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LIEBE LESERINNEN & LESER,

in ihrem dreizehnten Jahr hat unsere Zeitschrift etwas abgespeckt, was allerdings nicht an der ominösen Zahl liegt. Die 466 Seiten der letztjährigen Ausgabe stellen die obere Grenze des Machbaren dar, sowohl für die Buchbinderei als auch für die Kapazitäten der Redaktion. Im Gegensatz zu den meisten vergleichbaren Periodika kommen wir ja weiterhin ohne eine mindestens halbe Redakteursstelle aus, auch wenn das von Jahr zu Jahr schwieriger wird.

Dieses Jahr steht im Zeichen der Hundertjahrfeiern der drei baltischen Republiken. Unser ältestes Redaktionsmitglied erinnert sich noch an seine erste Hundertjahrfeier, als 1970 die ganze „progressive Menschheit“ den 100. Geburtstag des „Führers aller Werktätigen“ Vladimir – nicht Putin, sondern Uljanov-Lenin – beging. Niemand konnte sagen, was dieser Teil der Menschheit über Lenin dachte, aber die umfangreichen Vorbereitungen für das Lenin-Jubiläum dauerten mindestens drei Jahre. Am lang erwarteten Tag war das Wetter jedoch besonders kalt und widerlich. Ein 14-jähriger Junge begann ernstlich zu zweifeln, ob all diese pompösen Vorbereitungen es wirklich wert waren. Am 24. Februar 2018 ging das Jubiläum in Estland ohne überflüssige Pauken und Trompeten vonstatten, und die dicken Schneeflocken aus sonnigem Himmel (!) waren geradezu miraculös erfrischend.

Lettland erlebte aus dem Anlass des stolzen Jubiläums eine nie dagewesene Großzügigkeit an staatlichen Geldern für Kultur und Wissenschaft. Im Januar 2018 hatte der Film „Nameja gredzens“ (Der Ring von Namejs bzw. *The Pagan King*) Premiere. Diese bislang teuerste Produktion des lettischen Kinos soll die Gegenwart mit den Heldentaten der mittelalterlichen Vergangenheit schmücken, als reiner Mannesmut und Liebe zum Vaterland genügten, um sich dem böse lachenden Feind, in diesem Fall dem „vaticanischen Kreuzritter“, zu widersetzen. Der Filmproduzent erklärte bedeutsam, die Historiker wüssten von dieser Zeit doch gar nichts, nachdem diese dem Film Geschichtsverfälschung vorgehalten hatten. Der Film ist dem alten nationalromantischen Zerrbild von den „lettischen Königen“ und ihren „Staaten“ im 13. Jahrhundert verhaftet, das die junge Nation schon in den 1930er Jahren im Geiste der „Wahrheit“ und des Nationalismus erziehen sollte, und zeigt doch nur das armselige Geschichts- und Weltbild seiner Macher. Dieses Geschenk zum Staatsgründungstag stellt somit eine eher bizarre Art der Rückbesinnung auf das Jahr 1918 dar. Der ganze Ernst der Sache diskreditiert sich dabei nur selbst – auf Kosten der Steuerzahler.

Auch in Estland klingt es eher nach einem Aprilscherz, dass die estnische Regierung 10 000 Euro für die Suche nach dem Schädel des estnischen Ältesten Lembitu aus der Henricus-de-Lettis-Zeit bereitgestellt

hat. Die Suche in polnischen Museen hat schon begonnen, und wenn alles ordnungsgemäß verläuft, können wir schon in unserer nächsten Nummer über die gewiss bahnbrechenden Resultate berichten.

