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In early 2021, the Ukrainian Institute published an analytical report “Percep-  
tions of Ukraine Abroad: Japan”<sup>(2)</sup>, which aimed to identify attitudes towards

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(1) Given that the book was published almost simultaneously in Japanese and Ukrainian, the authors of the review will appeal to both editions.

(2) Ukrainian Institute. *Analytical report. Perceptions of Ukraine abroad : Japan*. Kyiv : Ukrainian Institute. Accessed August 30, 2021. <https://ui.org.ua/ukraine-abroad-research/#rec322021625>.

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Ukraine and Ukrainian culture in Japan, as well as opportunities to cooperate between Ukraine and Japan in the field of cultural diplomacy. Studies have shown that Japanese people have little knowledge of Ukrainian culture and history. According to respondents, who included representatives of institutions in the field of culture, education, science, as well as local and central government, the diplomatic corps, international organizations, etc., the average Japanese person does not even know where Ukraine is geographically located. More knowledgeable Japanese citizens associate Ukraine primarily with the former Soviet Union, believing that Ukrainian history and culture is part of Russian culture today. Only a few experts in Ukraine and representatives of the cultural elite can discuss the phenomena and figures of Ukrainian culture in more detail.<sup>(3)</sup> The report of the Ukrainian Institute showed that the key reason for such low awareness is the limited information about Ukraine, the image of which in Japanese literature was formed only through the prism of all Soviet-Russian literature for a long time. The original history of Ukraine, as well as Japanese-Ukrainian relations, never existed outside the context of the Soviet Union until 1991. Consequently, the perception of modern Ukraine is still rooted in the Soviet legacy and viewed in the shadow of Russia, and most importantly through the lens of modern Russian information resources which are often interpreted from the standpoint of Russian ideology and social values formed in Russia. This, undoubtedly, leads to the formation of a false image of Ukraine in Japan. Thus, today, the promotion of a positive image of Ukraine in Japan and the further success of Japanese-Ukrainian relations is hardly possible without the formation of strong cultural diplomacy, which should primarily rely upon creating authentic narratives about the history and culture of Ukraine.

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(3) Ibid, 6-16.

When did Japanese-Ukrainian relations originate and was Ukraine always perceived through the prism of Russia? For the first time, the facts about friendly relations between Ukraine and Japan were revealed to the general public in Ivan Svit's book "Ukrainian-Japanese Relations, 1903–1945: Historical Review and Observations", published in New York in 1972. Ivan Svit, who was a publicist, public figure and an active member of the Ukrainian community in the Far East, described the cultural, political and economic life of Ukrainians in Zelenyi Klyn (the Green Wedge) before and during the Second World War. In his work, the journalist highlighted the sympathetic attitude of the then Japanese government to the Ukrainian community in Manchuria and provided convincing facts of Japan's support for Ukrainians.

Ivan Svit's book, similarly to any other literature that touched on the topic of the national liberation struggle of Ukrainians, became available to Ukrainian readers after the restoration of independence. In Japan, Svit's work became known among a limited number of Ukrainians in the early 1980s owing to the work by Kazuo Nakai, a Professor at the University of Tokyo, a historian, an expert in Ukrainian studies, the founder and first chairman of the Japanese Association for Ukrainian Studies, the author of monographs on Ukraine "History of National Policy in the Soviet Union – Ukraine, 1917–1945" (1988) and "Ukrainian Nationalism – the Dilemma of Independence" (1998). Professor Nakai, who had the opportunity to get acquainted with Ivan Svit in the United States and learn about Japanese-Ukrainian contacts in the Far East firsthand, continued the topic of researching relations between Ukraine and Japan in the pages of his works.<sup>(4)</sup>

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(4) Nakai, Kazuo. "Ukraina i Yaponiya: deshcho pro vidnosyny mij oboma krayinamy ta pro ukraïnoznavstvo" [Ukraine and Japan: Something about relations between the two countries and the Ukrainian studies in Japan]. Accessed August 30, 2021. <http://apopok.narod.ru/presa.html>. (In Ukrainian).

It is evident that in Ukraine, the reproduction of the authentic history of Japanese-Ukrainian relations became possible only after the restoration of independence. Some aspects of this broad issue are covered in the works by Bondarenko,<sup>(5)</sup> Bondar,<sup>(6)</sup> Hino,<sup>(7)</sup> Popko,<sup>(8)</sup> Kapranov,<sup>(9)</sup> Geraskov,<sup>(10)</sup> Dzyabko,<sup>(11)</sup> Kvasnytsia et al. In 2004, the annual issue of the oldest literary and art magazine in Ukraine “Vsesvit”<sup>(12)</sup> was devoted to joint achievements in the field of cultural activities of Japan and Ukraine.

