

SLAVIC-EURASIAN RESEARCH

CENTER NEWS

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2019 SUMMER INTERNATIONAL SYMPOSIUM “GLOBAL CRISIS OF DEMOCRACY? THE RISE AND EVOLUTION OF AUTHORITARIANISM AND POPULISM”

Authoritarianism and populism have become conspicuous phenomena in world politics. The era has passed when all the countries of the world were believed to become democratized sooner or later and Western countries were thought of as eternal exemplary models of liberal democracy. Today’s authoritarianism is generally more sophisticated than that of the interwar and Cold War periods, and populism is energized by problems related to globalization. But there is no consensus as to whether the rise of



Question-and-answer in session 4

authoritarianism and populism poses long-term threats to liberal democracy or is a temporary phenomenon. While authoritarian and populist leaders often hold similar values and have similar modes of behavior, analytical frameworks and tools for authoritarianism and for populism are very different. Comparative study of authoritarianism and populism remains an underdeveloped field that requires innovation. In an attempt to make a step forward in the direction of development of this study, the SRC organized the annual summer symposium on July 4–5, 2019, with the sponsorship of two JSPS Grants-in-Aid for Scientific Research: “Comparative Study of the Rise of Authoritarianism and Populism” headed by UYAMA Tomohiko and “Economic Policies of Emerging Democracies in the Post-Neoliberal Period” headed by SENGOKU Manabu.

The symposium consisted of the following six sessions: “Approaches and Perspectives in Empirical Analysis of Populism”; “Internal and International Aspects of Authoritarian



Report of session 6

Politics in Post-Soviet States”; “Sources of Authoritarianism and Its Governing Capacity”; “Transformation of Authoritarianism in Russia and China”; “Comparative Populism: Eastern Europe and Latin America”; and “Populism and the Economy.” Sixteen scholars presented papers with rich data and theoretical suggestions. Naturally, their definitions of authoritarianism and populism

varied, as did their evaluations of the political regime of one or another country. But some consensus was formed as to the need for analyzing the personalization of political leadership in the contexts of social change and international relations, as well as the need for seeking reasons for the rise of authoritarianism and populism not only in economy and culture, but also in problems related to security, sovereignty, and historical experiences.

UYAMA Tomohiko

Speakers at the Symposium

NISHIKAWA Masaru (Tsuda University, Japan), “Was the People’s Party in the United States Really Populistic?”

Bruno Castanho Silva (University of Cologne), “Never Mind, I’ll Find Someone Like Me: The Relationship between Perceived Representation and Populist Attitudes”

YOSHIDA Toru (Hokkaido University, Japan), “Is Populism Really Absent in Japan? An Institutional Approach to Its Regional Politics”

Thomas Ambrosio (North Dakota State University, USA), “Hereditary Grooming in the Former Soviet Union: An Authoritarian Strategy for Patronal Presidential Regimes”

John Heathershaw (University of Exeter, UK), “Transnational Uncivil Society: A Framework for Discussion from Eurasia and Beyond” (co-authored with Alexander Cooley, Columbia University)

UYAMA Tomohiko (SRC), “Authoritarianism and Nationalism in Central Asia: Do Political Regime and Foreign Relations Correlate?”

Roberto Stefan Foa (University of Cambridge, UK), “The Authoritarian Challenge: Democratic Legitimacy in Post-Authoritarian States”

Roula Nezi (University of Surrey, UK), “Authoritarian Legacies and Their Effect on Political Attitude Formation”

KAMO Tomoki (Keio University, Japan), “Groping for a Better Way: The Relationship between the CCP and Society”

OGUSHI Atsushi (Keio University, Japan), “Russian Deputy Ministers: Patrimonial or Technocratic Elites?”

Catherine Owen (University of Exeter, UK), “Participatory Authoritarianism: From Bureaucratic Transformation to Civic Participation in Russia and China”

Kurt Weyland (University of Texas at Austin, USA), “Populism’s Threat to Democracy: Comparative Lessons for the U.S.”

MURAKAMI Yusuke (Kyoto University, Japan), “‘Populism’ in 21st Century Latin America”

SENGOKU Manabu (SRC), “Populist Governments and Economy: Differences between PiS and FIDESZ”

Pavol Baboš (Comenius University, Slovakia), “Economic Populism in Central Europe: Comparing the Czech Republic and Slovakia”

Licia Cianetti (Royal Holloway, University of London, UK), “Re-reading Democracy’s Hollowing and Backsliding through the Baltic Prism”

SLAVIC-EURASIAN RESEARCH CENTER 2018 WINTER INTERNATIONAL SYMPOSIUM “LANGUAGES RISING ABOVE EMPIRES, BLOCS, AND UNIONS 1918–2018”

The above international symposium was held on December 13 and 14, 2018 was a commemorative year for East European countries, marking the centennial of the founding of the First Czechoslovak Republic, the independence of Poland, and the founding of the Kingdom of Serbs, Croats, and Slovenes (so called “First Yugoslavia”). They experienced socialism after World War II and were democratized by the so-called Eastern Europe Revolution at the end of the 20th century. While they have much in common, each nation had different processes and many experienced war. Thus, the last hundred years proved to be a highly volatile period in Eastern European history.



A discussion

Of course, such social changes have influenced local people to varying degrees. The symposium focused on the languages spoken in these nations, as one of the fields of influence, and studies on changes of the language situation caused by the social changes and changes of the



Participants of the symposium

language structure itself were discussed. To be more precise, “Language Policy and Language Planning,” “Diversification of Languages,” and “Language Contact and Linguistic Change” were common subjects of the symposium. The symposium participants were world-leading researchers from Europe, North America, and Japan. Although socio-linguistics was the main

field of study because language was the major theme of the symposium, not only linguists but also historians, sociologists, political scientists, and anthropologists participated in the symposium, which provided them with an opportunity for interdisciplinary language studies and active exchange of opinions. The total number of participants of the two-day symposium was 105. Many came from outside Hokkaido, indicating the wide degree of interest it attracted.

For the symposium program, please refer to the corresponding page of the Center's website (<http://src-h.slav.hokudai.ac.jp/sympo/2018winter/index.html>).

Before the symposium, a joint seminar entitled "Dynamics of Language and Nationalism: the Cases of the Former Yugoslavia and Soviet Union" organized by SRC and the Institute for Russian Studies at Waseda University was held. In the seminar, impassioned discussion was made in particular by Snježana Kordić (Independent Scholar) and Michael Moser (University of Vienna), who were also participants of the symposium. The proceedings of the symposium entitled *Languages and Nationalism Instead of Empires* will be published by Routledge in the near future.

NOMACHI Motoki

Speakers at the Symposium

- Joep Leerssen** (University of Amsterdam, Netherlands), "Language or Dialect? A Crux in the History of Central-European Nation-Building"
- Elena Boudovskaia** (Georgetown University, USA), "Codification of Vojvodina Rusyn: Language Ideology in Kosteljnik's Grammar of 1923"
- KIYOSAWA Shiori** (SRC), "Rethinking the Graphization Process of the Belarusian Language in Eastern and Western Belarus in the Interwar Period"
- Jan Ivar Bjørnflaten** (University of Oslo, Norway), "The Making of Soviet Standard Russian and Its Post-Soviet Re-Making"
- Annemarie Sorescu-Marinković** (Institute for Balkan Studies SASA, Serbia) and **Monica Huțanu** (West University of Timișoara, Romania), "Standardizing Vlach Romanian—A Recent Endeavour?"
- Tomasz Wicherkiewicz** (Adam Mickiewicz University / SRC), "The Latvian (In)Dependence and the Latgalian Language Question"
- Aleksandra Salamurović** (Friedrich-Schiller-University Jena, Germany) and **NOMACHI Motoki** (SRC), "Script Revitalization? Reemergence of Old Scripts among South Slavs"
- Snježana Kordić** (Independent Scholar), "Ideology Against Language: The Current Situation in South Slavic States"
- Romuald Huszcza** (University of Warsaw, Poland), "The Pragmatics of Newspeak in the East and West: A Universal Tool of Communication in Politics?"
- MITANI Keiko** (The University of Tokyo, Japan), "Legal Language Questions in the History of Serbian, Croatian, and Montenegrin: The Nineteenth-century Situation Viewed from the Perspective of Forensic Linguistics"
- Neil Bermel** (The University of Sheffield, UK), "Democratizing Linguistic Forms: Language Regulation and Diachronic Shifts in Czech"
- Eleonora Yovkova-Shii** (Toyama University, Japan), "Change and Variation in the Bulgarian Language of the Internet and Social Media"
- Vera Zvereva** (University of Jyväskylä, Finland), "Attitudes to Linguistic Accuracy among Russian-Speaking Social Media Users"
- Tomasz Kamusella** (University of St Andrews, UK), "Silesian: Between Suppression in Poland and Flourishing on the Web"
- Michael Moser** (University of Vienna, Austria), "Urban Soviet Ukrainian of the 1920s"
- NOMACHI Motoki** (SRC), "Grammatical Change in Kashubian as a Reflection of Sociolinguistic Change"
- Tomasz Wicherkiewicz** (Adam Mickiewicz University / SRC), "Letters of Freedom and Captivity: Scriptal Planning and Language Ideologies in Central-Eastern Europe in the Long Twentieth Century"

REPORT ON THE INTERNATIONAL SYMPOSIUM, "ON LAND, WATER AND ICE: INDIGENOUS SOCIETIES AND THE CHANGING ARCTIC"

The International Symposium, "On Land, Water and Ice: Indigenous Societies and the Changing Arctic" was held on July 5 and 6, 2018, at the Slavic-Eurasian Research Center, Hokkaido University. Making a feature of the various changes that confront the indigenous people in the

Arctic, the symposium had two keynote speeches on the first day, which were followed by five sessions of presentations over two days.