Es liegt nicht an der unfreiwilligen Komik dieses staatlichen Ernstes bei der Finanzierung abstrus anmutender Projekte, dass unsere Nummer (fast) ohne Artikel zu den Jahren 1918/19 auskommt. Selbst der einzige Text, der diese Zeit behandelt – Petr Mazharas Beitrag zu Fürst Anatol Lieven –, ist über einen anderen Aspekt mit den übrigen Beiträgen der Nummer verbunden: dem biografischen Ansatz. David Hilchen, Anatol und Christoph Heinrich von Lieven, Emanuel Reger, Alfred Rosenberg und die Münzmeisterfamilie Wulff sind die Helden dieser Nummer. Die Kollegen Päts, Smetona, Ulmanis & Co werden aber sicher in einer der nächsten Nummern ihren Auftritt haben. Und hoffentlich spielen auch Frauen in der Zukunft eine größere Rolle in den Beiträgen unserer Zeitschrift (und das nicht nur als Opfer von Vergewaltigungen wie im vorliegenden Heft).

Noch immer können wir Gott sei Dank auf die willkommene finanzielle Unterstützung aus Tallinn, Tartu, Riga, Lüneburg und Berlin zählen, ohne dass uns irgendjemand inhaltliche Vorschriften macht (schlimm genug, dass es wieder notwendig erscheint, das zu erwähnen). Wie stets sind wir unseren Übersetzerinnen ANU AIBEL-JÜRGENSON, MAIJA LEVANE, KAI TAFENAU und HELI RAHKEMA dankbar, ohne die auch diese Nummer nicht hätte erscheinen können. Die englischen Texte und Zusammenfassungen las SIOBHAN KATTAGO gewohnt gründlich Korrektur. Die optische Gestaltung lag auch im 13. Jahr in den Händen von MEELIS FRIEDENTHAL und IRINA TAMMIS.

Damit wünschen wir dem geneigten Publikum angeregte Lektüre der dreizehnten „Forschungen zur baltischen Geschichte“.

Ostern 2018

KARSTEN BRÜGGEMANN
MATI LAUR
ANDRIS LEVANS

ORTSNAMENKONKORDANZ

Aahof – Āne	Lennewarden – Lielvārde
Absenau – Ozolmuiža	Libau – Liepāja
Adlehn, Alt – Vecaduliena	Lindenhof – Liepa
Adsel-Schwarzhof – Zvārtava	Marienburg – Alūksne
Bellenhof – Bukulti	St. Matthias – Harju-Madise
Bersohn – Bērzaune	Mitau – Jelgava
Bischofshof – Piiskopimōis	Mohn – Muhu
Blomdahl – Mazjumprava	Mustel – Mustjala
Bresemoise – Brieži	Nüggen – Nõo
Dickeln – Dikļi	Oberpahlen – Põlsamaa
Dorpat – Tartu	Odenpäh – Otepää
Düna – Daugava	Ösel – Saaremaa
Dünaburg – Daugavpils	Ogershof – Ogre
Dünamünde – Daugavgrīva	Oknist – Aknīste
Eckengraf – Eķengrāve	Pawassern – Pavasari
Embach – Emajōgi	Pebalg, Neu – Jaunpiebalga
Endenhof – Galamuiža	Peddast – Pädaste
Ermes – lett. Ērgeme, estn. Hārg- mäe	Pernau – Pärnu
Forbushof – Vorbuse	Pillistfer – Pilstvere
Goldingen – Kuldīga	Pilten – Piltene
Harrien – Harjumaa	Rembate – Rembate
Haselau – Haaslava	Reval – Tallinn
Illuxt – Ilūkste	Rewold – Reola
Jerwen – Jārvamaa	Ringen – Rõngu
Jörden – Juuru	Römershof – Skrīveri
St. Johannis (Jerwen) – Jārva-Jaani	Rositten – Rēzekne
St. Johannis, Klein – Kolga-Jaani	Schlampen – Slampe
Jürgensburg – Jaunpils	Sellie – Seli
Jungfernhoff, Klein – Mazjum- prava	Sessau – Sesava
Kamby – Kambja	Sonorm – Roosna
St. Katharinen – Kadrina	Stürzenhof – Starti
Kawelecht – Puhja	Theal-Fölk – Sangaste-Laatre
Kokenberg – Brenti	Tootzen – Toce
Kreuz – (Harju-)Risti	Torma – Torma
Lais – Laiuse	Tuckum – Tukums
Leal – Lihula	Turkaln – Tūrkalne
Lemburg – Mālpils	Urbs – Urvaste
Lemsal – Limbaži	Walk – estn. Valga, lett. Valka
	Weißenstein – Paide
	Wenden – Cēsis

