

Chinese Association for Russian, East European and Central Asian Studies
Japanese Council for Russian and East European Studies
and
Korean Association of Slavic Studies

The Fifth East Asian Conference
on Slavic Eurasian Studies
(ICCEES Asian Congress)

1913-2013 for Eurasia: A Great Experiment or a Lost Century?

Program and Abstracts

August 9-10, 2013
Osaka University of Economics and Law,
Yao Campus (Oval),
Osaka, Japan

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II 1:30-3:15 pm	II-1 Representation of War: Victims in the Twentieth Century: From Heroism to Atrocities	II-2 Changes and Continuity: Russia's Experiences in the Post-Soviet Space	II-3 The Twentieth Century for Ordinary People: Gains and Losses	II-4 The Twentieth Century: Macroscopic Approach	II-5 Adaptations in the Cultural Contact Process between Modern Japan and Russia	
III 3:30-5:15 pm	III-1 Rising Powers and Conflict Management in Central Asia	III-5 Performativity in Russian Culture in the Twentieth Century	III-3 Dialogues for Mutual Understanding, or Further Antagonism: Religion in Post-Soviet Russia and Ukraine	III-4 Concept of Region and Demarcation Process in Central and Eastern Europe after World War I	III-2 Managing Chinese Migrants in Russian Far East	III-6 Russo-Japanese Relations after the Russo-Japanese War in the Global Context (1905-1916)
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6:30-8:30 pm	Conference Dinner — Student Lounge, 2nd Floor					

August 10, 2013 (Saturday)						
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V 11:30 am -1:15 pm	V-1 Holding a Complex Empire 'One and Indivisible': Russian Society in the Early Twentieth Century	V-6 How Russia Is Studied in Its Neighbors? — Heilongjiang, Kazakhstan, Mongolia, and Taiwan	V-3 Central Asian Society Today	V-4 The Old Believers in Manchuria	VI-5 Teaching Russian Language and Culture	V-2 Cooperation and Development in Northeast Asia on the Background of Russia's Strategic Shift to the East
VI 2:45- 4:30 pm	VI-1 Troubled Waters: Environmental Perspectives on the Siberian Rivers Diversion Project (Sibara), the Danube River, and the Aral Sea	VI-2 Regime Dynamics in Russia, Ukraine and Belarus	VI-3 Eurasia: A Continent of Migration	VI-4 Repression and the Fate of Soviet Intelligentsia	VII-5 Soviet Literature and Culture	VII-2 Languages and Politics
VII 4:45- 6:30 pm	VII-1 Between Anti- Imperialism and Imperial Legacy: The Bolsheviks' Involvement in the Middle East	VII-6 Uneasy Coexistence: Russia and Its Neighbors	VII-3 Institutions and Elites in the USSR and Russia	VII-4 Russian Society Today		
6:45- 7:15 pm	Closing Session — Room 603					

Program

Friday

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August

Opening Session • Friday • 9:30 am – 10:00 am

—Room 603 (Sixth Floor)

Speeches from Wakio Fujimoto, the chairman of Organizing Committee
Mitsuyoshi Numano, JCREES President
Graeme Gill, ICCEES President

Greetings from the Consul of the Russian Federation in Osaka, Nail Latypov
Organizational report by Takayuki Yokoya-Murakami

Session I • Friday • 10:15 am – 12:00 am

I-1 Russo-Japanese Relationship through Sexual Traffic

Room 801

Chair: Takashi Kimura, Professor Emeritus of Kyoto University (Japan)
Papers: Michiko Ikuta, Professor Emeritus of Osaka University (Japan)

“Русские эмигрантки в увеселительных заведениях Харбина”

Linda Galvane, Stanford University (USA)

“From Geisha to Café Chantant Singer in the Gypsy Attire: Representation of ‘Loose Women’ in the Russian Translations and Adaptations of Jones’s Operetta *Geisha*”

Takayuki Yokota-Murakami, Osaka University (Japan)

“Prostitution in Traffic — Nagasaki-Vladivostok-Beijing: Through the Perspective of a Japanese Literary Man”

Discussant: Vladimir Kozhevnikov, Institute of History, Far Eastern Branch of the Russian Academy of Sciences (Russia)

I-2 To Move or Not to Move, This Is the Question of Political Regimes in South Caucasus

Room 806

Chair: Kimitaka Matsuzato, Hokkaido University (Japan)

Papers: Christofer Berglund, Uppsala University (Sweden)

“At the Crossroads: Georgia Between Dominant-Power Politics, Feckless Pluralism and Democracy”

Yu Tachibana, Hokkaido University (Japan)

“Oligopoly and Political Feudalization in Azerbaijan”

Discussant: Graeme Gill, University of Sydney (Australia)

I-3 Russian Economy in a Globalizing World

Room 805

Chair: Katsuhiko Miyamoto, Kansai University (Japan)

Papers: Naoya Hase, Sugiyama Jogakuen University (Japan)

“What Is a Promising Result for Russians in Energy Cooperation with Northeast Asia? A Case Study of Japan-Russia Bargaining Process in Vladivostok LNG Plant Project”

Hasan H. Valiullin, Svetlana L. Merzlyakova, Dubna University (Russia)

“The Bissextile Century of Russia: 1913–2013”

Shigeki Ono, Asahikawa University (Japan)

“The Effects of Foreign Exchange and Monetary Policies in Russia”

Discussant: Mayu Michigami, Niigata University (Japan)

I-4 Ideological Dynamics: Local Elites in Central Eurasia

Room 901

Chair: Sanami Takahashi, Tsukuba University (Japan)

Papers: Ilya Zaytsev, Institute of Oriental Studies, RAN (Russia)

“Великокняжеские татары в 15-16 вв.”

Takehiko Inoue, Hokkaido University (Japan)

“A Buddhist World View: Perspectives of the Kalmyk Elites in the Russian Empire”

Akiyama Tetsu, Waseda University (Japan)

“Where the Three Worlds Met: Kyrgyz Nomads Between the Nomadic and Islamic Factor under the Russian Imperial Rule”

Gul’banu Izbassarova, Aktobe State University (Kazakhstan)

“The Formation of the Russian Imperial Idea in the Steppe in the Middle of the Nineteenth Century”

Discussants: Norihiro Naganawa, Hokkaido University (Japan)

I-5 Excavating the Fundamentals of Russian Literature

Room 807

Chair: Vecheslav Kazakevich, Toyama University (Japan)

Papers: Ji-Eun Sim, Hallym University (South Korea)

“What Is Pushkin’s View of Life: ‘Step Zhizni’ or ‘Prazdnik Zhizni’?”

Roza Mussabekova, Lev Gumilev Eurasian National University (Kazakhstan)

“Yury Dombrovsky’s Roman ‘The Collapse of the Empire’ as an Artistic Investigation of Causes of the Soviet Empire’s Collapse”

Marina Shchepetunina, Osaka University (Japan)

“Язычество в православии и мифологическое мышление в синтоизме”

Discussant: Yuri Sugino, St. Andrew’s University (Japan)

[Lunch 12:00 pm – 1:30 pm]

Second Floor, Student Lounge

Session II • Friday • 1:30 pm – 3:15 pm

II-1 Representation of War Victims in the Twentieth Century: From Heroism to Atrocities

Room 801

Chair: Hiroshi Fukuda, Kyoto University (Japan)

Papers: Peter Waldron, University of East Anglia (UK)

“The Image of the Wounded Soldier in Official Propaganda and Popular Perception”

Go Koshino, Hokkaido University (Japan)

“Cultural Representation of the Khatyn Massacre in Belarus”

Eriko Kogo, Waseda University (Japan)

“The Human Bullets: The Images of the Wounded Soldiers in the Russo-Japanese War”

Joonseo Song, Hankuk University of Foreign Studies (South Korea),
 “Forging Post-Soviet Regional Identities: The Politics of War Memory in Smolensk”

Discussant: Yulia Mikhailova, Hiroshima City University (Japan)

II-2 Changes and Continuity: Russia’s Experiences in the Post-Soviet Space

Room 901

Chair: Irina Sandomirskaja, University College Södertörn (Sweden)

Papers: Wan-suk Hong, Hankuk University of Foreign Studies (South Korea)

“Limits of Japanese-Russian negotiations on the Northern Territories: A Korean Perspective”

Irina Korgun, Hankuk University of Foreign Studies (South Korea)

“Russia’s Accession to WTO: Implications for Russian-Korean Trade and Investment Cooperation”

Vasyl Marmazov, Ambassador of Ukraine to the Republic of Korea

“The Twentieth Anniversary of Relations between Ukraine and the Republic of Korea: Results and Prospects of Ukraine’s Policy in the Asia-Pacific Region within the Euro-Pacific Integration”

Discussant: Vladimir Kozhevnikov, Institute of History, Far Eastern Branch of the Russian Academy of Sciences (Russia)

Oleg Manaev, Hokkaido University (Japan)

II-3 The Twentieth Century for Ordinary People: Gains and Losses

Room 805

Chair: Kazuhiro Kumo, Hitotsubashi University (Japan)

Papers: Takeo Hidai, Saitama Gakuen University (Japan)

“Soviet Kolkhoz Farmer’s Violation of the New Model Charter in the Late 1930s: Its Illegality and Rationality

Svetlana Kovalskaya, Lev Gumilev Eurasian National University (Kazakhstan)

“Kazakh Nomadic Culture of the Twentieth Century: The Tragic Losses, Gains, and Strategies for Survival”

Berik Dulatov, Kostanai State Pedagogical Institute (Kazakhstan)

“The Development of Education in Kazakhstan in 1913–2013 Years”

Discussant: Uyama Tomohiko, Hokkaido University (Japan)

II-4 The Twentieth Century: Macroscopic Approach

Room 806

Chair: TBA

Papers: Huang Lifu, Institute of World History, Chinese Academy of Social Sciences (China)

“Innovation of Systematic Theory and Roads to Socialist Market Economy: A Comparison of China and the Soviet Union”

Zhu Jianli, Institute of World History, Chinese Academy of Social Sciences (China)

“An Observation of the Russian Political History in the Twentieth Century: A Non-ideological System of Interpretation”

Furugzod Usmanov (Tajikistan)

“1913–2013 for Eurasia from Central Asian perspective”

Sergey Lyubichankovskiy, Orenburg Pedagogical University (Russia)

“Corruption within the Regional Administration System as an Important Reason for the Russian Empire’s Destruction”

Discussant: Yutaka Takenaka, Osaka University (Japan)

II-5 Adaptations in the Cultural Contact Process between Modern Japan and Russia

Room 807

Chair: Tetsuo Mochizuki, Hokkaido University (Japan)

Papers: Takashi Kimura, Professor Emeritus of Kyoto University (Japan)

“Learning to Handle New Literary Structure: Literary Adaptation in the Meiji Era and Pushkin.”

Kayo Fukuma, Chiba University (Japan)

“How to Create a Matryoshka?: The Invention of Tradition in Kustar Art in Late Imperial Russia.”

Kumi Tateoka, Kobe University (Japan)

”From Story to Expression: Theatre as the Space for Sympathy”

Discussant: Ol’ga Krashina, Russian University of Pedagogy (Russia)

Lyudmila Ermakova, Professor Emeritus of Kobe City University of Foreign Languages (Japan)

Session III • Friday • 3:30 pm – 5:15 pm
III-1 Rising Powers and Conflict Management in Central Asia
Room 801

Chair: Timur Alexandrov, University of Cambridge (UK)

Papers: David Lewis, University of Bradford (UK)

“Regional Security Organisations and Competing Approaches to Conflict in Central Asia”

Yang Cheng, East China Normal University (China)

“Between Principle and Pragmatism: China and Conflict-Prevention Practices in Central Asia”

Arkady Moshes, Finnish Institute of International Affairs (Finland)

“The Eurasian Customs Union and the Future of Russian-Ukrainian Relations”

Discussants: TBA

III-2 Managing Chinese Migrants in the Russian Far East
Room 807

Chair: Joni Virkkunen, University of Eastern Finland (Finland)

Papers: Sergey Ryazantsev, Elena Pismennaya, and Roman Manshin, ISPR, RAS (Russia)

“Chinese and Vietnamese Migrants in Russia: A Comparative Analysis”

Artem Lukyanets, Alexander Grebenyuk, University of Eastern Finland (Finland)

“The Migration Development of the Russian Far East”

Hongmei Ma, Matsuyama University (Japan)

“Chinese Migration to the Russian Far East: Regulations on the Chinese Side”

Discussants: Paul Fryer, University of Eastern Finland (Finland)

III-3 Dialogues for Mutual Understanding, or Further Antagonism: Religion in Post-Soviet Russia and Ukraine
Room 805

Chair: Takehiko Inoue, Hokkaido University (Japan)

Papers: Sanami Takahashi, Tsukuba University (Japan)

“Heritage of Soviet Atheism, or a New Direction? — The Development of Religious Studies in Russia”

Masako Arimune, Osaka University (Japan)

“Orthodox Parishes: Diversity of Their Roles in the Post-Soviet Russia”

Andrii Krawchuk, University of Sudbury (Canada)

“Constructing Interreligious Consensus in the Post-Soviet Space: the Ukrainian Council of Churches and Religious Organizations”

Discussants: Kimitaka Matsuzato, Hokkaido University (Japan)

III-4 Concept of Region and Demarcation Process in Central and Eastern Europe after World War I
Room 806

Chair: Go Koshino, Hokkaido University (Japan)

Papers: Vladimír Goněc, Masaryk University (Czech Republic)

“Political Borders, Economical Borders, Cultural Borders—A Dissonance: Problems of Central Europe during the Inter-War Period”

Noriko Tsujikawa, Japan Society for Promotion of Science (Japan)

“Territory and Nation as Factors of Hungarian Nationalism Presented through the Political Activities of the Former Leaders of ‘October Revolution’ of 1918”

Yuko Ishino, Kanazawa University (Japan)

“Where is the Sphere of Finland?: The Relationship between Greater Finland and ‘Finnishness’ during the World Wars”

Hiroshi Fukuda, Kyoto University (Japan)

“Principle of Self-Determination after World War I in a Czechoslovak Case: Milan Hodža and Border Demarcation with Hungary”

Discussants: Jeremy Smith, University of Eastern Finland (Finland)

III-5 Performativity in Russian Culture in the Twentieth Century
Room 901

Chair: Mitsuyoshi Numano, University of Tokyo (Japan)

Papers: Valerij Gretchko, University of Tokyo (Japan)

“Performativity in the Contemporary Russian Poetry”

Susumu Nonaka, Saitama University (Japan)

“Self-positioning of Conservatism: Vasily Rozanov’s Case”

Kim Soo-Hwan, Hankuk University of Foreign Studies (South Korea)

“Rethinking ‘Poetics of Behavior’: On Yuri Lotman’s Performative Self”

Discussants: Kyohei Norimatsu, University of Tokyo (Japan)

III-6 Russo-Japanese Relations after the Russo-Japanese War in the Global Context (1905–1916)**Room 905**

Chair: Teramoto Yasutoshi, Hiroshima University (Japan)

Papers: Eduard Baryshev, The University of Shimane (Japan)

“The Russo-Japanese Strategic Partnership during the First World War (1914–1918): International Meaning and Historical Lessons”

Morimoto Ikuko, Hiroshima University (Japan)

“Fishery Enterprise of Tokushima Merchant in the Early Twentieth Century”

Sergey Tolstoguzov, Hiroshima University (Japan)

“Russo-Japanese Rapprochement in the International Context (1905–1907)”

Discussant: Aleksander Tolstoguzov, Aomori Public University (Japan)

Special Talks • Friday • 5:30 pm – 6:30 pm**—Room 603 (Sixth Floor)**

Mitsuyoshi Numano, University of Tokyo (Japan)

“The Seagull Goes to the Cosmos, and Haruki goes to Sakhalin —Border Crossing and Cultural Interactions between Russia and Japan” (in English)

Tetsuo Mochizuki, Hokkaido University (Japan)

“Comparing the Incomparable —What We Learned from the Eurasian Regional Powers Project” (in Russian)

[Conference Dinner 6:30 pm – 8:30 pm]**Second Floor, Student Lounge****Saturday
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August****Session IV • Saturday • 9:30 am – 11:15 am****IV-1 Civil Society Movements in Russia and East-Central Europe****Room 801**

Chair: Yulia Mikhailova, Hiroshima City University (Japan)

Papers: Irina Sandomirskaja, University College Södertörn (Sweden)

“Soviet Dissident Women Activism: A Peculiar Case of Non-Feminist Feminism”

Georges Mink, College of Europe (France)

“The Unsuccessful Attempt at Polish-Ukrainian Reconciliation: Top-down and Bottom-up Civil Society and Elites Movements”

Thomas Bremer, University of Münster (Germany)

“The Pussy Riot Trial and the Russian Orthodox Church”

Discussant: Nobuaki Shiokawa, Professor Emeritus of Tokyo University (Japan)

IV-2 Rising China and India, Easternising Russia — An Emerging Geopolitics**Room 901**

Chair: Yang Cheng, East China Normal University (China)

Papers: Shih-Hao Kang, National Formosa University (Taiwan)

“Capitalizing Chinese Threat in Russia: A Case Study of ‘Baltic Pearl Project’ in Saint Petersburg”

Li Sui-an, Institute of History, Heilongjiang Provincial Academy of Social Sciences (China)

“Image of Russia in the Eyes of the Public of the People’s Republic of China”

Li Xing, Beijing Normal University (China)

“The Cultural Interpretations of Diplomacy of Russia and India as Eurasian BRICs Countries”

Feng Shaolei, East China Normal University (China)

“Future Sino-Russian Relationship in the Asia-Pacific Region”

Discussant: Nobuo Shimotomai, Hosei University (Japan)

IV-3 Migrants and Home across Border in Central Asia**Room 805**

Chair: Mayu Michigami, Niigata University (Japan)

Papers: Joni Virkkunen, University of Eastern Finland (Finland)

“Homes and ‘In-between’ Spaces of Central Asian Migrants in Russia”

Paul Fryer, University of Eastern Finland (Finland)

“Border Management or Mismanagement?: Demarcation, Delimitation, and Creeping Migration along the Tajik-Kyrgyz Border”

Norio Horie, University of Toyama (Japan)

“Labor Migrants from Tajikistan and Their Home Community”

Discussant: Tetsuro Chida, Hokkaido University (Japan)

IV-4 Politics Came before Everything? : The Russo-Japanese Economic Relations in the First Half of the Twentieth Century**Room 806**

Chair: Hiroshi Fukuda, Kyoto University (Japan)

Papers: Yukimura Sakon, Japan Society for the Promotion of Science (Japan)

“Vladivostok and Odessa on the Eve of the First World War: Rethinking Geopolitics of the Russian Empire”

Yaroslav Shulatov, Hiroshima City University (Japan)

“The Perspectives and Problems of the Soviet-Japanese Economic Relations in the 1920s”

Masafumi Asada, National Institute of Japanese Literature (Japan)

“The Great Deal: Sealing of the Chinese Eastern Railway in 1935”

Discussants: Eisuke Kaminaga, Niigata University of International and Information Studies (Japan)

Session V • Saturday • 11:30 am – 1:15 pm**V-1 Holding a Complex Empire “One and Indivisible”: Russian Society in the Early Twentieth Century****Room 801**

Chair: Yoko Aoshima, Kobe University (Japan)

Papers: Jane Burbank, New York University (USA)

“Communicating Sovereignty: Networks of Legal Rule in the Kazan Judicial Circuit”

Haruka Miyazaki, Seikei University (Japan)

“The Sense of Belonging in Russian Ruled Poland: A. Hartglas and Jewish Community in Warsaw”

Yoshiro Ikeda, University of Tokyo (Japan)

“Putting Together an Imperial Jigsaw Puzzle: How the Russian Empire Was Envisaged in the Health Resort Boom during the First World War”

Discussants: Peter Waldron, University of East Anglia (UK)

V-2 Cooperation and Development in Northeast Asia on the Background of Russia’s Strategic Shift to the East**Room 905**

Chair: Nobuo Shimotomai, Hosei University (Japan)

Papers: Wang Ning, Shanghai International Studies University (China)

“Development of the Eastern Part of Russia during the Last Three Centuries: Achievements and Lessons”

Na Chuanlin, Shanghai International Studies University (China)

“The Influence of North Korean Nuclear Weapon Issue on China’s Foreign Policy”

Lu Changhong, Shanghai International Studies University (China)

“Russia’s Strategic Eastward Shift Has a Long Way to Go”

Yang Bo, Shanghai International Studies University (China)

“Китайско-российское сотрудничество в Аизатско-Тихоокеанском регионе сегодня: актуальные вопросы и векторы развития”

Discussants: TBA

V-3 Central Asian Society Today**Room 805**

Chair: Uyama Tomohiko, Hokkaido University (Japan)

Papers: Timur Alexandrov, University of Cambridge (UK)

“Tradition vs Postmodernism: A Search for the Intermediary Path between Relativist and Universalist Notions of Associational Life in Central Asia”

Ion Voicu Sucală, Technical University of Cluj-Napoca (Romania)

“Investigating Organizational Culture in Kazakhstan”

Anel Kulakhmetova, University of Cambridge (UK)

“An Agenda for Kazakhstan Children: ‘Beings’ vs ‘Becomings’?”

Venerakhan Torobekova, Regional Institute for Economic Freedom and Leadership (Kyrgyzstan)

“‘Clan Politics’ or ‘Patron-Client’ Relations in Post-Soviet Central Asia: In Postcolonial Discourse”

Discussant: Joni Virkkunen, University of Eastern Finland (Finland)

V-4 The Old Believers in Manchuria

Room 806

Chair: Naho Igaue, Chuo University (Japan)

Papers: Ivan Shevnin, Russian Geographical Society (Russia)

“Policies of the Secular Authorities towards the Old Believers Church in Northern Manchuria in the 1920–1930s”

Tsutomu Tsukada, Translator (Japan)

“The Old Believers’ Attempt to Emigrate from Northeast China to Paraguay in 1953”

Discussants: Hideaki Sakamoto, Tenri University (Japan)

V-5 Force of Cultural Values in Russian Literature

Room 807

Chair: Kazuhisa Iwamoto, Wakkanai Hokusei Gakuen University (Japan)

Papers: Park Hye-Kyung, Hallym University (South Korea)

“The Subjective Vision and Aesthetics of the Observer in Nabokov’s Works”

Choi Jin Seok, Chungbuk National University (South Korea)

“Revisiting the Meaning of ‘Carnival’ in Bakhtinian Thought”

Xia Zhongxian, Beijing Normal University (China)

“Research into the Narration of the Soviet History in the Post-Soviet Literature”

Discussant: Valerij Gretchko, University of Tokyo (Japan)

V-6 How Russia Is Studied in Its Neighbors? — Heilongjiang, Kazakhstan, Mongolia, and Taiwan (Roundtable)

Room 901

Chair: TBA

Papers: Li Sui-an, Institute of History, Heilongjiang Provincial Academy of Social Sciences (China)

“Research Process on the USSR and Russia in Heilongjiang Province”

Svetlana Kovalskaya, Lev Gumilev Eurasian National University (Kazakhstan)

“Как изучают Россию в Казахстане?”

Dulbaa Altai, Institute of International Studies, Mongolian Academy of Social Sciences (Mongolia)

“How Mongolians Studied Russia?”

Shi-Hao Kang, National Formosa University (Taiwan)

“The Development of Russian Studies in Taiwan: a Brief Review”

Discussant: Thomas Bremer, University of Münster (Germany)

[Lunch 1:15 pm – 2:45 pm]

Second Floor, Student Lounge

Session VI • Saturday • 2:45 pm – 4:30 pm

VI-1 Troubled Waters: Environmental Perspectives on the Siberian Rivers Diversion Project (Sibiral), the Danube River, and the Aral Sea

Room 801

Chair: Mitsuko Watanabe, Nara Women’s University (Japan)

Papers: Christopher J. Ward, Clayton State University (USA)

“Pandora’s Box Reopened: The Birth, Death, and Rebirth of Sibiral”

Osamu Ieda, Hokkaido University (Japan)

“From Monologue to Dialogue among Party, Academy, and Society: Gabcikovo-Nagymaros Dam Issue in the Socialist Hungary in the 1980s”

Tetsuro Chida, Hokkaido University (Japan)

“Why the Aral Sea Could Not Be Saved? Socialistic Irrationalities and General ‘Misfits’”

Discussant: Masahiro Tokunaga, Kansai University (Japan)

VI-2 Regime Dynamics in Russia, Ukraine and Belarus

Room 901

Chair: Atsushi Ogushi, Keio University (Japan)

Papers: Graeme Gill, University of Sydney (Australia)

“The Stabilization of Authoritarian Rule in Russia?”

Kimitaka Matsuzato, Hokkaido University (Japan)

“The Party of Regions of Ukraine and Donetsk Politics: A Peculiar Way to Authoritarianism ”

Oleg Manaev, Hokkaido University (Japan)

“Peculiarities of Belarusian Authoritarianism and Its Influence on Regime Dynamics in Russia and Ukraine”

Discussant: Ayame Suzuki, Fukuoka Women’s University (Japan)

VI-3 Eurasia: A Continent of Migration

Room 805

Chair: Sergey Ryazantsev, ISPR, RAS (Russia)

Papers: Xuelong Wang, Hokkaido University (Japan)

“Introducing Distance into Migration Model: A Way to Explain the Existing Conflict Findings”

Sergey Tkachev, Far Eastern Federal University (Russia)

“The Agricultural Colonization of South Ussuri Region of Russia and Hokkaido of Japan”

Wang Xiaojun, Institute of World History, Chinese Academy of Social Sciences (China)

“The Russian Migration and the Development of Northeastern China (from the Late Nineteenth Century to the Middle of the Twentieth Century)”

Discussant: Norio Horie, University of Toyama (Japan)

VI-4 Repression and the Fate of Soviet Intelligentsia

Room 806

Chair: Yoshiro Ikeda, University of Tokyo (Japan)

Papers: Zhang Jianhua, Beijing Normal University (China)

“Cultural Revolution and Intellectuals’ Destiny in the USSR and China: Comparison of Maxim Gorky and Hu Feng”

Arailym Mussagaliyeva, Lev Gumilev Eurasian National University (Kazakhstan)

“Stalin Camps in the Territory of Kazakhstan”

Yoko Tateishi, Hokkaido University (Japan)

“Soviet Historians and the ‘Thaw’”

Discussant: Yaroslav Shulatov, Hiroshima City University (Japan)

VI-5 Teaching Russian Language and Culture

Room 807

Chair: Junichi Toyota, International Christian University (Japan)

Papers: Tatiana Kudoyarova, Osaka University (Japan)

“On Some Peculiarities of Clippings in Russian in Comparison with Japanese”

Su Xiao, Beijing National University (China)

“Love for Children, Devotion with Soul: The Impact of Sukhomlinsky’s View of Teachers on Chinese Teachers”

Liu Juan, Beijing Normal University (China)

“Linguistic Culture Teaching Pedagogy Pertaining Practical and Theoretical Concerns”

Discussant: Margarita Kazakevich, Osaka University (Japan)

Session VII • Saturday • 4:45 pm – 6:30 pm

VII-1 Between Anti-Imperialism and Imperial Legacy: The Bolsheviks’

Involvement in the Middle East

Room 801

Chair: Yaroslav Shulatov, Hiroshima City University (Japan)

Papers: Denis Volkov, University of Manchester (UK)

“New Foreign Policy — Updated Oriental Studies? The Power/Knowledge Nexus in Early Soviet ‘Iranology,’ 1917–1941”

Norihiro Naganawa, Hokkaido University (Japan)

“The Red Sea Becoming Red? The Bolsheviks’ Commercial Enterprise in the Hijaz and Yemen, 1924–1938”

Discussant: Yoshiro Ikeda, University of Tokyo (Japan)

VII-2 Languages and Politics

Room 905

Chair: Ivan Bondarenko, Kiev University (Ukraine)

Papers: Junichi Toyota, International Christian University (Japan)

“Language as a Cultural Identity in Contact: the Case of Lithuanian”

Yuko Shimeki, Osaka University (Japan)

“Meaning and Importance of the *Ridna Mova* Question in Censuses of Ukraine”

Nami Odagiri, Kansai University (Japan)

“Debates Concerning Elements of Russian Origin in the Kyrgyz Language”

Eun Joo Koo, University of Cambridge (UK)

“Language Policy and Access to the Labour Market”

Discussant: Tatiana Smirnova, Tenri University (Japan)

VII-3 Institutions and Elites in the USSR and Russia

Room 805

Chair: Tadayuki Hayashi, Kyoto Women’s University (Japan)

Papers: Jeremy Smith, University of Eastern Finland (Finland)

“Randomness and Order: the Authority of Leaderships in the Soviet Republics after the Death of Stalin”

Mari Aburamoto, Tokyo University (Japan)

“The Role of Regional Elites in Establishing the ‘United Russia’: Saratov, Samara and Ul’yanovsk, from the Mid-2000s to 2011”

Discussant: Atsushi Ogushi, Keio University (Japan)

VII-4 Russian Society Today

Room 806

Chair: Fumikazu Sugiura, Teikyo University (Japan)

Papers : Anna Tolkachova, Kazan Federal University (Russia)

“National Identity and Language of Regionalism in Contemporary Russia. The Case of St. Petersburg”

Ilja Viktorov, Södertörn University (Sweden)

“The State, Informal Networks and Financial Market Regulation in Post-Soviet Russia, 1990–2008”

Kazuhiro Kumo, Hitotsubashi University (Japan)

“Mortality Trends in Russia Revisited: A Systematic Survey”

Discussant: Irina Korgun, Hankuk University of Foreign Studies (South Korea)

VII-5 Soviet Literature and Culture

Room 807

Chair: Kumi Tateoka, Kobe University (Japan)

Papers: Akira Furukawa, Tokyo University of Foreign Studies (Japan)

“Society as an Irresistible Force of Nature: the Works of Andrei Platonov on the Revolution in Progress”

Park Sun Yung, Chungbuk National University (South Korea)

“On Aspects of Anna Akhmatova’s Automythologization”

Akiko Honda, Hokkaido University (Japan)

“Architecture in the Media: Ivan Leonidov’s Virtual City in the Architectural Journal SA”

Jheewon Cha, Seoul National University (South Korea)

“A Great Experiment or A Lost Dream?: The Idea and the Practice of “Lifecreation” in Russian Symbolists’ Dramas”

Discussant: Kazuhisa Iwamoto, Wakkanai Hokusei Gakuen University (Japan)

VII-6 Uneasy Coexistence: Russia and Its Neighbors

Room 901

Chair: TBA

Papers: Guo Yuqi, Sichuan University of Foreign Languages (China)

“Российско-японские отношения с точки зрения геополитики”

Piotr Bajor, Jagiellonian University (Poland)

“Partners or Rivals? Polish-Russian Relations after the Collapse of the Soviet Union”

Ekaterina Semenova, Financial University under the RF Government (Russia)

“How Is Government Innovation Policy of Japan Perceived in Putin’s Russia?”

Hiroshi Yamazoe, National Institute for Defence Studies (Japan)

“Russian Military Industry and Export”

Discussant: Takeshi Yuasa, National Institute for Defense Studies (Japan)

Closing Session • Saturday • 6:45 pm – 7:15 pm

—Room 603 (Sixth Floor)

Concluding remarks from representatives of the JCREES, CAREECAS, KASS, and MACEES.

On the next East Asian Conference.

Abstracts

Friday
9
August

Session I • Friday • 10:15 am – 12:00 am

Panel I-1 Russo-Japanese Relationship through Sexual Traffic

The historical contact on a permanent basis between Russia and Japan started toward the end of the nineteenth century. Unfortunately, the majority of the outward traffic from Japan consisted of women, engaged in sex industry. A large number of Japanese prostitutes immigrated in Vladivostok and other Russian cities in the Far East from Nagasaki. Nagasaki, being a major port of entry, itself thrived as a basis for prostitution, catering to foreigners. Russians began to occupy the place of the biggest group of “clients” after the Russo-Japanese war as war prisoners and after the revolt in Vladivostok as political refugees.

Such a historical background is well recorded in various cultural/literary discourses. Futabatei Shimei, the first prominent translator of Russian literature, lived in Vladivostok, dreaming of opening a brothel, which would improve the Japanese influence in the Russian China. The world famous “musume” found resonances in the Russian literature and music as well. The affair/romances of Russian soldiers and Japanese prostitutes in Nagasaki brought about several narratives in Russian.

This panel, examing this highly significant venue of Russian and Japanese relationship, which has been, however, largely been overlooked, downplayed, and even neglected, explores the sexual dynamics of the social and cultural communication/traffic of the two countries and how it has shaped the mutual representation of the other culture/society.

Michiko Ikuta, Professor Emeritus of Osaka University (Japan), “Русские эмигрантки в увеселительных заведениях Харбина”

В середине XIX в., т. е. до так называемого «открытия» Японии в Нагасаки, уже существовало увеселительное заведение под названием Дом отдыха для русских матросов. Этот дом позже стал Домом отдыха российских экипажей Тихоокеанского флота, суда которого останавливались на зимовку в заливе Нагасаки. Об этом заведении уже имеется немало исследований. Однако о русских эмигрантках, вынужденных работать в развлекательных заведениях для японцев, известно очень мало. Для рассмотрения этой

темы нам кажется перспективным взять пример Харбина.

В 30-40 г. XX в. в Японии Харбин называли «ближайшей Европой». Поскольку Харбин строили русские, среди жителей Харбина было довольно много русских, их население даже превышало численность местных жителей – китайцев. Во время строительства КВЖД приехавшие из России считали себя первопроходцами, несущими западное просвещение народам Азии, кроме того, они вели там жизнь, вполне обеспеченную. Однако Октябрьская революция, Маньчжурский инцидент, образование японцами марионеточного государства Маньчжоу-го, увольнение русских эмигрантов с КВЖД, которая стала Китайско-Советским совместным предприятием, и наконец продажа КВЖД государству Маньчжоу-го сильно ухудшили социальное и экономическое положение тамошних русских. Дочери и жены бывших крупных деятелей КВЖД, девушки из дворянских семей вынуждены были идти работать в увеселительные заведения, становясь «вещью», объектом потребления для живущих в Харбине японцев и высших слоев советской номенклатуры. С целью развлечения с русскими женщинами был организован и секс-туризм для японцев. О таких заведениях много писали, выпускали также множество путеводителей города Харбина и красочных открыток. В настоящем докладе на основе анализа этих открыток и путеводителей мы намереваемся рассмотреть функцию этой социальной группы русских эмигранток в формировании японской самоидентичности.

Linda Galvane, Stanford University (USA), “From Geisha to Café Chantant Singer in the Gypsy Attire: Representation of ‘Loose Women’ in the Russian translations and adaptations of Jones’s operetta *Geisha*”

Sydney Jones’s operetta *Geisha* (1896), set in Japan and depicting the relationship between Japanese, British, French and Chinese nationals, was staged in Russia for the first time in 1897. Initial interest in this operetta can be linked to Japonism that entered Russia from various European countries. In Russia *Geisha*, however, was continuously performed till 1950s, well after its popularity declined in other countries. It was not simply transferred to Russian stages but repeatedly translated and adapted. In other words, many features of the original text were altered and appropriated to the political and social changes that Russia went through so that the Russian audience could understand relatively unfamiliar Japanese thematics, as well as relate to the story. One of the issues that translators and adaptors encountered since the very beginning was related to the representation of ‘geisha,’ which was often linked to *Café chantant* singers, actresses and ballet dancers. This paper will focus on the representation of geisha in various Russian translations and adaptations of the operetta *Geisha*, and will show how the localization of this text reveals the discourse and its changes surrounding the image of ‘loose women’ in the Russian situation at the time.

Takayuki Yokota-Murakami, Osaka University (Japan), “Prostitution in Traffic—Nagasaki-Vladivostok-Beijing: Through the Perspective of a Japanese Literary Man”

The eminent novelist and translator of Russian literature of the early modern period, Futabatei Shimei, lived for some time in the Far Eastern Russia and Manchuria in the beginning of the

twentieth century. Besides being an author, he was a nationalist and had always wished to serve as an agent. He had a highly eccentric plan of exporting more Japanese prostitutes to Russia and to open and manage brothels there himself. Vladivostok was one of the major sites of Japanese sex industry before Singapore, harboring a number of Japanese prostitutes from Nagasaki. Futabatei's plan should be understood in such a context. It should also be understood in the context of the conflict between the Western notion of romantic love, introduced through Russian literature and the Japanese pre-modern sexual ideology and system which authorized prostitution. The latter was the cause of the emergence of the stereotypical Japanese “*musume*” in European literature and art towards the end of the nineteenth century. This image was received and developed in the literary/artistic imagination of the Russian Far East as well, originating in West European Japonism by the literati, some of whom had a contact with Futabatei (and other Japanese authors). This paper examines the negotiation and the clashes of literary/cultural representations and the social/historical realities, concerning Japanese prostitution in the Far Eastern Russia to understand how the conflicting images and realities promoted or hindered the mutual understanding of Russia and Japan and how they sexualized history of the two emerging, modernizing nations.

Panel I-2 To Move or Not to Move, This Is the Question of Political Regimes in South Caucasus

During the last two decades, politics in three republics in South Caucasus revealed ambivalence. On the one hand, it has been a typical post-soviet politics, characterized by crony capitalism, competitive authoritarianism, and rent-seeking behavior of elites. On the other hand, it has been run by the “winners take all” principle, in contrast to the “power-sharing” principle in other post-soviet territories (though Azerbaijan may be more similar to the other post-soviet regimes). The “winners take all” principle resulted in harsh intra-elite struggles, periodical mass mobilization, frequent constitutional amendments, and drastic changes of government (again, Azerbaijan appears an exception). This panel tries to characterize South Caucasian politics in comparative perspective — meaning comparison with each other and comparison with other post-soviet countries. As a starting point we bear in mind that, first, relations between political and business elites determine the features of political regimes in South Caucasus. Secondly, the constitutional shifts of Armenia and Georgia from a president-parliamentary to premier-presidential regime were not surface reforms, but caused real consequences.

Christofer Berglund, Uppsala University (Sweden), “At the Crossroads: Georgia Between Dominant-Power Politics, Feckless Pluralism and Democracy”

As a result of the parliamentary elections on October 1, 2012, Georgian citizens succeeded in changing their government through the ballot box. Did this event mark a democratic breakthrough or the beginning of another semi-authoritarian regime cycle? In order to tackle this question, I will chart the last decade of Georgian politics with the help of literature on democratisation and semi-authoritarianism. First, I will expose the system of “dominant-power

politics” that Saakashvili constructed following the Rose Revolution. This system allowed Saakashvili to push through much needed state-building reforms, yet also atrophied political competition. With the help of Andreas Schedler's notion of “nested two-level games”, I will thereafter analyse the run-up to last year's parliamentary elections; I will trace the tug-of-war between the ruling party and the opposition at the level of institutions and at the level of votes. I will then recount how this struggle culminated on Election Day and proceed to analyse Georgia's political trajectory in the aftermath of October 1, 2012. Rather than transitioning towards democracy, I will argue that Georgia has developed towards “feckless pluralism”. Indeed, according to Henry Hale, this is to be expected since Prime Minister Ivanishvili and President Saakashvili have been forced into an uneasy cohabitation under the provisions of a divided-executive constitution. If the current state of feckless pluralism is to result in a democratic opening then the protagonists must “accept the existence of diversity in unity and, to that end, institutionalize some crucial aspect of democratic procedure”. However, this opportunity is rapidly closing, as the new constitution – scheduled to enter into force in October 2013 – is conducive to the reinstatement of “dominant-power politics”.

Yu Tachibana, Hokkaido University (Japan), “Oligopoly and Political Feudalization in Azerbaijan”

Azerbaijan's economy grew rapidly after 2000, because of its intensive oil exports. It brought not only political centralization but also high economic growth of the non-export sectors such as construction, banking, and real estate. In these spheres, business has close contacts with the political elite. As a result, huge business groups that formed around the powerful political elite created an oligopoly within the domestic economy. I will illustrate some political-business alliances in Azerbaijan and the cozy relationship between ministers and big companies.

The oligopoly makes Azerbaijani politics resemble feudalism to some extent. I will point out that powerful ministers even affect the president's power of appointment and the ruling party's selection of electoral candidates. Ministers seek to transfer their crony into regions as deputies or heads of local executive branches. The goal of the political elite is to expand their business interests into these regions and stabilize them through local political power. Although there are some conflicts amongst the elite, it would appear that the Presidential administration has succeeded in managing these trends up to now. This is demonstrating a new dynamic of inter-elite relations and a new type of economic allocation mechanism operating in Azerbaijan.

Panel I-3 Russian Economy in a Globalizing World

Naoya Hase, Sugiyama Jogakuen University (Japan), “What Is a Promising Result for Russians in Energy Cooperation with Northeast Asia? A Case Study of Japan-Russia Bargaining Process in the Vladivostok LNG Plant Project”

Russians strategically promotes the economic development of the Far East and an east Siberia area through strengthening of energy cooperation with the countries in Northeast Asia. They expect to lay down gas transport infrastructures in the Far East and East Siberia area with

expansion of the gas export to the countries in Northeast Asia as the driving force, and to build the basement of economic development through fostering resource-processing industries. This strategy has been shown in “the Eastern Gas Program” which the Russia government and Gazprom created together.

In Northeast Asia, there are two important markets for Russia. Japan is the world’s largest LNG importing country, and China has huge energy demand. In expanding energy cooperation with Japan, the Vladivostok LNG plant project will diversify the gas export method of Russia, and contributes to the industrial prosperity in the Far East and east Siberia. It has argued by the latest Japan-Russia economic negotiation. Although the scale of the export to China is large, it does not link with the fostering of industries in the Far East and an east Siberia area because Russia and China agree on carrying Russian gas to China by pipeline. Moreover, while gas export price for China can be susceptible to the price from Central Asia, the LNG purchase price of Japan is maintaining the high level. In this view, expanding cooperation with Japan serves as counterbalance to Chinese influence. In this paper, I try to clarify Russian intentions in energy cooperation with the countries in Northeast Asia through analysis of the Japan-Russia negotiation in the Vladivostok LNG plant project.

Hasan H. Valiullin, Svetlana L. Merzlyakova, Dubna University (Russia), “The Bissextile Century of Russia: 1913-2013”

This paper is dedicated to an empirical analysis of some historical similarities and differences in macroeconomic and demographical indicators belonging to the beginning and the end of this 1913-2013 Russian century, ad hoc called by authors as bissextile. There are two main reasons why the century was called as bissextile – etymological and superstitious. Firstly, according to the authors’ estimation both in 1913 and 2012 years the GDP (PPP) of Russia (within its current borders) was the sixth in the world. So, based on the literal translation of the compound word bissectus (bis -second, twice, sextus - sixth) Russian economy has unfortunately remained at the same position in the ranking of national economies – position #6 (in particular, these estimations are based on the A. Maddison’s data and approach).

Secondly, bissextile (or leap) years usually associate with some superstitions such as the myth that they usually have higher mortality rates than regular years. Really, a leap-year is traditionally considered by Russians as the year that causes human extra-deaths. And the authors’ next empirical estimations show that Russia during the 1913-2012 years lost much more peoples than during any other one-hundred-year period in its more than millennial history (both in absolute and relative scale). The main determinants of this demographic damage were two World Wars, the Civil war, starvation, collectivization, reforms, repressions, price liberalization and so on. And the second leap-year superstition that was justified in case of the 1913-2012 century is the myth that this time is usually unfortunate or unsuitable for reforms and constructions. Indeed, the effort to build the communism in Russia was finally unsuccessful and caused par excellence negative socio-economic consequences.

Shigeki Ono, Asahikawa University (Japan), “The Effects of Foreign Exchange and Monetary Policies in Russia”

This paper examines the effects of Russian foreign exchange and monetary policies under conditions of abundant natural resources during the period 1999-2011, using structural VAR models. The results suggest that monetary policy shocks, which are identified as money supply disturbances, have a persistent effect on real output, and more than half of the volatility in real output can be explained by changes in the money supply. Furthermore, the analysis reveals that stock prices are a more significant transmission channel of monetary policy than bank loans.

Panel I-4 Ideological Dynamics: Local Elites in Central Eurasia

Empires maintained the diversity of people they conquered and incorporated. Imperial rulers needed the skills, knowledge, and authority of elites from a conquered society. Co-opting indigenous elites was the strategy that relied on intermediaries’ own social connections to ensure their cooperation. And empires were the political reality with which they lived, and created contexts in which people formed ethnic or religious communities. Focusing on local elites shows us the vertical connections between rulers, their collaborators, and the subjects.

The Russian Empire was also one of such empires. This panel aims to demonstrate the transformation of the incorporating or incorporated regions under the Russian Imperial rule, by examining the ideological dynamics of the local elites. Our discussion shows how the local elites imagined and envisioned their society and the Russian Empire itself. In this panel, we consider the cases of two societies in the Northern Caucasus and a society in Central Asia, or, in other words, two Muslim communities and a Buddhist one. It will develop a better understanding of the Russian Empire.

Ияа Zaytsev, Institute of Oriental Studies, RAN (Russia), “Великокняжеские татары в 15-16 вв.”

This paper deals with the history of diplomatic service of the Tatars and their landed property in Moscow region in the fifteenth and in the first half of the sixteenth century. The very first mention of their activity as Grand Prince’s envoys to the Crimean Khanate and Moscow ambassadors’ guards can be met already in 1486. This group seems to be a professional corporation based on ethnic and religious principles. We can approximately estimate the number of these Tatars at the end of the fifteenth century as around 1000 persons. These corporation members were granted for their service by Moscow Grand Prince’s lands near Moscow. In the second half of the sixteenth (after the conquest of Kazan and Astrakhan) the significance of that Tatars service was lost. Some of their lands were neglected. Yet some Tatar estates survived near Moscow even in the 1620s.

Takehiko Inoue, Hokkaido University (Japan), “A Buddhist World View: Perspectives of the Kalmyk Elites in the Russian Empire”

This paper discusses some characteristics on the perspectives of the Kalmyk elites in the Russian Empire. Since the seventeenth century, the Kalmyk elites (nobles and Buddhist monks) had closely contacted with the Russian authorities. Many of the Kalmyk people decided to

return to their ancestral homeland Dzungaria and the Kalmyk Khanate was abolished in 1771, when the Kalmyk people were incorporated into the Russian Empire both in name and in reality. In this presentation, I will analyze how the Kalmyk elites thought of the Russian Empire and envisioned their society under the Russian Imperial rule. Especially, I will focus on the noble house of Tiumentev (the Khoshut tribe). They were the leading intermediaries in the Imperial social enterprises. However, it has been poorly studied. By explaining how the Kalmyk elites cooperate with the Russian authorities, it will become clear how the Kalmyk society transformed and how the Kalmyk people placed their Buddhist belief in the relationship between the Emperor and the subjects.

Akiyama Tetsu, Waseda University (Japan), “Where the Three Worlds Met: Kyrgyz Nomads Between the Nomadic and Islamic Factor under the Russian Imperial Rule”

In this presentation I will focus on the case of Shabdan Jantay uulu (1840-1912) to elucidate the authority of the Kyrgyz chieftain class under the rule of the Russian empire. Shabdan is a well-known figure as deeply linked to the establishment of the Russian rule in Kyrgyz society. As an important collaborator he was counted as a high-ranking officer by the Russian Empire, and he played a special intermediary role. Based on these facts, I will reconsider his authority in terms of the overlap between Central Eurasian Nomadic and Islamic worlds under the Russian rule. On the one hand, his authority was rooted in the concept of “batyr”, meaning hero, that existed from ancient times in nomadic world of Central Eurasia. On the other hand, from the end of the nineteenth century to the beginning of the twentieth century, it has become clear that Shabdan devised a way to increase his authority through Islam in addition to the use of the title batyr. The title “batyr haji” that newly employed at the beginning of the 20th century can be said in fact to indicate this move. In other words, as an intermediary linking the Islamic world and Kyrgyz nomadic society, Shabdan attempted to obtain a new significance in Kyrgyz society.

Panel I-5 Excavating the Fundamentals of Russian Literature

Ji-Eun Sim, Hallym University (South Korea), “What is Pushkin’s View of Life: ‘Step Zhizni’ or ‘Prazdnik Zhizni’?”

This study aims to explore on what is Pushkin’s view of life, which revealed in his works, especially in his poem. It is well known statement that Pushkin is “the poet of harmony.” However, it is not easy to demonstrate “the harmony” of poet’s works. Further, Pushkin’s life was full of disharmony. Nevertheless in Russia Pushkin is recognised as the embodiment of optimism. But it is very easy to find the poet’s pessimistic attitude about life. In his works like <Little tragedies>, <Bronze horseman>, <Eugene Onegin>, <Queen of Spade>, <Pilgrim>, and <Cleopatra>, lies tragic mood, at the same time, however <The tales of Belkin>, <The captain’s daughter>, <Angelo> maintain optimism. Thus, we need to examine thoroughly stereotyped conception on Pushkin’ works and his life.

Roza Mussabekova, Lev Gumilev Eurasian National University (Kazakhstan), “Yury Dombrovsky’s Novel ‘The Collapse of the Empire’ as an Artistic Study of Causes of the Collapse of the Soviet Empire”

Юрий Домбровский свой первый исторический роман «Крушение империи» о Державине и XVIII веке опубликовал в 1938 г. в журнале «Литературный Казахстан». Факт издания в Алма-Ате объясняется вескими причинами - в личной судьбе автора. Автор был арестован в г. Москве ОГПУ и выслан в Казахстан, в Алма-Ату. Писатель об истории создания романа “Державин” (“Крушение империи”) пишет: «Есть люди – острова, есть люди – архипелаги, есть люди – материки. Державин был весь материковый, весь из одного куска, независимый ни от кого». Юрий Домбровский, знал о Державине как о зрелом поэте, когда он высказывал мысль: что царь должен строго соблюдать законы, единые, как для него, так и для простых людей. Что законы - превыше всего и что в государстве не может быть места самоуправству. Но Домбровского интересовал Державин юный, он искал истоки его независимости.

Направленный на усмирение пугачевского восстания, Державин участвует во всех военных операциях. Он молод, умен, силен, горяч и честолюбив. На протяжении всего романа мы не видим сомневающегося в своих деяниях Державина. У него есть цель, и он неуклонно идет к ней, преступая через многое. Видя повсеместно тягу крестьян к своему вождю и заступнику – Пугачеву, вникая в трагические условия их каждодневного быта, Державин, впервые задумался. Здесь он заглянул в беспросветную бездну людского горя. Внешней канве сюжета сопутствует внутренняя, тяготеющая к глубокой разобщенности и внутренней несостыковке поэта-Державина и Державина-следователя. Чем выше взбирается по служебной лестнице Державин-следователь, тем острее оказывались душевные терзания поэта. Общение с крестьянами привело Державина к выводам. Пережитое было для него значительно. Гвардии офицер все чаще уступал в его душе место поэту. Карьера для Державина невозможна, ибо она идет через насилие, вразрез с мироощущением поэта. Через историю автор пришел к пониманию атмосферы беззакония своего времени. В ощущении им гибнущего мира, в художественном постижении казахстанской действительности наличествует печать осмысления развязывающейся на его глазах стихии взаимоистребления.

Session II • Friday • 1:30 pm – 3:15 pm

**Panel II-1 Representation of War Victims in the Twentieth Century:
From Heroism to Atrocities**

This panel focuses on some remarkable features in representing victims of the total war in the twentieth century. We have chosen three different wars fought by Russia (Soviet Union) and neighboring nations (Germany and Japan). Images of war victims can be a convenient tool of official propaganda to touch the most emotional part of people's minds and mobilize them into total war. It is necessary for us to pay careful attention to the politics of representation, which demand that the infallible feats of "our" soldiers and the evil atrocities of the enemies should be appropriately represented.

Go Koshino will look into a Belarusian village massacred by the Nazi army and analyze the representation of this tragedy in memorials, literature, and cinema. Peter Waldron's paper will discuss images of wounded soldiers in Russia during World War I, which were used for official propaganda through various institutions of the empire. Eriko Kogo will analyze the self-sacrificing feats of Japanese soldiers in the Russo-Japanese War represented in literature and paintings with a focus on the peculiar term "human bullets."

Peter Waldron, University of East Anglia (UK), "The Image of the Wounded Soldier in Official Propaganda and Popular Perception in Russia during the First World War"

Between 1914 and 1917, 700,000 members of the Imperial Russian armed forces died on the battlefield, and a further 2.6 million were wounded. Nearly a million of these men died later from their wounds. Approximately 2.5 million soldiers contracted disease during their service in the armed forces and 155,000 of them died. The wounded soldier became a familiar sight in the streets of Russian towns and cities, and very substantial resources had to be devoted to caring for wounded men.

This paper will examine how the wounded were presented in the state's propaganda in support of the war and how this was reflected in the popular perception of wounded soldiers. The wounded were used as a tool of official propaganda and as a symbol of the Russian state's endurance and strength in the face of attack from outside. The paper will discuss how the suffering of Russia's soldiers was transformed into a means of reinforcing Russian commitment to fighting a difficult and burdensome war, and how the wounded were appropriated as part of official discourse. Discussion will focus on the ways in which a very wide range of organizations were recruited to provide hospital care for the wounded, especially in Moscow and Petrograd, and how the wounded were utilized by the imperial family to enhance their own image during the war. Images of the empress and her older daughters working as nurses were very widely distributed, while the imperial family gave its patronage to a broad range of institutions working with wounded soldiers. The paper will also consider the popular perception of the wounded, examining the level of popular assistance that was provided to support wounded soldiers. Drawing on contemporary newspapers and memoirs, the paper will discuss the extent to which the people of the Russian empire were

convinced by official propaganda about the wounded and how perceptions changed during 1915 as the war progressed and the numbers of wounded continued to increase apace.

Go Koshino, Hokkaido University (Japan), "Cultural Representation of the Khatyn Massacre in Belarus"

During World War II, Belarus suffered more than 200 million casualties, which accounted for up to a quarter of the population in this region. It is fair to say that the national trauma of the war in Belarus was the most serious among fifteen Soviet republics. The experience of the Nazi occupation for a considerably long time made the Belarusian war memory slightly different from those of other regions of the Soviet Union (Moscow and Leningrad, for example) which had not been occupied by enemy forces. Khatyn was a small village in Belarus, whose entire population was massacred by a Nazi battalion. The name "Khatyn" became symbolic of Belarusian war victims like the village of Oradour-sur-Glane in France. I will focus on how this tragic incident was represented in different media such as the war memorial in Khatyn, literature (Ales Adamovich's novels), and cinema (Elem Klemov's *Come and See*).

Eriko Kogo, Waseda University (Japan), "The Human Bullets: The Images of the Wounded Soldiers in the Russo-Japanese War"

After the Russo-Japanese war (1904-05), Tadayoshi Sakurai (1879-1965), army lieutenant, wrote a war literature *Nikudan* (Human Bullets): the record of the battle of Port Arthur (1906) from his experience. This book became bestseller and the word "Human Bullets" immediately spread and had been understood in terms of the pronoun of the heroic and brave soldier and his body. In the background of this empathy, there were the reality of massive casualties and many real-time images of the great and tragic death in a battle with crushed body. For example, we can see the first official *Gun-Shin* (war god) Takeo Hirose, Lieutenant Colonel, as a first sample of "Human Bullets". His honorable death report gradually converged on one story: he made a brave act, took a direct hit from a bomb, and vanished except his pieces of flesh. These death descriptions come from two sources. One is the vision of the battle of the Bushi or Samurai (a feudal warriors), they were excited about its narrative. Another is representation of modern arms and its power. They would like to depict themselves as they could manage new modern energy. The crushed body is in the intersection of these two sources. These images show us why and how they dreamed the death so beautiful and heroic.

Joonseo Song, Hankuk University of Foreign Studies (South Korea), "Forging Post-Soviet Regional Identities: The Politics of War Memory in Smolensk"

During the last two decades, regional elites and governments in Russia have attempted to forge their own regional identities. One of the primary means that they have used to forge new local identities is local history and historical figures. Smolensk located in the western borderland of Russia has numerous experiences of wars against foreign invaders throughout its history. In 1812 the city fought against the French armies while in 1941 the German armies invaded the city and occupied it for two years. Both imperial Russia and the Soviet Union eventually defeated French and German invaders respectively. Due to its numerous victories

over the foreign invaders through the city's history, the city of Smolensk calls itself the 'Shield of Russia.' In this paper, therefore, I will examine the ways that the local elite and government of Smolensk build their own local identities using memories of the wars.

Panel II-2 Changes and Continuity: Russia's Experiences in the Post-Soviet Space

Russia has experienced great changes after the collapse of the Soviet Union in terms of both invention of new regional identities and the development of economic relations with East Asian countries. However, Russia's foreign relation with Japan has seldom changed especially regarding the issue of the Northern Territories. Local elite and governments in Russia began to redefine their regional identities as they face new social and political conditions of post-Soviet era. In addition, the end of Cold War allowed Russia to develop a new economic relationship with South Korea. During the last two decades, South Korea became one of the most important economic partners of Russia. Unlike these changes in local landscape and its foreign relations, however, the relationship between Russia and Japan has seldom changed in terms of the territorial issue. Focusing on regional identity and foreign relations of Russia, this panel, therefore, explores the nature and characteristics of changes and continuity that Russia has experienced during the post-Soviet era.

Wan-suk Hong, Hankuk University of Foreign Studies (South Korea), "Limits of Japanese-Russian negotiations on the Northern Territories: A Korean Perspective"

Many experts expected that the collapse of the Soviet Union in 1991 and the end of the Cold War would have been a turning point for the improvement in the Japanese and Russian relationship. However, the optimistic view turned into a mere daydream. Despite several Japan-Russia summit talks on the territories, the two countries failed to get a breakthrough that would provide a creative solution for the territorial issues. As a result, today the Japan-Russia relationship remains as a blind spot in the post-Cold War era as the gap between two countries regarding the territorial issue has not been narrowed. The goal of this research is to analyze the elements that hinder the Japanese and Russian negotiations during the last two decades from a Korean perspective.

Irina Korgun, Hankuk University of Foreign Studies (South Korea), "Russia's Accession to WTO: Implications for Russian-Korean Trade and Investment Cooperation"

Russia and Korea have a relatively short history of economic cooperation. Trade and investment between the two countries began only after diplomatic relations were established in the early 1990s. The development of these two modes of economic cooperation proceeded with different degrees of intensity: trade volumes increased at a faster pace than that of investments. Investment cooperation did not reach a significant level until the mid 2000s, when consumer capacity of the Russian market began to expand at a fast pace. Russian-Korean economic cooperation, which started from a zero-base, represents a good case both to study

stages of development of economic cooperation and to verify some postulates of the theories of international trade. The data that we collected allow us to establish a hypothesis that an assumption that trade induces investments, needs to be reconsidered for certain cases; taking into consideration stages of economic cooperation development and other non-economic factors that could influence naturally volatile investment flows when cooperation is in the early stage of its development. Future prospects of Russian-Korean trade and investment cooperation after Russia's accession to the WTO also represent a matter of high interest. This particular case can be added to the debates about whether elimination of trade barriers would result in larger trade gains for trading partners.

Vasyl Marmazov, Ambassador of Ukraine to the Republic of Korea, "The Twentieth Anniversary of Relations between Ukraine and the Republic of Korea: Results and Prospects of Ukraine's Policy in the Asia-Pacific Region within the Euro-Pacific Integration"

For twenty years, since the establishment of diplomatic relations between Ukraine and South Korea, the two states have made efforts for the development of cooperation in areas of mutual interest and established a number of institutional mechanisms that play an important role in expanding of bilateral interaction. On international arena Ukraine and the Republic of Korea share a common vision of approaches to resolve many thorny issues, in particular, strict adherence to non-proliferation regime. South Korea's experience of nation-building, preserving and strengthening national identity as well as its active and successful inclusion in globalization processes, regional and trans-regional economic integration is very valuable for Ukraine, particularly in achieving national consensus on strategic objectives of the country and society development. Today, the Republic of Korea ranks third among Ukraine's trading partners in the Asia-Pacific region and remains one of the leading investors in Ukraine among Asian countries. But despite these facts current trade and economic relations between Ukraine and the Republic of Korea do not meet the potential of the two countries. There are significant opportunities for the development of bilateral cooperation, particularly in the areas of agriculture, IT-technology, metallurgy, aircraft and shipbuilding, aerospace industry as well as investment collaboration.

During the two decades of rapid Chinese growth and "Asian Tigers" strengthening the Confucian principles of co-development, profound changes, harmonious world, joint responsibility, etc. have proved not only their wisdom but also competitiveness, fundamental cooperativity and complementarity with European values. In this regard, macro civilizational and geostrategic mission of the key CIS countries such as Ukraine, Russia and Kazakhstan nowadays can be considered as compatibility of two successful worldwide value systems – European and Confucian. This process is observed through the effective technology transfer, free movement of goods, capital, services and labor forces. In its turn, the success of Ukraine-South Korea and Ukraine-China strategic dialogues will influence essentially whether transcontinental (Euro-Pacific) direction of cooperation and integration be determinative.

Panel II-3 The Twentieth Century for Ordinary People: Gains and Losses

Takeo Hidai, Saitama Gakuen University (Japan), “Soviet Kolkhoz Farmer’s Violation of the New Model Charter in the Late 1930s: Its Illegality and Rationality”

After the collectivization process in the late 1920’s and early 1930’s, soviet power introduced new model charter to all kolkhoz from the year 1935. The process was seemed to be successful, but in fact there were many violations of the charter by kolkhoz farmers. In this paper will be discussed some aspects of violations in the latter half of 1930’s, focused on Ural region. In the region, for example, many kolkhoz hired labor forces from outside and they use external labor force in the work of cultivation. These actions were prohibited and treated as illegal in the sentence of new charter, because cultivation was seemed as the most basic and important work of kolkhoz, and such important work should be accomplished by the formal member of kolkhoz from the viewpoint of soviet authority. But his type of violation of new charter prevailed broadly in the state. This period in the soviet history seemed to be dominated by the powerful dictatorship of Stalin regime. But, in fact, kolkhoz farmers boldly neglected the new version of kolkhoz charter. Why they violated the rules of the new charter? Why they hired external workforce? Were there any rational reasons? This paper will discuss these subjects with using many historical materials in the archives located in Sverdlovsk state of Ural region, including fiscal statements of individual kolkhoz.

Svetlana Kovalskaya, Lev Gumilev Eurasian National University (Kazakhstan), “Kazakh Nomadic Culture of the Twentieth Century: The Tragic Losses, Gains, and Strategies for Survival”

In the twentieth century, the Kazakhs, like other people of the once united country – the Russian Empire and the Soviet Union – have gone through three periods of its history: pre-Soviet, Soviet, and Post-Soviet. Soviet period entailed subordination of an alien value system, is rapidly invading the new rules of life and survival strategies. Fusion with nature and nomadic pastoralism left far behind. Ex-nomad had to develop other rules of life that demanded his extraordinary adaptive plasticity and very high prices. The national policy of the Soviet state was the doctrine of internationalism; main areas of economic activity were – sedentarization of nomadic population, the collectivization and industrialization; the main trends in the field of culture were the elimination of illiteracy and education of national intelligence. Soviet government formed a unified communist society - “Soviet people”, in which Kazakhs were taking its place.

The Nomadic Kazakh population was transferred to the settled way of life as a result of the violent actions in the 20-30 years of the twentieth century. Civil war, famine, activities for the collectivization of Soviet power killed more than two million Kazakhs. Formerly “to be Kazakh” meant “to be a nomad”. But now the nomadic economic-cultural type has been loss and population has become sedentary and began to speak Russian. Transformational changes have tectonic character for the Kazakh nomadic culture. Limited industrialization, weak involvement of the indigenous population in these processes eventually led to the preservation

of traditional preferences at work, the concentration of local people in management, trade, service, education and the humanities. All of these strengthened the mental affection of ordinary Kazakh to the values of the nomadic society with unquestioned authority and knowledge of genealogy, family and genus support, nostalgic excursions into the heroic past, love of folklore. These sentiments were not typical to the Kazakh bureaucratic or political elite that have achieved a high status and position. As a result of the choice of a life strategy was different. After the collapse of the Union the fate of the Kazakh people was in the hands of the people and its leaders.

Berik Dulatov, Kostanai State Pedagogical Institute (Kazakhstan), “The Development of Education in Kazakhstan in 1913-2013 Years”

This paper examines the development of the education system in Kazakhstan during 1913-2013. Based on the study of Kazakhstan scientists A. Kuzembayuly and E. Abil, I examined from various official sources of the formation of the education system since the collapse of the Soviet Union. The education reform in Kazakhstan, perhaps as in any state, depended and depends on policy, the needs of society, and concrete leaders. If we consider the process of formation of the education system in 1913-2013, there were positive aspects (eradication of illiteracy, the construction of educational facilities, the opening of the first institutions of higher education, the creation of the Academy of Sciences of Kazakhstan - as a center of scientific life, and changes in the period of independence, the creation of “Bolashak” program, the proliferation of educational institutions, especially the Kazakh-speaking, the opening of “Nazarbayev University” which aims to become the leader of the national education system) and were negative points (transitions from Cyrillic to the Latin alphabet, the instability and ambiguity of Khrushchev’s reforms, the ineffectiveness of the reforms during the sixties enforcing the youth to be involved in (predominantly manual) labor as a prerequisite for entering higher education institutions, school closures in the Kazakh language, the economic problems of the nineties, brain drain in the first years of independent Kazakhstan).

It should be noted that generations of Kazakhs, who were educated in different periods, are different in knowledge, belief system, outlook, and the mentality. At the present stage, Kazakhstan creates its education system, absorbing the best aspects of the education system of the East and the West, seeks to get into elite educational space, retaining a particle ethnopedagogics and ethnic psychology, successfully combine these features with the requirements of twenty-first-century innovation.

Panel II-4 The Twentieth Century: Macroscopic Approach

Huang Lifu, Institute of World History, Chinese Academy of Social Sciences (China), “Innovation of Systematic Theory and Roads to Socialist Market Economy: A Comparison of China and the Soviet Union”

The experiment of using market economic mechanism by socialist countries started in the spring of 1921 when the Soviet Russia carried out the New Economic Policy. But this great

innovation started by Lenin only last seven to eight years and was abandoned. In 1978, China undertook economic reform and opening up, moved on the road to market economy and made constantly achievements that attracted worldwide attention. Though new perspective of the innovation of systematic theory, we see that, in order to get rid of and political crises brought about by War communism, and to implement the New Economy Policy, and to transit to the road of using market economy, the Soviet Russia met with three important basic questions in theoretical, economic and political fields that were in contradiction to traditional views of Marxism.

Zhu Jianli, Institute of World History, Chinese Academy of Social Sciences (China), “An Observation of the Russian Political History in the Twentieth Century: A Non-ideological System of Interpretation”

Most of the foreign observers are used to study Russia in the twentieth century from the ideological point of view, praising or hating, no matter how they try (or claim) to be nonideological. But there is a big historical assumption: with or without ideology, would Russia have had a totally different path of development, or is there a unique path only for Russia? What are the problems of Russia had to face and what is the right thing to do to make historical justice? These questions become more and more urgent especially after the collapse of the Soviet Union when observers lost their ideological coordinate. This article tries to look “inside” Russia and to find out whether there is a historical discipline of the Russian path.

Furugzod Usmanov (Tajikistan), “1913-2013 for Eurasia from Central Asian perspective”

Since the mid-nineteenth century until the 1990s, Central Asia (CA) was under the influence and part of Russian Empire/Soviet Union. Currently between Central Asian scholars, academics, and politician is exist a huge disputes on the evaluation of this historic period. Some scholars argue that Russian, with its own socialist system in the twentieth century rapidly, developed CA in terms of economics and infrastructures. Modern CA countries emerged in the 1920s. Modern political and economic systems were adopted from Russia. The supporters of Russian socialist experiment for CA also argue that thanks to Russians the region was fortunated to escape the Afghanistan type of “development.”

Other scholars argue that the main challenges and difficulties for the development of CA is its connection with the Soviet past. There are mutual territorial claims between CA countries, still not determined the status of trans-boundary rivers, the heritage of the Soviet planned economy still influences on water disputes in the region. Some radical enemies of the Soviet past evaluate this period as period loosing identity, because all CA countries loose own alphabet (Arabic) and religion.

Thus, there are both positive and negative impacts from Socialist experiment for CA countries. The positive impact from the Socialist past create a great possibility to CA countries for developing and to be part of the Eurasian partnership, but negative impact from the Russian socialist experiment can be the reason for difficulties hindering CA’s development. Nevertheless, CA leaders want to be part of the Eurasian partnership. According to some Kazakh scholars, the term of the “Eurasian Union” belongs to Kazakh president Nursultan Nazarbaev.

Sergey Lyubichankovskiy, “Orenburg Pedagogical University (Russia), Corruption within the Regional Administration System as an Important Reason for the Russian Empire’s Destruction”

The public administration system has always been and continues to be an important factor in social development. The efficiency of power structures is achieved by different means, including self-cleaning of the administration system from those members of staff who pull rank. Neither a committal for trial nor filing a suit against the officials who have committed crimes could take place without the permission of their line management in the Russian Empire at the beginning of the twentieth century. As the eminent Russian lawyer V. Maklakov noted, “even though there is a proceeding stipulated by the law and considered a crime, even though there is the investigatory authority and public prosecutor’s supervision who are officially aware of the crime, they are powerless in case the crime is committed by an official.” The system of “administrative guarantee” made an official responsible insofar as “his bosses would like to make him responsible.” And how did it work in practice?

The research of the office-work materials on the Ural provincial boards (those boards that acted as administrative justices towards local police officials) has led to the conclusion that at the beginning of the twentieth century there was a steady informal association of the provincial officialdom in the region. The systematic rescuing of police officials from punishment for malfesance office constituted its activity. It has been figured out that there was a constant interpretation of any official malfesance in the accused favour; brining to the court the accused mainly of lower ranks; substitution of the punishment for “including them in the staff” of provincial boards; placing immediate superiors of the accused in charge of the investigation. Everything mentioned above contributed to the development of corruption and demoralization of the officialdom in the Ural region.

Panel II-5 Adaptations in the Cultural Contact Process between Modern Japan and Russia

Participation in the World War I, in a sense, meant the initiation into European norm in the name of modernization for Japan and Russia in the peripheries of the expanding European world. World War I caused Russia, which experienced almost equal to a defeat, after its collapse became a field of experience of utopian thoughts, originated from Europe. Japan, as it gained some profit by luck, became to show its interests in territorial extension, as if it got the rights to participate in the imperialistic demarcation of the world. In the early twentieth century and on the eve of World War I, it was very necessary for peripheral countries to create a new cultural way of nationalistic symbols to demonstrate differences with the others. To make it understood by others, however, they had to acquire the European cultural norm as the international, i.e. common, language. Though every nationalistic representation emphasized its originality, the shared common cultural norm made images of nationalistic expressions universalized and similar to each other.

Here is the reason that nationalisms, emphasizing their distinctiveness, were in need of a

similar way of their representations. We can find a typical case in the similar editing between the propaganda journals of “Soviet Graphics” by the USSR and “Front” by military Japan during World War II. It is useful for us to investigate some aspects of the process of creating this new way of “tradition,” combined with standardized artistic techniques, from the end of the nineteenth century till the very beginning of the twentieth century. Speakers analyze the process of learning global equalization and emphasizing the peculiarities of Japan and Russia, as well as relationship between these peculiarities.

Session III • Friday • 3:30 pm – 5:15 pm

Panel III-1 Rising Powers and Conflict Management in Central Asia

In a changing world order, a better understanding of the different ways that states try to manage violent conflict is increasingly important. Central Asian states have been affected by a variety of internal violent conflicts since the 1990s. Local and external actors have frequently demonstrated very different understandings of the underlying causes of these conflicts and have adopted divergent and sometimes contradictory policies in response.

This panel examines the divergent responses of Russia, China and the West to outbreaks of armed violence in post-Soviet Central Asia. We focus in particular on four incidents of armed conflict in Andijon, Uzbekistan, in 2005; in the Rasht valley of Tajikistan in 2010-11; an outbreak of inter-ethnic violence in Osh, Kyrgyzstan in 2010 and the Afghan process. Apart from a wide range of intended academic outputs, the panel is designed to improve mutual understanding in a region of potential strategic competition and political volatility.

David Lewis, University of Bradford (UK), “Regional security organisations and competing approaches to conflict in Central Asia”

This paper discusses competing analyses of violent conflicts and divergent approaches to conflict resolution, promoted by a range of regional security organizations in the Central Asian region. Organizations such as the Shanghai Cooperation Organization (SCO), the Organization for Security and Cooperation in Europe (OSCE) and the Collective Security Treaty Organization (CSTO) have all developed alternative approaches to conflict analysis and resolution. These different theories promote corresponding policies that lead to divergent and conflictual international responses to outbreaks of violent conflict in the region that fuel geopolitical rivalry rather than cooperation. The OSCE largely promotes an approach to conflict analysis and resolution derived from liberal political theory, while the SCO has developed a very different theoretical framework, with close reference to Chinese official discourses on sovereignty, economic development and political governance. Meanwhile, Russian elite approaches to conflict analysis and management permeate the approaches developed by the Collective Security Treaty Organization (CSTO), and shape Russian

government responses to violent conflicts within the region. This paper analyses how these different approaches have developed and how alternative ideas about conflict management are diffused among organisations and actors in the region. It also discusses whether there are areas of shared values and understanding between different international actors that may counterbalance the conflictual nature of these divergent security discourses and practices.

Yang Cheng, East China Normal University (China), “Between Principle and Pragmatism: China and Conflict-Prevention Practices in Central Asia”

This paper examines the implications for peace and stability of China’s increasing engagement in Central Asian conflict-affected states. The risk is that conflict issues in Central Asia may be aggravated, leading to instability and even the return of violent conflict. But equally, China’s increasing engagement offers opportunities to consolidate peace. China’s approach to development and peacebuilding diverges in significant ways from the liberal democracies of Europe and North America. China’s priority is to maintain stable bilateral relations and it avoids overt engagement on conflict issues. China tends to support a top-down model of stability and its engagement is based on certain core principles of foreign policy, notably non-interference in other countries’ internal affairs. However, the negative side of these principles are becoming more and more apparent. The past 10 years witnesses the turmoil and conflict in Central Asia, such as the Tulip revolution and Andijon massacre in 2005, and the turmoil in the south part of Kirgizstan in 2010. The similar events cannot be avoided in the future. However, China and SCO did not play a satisfactory role in dealing with these events. This paper also discusses the prospect of the emerging Chinese new strategy of “Constructive involvement” and its future role in conflict management in Central Asia.

Arkady Moshes, “Finnish Institute of International Affairs (Finland), “The Eurasian Customs Union and the Future of Russian-Ukrainian Relations”

The Eurasian Customs Union (ECU), created in 2012 and consisting of Russia, Belarus and Kazakhstan, is a new reality in the post-Soviet space. This body, harmonizing the customs policy of the three countries, is the most successful attempt to bring the Soviet successor states closer together of all that have been undertaken by Russia since the disintegration of the USSR in 1991. However, the prospects for ECU further development are rather uncertain. Its expansion to Kirghizstan and Tajikistan, apparently willing to join may be complicated for Russia for various reasons, whereas ECU’s evolution into a full-fledged economic union is likely to be impeded by remaining divergences in the economic interests of member states. The ECU is, therefore, in jeopardy of losing the dynamism and facing the risk of stagnation. A solution to these problems could be found if Ukraine joined the ECU. Let alone the geopolitical effect it would have on the situation in the EU-Russian so-called “Common Neighbourhood”, this fact would significantly affect the economic realities, enlarging the internal market of the ECU and changing the system of energy transit in Eurasia. The proposed paper will seek to explore, a) how likely is Ukraine’s accession to the ECU in the short- and medium-term future, b) how strongly Russia may be expected to pursue the goal of ensuring Ukraine’s accession to the ECU, c) whether Russia and Ukraine will be able to overcome the pattern

of conflicting relations which has been witnessed between these two Slavic states over the last two decades or whether, on the contrary, the Russian policy of carrot and stick and the potential counter-moves by the EU and the United States will only raise the degree of conflict, and what will happen in the bilateral relations if Ukraine chooses to stay outside the ECU.

Panel III-2 Managing Chinese Migrants in the Russian Far East

Chinese migrants working in Russia are concentrated in Russian Far East. It is often described Russian citizens in Russian Far East feel threats from bordering Chinese side. These feelings are said to come partly from rapid increase of Chinese migrant workers and undocumented visitors, partly from Russian Far East's crucial dependency on Chinese economy, and partly from what they have never confirmed. Our panel provides cool discussion on these threats and new trends in this issue.

Sergey Ryazantsev, Elena Pismennaya, and Roman Manshin, Center for Social Demography and Economic Sociology ISPR RAS (Russia), “Chinese and Vietnamese Migrants in Russia: A Comparative Analysis”

There was a comparative analysis of the main indicators of the dynamics of the population of China and Vietnam. Identified a contribution to the development of demographic countries processes of fertility, mortality and urbanization. Also analyzed the age-sex structure in China and Vietnam and the dynamics of life expectancy. Demographic characteristics of Vietnam and China show that countries have considerable potential for migration, which will increase in the medium term.

Artem Lukyanets, Alexander Grebenyuk, Department of Geographical and Historical Studies, University of Eastern Finland (Finland), “The Migration Development of the Russian Far East”

The article deals with current migration challenges and threats faced by the Far East. Components of the change in migration flows of the Far East are studied in detail. Article reveals the role of each component and of each factor that has an impact on migration and all population. The processes of migration and migration throughout the Far East are studied rather detailed, their direction is found and the effect of each component of the migration flow on the formation of the demographic situation is determined. In conclusion, possible ways to overcome the effects of the current migration situation the article were suggested on the basis on the generalization of the results of research.

Hongmei Ma, Matsuyama University (Japan), “Chinese Migration to the Russian Far East: Regulations on the Chinese Side”

Despite the fact that Russia has been in dire need of working-age migrants, which China can readily furnish, cross-border migration from China to Russia, especially to the Russian Far East has been viewed as a problem and even a threat that Chinese government is behind this

“demographic expansion”. In this presentation, the legal framework of laborer migration and the current migration situation between China and Russia will be examined. By focusing on the Chinese regulatory framework of labor export, the reasons of the misleading impression of “demographic expansion” will be explored.

Panel III-3 Dialogues for Mutual Understanding, or Further Antagonism: Religion in Post-Soviet Russia and Ukraine

It is well known several religious organizations; including the Orthodox Churches have a great influence on post-Soviet Russia and Ukraine. During the last two decades religion has taken facilitating roles for community solidarity, sense of morality, charitable activities and other positive works for modern society. At the same time we can find more often cozy relations among religious, political and business leaders, religious conflicts, fundamentalism and terrorism.

Today, conversations among religious and political leaders have a great influence on post-Soviet society, and religious based issues have force to change policy and the social structure. It is important for researches on this field to gain a better insight into the nature of these events. For this purpose we may need new framework other than a religious revival or de-secularization. Focusing on the historical background, and various religious actors from individual believers to religious leaders, we will seek a more effective way to analyze contemporary situation.

Sanami Takahashi, Tsukuba University (Japan), “Heritage of Soviet Atheism, or a New Direction? — The Development of Religious Studies in Russia”

Two members of the Russian female punk rock group “Pussy Riot” were sentenced to two years in jail on a charge of hooliganism based on religious animosity. During the trial their act in the Cathedral of Christ the Savior in February 2012 was judged as blasphemy. However the members of “Pussy Riot” insisted that they were not “militant atheists”, and they did not mean to be “anti-religious” but “pro-religious.” Not only Pussy Riot's punk prayer but other “blasphemous” behavior and arts are picked up by mass media. In Moscow there has been “antireligious” exhibitions held twice (“Caution—religion!” (2003) and “Prohibited art-2006” (2007)). Some people point out that it is because of the atheistic tradition of the former Soviet Union.

At the same time, people who worked for the propaganda of soviet atheism almost always identify themselves as a believer in post-Soviet society. If they don't identify themselves as a believer then very few propagandists keep their atheistic conviction. The organizations, which play an important role for research and propaganda of atheism during the Soviet period were abolished, or otherwise were changed into institutions for religious studies. Neither people nor organizations directly maintain the Soviet atheism. In this meaning we can think blasphemous movements in today's Russia reflect some new changes. Comparing contemporary criticism against the Russian Orthodox Church with the atheistic propaganda

in the last decade of Socialism, I will consider the new tendency of secularism in post-Soviet Russia.

Masako Arimune, Osaka University (Japan), “Orthodox Parishes: Diversity of Their Roles in the Post-Soviet Russia”

Religious restoration in the post-Soviet Russia is recognized in various spheres of the community such as the new religious laws of 1997, relation between the Government and the Russian Orthodox Church and other religious organizations, the problems on teaching religious cultures in the school education and so on. One of the most remarkable phenomena of religious restoration in Russia after 90s is increase of the numbers of Orthodox parishes and their activities. People cultivate their faith mainly not through watching broadcasting of liturgy carried out by Patriarch at the cathedral church, but through their own activities at their parish, daily prayer, worships and confessions, priests and the very parish. A parish is an organization, on which Church life is based. It originally assumes education and disciplines of parishioners. The parishes reflect local and regional characteristics. This paper will take up some Orthodox parishes in the post-Soviet Russia and try to describe diversity of them and their parishioners along with diversified society and individual lives of the people.

Andrii Krawchuk, University of Sudbury (Canada), “Constructing Interreligious Consensus in the Post-Soviet space: the Ukrainian Council of Churches and Religious Organizations”

The Ukrainian Council of Churches and Religious Organizations (UCCRO) is an interreligious body and an unprecedented forum for encounter and exchange on matters of common concern to the leaders of the Orthodox, Catholic, Evangelical, Judaic and Islamic communities in post-Soviet Ukraine. Since its establishment in 1996, it has promoted religious freedom and equality, a collaborative partnership with the state, and religious social values. The Council's official positions are reflected in joint statements that identify common ground and articulate religious consensus on a range of diverse issues, such as the ethical interpretation of history, governance and public accountability, New Religious Movements, homosexuality and abortion. This paper will analyze the UCCRO's work and assesses it as a type of interreligious encounter.

Panel III-4 Concept of Region and Demarcation Process in Central and Eastern Europe after World War I

One could argue that the national self-determination principle was an unintended by-product of World War I. The Allies did neither want to dissolve the Habsburg Monarchy nor to universalize the principle of self-determination in the world. However, the war situation changed the Allies' mind in 1918. “Small” nations between Germany and Russia therefore succeeded in attaining independence, even when majority of the nations did not intend to break away from the Habsburg Empire until the last phase of the war and they were ill-

prepared for their own independence.

In this panel, we would like to focus on the discourse on newly established nation-states and their territories in Central and Eastern Europe. First, Goněc will present the historical background of the Habsburg Monarchy and look into various plans for cooperation among nations in the region at that time. Second, Tsujikawa will focus on the Hungarian “October Revolution” of 1918 and its failure. She will analyse the leaders' interpretation of the revolution and their own nation-building project after their emigration. Third, Ishino will treat a case of Northern Europe, i.e. Finland. Finland also became independent at the last phase of World War I and sought “Finnishness.” Ishino will focus on how Finnishness was described in intellectual's works in the Interwar period. Finally, Fukuda will treat a Slovak case. In the Czechoslovakia, the border issue between Slovak area and Hungary became one of the most serious disputed issues after World War I. Fukuda will focus on demarcation process and discourse on the so called Slovak problem in the Interwar period.

We would like to consider in this panel how high impact of self-determination principle was made on Central and Eastern Europe after World War I. In addition, we would like to point out that various approaches to overcome difficulties of the nation-state system were also discussed and tried in the Interwar period.

Vladimír GONĚC, Masaryk University (the Czech Republic), “Political Borders, Economical Borders, Cultural Borders—A Dissonance: Problems of Central Europe during the Inter-War Period”

Political and economic disintegration of Central European area did not start in 1918 but as soon as in 1867, by the Austrian-Hungarian Settlement. In the 1870s, both parts went their separate political ways. Indeed, the economic area of Austro-Hungary was not united. On the one hand, there was liberal economic policy of the Austrian government, on the other hand, anti-liberal economic policy of the Hungarian government. Two different economic systems were totally incompatible. Cultural differences, disputes and relations were complicated and complex. Transleithania consisted from several cultural regions that were in mutual conflict. During the Inter-War-Period, the Czechoslovak (in cooperation with selected activists from Austria and Hungary) plans for united Central as well as whole Europe included three main trends, with particular analytical methods, arguments and goals.

A. Pacifist plans with geopolitical elements.

A.1. Plans by pragmatist political and law reformers, whose ideas survived the fall of the Austria-Hungary.

B. Plans for economic integration. (These became the most significant and the most important.)

C. Plans for sustainable development of close cultural cooperation. (Intensive relations Vienna-Brno, persisting relations Vienna-Bratislava. Central Europe was thought to have common cultural heritage.)

Milan Hodža, one of the authors of these plans, saw central Europe as a functional cultural community with many pressures wanting an economic community, as well. He suggested a gradual way from preferential custom rates within Central Europe to an European union.

Central Europe had to be stabilized economically to be able to become the part of larger European projects.

Noriko Tsujikawa, Japan Society for Promotion of Science (Japan), “Territory and Notion as Factors of Hungarian Nationalism Presented through the Political Activities of the Former Leaders of ‘October Revolution’ of 1918”

A republican revolution, the so-called ‘October Revolution,’ broke out in Hungary in October 1918. From the autumn of 1919, after the collapse of Hungarian Soviet Republic in August 1919, the political and intellectual figures who had participated in the revolutionary regime led by Mihály Károlyi, engaged in political activities outside Hungary against the counter-revolutionary regime.

The former leaders of the Hungarian ‘October Revolution’ of 1918 attempted to rally around Károlyi as the ‘Exiles’ in favour of the ‘October Revolution’ and they defined themselves as socialists so that they could establish a republic allied with the workers, farmers and peasants, and could rearrange peacefully the international system in Central and Eastern Europe introduced by the Paris Peace Conference. They intended the realm of their political activities for the historical territory of Hungary as the Magyars’ living space even after signing the Peace Treaty of Trianon. They also represented themselves as having aspired to build an independent state based on the civil rights of modern Western society. To balance these two standpoints with the attitudes against the counter-revolutionary regime, they emphasised the ‘feudalistic’ and ‘violent’ characters of the regime in Hungary after the collapse of the revolutions of 1918-1919, appealing to the great powers.

Moreover, they interpreted some major revolutions and rebellions occurred in Hungary as the Hungarian nation’s attempts to establish an independent nation state, so that they could justify their actions. In so doing, they placed great value on ‘democracy’ derived from the Western type of civil rights as the principle of a nation state. They positioned the ‘October Revolution’ of 1918 as a case of failure for forming Hungary into a nation state. Such perspectives can be found even in today’s Hungary.

Yuko Ishino, Kanazawa University (Japan), “Where is the Sphere of Finland? The Relationship between Greater Finland and ‘Finnishness’ during the World Wars”

“Greater Finland (Suur-Suomi in Finnish)” is seen as Finnish irredentism or expansionism, mainly towards Russian Karelia. This concept surfaced in the nineteenth century when Finland was under the Russian Empire. Greater Finland was related to Finnish ethnic ties to Karelians, mainly living in Russian Karelia, who seemed to speak a dialect similar to Finnish. Just before Finnish independence in December 1917, Russian Karelia became the target of irredenta for Finland. After the outbreak of World War I, the movement towards annexation of this area and the absorption of Karelians into Finland began and continued until the end of World War II.

In Finland, “Greater Finland” has been examined from a political perspective or the notion of common ethnicity with Karelians. However, that the concept of Greater Finland paralleled the development of Finns’ national consciousness or “Finnishness” is seldom mentioned.

Conversely, it is well known that Finnish intellectuals sought for their “Finnishness,” especially during the nineteenth century—the same time that Greater Finland appeared. But even after Finland became independent, Finnish intellectuals continued to seek Finnishness, which was by no means inferior to its European counterparts. Finland had been termed as backward, and has derogatorily called “Asia in Europe.” Such references were hardly reversed even after Finland gained its independence. Under these circumstances, Finnish intellectuals attempted at emphasizing the role of Finland in Europe. Considering the relationship between Greater Finland and Finnishness, this study examines the following points: First, this study provides an overview of the transition of Greater Finland. Second, this study focuses on how Finnishness was described in intellectual’s works, particularly studies on Finnish history associated with Greater Finland during the World Wars. This study is a key to considering why expansionism gained popularity not only in Finland, but also in other backward European countries during the World Wars.

Hiroshi Fukuda, Kyoto University (Japan), Principle of Self-Determination after World War I in a Czechoslovak Case:Milan Hodža and Border Demarcation with Hungary

Central and Eastern Europe slid into chaotic situation just after World War I. For example, Czechoslovakia itself included minorities like Germans or Hungarians, and it was not clear, which nation or nationality could execute the right of self-determination. In this paper, I would like to focus on border demarcation process between Slovak parts of Czechoslovakia and Hungary after the war. Since whole of Slovak parts belonged to “historical” Hungary, demarcation dispute became severe. Bringing out Hodža’s activity in the dispute, I would like to analyse discourse on the Slovak problem in Czechoslovak society in the Interwar period. Since the Slovak area was de facto under the rule of Hungary even after World War I, Hodža was sent to Budapest as an emissary. He agreed on ethnographic lines between Slovaks and Hungarians as the new border in order to secure the withdrawal of the Hungarian army as soon as possible. However, the provisional border was revised in Slovaks’ favor just after Hodža’s negotiation, and this left a political blemish on him. Even at the political fight at the end of 1920’s, his political rivals tried to reveal his past to light and condemned his “treacherous” action against Slovaks.

Without historical and definite border, it was difficult to stabilize the relationship between Czechoslovakia and Hungary. In a sense, such difficulty still continues even after joining EU. In this paper, I’d like to discuss the historical impact of self-determination principle on Czechoslovakia (or Slovakia) at that time.

Panel III-5 Performativity in Russian Culture in the Twentieth Century

With the beginning of the twentieth century the significance of performativity in Russian culture and society has dramatically increased. In the new cultural situation, which has developed at the turn of the century, not only new ideas and theories themselves have

gained importance – an increased attention was paid to the way of how these ideas were presented and propagated. Evidently enough, this process was related to the development of the modern media, which made it possible to extend the coverage range and diversify the modes of influence on the media audience. It was also connected with the realization of the intrinsically subjective character of information and recognition of the fact, that individual subjective characteristics and the mode of presentation of the information can have a deep impact on the transmitted meaning. In the second half of the 20th century the emerging mass and pop culture has clearly shown that performativity and self-representation can come to the foreground, being even more important than semantic content. These and others facets of performativity will be the focus of discussion of our panel. Papers presented at the panel will cover the period from the beginning of the 20th century to the present day. Thematically the papers deal with performative aspects of literary publicistics, humanitarian thought and contemporary artistic praxis and theory.

Valerij Gretchko, University of Tokyo (Japan), “Performativity in the Contemporary Russian Poetry”

In my paper I analyze the significance of performativity in contemporary Russian poetry and the use of various performative devices in the artistic praxis of Russian poets of Neo-Avantgarde. In the first part of my paper, I distinguish two major trends in the poetics of the historical Avant-garde, which can be characterized as a tendency towards semantics vs. a tendency towards performance. Further in my paper, I will show that in contemporary Russian poetry, performative tendency has been widely adopted, while the orientation towards semantics has retreated into the background. I will also examine different kinds of performative devices, which often are presented in contemporary poetry in the form of visual, kinetic, sonoric and other non-verbal components. The intensive use of such devices by contemporary poets makes it necessary to review the common definition of poetry as a verbal art.

Nonaka Susumu, Saitama University (Japan), “Self-positioning of Conservatism: Vasily Rozanov’s Case”

Our presentation will focus on the aspect of performativity or “self-positioning” of conservatism in Vasily Rozanov’s writing during the years of the First World War. The question of how a conservative positions himself as a conservative will be of interest if we regard conservatism not as a system of thoughts or predetermined sets of rules, but some sort of speech acts through which one tries to authorize and put in force his standing as such in several concrete conditions and situations. In the years of the First World War, Rozanov was very conscious of the importance of devices to represent himself as a conservative writer who had both the legacy of traditional Slavophiles and wide appeal to a mass readership as a publicist of the “reactionary” newspaper *New Times*.

In the presentation we will make preliminary sketches and discussions about the following questions (the keywords given in parentheses):

(1) When and how did Rozanov’s self-positioning as a conservative writer begin and what role

of cataclysm played in it? (The First World War, anti-Semitism, “Literary Exiles”)

- (2) How did Rozanov posit his orthodoxy as a conservative thinker? (solidarity with “young Moscow Slavophiles,” the disputes on the tradition of Slavophiles)
- (3) What role did Rozanov’s popularity as a publicist have in his standing as a conservative and how did he try to represent his readers? (female readership, the “cursed” questions of divorce and family, mass patriotism)
- (4) When and how did Rozanov’s conservative self-positioning end and what remained unchanged? (the revolutions and the war, the fate of Russians)

Kim Soo-Hwan, Hankuk University of Foreign Studies (South Korea), “Rethinking ‘Poetics of Behavior’: On Yuri Lotman’s Performative Self”

The purpose of this presentation lies in reviewing the theory of the “poetics of behavior” by Yuri Lotman from the perspective of subjectivity and in linking it to the performative level of discourse, thereby revealing the significant theoretical implication of the Lotmanian “poetic creativity” (in contrast to the Bakhtinian “prosaic creativity”). Until now, the theory of the “poetics of behavior” by Lotman has been studied mainly in terms of theatricality as the main characteristic of everyday behavior of the Russian nobles during the eighteenth and early nineteenth century. This presentation will re-read Lotman’s analysis related to the poetics of behavior from the perspective, not of the theatricalization (aestheticization) of life, but of performative acts in a broad sense. Here, the poetics of behavior as a performative act refers not to the simple imitation (or repetition) of artistic norms and rules in life, but to the specific strategy of appropriately using (not signifying or designating) given aesthetic codes in one’s own life. In other words, the focus of the discussion will be on the gap between the “constative” level and the “performative” level of existing codes and on the new semantic possibility that is generated from that gap.

Comparing such a problem of the strategy of behavior, which can be called “performative subjectivity,” with Lotman’s late thought on “codes” (D. Bethea’s analysis of “poetic creativity”) on the one hand, I will, furthermore, examine it in connection with the theme of the inner paradox of authoritarian discourse (what A. Yurchak calls a “performative shift”) under the late socialist system from the late 1950s to early 1990 (which coincided with the period of Lotman’s academic activities). In this process of analysis, what can be confirmed in common is the importance of performative repetition, or the indispensability of formalized norms as a kind of precondition for unpredictable creative opening (how creation and freedom are obtained not outside regulations and codes but inside and through them).

Finally, I will illuminate a strategy of behavior, which aims at the creative change that emerges (in an unpredictable manner) not in a complete deviation from given norms and rules but in the process of their repetitive and conscious performance, as one model of the so-called “Russian subjectivity.” This will not only highlight Lotman’s “poetic creativity” as distinct from Bakhtin’s “prosaic creativity” but also provide an opportunity to reconsider the unique Russian model of the self (what C. Emerson once termed the “interrupted self”).

Panel III-6 Russo-Japanese Relations after Russo-Japanese War in the World Context (1905-1916)

Japan's victory in the Russo-Japanese War of 1904-05 drastically changed the balance of power in the region of the Far East region. The main shift was from opposition between Japan and Russia to opposition between Japan and the United States. This shift had occurred in very short period and needs increased attention. The theme of this paper concerns the details of the process of the shift in Russian-Japanese relations as disclosed in Russian diplomatic documents in order to discover the reasons for the radical shift in diplomatic relations. The Portsmouth Treaty of Peace transferred to Japan the Russian lease of the Liaotung Peninsula and the South Manchurian Railroad rights in Manchuria, acknowledging that Japan's possession on the Korea peninsula. This involved the Imperial government of Japan's paramount needs for political, military and economic control which Russia promised to neither obstruct nor interfere with. Manchuria and Korea form the core of the Far East politics at this time. It is necessary to understand the various regional interests of not only Russia and Japan, but Britain and America, as well. The main concern here is British policy to resolve disputes with Russia over territorial possessions in Persia and Afghanistan. American diplomatic concerns in the region focus particularly on China and Korea that eventually led to opposition between Japan and the United States. These profound changes, with a new set of conflicts centering on Manchuria and Korea, formed the basis a deep, one could even say tectonic shift, in Russian Japanese relations after the war.

Eduard Baryshev, University of Shimane (Japan), “Russo-Japanese Strategic Partnership during the First World War (1914–1918): International Meaning and Historical Lessons”

The interesting and unique phenomenon of Russo-Japanese rapprochement during the First World War has been studied intensively by different scholars of Japan, Russia and the USA since the middle of the twentieth century. However, despite the plain fact that the bilateral relations of that time were described even by contemporaries as “the Arms Alliance”, until now the aspect of military cooperation in Russo-Japanese relations seem to have been neglected. In this report the author attempts to overcome the limits of previous studies relating to the issue of Russo-Japanese military cooperation during the First World War by means of summarising and supplementing them with new sources and materials. More concretely, the author, focusing on the initiatives of the Russian Government concerning military purchasing in Japan and the evolution of a position of Japan's ruling class during the Great War, strives to clarify the motives, the course and the meaning of Russo-Japanese cooperation in the military sphere. The author believes that the investigation of such kinds contributes a lot to reconstruction of the history of the Russo-Japanese relations and the modern history of Eurasia, giving us meaningful lessons concerning the problems of war and peace.

Morimoto Ikuko, Hiroshima University (Japan), “Fishery Enterprise of Tokushima Merchants in the Early Twentieth Century”

In 1907, Russia and Japan concluded the Fishery Convention. In Portsmouth Russia promised

to concede extensive fishery rights to Japanese subjects. During the negotiations the Russians made serious concessions to Japan on the security of further political cooperation. In this presentation I focus on activities of merchants from Shikoku on the Kamchatka peninsular at the fishery plot called “Brumkinskii.” Narratives about the fishing equipment, salt and materials for fish processing are very important source of information about Japan's fishery enterprise before the Russian Revolution.

Sergey Tolstoguzov, Hiroshima University (Japan), “Russo-Japanese Rapprochement in the International Context (1905-1907)”

In this paper, an attempt was made to show the sharp turn in relations between Russia, Japan, and Britain. There are several aspects of this shift which must be highlighted. Firstly, there was deterioration in Anglo-German relations with a corresponding realignment of British policy towards Russia. Secondly, the Anglo-Japanese Agreement, which was drawn up by Russia's desire for revenge, had a quite narrow focus, thus detracting from its overall importance, obviating the chance to resolve problems in Central Asia between Russia and Great Britain. Thirdly, China, Japan, and Russia had mutual interests in the region, in particular rail interests, which were related to the organic unity of the northern part of the Russian railroad in China; having already retroceded the southern branch to Japan, the other branches became a source of continuing conflict related to the desire to economically exploit China. The need for a permanent harmonization of joint action became the fundamental basis for a rapprochement between Russian and Japan. Fourthly, there was the development of a unique configuration of economic relations in Korea after the Russo-Japanese War, such that America and Britain became active players in the desire to economically exploit the peninsula. Thus we see a major realignment in international relations in the region, and this realignment was integral to a larger shift in world geopolitics. These profound changes, with a new set of conflicts centering on Manchuria and Korea, formed the basis a deep, one could even say tectonic shift, in Russo-Japanese relations after the war.

Saturday 10 August

Session IV • Saturday • 9:30 am – 11:15 am

Panel IV-1 Civil Society Movements in Russia and East-Central Europe

Civil activity can find very different expressions, which naturally also depend from the historical, political and societal context. This panel will bring different case studies which are different in the historical period, the geographical region and the political circumstances, but they all have in common a special relationship between the civil movements and the respective state authorities: Women's group in Soviet Union vs. the KGB and the Soviet apparatus, young punk singers vs. the Russian Orthodox Church and also today's Russian state, and Polish-Ukrainian reconciliation activities fostered from above vs. grassroots groups with the same aim. The panelists will present the cases in their respective contexts, but it becomes clear that there are underlying structures of such cases which are of general interest and significance.

Irina Sandomirskaja, University College Södertörn (Sweden), “Soviet Dissident Women Activism: A Peculiar Case of Non-Feminist Feminism”

In the late 1970s, there appeared a women's initiative among the Leningrad dissidents and underground cultural workers which resulted in the organization of a women's club Maria and the publication of a samizdat magazine under the same title, and later an almanach Woman And Russia. The initiative was not long-lived, it was efficiently suppressed by the KGB from the outside. Nor was it accepted by the dissident mainstream, even though welcomed by the cultural underground. What's more, it suffered from irreconcilable ideological contradictions among the activists. There can be identified at least three directions that temporarily united under the slogans of women's freedom: (a) proponents of women emancipation as part of human rights including women's rights in the family and representation of the rights of political prisoners; (b) critics of Soviet women emancipation from the positions of Russian Orthodox religion; and (c) creative workers seeking to represent women's creativity as opposed to the male chauvinism of the Soviet literary establishment. On the eve of the 1980s Olympic games in Moscow, the group was ruthlessly repressed: some were arrested, some stripped of citizenship and sent abroad. The leaders who found themselves in Europe enjoyed a short popularity among Western feminists, published some materials in foreign languages, but very soon were forgotten by the public and with time seemed to embark on their own ways in the new life, independent of each other.

In this story, what I find most fascinating is the oppositions in the views and approaches developed inside the circle — and the political will that in spite of fundamental ideological

differences still brought them all together. In my presentation, I will talk about the first issue of Maria, where the group presented their programmatic materials, including their views on women issues in the USSR, their polemic with Marxism and Western feminism, and their understanding of the role of women within the dissident movement at the end of the 1970s. I would also like to indicate some features in common between the reception of women's activism in the USSR then and in Russia.

Georges Mink, Institut des Sciences Sociales du Politique – CNRS (France), “The Unsuccessful Attempt at Polish-Ukrainian Reconciliation: Top-down and Bottom-up Civil Society and Elite Movements”

Modern technology and the opening up of previously closed geopolitical zones have led to an easier international circulation of “models for reconciliation”. A utopian vision has come into being that seeks to homogenise differing historical narratives. Nonetheless, attempts at such harmonisation have come up against national political realities. Issues of identity and the desire for recognition, common to all European countries which first and foremost tend to promote their particular national histories, remain key obstacles to any such attempts at harmonisation. Such phenomena are cyclical and are dependent on political agendas which, in turn, impose their own logics of competition. There are a large number of heterogeneous approaches to the management of “painful historical experience.” These range from such diverse bodies as the Truth and Reconciliation Committees, bilateral committees of historians and the Institutes of National Remembrance in ex-communist states, all the way over to professional assistance in peace keeping and specific exhibitions and plans in museums.

In Europe much effort has been put into the reconciliation of different countries through a unique process of publicising and harmonising differing readings of past conflicts. Those involved in these efforts believe firmly that it is possible to transform these diverse readings of “painful” past experience by neutralising “the egotism of suffering” (Adam Michnik) of those nations implicated in past conflicts. In this context, the case of the Poland and Ukraine is particularly noteworthy because it depends upon initiatives taken both from the top down (through public policy and the involvement of the state) as well as from the bottom up (through citizens' initiatives). Motivated by its own process of negotiated national reconciliation, the Polish State, whatever the political colour of its successive governments, has forced its Ukrainian partner to sort out historical disputes. At the same time, representatives of civil society, no doubt themselves inspired by the climate of reconciliation, have taken up the work of drawing together different historical narratives in order to avoid the potential resurgence of conflicts of interpretation drawn from the feeling that injustices committed by one or other party remain unaccounted for.

Thomas Bremer, University of Münster (Germany), “The ‘Pussy Riot’ Case and the Russian Orthodox Church”

The trial of the “Pussy Riot” group has evoked criticism, especially among western observers. The Russian Orthodox Church (ROC) was one of the main actors in the public debate – partly, because the action took place in one of the most prominent orthodox churches in Moscow, and

partly, because the representatives of the ROC interpreted the action in the framework of a perception of persecution of religion in Russia as well as in other parts of the world. This paper will analyze the reaction of the official ROC spokesmen to the Pussy Riot case, but also those of orthodox believers who did not support the harsh reaction of the Church leaders but rather called for categories like mercy and forgiveness. In the last part, it will be shown how the ROC perceives its own situation in Russia and the situation of Christianity in the world. It seems to me that the approach of the ROC towards modernity (which brings along phenomena like individualism and plurality) is the main key for the understanding of the reaction of the Church.

Panel IV-2. Rising China and India, Easternizing Russia — An Emerging Geopolitics

Shih-Hao Kang, National Formosa University (Taiwan), “Capitalising Chinese Threat in Russia: A Case Study of ‘Baltic Pearl Project’ in Saint Petersburg”

The official relations between China and Russia have been highly endeavored over the last decade, which reached a level lately as both sides welcome the adoption of strategic partnership. An urban development and construction project initiated in 2003, known as the Baltic Pearl project, was the biggest single foreign investment ever in Saint Petersburg. The project is considered by the political and business elites from both countries as not only presenting a unique investment prospect but also reflecting China’s recent ambition in reproducing European life quality. By that today’s China is considered advanced with her market competence. Saint Petersburg’s local residents had serious doubt about the project instead of showing trust and support, for their fear of a Chinatown growing within the city would be the following threat product of the Chinese investment. It was not only through a well-managed PR campaign, but also Russian government’s deliberate tactic moves then the project started with meeting no further confrontation. Through a social constructionist approach of investigating the elements under the Chinese threat atmosphere, the article is to explore the roles of China’s construction capital and the unique demand-supply illusion of European way of life in the making of identity politics for Russians to adopt the new Chinese image.

Li Sui-an, Institute of History, Heilongjiang Provincial Academy of Social Sciences (China), “Image of Russia in the Eyes of the Public of the People’s Republic of China”

According to archives, academic works and papers, literary and artistic works, textbooks, reminiscences, correspondences, posts on the Internet and polls etc., we can come to the following conclusion: in the period of more than 60 years of the People’s Republic of China (PRC), the image of Russia-Soviet Union in the eyes of the people of the PRC has changed in a complex way. The author divided the history into 3 periods: 1949-1962, 1962-1989, 1989-2009; and explained it in the following aspects: relations between the two countries during every period; what a Russian image China expected to, and how to, mould; how did Russia (the Soviet Union) cooperated in it; what was the image of Russia (the Soviet Union) in Chinese textbooks, literary and artistic works; what a “soviet union complex” in China; how the Chinese people

evaluate Russia’s nature, cultural achievements and level of civilization, and the three groups — female, skinhead and police, and how appraise Russia’s successful experiences and lesson from failures, and the character of Russian nation, and how response to the “China threat” advocated by Russian medias, and finally, how to look ahead Russia’s future and the future of Sino-Russian relations. The author compared the Image of Russia in the eyes of Chinese People with the Image of China in the eyes of Russian people.

Li Xing, Beijing Normal University (China), “The Cultural Interpretations of Diplomacy of Russia and India as Eurasian BRICs Countries”

Culture plays a special and important role in international politics and international relations. As Eurasian BRIC countries, China, Russia and India have their unique histories and cultures. With the same or similar status and interests in the international economy, politics and relationships, the three countries have some similar characteristics in their foreign strategy and foreign policy that are different from the traditional developed countries and the typical developing countries. Eurasian BRIC countries’ unique cultures have special influence to the BRICs Diplomacy, this is a beautiful scenery in today’s international economy and politics.

Feng Shaolei, East China Normal University (China), “Future Sino-Russian Relationship in the Asia-Pacific Region”

With the world’s political and economic focus gradually shifting to the Asia-Pacific region, for China and Russia, one located on the West Pacific and the other in the hinterland of the Eurasian continent, and also for their bilateral relations, it is inevitable for them to face completely new opportunities and challenges. It is noteworthy that the adjustment, in development strategies for both China and Russia this time, probably has more profound impacts and significance than the previous changes in past decades.

Panel IV-3 Migrants and Home across Border in Central Asia

In this panel migration and border issues in Central Asia are discussed. It is well known that Tajik and Kyrgyz migrant workers are one of the major ethnic groups working in Russia. How mobile labour migrants can keep their ties of their home, how they can perform as good neighbors, how they are suffered from the boundaries as national borders, ethnic boundaries, etc., are a crucial frontier for researchers on migration and border studies in Central Asia. This panel provides some research trials to these issues with using results of our fieldworks.

Joni Virkkunen, University of Eastern Finland (Finland), “Homes and ‘In-between’ Spaces of Central Asian Migrants in Russia”

The paper looks at the notion of home and migrant transnationality among Central Asian migrants in Russia. It discusses the complex arrangements of mobile labour migrants who maintain a variety of regular links and ties across national borders to their country of origin while, at the same time, trying to integrate into their new countries of settlement. The paper

argues that migrants try to perform ‘good citizenship’ or ‘good parenthood’ far away from home. For them, it is argued, home is not just housing, a place of residence, or a place of origin (homeland), but also a transnational space for social ties (Brednikova & Tkach 2010), an ‘in-between’ space with great social, political and, even, emotional significance. That is a signifier, an abstract metaphor and a material condition for living that lies outside a single state’s authority. It is these spaces that define the ways that migrants perform their (expected) identities through the sending of remittances, perform their everyday interaction with the family and, significantly, engage in politics and resistance far away from ‘home’.

Paul Fryer, University of Eastern Finland (Finland), “Border Management or Mismanagement? Demarcation, Delimitation, and Creeping Migration along the Tajik-Kyrgyz Border”

In post-Soviet Central Asia, the process of demarcating and delimiting the borders inherited from the collapse of the USSR is still ongoing. The Ferghana Valley, one of the most densely-populated and resource-scarce areas in the region, has the highest concentration of contested borders and, as such, is one of the main sources of political instability. In this presentation, the southern border of the Ferghana Valley between Tajikistan’s Sughd and Kyrgyzstan’s Batken provinces is examined within the context of border development and management. Despite a decade-long joint border commission looking at the issue, no border agreement has been found contributing to feelings of marginalisation, insecurity, and hostility amongst local communities on both sides of the border. This paper will focus on the local phenomenon of ‘creeping migration’ as an example of both states’ questionable policies towards border management. How do local inhabitants want to see border management implemented? How can the border be demarcated and delimited without restricting essential cross-border movements and communications that have existed in the area for centuries?

Norio Horie, University of Toyama (Japan), “Labor Migrants from Tajikistan and Their Home Community”

Labor Migrants’ voluntary actions for their home community are focused in the paper. In Tajikistan, a community is denoted by “Mahalla,” which is closely related to the concept of a “neighborhood” community. The “Mahalla” is a complex social unit of community in Central Asia. A mahalla provides essential parts of a public infrastructure that all the members enjoy. Mahallas provide voluntary activities for their community, along lines of interest based on profession or good neighborliness. How do Tajik migrants from the community staying abroad, especially in Russia, commit to their home community development? Not in the term of remittance in economic sense, but in term of their voluntary action, we figure out their commitment with using some pilot research data we conducted in Sughd province in Tajikistan.

Panel IV-4 Politics Came before Everything? : The Russo-Japanese Economic Relations in the First Half of the Twentieth Century

The panel will focus on the economic relationship between Russia and Japan at the first half of the twentieth century, particularly the period from 1905 to 1935, when economic contacts between the two countries were comparatively intensive. The Russo-Japanese economic relations before the Second World War haven’t discussed well until now. The previous studies mostly paid their attention to the political matters between two countries, and the economic issues and its impact to the bilateral relations were usually beyond the frameworks.

The global context of Russo-Japanese economic relations has changed dramatically in the aftermath of the Russo-Japanese War of 1904–1905. One surprising outcome of the war was that, although Russia was humiliatingly defeated, by 1917 both empires became the military allies, which also was followed by intensification of economic ties between them. Even after the re-establishing their relations in 1925, a détente between the Communist country, USSR, and the “capitalist empire” with colonies, Japan, invoked the economic negotiations between them. At the same time, both countries were economic rivals in Manchuria (Northeast China), and the economic competition in this region often turned into the political matters. Thus, the Russo-Japanese economic relations after the Russo-Japanese War had two different aspects, and its study is of a serious academic interest. This panel goes beyond exclusively national frameworks, while joining the studies of China, Japan and Russia, often separated from each other.

Yukimura Sakon, Japan Society for the Promotion of Science (Japan), “Vladivostok and Odessa just before the First World War: Rethinking the Geopolitics of the Russian Empire”

This is a comparative study of eastern and western peripheries of the Russian Empire just before the First World War from the economic viewpoint. I attempt to reveal similarities between Vladivostok and Odessa, in other words Northeast Asia and Near East, focusing on “free port” issues. In the Russian Empire there were two types of “free port”. The first was porto-franco, the aim of which was the supply of foods and goods to special region. The second was vol’naia gavan’, the aim of which was the facilitation of transit trade. As studies have been made on the first, especially porto-franco in Vladivostok, little is known about the second. However, the study on the second will give us the hint to consider the relationships between regional economy and the international relations at the beginning of twentieth century. Just before the First World War Russian merchants and the Russian Ministry of Trade and Industry were discussing the plan to introduce vol’naia gavan’ into some Russian ports, including Odessa and Vladivostok, paying attention to the increasing economic influence of Germany and Austria-Hungary on Balkan and one of Japan on Manchuria. Through a study of “free port” issues, we can understand diplomatic and economic strategy of the Russian Empire from general perspective.

Yaroslav Shulatov, Hiroshima City University (Japan), “The Perspectives and Problems of the Soviet-Japanese Economic Relations in the 1920s”

Moscow established diplomatic relations with Tokyo in 1925 by signing the Soviet-Japanese Basic Convention, also obtaining an official recognition of the Soviet Union from the strongest capitalist power in East Asia. Soviet foreign policy in the Far East was entering a fundamentally new stage.

This Convention invoked the economic negotiations between Soviet Russia and Japan. As a matter of common knowledge, the Japanese side was strongly interested in fishery rights in the Far Eastern waters and concessions in Northern Sakhalin, especially oil supplies. The Soviet side clearly realized the Japanese desires, but the position of the Soviet officials regarding the development of economic relations with Japan was very complicated. The People’s Commissar (=Minister) for Foreign Affairs Georgii Vasil’evich Chicherin (Г.В. Чичерин) in his telegrams to the Soviet representative (Polpred or Ambassador) in Tokyo Viktor Leont’evich Kopp (В.Л. Копп) expressed his doubts regarding the trade with Japan. At the same time, the officials from the Soviet Far East showed their concern in developing the economic contacts with Japan in timber industry etc. Meanwhile, the Soviet-controlled Chinese Eastern Railroad (CER) and the Japanese South Manchurian Railroad (Mantetsu) were strong competitors in North Eastern China, which also effected the question of economic cooperation between the USSR and Japan. This paper sheds light on the unknown sides of the Soviet-Japanese economic relations in 1920s, relying on previous research and using unpublished primary sources from archives.

Masafumi Asada, National Institute of Japanese Literature (Japan), “The Great Deal: Sealing of the Chinese Eastern Railway in 1935”

From Russian and Japanese archival documents, I will illustrate the selling of the Chinese Eastern Railway (hereinafter the CER) in 1935, which was constructed by the Russian Empire. March 23, 1935, the Soviet government sold its interest in the CER in Manchukuo for 140 million yen, finalizing negotiations which began in May 1933. A journalist wrote in the same year that “this agreement was a big victory for the policy of peace pursued by the Soviet Union and for the cause of peace in the Far East.” However, the sealing negotiation was not so simple matter. In addition, the game of politics of the selling had an effect upon the management of the CER. I will discuss these details from Russian, Japanese and Chinese side and describe the management of the CER under Japanese rule since 1931. This paper goes beyond exclusively national frameworks, while joining the often separated study of China, Japan and Russia. As a result, I will be able to provide the complicated history of Northeast China during Manchukuo for the audience from the East Asian countries.

Session V • Saturday • 11:30 am – 1:15 pm

Panel V-1 “Holding a Complex Empire ‘One and Indivisible’: Russian Society in the Early Twentieth Century”

Russia entered the twentieth century as a rapidly modernizing empire, but at the same time it retained many traditional aspects of society. The growth of cities and industry tended to make the modern sense of nationalism and awareness of class more strongly felt in some places of the empire, whereas the autocratic ideal of governance, which had survived in principle the challenge of the 1905 revolution, helped to maintain elsewhere, though to a lesser degree than before, the traditional bond of loyalty, linking each estate and group with the dynastic state, thus narrowing the scope for a civic-nation-building strategy. Accordingly, during the first decade of the twentieth century in the Russian Empire, various bases of social identity, both old and new, such as ethnicity, nation, estate, class, confession, occupation, and region, affected the daily lives of subjects in parallel, partly overlapping each other. Full of contradiction between the old and the new, Russian society contained within itself a centrifugal force that was increasing in momentum. At the same time, a centripetal force, more or less effectively, supported the function of the entire empire, holding it “One and indivisible.” Both forces worked through official and private activities at various levels, the actors of which lived their lives depending on the diverse and complex basis of social identity mentioned above. Our panel aims to analyze how these activities interrelated with centrifugal, and especially, centripetal force within the Russian Empire, focusing on local networks of legal rules in Kazan Province, works of a Jewish nationalist in Russian Poland, and images of homeland envisioned in health resort guidebooks respectively.

Jane Burbank, New York University (USA), “Communicating Sovereignty: Networks of Legal Rule in the Kazan Judicial Circuit”

This paper explores the workings of the legal system in a large, multi-ethnic, multi-confessional region of the empire. I examine the communications networks that linked police, court, and administrative officials as they processed legal cases. The major bearers of the state’s administrative burdens were middle-level personnel whose duty it was to respond to subjects’ requests for justice. My research in the Kazan archives reveals the dense web of communications that in principle assured coordination of the government’s different services. I focus in particular on the intersection of the political police (the gendarmes), the governor’s office, and local administration. I argue that the much maligned “bureaucracy” functioned efficiently and that its procedures constituted a useful resource for both rulers and subjects.

Haruka Miyazaki, Seikei University (Japan), “The Sense of Belonging in Russian ruled Poland: A. Hartglas and Jewish Community in Warsaw”

The study of Eastern European nationalism in the western part of the Russian Empire (including Congress Poland) has always been challenging for scholars because the region had several minority groups spread around the area in mosaic form. That is, no ethnic group could obtain

their own “homeland” without sharing it with other ethnic groups. This complicated situation caused a gap between the so-called “Western” nation-state model and the reality in this region. The severity of this gap was particularly acute in the former Polish-Lithuanian Commonwealth, the once multi-ethnic empire in Eastern Europe at the beginning of the 20th century. According to the modern nation-state theory, numerous national groups in the making attempted to find a place to call their “own” territory. Among such cases, the Polish national movement was one of the more successful movements because Poland regained her independence and statehood by the Treaty of Versailles in 1919. However, the multi-ethnic social structure remained in the new Polish state.

“How does nationalism discourse determine ‘homeland?’” To explore this question, I will focus on the Jewish case, the most considerable minority group in Russian ruled Poland. For example, it is said that about 10% of the entire population of Warsaw was Jewish. This high percentage of Jewish population indicates the diversity of attitudes about “homeland” even within the Jewish community. More precisely, I will explore a unique case among the Jewish attitudes on the “homeland” issue. The case of Apolinary Hartglas, a Jewish nationalist from Poland who was an influential journalist in Warsaw, presents us with a unique concept of “homeland.”

Yoshiro Ikeda, University of Tokyo (Japan), “Putting Together an Imperial Jigsaw Puzzle: How the Russian Empire Was Envisaged in the Health Resort Boom during the First World War”

With the beginning of the First World War, the Russian Empire experienced an unprecedented boom in health resorts that were scattered throughout her vast territory. The wealthy classes of Russia had long preferred the prestigious German and Austrian health resorts to domestic ones, which were primitive, underdeveloped and lacked funding. However, with the outbreak of the war, many patients from Russia in these foreign spas were taken captive, and the news of their suffering ignited within Russian society a patriotic urge to make domestic resorts such as Piat’gorsk and Staraia Russa superior to, for example, Baden-Baden or Karlsbad. Thus began a unique health resort boom in Russia, with rising interest not only in spas and sanatoria, but also in the homeland’s nature itself. During this boom, several health resort guidebooks were published, with both famous and unknown authors writing eagerly about how each region of the Russian empire was gifted with rich health resorts and beautiful natural scenery. The press also regularly dedicated space to articles on this theme. My paper aims to analyze how each region was depicted in the guidebooks, periodicals, and other texts, and how the images of the entire empire were envisioned there.

Panel V-2 The Cooperation and Development in the Northeast Asia Region under the Background of Russia’s Strategic Shift to the East

In the past ten years, especially after Europe’s debt crisis, Russia has been demonstrating that it is shifting its strategic center from the West to the East. In today world the Northeast Asia Region (China, Japan, and South Korea) continues to be an engine of global growth, so Russia

hope to get the development profit from the Northeast Asia Region. To get the strategic goal, Russia must integrate more actively with other countries in this region. Under the background of Russia’s strategic shift to the East, how we look forward and evaluate the cooperation and development in the Northeast Asia Region? The important factors are following:

1. To build up free trade zone between China, Japan and South Korea. If such a free trade zone is established, how Russia co-operate with three countries in this region?
2. To keep regional safety and solve the “Nuclear weapon” problem of North Korea.
3. To cooperate in the field of energy based on Russian energy resources in the Northeast Asia Region.

After the collapse of the Soviet Union, Russia’s diplomatic policy has been changing, from Western-centered to multi-faceted diplomacy for pursuing a balance between its Western and Eastern neighbors. After his re-election, Putin clearly stated that Russia’s diplomatic policy priority rests with the Asia-Pacific, especially the Northeast Asia Region. Russia will not give up its traditional co-operation with Europe, but now it is hoping to revive its Far East region and accelerate economic restructuring through cooperation with Northeast Asia, an economic engine amid the global recession, and Northeast Asia will also get benefit in the field of energy from Russia.

Wang Ning, Shanghai International studies University (China), “Development of the Eastern Part of Russia during the Last Three Centuries: Achievements and Lessons”

June 3, 1896, representatives of the Dynasty Qin from China and Tsarist Russia signed “The secret agreement”(Formally known as “The mutual assistance treaties of defense” or “The agreement of defense alliance.” On September 8 of the same year, “The contract regulations of Sino-Russian joint railway company in Eastern Province” was signed in Berlin, the capital of Germany. Since then, in 1898 year, Russia signed “The lease treaty of Lushun and Dalian Bay.” Based on those unequal treaties the Tsarist Russia opened the Prelude to the eastward. In 1903, whistles from the Middle East Railway resounded through the silence of Northeast part of China . At the time as the two railway corporations have opened, large number of Russian workers came to China and at the same time Russian army constantly arrived to Harbin and the places along the East Chinese Railway, controlled those places which beyond the reach of the Dynasty Qin’s authority. The Russians once occupied Harbin 60 percent of Harbin’s total population.

If we say, Nikolai II’s East strategy was successful at that time, than, what the International and domestic environments were in both of China and Russia? After more than 100 years, what will happen in this piece of land? We will discuss this issue in the paper.

Na Chuanlin, Shanghai International Studies University (China), The Influence of the North Korean Nuclear Weapon Issue on China’s Foreign Policy

State interest is the most important factor which affects interstate relations. But in history, the ideological factor strongly affected the relations between China and North Korea, so the Chinese Army entered the Korean War of 1950-1953. 60 years have passed after the Korean War ended, the security problem in Northeast Asia Region still exists. Since the beginning

of 2013, North Korea launched missiles and tested nuclear weapon, and thus destroyed the regional security. This is a serious challenge not only to China's North Korean policy, but also to China's security and diplomatic strategy in general. On March 6, 2013, the North Korean Army declared to cancel the armistice agreement that ended the Korean War in 1953. North Korea intends to gain the diplomatic initiatives by playing a card of "nuclear weapon," but "the nuclear weapon game" maybe develops into a new war between North Korea and South Korea. In this case, Chinese national security will certainly be threatened. The possession of nuclear weapons is North Korea's national strategy, and China's national security will face a new challenge.

North Korea's possession of nuclear weapons will increase the possibility of conflicts in Northeast Asia. As a result, China surrounded by nuclear countries will live in the shadow of nuclear weapons. China deals with the nuclear issue and its North Korea policy from a broader perspective of the Northeast Asian security and the common interest of all countries concerned, rather than bilateral relations. China maintains that the Northeast Asian security is not self-security but a multi-mutual security shared with neighboring countries and the international community. In seeking multi-mutual security, China has made much efforts to cooperate with all countries concerned and solve the nuclear issue through peaceful method. It is these new views on international affairs and the Northeast Asian security that have greatly changed China's policy towards North Korea.

Lu Changhong, Shanghai International studies University (China), "Russia's Strategic Eastward Shift Has a Long Way to Go"

Russia's east-oriented strategy is on the basis of government-leading, in order to promote the economic development of the eastern region as an essential content and to enhance the status and influence of Russia in the Asia-Pacific region as the long-term goal. The eastern region of Russia is rich in resources, but the economies there is relatively backward. It is important to accelerate the integration of the eastern region into the Asian economies, for the purpose of maintaining the security of Russia's eastern territories and achieving national rejuvenation. The Russian government has formulated a series of plans and measures to promote the development of the eastern region, but the difficulties ahead is very obvious and the road is undoubtedly long and tortuous.

Panel V-3 Central Asian Society Today

Timur Alexandrov, University of Cambridge (UK), "Tradition vs Postmodernism: A Search for the Intermediary Path between Relativist and Universalist Notions of Associational Life in Central Asia"

Among the states of the former Soviet Union, Central Asian republics represent an important lesson about transformation, democratisation, and development of civil society. The five nations of Central Asia, including Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan, and Turkmenistan, are historically known as the home of the Silk Road and the societies of indigenous nomadic

and sedentary people who engaged in traditional forms of civil society – clans, tribes, and extended family networks. After being a Soviet appendage for more than seventy years, new independent Muslim states are struggling with their "colonial" past by redefining their national identities and implementing qualitative changes in the fabric of society. In contextualising and historicising "Central Asian civil society," this paper takes a broader perspective and looks beyond democratic frameworks. The study focuses on social networks as markers for analysing civil society, which are likely to be different from the Western understanding of civil society. If in an ideal-type of Western democracy civil society involves institutions that promote liberal electoral democracy, in politically organised Central Asian societies, solidarity-based associations pursued another apolitical interests benefiting the members of numerous clubs, trade unions, friendship societies, and professional associations.

The post-Soviet "identity crisis" of civil society characterised with the rise of various NGOs undermined people's trust in social-based forms of organisations and created an incentive for them to rely more on the existing private networks, a possible representation of post-Soviet social capital. In sum, swift changes in economic, political, and social domains resulted in alienated and demotivated public and the increased scepticism about the functionality and capacity of civic institutions. While arguing that the meaning of civil society depends on context, the paper seeks evidence of how traditional elements of preserved social fabric in Central Asian societies are reflected in today's networks of individuals and civic groups.

Ion Voicu Sucală, University of Glasgow (UK), "Investigating Organizational Culture in Kazakhstan"

The organizational culture represent one of the most researched but as well disputed aspects in management. From 1980 a lot of theories and models were proposed, mainly from the quantitative perspective. Hofstede (1980), Trompenaars & Hampden-Turner (1998), the Globe project (Javidan & House, 2001, 2002) or the Focus questionnaire (Quinn & Rohrbaugh, 1983, VanMujien et al., 1999) are few examples of quantitative researches that offered not only theoretical framework of national culture but as well detailed countries' rankings for various dimensions of the culture. But these quantitative models were accompanied with substantial criticism, e.g. Hunt (1980), Goodstein (1981), Spector et al. (2001), McSweeney (2002), or Baskerville (2005). Regardless if culture represents some sort of mind software as Hofstede argues or is an aspect impossible to be measured as other researchers argue, it represents a very important characteristic in the contemporary globalizing world. This is the context in which a research focused on the organizational culture of Kazakhstan could bring useful insights, both from the theoretical and empirical points of view. From this perspective Kazakhstan represents an ideal testing site, because of its remarkable characteristic – a multicultural, multiethnic and multi-religious country.

The paper presents the empirical results and implications of a research of the organizational culture applied in a Kazakh university. The research used a mixed approach – the Focus questionnaire based on the Quinn's competing values framework, followed by qualitative in-depth interviews. The preliminary results confirm to some extent the criticism brought to the quantitative approach, mainly the irrelevance of the statistical aggregated indicators in a very

heterogeneous environment. As well the result provides useful insight regarding the cleavages among different ethnic groups from the cultural point of view. Based on these preliminary results, the methodology of investigating organizational culture in Kazakhstan – and similar cultural environments, is discussed.

Anel Kulakhmetova, University of Cambridge (UK), “An Agenda for Kazakhstan Children: ‘Beings’ vs ‘Becomings’?”

The twentieth century has drastically changed lives of Soviet children, bringing lower mortality rates, widespread immunization, universal literacy, more opportunities for communication and learning, legal protection for mothers and children. The collapse of the Soviet Union led to the collapse of the entire social protection system, and resulted in the unprecedented levels of child poverty, child labor, and institutionalization of children. At the same time with the ratification of the UN Convention on the Rights of the Child (UNCRC), independent Kazakhstan has defined child welfare as one of the main priorities for the national policy. However, the efforts undertaken in the social sphere were primarily concentrated on mitigating the impact of social factors on children and to the lesser extent focus on strengthening the family potential and social services system to prevent disintegration of families.

The question remains if Kazakhstan would be able to sustain and improve the welfare of children using international instruments and its national legislation. Analysis shows a very mixed and complex picture. The other important question that should be asked is how the society and the government see children: are the national strategies future-oriented, or do they promote the well-being of children in the present, and is it possible for the country to follow both strategies at the same time?

Venerakhan Torobekova, Regional Institute for Economic Freedom and Leadership (Kyrgyzstan), “‘Clan Politics’ or ‘Patron-Client’ Relations in Post-Soviet Central Asia: In Postcolonial Discourse”

My paper focuses on the post-Soviet and international intellectuals’ discourse on “clan politics” in Central Asia. Recently, it has become one of the significant themes among political scientists and anthropologists. In other words, discourse on whether decentralized regime in the post-Soviet Central Asia has turned into “traditional” form of regime or is “patron-client” relations as continuity of Soviet legacy. Seeking an authentic picture in political development in Central Asian states, Post-Soviet and international scholars explain “clan politics” through different spectrums. However, in my study rational points and gaps in explaining “clan politics” in Central Asia will be also examined. Misinterpretation of “clan” in Central Asian case has own specificity, I will accurately examine it and clarify “tribal” and “clan” relations, which are key words to understand political development in post-Soviet Central Asia. However, the main purpose in this work is theoretical study of “clan politics” as part of postcolonial discourse among post-Soviet and international intellectuals. Considering post-Soviet states, namely Central Asian states as postcolonial states, intellectuals’ discourse focuses on “traditional” form of governance that is “clan-based politics”. Briefly, discrepancy in examining “clan politics” in post-Soviet Central Asia has led to another significant discourse as in postcolonial study, which will be also studied in my paper.

Panel V-4 The Old Believers in Manchuria

The Old Believers from Russian Far East and Siberia, i.e. Priamurie, Primorie and Zabaikalie regions settled in Manchuria in 1910-1930. They lived in Harbin, Mudanjang area and in Tryokhreche, the north region of Manchuria. Among them there were popovtsy (priest group) and bespopovtsy (priestless group). The Old Believers accepting Belokrinitsky hierarchy (popovtsy) lived mainly in Harbin and Tryokhreche, bespopovtsy lived in the mountainous region near Mudanjang. In 1934 the Japanese military authority organized Bureau of the Russian emigrants in Manchuria to control and aid them. In this panel we will discuss the activity of this Bureau and its validity in relations with the parishes of Old Believers church. With regard to this we make attempt to compare the case of Old Believers church and Nikonian Orthodox Church in Manchuria. After World War II the Japanese withdrew from Manchuria and Russian emigrants began to resettle to another region in Manchuria or come back to Russia. Some groups of Old Believers began to emigrate to Australia and South America. We investigate the conditions and reasons of their emigration to South America. At the same time a panelist reports the present situation of Russian Old Believers in South America.

Ivan Shevnin, Russian Geographical Society (Russia), “The Attitude of the Secular Authorities towards the Old Believers’ church in Northern Manchuria in 1920-1930”

This paper attempts to describe some aspects of the policy of the secular authorities in the territory of Northern Manchuria towards the Drevlepravoslavnaya Christ’s church (the Old Believers accepting Belokrinitsky hierarchy) in the 1920-1930s. This paper is based on certain publications. It is known that the beginning of church life in Northern Manchuria was set in 1917 in Harbin, though some representatives of the Old Believers Church were among the first builders of the East Chinese Railroad (KVZhD) since 1898. Then the first parish was created on blessing of the bishop of the Irkutsk and Amur and all the Far East Joseph (Antipin), which was a part of the Far East diocese. Some of the parishes remained in its structure up to the end of 1930, while others left it in connection with features of socio-political development of Soviet Russia.

Thanks to assistance of administrative structures of the KVZhD, Old Believers of the Belokrinitsky consent constructed in Harbin the temple for the sake of St. Apostles Peter and Pavel in 1925. After transition of management of KVZhD to maintaining the Soviet administration the Old Believers church was deprived of any support. The parishes of Old Believers church to Tryokhreche in the 1920s were in less favorable conditions. After establishment of a political regime of Manchzu-Dee-Guo in the territory of Northern Manchuria in 1932-1934 the secular power orders the relations with the parishes of Old Believers church, removing the intense moments. Creation of the Bureau of the Russian emigrants in Manchuria contributed to stabilizing the relations between the secular power and the Old Believers church. Representatives of Old Believers took active part in political life of the Russian emigration in Harbin, Tryokhreche. Brochures, magazines were published, mailings to Europe, the USA, Australia, Canada and the USSR went and accepted, priests freely satisfied spiritual needs of old believers Christians. The number of parishes of churches of the Drevlepravoslavnaya

Christ's church to seven by the beginning of the 1940s and this was a result of the favorable policies described above. As a whole, the Old Believers church of the Belokrinitsky consent enjoyed the favorable conditions created by the secular authorities in the territory of Northern Manchuria. It is possible to say that there was more order during the Manchzhu-Dee-Guo period than before.

Tsukada Tsutomu, Translator (Japan), “The Old Believers’ Attempt to Emigrate from Northeast China to Paraguay in 1953”

The problems Russian Old Believers faced during emigration in Northeast China have repeatedly drawn the attention of many researchers. Until now a lot of researches on the history of the Old Believers in Northeast China have been done by Y. Nakamura, D. Scheffel, Y.A. Argudyaeva, V.V. Kobko, H. Sakamoto, N. Igaue, and others. The priestless Old Believers “chapel” group (Chasovennye) from the Soviet Union settled in Northeast China in the 1920s and 1930s. They opened their settlements in rural areas.

After the Chinese revolution of 1949, their life began to change. The collectivization of Chinese peasants and political meetings began. Propaganda was directed toward the rural Russian population by the Soviet consulate. The Chasovennye were afraid of socialism and collectivization. They opened new settlements in more isolated areas, such as by the Nen River, in Yilan County, in Tieli County and by Lake Jingbo. The Chasovennye continued to search for ways to emigrate to capitalist countries. In 1953, 820 Chasovennye from many villages succeeded in obtaining a group visa for Paraguay, and part of the Chasovennye left their village and tried to go to Hong Kong. The Chinese local government gave permission for them to leave, but the Soviet consulate in Harbin interfered with their attempt. Four people were jailed. In this report, on the basis of new field material and literature, I attempt to sort out this problem concerning the re-emigration of Russian Old Believers who lived in Northeast China from a historical and legal perspective. This incident shows the strong desire of the Chasovennye to avoid communism in North East China, and the emigration policy of the Soviets which blocked their emigration.

Panel V-5 Force of Cultural Values in Russian Literature

Park Hye-Kyung, Hallym University (South Korea), “The Subjective Vision and Aesthetics of the Observer in Nabokov’s Works”

The purpose of this study is to understand Nabokov’s artistic feature and aesthetic consistency through a framework of visuality. The vision is related to the physiological perceptivity, but at the same time it has to be discussed in social and historical context. It was along with the appearance of a ‘modern observer’ that the visuality emerged in a literary or cultural discussion. A vision is a core concept in understanding not only the importance of the visual subject, but also a writer’s artistic identity.

A visuality or various observers have a particular meaning in Nabokov’s works, and in his novels there appears constantly images related with eyes. It is sometimes a story of a character

that see a reality with his distorted eyes and finally falls into the chaos (*The Defense of Luzhin, Despair, Camera Obscura*), or sometimes a story of an absolute desperation and a fear caused by a strange observer’s eyes (*Invitation to a Beheading, Lolita*). In his works the images associated with a vision are expressed by means of mirrors, windows and watch holes. Through these visual mediums objects are presented in deformed and distorted shapes unlike the original forms. But we don’t know what is real and what is false. The vision is not an immutable and fixed entity, but it cannot help being affected by a psychological situation of a subject or a dominant ideology of that society. Nabokov seeks the meaning of art through the concept of modern visuality in his novels. He constantly inquired into a problem of vision, so in this study will be analyzed various experiences caused by observer’s eyes. As a result, this study will provide a useful methodology to explain a nature of Nabokov’s literature.

Choi Jin Seok, Chungbuk National University (South Korea), “Revisiting the Meaning of ‘Carnival’ in Bakhtinian Thought”

This article aims to review the opinion to the feast of M.M. Bakhtin in the context of his carnival theory. According to him, the main problems of the carnival are not in the historical forms which took place in the Middle Ages of Europe, but in the ideal types from the view of the philosophical concept “Becoming.” As positivist historians pointed out, the real forms of carnival in the middle ages were very simple and negative, because the festivals of that day were usually “allowed” and “forced” by the oppressive organs such as the state, church or village systems. Bakhtin named this kind of festivals as “official culture.”

In contrast to this negative force, “unofficial culture” or “folk culture” also existed in the Middle Ages, and they were the real creative source of the great writer as Francois Rabelais. For example, Rabelais could not write his works only for himself, because he gathered the raw materials from the popular culture in that day and after this process, he could compose a “polyphony” works, named *Gargantua and Phantagruel*. Bakhtin thinks that “Becoming” is a key conception for understanding “Rabelais phenomena,” and it is not important to exam the festivals of that day from the positivist view. The main problem is to grasp the meaning of the “carnivalization” in the popular culture as creative source of the real historical and cultural process.

Xia Zhongxian, Beijing Normal University (China), “The Narration of the Soviet History in the Post-Soviet Literature”

The “narration of Soviet history” is not only an important narrative type in contemporary Russian history of literature but also an important cultural phenomenon which is of rich implications and recurs in different historical periods. The same “Soviet history” presents radically different meaning prospects owing to the contextual differences. Ever since the disintegration of the Soviet Union, deconstructing and reconstructing the “Soviet history” have become the major developmental trends of the post-Soviet literature. The evolution of the “narration of Soviet history” in history consciousness, author’s position, narrative mode and aesthetic taste not only contains the changing and developmental traces of socio-cultural consciousness in different eras, but also presents the outcome of the integration of different cultural factors in different eras. It is in this sense that the “narration of Soviet history” becomes an important phenomenon

through which we can understand the Russian socio-cultural prospect and reflect upon whether it is a “great experiment” or a “lost century”. This paper focuses on an aesthetic and cultural analysis of the phenomenon.

Session VI • Saturday • 2:45 pm – 4:30 pm

Panel VI-1 “Troubled Waters: Environmental Perspectives on the Siberian Rivers Diversion Project (Sibara), the Danube River, and the Aral Sea”

As an irreplaceable natural resource, water plays a critical role in the environmental history of Eurasia. This panel will explore the troubled histories of the Siberian Rivers Diversion Project, the Danube River, and the Aral Sea. All three water systems share an importance as suppliers and sources of fresh water in their respective areas, and all three currently face a critical decision of how their hydrological resources should be managed. Regarding the Siberian Rivers Diversion Project (also known as Sibara), Dr. Christopher Ward’s paper will examine various incarnations of a water diversion project that over the last century has proposed to reverse the flow of several Siberian rivers in order to restore the hydrological capacities of the Aral and Caspian seas. Professor Osamu Ieda’s paper will explore the issue of the dam constructions in the Danube at Gabčíkovo in Slovakia and at Nagymaros in Hungary (GNDams), which were the first cases at the International Court of Justice in Hague regarding environmental protection, though the conflict did not end with the ICJ’s conclusion in 1997. Finally, Dr. Tetsuro Chida will discuss the Aral Sea catastrophe, which was called as “the greatest man-caused ecological catastrophe” in the whole history of mankind. Professor Chida will explore the question of why the Aral Sea could not be saved. In answering this question, he will consider both the peculiarities of the Soviet-styled socialistic regime and the general factors, which can be seen in the ecological catastrophe all over the world. In particular, Chida will explore Michael Glantz’s “creeping environmental problem” and Oran Young’s “misfits (temporal, functional and scale)” are the key concepts for explaining the latter. Finally, Chida’s paper will provide an overview of the history of measures for saving the Aral Sea, which follows the explanation about the reasons of their delay.

Christopher J. Ward, Clayton State University (USA), “Pandora’s Box Reopened: The Birth, Death, and Rebirth of Sibara”

My paper will examine the history of the highly controversial Sibara project, which in various incarnations over the last century has proposed to reverse the flow of several Siberian rivers (most notably the Irtysh, Ishim, Ob, Pechora, and Tobol) in order to restore the hydrological capacities of the Aral and Caspian seas. For many decades, a number of diversion projects have proposed Sibara as a means to provide a virtually inexhaustible supply of water for drinking and agriculture within the Central Asian regions of the Soviet Union and later the independent states of the former Soviet Union. Since the beginning of the Soviet period, the Sibara project

has received considerable attention from a number of groups including academics, journalists, and politicians. My paper will analyze the history of the Sibara project and its supporters from the 1930s onward, and will detail the various plans that have called for redirection of several Siberian rivers, which currently flow from Central Asia into the Arctic Ocean, so that they flow southward into Central Asia will restore the watersheds of the terminal (i.e. no outflow) Aral Sea and boost agriculture in arid Central Asia. In the West, scholarly interest in these plans began during the 1970s and continued into the immediate post-Soviet period. For much of the 1990s however, both scholarly and official interest in these plans waned both inside and outside of the former Soviet Union. Recent years, however, have witnessed a rebirth of official and scholarly interest in the diversion plans that I will synthesize in my paper. Finally, I will explore the history of the debate surrounding the diversion plans by including an analysis of the subject’s treatment in academic and popular literature from the 1930s to the present.

Osamu Ieda, Hokkaido University (Japan), “From Monologue to Trialogue among Party, Academy, and Society: The Gabčíkovo-Nagymaros Dam Issue in the Socialist Hungary in the 1980s”

The issue of the dam constructions in the Danube at Gabčíkovo in Slovakia and at Nagymaros in Hungary (GNDams) is well-known among the specialists of the international environmental law, because the issue was the first case of the International Court of Justice in Hague over environmental protection, though the conflict did not end with the ICJ’s conclusion in 1997. More than ten years later, the issue again became hot in the international arena, since the European Union is once more heading eastward through promoting the navigation facilities of the Danube in order to realize a regional integration policy, the Danube Strategy, connecting East and West. Thus the European community requires the two countries, Slovakia and Hungary, to solve the long lasting issue at last, so that it would not be an obstacle for smooth navigation on the Danube. The eventual consequence of the giving up the GNDams project is the divided Danube into two streams. The old one meanders in the Hungarian territory almost as it did, and the other one, which is totally new, flows straight in the Slovak territory. The two governments, officially, do not accept the reality of the opposite side, though they are satisfied with the reality of their own side. The societies in the two countries have basically accepted both of the realities. However, a dialogue is still demanded between the two countries by the Danube or the Danube region; the joining point of the two Danubes at Sap needs a cooperative management of the two governments over dredging the riverbed, otherwise the navigation is not safe at all around the joining point. However, the dialogue is, however, still unsure even in the trialogue involving the EU leadership.

Tetsuro Chida, Hokkaido University (Japan), “Why the Aral Sea Could Not Be Saved? Socialistic Irrationalities and General ‘Misfits’”

The Aral Sea catastrophe was called as “the greatest man-caused ecological catastrophe” in the whole history of mankind. From late nineteenth century, many Russian intellectuals had supposed that fresh water of Amu-Darya and Syr-Darya Rivers should have been gone through for irrigation before it reached the Aral Sea. The Soviet developers inherited these approaches

to water in Central Asia, and carried out extensive agricultural-water developments in the basin mainly for cotton and rice growing. Some of them explicitly gave their approval to the death of the Aral Sea, which hampered an initial response to its shrinkage and environmental degradation. However, from the 1960s, when the Aral Sea actually started to diminish, the Soviet experts' opinions also gradually changed. They widely shared the opinion that the Aral Sea problem was an imminent issue and some measures should be taken for prevention of further ecological degradation. At the same time, the Siberian water diversion was mythicized as a sweeping solution to all kinds of subjects around water issues in Central Asia. Nevertheless, only a few effective measures have actually taken to save the Aral Sea from the 1970s until now. At the present, solely the northern Small Aral was rescued by the construction of the Kok-Aral Dam. Then, a following question arises. Why the Aral Sea could not be saved? The answers to this question should be considered from both the peculiarities of the Soviet-styled socialistic regime and the general factors, which can be seen in the ecological catastrophe all over the world. Michael Glantz's "creeping environmental problem" and Oran Young's "misfits (temporal, functional and scale)" will be the key concepts for explaining the latter. Firstly, the paper provides an overview of the history of measures for saving the Aral Sea, which follows the explanation about the reasons of their delay.

Panel VI-2 Regime Dynamics in Russia, Ukraine and Belarus

Since the mid-2000s the political regimes in Russia and Ukraine appeared to become stable. On the one hand, Putin established so-called competitive authoritarianism: the incumbent could win taking advantage of administrative resources. On the other hand, due to the Orange revolution, it seemed that Ukraine institutionalized a democratic regime. However, as demonstrated by the 2011 protest, Putin's Russia was not immune to the public criticism, and Ukraine under Yanukovich shows some tendencies to return to competitive authoritarianism. The Lukashenko's regime, in which the authoritarian system has been more stable, seems to have some influence on these dynamics. This panel discusses these regime dynamics in Russia, Ukraine and Belarus, focusing on the role of ruling parties, legitimacy, public support mechanism and so forth. It also argues Belarus's influence on the regime dynamics in Russia and Ukraine.

Graeme Gill, University of Sydney (Australia), "The Stabilization of Authoritarian Rule in Russia?"

The public unrest that broke out following the Duma elections in December 2011 suggested to many that the electoral authoritarian regime in Russia was in danger of becoming destabilized. The means whereby elections had in the past delivered victories to the ruling party seemed to be called into question. But in Russia, as in other electoral authoritarian regimes, fraud at the ballot box, and the public reaction to it, was less a cause than a symptom of the challenge facing the regime. This paper will argue that in such cases it is often a failure on the part of the ruling party that is the basic cause of the apparent challenge to the regime, not the reaction to fraud at the ballot box.

Kimitaka Matsuzato, Hokkaido University (Japan), "The Party of Regions of Ukraine and Donets'k Politics: A Peculiar Way to Authoritarianism"

Inter-regional dynamics play a decisive role in Ukrainian politics and this distinguishes Ukrainian authoritarianism from those in Russia, Belarus, and other post-Soviet countries. Previous studies stereotypically focused on the alleged West-East confrontation and ignored how multi-dimensional and nuanced these dynamics have been. Donets'k Oblast suffered from dual under-representation: under-representation of East Ukraine vis-à-vis West Ukraine and under-representation of itself among eastern regions. It was not by chance that this region had become the first advocate of regionalist ideology, with the help of which the elites in East Ukraine overturned communist dominance in their electoral markets and stood against national democrats. Moreover, specifics in its history and industrial structure made the Donets'k people natural born conformists, which was a decisive merit in the tense electoral politics of the early 2000s headed towards the fateful year of 2004. The bankruptcy of the Za Edu movement in 2002, Yushchenko's failure to manage Donets'k Oblast via his viceroy in 2005, and Yanukovich's electoral manipulation using the UDAR in 2012 revealed that in Ukraine, nationwide politicians could not dictate regional politics, in contrast to Putin's Russia. Perhaps this is a reason that the PR could not become the real center of power after Yanukovich's victory in 2010. In Donets'k and Luhans'k Oblasts the PR operates as a real party with definite ideology, organization, and discipline, but beyond the borders of these oblasts it becomes an instrument serving the real center of power. Even after 2010, the Donets'k leaders can only behave as *primus inter pares* vis-à-vis their colleagues in other eastern regions, via constant coordination and co-option. Co-option of individual politicians may appear far from real federalism, but this is much better than the liquidation of alternative elite centers.

Oleg Manaev, Hokkaido University (Japan), "Peculiarities of Belarusian Authoritarianism and Its Influence on Regime Dynamics in Russia and Ukraine"

No doubts Russia's and Ukraine's shift to authoritarianism after Putin replaced Yeltsin in 2000 and Yanukovich replaced Yushchenko in 2010 were determined by their own internal factors. However, Lukashenko's authoritarianism in neighbor Belarus provided them quite "experienced example" this kind. Despite some differences in ideologies (Lukashenko as "the people's President" vs. Putin as "CEO of a Russia Inc." and Yanukovich as "Donetsk clan"), the very social-political practices, such as "strong executive vertical", various preferences for the state-run economy, manipulation of the elections, marginalization of political opposition and civil society, limitations of civic liberties etc., "proved by public needs" – facilitated Putin and Yanukovich in strengthening their power. Moreover, as social-economic stability in Belarus has become stronger since mid 1990s, Lukashenko's regime attracted millions of Russians and Ukrainians as a "model of real people's state" and by this way promoted authoritarian changes in both countries.

The Custom Union of Russia, Belarus and Kazakhstan came into force in 2007, the Common Economic Space came into force in 2012, and the Eurasian Economic Union expected to come into force in 2015 create legal mechanisms and appropriate infrastructure for not only closer economic cooperation but political interaction as well. As at recent CES summit in Astana

Ukraine (and Kyrgyzstan) got status of “observer” at this organization, potentially Ukraine is also getting closer for these processes. In itself such mechanisms and infrastructure do not necessarily lead these countries to “political unification”, but taking in mind their common social, cultural, psychological grounds and historical past, they create a potential for strengthening authoritarianism in the whole “Slavic triangle”. And there is no need “to invent a bicycle” - Lukashenko’s 19-years rule provides his partners the “reliable and up-dated experience”.

Panel VI-3 Eurasia: A Continent of Migration

Xuelong Wang, Hokkaido University (Japan), “Introducing Distance into Migration Model: A Way to Explain the Existing Conflict Findings”

Land is farmers’ most important asset, which influences farmers’ behaviors in many different ways. Economists have for a long time been aware of the influence of land on rural-urban migration. But many empirical studies show conflict findings. What is the reason of those contradictory findings? One possible reason is the lack of a clear definition of migration. Although all of the above researches use the concept of “migration”, their research objectives may be quite different. If land holding plays different roles in different kinds of migration, it is unavoidable to find confusing results until we can define migration concepts clearly and reasonably. The purpose of this study is to analyze the influence of land holding on temporary migration.

We try to explore whether land holding has different roles in different types of temporary migration. We introduce migration distance into a migration model and show that land holding plays different roles under different migration cost. If migration cost does not have important influence on migration, there should be a negative relationship between migration probability and land holding. If migration cost is important, there should be an inverted-U shaped relationship between migration probability and land holding. Those arguments are supported by the data of Chinese Household Income Project (CHIP).

The conclusions imply that collective land ownership, which distributes lands evenly among villagers, stimulates long-distance migration. Long-distance migration is a prelude of permanent migration, which means that under collective land ownership many farmers want to become permanent migrators. But collective land ownership also restrains permanent migration because the institutional cost of permanent migration is pretty high under this institution. The paradox implies that collective land ownership will face more and more challenge in the process of urbanization.

Sergey Tkachev, Far Eastern Federal University (Russia), “The Agricultural Colonization of South Ussuri Region of Russia and Hokkaido of Japan”

We attempt to compare the Russian colonization of the South Ussuri region (SUR) and the Japanese colonization of Hokkaido. Colonization occurred at approximately the same time and in geographically close regions. We expected to find essential distinctions. First, we assumed that these processes occurred independently of each other. Secondly, we thought

that the culturological differences between these countries would be significant. However, our results set us thinking about the existence of a certain general paradigm of colonization independent of national-culturological peculiarities. During our research we refused to consider colonization from the perspective of the variation of a single characteristic, notably, the quantity of immigrants. The analysis of the spatial distribution of migrants and, in particular, the appearance of new settlements may be of more importance. The number of new settlements precisely describes new territorial gains and the number of migrants describes the assimilation of this territory.

We have discovered:

1. New settlements were founded two times quicker in Hokkaido than in the Russian Far East. The graph depicting the settlement of Hokkaido from 1871 to 1897 practically coincides with the graph of the settlement of the SUR from 1858 to 1907. Results show an extremely high value of correlation ($R^2=0.831$).
2. The high correlation ($R^2=0.726$) between the number of immigrants in Hokkaido and in the SUR also corroborates this idea.
3. The significant correlations between the quantity of immigrants and the quantity of new settlements in both cases are much lower: $R^2=0.536$ (for the SUR) and $R^2=0.326$ (for Hokkaido).
4. Migration curves are greater dependent on “external events” (such as natural and social perturbations, government and transport decisions), than new settlement curves.

Our research let us to understand the logic and motives of Russian and Japanese government colonizations, expecting results and compare how these expectations were realized during the twentieth century.

Wang Xiaojun, Institute of World History, CASS (China), “The Russian Migration and the Development of Northeastern China (from the Late Nineteenth Century to the Middle of the Twentieth Century)”

After the Sino-Japanese War of 1894-1895, Imperial Russia speeded up to carry out the expanding project of northeastern China. From 1898 to 1903, Russia built the Chinese Eastern railway and the southern branch on the territory of northeastern China. At the same time, many Russians migrated to the northeastern China along the railway. The great migration is necessary for the Imperial Russia on keeping and expanding its influence on northeastern China. However, the activities of Russian migrants on industry, scientific research, culture and art objectively lay a certain foundation for the development of economy, socio-economy, culture and science of northeastern China. Therefore, when resolutely condemning and opposing the predatory behavior of Imperial Russia, we should also admit that many Russian migrants have made a contribution to the development of economy and culture of northeastern China. That should be the attitude that we should take on the history of Russian migration in northeastern China.

VI-4 Repression and the Fate of Soviet Intelligentsia

Zhang Jianhua, Beijing Normal University (China), “USSR and China: Cultural Revolutions and Intellectuals’ Destiny: Comparison of Makxim Gorky and Hu Feng”

In the first half of twentieth century both Russia and China experienced communist revolution: The October Revolution of 1917 and The Chinese Revolution of 1949. These two revolutions are also called cultural revolutions aimed at destroying old traditions and building new culture rather than just radical political revolutions. Maxim Gorky in the Soviet Union and Hu Feng in China respectively. They were the symbol of the new intellectuals (soviet intellectuals and socialist intellectuals) deliberately re-educated by the new regime. They had experienced a transformation from ‘knowledge elite’ to ‘political elite’, which often caused confusion in the background of ‘cultural revolution’.

There are special concerns that intellectuals of the two countries endured mentally and physically an extraordinary experience in the “Cultural Revolution”. On the one hand, intellectuals were mentally kidnapped by passionate revolutionary dedication. They tried to realize their dream of political Utopia with the help of new regime. On the other hand, intellectuals always attempted to keep their public space and their way of expressing their thoughts and very cautiously to keep a certain distance from power. Moreover, intellectuals used to evaluate revolutionary results by double standards: “revolutionary morals” and “cultural morals”. The former justified political changes that brought down old political system but the latter criticized policies that destroyed culture and intellectual independence in the name of the revolution when the time of great turn came, the revolution to which they had dedicated themselves before turned to be “revolutionary devil”, which scared many of them. Therefore, some of them came up as independent commentators or even dissenters. To summarize, the revolutionary experience of the Soviet and Chinese intellectuals in the first decade of the establishment of the regimes went through three stages in which they played different roles. The first was passionate supporters and participants of the revolution, many of whom dreamed to be policy planners for the new culture; the second was critics of extremist revolutionary changes that undermined culture and intellectual independence; and the third was victims of the revolution.

Arailym Mussagaliyeva, Lev Gumilev Eurasian National University (Kazakhstan), “Stalin Camps in the Territory of Kazakhstan”

Today the question of political repressions in the Soviet Union is investigated by historians of the whole world. We are facing the need for deeper disclosure of pages of history of the totalitarian state. For this purpose, first of all, it is necessary to study comprehensively the historical sources connected with political repressions. Most of the camps under the jurisdiction of the Head Department of Camps were located in the territory of Kazakhstan. By the number of labor camps, Kazakhstan occupied the third place among the union republics, next to Russia and Ukraine. The Karaganda Labor Camp was the branch of GULAG which was almost independent department in the huge territory of Kazakhstan. From 1940 to 1943 in the Central Kazakhstan there was the Dzhezkazgan Labor Camp. Camps were an integral part of Kazakhstan economy and contributed to the Soviet Union’s victory in the World War II. In the years of the war, the

population of labor camps of Karaganda continued to increase. At the end of World War II, a prisoner-of-war camps were opened in Kazakhstan: No. 99 camp in Karaganda, No. 37 camp in Balkhash, and No. 39 camp in Jezkazgan. The office of the prisoner-of-war camp No. 330, subordinated to the Ministry of Internal Affairs was placed in the Akmola Area. In the post-war years in Kazakhstan the Steppe camp (Steplag, Osobltag) was a special camp. In 1948, a camp was founded in Spassk on the basis of the former camp of military prisoners. New sources from archival documents give the chance to open terrible truths committed by the totalitarian state in infringement of human rights and of their subsequent rehabilitations.

Yoko Tateishi, Hokkaido University (Japan), “The Post-Stalin Thaw and Soviet historians: A. M. Pankratova and *Voprosy Istorii* from 1953 to 1957”

The aim of this paper is to examine the activities of Soviet historians during the “thaw.” Recently, many researchers have paid attention to the “subjectivity” of individuals living under the Soviet system. However, such studies often depict Soviet intellectuals as either victims of the repressive political system or as submissive party collaborators. In looking beyond this commonly cited dichotomy, one finds that more examination is needed of the diverse and complex aspects of mentalities of Soviet intellectuals.

This paper analyzes the complex political attitudes of intellectuals by examining the activities of historians of the Khrushchev era—in particular, those who contributed to the leading academic journal *Problems of History*. Soviet historical science had the role of creating and promoting a national identity that united the nations of the USSR. Historians continued the attempt to provide a historical basis for “Soviet patriotism.” However, after Stalin was officially criticized at the twentieth party congress, Stalin-era ideologies rapidly lost their legitimacy, and political leaders were enjoined to unite their nations with new ideas. A total overhaul was called for, not only of the political sphere but also of society: family policies, culture, education, science, and so on. In this process, historians began to speak on topics that they had not been able to discuss openly during the Stalin era. Historians hoped to make innovations within historical science and offer new ideas for uniting the country. Even at that time, from the viewpoint of political authorities, the intellectual discussion sometimes went beyond acceptable limits. Examining the activities of historians and the attitudes of political authorities to them during the “thaw” will give us a way to begin understanding “Soviet subjectivities”—intellectuals of the era cannot always be classified as dissidents or as faithful collaborators within the political system.

VI-5. Teaching Russian Language and Culture

Tatiana Kudoyarova, Osaka University (Japan), “On Some Peculiarities of Clippings in Russian in Comparison with Japanese”

Language is a constantly changing system; its speakers are at the same time its creators (Shanskiy, 2005, 252). Language, and especially its vocabulary, is highly sensitive to life of its speakers: what is happening around is almost immediately reflected in new vocabulary increase. In this paper we discuss and compare one very specific example of wordformation

process in its relation to socio-cultural changes – process of creating new words by means of abbreviation in two highly different and unsimilar languages, Russian and Japanese.

Two different periods, studied in this paper, with a relatively long time gap in between (beginning of the 20th century for Russian and the latter half of the twentieth century for Japanese) are characterized by creation of a great number of new abbreviations. The author suggests that, despite the difference in historical and cultural backgrounds, there exists similarity in motivations (social mood etc) to create abbreviations in both periods – desire to break the long-preserved rules (in language etc) and express one's freedom and individuality. We have found that Russian and Japanese word-formation systems possess same abbreviation models, and even some similarities in usage and stylistics could be traced. This research can be further broadened by including such tasks as detailed analysis and comparison between each separate abbreviation model, statistic survey of abbreviation usage as well as a diachronic survey of naturalization processes.

Su Xiao, Beijing National University (China), “Love for Children, Devotion with Soul: The Impact of Sukhomlinsky’s View of Teachers on Chinese Teachers”

The humanitarian educational theories of Sukhomlinski are widely appreciated and esteemed by Chinese teachers. Sukhomlinski's devotion to education, the people-oriented education concept, seeking truth via facts, scientific spirit of exploring, and thinking actively have had profound impact on several generation of Chinese teachers. Learning and spreading Sukhomlinski's educational theories means loving and respecting children, discovering and cultivating children's interests. Besides, in order to realize the mission of “operating every school well, teaching every student well, and cultivating successful students,” and we should promote the harmonious development of moral, intellectual, physical, aesthetic, and labor education. Since the reform and opening-up policy had been carried out in China, the spread and research of Sukhomlinski's educational theories can be divided into three phases. In order to adapt oneself to the flux of social circumstances and educational environment, studying and practicing Sukhomlinski's educational theories should go deeply with the theory connecting practice, on the precondition of the sense of times and innovation.

Liu Juan, Beijing Normal University (China), “Linguistic Culture Teaching Pedagogy Pertaining Practical and Theoretical Concerns”

Russian Language and Culture has been developed as a discipline since the 1970s and has laid the foundation for language teaching pedagogy. Like Russian Linguistics and Russian Literature, Russian Language and Culture also play the important role in Russian studies in higher education institutions in China. Upon the completion of the course study, students are able to systematically learn the cultural background, understand the relations of language and culture, and recognize the latest research achievements, and enhance the communication capacity across different cultural backgrounds. According to the practical and theoretical values for the course of Russian Language and Culture, we may consider the linkages of (1) practice and theory; (2) the concepts and Linguistic-cultural Unit, and (3) traditional Russian theories and the western perspectives through teaching process.

Session VII • Saturday • 4:45 pm – 6:30 pm

VII-1 Between Anti-Imperialism and Imperial Legacy: The Bolsheviks’ Involvement in the Middle East

The Middle East from the First World War to the eve of the Second witnessed the demise of old empires and the emergence of new imperial rule and nation states. Our panel addresses the Bolsheviks' transformative roles amidst this turmoil, with three papers examining Turkey, Iran, and the Arabian Peninsula along the Red Sea. The panelists focus on the role of individuals, including, for example, the designer and practitioner of much of Soviet anti-imperialist diplomacy in those years, Georgii Chicherin. Chicherin reflects the ambiguities of the Bolshevik project: he was confident that internationalist Soviet Russia could support national liberation movements led by fledgling bourgeoisie so that the latter would foster a “national economy” independent of great power control, thus providing the foundations for grander Soviet plans. Perhaps ironically, the Bolsheviks' protest against the British-dominated world order and their alliance with the Turks, Iranians, and Arabs reinforced the geopolitical paradigm of the Great Game across the 1917 divide. More problematically for the Bolsheviks, they were forced to negotiate and compromise with groups advancing ideologies that conflicted with their own. To what extent did geopolitics, local political exigencies, and economic rationale refract the Bolsheviks' revolutionary projects? How could the Bolsheviks tap into the complex sets of knowledge of the *Vostok* as well as military and diplomatic techniques accumulated by their tsarist predecessors? What kind of personnel rupture and continuity helped to shape the Soviet ways of engagement with the Middle East? To answer these and other questions, our panel takes heed of those transnational individuals who were embroiled in the geopolitics of empire and nation as well as local political struggles, either believing in or opportunistically appropriating the Bolshevik cause of world revolution.

Denis Volkov, University of Manchester (UK), “New Foreign Policy – Updated Oriental Studies? The Power/Knowledge Nexus in Early Soviet ‘Iranology,’ 1917-1941”

I would argue that the involvement of Russian Imperial orientalist in the complex interplay of power/knowledge relations occurred in four distinct domains of orientalist knowledge production in Russia, namely academic scholarship, the military, the diplomatic service and Russian Orthodox Church missionary activity. In spite of a seemingly overwhelming epistemic shift in 1917, early Soviet Oriental studies demonstrated strong structural and discursive continuities, albeit with significant qualitative and quantitative transformations in some areas. So the same categorisation applies to the early Soviet period, with the obvious exception of the Church.

In the vast body of literature on the topic (e.g. the works by Knight, Khalid, Schimmelpenninck, Kemper, Tolz, Marshall, Kulagina, Kononov, Kuznetsova and others), in one way or another engaging with Said's “Orientalism,” there is considerable scholarly disagreement over the relationships of orientalist institutions and of orientalists themselves with the state. In my paper I will analyse Soviet foreign policy toward Persia/Iran and the place of Persian studies therein

on institutional and individual levels in the period 1917 -1941. Offering my own assessment of the role of institutions and individuals within the power/knowledge nexus in early Soviet Persian studies, I will provide an analysis that transcends the Saidian two-vector relations of the ‘complicity of knowledge with power’ and puts forward a completely new interpretation, which is informed by a Foucauldian analysis of the multi-vector impact of discourses and power/knowledge relations. My paper is situated within a larger research project, in which I study the interface between Russian/Soviet “Iranology” and Russia’s foreign policy toward Iran in the period 1900 to 1941.

