

Among Forests, Wetlands and Animals: Ecocriticism in the Baltics¹

Kadri Tüür
University of Tartu, Estonia
tyyr@ut.ee

Ene-Reet Soovik
University of Tartu, Estonia
ene-reet.soovik@ut.ee

DOI: [HTTPS://DOI.ORG/10.37536/ECOZONA.2020.11.2.3498](https://doi.org/10.37536/ECOZONA.2020.11.2.3498)



Abstract

Estonia, Latvia and Lithuania often tend to be grouped together under the label of 'the Baltic countries', yet they constitute a region characterised by a diversity which also manifests itself in the field of academic research. Still, it may be possible to detect some common elements in the ecocriticism-related activities that have been taking place in these states during the past couple of decades. The article maps the salient tendencies in the environmental humanities (including ecocriticism) of the region that recently gained an institutionalised platform in the form of the Baltic Conferences on the Environmental Humanities and Social Sciences (BALTEHUMS) that were started in 2018. A survey is given of the three countries' most significant events and publications that have boasted an ecocritical component, ecocriticism's institutional representation and inclusion of ecocritical issues in university syllabuses and theory textbooks, as well as some pertinent topics and sub-fields on which the scholars in these countries are currently working. Among these, various aspects of the connections of literature and the ecosystems of the forest (trees) and the mire can be noticed; while also animal studies, literary urban studies, bio- and ecosemiotics and environmental history appear to have entered a fruitful dialogue with ecocritical scholarship currently conducted in the Baltics.

Keywords: The Baltics, ecocriticism, environmental history, animal studies, biosemiotics, environmental humanities.

Resumen

Existe la tendencia de agrupar a Estonia, Letonia y Lituania bajo la etiqueta "países Bálticos", aunque constituyen una región caracterizada por una diversidad que se manifiesta también en el campo de las investigaciones académicas. Sin embargo, se pueden percibir algunos elementos comunes entre las actividades conectadas a la ecocrítica que se han presentado en los tres países durante las últimas dos décadas. El artículo esquematiza las tendencias más destacadas en el campo de las humanidades ambientales de la región (incluyendo la ecocrítica) que recientemente consiguieron una plataforma institucionalizada en las Conferencias bálticas sobre humanidades ambientales y ciencias sociales (BALTEHUMS), iniciadas en 2018. Se presenta una visión general de los eventos y publicaciones más significativos de los tres países que han demostrado un componente ecocrítico, la representación institucional de la ecocrítica y la inclusión de cuestiones ecocríticas en los programas universitarios y los libros de teoría, así como algunos temas y subcampos pertinentes en los que los académicos de estos países están trabajando en el momento. Entre éstos es posible encontrar diversos aspectos relativos a las conexiones entre literatura y los ecosistemas forestales (árboles) y pantanosos, así como también ejemplos

¹ This work was supported by the Estonian Research Council grant (PUT PRG908).

de estudios de animales, estudios urbanos de la literatura, bio- y ecosemiótica, e historia medioambiental, los cuales han generado una dialéctica productiva con los estudios ecocríticos que se están conduciendo en los países Bálticos en la actualidad.

Palabras clave: Países bálticos, ecocrítica, historia medioambiental, estudios animales, biosemiótica, humanidades ambientales.

The Concept of the Baltics

In a roundtable discussion on European ecocriticism published in the first issue of *Ecozon@*, Terry Gifford stated: "European ecocriticism is first and foremost a collection of national ecocriticisms" (Flys 121). In quite a few cases, particular national ecocriticisms can be grouped together as regional collaborative networks linked by the participating scholars' affiliations (e.g. The Nordic Network for Interdisciplinary Environmental Studies [NIES]) or the regional focus of their scholarly interest (e.g. the Ecocritical Network for Scandinavian Studies [ENSCAN]). However, these well-established Nordic networks do not include members from neighbouring countries from across the Baltic Sea. This may provoke curiosity about the state of the art of ecocriticism in Estonia, Latvia and Lithuania, often grouped together as 'the Baltic countries'.