Wiek – Läänemaa
Wierland – Virumaa

Wilna – Vilnius
Wolmar – Valmiera

The Novelty of Storytelling through Location Based Augmented Reality: Actualising Jewish History in Lithuania

BY DARIUS SAKALAUSKAS

The change of a society's characteristics (a shift from an informational to a creative one¹) requires novel techniques, especially in the two spheres that this article is interested in – education and cultural tourism. One of the most challenging topics in an education curriculum is history.² A plurality of teaching methods is one of the reasons for such difficulty. A challenge to educate creative people has meant the development of new methods, such as storytelling, exploring localities, experiments and the use of counterfactual history³ using different media, including video games.⁴ It shows that the various protagonists in history education, while looking for its actualization and popularization, are willing to use new media to address the challenges of creating an interest in history among a new generation of young people. A change in museums' exhibition techniques, the usage of TV series and films, mobile applications or video games reflect this trend. Similarly, new technologies also offer new opportunities for cultural tourism to discover places, history and heritage in a more personalised way.⁵

This article reflects the implementation and result of one such innovative project in the broadening field of “public history” that aims at the actualisation and popularisation of a very sensitive aspect of Baltic history: Jewish history, culture and heritage in Lithuania. A location based augmented reality mobile application, *Discover Jewish Lithuania*⁶, addresses

¹ MANUEL CASTELLS: *The Information Age. Economy, Society, and Culture*. Vol. I: *The Rise of the Network Society*, Malden and Oxford 1996; cf. the report prepared by the OECD in 2000, “The Creative Society of the 21st Century” (URL: <http://www.oecd.org/futures/35391171.pdf>, last access 3.1.2018).

² JAMES ARTHUR: *Issues in History Teaching*, London 2000.

³ MARTIN BUNZL: *Counterfactual History. A User's Guide*, in: *American Historical Review* 109 (2004), pp. 845–858.

⁴ KEVIN KEE: *Computerized History Games. Narrative Options*, in: *Simulation & Gaming* 42 (2011), pp. 423–444, here p. 425.

⁵ CHIARA GARA: *Emerging Technologies and Cultural Tourism. Opportunities for a Cultural Urban Tourism Research Agenda*, in: *Tourism in the City. Towards an Integrative Agenda on Urban Tourism*, ed. by NICOLA BELLINI and CECILIA PASQUINELLI, Cham 2017, pp. 67–80.

⁶ It's a mobile application available on both Android and iOS platforms, available to download through the project's website <http://www.discoverjewishlithuania.com/en/>.

both educational and touristic demands, uses novel techniques in its content and technology; and is, therefore, a good example for popularising and actualising history. The article is divided into three sections: first, we will discuss the rationale of the project; secondly, the technology and its offerings; finally, we will summarise the impact that the application has had so far and the main lessons of the development process. The concluding part is oriented, in particular, to people trying to develop similar projects who might wish to avoid making the same mistakes.

The Rationale behind the Idea

There were several factors that led to the implementation of this project. Firstly, the impact of scientific research to the society at large was, and still is, rather small. It seems that a growing number of research on Jewish history, heritage and culture in Lithuania⁷ only reaches an academic world, while Lithuanian society still carries a lot of stereotypes about Jews.⁸ This situation called for new way in which to tackle this problem and address parts of the society that otherwise would be hard to reach with scientific books.