The first three sessions were organized according to geographical region: 1. “Livelihoods and Networks of People in Siberia”; 2. “The Contemporary Society of Greenland and Its Future”; and 3. “Alaska’s Subsistence Lifestyle.” They were followed



A scene of the keynote session

by two other sessions covering broader themes: 4. “Arctic Governance and Knowledge”; and 5. “History of the Furthest Coast.” Every session had three presentations, and thus a total of 17 papers were read including the keynote speeches. Three of them were read by researchers or activists representing groups of indigenous people from Siberia, Greenland, and Alaska, respectively. The most widely used approach among the papers was anthropological, followed by historical, geographical, archeological, and policy science.



Excursion to the Ainu village in Nibutani

A large symposium can seem incoherent as a whole, in spite of individual papers being excellent. However, in this symposium, each paper connected with other papers of different sessions. For example, the issue of fishing was discussed directly and indirectly in most sessions. The discussions brought to light how fishing, which is very important in the lives of indigenous people, is under siege due to pressure from

states and business concerns. How indigenous people are affected by the problems of logistics, including infrastructure such as railways, roads, and the Northern Sea Route, was also discussed in several sessions. Other topics such as how hunting cultures make use of the nature around them, and the problems of state governance of localities and indigenous people’s subsistence, evoked common interest extending over sessions.

These discussions clarified how indigenous people in the Arctic are facing challenges not only of climate change, but also of the imposition of state regulations, world economic trends, and European and American standards. At the same time, other papers examined how indigenous people are starting projects to preserve their own traditional linguistic culture, and the strategies they are deploying in everyday life to make good use of given resources, no matter how they were originally used, revealing the resilience of the indigenous people who are living through these changing times.

The 90 participants in this two-day symposium witnessed how the discussions evolved from the original intentions of the organizers and became connected organically.

GOTO Masanori

Speakers at the Symposium

- Gail Fondahl** (University of Northern British Columbia, Canada), “Indigenous Land Rights in Russia: Legal Provisions and Local Realities”
- Vyacheslav Shadrin** (Institute for Humanities Research and Indigenous Studies of the North, Russia), “The Changing Arctic: Challenges and Answers to Indigenous Peoples”
- OISHI Yuka** (JSPS), “Fishing-Herding Complex and Ecological Adaptation of Khanty in Western Siberian Forests”
- Vladimir Davydov** (Peter the Great Museum of Anthropology and Ethnography, Russia), “The Energy Regimes of the Arctic and Siberia: The Use of Resources by the Indigenous People in the Context of Socio-Economic and Ecological Change”
- Olga Povoroznyuk** (University of Vienna, Austria), “Living along the Baykal-Amur Mainline: Resources, (Im)mobility and Social Change among Indigenous (Evenki) People”
- Mark Nuttall** (University of Alberta, Canada), “Ice, Climate, and Society in Northwest Greenland”
- Alyne Delaney** (Tohoku University, Japan), “‘Fish Is Everything’: The Significance of Fisheries in Greenlandic Communities and Culture”
- Mininnguaq Kleist** (Greenland Representation to the EU - Brussels), “Greenland’s Political History: A Path Towards Statehood”
- KISHIGAMI Nobuhiro** (National Museum of Ethnology, Japan), “Bowhead Hunts as a Cultural Core among the Contemporary Inupiat in Barrow, Alaska, USA”
- Kenneth Frank** (Gwich’in Elder), “Maintaining Gwich’in Culture Through Stories and Caribou Anatomy Project: Observation of Climate Changes and Subsistence”
- Thomas Thornton** (University of Oxford, UK), “Yield, Benefit and Flow in Alaska’s Subsistence Economy: Rethinking Polanyi’s Great Transformation Through Pacific Herring Fisheries”
- Sean Desjardins** (University of Groningen, Netherlands), “The Arctic Polynya-Oasis: Exploring a Niche of Precontact Inuit Resilience”
- Amy Lauren Lovcraft** (University of Alaska Fairbanks, USA), “Anticipatory Governance in the Arctic: Researching the Future to Inform Community Adaptation Now”
- Stephen J. Leisz** (Colorado State University, USA); **SHIRAI YUKO** (Hokkaido University), “Impacts of Telecouplings on Landscape Changes, Rural Transformations, and Urbanization Within the East-West Economic Corridor from Da Nang, Vietnam, to Khon Kaen, Thailand”
- Sergey Glebov** (Amherst College, USA), “The Political Ecology of a Pacific Colony: V. K. Arseniev and Population Politics in the Late Imperial Far East”
- KAMINAGA Eisuke** (Niigata University of International and Information Studies, Japan) “To the North of the Northern Sea (Hokuyo): Japanese Fishery in the Bering Sea in the First Half of the 20th Century”
- Andreas Renner** (Ludwig Maximilian University of Munich, Germany), “Russia’s Oldest Path of Globalisation: The Northern Sea Route”

SRC SPECIAL LECTURE, “NEW ROME IN A LARGER WORLD,” BY DR. PREISER-KAPELLER

On November 11 at the SRC, Dr. Johannes Preiser-Kapeller (Austrian Academy of Sciences) delivered a lecture within the framework of the SRC seminar under the title of “New Rome in a Larger World: Entanglements and Teleconnections between Byzantium and the Slavic-Eurasian World of the 14th Century CE.” Dr. Preiser-Kapeller is a prominent Byzantinist, but his scope is not at all confined to the inner history of the Byzantine (395–1453). His perspective goes beyond to a “larger world” with his high expertise in digital humanities and environmental history. Through this opportunity, he especially addressed the Christian networks extending to the “East” in the 14th century.

LECTURE

The Mongol expansion in the 13th and 14th centuries led to the reconfiguration of the Afro-Eurasian world order. Byzantium, which had already shrunk from a Mediterranean empire to a local dynasty and confronted a new and mighty neighbor, attempted to optimize

these circumstances by striking a balance among regional powers. After the dissolution of the Mongol empire, Byzantium improved the relationship with the Golden Horde (1242–1502) and the Mamluk Sultanate (1250–1517)—the two main actors of the Caucasian slave trade—by allowing their commercial activity from the Black Sea (which functioned as the transit area of the trade) through the Bosphorus to the Mediterranean. In addition, the diplomatic policy was also affirmative toward the Ilkhanate (1256–1357), the formidable adversary of the former two. Within this policy, Maria Palaiologina, the (illegitimate) daughter of the Byzantine Emperor Michael VIII Palaiologos (r. 1258–82), was married to the second Ilkhan Abaqa (r. 1265–82). Under these circumstances, the Greek Orthodox Church looked to the East based on the organizational network of the Patriarchate of Antioch (whose patriarchs were then mostly in Constantinople in exile) legally as the Greek Orthodox Patriarchate of Antioch and “All the East.” A Catholicos of Romagyris had already since the 8th century been dispatched far eastward to Samarqand.

On the other hand, the Roman Catholic Church also planned to expand its network to the East by setting the Mendicants—such as the Franciscans and Dominicans—as the vanguards. They had a logic to validate activity in the lands of pagans more than the Greek Orthodox Church. The Roman Catholic Church, which installed an Archbishopric in Sultāniyya, the later capital of the Ilkhanate, formulated a grand plan of expansion toward Samarqand



A scene from the seminar (1)

and Quilon, a southern edge of the Indian subcontinent, despite the fact that the plan did not bear fruit due to the fragmentation of the Ilkhanate after 1336. However, eventually, the network of the Roman Catholic Church was further expanded and more efficiently maintained than that of the Greek Orthodox Church. John of Pian di Carpine (1182–1252), a Franciscan monk, was sent by order of the Pope to Qara Qorum, the capital of the Mongol empire.

By turning our attention to the northern Slavic world, we can find the accommodation of the Greek Orthodox Church in the realm of the Golden Horde. Byzantium felt it necessary to cooperate with this power also to defend its borders from aggression by Serbians and Bulgarians. An especially firm relationship was created with Nogai (d. 1299), a semi-independent ruler from the Golden Horde, through marriage. After Nogai’s defeat by the Golden Horde, many refugees flowed into the realm of Byzantium. People worthy of attention in the Christian context in the Caucasus at this time were the Alans who had already been partly converted to Christianity in the 10th century. William of Rubruck (ca. 1220–ca. 93), a Franciscan missionary, reported the existence of the Alans in Qara Qorum and other places across the Mongol realm. Furthermore, they also appear in the Chinese sources with the term of Asu (阿速) as imperial guards amounting to more than 30,000 at the court of the Yuan dynasty (1271–1368).

