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## THE MELNO PEACE - BUILDING SUSTAINABLE SECURITY IN CENTRAL EUROPE: A SOCIO-CULTURAL APPROACH

Vytautas ŠLAPKAUSKAS

Mykolas Romeris University

E-mail: [slapkauskas@mruni.eu](mailto:slapkauskas@mruni.eu)

ORCID ID: [0000-0002-9637-6672](https://orcid.org/0000-0002-9637-6672)

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**Annotation.** *The Melno peace is a peace treaty between the Kingdom of Poland, the Grand Duchy of Lithuania (GDL) and the German (Teutonic) Order signed on September 27, 1422, which established the border between GDL and the Order. It is one of the oldest and most stable cross-border borders in Europe, which has remained unchanged for 600 years. Now it is the state border between the Republic Of Lithuania, the Russian Federation and the external border of the European Union. Such long-term stability of this border leads to the need to reveal the prerequisites and reasons for the observance of the Melno peace.*

*The long-term nature of the Melno peace is examined not from a historical but from a socio-cultural point of view. This is due to the internal relationship between peace and security. Security is a state of protection and self-protection from dangers and confidence in own knowledge. This threefold interpretation of the meaning of security is conditioned by the fact that security itself expresses a relationship in which there are no threats to the participants in the relationship. Peace is a form of security functioning. This is the absence of violent conflicts between individuals and their groups. The socio-cultural point of view is the interpretation of human relations, their interaction and expression of activity, based on the protection of natural rights.*

*From a socio-cultural point of view, the signing of the peace of Melno marks the beginning of real integration of the Grand Duchy of Lithuania into Latin European civilization. This approach differs from the historical approach, since according to it, the integration of GDL begins from 1387, when the King of Poland and the Grand Duke of GDL Jogaila baptized the entire land. However, real conditions for integration were formed and developed only with the weakening of the aggression of the German (Teutonic) Order and its transformation into a secular one, the Duchy of Prussia. The secular Duchy of Prussia actively participated in creating socio-cultural changes in the western part of GDL.*

*The weakening of the Order's power is a primary but insufficient prerequisite for the longevity of the Melno peace. Other reasons for the longevity of the Melno peace are revealed while examining the integration of GDL into European culture and civilization. From a socio-cultural point of view, the integration of GDL into European civilization took place through the development of economic and cultural relations with the states of Central Eastern Europe and targeted adoption of their experience. It was the Melno peace that opened the real paths of integration of GDL into European culture and civilization. The main features of this integration were gradual establishment of sustainable security in Užnemunė (Sudovia), adoption of the western experience of state economic management, changes in law, culture and education in the context of dissemination of Renaissance and Reformation ideas.*

**Keywords:** *Peace, Melno peace, sustainable security, socio-cultural approach, Grand Duchy of Lithuania, Teutonic Order, Statutes of Lithuania.*

### Introduction

The terrorist war of the Russian Federation in the Ukraine actualizes the need to develop a narrative of peace. The Cold War in Europe ended with the victory of market economy and liberal democracy. The countries of Central Eastern Europe that struggled free from the Soviet empire successfully created market economy and liberal democratic civil societies. In less than 77 years after the World War II, the narrative "If you want peace, prepare for war" almost fell into disrepute in the social thinking of Western European countries. Especially after the end of the Cold War, the illusion of lasting peace gradually developed in Europe. But brutal military

aggression of the Russian Federation in the Ukraine awakened the people of Europe from the illusion that enveloped them.

This illusion has permeated the social sciences as well, as the narrative of peace was only episodically developed. Therefore, the creation of a peace narrative is now an elaborate and complex challenge, because neither the categories of "peace", nor the classification of the states of peace, nor the regularities of its creation have been thoroughly examined in scientific circulation. Peace never coincides with the truce of war, annexation and occupation, because external and internal security is based on military coercion. Such security is never sustainable. However, there have always been and are ideological attempts to call annexation and occupation peace, for example, during the period of Soviet occupation. Such ideological attempts may become more frequent as modern geopolitical and social tensions grow. It is therefore necessary, at geopolitical and societal levels, to develop and implement in mutual relations such a narrative of peace that will help to avoid war, to guide the further civilisation of humanity towards the international legal protection of human rights and freedoms and the creation of sustainable security. This is especially true in the era of the development of information technology and globalization in adulthood, since the further existence of mankind has faced complex dynamic challenges of a complex nature (Šlapkauskas, 2022(a), p.17-23).

Therefore, it is no coincidence that creation of local, regional and global security in the form of long-term peace is the most important issue for the consideration of the G20 geopolitical entities at their meeting on the island of Bali in in 2022. It is becoming increasingly clear in the geopolitical space that all modern wars, whether by hybrid warfare or threatened by nuclear weapons, not only destroy the achieved quality of sociocultural life, but can also lead to long-term threats to the existence of humanity.

On the other hand, in the 21st century, there are still countries whose political elite's thinking is based on imperial thinking, especially typical of antiquity and the Middle Ages, when peace was understood as a short-term truce between increasingly renewed hostilities. Even in the late Middle Ages, wars lasted tens and even hundreds of years. For example, the Hundred Years' War between England and France, which took place in 1337-1453 (Šimtametis karas - Visuotinė lietuvių enciklopedija (vle.lt)). This war ended with the victory of France, which caused this kingdom to become a centralized state at the end at the end of the 15th century. The defeat of England also did not pass without consequences: after internal civil wars, known as the wars of the Roses, in 1455 - 1485, it was also finally centralised at the end of the 15th century.

