



# HOKKAIDO UNIVERSITY

Title	あるロシア系収容者のミュンヘン難民キャンプ：米ソ対立のはじまりと「置き場のない人々」
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the struggle itself has emerged. In addition, I point out that such a moment not only undermines the framework of the struggle, but also has the potential to nullify the conditions for the establishment of a post-socialist space-time. Specifically, I firstly argue that the documentary filmmaker Filip Remunda, together with his co-producer Vít Klusák, satirised the overheated consumerism in their 2004 film “Czech Dreams,” as well as the “West-free-market” trend behind it. I secondly argue that in his film “Krték a Lao-C’,” released almost a decade later, Remunda satirised President Miloš Zeman as a politician with suspected links to former Eastern powers such as Russia and China. I then argue that at the time of the making of “The Czech Dream,” Remunda had already secured a position that was neither the East nor the West, that is, a third position, neither advocating nor condemning the socialist system of the past or the capitalist system of the present, but objectifying both equally. Finally, the third position, which takes an equally cynical attitude towards the two orders, the old and the new, is not only a moment that has the potential to invalidate the conditions for the establishment of post-socialism by evoking the baselessness of the three-way binary opposition between the East and the West, the Past and the Present, the Socialism and the Capitalism, but also a moment to promote the transition from post-socialism to post-post-socialism.

Finally, I affirm that the significance of this paper in two ways: firstly, it presents a moment to de-territorialise the space-time of post-socialism in contrast to previous studies that have focused on the conditions that make post-socialism possible, and secondly, it provides a starting point for understanding how the paradigm shift from post-socialism to post-post-socialism is occurring in the political and cultural sphere of the Czech Republic.

## **Munich Days: From an Interview with a Russian “Displaced Person”**

INOUE Takehiko  
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The aim of this article is to contribute to the study of Russians in exile, using the perspective of personal narrative of a second-generation Russian exile of Kalmyk descent as a resource. The research method of oral history was used to reconsider the lives of individual Russian exiles as “displaced persons.”

World War II produced an incomparable number of refugees. In 1941, the Allies established the

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United Nations Relief and Rehabilitation Administration (UNRRA) to protect and assist refugees and other victims of war. As a result of the havoc caused by World War II, those who were found outside their “country of origin” were referred to as “displaced persons” (DPs), especially in the United States. This situation shows the limitations of the UNRRA’s refugee resettlement program. The number of people displaced in Europe in the immediate aftermath of the war was as high as 11 million. An estimated 33,000 DPs were repatriated daily in the summer and early fall of 1945. By the end of September, the number of DPs in Germany had dropped to 1.2 million. However, many people of Eastern European origin were not willing to return because they were worried about the new political system in their home countries and their own treatment upon returning. They were referred to as “non-repatriable DPs.”

The subject of the oral history was a second-generation exile of former Russian Imperial subjects of Kalmyk descent (a Mongolian-speaking people); she was born in Belgium in 1931. Her mother left her when she was very young, and her father left home for work, leaving her in the care of her uncle and his wife. She was a stateless person with a Nansen passport. She traveled around Central and Eastern Europe in search of educational opportunities. In the late 1930s, her father and other first-generation exiles cooperated with Nazi Germany to seek to “liberate” their homeland (Russia). After the war, she was interned in the DP camp in Freimann, Munich, which became an American occupied zone. About 8,000 people of various nationalities stayed in the camp at Freimann. The gymnasium in the camp taught Russian, English, German, Church Slavonic, and Latin as required subjects. The camp had a cosmopolitan environment and was very intellectually rich, housing professors who had taught in many parts of Europe. There were several clubs of various ethnic groups in this camp, and they were very active. She enjoyed her youth in the “cosmopolitan” conditions of the camp.

The interviewee and other Kalmyks were moved with the Russians to a camp at Schleissheim around 1946-47. The reason for this was that the Russians and Ukrainians did not get along so well, so it was decided to put them in separate camps. However, the DP camps including Schleissheim were dismantled at the end of 1952 with the withdrawal of US troops. In addition, the housing of German refugees returning from many parts of Europe left the Kalmyks with no place to stay. Seventeen countries refused to accept migration of the Kalmyks. The fact that they were identified as Asians was a serious barrier to migration. After many twists and turns, the U.S. Department of Justice was finally able to conclude that the Kalmyks, although Asian in origin, were "a white, so-called European race" given generations of education, cultural activities, and Russian Soviet domination.

In 1952, the Interviewee was able to leave Germany and moved to the United States, where she

attended college and lived for more than a decade. However, she was never able to feel at home there and returned to Munich where she found a place to live. As a stateless person who had moved from place to place in Europe, the camp in Munich was the place where she could be, where the borders between those with and without a homeland, between European and Asian, and within the Kalmyk people were evened, even if only temporarily. Munich, where she had spent her youth as a DP, was the place where she could belong.

## **Collaboration between Japan's Borderlands Studies and Practices: Looking back on 10 years of JIBSN**

FURUKAWA Koji

This article focuses on the Japan International Border Studies Network (JIBSN), which entered the 11th year on its existence on November 27, 2021. Article 2 of the JIBSN byelaws states, "The focus of this organisation's research is on border affairs between Japan and other countries along with adjacent regions (hereinafter "the borders"). The goal is to advance our current understanding in this field of study via conducting relevant border research, exchanging expertise and appropriately dealing with various challenges faced in these regions. The organisation also promotes new social contributions through networking and interdisciplinary research and practices. " JIBSN has been engaged in various activities for 10 years. Of note is the conceptualization of "border tourism" and industry-academia-government collaboration with this idea as a key concept. On the other hand, JIBSN has been working on more than just 'border tourism' themes. What are the factors that have created and developed "border tourism" by JIBSN for 10 years?

This article looks back on JIBSN's 10 years and clarifies what was realized and challenged through collaboration between researchers and practitioners. Specifically, it explains the history of JIBSN by dividing it into the pre-establishment period (2007-2011), the post-establishment period (2012-2013) and the "border tourism" promotion period (2014-2021), referring to measures taken by Japan's government regarding border areas during the same period. It also explains why JIBSN has continued for more than 10 years, even though it lacks its own financial resources.

As a result, this article clarifies JIBSN has entered a period of border tourism promotion through the collaboration of researchers and practitioners. In other words, it can be said that it is a