

**41st Annual Conference: “Journeys”**



**NUI Galway, 4-6 May 2017**

**Conference Abstracts**

 

Friday, 5 May

**8:00-9:00** Conference Registration, Foyer of James Hardiman Library Building

**Note:** All panels will take place in the James Hardiman Library Building. Rooms G010 and G011 are on the ground floor. The Bridge is on the first floor and can be reached by stairs outside G010. At the top of the stairs, go through door on left, turn left and enter the first door on left.

**9:00-10.40 Session A**

**Panel 1: Travels in Habsburg Lands from the Nineteenth to Early Twentieth Centuries (Room G010)**

Chair: Balázs Apor (Trinity College Dublin)

**‘Modernist Empire: Hermann Bahr’s and Béla Zombory-Moldován’s Journeys to the Habsburg Borderlands.’**

**Andreas Agocs (University of the Pacific, Stockton, California)**

This paper will discuss and analyze the observations of two Habsburg artists at the beginning of the twentieth century during their respective journeys to the borderlands of the late Austro-Hungarian Monarchy. In 1909 the Austrian Modernist writer Hermann Bahr (1863-1934) recorded his observations and memories as a tourist on a journey down the Dalmatian coast, from Triest to Ragusa (today’s Dubrovnik). Bahr, an artist who in his critical writing introduced the Vienna public to modernist concepts such as expressionism, recorded surprisingly detailed—and critical—observations of the Austrian administration in Dalmatia, the relationships between the different ethnic groups, and the state of the multicultural Habsburg empire at its southeastern border. The paper will compare Bahr’s journey to the impressions of the Hungarian painter Béla Zombory-Moldován, whose memoirs describe his experiences during his journey to the Galician World War I front in 1914. Like the Austrian writer, Zombory-Moldován, who becomes wounded and shell-shocked in his unit’s first engagement, commented on the relationship of the Habsburg administration to its subjects. At the same time, the painter’s memoirs combine observations of the relationships between Hungarians, Slovaks, and Poles in Galicia with comments on the cultural scene in Budapest, with its fragmentation into modernist and more traditionalist camps. The paper compares the two artists’ journeys to suggest that their impressions of cultural and political fragmentation combined and reinforced each other and ultimately shaped their ambivalent views of the Habsburg imperial mission.

**‘Something Between Slavs and Celts’: A Journey of Harold Spender and the Creation of National States in the Balkans’**

**Sanja Lazarević Radak (University of Belgrade)**

In the early 1920's, a British diplomat and Lloyd George's adviser, Harold Spender visited the newly formed Kingdom of Yugoslavia in order to examine the ethnic tensions and political problems which followed its constitution. The result of his journey was a book *Cauldron of Europe*, (H. F. & G. Whiterby, London, 1925). The Kingdom of Yugoslavia was formed after the end of the First World War, Balkan Wars and numerous uprisings aimed at creation of independent, national states at the ruins of the Ottoman Empire. The Kingdom was declared along with the so-called Vidovdan constitution which was supported by the Serb majority. This became a pretext for ethnic tensions between Serbs and Croats. Harold Spender searches for the roots of the conflict between two nations, seeking a "reasonable solution" that would prevent open conflict. Having failed to find the answer in political circumstances, Spender bring into stereotypes about the Serbs and Croats. Equating Croats with Irish, Spender is leaning on stereotypes: "wild nature", "disobedience", "infantilism," He compares both nations with "wild horses", while Serbs are recognized as "genetically codified warriors." The open conflict between Serbs and Croats escalated seventy years later. Along with this conflict Serbs started to identify themselves with Irish, seeking for Celtic origin, which Spender attached to Croats. From this idea arises subculture of Orthodox (Serbian) Celts. Therefore, I point out the stereotypes which served in the British public as a justification for the creation of national states in the Balkans, analyze the image of Serbs and Croats as a mixture of Celts and Slavs and point out the possibility of internalising representations that occurred in the nineties, during the conflict in the Balkans.

**‘The transformation of Habsburg Central Europe in Irish travel accounts in the early twentieth century’**

**Lili Zách (Independent Scholar, Dublin)**

Irish interest in Hungary, the Czech lands and Austria had been present long before 1918. This paper proposes to demonstrate that personal encounterson the Continent in the first decades of the twentieth century had a crucial role in shaping Irish opinion of Habsburg Central Europe, especially regarding the transformation of political order in the region. It is noteworthy that many respected Irish travellers, clergymen, politicians, journalists, and intellectuals, including contributors to nationalist newspapers or influential Catholic journals such as the Jesuit quarterly *Studies*, were open to news and influences from the wider world and had personal experience (educational and/or travel) on the Continent prior to the dissolution of the Dual Monarchy. Travel accounts from the period provided unique insights into a variety of issues; those of Jesuit Professor George O’Neill about political and religious developments in independent Czechoslovakia; University College Dublin student Celia Shaw and Irish Slavonicist John J. R. O’Beirne concerning the poverty in post-war Austria. Moreover, it is crucial to stress the lasting reputation of the owner and editor of the *Tuam Herald*, Richard John Kelly, well beyond the Great War – especially due to known his appreciation for Slavic culture in general. In addition, Hubert Briscoe also revealed ongoing and continuous interest in East-Central Europe; first as a Catholic journalist, then from the mid-1920s, as the Honorary Consul of Hungary in Ireland. Investigating the connection between Irish journeys and nationalism may reveal an alternative interpretation of the transformation of political order both in Habsburg Central Europe and in Ireland at a time of change. Therefore, this paper proposes to highlight the possibility of a more complex comprehension of how Ireland aimed to forge new, transnational connections with the wider world in addition to its existing contacts with the British Empire.

**Panel 2: Journey to the Orient (Room G011)**

Chair: Cathal Smith (NUI Galway)

**‘“Savage Europe” or “charming Orient”: Images of Russia in British and American Travelogues in the early Twentieth Century’**

**Alexander B. Okun (Samara University)**

The paper is devoted to the different images of Russia in the representations of British and American travelers in the beginning of the XX Century. During this period Russia attracted a lot of Europeans and Americans who had visited it for various purposes trying to solve “Russian enigma”, to understand “Russian soul”. The result was a tremendous increase in the number of publications in the genre of travel writing creating very different images of the country and its people from admiration to hostility (“the land of mystery, gloom, and death”). The author based his analyses of the travelogues on the conceptions of Orientalism and imaginative geography affirming that positive or negative attitude of the travelers to the various features of the Russian social life was based not only on their prejudices and stereotypes. No less important were the idea of Russia as European or Asiatic country, so they attributed the same features as manifestations of the “savage Europe” or the “charming Orient”.

**‘Places of Public Memory in Various Travel Journals of Romanian Writers in Russia during the Cold War’**

**Gabriele Sandru (Alexandru Ioan Cuza University, Iași)**

In the introduction to his travel journal in Russia, Mihail Sadoveanu wrote some words in praise of books and of the struggle against cultural barbarism: „The Muses should be silent hitherto”. In other words, literature should serve the politics of proletariat and the writers from the satellites states should spread the achievements of the Lenin and Stalin's politics. In this regard and winning the writer's benevolence, Russia invited groups of intellectuals from outside to take part in different celebrations joined by trips to Moscow and Leningrad. They aspired to show them the manner in which the communists reshaped the public spaces by endowing them with a novel meaning. The following paper aims at identifying some “places of public memory,” as they are depicted in the traveling diaries of various Romanian writers who visited Russia. The electrical subway and its stations which look like underground palaces, the kolkhoz and the Lenin's Mausoleum are the novelties which impress the foreigners with their grandeur and efficacy. Kremlin, the synthesis of Russian history, becomes public wealth, but its beauty is left behind only by the subway which has also a utilitarian purpose. While Moscow seems to be the new, the city that doesn't cease to resemble a building site, Leningrad preserves the charm of the tsarist past which is connected to the Soviet present through his monumental features. The royal palaces are turned into museums, libraries and schools, a fact which fallows to insert in the people's mind the idea that this newly established political regime has already a history of its own. These places are meant to carry a memory which is still in a process of formation, but which rhetoric holds the monumental past and a national pride.

**‘The Cold War gaze: origins, variants and persistence in western views of USSR/Russia’**

**Christopher Read (Warwick University)**

This paper forms part of a broader work on visitors to the USSR together with reflections on visitors since 1991, noting especially the continuation of Cold War tropes in many of the post 1991 visitors. Less politicised views have emerged from the growing number of adventure tourists – mountaineers, walkers, canoeists, cyclists and motorcyclists – who have begun to ‘explore’ the formerly ‘forbidden’ territories. This paper focuses on John Steinbeck, Dervla Murphy, Gerald and Lee Durrell, Jonathan Dimbleby (including the interesting responses to his work on the Amazon comments pages) and one or two of the adventure tourists, possibly Macgregor and Boorman. The paper will ask questions about the nature and origins of their ‘gaze’ and the notion of achieving ‘true’ representation of another culture and also on the nature and persistence of ‘Cold War’ perspectives in the western view of Russia/USSR.