Secondly, a lot of fields in the history of the Lithuanian Jews, their architectural heritage, prominent figures, customs and individual stories are unknown and are not recognised by locals or tourists. There still exists today a significant amount of tangible and intangible heritage belonging to Jewish culture in Lithuanian towns. For the most part, this heritage is not openly available, actualised or presented and, in some cases, not even recognised as being particularly Jewish. Furthermore, Jewish culture is still often understood through the lenses of the Holocaust – possibly as a result of school education, because this is the main subject taught about Jewish

Here, you can also find more info about the project itself, its technical capabilities and resources used. The team consisted of Darius Sakalauskas (Vilnius University, PhD candidate – project manager), Tadas Janušauskas (Central European University, PhD candidate – creative director), Monika Ramonaitė (Vilnius University, PhD candidate – project communications), Dr. Jurgita Verbickienė (Vilnius University, project consultant). Development services were conducted by an outsourced company.

⁷ Several examples: Lietuvos žydai: istorinė studija [Lithuania's Jews: historical study], ed. by VLADAS SIRUTAVIČIUS, DARIUS STALIŪNAS, JURGITA ŠIAUČIŪNAITĖ-VERBICKIENĖ, Vilnius 2012; JURGITA ŠIAUČIŪNAITĖ-VERBICKIENĖ: Žydai Lietuvos Didžiosios Kunigaikštystės visuomenėje: sambūvio aspektai [Jews in the society of the Grand Duchy of Lithuania: the aspects of the co-existence], Vilnius 2009; Synagogues in Lithuania. A Catalogue. 2 Vols., ed. by GIEDRĖ MICKŪNAITĖ and VLADIMIR LEVIN, Vilnius 2010-2012.

⁸ LAIMA ANGLICKIENĖ: Judėjo įvaizdis lietuvių folklore. Viduramžiškų prietarų atspindžiai [The image of the Jews in the Lithuanian folklore. The reflections of the medieval superstitions], in: Tautosakos darbai, No. 21, Vilnius 2004, pp. 41-54.

history in Lithuania.⁹ As a result, we wanted to focus on the Jewish community itself, its traditions, history, and heritage, rather than solely on the tragic events of the Holocaust.

Furthermore, Lithuania's capital, Vilnius, receives the majority of attention dedicated to actualising and popularising Jewish history, culture and heritage. Smaller towns, *shtetls* in Yiddish, whose feature was a noticeable Jewish community, don't receive much attention, even though their importance for contemporary Jewish identity cannot be neglected.¹⁰ It must be said, that recently the attention given to the *shtetls* is growing and the best example of this is a soon to be museum in a former *shtetl* dedicated to the history of the *shtetls*.¹¹ Reflecting this situation, one of the main areas of focus was to emphasise the importance of these regional towns and actualise their local heritage through the history of Lithuania's Jews. The advantage of having a mobile solution contributed greatly to having a number of different locations.

An important aspect and part of our project was collecting personal stories from both Jews and Lithuanians that addressed their co-existence during the interwar period of Lithuania and, of course, the Holocaust and its atrocities. The result came in the form of several storytelling movies¹² that were prepared by volunteers who participated in the field trips collecting the material such as the video and sound recordings, photos and notes. It was a challenging task to interview people, not only because of their age, but most importantly, because of the conflicting and distant memories and fear of speaking. The latter is a result of quite often direct or indirect involvement in war time atrocities, as well as propaganda from the different regimes that forced remembrance and silence of the selected aspects. Therefore, although our stories reflect more the present perception of the events, it is also important for the analyses of historical memory.

Furthermore, the collection of stories from the local people was an important part of the project, because in this way, we managed to collect various material that could be used for future work. This is essential, because memories of the events that happened more than 70 years ago are fading, as are the people with them. In addition to this, we came to the realisation that storytelling must be an integral part of the development process of the application as well. It enabled some personalisation of the content that eased the connection between past and present, and added a personal touch to the sometimes-distant stories.

⁹ AKVILĖ NAUDŽIŪNIENĖ: Discourses and Depictions of Holocaust Education in Lithuanian History Textbooks (1992–2012), in: *Journal of Education Culture and Society* 7 (2017), pp. 251–267.