Umbrella labels may certainly serve as pragmatic tools of convenience. Estonia's former President Toomas Hendrik Ilves could claim during his time in office that although the notion of the Baltics had had its use in the process of regaining independence upon the collapse of the Soviet Union, it was hardly supported by the diversity the region had manifested historically: "We can speak of the unity of Livonia [the historical region roughly comprising today's Latvia and Estonia], yet Baltic unity hardly means anything else than a sequence of shared misfortunes in the 20th century. [...] As concerns culture, however, we do not have much in common, particularly as concerns the Catholic Lithuania that used to be a Duchy already 1,000 years ago, as the Lithuanians themselves are wont to emphasise. Our cultural background is different" (Ilves and Masso 86). The Baltics are then a region historically characterised by ethnic and cultural diversity. Yet the shared natural substratum may inspire similarities in (academic) reactions to it in the three neighbouring countries.

In his introduction to the collection of essays *Environmental Philosophy and Landscape Thinking*, entitled "Umweltphilosophie und Naturdenken im baltischen Raum. Zur Einführung und Irritation", the Estonian literary scholar Jaan Undusk (15-21) discusses a Baltic sense of nature and argues that there is a certain "phänologische Phänomenologie" that underlies Estonian, Latvian and Baltic German literature up to the 20th century. He evokes the distinct rhythm of the four seasons, with the accompanying socio-cultural mythology, grounded in the dynamics of light and darkness, and the natural patterns that have become ingrained in the bodies and minds of the local people. Undusk's observation concerns the territories of Estonia and Latvia, and he points out that historically such attitudes towards the non-human environment were not limited to the peasantry of Estonian or Latvian origin, but were also widespread among the Baltic

German nobility, which formed the ruling class. While Lithuania remained outside the scope of Undusk's account, because the historical region of Livonia did not embrace the Lithuanian territory (which had closer ties with Poland), comparable tendencies can still be detected in ecocritical observations concerning Lithuania that are examined below.

Baltic unity is thus a historical phenomenon, detected retrospectively. In today's Baltic countries the language barriers created by the three distinct national languages contribute to gaps in academic collaboration. Historically, German and Russian have served as *linguae francae* in the region; English currently serves as a shared language of academia, yet emerging scholarship (including ecocritical work) is also conducted in the local national languages. The research conducted in any of the three countries does not cross the translation boundaries immediately, leading to the respective academic traditions developing in relative isolation. Also, the pool of scholars brushing shoulders with ecocriticism is not very large in these countries, whose populations range from 1.3 million in Estonia through 1.9 million in Latvia to 2.8 million in Lithuania. Thus, the bulk of work conducted in or bordering on the field can be more accurately described as a patchwork of individual, occasionally even idiosyncratic, inputs than a weave of larger threads or tendencies allowing for more substantial generalisations.

As we would like to demonstrate, the three Baltic states may have much in common, yet the shared elements need not be easy spot: some connections are rhizomatic, some build on personal contacts, and some are still to be discovered. We shall start the mapping of the field with what may prove a promising framework for increased ecocritical collaboration between the Baltic countries in the future—the broad notion of environmental humanities. After that, we proceed to the most salient shared topics to emerge in the ecocritical writings in the region, and conclude the article by observing the insitutionalisation of ecocriticism in higher education in the Baltics.

Environmental Humanities

The existing strands of Baltic cooperation have recently been converging in what can broadly be labelled the “environmental humanities”. To serve as an example of the intertwining of ecocriticism with other paradigms in the region, we may trace the development of this framework in Estonia. The first decade of the 21st century saw the publication of *Place and Location*, a series of edited volumes coordinated by the Estonian Academy of the Arts and the Research Group of Cultural and Literary Theory of the Estonian Literary Museum. The series, whose emphasis was on environmental aesthetics and related fields, drew contributions from an international range of scholars and published quite a few nature- and the environment-focused papers. For instance, its sixth volume (2008) featured several literature-and-representation-related articles by researchers from Estonia (drawing on semiotics, folkloristics and cultural geography) as well as Latvia (concerning art history and cultural geography). Their diverse approaches can in retrospect be said to have resulted in articles with an ecocritical slant.