However, each of these Japanese or Ukrainian works written in Japanese or Ukrainian, firstly, remains available only to a narrow circle of experts, and, secondly, due to the geographical remoteness of countries, restricting access to archival materials, usually reveals views of only one of the parties to the events: Ukrainians or Japanese. Therefore, it needs to be supplemented.

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- (5) Bondarenko, Ivan. *Russko-yaponskiye yazykovye vzaimosvizi XVIII v. Istoriko-lingvisticheskoe issledovaniye* [Russian-Japanese linguistic relations in the eighteenth century (historical and linguistic research)]. Odesa: Astproprint, 2000. (In Russian).
- (6) Bondar O. I., Bondarenko I. P. “Ukrainistyka v Yaponiyi” [Ukrainian studies in Japan]. *Slovyansky zbirnyk* [Journal of Slavic Studies] (9) (2002): 182–185. (In Ukrainian).
- (7) Bondarenko I. and Hino T. “Pershyi ukrayinsko-yaponsky slyvnyk” [The first Ukrainian-Japanese Dictionary]. *Movoznavstvo* (2-3) (1994): 20–29. (In Ukrainian).
- (8) Popok A. “Gromadsko-politychne ta religiine jyttia ukrainciv na Dalekomu Shodi v XX st.” [Socio-political and religious life of Ukrainian people in the Far East in the XX century]. *Ukrainskyi istorychnyi jurnal* [Ukrainian Historical Journal] (6) (1998): 54–68. (In Ukrainian).
- (9) Kapranov, Sergiy. “Pro Ukrainu yapon’skoyu movoyu: malovidome vydannya harbinskyh ukrainciv” [About Ukraine in Japanese: The Harbin Ukrainians’ little known edition]. *Magisterium* (42). Kul’turologiya (2011): 69–73. (In Ukrainian).
- (10) Geraskov, Sergiy. “Ukraine and Japan Culture Relationship: Shevchenkiana and Murakamization”. *Kobe Gakuin economic papers* (47) (2015): 79–86.
- (11) Dzyabko Yuliya, Kvasnytsia Olha. “Language, Religion and National Identity of Ukrainian People Living in Japan.” *Journal of Ibaraki Christian University* (54) (2020): 51–65.
- (12) *Vsesvit*. Vol. 1–12 (2004). Accessed August 30, 2021. <http://www.vsesvit-journal.com/old/content/view/12/41/>.

Thus, the author of the book “History of Japanese-Ukrainian Relations in 1915–1937” (Japanese “Nihon Ukuraina kouryuu shi 1915–1937”, Ukrainian “Історія японсько-українських відносин 1915–1937 pp.”), Professor at Kobe Gakuin University, President of the Japanese Association for Ukrainian Studies, Honored Professor of the National Academy of Public Administration under the President of Ukraine, set himself the task of collecting evidence from both the Ukrainian and Japanese sides and reconstructing the fragments of the forgotten history of relations between Ukraine and Japan at the beginning of the 20<sup>th</sup> century.

It is in the title of the work that Yoshihiko Okabe declares the chronological boundaries of the study, focusing readers' attention on key historical events and figures in the Japanese-Ukrainian relations of 1915–1937. Direct acquaintance with the publication begins with the statement: “It started in Kobe, it ends in Kobe... From the vast Japanese and Ukrainian archives, we will open the forgotten corners of the history of Japanese relations with Ukraine, which has impressed many Japanese, starting with Kenji Miyazaki.” The reference to the city of Kobe, where the Japanese began to get acquainted with Ukrainian culture more than a hundred years ago, and the poem by the famous poet Kenji Miyazaki “Women in the Field” (1924), in which the author compared Japanese women with “Ukrainian dancers”, shows that Yoshihiko Okabe tends to believe that the basis for the formation of successful international relations is primarily the cultural attractiveness of countries.

Analyzing the main text of the monograph, we immediately note that from the first pages, it positively impresses with the number of processed sources: Ukrainian and Japanese archival materials, the then Japanese press, and the original documents. In addition, the book is full of photographs, some of which were found by the author in the personal archives of the descendants involved in the creation of Japanese-Ukrainian relations. This amount of factual material makes

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the monograph highly valuable.