¹⁰ See for example: JEFFREY SHANDLER: *Shtetl: A Vernacular Intellectual History*, New Brunswick 2014.

¹¹ <http://lostshetl.com>.

¹² The results are available at: <http://www.discoverjewishlithuania.com/en/blog>.

Lastly, only rarely the innovative and user-friendly means are being employed to present the heritage, especially *in situ*. New media are very important for reaching a wider audience, especially the younger one. At the beginning, when the idea was initially developed for financing, no such innovative approaches of actualising heritage existed in Lithuania. We felt that it was important to create a solution which could encourage people to walk around towns and learn about local history by direct engagement with the urban landscape. The major trigger behind our project was the desire to create an outdoor museum.¹³

The Location based Augmented Reality Technology and its Possibilities

Location based augmented reality is not a new technology; however, its usage for such a project like *Discover Jewish Lithuania* has been increasing only recently. Various studies¹⁴ indicate technology's usability and applicability for cultural tourism. Location based augmented reality enables several key features that were also applied in the case of the *Discover Jewish Lithuania* project: 1) providing a layer of historical information in the present-day location (both through marker and GPS positioning technologies), 2) a map with GPS provided positioning, 3) the availability to use complex content, such as the dynamic 3D reconstruction models.¹⁵ It also enables gamified elements and several other features that were not included in our project. Finally, the new technology showcases various possibilities for applying it to the other purposes. However, it must be noted that the technology won't provide overall satisfaction for users without quality content. Therefore, it was our focus to develop a content concept, find intriguing stories, discover unused visual material (photos, historical films) and add the additional features that would attract people to download the application.

Merging the techniques of storytelling with a location based augmented reality solution was a new experience for the actualisation of Jewish

¹³ Fortunately, we have received strong support from local and international actors, institutions and stakeholders, such as the Ministry of Culture, the Tourism Department, the regional municipalities and museums, the embassies.

¹⁴ TIMOTHY JUNG, DAI-IN HAN: Augmented Reality (AR) in Urban Heritage Tourism, in: e-Review of Tourism Research 2014, Vol. 5, Research Notes, see the URL: http://agrilife.org/ertr/files/2014/02/enter2014_RN_102.pdf (last access 11.1.2018); ANABEL L. KEČKEŠ, IGOR TOMIČIĆ: Augmented Reality in Tourism – Research and Applications Overview, in: Interdisciplinary Description of Complex Systems 15 (2017), No. 2, pp. 157-167; MARÍA TERESA LINAZA, DAVID MARIMÓN, PAULA CARRASCO et al.: Evaluation of Mobile Augmented Reality Applications for Tourism Destinations, in: Information and Communication Technologies in Tourism 2012, pp. 260-271.

¹⁵ During the project, a reconstruction of the Great Synagogue of Vilnius was conducted, resulting in a dynamic 3D model of it.

history (or any history) in Lithuania. It brought attention to such techniques to the audience, decision-makers, institutions, and enabled similar additional ideas to be developed and expanded. The number of additional solutions¹⁶ after our project was launched shows that the public is interested in them and looks for innovative products that popularise history. One such advance that could be looked at in the future is a simulated augmented reality, which enables dynamic and moving augmented reality content based on your location. Indeed, there are several cases being developed in Europe based on this technology.¹⁷ Expected technological improvements¹⁸ indicate that this kind of simulated content together with mixed reality technical possibilities could be very important in the future. Additionally, virtual reality experiences, 3D mapping or hologram solutions offer even more alternatives. The availability of different techniques indicates not only the growing possibilities, but also the growing competition. Therefore, to stand out, there needs to be a fine balance between the content and the used technology, while also focusing on good visual quality, experience and wider adaptability.

Key Lessons from the Project

Even though the initial idea and the project itself was unique, we experienced both positive and negative feedback. We feel that it is important to share our experience in order to help project managers avoid the same mistakes and possibly enhance the development of similar products in the Baltic Sea Region and beyond. These takeaways are presented point by point for a clearer distribution and separated into two different parts. The first part covers the implementation process, while the second part give insight on the reflections of our users and target groups.