In the middle of the 14th century, the Second Plague Pandemic covered the entire old world, which caused a great demographic loss to Byzantium together with other internal and external troubles. However, even in that phase, the Patriarchate of Constantinople was still representing itself as the “ecumenical” one. In this context, the Ex-Emperor John VI Kantakuzenos negotiated on a union of churches with a Papal delegate. As a precious testimony

SRC Special Lecture

NEW ROME IN A LARGER WORLD:

ENTANGLEMENTS AND TELECONNECTIONS BETWEEN BYZANTIUM AND THE SLAVIC-EURASIAN WORLD OF THE 14TH CENTURY CE.

より広い世界のなかの新たなローマ

Lecturer:
Johannes Preiser-Kapeller
(Austrian Academy of Sciences)
ヨハネス・フライザー・カペラー (オーストリア科学アカデミー)

Date: 11 November (Mon.), 2019, 16:30–18:00

Venue: Room 401, Slavic-Eurasian Research Center, Hokkaido University

Contact: Yoichi ISAHAYA (yoichi.isahaya@slax.hokudai.ac.jp)

at that time, high importance is attached to two manuscripts preserved in the Austrian National Library in Vienna containing over 800 documents from the Patriarchate of Constantinople for the period 1315–1402 (the so-called Register of the Patriarchate of Constantinople).

Then, by means of network analysis, Dr. Preiser-Kapeller traced the network of Metropolitan Symeon of Alania (fl. in the mid-14th century) and the itinerary of Paulos “Palaiologos” Tagaris, who in 1363–94 traveled from Constantinople to Palestine, Asia Minor, Georgia, the Black Sea, the realm of the Golden Horde, Rome, and many other places across the Mediterranean and Europe. After that time, however, regardless of denominations, the Christian network was forced to shrink in the East. It is well known that, at the beginning of the 15th century, Archbishop John of Sulṭāniyya

was sent by Tamerlane (1336–1405) to Western Europe in 1403–07, which corresponded to the final phase of the Latin Archbishoprics in the East. After the waves receded, the Ottomans came to the fore. In the Siege of Constantinople in 1453, the “miracle” of Timur Leng—in Ankara in 1402—did not occur again. The Ottoman conquest of Constantinople brought a new era, when the Ottoman Sultans represented themselves both as the Khan (in the tradition of the Steppes) and basileus (in the Roman-Byzantine tradition).

DISCUSSION

It should be emphasized that a good number of students came to the seminar with various interests, for example, in the Russian empire (1721–1917) and Timurid dynasty (1370–1507). The lecture was followed by a fruitful discussion that began with a question asking about the communication languages used by Christian churches in negotiation in the East. According to Dr. Preiser-Kapeller, in many cases, difficulties attended upon communication in the lands of the East. Gregorios Ch(i)oniades who studied with Shams al-Dīn al-Bukhārī was the best person to engage in such mission on the grounds that he was obviously well versed in eastern language(s), but it was not always the case. In some cases, persons not at all familiar with eastern languages were dispatched to the East.

The next question inquired about the 14th century itself from the standpoint that, while the century was apparently that of “crisis” because of, for example, the plague pandemic, the century was also a period when newly emerging forces such as the Ottomans commenced forming their new order. The answer to the question was that, regarding the perception of

the changes of powers at the time, we could consider some concepts of cycles of power like the 'Asabiyya theory by Ibn Khaldūn (1332–1406). On the other hand, Lithuania, which was still pagan in this time, extended its influences by conducting well in between the Roman Catholic and Greek Orthodox Churches. In this century, we could find the tendency that new powers also like the Ottomans were able to expand in a more flexible way in comparison with the well-established powers that appeared to adhere more to the status quo and theoretical doctrines or principals.



A scene from the seminar (2)

A question was also headed toward “teleconnections,” a term in the subtitle of the lecture. The term is principally used in the context of environmental history to show some causal link between two or more distant phenomena like the El Niño-Southern Oscillation. On the other hand, how can we find out about “teleconnections” in the networks that were presented in this lecture? As an answer, information was exemplified as a case of “teleconnections.” For example, some information about distant Qara Qorum or the Yuan dynasty to a certain extent influenced the policy-making of the Roman Catholic Church.

The next question addressed the word “Sogdians” appearing in a 14th-century Christian source quoted in the lecture. Although the Sogdians almost disappeared after the 11th century, such anachronistic description continually appears in later Christian sources. Some of this might come from the fact that description of the Armenians who were active when the Sogdians engaged in Eurasian trade was applied to the 14th-century environment. Another interesting case, according to Dr. Preiser-Kapeller, is that the word “Tocharians” is used to denote the Mongols in some Byzantine sources.

A student also asked about phenomena “from the East to the West” in the context that the lecture mainly focused on the opposite direction of the Christian churches. The student referred to the case of John of Sultāniyya who brought information about Tamerlane to the West. Dr. Preiser-Kapeller agreed with him in that there are many cases of that direction. With regard to the mobility of peoples and information of this direction, he mentioned that, parallel to the “official” channels, the “non-official” channels—including suspicious ones—can be also found. For example, during the Council of Florence in 1439, a group arrived, declaring themselves envoys from the “king of Ethiopia.” They snatched a large amount of money from the Pope, but were finally uncovered as fraudulent.

The next question was about conversion on the premise that the three western khanates of the Mongol empire were eventually Islamized until the latter half of the 14th century. How much influence of the conversion on the Christian network can we calibrate in this time? The question was also based on the fact that Muslim sources sometimes overly emphasized the influence of the Islamization. Dr. Preiser-Kapeller answered that, of course, Byzantium had already become accustomed to Muslims and Islamic dynasties because they had been neighbors since a long time before the Mongols arrived. But, this time, the Mongols converted to Islam while the churches were trying to create their networks. So, the impact of conversion on the Christian network cannot be underestimated especially in connection with the Mongol rulers.

The last question was also asked by a student. Although the churches finally withdrew from the East, they once went across Eurasia and reached the Far East for the period of the Mongol empire. Was such experience utilized in the time of later western expansion? Dr. Preiser-Kapeller answered—saying “good question!”—that, in the case of the Roman Catholic Church, such use of earlier experiences was obviously made by the Jesuits when they came to China. They tried to find information about the East in description written in the period of the Mongol expansion. They were also interested in finding the tombs of Christians who had been active in the Yuan period in South China. On the other hand, such attitudes can be little found in the Greek Orthodox Church. Although the Church in the modern era also expanded to the East along with the Russian empire, their logic at that time was different from the previous era. The answer was followed by the additional remark of another professor that in fact in the Caucasus, especially in Ossetia, the Orthodox Church made reference to the experience of Alan Christianity in the Mongol period.

It was a stimulative, informative, and educative lecture with an active discussion. We, the SRC, would really like to express our deep appreciation to Dr. Preiser-Kapeller and all participants! The appreciation should also be extended to Prof. Ozawa Minoru (Rikkyo University) who is one of the main conductors inviting Dr. Preiser-Kapeller to Japan within the framework of the Rikkyo University International Academic Research Exchange. Without his kind cooperation, we could not have invited Dr. Preiser-Kapeller to this northern land.

ISAHAYA Yoichi

FOREIGN VISITORS FELLOWSHIP PROGRAM

THE SRC INVITED THE FOLLOWING SCHOLARS AS FOREIGN FELLOWS FOR 2018–19 AND 2019–20

2018–19

Name: **Abikeyeva, Gulnara**

Position; Place of Work: Academic Professor of Design Faculty, KazGASA—Kazakh Leading Academy of Architecture and Design

Research Topic at the SRC: Social Modeling of the “Soviet Man” in Central Asia through Literature and Cinema

Name: **Waldron, Peter**

Position; Place of Work: Professor of History, University of East Anglia, UK

Research Topic at the SRC: Russia’s First World War: The Advance of the Public Sphere

Name: **Wicherkiewicz, Tomasz**

Position; Place of Work: University Professor at the Chair of Oriental Studies, Adam Mickiewicz University in Poznan, Poland

Research Topic at the SRC: Scripts, writing systems and orthographies in the sociolinguistics, contact linguistic and language policy studies of the Central-Eastern European Sprachareal

2019–20

Name: **Dobrenko, Evgeny**

Position; Place of Work: Professor, Head of Department of Russian and Slavonic Studies, University of Sheffield, UK

Research Topic at the SRC: Empire of Words: Soviet Multinational Literature and the Imperial Imagination

Name: **Garipova, Rozaliya**

Position; Place of Work: Assistant Professor, Department of History, Philosophy and Religious Studies, School of Humanities and Social Sciences, Nazarbayev University, Kazakhstan
Research Topic at the SRC: Sharia and the Russian Empire: Family Law and Changing Muslim Legalities in the Volga-Urals

Name: **Gorbachov, Yaroslav**

Position; Place of Work: Assistant Professor, Dept. of Linguistics, University of Chicago, USA
Research Topic at the SRC: Literacy and Schooling in Medieval Novgorod