Norihiro Naganawa, Hokkaido University (Japan), “The Red Sea Becoming Red? The Bolsheviks’ Commercial Enterprise in the Hijaz and Yemen, 1924-1938”

Communism and pan-Islamism met in the Red Sea, a global highway connecting Europe and Asia through Suez and contiguous to Mecca and Medina, challenging the British predominance in the post-WWI international order. Culling from the Soviet archives and India Office Records, I examine the Bolsheviks’ entrance into the great power rivalry in the Hijaz and Yemen by facilitating the hajj traffic and exporting oil, flour, sugar, and manufactured goods. Following James Onley, who in studying the Pax Britannica in the Persian Gulf developed Ronald Robinson’s seminal arguments on the roles of indigenous collaborators in European imperialism, I illustrate the Bolsheviks’ attempts and failure to forge webs of collaboration with native officials, notables, and merchants by using Soviet Muslim intermediaries.

I also argue that Soviet diplomats on the ground developed an agenda similar to their tsarist precursors’ against a common backdrop of the British dominance in Arabia before and after WWI. Particularly, the hajj was considered by both the imperial diplomats and the Bolsheviks as a medium conveying either Russia’s prestige or anti-imperialism to the Muslim world. The Sovtorgflot (an inheritor of the Volunteer Fleet), the People’s Commissariat of Foreign Affairs, and the Oriental Section of the OGPU extended collaborative networks in such contentious zones with the British as western China, Afghanistan, and Iran in order to expedite the hajjis’ transit through Soviet territory. While the USSR and European powers deployed their Muslim functionaries as conduits for their influence, Ibn Saud of the Hijaz, Imam Yahya of Yemen, and other local actors were by no means at the mercy of these powers’ political and economic interference. On the contrary, both the Soviets and the Europeans were so profoundly dependent upon indigenous agents that the latter cautiously steered their diplomacy amidst great power rivalry to maximize their own profits.

VII-2. Language and Politics

Junichi Toyota, International Christian University (Japan), “Language as a Cultural Identity in Contact: The Case of Lithuanian”

Language contacts have significant impact on historical changes, and this process is known as replication (cf. Heine and Kuteva 2005, 2006). However, replication normally refers to an assimilating type of historical change that forms areal features. In contrast to assimilation,

contacts can also amplify differences among languages in contact (cf. Barth 1969, Nettle 1999). In this paper, these two opposing types are discussed in the context of the Baltic languages. The diversification through contact often involves various issues relating to social identity. Linguistic diversity in the Baltic languages exhibits various signs of earlier occupation and suppression by the Soviet regime. It is argued here that the presence and absence of the Soviet occupation influenced the Baltic languages to certain extent, i.e. Lithuanian is a very conservative language, and its neighbour Latvian is much less conservative. This is due to the attitude towards the occupying Russians, and the Lithuanians have more hostile attitude towards them and this made them preserve the language as a sign of resistance. Furthermore, it is predicted that political independence in the late twentieth century has instigated a new regional identity within Lithuania, and it is expected that more grammatical changes will follow in the near future.

Yuko Shimeki, Osaka University(Japan), “Meaning and Importance of the *Ridna Mova* Question in Censuses of Ukraine”

In Ukraine a new Language Law took effect in the last summer. The law is called “Law on the principles of the state language policy” and widely regarded that it was prepared aiming at giving minority languages in that country, including Russian, the status of “regional language.” According to the law, “regional languages” are allowed to be used in courts, schools and other official institutions in the municipalities where the percentage of representatives of “native speakers” of the minority languages is 10 percent or more of the total population of a defined administrative district. In this context, “native speakers of minority languages” are equal to “native speakers of non-Ukrainian languages.” Therefore, referring to the results on the percentage of the “native speakers” of the minority language, the “native speakers” of the minority language can claim to give the status of “regional language” to their “mother tongue” – *ridna mova* in Ukrainian. It is very important to understand two types of vague meanings related to *ridna mova*: 1) unclear meanings or definitions of the term, and 2) respondents’ ambiguous linguistic identities presented through the term. These factors cause respondents who report Ukrainian nationality but regard the Russian language as their “mother tongue” to waver between Ukrainian and Russian when attempting to answer the *ridna mova* question.

Nami Odagiri, Kansai University (Japan), “Debates Concerning Elements of Russian Origin in the Kyrgyz Language”

After the dissolution of the Soviet Union, the titular languages of each ex-Soviet state were promoted as the ‘state language’ and positioned as the symbol of national integration. In light of the results from previous studies on this topic, the author of the present paper could point out the general tendency that the influence of each state language is growing, while the role of Russian language, which had enjoyed the highest prestige in the Soviet era, is shrinking, though its influence has not been completely excluded. However, many previous studies are general or comparative which involve two or more states of the ex-Soviet region and details of the dynamics of the relationship between state language and Russian language in each state have not yet been fully explored. Moreover, as previous studies were mainly concerned with the

legal and social status of language, such linguistic issues as orthographic reform and alphabet reform in the post-Soviet era have not been fully discussed. This paper, therefore, will focus on the elements of Russian origin in the Kyrgyz Language (eg. Cyrillic alphabet, borrowed words and sounds of Russian origin) and address the following question: Have the elements of Russian origin been recognized as something to be excluded or to be included in some way in the process of the orthographic reforms for the Kyrgyz Language?

Eun Joo Koo, University of Cambridge (UK), “Language Policy and Access to the Labour Market”

The paper aims to assess the social effects of the new language policy and access to the labour market. Since the independence, Kazakhstan has been implementing various forms of nation-building policies in order to redefine republic and ethnic identity. One of the most significant policies is the language policy in 1990s, which is intended to promote the broad use of Kazakh language in the public sphere. The promotion of the national language might have brought some changes in the status of Kazakh language, but has not fundamentally changed the social structure that has been dominated by Russian language. There is not enough space for Kazakh language as the reality is different from the policy direction. There is a problem of a low demand on Kazakh fluency in labour market coupled with deep-rooted Russian-speaking experience in business and a lack of professional vocabulary. Along with the development of tertiary sector and rapid urbanisation, language issue has become more important. In this paper, I analyse the segmentation between the policy direction and its actual effects. Language has been always intertwining with the issues of social inequality and social differences and used to demarcate the people between ‘us’ and ‘them’. I will argue that without right kinds of language competence, people can be easily excluded from the space where resources are produced and circulated.

Panel VII-3 Institutions and Elites in the USSR and Russia

Jeremy Smith, University of Eastern Finland (Finland), “Randomness and Order: the Authority of Leaderships in the Soviet Republics after the Death of Stalin”

The Russian revolutions of 1917 unleashed national movements throughout the area of the Russian Empire. In some cases these movements were based on well established traditions, but in others nationalism was an entirely new phenomenon. Harnessing the energy of these forces in the service of socialism became a key part of the Soviet experiment. As Soviet power was consolidated, managing the national question rather than exploiting its revolutionary potential became the regime’s priority.

This paper takes a broad approach to the situation of the national republics of the USSR, focusing on the post-Stalin period. The argument is that there was no coherent national policy, but rather that a constant jostling for authority between the center in Moscow and the leaders of the republics characterized centre-republic relations. The paper will focus on a few issues such as Khrushchev’s 1959 education reform, the constitutional status of languages, and national

styles in architecture and urban infrastructure in order to illustrate this argument.

Mari Aburamoto, Tokyo University (Japan), “The Role of Regional Elites in Establishing the “United Russia”: Saratov, Samara, and Ul’yanovsk from the Mid-2000s to 2011”

Russia’s ruling party, the United Russia (UR) seems to have once dominated the political space of the country. In the 2011 Duma election, however, the situation changed slightly: UR’s mobilization capacity appeared to reach its limits and votes for UR radically decreased compared to the election of 2007. How can this change be explained? UR’s deterioration trend has been observed in Russia’s regional and local elections. The decline in UR’s popularity should therefore be examined by focusing on the regional and local levels. This paper particularly centers on the configuration of the regional elite groups, and tries to explore how it affected UR’s relative strength in each region. In order to investigate the relations between the elite alignment and UR, I present an empirical analysis of three case regions. Three regions in the mid-Volga—Saratov, Ul’yanovsk, and Samara—are selected on the basis of the variable levels of support for UR in the 2007 and 2011 Duma elections. The analysis of the mid-Volga regions reveals that role of the regional elites—especially the governors’ attitudes towards UR—had impacts on the ways UR formed regional branches and at what speed. However, the subsequent change has not been linear; the overall elite configuration in each region has affected UR’s position. Although the regional elites united into one party, it had only weak cohesiveness: even if it once occupied a predominant space of Russian politics, it was not until long that the party began to fragment into sub-groups which sought to exercise a maximum leverage in the region of each own.

Panel VII-4 Russian Society Today

Anna Tolkachova, Kazan Federal University (Russia), “National Identity and Language of Regionalism in Contemporary Russia. The Case of St. Petersburg”

This paper is devoted to the revealing of content and tendencies in construction of the “national identity” concept and idea of tolerance in Russia through the prism of regional press. It analyses the semantic space of national and regional identities as well as how the notion of tolerance is represented in the two major state-owned newspapers of St. Petersburg: *Sankt-Peterburgskie Vedomosti* and *Nevskoe Vremya* in different time periods: since 2004 till the present. Among the aims there are to show how the national idea in pro-government dailies is transmitted through the language of regionalism and how regional historical memory substitutes for the national one. The absence of a clear definition of “nation” together with the rejection of the ethnic recourses of mobilization explain the fluidity of borders between national and regional identities in case of St. Petersburg, where very often national and regional discourses fully coincide and reinforce each other. At the same time, the timing analysis shows the changes in understanding of the idea of tolerance, national belonging and representation of the OTHER in regional press and the fact that these changes are directly depended on the current tasks or preferences of authorities. The shifts in discourse on tolerance and components of WE-THEY opposition allow elites to

manipulate them in a different ways, including xenophobia and racism directions as well as creating a space for positive changes.

Ilja Viktorov, Södertörn University (Sweden), “The State, Informal Networks and Financial Market Regulation in Post-Soviet Russia, 1990-2008”

The paper examines how the presence of informal networks inside the Russian state influenced formation and further developments of financial market during the 1990s and 2000s. It shows that two regulating authorities, the Federal Commission on Securities Market and the Central Bank of Russia, were affected by a variety of informal networks throughout the study period. The main argument is that activities of these networks made it impossible for an implementation of any coherent state regulation policy in the field; the Russian post-Soviet state was dysfunctional and the networks were primarily interested in protection of their own business interests. There was an abundance of policies to build up the emerging financial market, advocated by different state and private actors, but no well-formulated policy agenda to create an institutional environment for its stable growth. At the same time, competing informal networks that strove to regulate the emerging financial market created a situation where rivalry between different organisations contributed to institutional development and some improvements. The competition between privately-owned RTS and quasi-market MICEX stock exchanges was a clear example of this pattern. The result was a dualist institutional structure of the Russian speculative financial market that reproduced itself throughout the considered period. The study builds on in-depth interviews conducted in Moscow-based financial institutions.

Kazuhiro Kumo, Hitotsubashi University (Japan), “Mortality Trends in Russia Revisited: A Systematic Survey”

The aim of this paper is to use previous research to identify determinants of mortality rates, an economic variable that affects the size of Russia’s population. It is impossible to explain mortality solely in terms of socioeconomic factors, so the survey of medical literature conducted here was essential. It was concluded that factors such as a deterioration in levels of medical care or an increase in environmental pollution could not easily explain the rise in mortality rates throughout the Soviet era and the fluctuating mortality rates seen after the collapse of the Soviet Union. Previous research has explored the relationship between Russians and alcohol, which had been described anecdotally in literary works, the media, and so on, and demonstrated the significance of alcohol consumption as a factor exerting a decisive influence on long-term changes in mortality rates and the probability of death in Russia since the transition to capitalism.

Panel VII-5 Soviet Literature and Culture

Akira Furukawa, Tokyo University of Foreign Studies (Japan), “Society as an Irresistible Force of Nature: the Works of Andrei Platonov on the Revolution in Progress”

Andrei Platonov (1899-1951) began writing poems since his childhood. What kind of

works he had written if the Russian Revolution had not happened? In other words, was the Revolution necessary so that Platonov became a highly-valued writer as he is now? Using such counterfactual question, it might be easier to discover what is essential to his mature prose works written around 1930, in which the Revolution is a leading theme. In his poetry, which Platonov wrote early 1920s, the imagery of wonderers and the motif of irresistible force of nature have already appeared, and they also appear in his mature prose works, for example, “*Chevengur*” (1929) and “*The foundation pit*” (1930). Therefore, it is possible to consider them as persistent elements in his works. Taking such perspective, it becomes clear that in these works irresistible force of nature is described in a way which has never took place in his earlier works. In these prose works, human society is passive against system or institution, which this society itself has created. In other words, irresistible force of nature in these works is human society itself. It is possible to think that difficulties to design a new society are depicted in these works. Such a theme is universalistic for human being, because human being has social nature and it tends to make a society actively. It is difficult to imagine these works without the very fact that the Russian Revolution has happened, which is undoubtedly an example of such activeness. Therefore, if there were no Revolution in Russia in the twentieth century, Platonov would not become a great writer as he is evaluated now.

Park Sun Yung, Chungbuk National University (South Korea), “On Aspects of Anna Akhmatova’s Automythologization”

Akhmatova myth, born in marvelous combination of artistic/creative and common/biographical levels, is widely distributed in the Russian cultural world, not only in literary world. Indeed, Akhmatova myth in the 20th century is so great that it can be compared with Pushkin myth in the 19th century. ‘AAA’ myth’s heroine, Anna Andreevna Akhmatova soon after debut became a central figure in the life of Russian culture, owing to her creative talent, charismatic looks, stylized behavior through mystification strategies, a tragic family history and a love story. Even during her lifetime, Akhmatova has become a living myth as the ‘Queen of the Silver Age’, ‘Anna of all Rus’. Akhmatova myth was constructed in accordance with the requirements of the people and the age, wanting a new myth, and a conscious effort of poetess herself who was eager to become a mythical being, a great poet like Pushkin.

Aspects of Akhmatova’s automythologization can be considered on two levels: the biographical and creative. At first, on the basis of various biographical data about Akhmatova we can observe how Akhmatova transforms her identity: from ordinary schoolgirl of Kiev to ‘Muse of Tsarskoye Selo’, from Anna Gorenko to Anna Akhmatova. We can also find such Akhmatova’s images, which were selected by poetess herself, as ‘a wife and mother of people’s enemy’, ‘a sufferer of Stalin era and the memory barrier about it’. Second, on the basis of works of Akhmatova, we can find her literary masks. Classifying these literary masks, they can be divided into three: 1) the mask with folklore character(‘prichitalschitsa’ etc.), 2) the mask with biblical character(Lot’s wife, the Holy Mother etc.), 3) the mask with literary character(the successor to Pushkin, Muse of Tsarskoye Selo’ etc.).

Akiko Honda, Hokkaido University (Japan), “Architecture in the Media: Ivan Leonidov’s Virtual City in the Architectural Journal SA”

During the first half of the 20th century, people started getting more and more information not from actual constructions, but from the media such as photos, newspapers, magazines and movies. And this shift made the distinction between realized and unrealized construction unessential; namely, in the media, both of them equally became images which could be modified and edited arbitrarily. In spite of the great influence of the media, the studies of Soviet architectural history have paid very little attention to the relation between Soviet architecture and the media. Therefore, this paper highlights attempts of a Russian constructivist architect, Ivan Leonidov (1902-1959), who tried to apply the media to his designs and city planning. On the one hand, he was regarded as a star of constructivism, but, on the other hand, he was often criticized because of his unreal, abstract designs, most of which were not built during his time. Nonetheless, he can be regarded as one of the earliest and exceptional architects who noticed this fundamental change and made use of its properties. The main aim of this presentation is to discuss Leonidov’s approach to the mass media comparing his works printed in the architectural journal *SA* (Современная архитектура, or *Contemporary Architecture*) with constructivist photos and publications. Through this analysis, I will shed light on Leonidov’s designs which were intended to be constructed not in concrete, but in images and ideas that visualized a new worldview. Namely, it is conceivable that he expected the architectural images in the media as a new social basement reconnecting isolated people after the collapse of the old regime.

Jheewon Cha, Seoul National University (South Korea), “A Great Experiment or A Lost Dream? The Idea and the Practice of ‘Lifecreation’ in Russian Symbolists’ Dramas”

The idea of “lifecreation” is the central issue in the artistic experiment of Russian symbolists and their works. The main figures of Russian symbolism, like Valery Brjusov, F. Solgub, Andrei Bely, Aleksandr Blok and Vjacheslav Ivanov, joined together around this idea of “lifecreation” and then were separated from each other because of their own interpretation and realization of the idea of “lifecreation.” At the period of the “crisis” of symbolism their different points of view concerning “lifecreation” became evident, especially in their debate on the efficacy of symbolism as the method of art. Symbolists’ thoughts and discussions with each other about the idea of “lifecreation” as itself form the entire system of the esthetics of Russian symbolism. Also they are written between the lines of each symbolist writer’s works. The issue of “lifecreation” is the summation and culmination of Russian symbolism, in which the other esthetic problems would be defined. This study aims to explore on what path Russian symbolists go under the idea of “lifecreation,” in what points their interpretations of this idea were different, and how their own concepts of “lifecreation” are realized in their works, especially dramas. The conclusion that might be acquired from this study could give the answer to the frequently asked question, “lifecreation,” is it the great experiment or a mere lost, failed dream?”

Panel VII-6 Uneasy Coexistence: Russia and Its Neighbors

Guo Yuqi, Sichuan University of Foreign Languages (China), “Российско-японские отношения с точки зрения геополитики”

Российско-японские отношения уже много лет находятся в сложном положении. Проблема, мешающая развитию отношений между Россией и Японией, состоит в том, что и та и другая не смогут найти разумный выход из данного трудного положения. Решение проблемы осложнено еще бурными событиями прошлых лет, неправомерными действиями обеих сторон, вмешательством «третьих сил» и прежде всего США. Образ России и Японии во многом значительно искажается средствами массовой информации и невнятными исследованиями, что усиливает недоверие обеих стран друг к другу. В нашей статье будут анализированы геополитические интересы России и Японии, которые должны быть учтены друг у друга и основой становления нормальных российско-японских отношений.

Piotr Bajor, Jagiellonian University (Poland), “Partners or Rivals? Polish-Russian Relations after the Collapse of the Soviet Union”

In 1989, both in Poland as well as in the other satellite states of the USSR, a process of systemic changes was initiated, accompanied by the removal of the then-current communistic regimes. As the result of these changes, power was taken over by democratic opposition. In 1989, Tadeusz Mazowiecki became the Prime Minister of the democratic government, with Lech Wałęsa winning the first democratic presidential elections. It is also worth mentioning, that Krzysztof Skubiszewski was appointed to head the Foreign Affairs Department. These changes initiated the process of reconstruction and transformation of political systems in Poland and across the whole region. As one of its elements, there were substantial changes to Poland’s foreign policy and relations with Russia. In these bilateral relations severe tension could be observed. The most important causes of the negative relations with that country were: Polish demand for the Russian soldiers based in Poland to leave the country immediately, the Katyn issue, and the integration of Poland with NATO and Russia’s attitude towards this affiliation. The paper will analyze a most important problems which had a influence for shape of bilateral relations between Poland and Russia. The relations have been shaped according to issues resulting from the collapse of USSR. In the past twenty years, these issues were resolved what led to an expansion of bilateral cooperation. However, last processes show successive problems which could inhibit cooperation and stagnation in relations with Russia and furthermore, all indications show that the present situation will not change any time soon.

Ekaterina Semenova, Financial University under the RF Government (Russia), “How Is Government Innovation Policy of Japan Perceived in Putin’s Russia?”

Доклад посвящен восприятию японской инновационной политики в России, начиная с 2000-х гг. и по сегодняшний момент. В процессе изучения этой проблемы встал вопрос, действительно ли научно-техническая политика Японии считается в России одной из лучших или на первые позиции выходят другие страны. В ходе работы были

анализированы работы русских ученых об инновационной политике, высказывания политиков и журналистов. Интерес к японской инновационной модели проявляют не только органы госвласти РФ, но и научное сообщество. Так в последнее десятилетие появился ряд работ (Денисов Ю.Д., Бердашкевич А.П., Масленников Н.А., Никонова Я.И.), в которых анализируется японский инновационный путь. При этом подчеркиваются следующие моменты: Япония делает ставку на поддержку малого и среднего бизнеса, развитие венчурного предпринимательства, кластерную политику, четко планирует дальнейшие действия в научно-техническом курсе страны, активно финансирует исследования и разработки. Таким образом, интерес к японской инновационной модели в основном повышался с течением времени, но особое внимание все равно обращено к периоду до «потерянного десятилетия». Если Япония будет так же вкладывать свои средства в инновации и будет поддерживать свой статус научно-технологического лидера, что вполне возможно, так как есть перспективы, в том числе в направлении возобновляемой энергетики, то в России и в мире в целом она будет восприниматься как инновационная страна. На сегодняшний момент у Японии много конкурентов в научно-технической сфере среди азиатских стран, и в России им уделяют пока большее внимание, чем Японии.

Hiroshi Yamazoe, National Institute for Defence Studies (Japan), “Russian Military Industry and Export”

The amount of Russian conventional arms exports is the second largest among the world's exporters and largely contributes to incomes of Russian defense sector companies. Russia has increased the expenditure for procurement and advanced technological research, hoping a more advanced level of Russian defense industry would lead to development of other sectors of Russian industry and job creation. Many customer countries import Russian hardware for various reasons: relatively affordable prices with high performance; difficult political relations with the West; and favorable conditions of technology transfer and payment. Russia seeks to sustain these advantages in competition with other exporters, and also to avoid undermining strategic stability and diplomatic relations from the Russian viewpoint. This paper tries to see the relationship between the Russian military industry's interests and the Russian strategic orientation. The first section sees the position of Russian arms exports and industry in Russia, and the Russian exports in the world. It is followed by the second section on different types of customers: India, China, emerging markets, and Iran plus Syria.

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Bremer, Thomas, th.bremer@uni-muenster.de.....	(IV-1, V-6)
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Uyama, Tomohiko, uyama@slav.hokudai.ac.jp.....	(II-3, V-3)
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Waldron, Peter, p.waldron@uea.ac.uk.....	(II-1, V-1)
Wang, Ning, wangn@shisu.edu.cn.....	(V-2)
Wang, Xuelong, wangxuelong@ec.hokudai.ac.jp.....	(VI-3)
Wang, Xiaojia, kaja_65@sina.com.....	(VI-3)
Ward, Christopher, christoferward@clayton.edu.....	(VI-1)
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Xia, Zhongxian, xzx28@sina.com.....	(V-5)
Yamazoe, Hiroshi, yamazoe-hs@nids.go.jp.....	(VII-6)
Yang, Bo, anjayang@hotmail.com.....	(V-2)
Yang, Cheng, yangcheng.ecnu@gmail.com.....	(III-1, IV-2)
Yokota-Murakami, Takayuki, murakami@lang.osaka-u.ac.jp.....	(I-1)
Yuasa, Takeshi, yuasa.takeshi@gmail.com.....	(VII-6)
Zaytsev, Ilya, ilyaAugust@yandex.ru.....	(I-4)
Zhang, Jianhua, zhangjh171@gmail.com.....	(VI-4)
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