

The session entitled “Eurasianism Past and Present: Views from the East” was held at “The Third East Asian Conference of Slavic-Eurasian Studies” in Beijing on August 27-28, 2011.

Russian exceptionalism as a Eurasian power is rooted in the ideas of *Evraziistvo* or Eurasianism, a body of doctrines formulated in the 1920s and 1930s by anti-Bolshevik Russians. Many of these intellectuals and scholars had fled the revolution and in West-European emigration formulated what was effectively a new ideology of Russian nationalism. Such was the power and evocative nature of the early Eurasianists’ ideas that they have been taken up in post-Soviet Russia with a renewed interest and enthusiasm.

Recent years have seen resurgences of scholarly engagements with Eurasianism. However, those resurgences are mainly from ‘Atlantic’ perspectives, focusing on its political implications as an ideology of continental expansionism. In contrast, this panel, which included Chinese, Japanese, British, and Russian scholars, broadly explored Eurasianism from intellectual, geographical, and chronological viewpoints. In particular, Asian perspectives towards Eurasianism and understandings of Asia among Eurasianists were discussed.

The panel included the following presentations. Professor Wu Yuxing (Sun Yat-Sen University) and Saito Shohei (graduate student at Hokkaido University / Masaryk University) discussed Classical Eurasianism from Asian standpoints. Dr. Paul Richardson (University of Birmingham / Hokkaido University) talked about the case study of the Southern Kuril Islands (Japanese Northern Territories), and its connection with Eurasianism and the contemporary Russian identity. Dr. Yamamoto Kenso (Jangan University in Korea) examined the racism in Russia and their xenophobia towards Asians. Afterward, Professor Andrei Popov (Moscow State University) and Associate Professor Kuroiwa Yukiko (Iwate Prefectural University) provided analyses on the discussants’ presentations. Prof. Popov commented on Classical Eurasianism and Russian thought. Prof. Kuroiwa mainly commented on Dr. Richardson’s paper, and pointed out that Aleksandr Dugin’s idea is not ‘Eurasianism’. The panel as a whole clarified the difference between Classical Eurasianism and Neo Eurasianism, and revealed the variety of research methods in the study of Eurasianism.

(See Prof. Popov's review on this session:

http://src-h.slav.hokudai.ac.jp/rp/group_06/achievements/index.html#20111005).

We hope that the participants with 'Eurasian' backgrounds brought innovative perspectives into the discussions. We also hope that this panel will further facilitate the international collaborations on the study of Eurasianism.

The session was a superb opportunity to know the recent trends in the research of Eurasianism in each country. At the same time, I keenly realized the need of improving my language skills in Russian, especially the speaking ability, in order to communicate with the Chinese researchers effectively. For that reason, if I attend a conference in China again, I will present my paper in Russian.

On the other hand, I would like to mention the English Camp held by International Training Program, which provided me with opportunities to practice presentations in English. Also, in the camp I had a chance to get acquainted with Professor Feng Yujun (China Institutes of Contemporary International Relations), who participated in the program as a guest. After the camp, He kindly introduced me to Prof. Wu (See: <http://src-h.slav.hokudai.ac.jp/itp-hp/event/11mar-makomanai/makomanai3-saito.html>).

Finally, I would like to express my gratitude to GCOE Border Studies Education Program, which financed my attendance to the conference. Also, I would like to express my gratitude to the professors, staffs, and colleagues who advised on my research paper and cooperated with me. Without their help, I would not have succeeded in organizing the panel. Thank you very much.

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17, 10, 2011, Brno, Czech Republic