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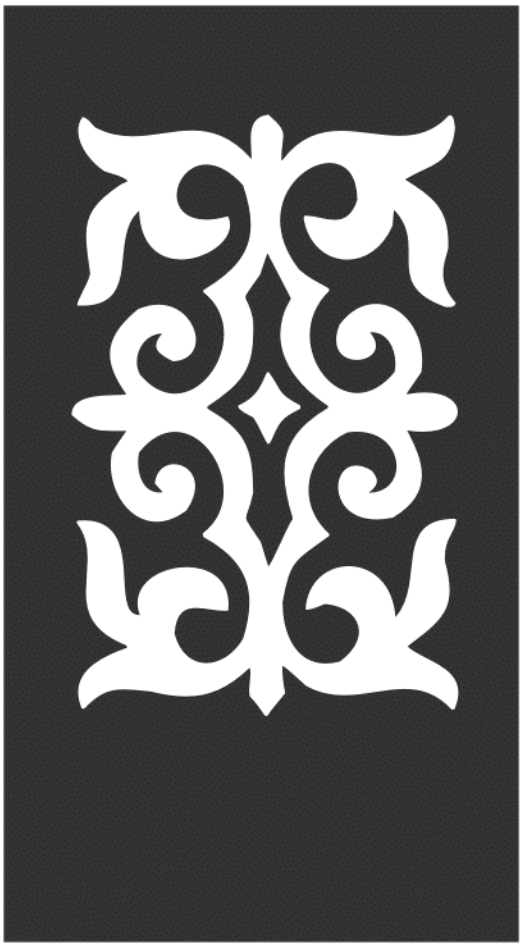

Central Eurasian Studies Review

Volume 1 Number 1

The **CENTRAL EURASIAN STUDIES REVIEW (CESR)** is a publication of the Central Eurasian Studies Society (CESS). CESR is a scholarly review of research, resources, events, publications and developments in scholarship and teaching on Central Eurasia. The Review appears three times annually and is distributed free of charge to dues paying members of CESS. It is also available via subscription to institutions at a rate of $50 per year. The Review is also available to all interested readers via the web. Information for contributors is available via the web at http://www.fas.harvard.edu/cess/CESS_Review.html.

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Publishers should send their new books for review to: The Central Eurasian Studies Society (see contact below).

Business correspondence, including membership and subscription information, back issues, advertising, changes of address and related communications should be addressed to: The Central Eurasian Studies Society.

The CENTRAL EURASIAN STUDIES SOCIETY (CESS) is a private, non-political, non-profit, U.S.-based organization of scholars who are interested in the study of Central Eurasia, and its history, languages, cultures, and modern states and societies. We define the Central Eurasian region broadly to include Turkic, Mongolian, Iranian, Caucasian, Tibetan and other peoples. Geographically, Central Eurasia extends from the Black Sea region, the Crimea, and the Caucasus in the west, through the Middle Volga region, