



A BRIEF REPORT ON THE GSI WEEK:

INTERNATIONAL SYMPOSIUM

'MIGRATION AND MEMORY OF PLACE'

DATE OF EVENT: DECEMBER 1, 2023

LOCATION: CENTER FOR AINU AND INDIGENOUS STUDIES, HOKKAIDO UNIVERSITY & ZOOM

NUMBER OF PERSONS ATTENDING: 32 (ONLINE PARTICIPANTS INCLUDED)

Symposium : Migration and Memory of Place

Introduction

'Human Migration' has been one of the main features of our long human history. As represented by travel, humans have a high interest in unknown lands yet to be seen and are still on the move. Human migrations have given rise to group contacts, which in turn have triggered the creation of new cultures. The culture diversity of humans has been formed through repeated history of such migration and cultural contact. The diversity of human cultures reflects the natural diversity on Earth and is also a product of the interaction between humans and the environment.

In this workshop, we discuss the history of human migrations in Europe and Northeast Asia during the Medieval times, the sociocultural phenomena that resulted from their impact, and the formation of new identities. Also, the importance of memories and histories of human activities embedded in place names is discussed. Furthermore, there are various factors behind the human behavior of human migration. Volcanic activity and climate change have been understood as one of the main drivers of 'human migration.' What is important is human resilience to this environmental change and adaptation to the new environment. This workshop discusses the background of the diversity of human cultures, using the keywords 'human migration' and 'memory'.

GSI WEEK!
November 28 – December 3, 2023

"Migration and Memory of Place"

13:00-18:30 Friday, Dec. 1, 2023 JST
Online

Speakers:

- Prof Hirohumi KATO**
Director of GSI, Hokkaido University
"Okinawa Migration in NE Asia: Colonization and Cultural Integration"
- Prof Neil PRICE**
Uppsala University, Hokkaido University
" Norse Migration in the Viking Age : from 'Expansion' to 'Dispora'"
- Prof Peter JORDAN**
Lund University, Hokkaido University
"Environmental Catastrophes Drive Human Migration - Apocalyptic Scenes from A Prehistoric 'Super-Eruption'"
- Dr Carl-Gösta OJALA**
Uppsala University, Hokkaido University
"Semi-Mobilities in Colonial Spaces: Border, Identities, and the Right to Make a Home"
- Mr Aleksander ULANOV**
Hokkaido University
"The theory of cultural transmission and studies of social contacts of hunter-gatherers"
- Mr Levi-Craig MURRAY**
Onemda Aboriginal & Torres Strait Islander Health and Wellbeing, Melbourne School of Population & Global Health, University of Melbourne
"Aboriginal placenames and geographical data: Promoting truth-telling and understanding of Country."
- Dr Kristen SMITH**

Admission: Free
Language: English
Organized by: Global Station for Indigenous Studies and Cultural Diversity (GSI)
Supported by: The Foundation for Ainu Culture

Contact:
E-mail: gsl@oia.hokudai.ac.jp HP: <http://gi-core.oia.hokudai.ac.jp/gsi/>

Registration required:
Registration form for Online participation
https://us02web.zoom.us/join/register/WN_682oN53RAeMTM_EPL-cpA

Program

13:00-13:10 Opening Speech

13:10-13:50 Norse Migration in the Viking Age: from 'Expansion' to 'Diaspora'

Prof. Neil PRICE (Uppsala University, Uppsala, Sweden and GSI)

14:00-14:40 Okhotsk Migration in NE Asia: Colonization and Cultural Integration

Prof. Hirofumi KATO (Hokkaido University, Sapporo, Japan and GSI)

14:40-15:00 BREAK

15:00-15:40 Sámi Mobilities in Colonial Spaces' Border, Identities, and the Right to Make a Home

Dr. Carl-Gösta OJALA

(Uppsala University, Uppsala, Sweden and GSI)

15:50-16:30 Aboriginal placenames and geospatial data: Promoting truth-telling and understanding of the Country.

Dr. Kristen SMITH and Mr. Levi MURRAY

(University of Melbourne, Melbourne, Australia)

16:40-17:20 Environmental Catastrophes Drive Human Migration: Apocalyptic Scenes from A Prehistoric "Super-Eruption"

Prof. Peter JORDAN (Lund University, Lund, Sweden and GSI)

17:30-18:00 The theory of cultural transmission and studies of social contacts of hunter-gatherers

Mr. Aleksandr ULANOV (Hokkaido University Sapporo, Japan)

18:00-18:20 General Discussion

18:20-18:30 Concluding Remarks

Presentation Abstract

(1) Norse Migration in the Viking Age: from 'Expansion' to 'Diaspora'

Prof. Neil PRICE (Uppsala University and GSI)



Since the early nineteenth century, scholars and the public alike have conceived of a so-called 'Viking Age,' a term describing the approximate period 750-1050 CE when the peoples of Scandinavia began to raid, trade, and travel extensively across the Eurasian world. In more recent years, however, not only the conceptualization of the 'Vikings' has come into question, but also the premises on which we characterize what has long been thought of as their 'expansion' – a notion that has now been superseded by the more ambiguous, reciprocal and flexible language of 'diaspora'. Central to this debate is the fact of movement, whether through violence, mercantile ambition, exploration, or settlement and thus ultimately the question of migration. Linked to this are related questions as to when, why, and precisely where all this was taking place and the wide variety of motives or imperatives behind it. In essence, researchers are now tentatively shaping a multivocal and pluralistic redefinition of what the Viking Age was, how it 'began' and 'ended,' and not least, a reassessment of the complicated and contested legacies that still resonate in the social conversation today. This talk examines these issues, discussing the population movements of the early medieval North in terms of ethnicity and identity and the intricate socio-political geographies of the diaspora itself.

(2) Okhotsk Migration in NE Asia: Colonization and Cultural Integration

Prof. Hirofumi KATO (Hokkaido University and GSI)

In Northeast Asian, the maritime hunter culture expanded from the northwest coast to the southern coast of the Okhotsk sea after the 6th century. This archaeological phenomenon is known as the



"Okhotsk culture," it greatly influenced the subsequent formation of peoples along the Sea of Okhotsk coast. From southern Sakhalin Island to Hokkaido Island, it is known that this culture of marine hunters encountered the local culture, which was linked to the formation of the Ainu and their culture. The migration of human groups, including fur trade networks, the distribution of metal products, and the development of bear ceremonies, caused this cultural integration. This report discusses the socio-cultural impact of this migration phenomenon of maritime peoples based on the results of recent research on Rebun Island.

(3) Sámi Mobilities in Colonial Spaces' Border, Identities, and the Right to Make a Home

Dr. Carl-Gösta OJALA (Uppsala University and GSI)



This paper discusses Sámi mobilities within colonial spaces and power dynamics. Focusing on voluntary and involuntary Sámi mobilities in the early modern period, the paper also addresses Sámi early modern material objects in motion and the collecting and exchange of Sámi ancestral remains. Recent homecomings of Sámi material culture and ancestral remains, as part of cultural revitalization, repatriation, and decolonization processes, demonstrate the development of new mobilities and power dynamics. Challenging colonial notions of Sámi people as being bound to the perceived traditional Sámi domains, as well as the nationalist cartographies projected in much of earlier research, this paper aims to stimulate a rethinking of Sámi mobility and agency and the right to make a home. The main focus of the paper is on present-day Sweden, but with comparative perspectives from Norway, Finland, and northwestern Russia. In the paper, Sámi-related place names are also discussed as a way of exploring histories of Sámi mobilities and homemaking within and beyond present-day Sápmi.

(4) Aboriginal placenames and geospatial data: Promoting truth-telling and understanding of Country.

Kristen SMITH and Levi MURRAY (University of Melbourne)



Indigenous placenames and their embedded Indigenous Knowledges represent a critical mechanism to promote truth-telling and understanding of Country for Indigenous peoples in Australia and internationally. Article 13.1 of the United Nations Declaration of the Rights of Indigenous People outlines the right of Indigenous

peoples to “revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons” (UNDRIP 2007). Australia is one of 144 signatories to this Declaration, yet the formal restoration of Aboriginal placenames remains a point of controversy across much of mainstream Australia. In this paper, we discuss the space-place gap in geographic information system science and spatial technologies and outline the work in progress by the Indigenous Data Network to re-embed Indigenous Knowledges in national geospatial frameworks and digital infrastructure of Australia. This work aims to bind Indigenous Knowledges to standard spatial data practices used by research communities and other stakeholders, including national and international governments. It also supports ongoing efforts to highlight the significance of Indigenous Knowledges of places and Indigenous communities and peoples for both economic development and broader mainstream visibility, which is inalienable from national recognition and truth-telling.

(5) Environmental Catastrophes Drive Human Migration: Apocalyptic Scenes from A Prehistoric “Super-Eruption”

Prof. Peter JORDAN (Lund University and GSI)

Today around three billion people live in close proximity to volcanic geohazards including many Indigenous cultures and descendent communities. This paper examines the degree to which TLK (“Traditional and Local Knowledge”) Systems can ever evolve to cope with living, surviving and indeed thriving in high-risk geological environments, where



adaptation to one catastrophe shapes cultural and ecological responses to the next. In most cases, migration and long-range social networks are deployed to bolster resilience and support eventual human return to damaged landscapes and ecosystems which tend to recover at different rates. These processes are viewed within a long-term historical perspective to understand how extreme events of unexpected magnitudes may stretch traditional coping mechanisms to breaking point, preventing cultures from returning to their previous developmental pathways, and tipping them into entirely different trajectories. The paper presents emerging results from CALDERA, a new Nordic-Japan research initiative focusing on the cultural significance of catastrophic environmental shocks. The main case-study examines how prehistoric populations in Northeast Asia started to “worship” volcanic geohazards as part of a wider suite of coping mechanisms, but were eventually overwhelmed by impacts of a volcanic “super-eruption”, one of the largest globally in the last 10,000 years. This extreme disaster triggered both major loss of life, but also significant out-migration, and the eventual return of humans to island ecosystems utterly transformed by the catastrophe and its enduring ecological legacies. The paper concludes with a brief overview of future plans and activities, and argues that much more empirical work is required to critique simplistic notions of “collapse” and also “resilience”, as neither capture the full complexity and historical contingency of cultural responses to abrupt environmental “forcing” mechanisms.

(6) The theory of cultural transmission and studies of social contacts of hunter-gatherers

Mr. Aleksandr ULANOV (Hokkaido University, Japan)



The theory of cultural transmission and related conceptions of cultural convergence and social intimacy have an important epistemological and methodological role in current anthropological and archaeological studies. Epistemology of current cultural transmission is highly interesting because it is critical, on the one hand, toward the traditional culture-historical approach, and on the other hand, toward cultural transmission theory when it applies to research models borrowed from biological studies. Cultural transmission theory and culture-historical theory have a common origin. However, the current theory of cultural

transmission criticizes ethnocentric and purely typological views of culture-historical archaeology. The object of critics inside the theory of cultural transmission is the phylogenetic studies of material culture and other direct analogies from biological studies. This problematization of a biological discourse in archaeology and anthropology seems valuable for the current anthropology and decolonization narrative. The biological narrative of academic discourse is a vivid mark of the colonial approach in anthropology. Thus, in this sense “debiologization” of cultural studies means decolonization.

Methodologically cultural transmission theory aimed to explain diversity in material culture as well as temporal and spatial spread of phenomena of material culture. The spread of certain types of material culture objects could be studied in the frameworks of the theory of cultural transmission, in the middle-range theory of stimulus diffusion, or in the theory of cultural convergence. All these theories are based on the assumption of social contacts of different intensities. The cultural transmission process requires close social contact. Stimulus diffusion related to social contact of low intimacy (for example visiting the camp’s edge). The cultural convergence process is related to the emergence of similar types of artifacts in different social groups without social contact.

However, there are significant similarities between the results of the cultural convergence process and stimulus diffusion. The result of both social processes is the emergence of artifacts with similar morphology and different technologies of production in several regions. Differentiating these two social processes requires specific research procedures such as examination of the geographical spread of the artifact’s type and chronology of the emergence of this type in both study regions. In other words, an analysis of the probability of social contact is required.

Another vital research procedure for the studies of cultural convergence is the development of the morphospace model. However, examples of differences between mouth harps in continental Siberia (vargan, khomus) made of metal and in Hokkaido (mukkury) made of bamboo demonstrate that the range of possible raw materials needs to be examined as well as the range of possible morphology.

Research problems of cultural transmission, cultural convergence, and stimulus diffusion studies demonstrate common methodological challenges of archaeological and cultural anthropological methodology and the possibility of interdisciplinary collaboration in this field. Studies of the spatial spread of types of artifacts in this methodological framework spot light on the social processes of migration or cultural exchange.