**Panel 3: Recent Patterns of Emigration and Migration across Europe (The Bridge)**

Chair: Conny Opitz (Trinity College Dublin/University of St. Andrews)

**‘Journeys as an Impulse for Migration’**

**Marina Grinfeld (Free University, Berlin)**

Most people know the thought “what would happen if I do not return home?” during a journey. Few people, however, actually realise it and migrate. This paper deals with the existential motivations behind emigration from Russia to Germany in the last five years. Based upon the conducted in-depth semi-structured interviews, it seems that the experience of previous journeys often gives the first impetus to the decision to leave. It is through the course of these travels that one experiences feeling free, gains a shift of perspective and sees a completely different life than that know at home. Travelling shows the possibility of escaping the given alternatives, fulfilling the longing for the wider world and enabling one to re-establish one’s own self and realise one’s potential. This paper also looks at East versus West and why a specific place rather than country exerts a draw.

**‘A struggle across the Iron Curtain. Soviet dissidents in emigration in the 1970s’**

**Barbara Martin (Moscow Higher School of Economics/University of Bremen)**

For the Soviet people, the prospect of travelling abroad or emigrating was mostly limited. However, in the 1970s, tens of thousands of Soviet citizens, mostly Jewish, were allowed to emigrate to the West or forced into exile as a result of the regime’s repressive policies. Although they stepped into a new realm of freedom, Soviet emigrants were often unprepared for this one-way journey into the unknown. For those who had been active dissidents in the Soviet Union, this entailed a whole change of strategy: they were now cut off from the Soviet people in whose name they had been struggling. At the same time, new possibilities in terms of activism also opened up before them. This paper looks at the trajectories of two Soviet dissident scholars in exile in the 1970s and seeks to show the difficulties they faced, but also the new avenues of protest that they made use of to pursue their struggle. The first case examined is that of Zhores Medvedev (born 1925), a dissident biologist who was deprived of his Soviet citizenship as he was on a scientific leave in London in 1973. Medvedev was able to use his new situation in various ways: he acted as the publishing agent of his brother Roy, also a dissident, who remained in Moscow, and himself went on numerous conference tours to seek to influence public opinion in the West. The second case is that of Alexander Nekrich, a historian pushed to exile after his exclusion from the Communist Party. As he settled in the United States, he faced various challenges, from the difficulty of obtaining political asylum to the lack of a permanent position. However, he was also able to publish new books on the history of the Soviet Union denouncing the regime’s record of repression and violence.

**‘Rising nationalist and patriotic sentiments among Polish economic emigrants in the 21st century’**

**Maciej Cupryś (NUI Galway)**

Since the start of the twenty-first century, Poland has faced an unprecedented rise in economic emigration. This increase was mostly attributed to Poland’s accession to the structures of the European Union and its open labour market. People driven by economic reasons and a perspective of improvement of their existence left Poland without any ideological or political agenda, for their country or Europe. Over the past couple years this has changed. Many of those emigrants have since came back home, but the communities that stayed in foreign countries experienced a rise in nationalist and patriotic sentiments. The easily observable trend of the strengthening of the widely understood right wing narrative is part of a bigger world-wide tendency in politics, but it would be unwise to attribute it only to a mere fashion. I believe that this upswing can be explained by a comprehensive analysis of sociological and political factors and micro-mechanisms, which have modified the political and social landscape of the world in an unprecedented fashion. Contrary to earlier large-scale emigrations from Poland, such as those in the early 1980’s and after World War II, the connection of the emigrants with the home country was not severed by the oppressive regime. Rather it flourished thanks to new technologies. The growth of cheap means of fast communication and long-distance travel as well as easy access to news and information from Poland through internet and Polish satellite television caused this new generation of emigrants to be more aware of trends in Polish politics, fashion and intellectual life. Other very important mechanisms that played a crucial role in the development of this modern mindset of Polish emigrant were of psychological and political nature. As for political reasons, the most important was a political agitation of Polish right-wing political movements. My argument is that, thanks to modern means of communication as well as successful internet based campaigns, widely understood nationalist movements have gained an upper hand in their struggle for the minds and souls of Polish diaspora.

**‘A Legendary Journey Which Lasts for 85 Years: Composer Sofia Gubaidulina’**

**Ludmila Snigireva (Marino Institute of Education, Dublin)**

This paper presents an ongoing journey inside and outside of Russia which is being made by composer Sofia Gubaidulina, a living legend in contemporary music who has constantly followed the “incorrect path” on which Dmitri Shostakovich once encouraged her. Her music was an escape from the socio-political atmosphere of the USSR. She now lives in the house in Appen, a village north of Hamburg. Despite many obstacles she realised her dream of composing utterly without any compromise. This path turned out to be quite a complicated one, but Sofia Gubaildulina has never been afraid to make her journeys alongside these paths, even when, in 1973, she was attacked in the lift of her Moscow apartment building. The man started to strangle her. The composer thought grimly that this was the end and, if so, her chief regret was that she would never complete the bassoon concerto on which she'd been working on. "I'm not afraid of death but of violence," she told her biographer later. This paper will analyze how Sofia Gubaidulina’s concern has always been about the elementary power of music, which changes human existence. It will show the circumstances that led to Sofia Gubaidulina's first actual journey abroad in 1967, travelling to Zagreb during which she attended International Biennial for Contemporary Music. She was ultimately blacklisted at the Sixth Congress of the Composers of the Union of Soviet Socialist Republics – [denounced, along with six other composers, for producing "noisy mud instead of real musical innovation"](https://www.theguardian.com/music/2012/nov/11/denisov-plat-haut-cieux-peyre). Thus, the composer became one of the Khrennikov Seven, most of whom then went into exile. Roads and journeys, obstacles and denouncement, world recognition and “collaborating with God” will be considered.

**10.40-11.10 Tea/Coffee Break in Foyer**

**11.10-12:30 Session B**

**Panel 4: Journeys in Early Modern Russia (Room G010)**

Chair: Pádraig Lenihan (NUI Galway)

**‘The Journey of Georg Wilhelm de Hennin to the Urals and Western Siberia in the early 1720s’**

**Elena Borodina (Russian Academy of Sciences, Ekaterinburg and Ural Federal University)**

Wilhelm de Hennin, or Vilim Ivanovich de Gennin in the Russian writing tradition, was one of those foreigners who came to Russia as the result of recruitment efforts made by Peter the Great during the Great Embassy (1697). Having been invited into Russian Military Forces, de Hennin had a successful career both as military officer and mining engineer. During the Great Northern War de Hennin was occupied at an engineering works connected with fortification building and gained the rank of major-general. In 1713 he was appointed in the head of Olonets mining and metallurgic plants. In 1722 de Hennin was sent to the Siberian province where he was to organize the investigation about the problems of iron-making plants building. Along with Vasilii Tatischev, de Hennin is a founder of new Ural cities, Ekaterinburg and Perm’. Although major-general spent 12 years in the region and was to become the manager of Siberian ober-bergamt, at first his position was considered as temporary. During his trip to the Ural plants de Hennin kept a journal which was a meticulous description of his everyday life. The journal was written with the help of Russian clerk whose aim was to fix important things which de Hennin had met on his way to Siberian province. The journal is an important primary source which helps us to understand the intentions of the major-general and reveals views of the foreigner on the administrative practices and social relations in provincial Russia. Within the journey, he had found that his vision of this aspects of society differed dramatically from the reality. Nonetheless, the mission of de Hennin was to create new system of administration and new metal production system based on European norms and patterns.

**‘Ivan Semenov’s Journey to Ingermanland and Karelia: National and Confessional Perspectives’**

**Adrian Selin (Higher School of Economics, St Petersburg)**

Russian Czardom during the first years of Peter the Great seemed to be at the low starting point of westernization. The North-Western border of the Czardom close to Sweden was the part of the State most open to that process. The contact zone in the borderland shaped after the Swedish annexation of former Muscovite provinces in 1617 could be characterized as an area with complicated national and confessional situation, especially after church reform in Russia in 1660s. In 1685 a special mission to these former Orthodox provinces was sent by Russian state in order to check the loyalty of local Ingrian and Karelian population to the Russian Church authorities. The report by Muscovite secret agent Ivan Semenov shows the complicated confessional picture in Ingermanland and Karelia after the activities of Superintendant Gezelius the Younger in 1684. During the journey Ivan Semenov found priests – Russian emigrants in Kuivosi parish, in Gory, Koporje District, in seven of fourteen Karelian parishes, where Orthodox churches existed. In the early 1680s, the first Old Believers’ communes were established on Swedish soil, near Narva. In addition, Old Believers’ communities were established in Swedish Kurland and in Ryapinmaa. The local population willingly accepted and adopted their ideas. Numerous priests from Muscovy appeared in Ingria in 1670s-1680s because of their disagreement with the church reform in Russian State. Old Believers and other refugees in late 1680s were often depicted as a conservative social and religious group; in Ingermanland and Karelia the group was also seen as nationally specific. At the same time they, together with other very diffuse population in the Russian-Swedish borderland, shaped a very special social picture. That part of Russian State, well acquainted with Swedish culture (especially material culture), seems to be the most prepared for Petrine Westernization in early 18th century.