Name: **Korolov, Gennadii**

Position; Place of Work: Senior Research Fellow, Institute of History of Ukraine, National Academy of Sciences of Ukraine
Research Topic at the SRC: Federalist Projects in East-Central Europe: From Ideological Utopia to Realpolitik Policy (1863–1921)

Name: **Rubins, Maria**

Position; Place of Work: Professor in Russian and Comparative Literature, School of Slavonic and East European Studies, University College London, UK
Research Topic at the SRC: Silent Voices: Russian-Israeli Writing in the Cultural and Geopolitical Context of the Middle East

OUR STAFF (FY2019)

ADACHI Daisuke: Associate Professor, Modern Russian literature and culture; History of representation in 19th-century Russian literature

IWASHITA Akihiro: Professor, Border studies; Tourism; Foreign policy; Northeast Asia studies; Political geography

NAGANAWA Norihiro: Professor, Modern history of Central Eurasia

NOMACHI Motoki: Professor, Slavic linguistics; Sociolinguistics; General linguistics

SENGOKU Manabu: Professor, Comparative politics; Political economy; Welfare policies; East European politics

TABATA Shinichiro: Professor, Russian economy; Comparative economics; Economy of the Russian Far East and North

UYAMA Tomohiko: Professor, Modern history and politics of Central Asia; Comparative imperial history; Comparative politics

David Wolff: Professor, Russian and Soviet history; Siberia and the Far East; Cold War; Northeast Asian region construction

ASSISTANT PROFESSORS

ISAHAYA Yoichi: History of premodern Central Eurasia, Mongol Empire, and sciences

TAKAHASHI Minori: International politics; Contemporary Greenlandic and Arctic studies

SPECIALLY APPOINTED ASSISTANT PROFESSORS

GOTO Masanori: Cultural anthropology

KATO Mihoko: International relations; Russia's foreign policy; Regionalism in East Asia

RESEARCH FELLOWS

ITO Masaru: History of Russian theatre

KIYOSAWA Shiori: Language politics; Slavic linguistics; Belarusian studies

MURAKAMI Tomomi: Archaeology; Archaeology of Central Eurasia

SAITO Keiko: History of Japanese and Russian ballet exchange

LIBRARY AND INFORMATION SERVICE STAFF

OSUGA Mika: Research Associate, Publications

TONAI Yuzuru: Associate Professor, SRC Head Librarian

ONGOING COOPERATIVE RESEARCH PROJECTS

GRANTS-IN-AID FOR SCIENTIFIC RESEARCH BY THE JAPAN SOCIETY FOR THE PROMOTION OF SCIENCE, EXCLUDING "GRANTS-IN-AID FOR JSPS FELLOWS" AND "GRANTS-IN-AID FOR PUBLICATION OF SCIENTIFIC RESEARCH RESULTS: SCIENTIFIC LITERATURE"

Scientific Research A

Headed by NOMACHI Motoki: "Multi-hierarchical Approaches to Kashubian Grammar on the Basis of a Newly Devised Corpus" (2017–21).

Headed by UYAMA Tomohiko: "Comparative Study of the Rise of Authoritarianism and Populism" (2018–21).

Headed by David Wolff: "Multi-Archival Analysis of Critical Junctures in Post-war Northeast Asia" (2019–23).

Scientific Research B

Headed by SENGOKU Manabu: "Economic Policies of the Emerging Democracies in the Post-neoliberal Period" (2016–19).

Headed by NAGANAWA Norihiro: "Democracy by Violence in the Twentieth Century: A Transnational History" (2018–22).

Headed by TONAI Yuzuru: "The Siberian Intervention and the Changing East Asian International Environment" (2019–22).

Headed by ADACHI Daisuke: "A Comprehensive Study on the Melodramatic Imagination in Russian and Former Soviet Culture" (2019–23).

Challenging Exploratory Research

Headed by NOMACHI Motoki: "Language Change in Banat Bulgarian in Serbia and Its Current Situation" (2016–19).

Challenging Research

Headed by KOMOTO Yasuko: "Examination of Materials Left by Japanese Army Concerning Religions in China, Manchuria, Mongolia and Tibet" (2017–19).

Grants-in-Aid for Young Scientists

Headed by SAITO Keiko: "'Japonism Ballet' in the Time of Imperialism and Revolution: History, Aesthetics and Politics" (2018–21).

Headed by ITO Masaru: "A Study of the Idea of 'Fact' and Methodological Development in the late 1920s Russian Theatre" (2019–21).

Headed by MURAKAMI Tomomi: “Circulation of Ancient Textiles and Transmission of Textile Techniques from the Perspective of Central Eurasian Archaeological Materials” (2019–22).

Headed by TAKAHASHI Minori: “Empirical Political Science Research on the Issue of Compatibility and Contradiction between Science and Indigenous Knowledge in the Arctic Island of Greenland” (2019–22).

Grants-in-Aid for Young Scientists B

Headed by ADACHI Daisuke: “Comprehensive Study on the Relationship between Language and Gesture in 19th Century Russian Literature” (2015–19).

Headed by KATO Mihoko: “Russia’s Asia Policy after the Annexation of Crimea: Sinocentrism and/or Diversification” (2017–20).

VISITORS FROM ABROAD

Edward Pulford (University of Cambridge, UK): “Chinese Cross-border Consumption in Northeast Asia” (November 2017 – October 2019)

Laada Bilaniuk (University of Washington, USA): “Comparative Study of English influence in Ukraine and Poland” (April-July 2018)

Charles Che-Jen Wang (Taiwan): “Japan-Russia Territorial Dispute under Systemic Constraints” (October-November 2018)

FENG Anquan, MA Youjun, YIN Yong, and ZHANG Fenglin (Heilongjiang Provincial Academy of Social Sciences, PRC) (February 2019)

Marta Jaworska-Oknińska (University of Warsaw, Poland): “Service and Corporate Identity in the Provinces: Collective Petitions and Muscovite Political Culture in the 17th Century” (September 2019)

GUEST LECTURERS FROM ABROAD

ArCS International Symposium, “International Symposium on Environment, Development and International Relations in the Arctic” **Sebastian Knecht** (Berlin Graduate School for Defense Studies, Germany): “Making the Game or Changing the Rules? Networks of Power and the Power of Networks in Arctic Governance”; **Andrei Golovnev** (Peter the Great Museum of Anthropology and Ethnography, Russia): “Yamal Nenets: Nomadism vs. Industrialism”; **Arbakhmagomedov** (Ulyanovsk State University, Russia): “Arctic Resources, Aborigine Land and Political Economy of Current Russian Political Regime: National and Local Dimensions”; **Florian Stammer** (University of Lapland, Finland) and **Aytalina Ivanova** (North Eastern Federal University, Russia): “Diversity for Sustainability: Human-Animal Partnerships as Base for Resilient Arctic Societies” (December 11–12, 2017)

Dosym Satpaev (Risk Assessment Group, Kazakhstan): “Вызовы для Центральной Азии: гибридные угрозы и мягкая сила”; **Aleksandr Gabueev** (Carnegie Moscow Center, Russia): “Поворот России к Азии при Путине 4.0: чего ожидать?” (January 31, 2018)

Richard Giragosian (Regional Studies Center, Armenia): “A Region at Risk: Dynamic Trends in the South Caucasus” (February 2, 2018)

Ljubica Jovanovic (American Public University System): “The Cyrillo-Methodian Project: The Role of This Translation in the Medieval Literature of the South Slavs” (March 7, 2018)

Nikita Bochkarev (Yakut Scientific Center, Russia): “Competitiveness Inside the Russian Economy: Case of the Regional Insurance Market”; **Tuyara Gavril’eva** (North-Eastern

Federal University in Yakutsk, Russia): “Sustainability and Survivability of the Arctic Communities” (March 19, 2018)

Jasmina Grković Major (University of Novi Sad, Serbia): “Future Tense in South Slavic: Diachrony and Typology” (March 28, 2018)

Emmanuel Brunet-Jailly (University of Victoria, Canada): “First Lessons from the Borders in Globalization Research Program” (April 19, 2018)

Laada Bilaniuk (University of Washington, USA): “Anglicization and the Post-Soviet Transformation of Discourse in Ukraine” (April 23, 2018)

Lars Westin (Umea University, Sweden): “Resources, Curses and Urban Development in the North? Analysing the Economics of ‘The Barents Region’” (May 14, 2018)

Laada Bilaniuk (University of Washington, USA) and **Romuald Huszcza** (University of Warsaw, Poland): “Going West? Impact of English on Changing Languages of the Former Eastern Bloc” (Round Table) (July 4, 2018)

Zainabidin Abdirashidov (National University of Uzbekistan): “Развитие политических и интеллектуальных тенденций в Туркестане в начале XX века: Взгляд из Стамбула” (July 11, 2018)

Victor Larin (Institute of History, Archaeology and Ethnography of the Peoples of the Far, Russia): “The Present and Potential Connections and Tradeoffs between Arctic and Far East Policy/Investment” (August 30, 2018)