Part 1 of the book, namely “Meeting of Cultures” (*Deai*), is devoted to the touring activities of the Ukrainian theater group of Karmelyuk-Kamenskyi in Japan in 1916, extensively describes the Japanese perception of the Holodomor of 1932-1933 and briefly discusses the author of the first textbook and Japanese language courses in Ukraine, i.e. Fedor Pushchenko.

Chapter 1 “Introduction of Japanese to Ukrainian culture” (*Nihonjin to Ukuraina bunka to no deai*), which is premised on reviews in the Japanese press, describes the touring activities of the Ukrainian theater group under the direction of actor and director Karmelyuk-Kamenskyi in the largest cities in Japan in 1916. Owing to the tour of the Ukrainian theater, the Japanese had the opportunity to learn about Ukraine for the first time, as well as Ukrainian theatrical art, folk art and traditional clothing. The cultural content, which included works by prominent authors Starytskyi and Hulak-Artemovskyyi, as well as Ukrainian folk songs and dances, gave rise to positive reviews among Japanese viewers. Despite the fact that most of the repertoire was performed in Ukrainian, the fact that the tour of the Ukrainian theater was reported by both local (“Kobe Shimbun”, “Yokohama Mainichi Shimbun”) and national media resources (“Asahi Shimbun”, “Yomiuri” Shimbun”), the tour of Ukrainians aroused great interest in Japan. Thus, in this chapter, the author of the monograph aptly observes that more than a hundred years ago, fruitful contacts between the countries began with the presentation of Ukrainian culture in Japan, in other words, cultural diplomacy. Ultimately, it is the culture that serves as “soft power” in the concept of foreign relations and contributes to the achievement of international political and economic priorities.

Chapter 2 “The Holodomor through the eyes of the Japanese” (*Nihonjin no me kara mita horodomooru*) is devoted to a tragic topic in the history of the Ukrainian nation, but extremely relevant in terms of restoring historical justice,

in particular the study of the Holodomor in Ukraine in 1932–1933.

This chapter is extremely valuable for several reasons. First, it is the expansion of the range of problems of Ukrainian studies in Japanese scientific discourse. Secondly, it is a formulation of a scientific problem in the field of Japanese history about the Holodomor in Ukraine in 1932–1933. Third, it is a clear example of the application of an interdisciplinary approach that helps to confirm historical facts on the example of the then Japanese newspapers, which informed the public about the tragedy of the Holodomor. Fourth, all these factors will significantly contribute to the recognition of the Holodomor as genocide of the Ukrainian nation, in particular by the Japanese government.

First, Yoshihiko Okabe introduces an understanding of the problematic aspects of the Holodomor. In particular, at the terminological level, the author gives an interpretation of the concept of “Holodomor”, which is interpreted as a designation of the famine of 1932–1933 in Ukraine. This word consists of two words – “holod”, as lack of food, acute feeling of need for food, and the word “mor”, which means “plague, horrible death”.<sup>(13)</sup>

Regarding the number of Holodomor victims, the author notes that the numbers vary for several reasons. First, the very fact of the Holodomor was concealed by the Soviet authorities. Second, modern Russian historical science, similarly to the modern political establishment, does not recognize the Holodomor in Ukraine as genocide, but calls for “famine as a pervasive phenomenon not only in Ukraine but in the entire Soviet Union,” thus obscuring the problem. Therefore, the number of victims ranges from the officially estimated four million to the unofficially recognized ten million.

The iconic names of historians, journalists, diplomats, and filmmakers men-

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(13) Okabe, Yoshihiko. *Nihon Ukuraina kouryuu shi 1915–1937*. Kobe: Kobe Gakuin University Press, 2021: 27.



tioned by the author are also of great importance, as they allow us to see the problem not only contextually but also holistically. Thus, readers will learn that the theme of the Holodomor was screened in the Canadian-English film “Bitter Harvest” (2016) and the Polish-English-Ukrainian film “Mr. Jones” (2019). In the latter, in particular, the leading American historian Timothy Snyder participated as an advisor. Meanwhile, the Japanese audience knows this film as “Akai yami. Sutarin no tsumetai daichi de”.