**‘Escaping Russian Serfdom: Peasant Flight to the Polish-Lithuanian Commonwealth, 1750-1780’**

**Andrey Gornostaev (Georgetown University)**

Living in the age of serfdom, Russian peasants had very few means to improve their way of life. Running away to the Polish-Lithuanian Commonwealth was the best way, allowing them to escape permanently their bondage to the tsarist state and serf-owners. Considering the period from 1740 to 1780, my paper, based on extensive archival research, addresses this insufficiently examined issue, tracing various parts of the process of flight, from leaving peasants’ official places of residence and crossing the border to being captured or settling down. It seeks to understand what motivated peasants to run away abroad and why they thought of life in the Commonwealth as more advantageous, despite their having no legal status there. The second part of this paper centers on the analysis of state policies regarding the peasant runaways and aims to reveal not only the domestic complexity and scale of this issue, but also its importance for Russia’s relations with the Commonwealth before the First Partition of 1772. The security of unstable western borders and the impossibility of controlling them efficiently were an ever-increasing concern of both Elizabeth and Catherine the Great, who perceived fugitives as one of the most destabilising elements. In response to depopulation, decline in agriculture, and banditry, the tsarist state sought to return peasant runaways and utilised different means, ranging from severe punishments and investigative expeditions across the border to appeals, backed by promised amnesties, to peasants to return home. These policies varied in the extent of their success, sometimes leading to military raids from abroad and sometimes attracting Russian and even Polish peasants to begin a new life in the Russian Empire.

**Panel 5: Encounters with the Ottoman Empire, the Caucasus and the Russian Steppe (G011)**

Chair: Caitriona Clear (NUI Galway)

**‘*Alone in the Steppes*: Carla Serena in the peripheries of the Russian Empire’**

**Daniele Artoni (University of Verona)**

The six-year-long solo journey that Carla Serena took in her fifties and the publications that followed provide interesting – and yet unexplored – insights on two peripheral regions of the Russian Empire, namely the Caucasus and the Black Sea-Caspian Steppe. Carla Serena (Antwerp 1824 – Greece 1884) was a Belgian-born woman of Jewish origin married to a Venetian merchant who was based in London. Unexpectedly, in 1874 she abandoned her family in London and started a solo journey to the Ottoman Empire (1874-75), the Russian Empire (1874, 1875-77, 1878-79, 1881) and the Persian Empire (1877-78). Once back to Western Europe, she published a variety of scientific articles in the geographical journal *Le Tour du Monde*, her memoirs in the volume *Mon voyage. Souvenirs personnels*, and several monographs on specific sections of her expedition. My paper aims at analysing the five articles she wrote on the Caucasus in *Le Tour du Monde* (1880-82) and the volume *Seule dans les steppes. Épisodes de mon voyage aux pays del Kalmoucks et des Kirghiz* (1883), which deals with the Russian Steppe and its people. In particular, I will show how Carla Serena’s writings contribute in the studies on travel writing in the Russian Empire in a twofold way. On the one hand, Carla’s accounts are precious historical documents which depict the Caucasus and the Russian Steppe in the second half of the 19th century, as she witnessed the Russian-Ottoman war in 1877. On the other hand, her point of view is affected by her condition of being a Western European woman who travelled alone; these elements affect not only the topics she deals with but also her style, which clearly differs from earlier travellers and writers in the same regions, such as Potocki and Dumas.

**‘To the Lands of a New Language: Nikolai Marr and Lazistan’**

**Yulva Muhurcişi (Istanbul University)**

The famous Russian linguist and archaeologist, Nikolai Yakovlevich Marr, didn’t himself know that Laz was a separate language on its own, with its deep history dating to the Kingdom of Colchis when he set off on a journey to Lazistan, a sanjak of Ottoman Empire at the beginning of the 20th century. In his notes, which he wrote during his journey through Lazistan, he visited certain Laz villages and settlements like Fındıklı, Pazar, Ardeşen, Arhavi and Hopa, thus aimed at recording the Laz language. Besides his linguistic concerns, he gave clues about the lives and status of Greeks, Armenians and Georgians living in the area, drawing a totally different panorama of various ethnic groups, when compared to the modern times in Turkey. Though the information he gave belongs to the notes from a hundred years ago, the reality that stays unchanged till today is clear: the Laz people, like a hundred years ago, are still indifferent to their language and culture today. In this notes, a list of villages, where Laz language is spoken and the names of Laz people, helping him in collecting information during his journey are given. When visiting these villages, he not only paid attention to the differences in dialects of Laz language, but also gave information about how much the language is spoken purely in which villages and how the language is spoken between males, females and children. Though the aim of his journey was about linguistic concerns, he studied on the customs and traditions, Christian celebrations, words, flora, agricultural products, means of living, archeological remains, architectural details and engravings of warehouses, homes and pavilions, professions of Laz people and their relations with other communities. At the end of his study, Marr remarks that, although the language at the Turkish part is under heavy influence of Turkish, the purified Laz is spoken among women and children.

**12:30-14.30 Lunch in Bialann (University Cafeteria located underneath the library)**

**‘From Zürich to Petrograd in 2016’: Presentation by Irish writer, John Patrick McHugh, on his recreation of Lenin’s 1917 journey (G010) followed by Annual General Meeting of IARCEES (G011)**

**14:30-15.50 Session C**

**Panel 6: Carceral Journeys in Russia and the former Soviet Union, 1900-2017**

Chair: Gearóid Barry (NUI Galway)

**‘Experiencing Penal Journeys in Late Imperial Russia’**

**Sarah Badcock (University of Nottingham)**

The lived experience of penal journeys to exile in late Imperial Russia is the focus of this paper, which draws on archival research undertaken in the National Archive of the Republic of Sakha, and the State Archive of Irkutsk region, alongside published memoir materials. It argues that movement was an integral part of the exile experience, and is considered here as part of a penal arc from imprisonment, through travel, to exile. The paper explores three facets of this narrative. First, the place of stasis and incarceration in the process of movement is considered. Second, the relationships and networks that developed among prisoners are explored, as these relationships provided a complex and formative social space for many exiles. Finally, the relationship between state agents and prisoner experience is evaluated, to draw out the ways in which individual state employees defined prisoner experience, and the extent to which prisoner suffering was an incidental or an intended outcome of State policies. The representations and experiences of women prisoners and voluntary followers are interrogated within this discussion.

**‘Death on the Way Home: The Experiences of GULAG Invalids after early release, 1930-1955’**

**Mikhail Nakonechnyi (University of Oxford)**

This paper focuses on the previously unexplored phenomenon of GULAG invalids’ deadly journeys after their early release on medical grounds from the Soviet penitentiary system in 1930-1955. This approach helps to re-evaluate and enhance the whole semantic meaning of the “victim of GULAG” concept, which usually considers only prisoners who died in the camp premises as a victim of the system. My preliminary research intends to clarify and revise this widespread historiographical notion. My conclusions indicate that those who died shortly after their release on the way home due to the illnesses that they contracted while they were incarcerated should also be considered as previously uncounted victims of GULAG concentration camps.

**‘“Camp followers” in Contemporary Russia’**

**Judith Pallot (University of Oxford)**

In this paper, I will discuss a very specific type of journey made by thousands of, mainly women, in Russia at the present time. This is the journey to correctional colonies where their family members are incarcerated and, in making it, women today are following in the footsteps of generations of ‘camp followers’ who were forced to make similar journeys in Imperial Russia and the USSR. Using a variety of sources including interviews with the wives and partners, mothers and siblings of prisoners currently serving sentences in Russian penal colonies in remote parts of the Russian Federation, postings on the numerous support websites, published unpublished testimonies of camp followers, I will uncover the meanings vested in the journey-to-the-colony narrative of women drawn into the penal nexus and what they tell us about the women’s self-identification.

**Panel 7: Travels in Central and Western Europe (Room G011)**

Chair: Ira Ruppo Malone (NUI Galway)

**‘English Cities and Englishmen in the Views of Russian travellers in the nineteenth and early twentieth centuries’**

**Tamara Gella (Orel State University)**

Russian travellers, both the well-known representatives of the Russian literature and culture and the leading Russian magazines and newspaper helped to create the image of “the Foggy Albion” and its people in Russian people’s mind in the nineteenth and early twentieth centuries. There were many colorful descriptions of English cities, and especially London in the memoirs of Russian writers and artists. London always produced a strong impression on Russians. The impressions were sometimes negative like those P.I. Chaikovsky, who confessed in his letters that he disliked London. Still he pointed out that Paris was quite a village in comparison with London, because of London’s crazy traffic. More often London produced a positive and indelible impression on Russian visitors. For example, the attitude towards London of the famous Russian singer F.I. Shalyapin and the Russian writer M. Gorky, who visited London in the beginning of the XХ century, was positive. Lots of things in London appealed to Russian travelers. They were delighted with its grandeur, its might, numerous masterpieces off art and architecture, which, to their mind, indicated that there was a great number of educated cultured people in London. English cities impressed Russian visitors not only with their beauty, but also with their comfort and coziness. There were a lot of interesting statements of the Russian contemporaries about the English climate, the Londoners and their characteristic features.

