



# HOKKAIDO UNIVERSITY

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| Title            | 「地域」はいかに構築されうるか：チェコ、ポーランド、ドイツ境界「ベスキーデンラント」の事例から                                   |
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language. However, Serbian, Croatian and Bosnian evolved as separate languages after the collapse of Yugoslavia. The 2007 Constitution of Montenegro established Montenegrin as the country's national language.

In the paper, I make the following points in relation to contemporary Montenegrin language ideology:

1. "Montenegro" is imagined as an unified linguistic entity. According to this ideology, the linguistic cleavage of Montenegro is denied, and a common "Montenegrin spoken language" is created.
2. The differences between the spoken languages of Serbia and Montenegro are considered sufficiently significant for those languages to be defined separately. In addition, Serbia is imagined as "the foe of Montenegro." According to this ideology, "Serbian imperialism" has historically threatened Montenegrin culture and language and Montenegro itself.

This ideology sees a redefinition of the language's two borders, i.e. the external border on Serbia and the internal border of Montenegro. These new borders establish "Montenegrin" as the national language of Montenegro.

## **How is the "Area" Constructed? From the Analysis of Czech-Polish Border "Beskidenland"**

MORISHITA Yoshiyuki

The aim of this paper is to explain the development of a borderlands "area" by analysing the borderlands of the Czech, Polish, and German *Beskidenland* of the twentieth century.

In Czech or Czechoslovak history, the most famous "area" to be created—from a historical context—was the *Sudetenland*, an area in which three million Germans lived in the first half of the twentieth century. In the nineteenth century, *Sudeten* included the mountains at the borderlands of the Czech lands and Germany, but from the beginning of the twentieth century, German nationalists used this term to define that area in the Czech lands inhabited by Germans. After WWII, three million German exiles from Czechoslovakia created the homeland association *Sudetendeutsche Landsmannschaft* in the 1950s and demanded compensation from Czechoslovakia government.

The term *Beskidenland* originated in the Beskidian Piedmont (Beskids) straddling the boundaries of Czech Republic, Slovakia, and Poland. Here, German inhabitants established the tourist association

*Beskidenverein* in 1893, which was modelled on the Austrian Alps Association. This association organised various tours to the Beskids and built cottages on the mountains until it dissolved because of WWII.

This area was the eastern part of the local government of Austrian-Silesia from 1742-1918 during the Habsburg Monarchy, but it was divided between Czechoslovakia and Poland following a special treaty in 1920. The major industrial cities Bohumín (Oderberg) and Karviná-Frýštát (Freistadt), belonged to Czechoslovakia, Bielsko (Bielitz) belonged to Poland, and Těšín (Teschen/ Cieszyn) was divided into Český Těšín (Czechoslovakia) and Cieszyn in Poland.

After WWII, more than nine thousand German exiles from this area established new associations in West Germany that replaced the dissolved *Beskidenverein*. At first, they published some magazines, for example, “Ostrava-Karvina Homeland Newspaper” (*Ostrau-Karwiner Heimatpost*) to inform German exiles about the safety of their relatives in the homeland, similarly to what other *Sudeten-German* exiles organisations did. However, there were some differences between these organisations. The West Germany government did not distinguish every German exile from Czechoslovakia, when it formulated the policy for the millions of German exiles. However, German exiles from this area created the homeland association *Heimabund Beskidenland* in 1954, and they integrated some homeland magazines and published the magazines *Beskiden Post*, *Beskiden Kalender*, and *Mein Beskidenland* in the 1950s. In these magazines, they did not use the term “East Silesia,” which reminded them of the pre-war German government, but used *Beskidenland* and declared themselves *Beskids-Germans*. Beskid Mountains were considered the national symbol of their homeland. Hence, the term *Beskidenland* contained not only geographical but also political connotations and became an increasingly important symbol for German inhabitants in this area after they were deported from their homeland. Generally, German exiles from *Beskidenland* felt a kinship with the *Sudeten-Germans* before WWII and took part in the meeting of *Sudetendeutsche Landsmannschaft*, and aligned with them about compensation policies for German exiles. However, they recognized that their historical and economical conditions were different from other Germans.

In addition, *Sudeten Germans* had the different attitude to indigenous Slavic residents. Generally, *Sudeten-German* nationalists were hostile to the Czech residents in the homeland and insisted on their own German cultural superiority. On the other hand, some German activists from the *Beskidenland* were conscious of the fact that their homeland was historically a multinational society. Hence, the magazine of the homeland association *Heimabund Beskidenland* announced that they had abandoned their hostile feelings toward Czechoslovakia and Poland, encouraging readers to coexist with Slavic (Czech and Polish) residents. However, the magazine editors also insisted that German colonization from the Middle Ages had influenced the lifestyle of Slavic residents in this

area. Moreover, *Heimatbund Beskidenland* insisted that German inhabitants had contributed to the industrialization of this area. Such an idea was typical among pre-war German scholars and editors and prevailed until the end of WWII.

*Beskidenland* was slightly larger than Czech-Silesia because it included cities with large German populations, such as Ostrava and Místek, outside Austrian (Czech)-Silesia. Actually, the German inhabitants from Ostrava (Czech), Těšín/ Cieszyn (borderland) or Bielsko (Poland) had much different social, economic or religious background each other. However, they needed to politically integrate themselves outside their homeland in order to collect information about exiles and the compensation politics.

In conclusion, unlike the *Sudeten-German* exiles, German exiles from *Beskidenland* could use different local identities for different purposes, belonging to Sudetenland connecting with Czech, *Silesia* connecting with Germany or Austria and *Beskidenland*. The term *Beskidenland* was neither a geographical concept nor a physical entity but rather a symbolic name, which the organisers of German exiles succeeded to make use of.

## **The Editorial Policies of *Bécsi Magyar Ujság* [*The Hungarian Newspaper of Vienna*] and the Political Situation in Central Europe at the Beginning of the 1920s**

TSUJIKAWA Noriko

A new political order based on nation states was established under the direction of the Paris Peace Conference from the end of WWI to the beginning of the 1920s in Central Europe after the dissolution of the Habsburg Monarchy. The republican revolution, the participants of which called “October Revolution” and the leader of which was Mihály Károlyi, broke out in October 1918 in Hungary. It was followed by a short-lived communist regime in March 1919 that collapsed in August of that year. The counter-revolutionary regime virtually led by Admiral Miklós Horthy was established under the direction of Paris Peace Conference in the autumn of 1919. This political system had been consolidated by the first half of the 1920s.

There were some problems concerning the political situation in Central Europe. The historical