Professor Yoshihiko Okabe carefully refers to British, Canadian, and American sources, which record the fact of informing governments and the world about the Holodomor in Ukraine in the 30s of the 20<sup>th</sup> century, naming journalists such as Gareth Jones, Malcolm Muggeridge, Rhea Clyman, and the Italian diplomat Sergio Gradenigo. It is noteworthy that in the notes, the author mentions the name of the American journalist of “New York Times” Walter Duranty, the winner of the Pulitzer Prize, a supporter of Stalin, who, knowing the truth about the Holodomor, denied the latter.

To supplement the source base of the question under discussion, we recommend that experts include in the scientific discourse important works of an American history professor, political scientist and journalist James Mace<sup>(14)</sup>, who was the author of the report in 1986-1987 and executive director of the US Congress Commission on the Holodomor of 1932-1933, owing to which the world learned about the scale of the tragedy, which was called “the worst crime of the 20<sup>th</sup> century”. It was James Mace who qualified the Holodomor as genocide. In his work “Your Dead Chose Me”, the journalist notes: “...all the newly available documents and the latest research have not changed the main portrait of events that I gave in 1982 at the International Conference on the Holocaust and Geno-

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(14) Ivshyna, Larysa, ed. *Den' i vichnist' Djeimsa Meisa* [Day and eternity of James Mace]. Kyiv: Joint-Stock company “Ukrainian Press-Group”, 2005. (In Ukrainian).

cide. I am convinced that in order to centralize full power in Stalin's hands, it was essential to destroy the second Soviet Republic and, consequently, to destroy the Ukrainian peasantry, the Ukrainian intelligentsia, the Ukrainian language and history in the understanding of the people, to destroy Ukraine as such. The idea was very simple and extremely primitive: there are no people, so there is no separate country, and as a result, there are no problems. In the classical sense of the word, such policy stands for GENOCIDE.”<sup>(15)</sup> In addition, James Mace, as a journalist for the Ukrainian newspaper “Den” (1997–2004), wrote a thorough article, “A Tale of Two Journalists”,<sup>(16)</sup> in which he described the work of Malcolm Muggeridge, Gareth Jones, and Walter Duranty in archival sources.<sup>(17)(18)</sup>

Returning to the question of what was known in Japan about the Famine in Ukraine, Professor Yoshihiko Okabe, based on an analysis of the then Japanese press, in particular, “Asahi Shimbun”, “Yomiuri Shimbun”, and “Mainichi Shimbun” concludes that “although not so often, but the Japanese media still covered information about the famine in Ukraine from 1920 to 1930, but there is almost no mention of the famine of the early 1930s.”<sup>(19)</sup>

Interestingly, Professor Okabe did not dwell on this, but supplemented his research with important facts from information about Ukraine, in particular from

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(15) Mace, James. *Vashi mertvi vybraly mene* [Your dead chose me]. Kyiv: Joint-Stock company “Ukrainian Press-Group”, 2008: 114–121. (In Ukrainian).

(16) Mace, James. “Povist pro dvoh jurnalistiv” [A tale of two journalists]. *Den'* [The Day], July 15, 2003. Accessed: September 2, 2021. <https://incognita.day.kyiv.ua/povist-pro-dvox-zhurnalistiv.html>. (In Ukrainian).

(17) Mace, James. *Vashi mertvi vybraly mene* [Your dead chose me]. Kyiv: Joint-Stock company “Ukrainian Press-Group”, 2008: 114–121. (In Ukrainian).

(18) Ivshyna, Larysa, ed. *Den' i vichnist' Djeimsa Meisa* [Day and eternity of James Mace]. Kyiv: Joint-Stock company “Ukrainian Press-Group”, 2005. (In Ukrainian).

(19) Okabe, Yoshihiko. *Nihon Ukuraina kouryuu shi 1915–1937*. Kobe: Kobe Gakuin University Press, 2021: 28–29.

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Chuzo Yoshimura's book "Japanese-Russian relations: present and plans for the future" (1934), which contains a section "Famine in Ukraine". Chuzo Yoshimura was the head of the research department at the Association of Friendly Neighborhood Relations, which aimed to promote and assist in the development of culture in Inner Mongolia, and here is what he noted: "After the successful implementation of the first five-year economic development plan, approved in 1928, Stalin resolutely implemented his forced plan for the second time, which caused famine in Ukraine." In addition, he posited: "We can not specify the number of victims, as there is no data and report from the Soviet government, but we believe that this number is not very different from the number of victims of the famine in the Volga region, and is about <sup>(20)</sup> **ten million people**." (emphasis added by O.K.)