However, after the war, even in a period of fragile peace, the aim was to resurrect the devastated land to life. Therefore, it is necessary to develop peace studies, which should examine various examples of past peace. An example of lasting peace is the Melno Peace. Its long-term observance was conditioned by the socio-cultural integration of the Grand Duchy of Lithuania and its part Uznamune (Sudovia) into European civilization.

**Object of study** - integration of the Grand Duchy of Lithuania into European civilization during the period of the Melno peace.

**Purpose of the study** - to reveal the Melno peace's role in creating sustainable security in Lithuania and Central Eastern Europe. The study is based on methods of document analysis, comparison, interpretation and generalization.

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## Definition of sustainable security and peace from a socio-cultural point of view

Security is a state of protection and self-protection from dangers and confidence in own knowledge. This threefold interpretation of the meaning of security is conditioned by the fact that security itself expresses a relationship in which there are no threats to the participants in the relationship. There can be various relationships: the person with himself, with other people, their groups and between them, with objects of nature, work and his tools, with God. The reasons for the emergence of threats can also be various: 1) subjective, for example, the subjective interpretation of the behavior of the participant(s) in the relationship as posing a threat; 2) objective, e.g., the emergence and functioning of threats independent of the will of the participants in the relationship; 3) mixed, for example, relationships arising from subjective efforts to control threats generate new threats. Therefore, security includes both objective security, and a sense of security (subjective security), and confidence in security (absence of doubt).

Security is one of the basic human needs, the necessity of satisfying which is beyond doubt. It was the constant pursuit of primary communities to control the state of security that led to the formation and development of social control as a mechanism of social regulation. Therefore, it is no coincidence that the creator of humanistic psychology A. Maslow outlined the main human needs in a hierarchical order and stressed that “these needs, or values, are related hierarchically and evolutionarily – according to strength and primacy. For example, security is more powerful and stronger, a more urgent, earlier arising, more vital need than love, and the need for food is usually stronger than every other. Moreover, all these needs can be considered as steps along the time path towards a common self-actualization, which includes all basic needs” (Maslow: 343). Therefore, it is reasonable to say that security is, or must be, implicit in society's sociocultural contexts and human activities.

Sustainable security is a long-term balance between subjective freedom and social security, which is embodied in the general or social rules of behavior ingrained in society's culture and the implementation of which we call justice (Šlapkauskas, 2022 (b), p.163). When subjects adhere to common norms of behavior and base their interactions on the pursuit of common security, the concept of freedom functioning within the boundaries of a just social order and the expression of freedom itself is formed. This state is peace. Peace is the absence of violent conflicts between individuals and their groups and creation of social relations in accordance with natural rights, i.e. respecting human freedom, life, health and property. It is a form of the quality of the state of external and internal security of any social formation and the trend of its development.

Socio-cultural approach to security and peace - this is an interpretation of the relationship, interaction and performance of people and their formations, based on the analysis of their security status and trends in its development. Interpretation can include various aspects of the existence of mankind, since they are in one way or another related to security control. Security is a dynamic phenomenon, variability of which is determined by natural environmental and socio-cultural factors and their interaction. Therefore, the socio-cultural interpretation of security is based on the analysis of the social order of any social entity (e.g., community, tribe, organized group of people and state) and the social control that ensures its functionality.

Social order is a set of characteristics of communal ties and relationships that occur and develop in individual societies or social groups, the practice of which helps to survive and achieve a higher standard of living for as many members of a society or social group as possible. Its emergence and development is conditioned by the need to constantly meet the basic needs

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of human survival. Therefore, social order is a human creation, existing as a product of human activity.

Functionality of the social order is always in the sights of the social sciences. As early as in the second half of the 18th century, A. Ferguson pointed out that social order was expressed by a number of institutions "which are indeed the result of human activity but are not the result of human thought" (1767, p. 187). However, only in the second half of the 20th century, attention was paid to the difference between these two categories of the phenomena - "the result of human activity that is not the result of human thought" and "the result of human thought". Based on this, F. A. Hayek pondered self-creating systems and distinguished two varieties of social order: a) a self - (spontaneously) grown social order (as if it had arisen from within without a prior purpose), and b) a social order created by specific people (as if it had been created consciously from outside) (Hayek, 1998, p. 65-67).

From a socio-cultural point of view, the strength of the social order is determined by the existing and changing social control. Social control is a mechanism of social regulation of people's behavior, which ensures compliance with certain general restrictions, the violation of which interferes with the implementation of basic human needs and functioning of the social system (society) itself. General restrictions on behavior can be custom, moral, religious, legal. Social control is based on material and symbolic resources, with which the society at its disposal promotes positive behavior among its members and condemns its deviation.

There are distinguished two aspects of the social control functioning: value-normative and organizational-institutional. They are directly related to the varieties of social order. Functioning of value-normative regulators of human behavior (systems of moral, religious and legal norms) expresses the normative functioning of social control, realized by subjects in compliance or non-compliance with general rules of behavior. Organizational-institutional functioning of social control is expressed by specialized state institutions, e.g., military and other organizational formations of security supervision created by the state, whose functions are determined by the political regime of the state. Therefore, three main types of social control processes "take place" in social life: 1) processes in which individuals are encouraged to internalize normative expectations (social norms) of their society; 2) processes in which the social experience of individuals is organized (managed); 3) processes in which various formal and informal social sanctions are applied (Šlapkauskas, 2022(a), p. 28-30) .

Socio-cultural interpretation of security and peace is based on the analysis of interaction between value–normative control and organizational–institutional control. In a state of peace, these aspects of social control usually work together and complement each other, if the authorities do not seek to impose a new regulation of social relations on the basis of political - ideological requirements that are unacceptable to society or its individual communities. In this case, the stronger the subjects of behavior adhere to the general rules of behaviour, the less organizational-institutional power is required. However, in a state of war and occupation, the political-ideological and economic power of the state apparatus usually leads to a conflict of value-normative control and organizational-institutional control. In this case, the state apparatus constantly strengthens the organizational–institutional control of society in various ways and means in order to change its social consciousness and the behavior of resistance groups.

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## Political and ideological assumptions of Melno peace in Central Eastern Europe

The Melno peace is a peace treaty between the Kingdom of Poland, the Grand Duchy of Lithuania and the German (Teutonic) Order signed on September 27, 1422, which established the border between GDL and the Order. It is one of the oldest and most stable cross-border borders in Europe, which has remained unchanged for 600 years. Now it is the state border between the Republic of Lithuania, the Russian Federation and the external border of the European Union.

Such a long-term settlement of the historical border with the German Order presupposes the question of why the militant order, unlike most medieval states of that time, complied with the obligations of the Melno peace treaty? In fact, the Order was forced to accept and sign the obligations of the Melno treaty, under the conditions of forced observance of which it weakened and finally transformed into a secular state. Therefore, it can be assumed that in the 15th century in Central Eastern Europe new political-military forces and the socio-cultural conditions leading to their formation began to develop, which were not favourable for further military expansion of the Teutonic Order. To reveal this assumption, we will briefly discuss the development of the Teutonic Order's military power in Central Eastern Europe.

The origin of the Teutonic Order is the German hospital brotherhood of the participants of the Crusade to Palestine, founded in 1190 by the merchants of Bremen and Lübeck under the mantle of Akko (otherwise known as Acre, which is now in Israel). Initially, the brotherhood was subordinate to the Grand Master of the Ioanite order. In 1198 the German princes reorganized the brotherhood into an independent Teutonic Order - a military order of knights subordinate to the pope and the emperor of the Holy Roman Empire. Its purpose was to patronize crusaders arriving from Germany, to nurse the sick and fight the enemies of the Catholic Church. In the 13th century the Teutonic Order fought in Palestine against the Muslims. In the beginning of the 13th century, supported by the pope, emperors and princes of the Holy Roman Empire it acquired lands mainly in Germany, as well as in Asia Minor, Southern Europe (Vokiečių ordinas - Visuotinė lietuvių enciklopedija (vle.lt)).

After defeat of the crusades in Palestine, in 1211 the Teutonic Order was invited to Hungary to help defend against nomads but was kicked out for an attempt to establish a separate state in 1225. Then the Order settled on the Land of Kulm (now in Poland), which was granted by the Duke Konrad I of Masovia after the 1226-1230 agreements with the Order's Grand Master Hermann von Salza. From the Duke Konrad I, the Order received the right to expand its possessions from the Prussian lands that it would conquer. The right of the Teutonic Order to rule the conquered Prussian and Lithuanian lands was approved by the pope Gregory IX in 1234, the emperors of the Holy Roman Empire Frederick II in 1226 and 1245, and Louis IV the Bavarian in 1337. The pope Gregory IX in 1236 issued a bull announcing a crusade to Lithuania. The pope Innocent IV in 1245 also urged the Teutonic Order to fight against the Lithuanians and Prussians. Thus, the aggression of the Teutonic knights was blessed by the two most powerful forces - the popes and the Holy Roman emperors (Bumblauskas, 2005, p. 46-47; Vokiečių ordinas - Visuotinė lietuvių enciklopedija (vle.lt)).

The creation and functioning of the Teutonic Order state in the Prussian tribal lands from 1230 to 1525 can be divided into three periods from religious-ideological and intensity of wars viewpoints:

1. From 1230 until 1387 - the period of the baptism of the Lithuanian state: the Order's intense wars with the Baltic tribes and the Grand Duchy of Lithuania under the pretext of defending Catholicism and fighting pagans.

2. From 1387 until 1410 - the period of the battle of Grunwald: the Order's wars with Christian States at the turn of the 14th and 15th centuries.

3. The period from 1410 until 1525: political, military and economic weakening of the Order, culminating in its transformation into the secular Duchy of Prussia.

During the first period, the Teutonic Order conquered all the Prussian tribes in 53 years, because they were caught not only without creating their own state, not only without forming a stronger confederation of lands, but even without princes inheriting power. Although the Prussian tribes fiercely defended and organized two powerful uprisings in 1242-1249 and 1260-1274, but the resistance was broken and most of the Prussian nobles went over to the side of the Germans. After examining this situation, Alfredas Bumblauskas argues that the probable reason for the defeat of the Prussians was that their political order had not yet reached the state-specific level of development of society. He points out that in 1283 the Teutonic Order, having conquered the Skalvians, Nadruvians and Yotvings and coming to the Nemunas river, faced not another Baltic tribe, but the Lithuanian state (Bumblauskas, 2005, p. 54).

From 1286 under the pretext of defending Catholicism and fighting the pagans, the Teutonic Order began to intensively attack Lithuania, sought to gain a foothold in the lower reaches of Nemunas, occupy Samogitia and unite its possessions in Prussia with its vassal Livonia into one state. At the beginning of the 14th century, the Order also attacked Poland. But the greatest power was reached by the Teutonic Order in the middle and second half of the 14th century. During the reign of Grand Master Winrich von Kniprode (1351-1382), aggression against GDL intensified. In the years 1345-1370 the Teutonic Order organized about 70 larger expeditions to Lithuania from Prussia and about 30 from Livonia. In the years 1360-1380, big expeditions to Lithuania took place every year (Vokiečių ordinas - Visuotinė lietuvių enciklopedija (vle.lt)).

The second period of power of the Teutonic Order is the wars with the Christian states. They were forbidden by the Roman Catholic popes. In 1387 Jogaila baptized the whole land, which Mindaugas had not done. According to Tomas Veclova, "Jogaila baptized without waiting for the bishop to come. He is sometimes said to have translated the most important Christian prayers himself, but he probably really took care of the translation (Veclova, 2018, p. 143).

Baptism changed the religious status of the GDL and opened the way to the Latin European civilization. In 1403 the pope Boniface banned the Teutonic Order from going to war with GDL. Alfredas Bumblauskas drew attention to the fresco of the beginning of the 15th century in Strasbourg's St. Peter's new church, depicting the Europe of the time. In the fresco, there are a dozen figures personifying the states: Germany is the first to ride, followed by France, Italy, England... The last one on horseback is Poland, and a newly baptized foot follows behind *Litavia* (Veclova, 2018, p. 145). This is a picturesque illustration of Lithuania's integration into Latin European civilization.

The Teutonic Order ignored the pope's prohibitions and actually ruled Samogitia in 1404-1409. Samogitian uprising in 1409 gave the Teutonic Order a pretext for a decisive war with GDL and Poland. According to Alfredas Bumblauskas, "the Teutonic Order was only a powerful force that threatened the Lithuanian state. <...> Jogaila did not go to war with the Teutonic Order, because if he lost, he could lose the Polish throne. Vytautas, through his agents in Poland, began to form the notion that war with the Teutonic Order was necessary. The effort paid off. At the beginning of July, 1410, GDL army joined forces with the Polish army at the Vistula (Vysla) river. <...> Plan of Vytautas was unusual and even audacious. The attacking side was usually the Order. Meanwhile, in the 1410s, the territory of the Teutonic Order was

invaded and marched directly towards the capital“ (Bumblauskas, 2005, p. 148). Vytautas' plan worked and in July 15, 1410 the Teutonic Order lost the long-term war with GDL in the battle of Grunwald. This victory of the united armies of the Kingdom of Poland and GDL shattered the hegemony of the Teutonic Order, which no longer posed an existential threat to either Poland or Lithuania.

Although the military and economic weakening of the Teutonic Order began after the battle of Grunwald, it still retained its geopolitical influence in Central Eastern Europe. This is evidenced by the political theme of the General Council of the Catholic Church held in Constance (on Lake Constance, on the current German-Swiss border) in 1414-1418. The council first decided the confusing question of who should rightfully occupy the papal throne, as there were even several popes and anti-popes at the same time. The new Pope Martin V, recognized by all, also examined the dispute between Lithuania and Poland with the Teutonic Order regarding Samogitia. Lithuanians and Poles offered to move the order to the Turkish border. But both issues were not resolved, since the Order's side at that time was supported by the patron of the assembly St. Roman (German) emperor Sigismund I and the pope recognized by all. Less often, attention is paid to the reasons why the church reformer Jan Hus, who arose in Prague, was convicted at this meeting and burned at the stake in Constance right there. In the late Middle Ages, the early sprouts of the Church Reformation had already arisen, which St. Rome and the pope tried to root out. The outraged Hus supporters (Hussites) fought for power in the Czechia for a long time and Vytautas' interests were entangled in this fight (Veclova, 2018, p. 160).

When a new short-lived Lithuanian-Polish war with the Teutonic order flared up in 1422, the Crusaders were already hesitant to defend themselves in the open field and tried to hold out in the castles. After the allies ravaged the land, the Order agreed to negotiate peace. The peace treaty between GDL and Poland with the representatives of the Teutonic Order was concluded on September 27, 1422, in the camp of the allied troops at Lake Melno (near Toruń). GDL and Poland, taking advantage of the Hussite movement in the Czechia (where Vytautas' viceregent Žygimantas Kaributaitis (Sigismund Korybut) was active), prevented St. Roman (German) emperor Sigismund I effectively support the Teutonic Order, forced the Crusaders to conclude peace (Melno taika - Visuotinė lietuvių enciklopedija (vle.lt)).

Thus, it can be stated that the peace of Melno was a clear message to all the countries of Central Eastern Europe that the Teutonic Order, after the defeat in the battle of Grunwald, is not capable of continuing to fight and base the development of its state on war trophies. This is confirmed by the subsequent unsuccessful wars of the Order with Poland and Czechia (1431-33.), which only exacerbated the internal political and economic crisis of this state. They tried to solve it by raising taxes. This did not correspond to the interests of the nobility and townspeople of the Order state. Their dissatisfaction with the government, the arbitrariness of the knights, and the obstruction of the development of cities and trade grew stronger. Therefore, they established the Prussian Confederation – a political organization of the nobility and townspeople, which in 1440 -1466 defended their personal and estate rights and actively sought to participate in the Order's state governance. Persecuted by the authorities of the Order, the Prussian confederation appealed for help to the King of Poland, who granted patronage. This led to the Thirteen Years' War (1454–66), in which the Confederation fought on the side of Poland. Poland, which won the war, attached the western and southern parts of the Teutonic Order according to the Peace of Torun in 1466 (the second Peace of Torun). The reduced Order moved its capital to Königsberg in 1466. In 1470, the Grand Master Heinrich Richtenberg swore vassal allegiance to the King of Poland. The order, which lost the potential for military

aggression, in its further development increasingly acquired the features of a secular state. In 1525, the last Grand Master of the Order Albrecht Brandenburg with most of the brothers of the Order switched to Lutheranism and Prussia was declared a secular duchy. On April 10, 1525, in Krakow, he took the oath of vassalship to his mother's brother – the King of Poland and Grand Duke of Lithuania Žygimantas Senasis (Sigismund the Old). The Teutonic Order state ceased to exist in Prussia (Prūsijos sąjunga - Visuotinė lietuvių enciklopedija (vle.lt); Vokiečių ordinas - Visuotinė lietuvių enciklopedija (vle.lt)).

### **Socio-cultural effects of Melno peace**

All the results of human connections and activities are socio-cultural in nature. But the socio-cultural approach to security and peace seeks to distinguish and interpret the results of the activities of people and their formations, which are most closely related to the development of their security situation. Therefore, first of all, it should be emphasized that the Melno peace treaty itself was an essential geopolitical achievement for GDL and Poland: it legitimized the victory of Grunwald. The first peace of Torun, between Poland-Lithuania and the Teutonic Order, signed on 1<sup>st</sup> of February, 1411, after the Battle of Grunwald, did not meet the expectations of the winners. Alfredas Bumblauskas writes, "it seems a paradox: such a great victory and relatively small consequences" (Bumblauskas, 2005, p. 149). This was significantly influenced by St. Roman (German) Emperor Sigismund I and the pope's support for the Teutonic Order.

The victory of Grunwald and the Treaty of Melno "forced" the most important figures of the European Latin civilization - the pope of the Roman Catholic Church and the emperor of the Holy Roman (German) empire Sigismund I to recognize GDL and Poland as very important subjects of Central Eastern European geopolitics. Important issues of the region were no longer resolved without the participation of the rulers of Lithuania and Poland – Vytautas and Jogaila. On the initiative of Holy Roman Emperor Sigismund I in January 9-29, 1429, the Lutsk Congress was convened to discuss the problems of Central and Eastern European politics – especially relations with the Hussites. This was the only case when the Holy Roman ruler came to the territory of the Grand Duchy of Lithuania. The Congress was attended by the envoys of the Byzantine emperor, the Papal Legate, the Polish king Jogaila, the Pskov and Novgorod Princes, representatives of the Order, the Golden Horde, Moscow, Tver, Ryazan, Moldavia, Denmark. Thus, the Lutsk convention shows the increased role of GDL and Vytautas in the region, and it entered the history of Lithuania primarily because of the plan to crown Vytautas as a king, which was supported by Sigismund I and the Teutonic Order, in order to create a counterbalance to Poland in the region (Bumblauskas, 2005, p. 154; Veclova, 2018, p. 168).

One of the most important socio-cultural achievements of the MelnoPeace is the fact that the path of Lithuania's integration into European civilization was completely opened. This path provided wide opportunities to modernize the Lithuanian state and society by focusing on the achievements of economic management and cultural expression that prevail in Europe. In many Central European countries, in the 15th and 16th centuries, the Renaissance era was already spreading, in which important changes took place in various areas of social life. The changes were greatly influenced by the flourishing of trade with the East, the emergence of a new bourgeoisie – merchants, bankers, industrialists. The increase of its power destroyed the feudal, middle-age social order, characterized by hierarchy, workshop production, and restrictions on trade. The growing needs of manufacturing, trade, seamanship, construction, warfare also led to the development of science. Extremely significant achievements were achieved in the fields



of astronomy, geography, anatomy. Great geographical discoveries gave new knowledge in geography, geology, botany, zoology, ethnography. The disintegration of feudalism was promoted by the processes of centralization of national states and the formation of national self-consciousness, the intensifying struggle between secular and religious power. Therefore, the integration of new ideas for the interpretation of social relations into the social space of Lithuania could differently affect the further development of internal security.

In Lithuania, the forms of thinking and culture of the Renaissance era already began to emerge at the end of the 15th century and lasted until the middle of the 17th century, but the most mature were in the 16th century. They got start with studies of children of Lithuanian grandees and nobles in western European universities. After returning to Lithuania, they worked as clerks, lawyers, diplomats, teachers, secretaries of kings and grand dukes, and spread the ideas of the Renaissance and humanism. Humanists from other countries who lived in Lithuania also helped to spread them. The intellectual atmosphere of the Renaissance, the established traditions of patronage led to the emergence of the Press in Vilnius (Renesansas - Visuotinė lietuvių enciklopedija (vle.lt)).

In Lithuania, similar to Germany and other European countries, the Renaissance was closely linked to the Reformation. The first representatives of the Lithuanian Reformation (A. Kulvietis, S. Rapolionis, V. Agrippa) spread in Lithuania the ideas of the most famous figures of the Western European Reformation and humanists (M. Luther, Ph. Melancthon, Erasmus of Rotterdam), grounding them in a unique and original way, interpreting them with local realities. With the spread of Renaissance and Reformation ideas, the emergence of higher-level schools in Lithuania is also associated. A. Kulvietis tried to establish the first such school in Vilnius in 1541 (Renesansas - Visuotinė lietuvių enciklopedija (vle.lt))

Counter-reformation actors, supported by bishop V. Protasevičius, founded a Jesuit college in Vilnius in 1570, which in 1579 was reorganized into a university - the first higher education institution in Lithuania. The University gave start to Lithuanian science, contributed to the development of writing in the Lithuanian language, became the most important focus of intellectual thought in the Grand Duchy of Lithuania, and increased the number of scientists in various fields (mainly philology, philosophy, history). (Renesansas - Visuotinė lietuvių enciklopedija (vle.lt)).

Alfredas Bumblauskas emphasizes that "Lithuania, during the 15th century very quickly adopted the values of Western Latin culture, and in the 16th century finally became an integral part of Central Europe (2005, p. 254). In Lithuania, the military counter-establishment of the Reformation and Counter-Reformation was avoided, as a confessional tolerance corresponding to the spirit of the Renaissance prevailed. It can even be argued that the relatively peaceful intellectual and political opposition of these forces promoted rapid changes in the modernization, culture and education of Lithuanian life. But on the other hand, these changes have not yet been explored in terms of creating sustainable security.

For the creation of sustainable security in Lithuania, the most important achievement of the peace of Melno was the end of GDL wars with the Teutonic Order. After almost 200 years of intense wars with the Teutonic Order, existential threats to the Grand Duchy of Lithuania no longer arose from the western part. Therefore, it could pay attention to the colonization of Užnemunė (Sudovia), because this previously inhabited territory of the Yotvings (Sudovians) was turned into wasteland. Wasteland is a strip of sparsely inhabited or completely uninhabited lands in Lithuania Minor, Sudovia (Užnemunė), in the west and north of Samogitia, in the north of Highlands (Aukštaitija), separating the more densely populated and castle-protected areas of

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Lithuania from Prussia and Livonia, the same stretch of the border of the latter lands with Lithuania in the 14th - 15th centuries (dykra - Visuotinė lietuvių enciklopedija (vle.lt)).

Lithuanians colonized Užnemunė and security and peace functioned in this territory of GDL for as long as 393 years (1422 - 1815). Due to the efforts of the Queen Bona, the political-administrative colonization of Užnemunė, territory settlement policy, farm management, trade and legal experience were increasingly based on the experience of Western and Central European countries. The achievements of the colonization of Užnemunė not only created sustainable security in Sudovia, but also influenced the multifaceted modernization of GDL, for example, the Wallach reform took place in Užnemunė at the beginning and following it, Sigismund Augustus (Žygimantas Augustas) implemented such a reform throughout the Grand Duchy of Lithuania. However, the process of colonization of Užnemunė has not yet been fully explored in the aspect of creating sustainable security.

Examining the process of creation and development of sustainable security in Užnemunė allows us to distinguish three periods of security development:

1. Spontaneous development of social order and security in the period 1422-1529. At the beginning of this period, Užnemunė's forest cover could reach about 70 percent, i.e., much more than the average in the entire ethnographic Lithuania of that time. The establishment of the border between GDL and Prussia took more than a century and was finally legalized only in 1529 by the Treaty of Prince Albrecht of Prussia with Sigismund the Old. This hindered colonization processes in the western part of the land. They took place more intensively only on the eastern side of Sudovia, especially in the forests of Grodno, Merkinė, Alytus and Punia (Brukas, Deltuvas, Mankus, 2019, p. 26).

According to Jonas Tatoraitis, it can be argued that during this period, newcomers from Samogitia, Highlands (Aukštaitija), Belarus (Gudija), Masuria and Prussia spontaneously moved to live in Sudovia, i.e., from neighboring lands around Užnemunė. Sigismund the Old had ordered the colonization of Paprūsė (border area with Prussia) to be carried out by the Samogitian elder until 1526 (Totoraitis, 2003, p.79-112). According to Algirdas Brukas, Romualdas Deltuvas and Romualdas Mankus, unregulated colonization of the forests of Sudovia took place before the Wallachian reform (p. 26-28). Therefore, inevitably, a social order should have developed between the new inhabitants of the land and their villages, which could guarantee at least minimal connections and security for them.

However, in the process of colonization of Užnemunė, there were cases of possession of foreign property and its theft. Due to the migration of people, the customary law was no longer sufficient to prevent property theft. Therefore, the Casimir's Code was prepared, which was confirmed by the Grand Duke of Lithuania Kazimieras Jogailaitis (Casimir IV Jagiellon) in 1468. This is the first attempt to compile a collection of court decisions. The Code consists of 25 articles, most of which are devoted to the classification of the act of theft and the imposition of punishment for it (Kazimiero teisynas - Visuotinė lietuvių enciklopedija (vle.lt)).

2. The growth of spontaneous and organized security creation in the period 1529-1569. During this period, an increasing organizational initiative "from above" was introduced into the spontaneous colonization of Sudovia. In 1527, Sigismund the Old took direct control of Jurbarkas and instructed his wife, the Queen Bona Sforza, to organize the colonization of the Užnemunė and, in particular, of Paprūsė. Two colonization initiatives - "from below" and "from above" - merged. The energetic and clever queen corresponded with the Prince Albrecht of Prussia, founded new towns, estates and villages in strategically important places of Prussia, so that their functioning would increase the ruler's treasury. She founded the Nova Volia town (later renamed Verbolova and finally Virbalis) and granted it the City rights, Vištytis town,

Wizajny village. Persuaded Albrecht to build a road from Insterburg to Virbalis (Totoraitis, 2003, p.113-133).

Before the Wallachian reform, Užnemunė had a unique social structure. It consisted of free subjects - nobles, lords, townspeople and free farmers - and serfs. In the beginning, there were few of them, since there was always the possibility of a real escape to the newly founded towns or Prussia. Specialized services were created and functioned perfectly in the estates - beekeepers, beaver keepers, hunters, fishermen, horsemen and others. Next to them, the services of forest scouts and guards functioned and expanded. Most of the villages on border with Prussia originated from the homesteads of forest scouts and guards (Totoraitis, 2003, p.142-144).

The strengthening of Lithuania's state sovereignty, changes in the structure of the economy and society led to changes in the legal environment. Due to the abundance of various privileges of the Grand Duke and the decisions of the Council of Lords, which were not properly coordinated, administrations and courts at all levels had difficulties in making correct decisions. Therefore, the need for codification of law inevitably arose. The first Statute of Lithuania began to be drafted in 1501, however, submitted to the Seimas only in 1522 and the final version was approved by the Vilnius Seimas in 1529. The structure of the society changed very rapidly: the Wallachian reform took place in Užnemunė, which in 1547 began to be implemented throughout Lithuania, estate reform took place, the nobles demanded to reduce the privileges of the lords. Therefore, in 1566, the second Statute of Lithuania was prepared, which legalized the reforms of the nobility, formalized the representation of the nobility in the Seimas and a consistent judicial structure with an elected nobility Land Court. Thus, the 2nd Statute of Lithuania fixed the transition of GDL society from oligarchic system of lords to the estate monarchy (Bumblauskas, 2005, p. 254).

In the fourth and fifth decades of the 16th century the first wave of the Reformation uprising in Lithuania Proper. It relied on Lutheran ideas, but they did not cause unrest in society. The evangelicals were still few in comparison, but their activities were extremely productive. The first followers of Lutheranism in Lithuania Proper were representatives of all noble classes, townspeople and town-dwellers: rich landowners Kęsgailas, Jonas Radvila, middle nobles Venclovas Agripa, Abraomas Kulvietis, poor nobles Stanislovas Rapolionis, Jurgis Zablockis and others. The latter - poor, but personally free people who earned their bread through mental work - were the most creative part of the Lithuanian Protestants who left the most significant mark on Lithuanian culture of that time. Personalities originating from the Grand Duchy of Lithuania laid the foundations for three fundamentally new phenomena in Lithuanian culture: 1) the emergence of non-scholastic theology, 2) the public legalization of writing in the Lithuanian language, i.e., for the preparation of books in the Lithuanian language, 3) the reorganization of the education system, its institutions and content (Lukšaitė, XVI–XVII a. Reformacijos Lietuvoje reikšmė: naujovių keliai – Reformacija (reformacija500.lt)).

The second wave of Reformation started in the 5th decade of the 16th century. As the evangelical reformed faith dominated in Lithuania, this wave of reformation developed the way of applying innovations and their creation in Lithuania quite controversially. However, this creation, application or inculcation of innovations necessary for the development of Lithuanian society dominated the active layer of the evangelical society; evangelical activities remained a programming force in the cultural life of the entire GDL. This programming power was the great significance of the Reformation in Lithuania (Lukšaitė, XVI–XVII a. Reformacijos Lietuvoje reikšmė: naujovių keliai – Reformacija (reformacija500.lt)).

3. State organized and supervised security in 1569 - 1795 period. This is a radically new period in the development of sustainable security. The strong growth of Russian-Turkish military aggression and the dangers arising from them to the statehood of GDL and the Kingdom of Poland led to the need for Lithuanians and Poles to create a Polish–Lithuanian Commonwealth. This process was greatly influenced by historically formed ties and former union agreements in the period 1385-1569. In 1569 a treaty was concluded in Lublin, whereby the Grand Duchy of Lithuania merged with the Kingdom of Poland into the Federal Republic of Poland and Lithuania, or the state of Poland and Lithuania .