A more recent interdisciplinary platform for environmental research in Estonia is the Centre for Environmental History (KAJAK), founded in 2011. KAJAK is based at Tallinn

University, but unites researchers from different Estonian academic institutions. The scope of its interests surpasses environmental history in a narrow sense and its activities have been multidisciplinary from the outset, embracing work by historians, semioticians, ecocritics, ethnologists, geographers and other researchers who study the interaction of humans and their environment. The Centre's initiator and first head, the German-Estonian historian and literary scholar Ulrike Plath, has been a key figure in encouraging and facilitating inter- and transdisciplinary research in environmental humanities in the Baltic region and beyond. Her monograph *Esten und Deutsche in den baltischen Provinzen Russlands: Fremdheitskonstruktionen, Lebenswelten, Kolonialphantasien 1750-1850* (Plath 2011) examines the representations of Baltic landscapes in historical travel writing, while adopting an ecocritical approach. Plath is also an active member of EASLCE and ESEH (The European Society for Environment and History). The latter organisation's system of regional representatives who are responsible for circulating information and promoting cooperation within the region that they represent is also conducive to regional collaboration. In the role of Baltic representative, Plath has been followed by the Sweden-based Estonian semiotician Kati Lindström, whose work continues to facilitate activities related to environmental history, ecocriticism, and environmental humanities under the ESEH aegis.

In Estonia, KAJAK, in partnership with the Under and Tuglas Literature Centre of the Estonian Academy of Sciences, has been organising ecocriticism-related events such as the seminar “...rohelist õndsad lootused: aed ja loodus eesti kirjanduses” (...green, tender hopes: Garden and nature in Estonian literature 2015) as well as “Maastikule kleepuv tekst” (“Text sticking to landscape” 2016) which was arranged jointly with the Estonian Folklore Archives. “Tekstid ja linnud” (“Texts and birds” 2016) brought together literary scholars and ornithologists for a seminar day in connection with the programme of the Matsalu Nature Film Festival, and “Narva, piiri- ja tööstuslinn: kirjanduslikke kajastusi” (“Narva, an Industrial Border City: Literary Reflections” 2018) that involved literary scholars, geographers and historians from Estonia, Russia and Finland, was organised jointly with the international Association for Literary Urban Studies.

Among other Estonian institutions that have been contributing to furthering environmental humanities, the Department of Semiotics at the University of Tartu and the Jakob von Uexküll Centre of the Estonian Naturalists' Society deserve mention. The former's summer schools in ecosemiotics that have been taking place since 2001 have played an important role as a forum for semi-formal discussions around ecocriticism, nature writing, biosemiotic criticism, and deep ecology. Activities with a more literary focus have taken place in Tartu in connection with the UNESCO Cities of Literature programme that Tartu participates in, e.g. a series of public discussion seminars on nature in literature hosted by Kaisa Maria Ling at the Tartu Nature House in 2016/17, and the 12th Tartu Literary Festival Prima Vista in 2015 that focused on nature and literature and bore the title “The Wild Word”.

Internationally, institutionalised academic collaboration in environmental humanities, including ecocriticism, has been manifesting itself in the the form of the Baltic Conferences on the Environmental Humanities and Social Sciences (BALTEHUMS). The

first BALTEHUMS Conference that included several papers with an ecocritical edge took place in Riga, Latvia, in October 2018. It is to be followed by a second conference to be held in Kaunas, Lithuania in October 2020.

Common Topics in the Region

Ecocritical publications that have hitherto appeared in the Baltic countries have mostly grown out of individual national traditions of literary research. In 2005, Rodopi (now Brill) Publishers expressed their interest in compiling a book on Baltic ecocriticism. The project was never realised, but inspired a collective monograph by three Lithuanian scholars, Irena Ragaišienė, Vijolė Višomirskytė and Indrė Žakevičienė, titled *Ekokritikos akivarai* ("Ecocritical bog pools") in 2007. The book contains three ecocritical studies that discuss a number of works by Lithuanian writers from the perspectives of ecofeminist studies, pastoral theory and the Buellian notion of nature writing.

In the same year, the Under and Tuglas Centre for Literature organised the conference "Environmental philosophy and landscape thinking" in Estonia that resulted in the publication of an edited volume with the same title in 2011. It is one of the few publications on environmental-humanities-related research so far in which the perspectives of Estonian, Latvian, Lithuanian and (Baltic) German scholars have been brought together. Jaan Undusk's introduction to the volume, that was referred to above, starts with a statement concerning trees: "Estland gehört zu den Ländern, in denen das Fällen eines wildwüchsigen Baumes größeres Aufsehen erregen kann als der Abriss eines von Menschenhand errichteten Gebäudes" ("Estonia belongs among those countries in which felling of a wild-growing tree can cause a bigger stir than demolition of a building erected by human hands" [Undusk 15; our translation]). Relations between trees and humans are central in a number of contributions, including Irena Ragaišienė's reading of a contemporary Lithuanian novel as an anti-pastoral narrative and Audronė Raškauskienė's discussion of the symbolism of forests and trees in Lithuanian literary history. The Latvian historian Kaspars Kļaviņš describes the cult related to sacred forests and trees in Latvian culture throughout history, while the Estonian folklorist Mari-Ann Rimmel discusses Estonian sacred trees and people's attitudes towards them, drawing on the place lore stored at the Estonian Folklore Archives.