- i) Perhaps a key lesson is that it is essential to find the right ways to communicate the project and demonstrate its core values to the public. We, as historians (and the project team was formed solely by historians) tend to focus on things such as historical narrative, concepts, accuracy and precision. However, we usually lack the skills of entrepreneurship, design, marketing and selling. Therefore, it is essential to improve the team with people who have different skills, especially in the areas that

¹⁶ One of such new initiatives is a mobile application that includes historical questionnaires and tours and enables to upload historical pictures: <http://bukdetektyvas.lt/pradzia>. Another solution lets users experience the tragic events of 13 January 1991 in Lithuania in a virtual reality movie: <http://www.laisveskodas13.lt>.

¹⁷ For more examples and additional information, see the situated simulations LAB developed in Norway: <http://sitsim.no>.

¹⁸ For example, a Finnish company is finalising mixed reality glasses that are able to connect the virtual and the real world in a much more realistic way: <http://varjo.com>.

- historians are less proficient in. Furthermore, substantial budget and time need to be allocated to marketing and presentation activities.
- 2) The previous point would directly contribute to another key aspect: trying to make a product not for yourself, but for others. It is important to consult with as many different people as possible during the development process, especially in its initial phase. Also, a permanent group of testers would be an advantage. This would help to see the issues you would not normally see as the developer, and help one adapt to the needs of the target groups. In our case, we did this only sporadically. Therefore, we encountered several complaints that we hadn't envisioned. We feel that this together with our mistakes in marketing the product were the main reasons that we have not reached the desired goals of the number of downloads¹⁹ for the application.
 - 3) The popularisation of the historical research requires substantial writing skills that historians often lack. It is quite challenging to make a story both historically accurate and interesting to read, especially for those researchers who have never engaged in the field of the popular history. Therefore, it is important to find the right people capable of writing texts, that are not only aimed towards a scholarly audience. Of course, they could be professional historians, but at the same time, they should have some experience in writing popular texts and scenarios. Additionally, an editor is a must.
 - 4) Combining historical accuracy and entertaining texts often leads to neglecting one of those sides. It can always be criticised: an academic reader might miss some information; a tourist might prefer less information, but more intrigue. A fine balance needs to be found.
 - 5) As already mentioned before, the decision to include life stories enabled the discovery of fascinating lives of local people, who otherwise wouldn't be heard. Through them, we have adjusted our own perspective on many of the storylines. It has also facilitated the inclusion of personalisation into the final result.
 - 6) The whole project faces the difficulty to sustain interest in the application among users who have already tried it. The problem comes from the model of the application that is basically a one-time solution. When a user is familiarised with the content, there is little incentive to use the application again. The problem could have been solved through better communication with the target groups in the initial phases of the project. Adding some form of interactivity, gamification, add-on experience, renewable content, options for the users to add their own content would be some of the options, that unfortunately we haven't undertaken.
 - 7) The high costs of any additional visual and technological features make it harder to develop very attractive products, especially compared to those offered by large business companies. Users are getting used to quality

¹⁹ At the moment (20.1.2018) there were approximately 1,500 downloads in total.

applications, augmented, virtual and mixed reality experiences and can't forgive any lower quality solutions. A way out is to offer a high-quality content with attractive texts. This was the solution that we undertook. Therefore, it is important to discover your product's biggest strengths and work on them. Furthermore, the developers need to emphasise the strengths in the presentation message.

- 8) There needs to be a coherent, systematic, conceptual idea of the project as soon as possible during the initial phase of the development. Otherwise, there is the risk that the development process will take longer than expected, as was in our case. While the general idea was clear, a lot of details shifted constantly. This caused several activities that were unnecessary for the result. Additionally, all team members should agree upon the path the idea should take in order to avoid any misunderstandings.
- 9) The project enabled the cooperation between different institutions that take interest in preserving and actualising Jewish heritage in Lithuania. Such institutions include the municipalities, state department of tourism, department of cultural heritage and Jewish communities among others. This cooperation led to the establishment of the Jewish Heritage Route Association in Lithuania that is tasked with the popularisation of the Jewish heritage in Lithuania, especially in its regional towns. In addition, it is developing a Jewish Cultural Heritage Route in Lithuania.