Bakhtiyor Islamov (Tashkent Branch of the Russian Economic University after G. V. Plekhanov, Uzbekistan): “Breakthrough in Relations of Uzbekistan with Other Neighbouring Central Asian States” (September 25, 2018)

Marc Greenberg (University of Kansas, USA): “Peripheral Phenomena in South Slavic?” (October 18, 2018)

International Workshop, “Dynamics of Contemporary Eastern Eurasia” **Charles Che-Jen Wang** (Independent Researcher from Taiwan): “Japan-Russia Territorial Dispute Under Systemic Constraints”; **Erdenebat Bataa** and **Soyolmaa Batbekh** (National University of Mongolia): “Research (In)Capacity and Brain-Drain of Post-Communist Economists: Field Experiment from Mongolia”; **Tamara Litvinenko** (Institute of Geography, Russia): “Population Dynamics and Transformation of Human Settlements in Russia’s Eastern Regions and Their Relation to Ethnicity and Natural Resource Use” (October 29, 2018)

Gerhard Neweklowsky (Vienna University, Austria): “Burgenland Croatian as a Čakavian Literary Language?” (November 15, 2018)

Kristian Feigelson (Sorbonne Nouvelle University, France): “Soviet Film’s War: Between History and Memories” (January 9, 2019)

Aleksandra Jarosz (Nicolaus Copernicus University, Poland): “Nikolay Aleksandrovich Nevskiy: Self-Made Pioneer of Miyakoan Linguistics, Unwitting Pioneer of Japonic Ethnolinguistics” (January 28, 2019)

Serghei Golunov (Russia): “Russia’s Cross-Border Cooperation in the Light of Global Experience” (January 31, 2019)

Ritva Kylli (University of Oulu, Finland): “Environmental History of the Arctic” (February 4, 2019)

International Symposium on Northern Languages and Cultures 2019 **Natal’ia Tuchkova** (Tomsk State Pedagogical University, Russia); **Nina Kudriakova** (Taimyr Local Lore Museum, Russia); **Mariia Pupynina** (Institute for Linguistic Studies, Russia); **Alexander King** (Franklin & Marshall College); **Zoia Bolina** (Taimyr Local Lore Museum, Russia); **Anna Barbolina** (Taimyr Local Lore Museum, Russia) (February 16–17, 2019)

International Symposium, “The Problem of Emotion in Nineteenth-Century Literature: Dostoevsky, Other Writers and Beyond” **Katherine Bowers** (University of British Columbia,

Canada): “Dostoevsky’s Gothic Novel: The Mechanism of Fear in The Idiot”; **Ervin Malakaj** (University of British Columbia): “On Narrative Efficacy and Boredom in Late-19th-Century German Fiction” (March 5, 2019)

Fabian Burkhardt (Higher School of Economics, Russia): “Performance Management and the Implementation of Landmark Executive Orders: Evidence from Russia’s 2012 May Decrees”; **Inna Melnykovska** (Central European University, Hungary): “Capital Mobility, Big Business and the Transformation of Crony Capitalism in Ukraine” (March 11, 2019)

Sarah Thomason (University of Michigan, USA): “Doing Fieldwork on Endangered Dialects and Languages: The Former Yugoslavia and Montana” (April 23, 2019)

Simonas Strelcovas (Šiauliai University, Lithuania): “Four Seasons in Lithuania (1939–1940): Internees - Refugees - Foreign Legations and Ch. Sugihara”; **Rotem Kowner** (University of Haifa, Israel): “From the Baltic States to the World: Consul Sugihara and the Refugees’ Escape” (June 18, 2019)

Vladimir Popov (Dialogue of Civilizations Research Institute, Germany): “Industrial Policy in Post-Communist Countries” (June 27, 2019)

Andrii Krawchuk (University of Sudbury, Canada): “Why Does Russia Call the Orthodox Church in Ukraine Schismatic?” (July 2, 2019)

Evangelia Adamou (French National Center for Scientific Research): “Nominal Tense in Pomak (Slavic, Greece): An Experimental Approach” (July 26, 2019)

Nikolai Gus’kov (Saint Petersburg State University, Russia) and **Andrei Kokorin** (Saint Petersburg State University): “Кинематограф и литература в СССР 1920–1930-годов: этапы взаимодействия и общие тенденции” (October 22, 2019)

Irina Morozova (University of Regensburg, Germany): “On Resource-Dependency and Neocolonialism in Late Soviet Central Asia: The Example of Oil Industry in Western Kazakhstan in the 1980s” (November 5, 2019)

Johannes Preiser-Kapeller (Austrian Academy of Sciences): “New Rome in a Larger World: Entanglements and Teleconnections between Byzantium and the Slavic-Eurasian World of the 14th Century CE” (November 11, 2019)

Seven Months in Sapporo

Tomasz Wicherkiewicz (Adam Mickiewicz University in Poznań, Poland/Foreign Fellow, 2018)



T. Wicherkiewicz & Cise

“A new scholarly life begins after . . . *habilitation*”—as I could trivially state, being a member of the Polish academia, where that degree qualification still features a scholar’s “maturity.” In my case, however, the formula of *habilitacja* indeed did mark a truly new period of the academic path.

Not long after the accomplishment of quite stressful procedures, preceded by a major health crisis, I was invited to a panel on “Minority and Regional Languages” at the 6th World Congress of Polonists in June 2016, Katowice, Poland. During the panel, organized by Prof. Jolanta Tambor and led by Prof. Gerd Hentschel, I had an opportunity to personally meet the legendary Japanese linguist, Prof. Motoki Nomachi, an eminent specialist in Slavic studies, a genuine scholar and enthusiast of knowledge, and soon a great colleague, with whom it turned out I shared many

common scholarly interests. A few months later, in December 2016, on his invitation, I had the pleasure to participate in the annual Winter Symposium of the Slavic-Eurasian Research Center “25 Years After: Post-Communism’s Vibrant Diversity”¹ and to present my paper, later published as “Minority Languages of Poland: Dynamics of Contacts and Changes after 1989” in *Acta Slavica Iaponica*.²

These were, however, not my first contacts with the Slavic(-Eurasian) Research Center, with Sapporo and its Hokkaidō University. As Prof. Alfred F. Majewicz’s disciple, I had had an opportunity to investigate the background and achievements of the International Committee for the Restoration and Assessment of Bronisław Piłsudski’s Work—“carried out at Hokkaidō University with its prime goal to restore and retrieve the contents of the sound records of the Ainu language and folklore preserved on wax cylinders produced by Piłsudski in 1902–1903 on location in Sakhalin and Hokkaidō.”³ How pleased I was on discovering the small, but very informative exposition about the project in the Hokkaidō University Museum. The memory and traces of B. Piłsudski accompanied me in the many places visited during my weekend excursions into the depths of Hokkaidō. The very first event I took part in, just a couple of days after my arrival in Sapporo, was the memorial event on Bronisław Piłsudski

1 <http://src-h.slav.hokudai.ac.jp/eng/news/no24/ECenterNews24.pdf>;
<http://src-h.slav.hokudai.ac.jp/sympo/2016winter/index.html>.

2 <http://src-h.slav.hokudai.ac.jp/publictn/acta/39/pp.%2045%E2%80%939369.pdf>.

3 Alfred F. Majewicz, *Why? Unveiling a Monument to B. Piłsudski in Shiraoui* (Hokkaidō University Collection of Scholarly and Academic Papers (HUSCAP), 2013), <https://eprints.lib.hokudai.ac.jp/dspace/handle/2115/53486>.

and Poland, Sakhalin, and Hokkaidō on the centennial of his death in 1918,⁴ which was an occasion to meet the representatives and guests of the Hokkaidō-Poland Cultural Association.

Nonetheless, my research stay in 2018–2019 was not focused on B. Piłsudski's legacy at all, although learning more about the current state of Ainu studies and regional policies concerning the Ainu, as well as the revitalization of the Ainu language and culture has been very stimulating. Another touching moment was my visit to Wakkanai (and the unforgettably beautiful islands of Rishiri and Rebun), where I could recall my stay on the island of Sakhalin many years ago. Then, in 1991, from the southern shores of Sakhalin, I was trying to spot any outline of Hokkaidō—a *terra incognita* to me at that time. . .

In fact, my seven-month visit in Sapporo was the fulfillment of an unuttered aspiration to stay at a Japanese university, with the focus on sociolinguistics, language (policies) and politics, and minority studies. Therefore, the contacts with the world-famous Slavic-Eurasian Research Center were actually ideal for launching my long-planned research project. When applying for the Foreign Visitors Fellowship Program, I decided to make up and formulate the fellowship application on the Scripts, Russian America and Language Policy Studies of the Central-Eastern European Sprachareal. Thus, the core of my research, and of some of my lectures given around Japan, was the historical sociolinguistic and glottopolitical aspects of “writing-and-society” studies. A great encouragement therefor has been the comprehensive and inclusive research profile of Prof. M. Nomachi. So was the academic infrastructure at HokuDai and the SRC, including the libraries with the G. Y. Shevelov collection. Accordingly, with my first active contribution at the SRC, i.e., a Russian-language lecture and presentation of “The Russian Old-Believers in Poland as a Peripheral Ethno-Confessional and Linguistic Micro-Minority,”⁵ I somehow referred to my previous and current research on minority communities and their language constellations.