**‘Travels of Herzen and Dostoyevsky in western Europe’**

**Giuliana Almeida (University of São Paulo)**

To speak of Dostoevsky’s relevance to the Russian quarrel between Occidentalism and Orientalism in the nineteenth-century has become a cliché. Dostoevsky’s works are filled with portentous apprehensions and prophesies about the future of Russian and European society. Alexander Herzen is also an important thinker, although much more unknown despite his enduring reputation, who thought seriously about this issue. The first socialist in Russian history, Herzen played a crucial role in the assimilation of Western ideas into Russian thought. Both Russians writers travelled to Western Europe, Herzen in 1847 for an indefinite period that has become the rest of his life and Dostoevsky in 1862, the first of many *Wanderjahren*. These journeys changed the way they used to see Russia under the mythical light of Western Europe, and Europe under the underdeveloped light of Russia. This paper aims to analyze *Winter Notes on Summer Impressions*, which can be considered Dostoevsky account of his first trip to Western Europe and *From the Other Shore*, the essay written by Herzen about the failure of the1848 Revolutions in Paris that he eye-witnessed. Both texts assimilate the journeys impressions to the main debates of the period, and are interesting sources for Herzen’s and Dostoevsky’s ideas about Occidentalism against Orientalism, Russian Nationalism, the path of the Socialist Revolution and the fate of Russian Empire.

**‘Rudolf Pokorný and his travels across Slovakia’**

**Jana Bujnáková (Masaryk University, Brno, Czech Republic)**

This paper deals with Czech-Slovak literary relations in the second half of the nineteenth century. The number of Slovak students at Czech universities was increasing, while Czechs increasing took ‘holidays’ in Slovakia to report ‘about the real Slovakia’. My aim is to reflect on the functionality of these relationships through the works of Rudolf Pokorný, a prominent Czech poet with a genuine interest in Slovakia, especially *Z potulek po Slovensku (I)* (1883) and *II* (1885) [*Wanderings in Slovakia I* and *II*]. As well as nature and geography, he talks extensively about literature, daily life, religion, language, customs, crafts, history and ethnography. The work is largely descriptive and he remains objective even when describing his own experiences. The uses the travelogue genre as he sought to introduce the Slovak nation to the Czechs. Pokorný remains, from the point of view of literary scholars, in the shadow of the better known Adolf Heyduk, not only during his life but later. They were, however, close friends and made trips to Slovakia together. He was already knowledgeable and well prepared because of his contacts with Slovak students in Prague and personalities in Slovakia.

**Panel 8: America and the Road as Literary Themes (The Bridge)**

Chair: Lili Zách (Independent Scholar)

**‘America in the Long Narrative Poem *Jamerika—trip* by Masa Kolanovic**

**Sanja Frankovic (Trinity College Dublin)**

The topic of the long narrative poem *Jamerika – trip* by Masa Kolanovic is a family trip to America, which was previously known to the main female character only through the Western popular culture. The first word of the title is the Dalmatian dialectal name for America, where the character's ancestors went in their search for a better life. The second word is the English word for travel, which also stands for a hallucination that is confirmed by the atmosphere of the long poem. The travel in this book primarily takes place in the sphere of language, which is actualised on several levels: *in the interaction of Croatian and English language* (and the Western and Eastern European culture at the same time); *in the citation of Croatian literary heritage* *and the texts of Croatian and American popular music*; *in Marx's citation mystification*, which reminds of Croatia's socialist past and *in the ironized relocation of socialist slogans* in the context of the travel around America. Along with the linguistic medium, the art medium is also explicitly expressed on every page of the book. Citation procedures and art collages confirm that the other culture is not only what is discovered on travels, but one's own culture is also viewed in a new context. The end brings the judgment on America. In the apocalyptic tone, which ironizes biblical commonplaces, it is presented as a country burdened by consumerism and fear of terorism, which is why the main character equates the delusion of American dream with that of socialism. The initial position of infantile narrator outgrows into a critical deconstruction of the myth of America as the promised land.

**‘From the illusion of progress to going in circles: the non-existent Hungarian road movie’**

**Zsófia Réti (University of Debrecen)**

The originally American genre of road movie, exploiting the potential of large, open spaces and of a journey long enough to develop dramatic tensions, is always already ironic when adapted to a country like Hungary – due to its geographical features. Still, along with a strong tendency to use travel related, symbolic transitory spaces in Hungarian films (*Üvegtigris, Retúr, Indul a bakterház, etc.)*, there are also examples attempting to create the Hungarian road movie. In my paper I would like to compare the two most prominent such films, the 1976 TV-series *The Dashing Steamroller* (*Robog az úthenger*) and the 1993 feature film *East from West, or the Discrete Charm of Media* (*Nyugattól keletre, avagy a média diszkrét bája*). Capitalizing upon the already existing literature on (post-)socialist humour (e.g. Yurchak, Lamland & Nadkarni) and on irony in general (e.g. Hutcheon), I argue that both films use humour and the road movie genre to give a spatial form to the current image of the society about itself. The first example, *The Dashing Steamroller* integrates the tradition of Hungarian folk tales (e.g. the farm boy who goes to see the world, outsmarting his rivals) into the genre in order to present a very subtle, yet still perceivable critique of socialist progress and teleology. As a contrast, *East from West* spatializes the shifting social landscape of early post-socialism by creating an absurd network of what Marc Auge calls *non-places*, ironically reflecting on the grim purposelessness and general confusion emerging right after the cultural trauma (Sztompka) of the transition. The paper does not only examine the two films, but it also seeks to offer a more general conclusion on the spatial representations of socialist and post-socialist visions of the society.

**‘The influence of Bulgakov’s “Flight” on contemporary Russian “road drama”**

**Natalia Osis (University of Genoa)**

M. A. Bulgakov’s drama “Beg” (*Flight*, 1926) was not only an important reflection on theme of revolution and its immediate consequences, but also an innovative step in the development of Russian drama. Bulgakov fully rejected traditional theatre’s static “unity of action”: the events in “Beg” unfold “on the road”, a setting whose significance is underlined in the work’s title. Here the initially rapid and chaotic movement of the most disparate persons, who are caught up in the Revolution and torn from their customary ways of life, gradually slows as these heroes begin to realize that their flight from the revolution is imperceptibly transforming into escape from the Homeland. Bulgakov underlines the complex nature of this flight also in the very structure of the play, whose action is constituted by “dreams” – constituting another escape, or flight, from the wholly realistic context of the road. As I argue elsewhere, the structure of what we might call “drama on the road” or “road drama” has appeared on numerous occasions in Russian dramaturgy during the last two decades. In this paper I will examine some examples, such as Maksim Kurochkin’s play “Tsurikov” (2003), Vladimir Zabaluiev e Aleksei Zenzinov’s drama “Po-dorozhnoe” (*On the road*, 2007), and Aleksandr Molchanov’s “Ubiitsa” (*The Murderer*, 2009) in light of their connection with Bulgakov’s “Beg”. Diverse aspects of these contemporary dramas will be examined in order to show Bulgakov’s fundamental influence on the contemporary genre of the “road drama”.

**15:50-16:20 Tea/Coffee in Foyer**

**16:20-17:40 Session D**

**Panel 9: Russian Journeys in the Age of Tsar Alexander II (Room G010)**

Chair: Enrico Dal Lago (NUI Galway)

**‘“Honor and Glory to All Students Who Fear Not the Prison”—Russia’s Peter and Paul Fortress and the Student Unrest of 1861’**

**Nicholas Bujalski (Cornell University)**

On September 25, 1861, in response to a series of harsh restrictions placed on academic life at St. Petersburg University, approximately fifteen hundred students marched in protest down Nevskii prospect. These dissatisfied students had chosen a path that, over the following month, would lead over three hundred of their number to arrest and imprisonment in the Peter and Paul Fortress – tsarist Russia’s most notorious political prison. My paper is a cultural, intellectual, and spatial history of political incarceration during the turbulent final months of 1861. I argue that the dramas that unfolded that autumn in St. Petersburg’s Peter and Paul Fortress had a large (and hitherto underappreciated) effect on the development of nineteenth-century Russian cultures of dissent. As the students of the imperial capital crossed personal Rubicons from civil society to political activism – from the lecture hall to the fortress cell – they were accompanied by the attention and imagination of a fledgling public sphere. Furthermore, the carcereal space of the Peter and Paul Fortress became a subject of discussion not only in salons and illicit publications. Remarkably, the imprisoned students themselves subverted the fortress regime from within, defying its regulations and transforming its cells into sites of politics and pedagogy. This activity culminated in the amateur opera *Iz zhizni studentov* – a narrative glorifying the journey from the university to political radicalism, written and performed by student-prisoners within this very bastion of the Romanov autocracy. My presentation focuses on what the creative dissidence of this period – where new notions of political activity and genres of self-narration flourished in the most foreboding spaces of tsarist repression – can tell us about the development of modern Russian radicalism. Basing itself on extensive archival research, my paper promises new insights into the political cultures, contested spaces, and radical *Bildungsromane* of nineteenth-century Russian revolutionary movements.

**‘“The Gateway to Siberia”: Tracing migrants’ journeys in Perm’ province during the long nineteenth century’**

**Jonathan Rowson (University of Nottingham)**

Straddling both sides of the Ural Mountains, Perm’ province had long occupied a position within the Russian psyche of being the ‘Gateway to Siberia’. Contemporaneous writers often associated Perm’ with the endless colonies of prisoners on their way to Siberian exile, indicating that Perm’ was often a place of transit, not of settlement. However, as the centre of nineteenth-century Russia’s metallurgical industry and including the two burgeoning urban centres of Perm’ and Ekaterinburg, Perm’ province possessed long-established migration networks, both intra- and inter-provincial, linking the rural and urban societies. The number of migrants on Perm’’s roads and waterways increased in line with increased Russian peasant migration following the Emancipation Edict of 1861, and utilising sources such as passport data, we are able to identify patterns in this population movement. Whilst these sources provide the researcher with a quantitative statement of origin and destination, they are unable to provide detail of the journeys of these migrants, which were often incredibly arduous and fraught with danger. In this paper I will outline the different migration networks identifiable in Perm’ province in the nineteenth century, followed by a critical discussion of the sources available to historians in ascertaining the lived experience of a large number of migrants, the majority of whom were illiterate, and whom left little record of their journeys. In this case, I will provide examples from my own research where I have used key literary sources, such as the travel writing of both Russian and English travellers, which uncover a more nuanced assessment of migration in Perm’ province at the turn of the twentieth century.

**Panel 10: Journeys in the Contemporary Arts and Healthcare (Room G011)**

Chair: Ludmila Snigireva (Marino Institute of Education, Dublin)

**‘Translation as a metaphor for travelling’**

**Maria Selezneva (University of Exeter)**

The concept of translation in the field of travel and tourism has been neglected for a long time. However, encounters with foreign cultures would not be possible without intercultural mediation of translators. This paper explores how translators shape the world of travellers and tourists. We are specifically interested in researching the identity of Russian translators in two cases. The first case concerns decisions which Russian translators make when they create travel guides about the Russian Federation for foreign travellers and tourists. We will also study translations of travel guides made by English-speaking translators. The second case refers to the new travel writings for Russian readers, and decisions which Russian translators have to make in conditions of the modern world. Thus, the aim of this paper is to trace the differences in translations of Russian- and English-speaking translators. This comparison of translations is important for understanding how different cultures learn each other and what are the effects that influence their decisions. Another part of the paper is devoted to the modern sources of information for travellers and tourists. Among these sources a special attention should be paid to stylish magazines for travellers. These magazines declare a new way of life where every culture has its own smell and taste. For us translations of these magazines are significant because they show an absolutely revolutionized way of presenting foreign cultures to Russian readers. This phenomenon, which we are calling as a new “fashion in translation”, includes mix of foreign elements (also used to describe Russian culture) and domestication of absolutely exotic features of another culture. The main aim of this paper is to show that translators are the one to present cultural-specific concepts without any loss of meaning by combining cultural differences and similarities in order to attract tourists and travellers to come to a particular country.

**‘Crossings:  The Centrality of Movement in Natalia Gorbanevskaia's Poetry and Life’**

**Allan Reid (University of New Brunswick)**

Late in her career Natalia Gorbanevskaia (1936 – 2013) began—surprisingly to those who knew her—to look back on her poetic and intellectual legacy with a long gaze and in a particularly thematic manner.  Following a collection of her published writing on poetry and poets, she compiled two retrospective volumes of her verse, one containing a broad selection of her religiously themed poetry (which I have analyzed here:  <http://magazines.russ.ru/nlo/2014/129/13r.html>), and a second entitled *Goroda i dorogi* (2013).  This latter volume includes poems thematically linked to her passion for cities and to the expression of travel in her work.  Long before the appearance of this volume,  it had been my contention that movement, in a range of manifestations is, alongside motifs associated with her religious and spiritual ideas and beliefs, the ‘other’ central and dominant element informing her poetry, ideas and life.  It assumes a range of forms, and in this paper I propose to highlight several of them, including the political and metaphysical, as well as the more strictly lyrical and personal.  I will connect the poetic expression of movement and travel in her work to her incessant travels, associated with the desire for freedom of movement in her early life in the Soviet Union, her linguistic and cultural border crossing, especially between Polish and Russian, and to the powerful expression of various kinds of mobile liminality throughout her life and work.  In my paper I will draw largely on examples from her poetic oeuvre, as well as certain biographical details.

**‘Cross-border patient mobility, consumer citizenship and the uneven European healthcare space’**

**Sabina Stan (Dublin City University)**

The paper argues that cross-border patient mobility in Europe has to be seen in the larger context of the manners in which states and markets, labour and capital have shaped the provision of services (such as healthcare) that contribute to both the reproduction of both labour and the building of citizenship. The paper sees healthcare services in Europe as being linked not only to the development of citizenship rights at national and European levels, but also, and increasingly in the last decades, to processes of market-building and capitalist accumulation feeding on uneven development both inside and among EU member states. In particular, European eastwards enlargements and healthcare privatisation led to the EU becoming an uneven healthcare space whereby healthcare expenditure, wage and quality levels in richer regions and countries (most notably in EU-15) contrast with those available in poorer ones (most notably in the new member states). The paper argues that cross-border patient mobility in Europe participates in both market building and the building of citizenship, and that it contributes to the rise of a transnational but uneven and consumerist citizenship in Europe. It illustrates these processes through an analysis of recent studies and surveys on cross-border care in Europe. The paper focuses on east-west cross-border patient flows and the manners in which the latter are rooted in and contribute in their turn to imbalanced flows of people and resources between the western and eastern parts of the continent.

**Panel 11: Cold War Journeys in Central Europe (The Bridge)**

Chair: Andreas Agocs (University of the Pacific, Stockton, California)

**‘Controlled journey to the past—German travellers in Poland after the Second World War (1945-1989)**

**Agnieszka Pufelska (Institute for Culture and History of the Germans in North-Eastern Europe, Lüneburg)**

The history of the Germans in Poland seemed to be over after the expulsion of Germans between 1939 and 1950; however, the Germans were in several ways still very present. Architectural monuments remained from the German past, historical images lived on in the memories of people, as well as the personal contacts which survived the regime change. The Communist government was forced to deal with all these factors and to control and shape new German-Polish relations to conform to Communist views on memory. This contribution will focus mainly on the analysis of the specific experiences which the travelers from East and West Germany to Poland had after 1945. It concerns, on the one hand, the official and government-controlled defaults for these transactions, and on the other hand, the real form of encounters between Germans and Poles. Their contacts often went far beyond the tourist aspect. Many visitors were looking at their journey from a perspective of „back home“ while the hosts were obliged at the same time to present a positive image of the Socialist system, an image in accordance with government ordinance. The paper examines which scope of action determined their meetings and what kind of consequences all these contacts may have had. What images of Germany and Poland were they attempting to transfer? In what ways were journeys to Poland a „mourning work“ for the German travelers?

**‘From Howth to Warsaw: The Rev. Canon Harry Armstrong’s 1950 Journey to Communist Poland’**

**Ger Madden (NUI Galway)**

In Britain and Ireland during the early Cold War, Christian leaders, both Catholic and Protestant, were strongly critical of the Soviet Union and the post-war expansion of its sphere of influence, decrying what they perceived as atheistic communism’s repression of religion in the expanded Eastern Bloc. Some rank-and-file clergymen, such as Stanley Evans and Hewlett Johnson of the Church of England, dissented against this viewpoint, encountering, in the words of Cold War scholar Dianne Kirby, ‘unrelenting unpleasantness, obstruction and isolation’ from their ecclesiastical superiors for advocating understanding of the Soviet Union and eastern Europe’s new post war communist regimes. This paper will examine the 1950 visit to Poland of an Irish contemporary of Evans and Johnson, the Rev. Canon Harry Armstrong. Armstrong, Rector of St. Mary’s Church of Ireland Parish in Howth, Co. Dublin, was a leading figure in the Church of Ireland Peace Fellowship who was also involved in the World Peace Council (WPC), an international campaign dominated by communists. In 1951, he attended the WPC’s congress in Warsaw, where he participated in its activities and addressed delegates. On his return to Ireland, Armstrong published a pamphlet detailing his visit, *A Visit to the Warsaw Peace Congress as an Observer*, which argued that religious liberty was greater in Poland than contemporary reports in Ireland suggested. This view went against the Cold War consensus in Ireland, and this paper will trace Armstrong’s account of his visit to Poland and reactions to it within the Church of Ireland, the Irish Catholic Church and the Irish Department of External Affairs.

**‘Rákosi’s travels: A Hungarian Communist’s Journey to the West’**

**Balázs Apor (Trinity College Dublin)**

The paper is based on a close reading of Mátyás Rákosi’s memoirs, written in Soviet exile in the 1960s. The former Chief Secretary of the Hungarian Workers’ Party wrote an awful lot—the memoirs were published in four hefty volumes—yet the best part of the manuscript is devoted to justifying his actions as the prime agent of Hungary’s Stalinization. However, the first volume of his memoirs, which focuses on the fallen leader’s childhood and his teenager years, is strikingly different from the rest of the manuscript. Written in a surprisingly eloquent way, this part of the book offers a detailed, well-informed and quite accurate analysis of rural society in fin-de-siécle Hungary. This section of the book also contains lengthy descriptions of Rákosi’s travels to the West; to Hamburg and London, in particular. As a student of the Eastern Academy—a third level institution specialized in teaching commerce—he was granted the opportunity to study abroad and gain some practical experience, as well. Rákosi chose to travel to two of the most significant hubs of the world’s economy in the early-20th century. The two journeys were not merely study trips, they contributed significantly to the development of Rákosi’s political views. The paper will analyse how cultural encounters in two of the busiest metropolises in Europe at the time shaped the personality as well as the political identity of the Hungarian Communist.