In the upcoming section, we will outline reflections from users and target groups that will supplement takeaways from the part above.

- 1) The reactions from Lithuanian society towards our product were generally positive. Since the launch of the application there has been an increase of similar projects emphasising not so much the Holocaust as the major point of departure for exploring the history of Lithuania's Jews, but their overall history, culture, traditions and heritage. Furthermore, there has been an increased effort in the restoration of Jewish heritage sites (primarily the synagogues), actualising them with the help of the memorial plaques, events, etc. We do not argue that all of this happened due to our efforts; however, we feel that we added some contribution to this trend.
- 2) There were several main drawbacks in the application that were communicated to us by the users. The main complaint was about the lack of interactivity. A lot of users asked about the possibility to provide us with their own historical material (photos, letters, etc.), but, unfortunately, we didn't include such technical solutions. Furthermore, the stories in the application were presented in a quite static way, without any kind of gamification elements which might have had the potential to increase the application's popularity among the younger generation. Including a

- set of tasks, questionnaires, smaller tours or other interactive elements would have perhaps added additional value to the application.
- 3) We experienced an unexpected pushback from the groups that we thought would be our target audience. Such a case happened with the schools and specifically with the teachers. They were not ready and willing to use the application, or at least our stories. Perhaps, they were afraid that their work might be substituted by this digital solution, even though our general idea was to contribute to the existing teaching practices. This example shows how important it is to work with your target groups, to reflect their desires and fears and eventually even involve them in the development process. If we would have done this properly, the teachers possibly would have felt a part of the idea, process and be more inclined to use the application. Of course, the application is not a sufficient teaching material. There needs to be an added impetus from the teachers, similarly when using video games. The teachers need to discuss the material, experience with the children, ask them questions. A one-way approach would only provide the information and would not achieve the main goal of developing the critical and creative thinking. Therefore, a guiding methodology is needed to help the teachers to use such tools as the mobile applications. We have prepared it. However, its distribution and usage among the history teachers is still little.
 - 4) There is a substantial gap in the interest of those people who already were interested in the Jewish history, culture and other members of the society. Therefore, it is hard to reach and attract the people who are not familiar with the topic. We feel that we have failed with this task and there needs to be more effort for reaching wider groups of the society. The different communication channels, customized messaging would be couple of solutions for solving this problem.
 - 5) It was and still is very difficult to enter the foreign markets with our product even though one of our target groups were Jewish communities that originated from present day Lithuania territories. We were focusing on communities from Israel, South Africa and the US. Similar to the previous points, the targeted messaging needs to be found in order to reach those communities. Additionally, it is better to start communication with your target audience as early as possible already during the development process. It would help to find the interest of such groups and try to address them.

Conclusion

Discover Jewish Lithuania is a project implemented in Lithuania that aims to actualise and popularise Jewish history, culture and heritage, especially in the regional towns. Its result is a mobile application with a series of

short movies that work both as a product for education and cultural tourism. *Discover Jewish Lithuania* was a completely new solution in the market, both in the country and the region. The main reasons were that it was based on novel technology of location based augmented reality and connected academic research with storytelling techniques. However, we have faced several problems both in the development process and beyond, due to the pioneering character of project. They include lack of interactivity and gamification elements, rather low visual quality, long development process, lack of financial investment and lack of quality marketing activities and pushback from the potential target groups. We think that the number of the application's downloads could have been larger if we would had been able to solve these issues. Nevertheless, the project shows that fruitful cooperation between historians and emerging technologies could create various novel ideas. We hope that this paper will help to avoid some of the mistakes we made and encourage individuals to undertake similar projects in the Baltic Sea region and beyond.