In September, I was invited to Sapporo Gakuin University to give a lecture, “Between Dialects and Languages—Regional Collateral Languages in Europe,” which was the topic of my habilitation thesis⁶; it essentially still attracts my scholarly attention, recently also in non-European contexts (some of the concepts were also presented during my January lectures in the Ryūkyūs).

November 2018 gave me an excellent chance to present my SRC project and discuss my ideas with renowned specialists at the symposium, “What Does Writing Mean for Language?” organized as part of the Sophia University Open Research Week in Tokyo, where I lectured on “Writing and Script in Identity Engineering.”⁷

Also in November, I participated in a Japanese-Polish conference on “Memory of World War Two in Poland and Japan: The Holocaust and Hiroshima in Comparative Perspectives” in Nagoya. Thanks to that event, as well as numerous other encounters all over Japan, I became convinced how strong, fruitful, and future-oriented the academic and scientific relations between Poland and Japan are.

I must stress here the unique dynamism of the Polish-speaking community in Sapporo (including, for example, Otaru and Kitami) in maintaining these relations here in Japan. In that respect, the role of Prof. Rafał Rzepka and his wife Edyta, and Prof. Jin Matsuka (from Otaru University of Commerce) in keeping alive the ties among Poles and with Poland cannot be overestimated. I wish all the Polish experts' communities had such charismatic, candid, and supportive leaders. Thanks to them, and to the Hokkaidō-Poland Cultural Association, Sapporo and the academic community of Hokkaidō sustain their specific Polish contingence. . .

The annual symposiums at SRC are academic events of the highest international rank. December 2018 saw two dozen specialists in broad-sense Slavic studies convene on “Lan-

4 <http://Hokkaido-poland.com/events/CentennialB.Pilsudski2018.pdf>.

5 <http://src-h.slav.hokudai.ac.jp/eng/calendar-2018se.html#1807302>.

6 <https://www.sophia.ac.jp/jpn/event/2018/itd24t000001y1bx-att/20181110.pdf>.

guages Rising above Empires, Blocs, and Unions 1918–2018.” Those three days gave us an outstanding opportunity to meet each other, exchange ideas and opinions, and tie up scholarly contacts—some of them already showing results as cooperation and common initiatives. The symposium gave me an opportunity not only to contribute with two lectures (on “The Latvian (In) Dependence and the Latgalian Language Question,” and on “Letters of Freedom and Captivity: Scriptal Planning and Language Ideologies in Central-Eastern Europe in the Long Twentieth Century”), but also to discuss issues crucial for my current SRC-based research project with the most eminent experts in the field of Central/Eastern European studies.

Not only the conference, but also individual seminars in the SRC provided a lot of intellectual well-being, to mention, for example, guest lectures by Prof. Marc L. Greenberg (University of Kansas), Prof. Gerhard Neweklowsky (University of Vienna), and Dr. Aleksandra Jarosz (Copernicus University in Toruń & JSPS fellow in Okinawa).

The beginning of 2019, even if cold and snowy in Hokkaidō, took me on a short visit to Okinawa, where I had an opportunity to give two lectures (at the University of the Ryūkyūs and Okinawa International University) on various characteristics of regional and insular languages in Europe. Besides the academic contacts, I had also a unique chance to meet experts on the Ryūkyūan languages, their linguistic documentation, sociolinguistic fieldwork, and revitalization programs.

At the end of my stay, I also witnessed the “true” winter of Hokkaidō’s “Northern Exposure,” when the Kitami Institute of Technology invited me to give a lecture on “Language Documentation for Revitalization.” The unforgettable snow-and-ice landscapes of Kitami, Abashiri, and the Sea of Okhotsk definitely completed my image of the natural beauty and richness of Japan’s northern confines.

Thus, a few words about communing with nature, which is truly second nature to me. At the beginning of my fellowship, Japan’s surprisingly hot summer made its full impact felt also in Hokkaidō, but coolness and respite could be found in its beautiful mountains, which actually creep into the very city of Sapporo, offering very pleasant hiking and trekking opportunities at any time of the year. My SRC memories of summer and autumn will, however, also include the incomprehensible custom of . . . tennis matches played daily just in front of my windows at the SRC! Frankly, I could not understand how the researchers’ community accepted such a loud way of playing, which irritatingly interfered with concentration in academic work.

With the tennis season passing, I could follow the most colorful autumn of my life when visiting Hokkaidō and Kantō in October and November—the impressions of *momiji* and *momijigari* (‘maple-leaf-viewing’) in places such as Taisetsuzan National Park shall remain in my memory forever. So will the kaleidoscope of nature, which can be observed on the Hokkaidō University campus and other parks in and around Sapporo. It is truly in the mix of natural landscape and sculpture of Sapporo Art Park that I could finally recover after my quite traumatic experiences of September 2018: the Hokkaidō Eastern Iburi Earthquake, which followed Jebi, the strongest typhoon to hit Japan (and untypically also its Northern Island) in a quarter of a century. The nights of September 5th and 6th brought real shocks, but the days to come showed how ultimately distressing that sequence of natural disasters was for all the Hokkaidians. Sapporo and its inhabitants—me included—had to arrange their lives without energy or water supplies, food supplies were quite limited for an even longer period, and many foreigners had no contact with the outer world. That array of adverse events, followed by quite frequent aftershocks (or serious snowstorms in winter), made me understand how vulnerable the everyday reality of the Japanese is and how irrelevant other/our minor problems can seem from the Asian-Pacific perspective. These were the moments when I really wished I spoke better Japanese, as much of the information and services were provided only in that language.

Anyway, generally, the winter in Hokkaidō has not disappointed me, even if the first snows came very late (in mid-December, instead of early November), and quite unstable temperatures keep transforming the streets of Sapporo into slide-rinks full of hidden icy surprises. The snow tunnels, together with winter landscapes of Hokkaidō's mountains and volcanoes, plus the phenomenon of “drift ice” (*ryū-hyō*) on the Sea of Okhotsk will be as unforgettable as the variety of snowfall, which makes me think of the famous linguistic myth, according to which the Inuit use a multitude of words to denote various sorts of snow. I am sure that there must have been dozens of lexemes referring to *snow* in the Ainu language, too—as well as in the northern dialects of Japanese. . .

To my great surprise, I also managed to witness the fourth season—springtime. During my field trip to Okinawa, somehow, I speeded up the natural clock of vegetation—or even overturned it completely—by enjoying a January *sakura-hanami* (cherry blossom watching) in central Okinawa. Traveling from Hokkaidō to the Ryūkyūs (and back) made me very aware of the surprisingly huge latitudinal distance of Japan's archipelagoes.

Being a true nature-lover and linguist at the same time, I have been ultimately astonished by the variety of landscapes, climates, flora, and fauna, not to mention the ethnolinguistic diversity within the archipelago. Experiencing that variety has added extraordinary colors to my academic experience of Japan, and added such values to my scientific work in SRC Sapporo that I shall never forget!

Больше, чем два времени года

Gulnara Abikeyeva (Kazakh Leading Academy of Architecture and Design/Foreign Fellow, 2018)

Моя стажировка в Славянско-Евразийском центре Хоккайдо-университета длилась четыре месяца — с октября 2018 по февраль 2019 года, но по ощущению, мне кажется, что пробыла я здесь целый год. Таким насыщенным, ярким, плодотворным было это время!

Всегда самое сложное — это адаптация в стране, тем более в стране, языка которой ты не знаешь. Пугал даже адрес проживания, написанный в три ряда иероглифами. Но в центре обо всем заранее подумали! Как приятно было, когда меня в аэропорту встретила магистрантка Акира Мацумото, изучающая формирование образа «азиата» в советском и постсоветском кино.

Всю дорогу из аэропорта в электричке мы увлеченно проговорили с ней, что я даже ни разу не посмотрела в окно, а ведь за окнами была Япония! С Акирой-сан мы приехали в просторную квартиру, арендованную для меня университетом. Она показала, как все работает и любезно сходила со мной в ближайший магазин. Оказалось это не лишним — поняла я это только на следующий день, когда уже сама купила в магазине вместо соли баночку пармезана.

Утром за мной зашла Осуга Мика, чтобы показать дорогу в университет, которую я была очень рада видеть, потому что именно с ней мы находились



Кимоно

в постоянной переписке по вопросам логистики моего приезда. И, наконец, уже в самом центре менеджер Юко Накагава ознакомила меня с контрактом, проводила в отдельный рабочий кабинет, снабдив необходимыми карточками и инструкциями для работы. Мой непосредственный эдвайзер профессор Уяма Томохико находился в это время в командировке в Центральной Азии, но он послал встречать меня в аэропорту Акиру-сан, чтобы помочь мне адаптироваться. Так что вниманием и заботой я была окружена со всех сторон. Так что можно было приступить к работе.