Trees and forests have emerged repeatedly among topics of literary scholarship in Estonia. In a survey of forest tropes and sylvan settings in 19th- and early-20th-century Estonian poetry, the literary scholar Õne Kepp (1999) covers an impressive number of manifestations of literary woods, reaching the conclusion: "[...] it can be claimed that the forest and what can be expressed by it is important for us in extraordinary social circumstances (revolutions, wars, Russification, stagnation). We remember the forest when the nation is in danger, has reached a limit" This resonates with Undusk's observation that during the 20th century ideas of nature protection surfaced in the Baltics whenever the necessity arose to oppose imperialist plans concerning the local natural resources.

The topic of trees and the forest is not exclusive to Estonia, but has been discussed across the Baltics. If Maris Sõrmus, Julia Tofantšuk and Suliko Liiv (2013) from Estonia focus on representations of the forest in Andrus Kivirähk's dark fantasy novel *Mees, kes teadis ussisõnu* ("The Man Who Spoke Snakish", published in 2007); the Lithuanian researcher Inga Mitunevičiūtė (2015) discusses the ecological relations of forest, hunting, and destruction of nature in her article "The Ecological Potential of Vytautas Petkevičius's 'Didysis medžiotojas Mikas Pupkas'" (*The Great Hunter Mikas Pupkas* 1969). The Latvian ecocritic Artis Svece (2019) has recently published an essay on the rights of forests in the cultural periodical *Rīgas Laiks*, while one of the case studies discussed by Timo Maran and Kadri Tüür's ecosemiotic contribution to the *Cambridge Global History of Literature and the Environment* (2017) focuses on representations of forests by Estonian nature essayists.

The significance of forest writing in today's Estonia is vividly demonstrated by the extraordinary popularity of a series of non-fiction books by semiotician Valdur Mikita: *Metsik lingvistika* (Wild Linguistics 2008), *Lingvistiline mets: tsibihärblase paradigma. Teadvuse kiirendi* (Linguistic Forest: The Wagtail Paradigm. Accelerator of Consciousness 2013), *Lindvistika ehk metsa see lingvistika* (Birdistics or Off to the Woods with Linguistics 2015), and a brief summary of these entitled *Kukeseene kuulamise kunst* (The Art of Listening to a Chantarelle 2017). These lengthy essays blend descriptions of old-growth forests and shrub-covered wetlands with synaesthetic sensing, love for the local, Finno-Ugric mythology, national identity and a passion for language. The most perceptive analysis of Mikita's phenomenon has perhaps been offered by the historian Linda Kaljundi (2018, 2019), who relates his tropes to nation and identity.

The prominence of the forest among the biotopes attracting scholarly attention in the region is by no means surprising if we recall the geographer Denis Cosgrove's (16) observation that "the forest has been crucial in framing national identities in most countries north of the Alps." Another ecosystem that appears to be of interest to literary scholars in the Baltics encompasses the local wetlands: bogs and swamps. As mentioned above, the first Lithuanian collection of ecocritical studies was entitled *Ecocritical Bog Pools*. The same year saw the publication of Irena Ragaišienė's (2007) article discussing the image of the bog-pools in Sylvia Plath's and Jolita Stablauskaitė's work. A year later, Indrė Žakevičienė's article "Swamps of ecocriticism: Back to nature?" (2008) appeared, in which she offers an ecocritical reading of Albinas Baranauskas's story "The Days of Peat-diggers in Stirnabalė". In Estonia, the geographer Piret Pungas-Kohv has been studying mire representations in Estonian literature (see Pungas-Kohv 2016, Pungas-Kohv et al. 2015, Pungas-Kohv and Soovik 2019). An online database on the topic is being compiled in the framework of a mire restoration project led by the Estonian Fund for Nature². However, we have not come across 'bog criticism' originating from Latvian scholars yet. The emphasis of current Latvian ecocriticism rather seems to be on the study of human-animal relations.