The analysis of the creation of sustainable security in the region of GDL and Central Eastern Europe after the Lublin union suggests that in the long term the republic of the two nations has stabilized geopolitical relations in the region. The Union of Lublin provided an opportunity for the Lithuanian - Polish Commonwealth to win the Livonian war (1558-1583). The implementation of the Union resulted in a special, unprecedented United State. Due to the opposition of the nobility of GDL, the Polish lords failed to unite those countries. The state was officially divided into the so-called Crown (Poland) and GDL. GDL remained a separate state with a name, coat of arms, territory, governing apparatus, treasury, laws, courts, army, seal. In the Seimas of the Lithuanian - Polish Commonwealth, representatives of GDL discussed the affairs of GDL and prepared draft laws at their separate meetings; some of the laws were adopted separately in GDL, the nobility of the Crown could not receive state services in GDL, as this was not allowed by the Statute Of Lithuania (<https://www.vle.lt/straipsnis/liublino-unija>).

In defending the independence of GDL, the 3rd Statute of Lithuania of 1588 was of great importance. It was prepared in the spirit of the Renaissance – it was based on the principles of humanism of that time. For example, it banned the death penalty for minors. Statues of Lithuania were used in Polish and Livonian courts. In 1649, the Russian courts were directly edited in accordance with the 3rd Statute of Lithuania. In the era of Union and Confederation with the Polish state, the 3rd Statute was in force until 1840. (Bumblauskas, 2005, p. 254).

## Conclusions

The peace of Melno was successful and long-lasting due to the following socio-cultural reasons: 1) after the baptism of the Lithuanian state, the Teutonic Order lost the ideological-religious reason and the pope's support to continue fighting with the Lithuanian state; 2) the military power of the Teutonic Order was radically broken in the Battle of Grunwald. The Order failed to restore its military power, as the burden of reparations plunged it into a prolonged crisis; 3) the winners of the wars with the Teutonic Order - the Grand Duchy of Lithuania and the Kingdom of Poland - gained a new geopolitical status in the Central Eastern European region. Without the participation of their rulers, regional problems were not solved; 4) the peace of Melno paved the way for the integration of Lithuania into the Latin civilization of Europe. The Lithuanian state, which is actively following this path, has become an integral part of Central Europe.

The peace of Melno ended the war with the Teutonic Order. The peace treaty legally enabled the Grand Duchy of Lithuania to colonize Užnemunė (Sudovia). Examining the process of creation and development of sustainable security in Užnemunė allows us to distinguish three periods of security development: 1) spontaneous development of social order and security in the period of 1422-1529; 2) growth of spontaneous and organized security creation in the period of 1529-1569; 3) state organized and supervised security in the period of 1569 - 1795.

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## MELNO PEACE - BUILDING SUSTAINABLE SECURITY IN CENTRAL EUROPE: A SOCIOCULTURAL APPROACH

Vytautas Šlapkauskas  
Mykolas Romeris University, Lithuania

### Summary

The Melno Peace is a treaty between the Kingdom of Poland, the Grand Duchy of Lithuania and the German (Teutonic) Order of September 27, 1422. A peace treaty was signed, which established the border between the LDK and the Order. It is one of the oldest and most stable cross-border borders in Europe, remaining unchanged for 600 years. Now it is the state border between the Republic of Lithuania and the Russian Federation and the external border of the European Union. Such long-term stability of this border leads to the need to reveal the assumptions and reasons for the observance of the Melno Peace.

The durability of the Melno Peace is examined not from a historical but from a sociocultural point of view. This is due to the inner connection of peace and security. Security is a state of protection and protection from danger and confidence in one's knowledge. This threefold interpretation of the meaning of security is conditioned by the fact that security itself expresses a relationship in which there are no threats to the participants of the relationship. Peace is a form of security functioning. It is the absence of violent conflicts between individuals and their groups. The socio-cultural approach is the interpretation of human relations, their interaction and expression of activity, based on the protection of natural rights.

From a socio-cultural point of view, the conclusion of the Peace of Melno marks the beginning of the real integration of the Grand Duchy of Lithuania (GDL) into the Latin European civilization. This approach differs from the historical approach, because according to it, the integration of the GDL began in 1387, when the King of Poland and Grand Duke Jogaila of the GDL baptized the entire land. However, the conditions for real integration were created and expanded only when the aggression of the Teutonic (Teutonic) Order weakened and its transformation into the secular Duchy of Prussia took place. The secular Duchy of Prussia actively participated in creating socio-cultural changes in the western part of the GDL.

The weakening of the Order's power is a primary but insufficient prerequisite for the longevity of the Melno Peace. Other reasons for the longevity of the Melno Peace are revealed when examining the integration of the LDK into European culture and civilization. From a socio-cultural point of view, the integration of the LDK into European civilization took place through the development of economic and cultural relations with the countries of Central Eastern Europe and purposeful adoption of their experience. It was the Peace of Melno that opened real ways for the integration of LDK into European culture and civilization. The essential features of this integration were the gradual establishment of sustainable security in Užnemune (Sūduva), the adoption of the western state economy management experience, changes in law, culture and education in the context of the spread of ideas of renaissance and reformation.

**Keywords:** Peace, Melno peace, sustainable security, socio-cultural approach, Grand Duchy of Lithuania, Teutonic Order, Statutes of Lithuania.