Тема моего исследования, заявленная для стажировки в Славянско-Евразийском центре — «Социальное моделирование «советского человека» в Центральной Азии через литературу и кинематограф». Через какое-то время стало понятно, что тема очень обширная, хорошо бы справиться с Казахстаном, да и только в сфере кино.

Кинематограф, будучи идеологическим продуктом, не столько отражал реалии того времени, сколько формировал образ «советского гражданина» с определенным набором ценностей и моделью поведения. Казахские фильмы, долгие годы находились под влиянием, установленных в центре, то есть, в Москве, идеологием. Существовала даже такая неприятная поговорка: «Если хочешь стать русским, сначала стань казахом». Происходило это, прежде всего из-за русификации казахского населения, большого переселения в Казахстан славян в разные периоды советской истории и, конечно же, выстроенной политики государства. Любопытно, что идеологемы формулировались в лозунгах и плакатах, а распространялись в народ через стихи и песни и фильмы.

Какие основные идеологемы работали в кино в советскую эпоху?

- Искусство должно быть «национальным по форме и социалистическим по содержанию»; «Мы наш, мы новый мир построим. Кто был никем, тот станет всем».

- Искусство в СССР — это только искусство «социалистического реализма»;

- СССР — многонациональное государство, где главное — дружба народов: «Широка страна моя родная, много в ней лесов, полей и рек. Я другой страны такой не знаю, где так счастлив был бы человек».

- Главный положительный герой — это строитель коммунизма: «Мы рождены, чтобы сказку сделать былью»;

- Женские образы — сильные, наравне с мужчинами, также строители коммунизма. Если речь идет о восточной женщине, то она должна сбежать от мужа-бая, уехать в город учиться, пойти в рабфак и достичь карьеры учительницы или врача;

- Дело партии — дело народа. А частные, личные, семейные проблемы стоят в стороне. «Первым делом, первым делом — самолеты, ну а женщины, а женщины — потом».

- Дети тоже вовлечены в этот процесс — строительство нового общества: «Взвейтесь кострами, синие ночи. Мы — пионеры, дети рабочих».

- Если дело касается национальных окраин, то обязательно есть «старший брат» — русский, который подскажет младшему брату — национальному кадру как надо правильно строить коммунизм (работать на стройке, воспитывать молодежь, растить хлеб, пасти овец и т.д.)

Парадокс заключается в том, что советским кино в мире занимаются довольно много исследователей — на Западе и на Востоке, но объектом анализа является в основном русское кино, причем разных периодов и жанров. Про советское кино Центральной Азии до развала СССР была издана только одна книга французского исследователя Jean Radvanyi, *Le Cinéma d'Asie centrale soviétique* (1991), которая вышла на излете советской эпохи. Первая книга на английском языке «Cinema in Central Asia: rewriting Cultural Histories», в которой преимущественно речь идет о современном кинопроцессе нашего региона была подготовлена нами — Майклом Роуландом, Биргит

Боймерс и мной — и вышла в свет в 2013 году. В 2018 году вышла книга Rico Isaaks *Film and Identity in Kazakhstan: Soviet and post-Soviet Culture in Central Asia*. В 2019 году вышла книга про советское узбекское кино «Cinema, Nation, and Empire in Uzbekistan, 1919–1937» французской исследовательницы Cloé Drieu.

Хорошая разработанность темы советской культуры дает сильную теоретическую базу для анализа казахстанских кинокартин. Прежде всего, это работы западных исследователей, где исследуется понятие «соцреалистический канон» (сборник под редакций Х. Гюнтера и Е. Добренко), работы Б. Гройса «Стиль Сталин», В. Паперного «Культура два», Катерины Кларк «Советский роман: история как ритуал», Светланы Бойм «Общие места», И. Голомштока «Искусство тоталитаризма» и другие. Ряд важных киноведческих работ также позволяют увидеть параллели между российским и казахстанским кино. Так, М. Туровская рассматривает тридцатые годы, как главную цементирующую модель советского кинематографа. Н. Зоркая написала фактически новую историю советского российского кино. Ж. Уолл делает фокус на особенностях главных фильмов «оттепели». А. Прохоров анализирует наследие сталинского «большого стиля» в «оттепельном» кинематографе. Р. Саллис писала о советских комедиях Г. Александрова и другие. Но все эти исследования были сфокусированы на российском кино.

Что касается работ казахстанских авторов, то мы имеем дело в основном с книгами и статьями, написанными в советскую эпоху — это книги К. Сиранова, К. Смаилова, статьи К. Айнагуловой, К. Алимбаевой, Л. Енисеевой-Варшавской. К исследованиям, написанным в постсоветскую эпоху, можно отнести только две книги Б. Ногербека «Экранно-фольклорные традиции в казахском игровом кино» и «На экране «Казахфильм»».

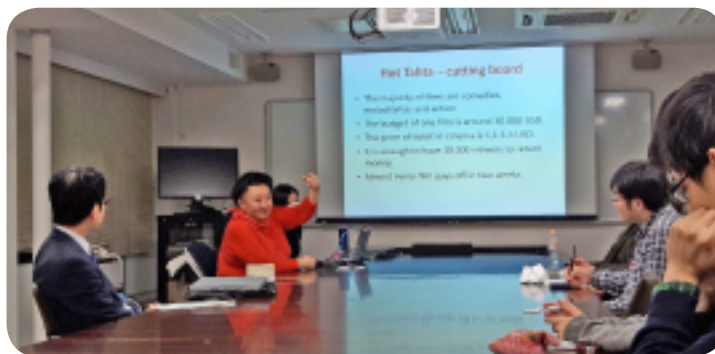
Поскольку работа киноведа заключается, прежде всего, в анализе фильмов, то я взялась пересматривать советские казахские фильмы, и очень скоро поняла, что мне нужен не хронологический подход — анализ кинопроцесса по годам или десятилетиям, а подход через анализ различных жанров кино. Именно жанры были носителями тех или иных идеологем: историко-революционные фильмы отвечали за написание новой истории «страны советов», комедии за создание благополучного, жизнеутверждающего имиджа Советского Союза, военные фильмы отвечали за патриотизм, детские — «за наше счастливое детство» и т.д.

Подробно с результатами моего исследования можно будет ознакомиться в статье, которую я готовлю для журнала Славянско-Евразийского центра «Acta Slavica Iaponica».

Огромным подспорьем в моей работе было наличие великолепной библиотеки Хоккайдского университета, когда практически все нужные источники — книги, статьи, словари — были под рукой.

Параллельно с исследованием по инициативе моего эдвайзера Уямы Томохико мы провели серию показов современных Центрально-Азиатских фильмов.

Тут я хотела бы сделать небольшое отступление и рассказать о том, каким важным событием для кинематографистов нашего региона был фестиваль кино Центральной Азии, который прошел в Токио в ноябре 1994 года. Он проводился по инициативе



Показ в Хоккайдо



Мы в музее

Japan Foundation, и от каждой из пяти стран было представлено по 4–5 картин. Причем это были не только показы, но и встречи с создателями фильмов, сессии вопросов и ответов. Фестиваль длился около двух недель и был, наверное, самым крупным культурным событием для кинематографа региона. Япония как бы «открыла двери» для «новых» кинематографистов-азиатов, которых никто особо не знал за «железным занавесом» Советского Союза. Тогда эту ретроспективу готовили киновед Кен Окубо, приехавший из Токио и Уяма Томохико, работавший в те годы в посольстве Японии в Казахстане.

Спустя двадцать четыре года здесь — в Хоккайдо-университете — в более скромном формате мы провели мини-фестиваль Центрально-азиатского кино. Мы посмотрели «Звонок отцу» (2017) Серика Апрымова из Казахстана, «Завещание отца» (2016) Бакыта Мукула и Дастана Жапар уулу из Кыргызстана, «Стойкость» (2018) Рашида Маликова из Узбекистана и «Ангел на правом плече» (2002) Джамшеда Усмонова из Таджикистана. Каждый показ сопровождался моим кратким представлением о состоянии той или иной кинематографии региона на данный момент и оживленной дискуссией после фильма. Эти показы и дискуссии не прошли бы так хорошо, если бы не помощь аспирантки Центра Асель Битабаровой! Она не только помогала с организацией этих показов, но также приглашала по-настоящему заинтересованных людей.

В рамках данной стажировки были организованы лекции в других университетах и институциях Японии. Так, меня пригласила профессор Токо Фужимото в музей этнологии Минпаку в Осаке с лекцией «Миф и реальность казахского аула, представленные в кино». Меня, в свою очередь, поразила обширная экспозиция музея, посвященная Казахстану, которая создавалась усилиями Тока-сан, которая несколько лет провела в нашей стране, изучая традиции и обряды казахского народа. Я подумала о том, как нам повезло, что она занимается Казахстаном! Ведь именно благодаря ее усилиям в Японии узнают больше о нашей стране не только благодаря экспозиции в музее, но и ее статьям, книгам. Вместе с моей коллегой по кино Киоко Дан, они показывали в Минпаку «Ореховое дерево» Ерлана Нурмухамбетова и другие казахстанские фильмы.