² <https://soo.elfond.ee/kui-soine-on-eesi-ilukirjandus/> (accessed 20.01.2020).

Already in 2003, Artis Svece taught an undergraduate course on human-animal relationships at the University of Latvia, which is still being taught every second year. Drawing on his interest in animal studies, Svece has also developed a Master's course titled "Ecocriticism: Theory and praxis" as part of the module "Culture and Practical Philosophy" that has been offered at the same University since 2014, and written articles on animal studies for the Latvian online magazine *Punctum*. Reviews of ecocritical books published abroad, written by Anda Baklāne, have also appeared in the magazine. Human-animal studies figured in the ecocriticism section organised by Maija Burima at Daugavpils University's annual conference in January 2019. It included 11 presentations by Latvian scholars from Riga, Liepaja and Daugavpils universities, as well as one talk from Belarus; the topics included ranged from folk songs to gastropoetics, among other things also touching upon rivers and urban environments in Latvian literature.

Estonian ecocriticism is also developing a certain point of contact with literary urban studies (e.g. Talivee 2017; Velsker and Soovik 2017), but its distinguishing feature is probably biosemiotic criticism, as developed by Timo Maran (2014) and applied by Laura Kiiroja (2015). One of the latter's central premises is demonstrating the communicative nature of the interrelations between all living beings, especially between humans and other animals (see Tüür 2009). A landmark for the new millennium in this field was the conference "Zoosemiotics and animal representations", held in Tartu in 2011, that resulted in a special issue of the journal *Semiotica* (2014), as well as an edited volume *The Semiotics of Animal Representations* (Tønnessen, Tüür 2014). Both include several Estonian contributions of ecocritical interest. And, to encompass both Estonia and Latvia, a collection of articles on Baltic animal history *Entangled Human-Animal Histories: Practices and Imaginaries from the Eastern Baltic Borderlands* initiated by KAJAK is currently in preparation (edited by Plath, Kaljundi and Tüür).

Interest in ecocritical readings of animal representations has also surfaced in Lithuania during the past few years. For instance, the Canadian Studies scholar Rūta Šlapkauskaitė has been working on animal representations (Šlapkauskaitė 2019) and extinction studies, and the linguist Lora Tamošiūnienė has published an ecocritical study of Haruki Murakami's *Kafka on the Shore* in the interdisciplinary collection *Japan and Europe in Global Communication* (2014), while philosophers Kristupas Sabolius and Audronė Žukauskaitė are writing on biopolitics.

Baltic Ecocriticism in Education

By now, ecocriticism has also found its way into Baltic educational literature. In 2013, a volume on contemporary literary theory *Mūsdienu literatūras teorijas* (Modern literary theory) was published in Latvia; its chapters offer surveys of critical approaches accompanied by readings of works by Latvian authors through the respective prisms. The ecocriticism chapter by Marians Rižijs provides an overview of ecocritical theory, illustrated by an analysis of Uldis Bērziņš's poem "Koncerts vecajā augstskolā" ("Concert at the old university") that addresses the topics of birdsong, silence, the materiality of voice, and the human-nature contrast. An Estonian handbook of contemporary literary

theory awaiting publication will include a chapter on ecocriticism in which the Estonian classic *Kevade* (Spring 1912) by Oskar Luts and Ernest Hemingway's *The Old Man and the Sea* (1952) are examined in the light of the concepts of pastoral and wilderness, and discussed as representing the comic and the tragic life strategies (Tüür and Soovik, forthcoming).

University courses on ecocriticism are read at the University of Latvia on a regular basis by Artis Svece and at the University of Tartu as elective courses (Seminars on ecocriticism in 2014 and 2019 by Soovik, Tüür, and Sara Bédard-Goulet; a course on interdisciplinary environmental humanities in 2016 by Lindström, Plath, Tüür, Soovik et al.). Tallinn University offers several courses in environmental humanities in the framework of the LIFE program (Learning in Interdisciplinary Focused Environment; by Plath, Kuznetski (Tofantšuk), Liiv et al.) Ecocriticism has also become an established approach employed in BA and MA theses; several ecocritical PhD dissertations have been defended in Estonia (most notably Sörmus 2016 and Tüür 2017), while in Latvia, Inese Vičaka is currently completing her PhD on ecocriticism and ecofeminism in Cormac McCarthy's novels. Vičaka has published an article "Post-Apocalypse: Culture and Nature in Gundega Repše's and Cormac McCarthy's Works" in the Estonian journal of comparative literary studies, *Interlitteraria* (Vičaka 2015a), and "The Binaries of Woman-Nature and Man-Culture in American Postmodern Literature" in the *Latvian Journal of Comparative Studies* (Vičaka 2015b). She is also preparing an overview of Latvian ecocriticism for the journal *Letonica* that will help to complement the Latvian dimension of this survey. In Lithuania, Inga Mitunevičiūtė is currently working on a PhD dissertation that examines the relation between humans and nature in Lithuanian children's literature through an ecocritical lens.