In addition, Yoshihiko Okabe finds the testimony of Masakane Kikuta, a Japanese man who had been traveling in the Soviet Union for about six years since 1929, and who was later suspected of espionage and arrested. In Kikuta's work "Six Years in Russia", there is a section "Memories of the Famine in Ukraine". In his testimony, he not only confirmed the fact of famine in Ukraine and the phenomenon of cannibalism but also revealed its causes. Moreover, he clearly outlined the time frame and territory of this catastrophe, noting that it was "the famine of the early 1930s in Ukraine proper, not in southern Russia or <sup>(21)</sup> Kazakhstan".

It is this chapter in Yoshihiko Okabe's "History of Japanese-Ukrainian relations in 1915-1937" that we consider the most valuable in the peer-reviewed work, because the above information complements the scientific source base with irrefuta-

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(20) Okabe, Yoshihiko. *Nihon Ukuraina kouryuu shi 1915-1937*. Kobe: Kobe Gakuin University Press, 2021: 29.

(21) Okabe, Yoshihiko. *Nihon Ukuraina kouryuu shi 1915-1937*. Kobe: Kobe Gakuin University Press, 2021: 28.

ble evidence that testifies to the fact and scale of the Holodomor in Ukraine, as well as contributes to the recognition of the Holodomor as genocide of the Ukrainian nation.

An important discovery for Japanese readers will be the information in the Appendix to Chapter 1 (*Ukuraina ni okeru saisho no nihongo kyoukasho to nihongo kyoushitsu*), which describes the activities of Fedor Pushchenko, an orientalist, a teacher of Japanese, the head of the Japanese section of the Kharkiv branch of the All-Ukrainian Scientific Association of Oriental Studies (1926–1931), the author of the first textbook on Japanese “Theoretical and practical course of the Japanese language” (1926)<sup>(22)</sup>. Unfortunately, the author of the monograph dwells briefly on the figure of Pushchenko, which may be due to the lack of information about the scholar. Therefore, it would be advantageous to fully introduce the figure of Fedor Pushchenko to the Japanese discourse in the future, as the orientalist had to pay a high price for his seemingly successful activity in the development of cultural ties between Ukraine and Japan. In 1931, when Japanese troops occupied Manchuria and Japan became an enemy of the Soviet Union in an instant, according to the traditional scheme at the time, virtually everyone who was in any way involved in cooperating with the enemy was considered a political criminal. In 1933, Pushchenko was charged and sent to the Solovetskiy camp for five years for allegedly conducting espionage in favor of Japanese intelligence since pre-revolutionary times. Although the scientist’s guilt was not proven, he was never released.

Part 2 of the monograph “Intercultural Relations” (*Kouryuu*) describes the cul-

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(22) All the printed copies of the textbook were practically destroyed and miraculously one was preserved in the Central Scientific Library of Kharkiv National University named after Karazin. In Ukraine, the content of the textbook became the object of scientific research only in the early 2000s.

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tural, political, and commercial activities of Ukrainians in Manchuria. Part 2 begins with Chapter 3, “The Ukrainian National Movement in Manchuria” (*Manshuu ni okeru Ukuraina undou*), devoted to the little-studied topic of the Ukrainian national movement for independence from Bolshevik Russia in the Far East in Japan. Therefore, involvement in the study of the Japanese-language version of the Manchuria diplomatic publication “Political Situation in East Asia” is key to understanding the political situation in Ukraine and the Ukrainian national movement from the point of view of Japan at that period. Owing to a detailed analysis of the section of the above-mentioned publication entitled “Review of Ukrainian National Movements”, we can learn about the analytical assessment of the Ukrainian national question by Japanese experts. It is obvious that Japan was well informed about the social, cultural, and political life of the Ukrainian diaspora and, given a large number of Ukrainians in Harbin (more than 15 thousand) and the Far East in general (1.25 million), could not ignore the political mood of ethnic Ukrainians. It is evident from the section that Japan clearly separated Ukraine from Russia. Moreover, until 1937, it was on the side of Ukrainian independence and acted as an ally in the struggle against the ideology of Bolshevik Russia. This is evidenced by assistance to Ukrainians in the return of the Ukrainian People’s House in 1931 (built in 1919, the center of Ukrainian cultural and political activities in Harbin, which was confiscated by the Chinese military leadership in 1924), as well as assistance in publishing the books written by Ukrainians (including the books in Japanese), aimed at spreading the history of Ukraine, the national movement of Ukrainians for independence, the struggle against tsarist and later Bolshevik Russia.