Вторая поездка была в Токийский университет по приглашению профессор Куми Татеока, где я выступила с лекцией на тему «Кинематограф «Детей независимости»: рассказывая о себе, что важного говорят о Казахстане фильмы А. Ержанова и Э. Байгазина». С большим интересом аудитория, состоящая из магистрантов и аспирантов-славистов, воспринимала информацию о новом кинематографе Казахстана, задавая много вопросов.

В Токио мне довелось также встретить с киноведом Кен Окубо, как я уже упоминала, одним из организаторов Центрально-азиатского кинофестиваля в Токио, а также с киноведом Иноуэ Тору и продюсером Сано Синдзю.

Как много зависит от одного человека! Эту мысль неотступно преследуют меня в Японии. Фужимото Токо налаживает мосты с Казахстаном в области этнологии, Уяма Томохико отвечает за всю Центральную Азию в области исторической науки, Синдзю Сано — продюсер нескольких казахстанско-японских картин, таких как «Три брата» Серика Апрымова, «Последние каникулы» Амира Каракулова, «Перед грозой» Ерлана Нурмухамбетова и других. Получается, что не столько государственные институты, сколько конкретные люди устанавливают связи между культурами наших двух стран! Спасибо вам большое за это!



С Куми

Вернувшись из Токио в Саппоро, я попала на замечательный симпозиум, так называемый Зимний симпозиум, организованный Славянско-Евразийским центром. Не смотря на то, что по тематике он был лингвистическим, он был очень интересным и поразил меня высочайшим уровнем организации! Великолепные доклады, яркие спикеры, интересные дискуссии, даже было организовано он-лайн выступление одной из участниц, которая не смогла прилететь по объективным причинам. Именно на симпозиуме произошло более основательное знакомство и с профессорами Центра — Мотоки Номачи, Рихито Ямамура, Дайсуке Адачи, Кейко Сайто, а также с зарубежными гостями симпозиума.

Также познакомил и сблизил с сотрудниками Центра и новогодний праздник! Чего я не ожидала, так это Дед-Мороза с оленями на учено-профессорском корпоративе! Атмосфера была легкая, дружелюбная. Мы с удовольствием поближе пообщались с Гото Масанори, который занимается культурной антропологией; Норихиро Наганавы, занимающийся мусульманами в России; Юкари Нагаяма — уникальным специалистом по корякскому языку; Санами Такахаша — специалистом по христианству и другими. Было очень приятно получить от Санами-сан фотографии с новогоднего вечера!

А еще практически с каждого показа фильмов Центральной Азии мне присылал фотографии аспирант Мирлан Бектурсунов! Мирлан, также как и Асель, как и Акира помогали нам в бытовых вопросах, которых, как правило, у приезжих бывает масса. Особенно, если это касается современных гаджетов или действий через компьютер — билет заказать, отель зарезервировать. Спасибо вам большое, что были безотказны в помощи!

Вы не замечали такую особенность: когда работаешь над какой-то темой, то как будто бы все складывается вокруг нее? Работая над темой о советской цивилизации, я получила приглашение от Куми Татеока поучаствовать в симпозиуме о роли русского языка в пост-советских республиках. Тема моего доклада «Образ русского в казахском кино — от «старшего брата» до «невидимки». Любопытно, что живя фактически в русско-язычном пространстве Алматы, я не замечала, что в годы независимости русских персонажей практически не стало в нашем кино. На их место пришли — французы, американцы, корейцы, и даже афро-американцы. А в советское время все было совершенно иначе: русский «старший брат» был обязательным персонажем любого

казахстанского фильма. Симпозиум проходил в Сендае, в Тохоку университете, где я познакомилась с профессором Тадаши Накамура, который занимается советской литературой и кино. Мы были очень удивлены, когда в разговоре обнаружилось, что мы оба писали статьи о «Дневных звездах» — он о прозе Ольги Берггольц, я об одноименном фильме Игоря Таланкина. Тогда и возникло предложение с его стороны провести в Киотском университете, где он работает, наш двойной семинар — «О скрытой поэтике «Дневных звезд» — книги и фильма». Казалось бы, очень специфическая вещь — уже подзабытый фильм 1966 года, но на этот семинар собралось довольно много людей, специалисты-слависты приехали из Кобе, Осаки. Прошло активное обсуждение темы, люди поделились своим видением. Киновед Оги Тие подарила мне книгу Неи Зоркой о советском кино «Семь десятилетий: 1918–1986» в ее авторском переводе на японский язык.

Но самым важным за эти четыре месяца был для меня семинар в Славянско-Евразийском центре университета Хоккайдо, посвященный советским фильмам о войне. Профессор Кошино Го, с которым мы консультировались по разным вопросам по кино и литературе, предложил мне поучаствовать в двойном семинаре с французским ученым Кристианом Фейгелсон. Кристиан рассказывал о том, как на Западе принимали лучшие фильмы «оттепели» — «Летят журавли», «Балладу о солдате», «Иваново детство». Я же попыталась ответить на вопрос «Почему в советское время было так мало казахских фильмов о войне?»

В каком-то смысле этот семинар, на котором впервые были публично озвучены некоторые результаты моего исследования по казахскому советскому кино. Потом Кристиан Фейгелсон подтвердил тот факт, что западные исследователи пишут в основном о русском кино, потому что о фильмах других республик было мало что известно. Это придало мне еще большую уверенность в том, что мое исследование не только первопроходческое, но и еще по настоящему важное. Третий момент — вопросы, задаваемые профессионалами, привели меня к выводу, что нужно тщательнее работать с историческими фактами и данными.

Завтра я уже возвращаюсь домой, но те уроки, в широком смысле слова, которые я здесь получила, останутся со мной. Те дружеские связи и знакомства, которые я здесь приобрела, надеюсь, продолжатся. Исследование, которое я здесь начала, надеюсь, перерастет в книгу. Время, проведенное здесь — гораздо больше, чем два времени года — осень и часть зимы, это было время настоящей творческой работы и удовольствием от общения с природой, поездок по стране, и главное — от встреч с людьми, такими же красивыми и интересными, как сама Япония!

FROM THE LIBRARY

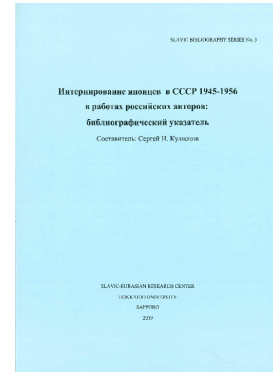
SUPPLEMENT OF THE GIBSON COLLECTION IN THE HU LIBRARY

In the Spring of 2017, Professor Emeritus at York University James R. Gibson gave the SRC Library part of his library. It consists of about 1,205 volumes of books and 77 reels of microfilm. All items are very useful and essential publications for the historical study of Russian America, Siberia, and the Russian Far East. We have consulted with the HU Library and agreed that 532 books will be registered and located as a separate personal collection near the Gibson Collection in the HU Library. Now, its registration and cataloging are underway, and the new collection will be accessible in the next year.

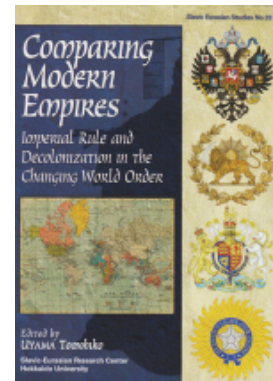
TONAI Yuzuru

PUBLICATIONS (2018–19)

We have published a bibliography on Japanese WWII internments in the Soviet Union by Russian authors or published in Russia or in the former Soviet countries as Slavic Bibliography Series, no. 3. The bibliography is titled *Интернирование японцев в работах российских авторов: библиографический указатель* and contains 676 items (not only books and journal articles, but also dissertations and newspaper articles). It is compiled by Sergey Kuznetsov. He is a professor at Irkutsk State University and a leading scholar on this subject in Russia. We are very thankful to him for this very useful contribution.



Uyama Tomohiko, ed., “Comparing Modern Empires: Imperial Rule and Decolonization in the Changing World Order,” *Slavic Eurasian Studies*, no. 33 (Sapporo: SRC, 2018) (in English).



Aleksandra D. Dulichenko and Motoki Nomachi, eds., “Славянская микрофилология,” *Slavic Eurasian Studies*, no. 34 (Sapporo: SRC, 2018).



Akihiro Iwashita, Jusen Asuka, and Jonathan Bull, eds., “Migration, Refugees and the Environment from Security Perspectives,” *Slavic Eurasia Papers*, no. 12 (Sapporo: SRC, 2018) (in English).

Slavic Studies, nos. 65 and 66, 2018 and 2019, refereed journal in Japanese with summaries in English or Russian.


Acta Slavica Iaponica vol. XXXIX, 2018, refereed journal in English and Russian.

Eurasia Border Review vol. 8, no. 1 and vol. 9, no. 1, 2017 and 2018, refereed journal in English.

Japan Border Review, nos. 8 and 9, 2018 and 2019, refereed journal in Japanese with summaries in English.

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