



Title	気候変動問題から見る「惑星政治」の生成：「人新世」時代に対応するための理論的諸前提の問い直し
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by the Tchaikovsky Memorial Tokyo Ballet School and 11 Bolshoi dancers were a great success throughout Japan. The Bolshoi visit in 1957 had included only Tokyo and Osaka, but in this later tour, over the summer of 1961, the company gave 29 performances in 15 Japanese cities, spreading the fame of Soviet ballet throughout Japan.

Such an ambivalent situation was rare. In other countries, geopolitical relationships were capable of influencing, or even forcing the cancelation of, a given tour or the dispatch of ballet teachers.

In other words, the Tchaikovsky Memorial Tokyo Ballet School helped the Ministry of Culture of USSR achieve its political ends. In the field of politics, Soviet Russia was in a sense defeated by the United States, but in the field of ballet, Russia was victorious.

Toward Emergence of Planet Politics on Climate Change: Interrogating Theoretical Premises Meeting Challenges of the *Anthropocene*

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Two research questions to ask are: (1) why are we unable to appropriately tackle climate change issues as an existential threat through an understanding of the world based on conventional theoretical premises of the discipline of Politics and International Relations? and (2) which approaches we should adopt? This article is based on a concept of the *Anthropocene* to answer these questions and to set a new framework called “planet politics” for a different political imagining of the world. Related to the adoption of the concept of the *Anthropocene*, the framework of planet politics includes messages wherein it addresses the issue of survival/extinction of both nature and humans. It does so not by separating them as if the two consist of completely different occurrences, but by viewing them as a sequence of events. This differs from approaches that focus solely on human affairs like those employed in existing arguments in political sciences such as local politics, comparative politics, international politics and global politics.

This article provides the following suggestions to answer the above agenda setting. While climate change was previously dealt with as a conventional environmental issue, sections 1 and 2 reframe climate change as an issue of multiple extinction of species. Section 3 confirms the significance of

approaching this agenda with a concept of the Anthropocene by examining the arguments of the main critics against already existing concepts and by giving responses to these.

Section 4 investigates conventional theoretical premises of Politics and IR for tackling the age of the Anthropocene. Taking into consideration urbanization and natural deterioration through the exploitation of fossil fuels in the process of civilization, the section reconsiders and suggests altering the meanings of the concepts of “freedom” in political theory and a state of “nature” in the theory of social contract. It raises the problematique on the premises found in the English School of International Relations and even historical science.

Section 5 argues that new geo-politics has the potential to play a significant role, in which “planet politics” is imagined through such theoretical interrogation and reconstitution. Section 6 describes the potential for thinking that all “species”, including humans, flora and fauna, can be on equal standing rather than the idea that humans are superior to all other species. In doing so, it creates a comparison between Cosmopolitanism and Cosmopolitics in order to emphasize the potential of the latter. Section 7 affirms the difficulty in making operational conventional frameworks of international relations, such as the UN Security Council and the United Nations Framework Convention on Climate Change (UNFCCC), and overcoming the issue of climate change through technical fixes.

The conclusion indicates the kinship approach to build a bridge between humans and non-humans, and proposes a means to work through and undertake such issues as engaged researchers in the field of Border Studies and even include all of us in the face of “planetary boundary.”

Between Empires and on the Screen: The Russian Cossack in the Area of Chinese-Soviet Border Rivers

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This article explores the living conditions of the Russian Cossack diaspora in northwestern Manchuria during the first half of the twentieth century and their representation in Manchukuo propaganda. The starting point is a movie fragment produced by the Manchukuo Film Association

in 1937. Called “Three rivers” (Japanese: *Sanga*, Russian: *Trekhrech’e*) this silent movie depicts military service, farming techniques, Cossack traditions and Russian culture abroad – four key elements of how Japanese imagined the rural Russian diaspora during the Manchukuo period. In part one we explore the different waves of emigration of Russian farmers to the Three Rivers Delta, just across the Soviet border and the emergence of a rural Russian diaspora community. Part two examines the hybrid identities of the Russian Cossacks who were caught between the competing political interests of the Soviet Union, Warlord China and Manchukuo. Part three analyzes for what purposes the Manchukuo Film Association produced this movie and how the Cossack lifestyle can be interpreted as a model or exotic image of the “ethnic harmony” of Manchukuo.