Chapter 4 “Ukrainians in Harbin 1932-1937” (based on materials from the weekly “Manchurian Herald”) (*Manshuu tsuushin*) *ni miru Harubin no ukurainajin*) is devoted to the life of the Ukrainian community of the Green Wedge

(Green Ukraine) based on the publications of the Ukrainian-language weekly founded and edited by Ivan Svit. Thus, 200 issues of the publication, which took a clear anti-Russian stance, were published between 1932 and the end of 1937. Based on an analysis of Yoshihiko Okabe's publications, it is important to conclude that among the so-called "white emigrants", the Ukrainian community was perhaps the most numerous. The activities contradicted the policies of the leadership of the Russian community and the Office for Russian White Emigrants, and the Ukrainian diaspora had the support of the Manchurian and Japanese authorities.

"Manchurian Herald" informed not only about the life of the local Ukrainian community but also about sociopolitical and cultural events in Ukraine and the world. Thus, readers were aware of the famine and peasant revolts in Ukraine and the Bolshevik government's policy toward Ukrainians; about the activity of the society "Prosvita"; about the leading ideas of the Czechoslovak president, philosopher Thomas Harrig Masaryk; about the death of Symon Petliura and a memorial service in honor, which, incidentally, was organized in the Ukrainian Church of the Intercession in Harbin; about the life of the local Georgian community, which testifies to the close and friendly relations between the two diasporas; about the adaptation of the film "Natalka Poltavka", etc. In addition, the weekly edition engaged in powerful cultural trade work, forming the cultural and political consciousness of the Ukrainian community, as indicated by the coverage of the Ukrainian National House in Manchuria.

From the point of view of the history of journalism, it is also of great significance and value that "Manchurian Herald" reprinted materials from the Lviv newspaper "Dilo", the Parisian sociopolitical weekly "Tryzub" and the Lviv newspaper "Svoboda", which, on the one hand, expands the field of interdisciplinary studies, and, on the other hand, allows to fill in the gaps in the history of Ukrain-

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ian journalism.

The chapter “Ukrainians in Harbin 1932-1937” (based on materials from the weekly “Manchurian Herald”) is illustrated with a large number of photographs from the life of Ukrainians in Manchuria and tables, which review the publications of the weekly within these chronological limits.

Chapter 5 “Commercial Activities of the Ukrainian Community in Harbin” (*Harubin no ukurainajin shakai to shougyou katsudou*) is a meaningful continuation of the previous sections. He describes the entrepreneurial activity of Ukrainians, which has not been the subject of scientific research so far. The chapter contains a wide range of advertising texts which were used by Ukrainian entrepreneurs to promote their products and services. The text is also supplemented with numerous tables that systematize the names of Ukrainian manufacturers and brands mentioned in the pages of “Manchurian Herald”. Additionally, the author dwells in some detail on the history of the Ukrainian businessman Tarasenko (1880-1981), whose life symbolically continued in the Japanese city of Kobe after the challenges of the Second World War.

Due to the unstable political situation and ideological bias in Ukraine and Japan during the early 20<sup>th</sup> century, as well as the significant gaps left in Japanese-Ukrainian relations after Soviet intervention, the tasks Yoshihiko Okabe set for himself in his monograph were quite a challenge. However, due to a thorough understanding of factual material, as well as the ability to organize numerous sources in Ukrainian, Russian, English, and Japanese, the researcher was able to accurately reconstruct the forgotten cultural heritage created by the joint efforts of Ukrainians and Japanese. While this monograph describes historical facts and names associated with the creation of Japanese-Ukrainian relations, it also recreates the cultural, sociopolitical and economic contexts of one of history’s most difficult and confusing periods. Furthermore, the Japanese version of the book

deepens Japanese understanding of Ukraine, its history and culture, while the Ukrainian version establishes that Ukrainian cultural diplomacy, developed in the early 20<sup>th</sup> century, is the primary vehicle of the country's modern foreign policy. There is no doubt that the monograph will be useful to readers who are interested in the topic of relations between Ukraine and Japan. We hope that readers' request will also motivate Professor Yoshihiko Okabe to continue reconstructing the history of relations between our countries in the new capacity of a PhD in History, a degree he earned upon writing a monograph under review. Ultimately, we are convinced that the accurate reproduction of the past will pave the way for a successful future in relations between Ukraine and Japan.