Such developments that shape the education of new generations of scholars certainly seem to bode well for ecocriticism in the Baltic countries. Up to now, many ecocritically minded literary scholars have been working in virtual isolation or found closest collaborators from outside the study of literature, which, on the other hand, has contributed to the strongly transdisciplinary essence of the study of nature and literature in the region. The nature addressed in the research typically tends to embrace local scenic biotopes often interpreted as representing primeval "national" landscapes and indigenous species (even if these can also be encountered in the neighbouring countries), paying less attention to global concerns such as climate crisis. However, it is likely that mutual awareness of the developments within the domain of Baltic ecocriticism and, together with that, also a more strongly felt concern with global issues, will grow in the currently advancing framework of the environmental humanities. Despite such opening up to influences from outside the national bubbles, it can nevertheless be presumed that any forest possibly growing from these saplings will retain the diversity currently characteristic of the field.

Submission received 3 March 2020

Revised version accepted 16 August 2020

Works Cited

- Cosgrove, Denis. *Apollo's Eye: A Cartographic Genealogy of the Earth in the Western Imagination*. Johns Hopkins University Press, 2003.
- Flys Junquera, Carmen. "The State of Ecocriticism in Europe: Panel Discussion." *Ecozon@*, vol. 1, no. 1, 2010, pp. 108-122.
- Ilves, Toomas Hendrik, and Iivi Anna Masso. *Omal häälel*. Tänapäev, 2012.
- Kaljundi, Linda. "Eestlus – loodusrahvamüüt keskkonnakriisi ajastul." *Vikerkaar*, no. 9, 2019, pp. 114–7.
- . "Uusmetsik Eesti." *Vikerkaar*, no. 7-8, 2018, pp. 68–80.
- Kepp, Õne. "Mets ja metsamõte klassikalises eesti lüürikas. Allikad, liigitus, isikupära." *Mis on see ise: tekst, tagapõhi, isikupära*, edited by Maie Kalda and Õne Kepp, Underi ja Tuglase Kirjanduskeskus, 1999, pp. 345-69.
- Kiuroja, Laura. "Looduse populariseerimine biosemiootilise lähenemise ja kirjanduslike võtete kaudu Fred Jüssi 'Jälõhkuja' näitel." *Acta Semiotica Estica XII*, 2015, pp. 85-107.
- Maran, Timo. "Biosemiotic Criticism: Modelling the Environment in Literature." *Green Letters: Studies in Ecocriticism*, vol. 18, no. 3, 2014, pp. 297-311.
- Maran, Timo, editor. *Semiotica. Special issue in Zoosemiotics*. DeGruyter Mouton, 2014.
- Maran, Timo and Kadri Tüür. "From Birds and Trees to Texts: An Ecosemiotic Look at Estonian Nature Writing." *Cambridge Global History of Literature and the Environment*, edited by John Parham and Louise Westling. Cambridge University Press, 2017, pp. 286–300.
- Mitunevičūtē, Inga. "Ekologinis Vytauto Petkevičiaus "Didžiojo medžiotojo Miko Pupkaus" potencialas." *Colloquia*, no. 35, 2015, pp. 109-26.
- Näripea, Eva, Virve Sarapik and Jaak Tomberg, editors. *Koht ja Paik. Place and Location. Studies in Environmental Aesthetics and Semiotics VI*. Estonian Literary Museum, Estonian Academy of Arts, 2008.
- Plath, Ulrike. *Esten und Deutsche in den baltischen Provinzen Russlands: Fremdhheitskonstruktionen, Lebenswelten, Kolonialphantasien 1750-1850*. Harrassowitz, 2011.
- Pungas-Kohv, Piret. "Kui soine on eesti ilukirjandus?" *Akadeemia*, no. 12, 2016, pp. 2113–37.
- Pungas-Kohv, Piret, Riste Keskaik, Marko Kohv, Kalevi Kull Tõnu Oja, and Hannes Palang. "Interpreting Estonian Mires: Common Perceptions and Changing Practices." *Fennia*, vol. 193, no. 2, 2015, pp. 242–59.
- Pungas-Kohv, Piret and Ene-Reet Soovik. "Mire Landscapes in Estonian Fiction and Identity." *Landscape Research*, vol. 44, no. 3, 2019, pp. 292–302.
- Ragaišienė, Irena. "The Ecocritical and the Postmodern: Re-Visions in 'Johnny Panic and the Bible of Dreams' by Sylvia Plath and the 'The quagmire woman' by Jolita Stablauskaitė." *Literatūra*, vol. 49, no. 5, 2007, pp. 108-15.
- Ragaišienė, Irena, Vijolė Višomirskytė and Indrė Žakevičienė. *Ekokritikos akivarai*. Vytautas Magnus University, 2007.