**18:00-19.30 Staged Reading of ‘Gondla’** Bank of Ireland Theatre

**20:00 Conference dinner, Viña Mara, Middle Street**

Saturday, 6 May

**9.20-10.40 Session E**

**Panel 12: Russian Journeys (Room G010)**

Chair: Dáibhí Ó Cróinín (NUI Galway)

**‘Zuleikha’s Anti-Journey’**

**Giulia Gigante (Free University of Brussels)**

The journey into Siberia of a Tatar woman uprooted from her home village, narrated by Guzel Yakhina in *Zuleikha Opens Her Eyes* - one of the most remarkable contemporary Russian novels - has many interesting aspects. This journey, given its enforced nature, can be defined as an 'anti-journey'. The protagonist, together with another 300 brothers of misfortune differing in age, geographical origin and social background, is deported as part of the 'dekulakization' of the early 1930s and travels throughout Russia without knowing where she is going or why. Despite this, for Zulejkha, the journey represents a voyage of initiation that implies her inner maturation, a process that takes on the features of an existential transformation. The forced nature of the journey and the extremely difficult conditions in which it takes place do not stop either the reader or the characters of the novel – at least those who manage to survive hunger, hardship and disease – perceiving the beauty of the places that they pass through and of the remote corner of Siberia where they will be obliged to start living from scratch, as twentieth-century Robinson Crusoes. The cinematographic narrative technique used by the writer makes the journey even more vivid. Stopping places appear as a glimpse through the grating of a freight car or captured out of the corner of the eye as a succession of impressionistic details, which, maybe for this very reason, become effectively stamped on the reader's mind. Guzel Yakhina intensifies this using a device of estrangement (остранение) that echoes the bewilderment of people forced by a senseless and blind political programme to endure a journey without even knowing the names of the localities they are passing through.

**‘Andrei Amalrik’s involuntary ethnography: building up late-Soviet non-conformist subjectivity’**

**Innocentiy Martynow (International Memorial Society, Moscow)**

Soviet dissident and absurdist playwright Andrei Amalrik (1938–1980) was arrested in 1965, accused of «social parasitism» and sentenced to banishment in a collective farm (*kolhoz*) near Tomsk. He described his experience of exile in «Involuntary journey to Siberia» («*Нежеланное путешествие в Сибирь*», 1970). In contrast to soviet imprisonment fiction, Amalrik succeeded in turning a penitentiary experience into anthropological one, making the account of his imprisonment into a travelogue. Among the many topics he brings up on his way from Moscow to Tomsk, Amalrik builds up an original ‘ethnography’ of a collective farm in a colonial-like perspective. The other-minded intellectual views the collective farmers (*kolhozniki*) as a surprisingly non-Soviet Other (in contrast, still alienated and ‘acid’, the milieu of cultural and ideological mainstream remained soviet). Straddling the genres of documentary and absurdist literature, Amalrik-ethnographer depicts kolkhoz as aboriginal ‘looking glass world’, thus thinking though the more profound anthropological experience — the one, which reveals and legitimates his non-conformist identity and selfhood. The paper studies Amalrik’s accounts of Self and Other during the forced journey by the means of narrative and semiotics analyses. The approach allows to reveal some patterns of building up the subjectivety of late-soviet nonconformist and their possible sources as well. The presentation also deals with Amalrik’s impact on identity and iconography of «dissident» in soviet and western discourse.

**‘“From battles and blood to Byron and banknotes: An Analysis of Aleksandr Suvorov’s conquest journeys and their impact in the Russian diaspora in Ukraine and the Republic of Moldova’**

**Ángel Luis Torres Adán (Autonomous University of Barcelona)**

A war of conquest could be reduced in essence to a series of journeys, with a nationalist objective—seize land from another social group to expand your own territory. Starting from this premise, this paper centres on the historical figure of *Generalissimo* Aleksandr Suvorov and the influence of his campaigns of conquest on the socio-political life of ethnic Russians in today’s Transnistria (Moldova) and Odessa Oblast (Ukraine). The first section will focus on the consolidation of Suvorov’s career during the Russo-Turkish War of 1787-92, when the commander, after defeating the Turks, gained an almost mythological status within the lands of Catherine II. He became a subject of popular culture and was seen to exemplify the virtues of the Russian state and people. The second section examines his cult after death. One part of Lord Byron’s *Don Juan* is entirely devoted to the Siege of Ismail the figure of Suvorov in a satirical sense that deeply contrasts with the status of national hero that he still enjoyed in Russia. The final part of the paper addresses the image of Suvorov among ethnic Russians who inhabit the lands that he conquered. Even today this historical figure still has the power to unite Russians around a common symbol that reminds them of their past and binds them to their distant motherland.

**Panel 13: Russian Encounters with its Asian Periphery (Room G011)**

Chair: Kevin O’Sullivan (NUI Galway)

**‘*Okno v prostor*: Bal’mont in Japan’**

**Martina Morabito (University of Genoa)**

Vacillating between the *yellow peril* ideology and the European fashion of *japonisme*, Russian modernist culture often took up the idea of Japan as a powerful symbol of the “Other”, even while mainly describing it according to orientalizing stereotypes. Without ever really visiting the country, Russian writers limited themselves to perpetuating the traditional reception of Japan by repeating fixed notions: it was the land of the Sun, inhabited by sexually desirable geishas in a miniaturized landscape. While many symbolists limited themselves to merely imagining travels around the world, the poet Konstantin Bal'mont was the personification of “wanderlust”, actually visiting countries ranging from Egypt to Mexico, Oceania and India, to name just a few. This paper will explore Bal'mont's travels to Japan (1916) and his experience of Japanese culture in the context of Russian ideas about that nation on the eve of the Revolution. In Japan he experienced a poetical “recognition” of something familiar in the “Oriental” landscape. Upon his return, he aligned himself clearly with Japanese culture and the Japanese way of life. He also started writing haiku in Russian, a form which became for him a metaphor for Symbolist poetry itself. We will pay particular attention to the literary depiction of “movement”: a recurrent topos in Bal'mont Japanese lyrics is wandering in the *prostor* in search of “Oriental” peace.

**‘A Question of Humanity: Civil War Migrants and Refugees in Manchuria’**

**Yuexin Rachel Lin (National University of Singapore)**

The Bolshevik seizure of power in 1917 and subsequent Civil War inflicted immense human cost on many communities across the Russian empire and beyond. On the one hand, it unleashed a torrent of suffering across Europe and Asia, as refugees fled across the border and throughout the world. On the other, Red and White forces sought to extract resources from, and impose their political visions on, the populations they controlled. The violence and instability that resulted affected non-Russian or migrant groups within the empire itself. This paper examines the impact of the Russian Civil War on two communities: the Chinese diaspora in the Russian Far East and Russian emigres in Manchuria. It examines how, from 1920, the depredations of the Civil War led to a wave of migration into China as Russian refugees escaped the conflict and Chinese migrants returned home. These journeys had a profound impact on Chinese perceptions of the Bolshevik regime, and of their position with regards to Russia and the world. Returning migrants brought accounts of Red brutality, undermining the soviets’ attempts to forge links with China. The sight of desperate, starving Russian refugees massed along the border triggered questions of China’s role in sheltering them. Humanitarian aid to the refugees not only reversed the long-standing self-perception of Russian strength and Chinese weakness, but also bolstered China’s moral authority in a “modern” world. The sudden influx of both Chinese and Russians into Manchuria informed diplomatic policy and China’s nationalist agenda. The paper is based on under-explored Chinese-language sources, held at the Foreign Ministry archives in Taipei. These include correspondence from Chinese migrants and Manchurian border officials who were responsible for settling Russian refugees. It provides a counter-narrative to Russian-language accounts of the émigré movement, highlighting the Chinese dimension of the journeys induced by the Russian Civil War.

**Panel 14: Literary Depictions of the Stalinist and Nazi Era (The Bridge)**

Chair: Conny Opitz (Trinity College Dublin/University of St. Andrews)

**‘A Hungry Journey: A Literary Expression of Ukraine’s 1932-33 Famine in Alexander J. Motyl’s *Sweet Snow*’**

**Tatiana Krol (Dublin City University)**

The word ‘journey’ can be applied in many contexts, equipping researchers with multiple possibilities for its use and interpretation. This paper discusses literary depictions of a journey in famine fiction. Based on an analysis of the novel *Sweet Snow* by American author of Ukrainian origin Alexander J. Motyl, it analyses the function of a journey in the representation of Ukraine’s greatest tragedy – the 1932-33 Holodomor. Imagology is the critical study of national images in literature, which is apt for an examination of this literary work, for the novel’s protagonists belong to disparate nations and ethnic groups, and represent divergent ideological beliefs and cultural values. The paper demonstrates that along with the novel’s images of national character, the depictions of the characters’ journey through the winter of 1933 produce systems of meaning, which serve to show the devastating effects of Soviet rule in Ukraine. More specifically, the paper focuses on the representation of space as the main tool in the structure of the journey. It argues that the transition from small to large spaces − from the places of the characters’ arrests, an interrogation room, a cell in prison, a prisoner transport van, and finally, their escape into the vast territory of Ukraine’s famine-stricken countryside, reinforced by the intensification of the disgust imagery, functions to express Ukraine’s trauma, generated by the man-made famine.

