living, with *vivir bien/buen vivir* as the horizon of what must be constructed socio-politically outside the axis of individualism and modernizing rationality. The objective was also to present a dialogue between these territories and Europe, showing and questioning the relationship between the State and citizens, rooted in hierarchical relations developed for centuries, but with important influences in contemporary days.

CUBAN MIGRATION TO THE US: POLITICS, ENCLAVE AND TRANSNATIONALISM

On **18th October**, as part of Fridays at the Faculty of History (Piątek na Historycznym), Prof. Ernesto Dominguez Lopez conducted a lecture titled "Cuban Migration to the US: Politics, Enclave and Transnationalism." The meeting was co-hosted by IBSC member Prof. Anna Mazurkiewicz.

"Cuba and the United States have a very complex relationship that has expanded over the centuries and touched all possible dimensions. At its core, it is a conflictive one, given the incompatibility between the national projects of a global power and a neighboring small country seeking to achieve and protect its sovereignty.

Migration is one of the most visible and longest-lasting components of that relationship, one that has gone both ways and which has undergone multiple changes in different stages. This lecture addressed the history of the migratory connection between both countries, its different stages, drivers and conditioning factors. It focused on the Cuban migration to the United States and the evolution of the Cuban American community and explored the development of structures and tendencies that shape the interactions across the Florida Straits."

About the presenter:

Ernesto Dominguez Lopez is a Professor of Contemporary History at the Center for Hemispheric and United States Studies of the University of Havana (Cuba).



Unwersytet Gdański

Wydział Historyczny Uniwersytetu Gdańskiego

Piątek Dla Historycznym

IBSC

WYKŁAD W JEZYKU ANGIELSKIM Z CYKLU "PIĄTEK NA HISTORYCZNYM"

Cuban migration to the US: Politics, enclave and transnationalism

piątek 18 października godz. 11.30
aula 1.48
Wydział Historyczny UG, ul. Wita Stwosza 55, Gdańsk

Prof. Ernesto Dominguez Lopez
The University of Havana / Cuba

Spotkanie poprowadzi dr hab. Anna Mazurkiewicz, prof. UG

OUR PUBLICATIONS

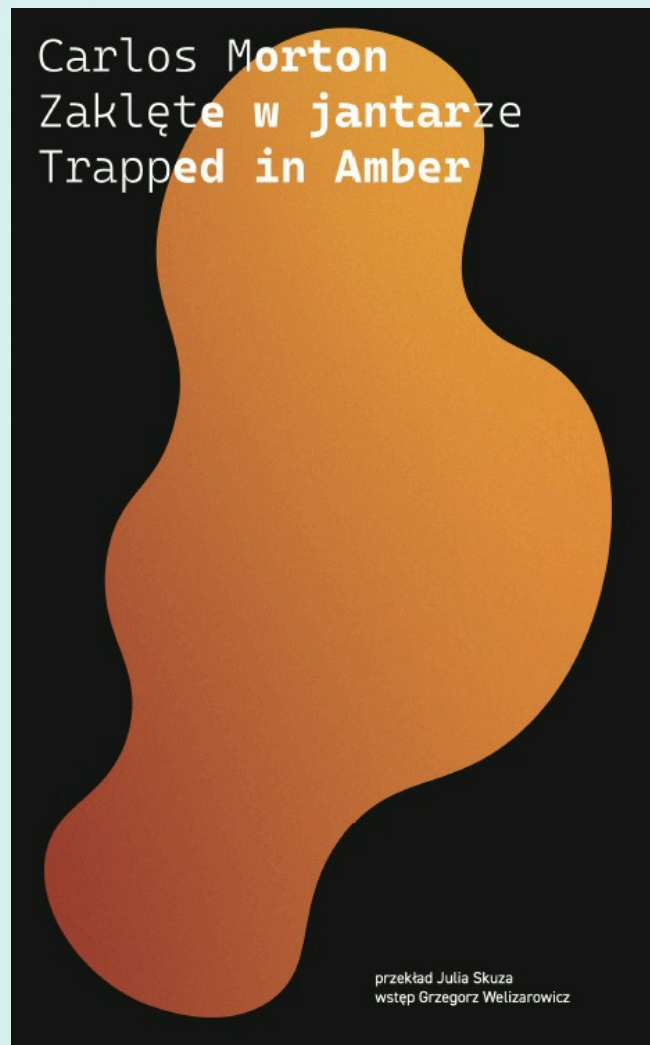
CARLOS MORTON ZAKŁĘTE W JANTARZE/TRAPPED IN AMBER

TRANSLATED BY JULIA SKUZA
INTRODUCTION BY GRZEGORZ WELIZAROWICZ
CZĘŚCI PROSTE, 2024

This is perhaps the most important project IBSC has been involved in. In 2021, we commissioned Chicano playwright **Carlos Morton** to write a play about Gdańsk as the borderlands. We were interested in applying the toolbox of Teatro Chicano, which began during the 1965 farmworkers' strike in California, to our regional history and identity.



*Carlos Morton, Julia Skuza and
Grzegorz Welizarowicz.*



OUR PUBLICATIONS

Morton has been one of the greatest exponents of this type of theater since his debut in the early 1970s. Since the early 2000s, he has regularly taught at various universities in Poland and is a member of the IBSC. He continues to create pieces about the Mexican American borderlands, but in our project, he writes for the first time about a region outside the Americas.

In early 2022, after extensive research on Gdańsk and readings of Günter Grass's works, Morton presented the first draft of *Trapped in Amber*, his original drama with music set in Gdańsk and narrated by Little Glass, a character based on Grass's Oscar Matzerath. After a series of rewrites, the play was translated by Julia Skuza as *Zakłęte w jantarze* and had its staged workshop production at the Günter Grass Festival in October 2022. The staging was prepared in cooperation with the Music Theater Conservatory in Gdynia. It was directed by American actor and theater educator Irwin Appel, with music composed by Luis Moreno, a Chicano musician based in Santa Barbara.

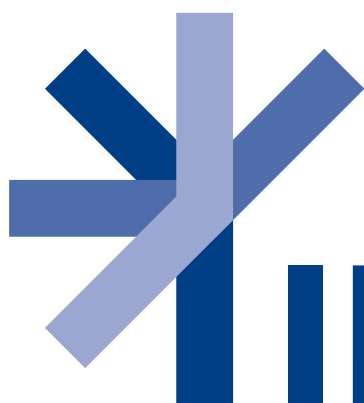


Carlos Morton, Julia Skuza and Grzegorz Welizarowicz.

The publication by the Gdańsk-based press *Części Proste* contains a bilingual edition of the script. The introduction was written by Grzegorz Welizarowicz, who was the executive producer of the project. Welizarowicz documents the process, discusses the controversy the production elicited, and reflects on the play's significance for articulating a new identity for the region. The book was launched at the *Between.Pomiędzy* festival on May 19, 2024.



**Uniwersytet
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**International Border Studies Center
University of Gdańsk**