- Rižijs, Marians. "Ekokritikas idejas: Ulža Bērziņa dzejoļa "Koncerts vecajā augstskolā" lasījums." *Mūsdienu literatūras teorijas*, edited by Ieva E. Kalniņa and Kārlis Vērdiņš. University of Latvia, 2013.
- Šlapkauskaitė, Rūta. "An Arc of Itinerant Tropes: Beyond Kin and Kind in André Alexis's *Fifteen Dogs*." *The Anglo-Canadian Novel in the Twenty-first Century*, edited by Maria and Martin Löschnigg, Universitätsverlag Winter, 2019, pp. 11-20.
- Sõrmus, Maris. *Nature and Culture in Contemporary British and Estonian Literature: A Material Ecocritical Reading of Monique Roffey and Andrus Kivirähk*. Tallinn University, 2016.
- Sõrmus, Maris, Julia Tofantšuk and Suliko Liiv. "Ecocritical considerations of nature in contemporary British and Estonian literature." *Interlitteraria*, vol. 18, no. 1, 2013, pp. 108-23.
- Svece, Artis. "Meža tiesības." *Rīgas Laiks*, December, 2019. www.rigaslaiks.lv/zurnals/decembris-2019. Accessed 20.01.2020.
- Talivee, Elle-Mari. *Kuidas kirjutada linna. Eesti proosa linnamaastik aastail 1877-1903*. Tallinn University, 2017.
- Tamošiūnienė, Lora. "Haruki Murakami's 'Kafka on the Shore': Ecocritical reading." *Japan and Europe in Global Communication*, Mykolas Romeris University, 2014, pp. 281-93.
- Tønnessen, Morten and Kadri Tüür, editors. *The Semiotics of Animal Representations*. Rodopi, 2014.
- Tüür, Kadri. *Semiotics of Nature Representations: On the Example of Nature Writing*. University of Tartu Press, 2017.
- . "Bird Sounds in Nature Writing: Human Perspective on Animal Communication." *Sign Systems Studies*, vol. 37, no. 3/4, 2009, pp. 226–55.
- Tüür, Kadri and Ene-Reet Soovik. "Ökokriitika." *Kirjandusteooria õpik*, edited by Mirjam Hinrikus, Raili Marling and Piret Viies. Forthcoming.
- Undusk, Jaan. "Umweltphilosophie und Naturdenken im baltischen Raum. Zur Einführung und Irritation." *Environmental Philosophy and Landscape Thinking*, edited by Liina Lukas, Ulrike Plath and Kadri Tüür, Underi ja Tuglase Kirjanduskeskus, 2011, pp. 15-21.
- Velsker, Mart and Ene-Reet Soovik. "Cities Within a Second City: The Case of Literary Tartu." *Literary Second Cities*, edited by Jason Finch, Lieven Ameel and Markku Salmela, Palgrave Macmillan, 2017, pp. 89-108.
- Vičaka, Inese. "Post-Apocalypse: Culture and Nature in Gundega Repše's and Cormac McCarthy's Works." *Interlitteraria*, vol. 20, no. 2, 2015, pp. 71-8.
- . "The Binaries of Woman-Nature and Man-Culture in American Postmodern Literature." *Latvian Journal of Comparative Studies*, vol. 36, no. 7, 2015, pp. 200-18.
- Žakevičienė, Indrė. "Ekokritikos pelkynai: atgal į gamtą?" *Inter-studia humanitatis*, vol. 7, 2008, pp. 139-45.