**‘Thirst for Change: Jurij Trifonov’s *Utolenie Žaždy*’**

**Clemens Günther (Free University, Berlin)**

During the first Five Year Plan many writers travelled to construction plants to write about “glorious socialist progress”. Their literary reports shaped the genre of the production novel and contributed to the formation of Socialist Realism in the 1930s. During the Thaw, this tradition continued and writers were again sent to building sites such as the *Bratskaya GES* or the *Karakum Canal*. Jurij Trifonov was among this new generation of writers, travelling to Turkmenistan and writing *Utolenie Žaždy* upon his return. Although this novel has not received much critical attention, it deserves a closer analysis. At first, the hero’s journey to Soviet Turkmenistan is an interesting example of late Soviet orientalism. The discursive stance of orientalism played a crucial role in the depiction of early Soviet infrastructure projects such as the famous Turksib project of the 1920s. I aim to show how Trifonov’s novel relates to this tradition, outlining the continuities but also the ruptures in his approach to Soviet infrastructure projects in Central Asia. Secondly, *Utolenie Žaždy* is also a journey through time which deals with the Stalinist past, its crimes and the difficulties in overcoming its legacy. Thirdly, the novel is a journey into the hero’s inner self who must come to terms with his private and professional life. In comparison with the classical novels of the 1930s like Kataev’s *Time, Forward* or Gladkov’s *Energija*, I am going to show how Trifonov’s novel challenges the foundations of the genre via a different notion of journey.

**‘Homeward bound? Allegorical travels in Josef Hora’s *Jan Houslista*’**

**Frances Jackson (University of Munich)**

Despite the manifold restrictions placed upon writers and the steps taken to silence many completely, the early years of the Protectorate of Bohemia and Moravia were a surprisingly fruitful period for Czech literature. Poets, in particular, enjoyed commercial success like never before and stood at the forefront of the cultural resistance to the German occupation, using verse to decry the outrages of the day and preserve a sense of national identity. However, the reintroduction of censorship inevitably gave rise to more veiled forms of poetic expression than had previously been typical, the subversive content of which was not always apparent at first glance. A prime example of this trend is Josef Hora’s allegorically-loaded narrative poem *Jan Houslista*, which describes the bittersweet return of long-exiled musician to his homeland, now empty of the people he once loved. Drawing on the theoretical work of Paul de Man, this paper aims to provide a detailed analysis of Hora’s use of figurative language and the travel metaphor to help unpick the necessarily oblique references to contemporary life. Parallels will also be drawn with other compositions of this era, especially Vladimír Holan’s *Terezka Planetová*, another narrative poem that abounds with symbolically significant journeys and articulates the impossibility of returning in the present to somewhere – or somebody – that one knew in the past.

**10:40-11.10 Tea/Coffee in Foyer**

**11:10-12:30 Session F**

**Panel 15: Military Journeys in the Nineteenth and Twentieth Centuries (Room G010)**

Chair: Lili Zách (Independent Scholar)

**‘Military Journeys and Trans-Imperiality: The Russian-Ottoman Encounters of the late 1820s and the early 1830s’**

**Darin Stephanov (Aarhus Institute of Advanced Studies, Denmark)**

In the war of 1828-29, the Russian Empire carried out incursions into Ottoman territories in Europe and Asia, which resulted in victory and years of subsequent occupation. In 1833, Russian troops were stationed in Istanbul to provide security vis-à-vis Mehmed Ali of Egypt. In all of these locales, the Russian authorities celebrated lavishly a number of recently established secular public holidays (the royal birthday, saint namesake’s day, coronation day, etc.), much to the awe of local Ottoman Muslims and non-Muslims alike. These were unprecedented acts for a foreign royalty on Ottoman soil, with no equivalent even for Ottoman royalty itself. The purpose of this paper is two-fold. First, it draws attention to these large-scale ceremonial events, which remain to this day completely unresearched even in their domestic Russian context, against the background of the young Emperor Nicholas I’s systematic policy of ruler visibility. Second, it states the case for a momentous, yet hitherto unacknowledged Russian influence on the composition of Sultan Mahmud II’s own image-making policies, which had already been placed on a similarly ascendant trajectory in the aftermath of his abolition of the Janissary Corps in 1826. Thus, in 1836, for the first time in Ottoman history, annual celebrations of the royal birthday and accession day commenced in the capital, the provinces, and abroad. In 1837, immediately following the withdrawal of Russian troops from Ottoman European territories, Mahmud II went on an unprecedented personal tour of the very same lands. Methodologically, the paper relies on new techniques of close textual analysis and microhistory, applied to a large body of untapped sources – letters and reports from the field – appearing on the pages of the semi-official Russian imperial newspaper, Северная Пчела.

**‘Hungarian Soldiers in Transylvania and Galicia in World War II’**

**Sandor Magyarosi (Maynooth University)**

Military service had a big impact on veterans’ lives, even when the period of service was limited, since it gave him the opportunity to become familiar with the customs, the culture and the industries of countries well beyond the reach of ordinary people. This paper demonstrates this by means of the experience of the soldiers of the 27th Szekler Light Division, a Hungarian formation sent to the eastern front in April 1944. What makes their history exceptionally interesting, on the one hand, is that the division was raised in a mostly Hungarian-inhabited region of Transylvania, which had been ceded to Romania after the First World War, given back to Hungary in 1940, and lost to Romania yet again in 1944; on the other hand, the unit was deployed to Galicia, another former Austro-Hungarian province, which, in its turn, had been ceded to Poland in 1918, seized by the Soviet Union as a consequence of the Molotov-Ribbentrop Pact, and it was finally occupied by German and Hungarian forces in 1941. This paper will focus on the unfamiliar lands and people the soldiers of the examined division encountered during their deployment to the eastern front, both at the front and in the areas behind the lines. To understand the quite ambiguous nature of this encounter, the following questions will be addressed: how did Hungarian propaganda depict the region in question, what was the army’s official attitude towards the civilian population, and what sort of informal relationship developed between the Hungarian rank-and-file and the members of the various local ethnic groups.

**‘Martyrs of the Nation: The Role of Death and Martyrdom in the Formation of the Kosovo Liberation Army’**

**Samantha Simpson (Maynooth University)**

The Albanian title *dëshmorët e kombit* (martyrs of the nation) refers to the deceased heroes who were killed while fighting for the creation of an independent Albanian nation. During their lifetime, many of these martyrs were active members of clandestine organisations and paramilitary groups such as the Kosovo Liberation Army (KLA). In their death, they served as heroes and iconic figures whose stories essentially became part of the national mythology for their living counterparts. This paper will examine two symbolic events which occurred during the Kosovo War: the first public appearance of KLA members during the funeral of an Albanian teacher killed by Serb forces in 1997 and the massacre of the Jashari family at Prekaz in 1998. This paper explores the significance of these two events and argues that the creation and circulation of national myth centred around death and martyrdom provided legitimacy for the actions taken by the KLA against opposing forces and helped in the formation of an Albanian national identity. This paper will ultimately discuss how these martyrs of the nation played a key role in the formation and growth of the Kosovo Liberation Army not only through the actions they took in their lifetime but also through their act of dying and shows that death is not necessarily the final journey that we take.

**Panel 16: Responses to the Russian Revolution (G011)**

Chair: Balázs Apor (Trinity College Dublin)

**‘Irish Responses to the Russian Revolution’**

**Manus Lenihan (Independent Scholar, Galway)**

Like millions across Europe, Irish nationalists stood in the years from 1917 to 1923 between “between Wilson and Lenin” who “presented the world with two competing visions of a future peaceful utopia.” The Bolsheviks pinned all their hopes to the chance of spreading socialism to other countries and the Sovietu state that they founded impressed Irish observers as “the first foreign government to mention Ireland’s freedom among its peace terms.” Within the labour and trade union movement the idea that a Workers’ Republic had been established was electrifying. The members of James Connolly’s Irish Transport and General Workers’ Union (ITGWU), which grew from 5,000 members in 1916 to over 100,000 in 1920, were enthusiastic and vocal supporters of the Russian Revolution. Thousands of trade unionists read or heard weekly updates on the Russian Civil War and on the mass movements spreading across Europe and beyond. In February 1918 Dublin saw a mass rally hailing the October Revolution. Thousands of town workers and rural labourers applied the ideas and vocabulary of the Russian Revolution directly to their own everyday struggles. Strikes and occupations described by their own participants as “Soviets” began on a small scale in Dublin and in Monaghan. The Limerick Soviet, a city-wide exercise in municipal working-class rule, lasted weeks and gained international media attention. “Soviet” strikes and occupations spread across the country, primarily in Munster. Irish labour leaders such as William O’Brien and Thomas Johnson praised the uncompromising character of the Bolsheviks, but their own “Bolshevism” was “à la carte.” They surrendered the electoral field to Sinn Féin in 1918 and de-escalated the Limerick Soviet in 1919.

**‘Russian professors’ memoirs of their road into exile in the 1920s’**

**Sergei Mikhalchenko (Bryansk State I.G.Petrovsky University)**

One of the consequences of the Russian Revolution of 1917 and the Russian Civil War of 1918-1920 was two million Russian émigrés who disagree with the policies of the Bolsheviks. Although many believed that the Bolshevik regime would soon collapse and allow them to return, they were soon disappointed. The most important sources for the history of the movement in exile are the memories of émigrés, including Russian representatives of the university community - professors and students. This presentation is dedicated to the analysis of the memoirs of Russian emigrants from among the intellectuals as a source on the history of movement in exile. The memoirs of famous Russian scientists S.P.Tymoshenko, N.O.Lossky, E.V.Spektorsky, N.M.Bubnov, M.M.Novikov, P.A. Sorokin and many others are analyzed. The main way to escape from Russia for the authors of memoirs was a passage on the steamer from Odessa (Spektorsky, Bubnov) and Sevastopol (Tymoshenko). Another way abroad was for the famous philosophers Lossky, S. Frank, biologist M.Novikov and others (more than 150 persons). All of them were expelled from Russia on the orders of Vladimir Lenin in the so-called "Philosophers' ships" in the autumn of 1922 (sociologist Sorokin and some others – by train). On the one hand, it was a tragedy, on the other hand, the expulsion had saved their lives: if they remained, they would inevitably have died during great terror. External differences from the first group of refugees was that they were not going to leave, but the Bolshevik state has counted them as ideological enemies and expelled. Terms of the German steamers " the *Oberbürgermeister Haken*" and "the *Preussen* " on which they sailed from Petrograd to Stettin, were far better than those of the refugees from the southern provinces of Russia. But the result was one - and they both appeared in Europe in exile, hoping to return, never actually finished their journey.

**‘Russian academics in exile in Prague in the 1920s’**

**Stephanie Solywoda (Stanford Research Centre, Oxford)**

The story of the ‘philosophy steamer’ is the best known single example of intellectual exodus from revolutionary Russia, but it symbolizes a greater trend of philosophical academics relocating to Europe. Prior to leaving Russia, many of these academics had made prominent criticisms of both the Tsarist regime and the ideology of the Bolsheviks. These thinkers came together in emigration and helped to consolidate a particular interpretation of the meaning of Russian identity. Their conclusions about Russianness have become mainstays in Western assumptions about the Russian national character, and so it is very worthwhile to examine the origins of the national stereotype. This paper looks more closely at the academics who relocated to Prague in the 1920s, and specifically on those who composed the faculty of the Russian Institute and the Russian Law Faculty in Prague. The focal figures considered in this paper are Professors Bulgakov, Novgorodstev, and Lossky, whose pre-revolutionary attitudes were well published. Each of them came to Prague by different geographical routes and also ultimately continued on to different destinations from Prague. It is the contention of this paper that the experiences of travel and geographical relocation facilitated key changes in their thought, resulting in a newfound consensus appraisal of the revolution. By looking at one stop along these thinker’s journey into Western academia, the stay in Prague, it becomes possible to see how the physical experience of turbulence, dislocation and movement parallel similar intellectual paths of development that contended with the chaos and confrontation of revolutionary ideas.

**Panel 17: Women Revolutionaries in Russian and Southeastern Europe (The Bridge)**

Chair: Wendy Bracewell (University College London)

**‘From Daughter of a “Fascist Writer” and “Bloody Foreigner” to “A Mother for Disabled People”: The Biographical Case of Dorina Ilieva-Simpson’**

**Snezhana Dimitrova (South-West University, Blagoevgrad)**

In (post)colonial Mauritius, Dorina Ilieva-Simpson (1925–1991) struggled to lay the foundations of a charity aimed at the *excluded others* (people “superfluous and abject”in their disabled bodies). In a Bulgaria swiftly overtaken by the communist regime (1944-1947), when bourgeois Sofia was agonizing, Dorina was viewed as the daughter of the allegedly “fascist” writer Nencho Iliev ( and as Iliev’s “frivolous and indifferent” daughter ). Later, in the society of white British colonial wives (1950s and 60s), she was looked upon as a “bloody foreigner”. And yet, it was precisely she who fought to change the lives of those “doomed to a humiliating death” (in that unbearable *iciness*: a *body-not-mine*, a body physically scarred and socially stigmatized). Proceeding from the fact (“behind which thousands of motives might lie”) of an empowering utopian female ideal, this article attempts to outline the ***historicity*** of a kind of female subjectivation generated in the attempt to survive social suffering, that is the public and private *disinheritance* of a woman of bourgeois origin after the symbolic effect of “her father’s name” had lost its power, and her bourgeois origin had lost its value. Revealing these *nodes* of a woman’s *painful* life experience, in which the world became visible for Dorina in its negative present (“violence and fear”, “hypocrisy and non-compassion”, “jealousy and social hatred”), this text becomes an essay on another kind of female social loneliness (in, as it were, that *body-not-mine*, *the hostage-of-the-other*), in order to outline the social and cultural efficiency of another kind of female social economy (**faith and compassion**). Hence it aims at disclosing the *other* historical witnesses, truths, facts and archives – those of the *excluded others* – in whose optic the familiar historical past is “distorted” into its unknown *other*. So, this article, based on a quasi-archive, the archive of a life (comprising Dorina Ilieva- Simpson’s autobiographical writings and her deeds, including her exceptionally efficient charity for disable people), tells the story of ***her journey*** from social exclusion to high recognition, the journey to ***her uniqueness***. It analyzes how, in crossing geographical, political and cultural spaces, one woman emancipated herself and built a different woman’s subjectivity (by which she challenged the social horizons and political discourses related to women).

**‘Women revolutionaries as “absolute comrades” and their extreme transnational trajectories’**

**Renata Jambrešić Kirin (Institute of Ethnology and Folklore Research, Zagreb)**

Clara Zetkin (1857-1933), Anna Kuliscioff (1857-1925), Angelica Balabanoff (1869-1965), Alexandra Kollontai (1872-1952), Elena Stasova (1873-1966), Tina Modotti (1896-1942), Inessa Armand (1874-1920), and sisters Sedenfeld, were among distinguished socialists who, travelling across Europe and linking Western and Russian leftist intelligentsia, popularized Marxist ideas of socialist revolution. Yugoslav socialists and communists, for instance, Angela Vode (1892-1985), Milena Mohorič (1905-1972), Herta Haas (1914-2000), also travelled and enthusiastically campaigned in favour of the October revolution under the constant threat of prison, exile, and later Stalinist reprisals. They used all their competences, language skills, fearlessness, zeal and generosity to cross and transcend physical and mental, national and class borders and barriers of bourgeois society. In addition to their own intellectual, feminist and political empowerment, they gravitated to European "leftist centres" such as Paris, Vienna, Zurich, Milan etc., to cultivate their knowledge and political agency for the benefit of all human beings. It is hard to imagine manifold obstacles they encountered in their transnational conspiratorial journeys, the amount of prejudices, rules and norms they radically violated while travelling alone. Becoming a political activist with the right to agitate for socialist cause and to articulate her own demands for a better, just society was considered a criminal activity accompanied by the misogynist countercampaign ("red harpy", “red hyena” etc) that culminated with the fascist propaganda. Besides, female comrades who openly condemned the Red Terror and Stalinist purges risked to be expelled from the official national and the history of the labour movement. A few of them entered history because of their liaisons with leading revolutionaries, whereas the "absolute comrades" (E. Stasova’s nickname) – countless reliable Comintern’s couriers, secretaries and treasurers, those neglected "maids of revolution” – fall into oblivion although their dramatic trajectories have shown what it means to be the most devoted revolutionary in the most extreme century.

**‘The Russian Amazons: Journeys and Revolution’**

**Anna Di Giusto (Italian Society of Women Historians)**

‘The Russian avant-garde movement was the only one of its kind in which the achievements of women were unquestionably equal to their male colleagues,” wrote Hilton Kramer in 1981. In the nineteenth century, whereas in the West women could only assume a domestic role, in Russia women were allowed access to art education. Many of these were painters, writers and set designers. They travelled a lot in Europe, America and Africa and met the most celebrated artists of that period, experienced Futurism, Cubism, Suprematism and Constructivism. They were a bridge between Russian folk art, with the refined Byzantine influence, and Western art, influencing the artistic creations of Malevic, Larionov or Tatlin. Goncharova, Ekster, Udaltsova and Serebriakova sought to create a renovated art for a new humankind and world. They were communist revolutionaries, but they fought for the dignity of all empowered women. Travelling a lot and following the example of the truly free woman Goncharova, Russian artists found a free lifestyle they had created on their own. The disagreement between the modern movement OSt and the reactionary AchPR, supported by Lenin and Stalin, completely undermined the efforts to create a common artistic language for the Revolution. The development of Stalinism created a stifling climate in particular for these painters. Some survived as artists even in exile, but some had their lives ruined for years or were killed in Stalin’s purges. My research tries to reconstruct this period, focusing on the journeys of these Russian Amazons.

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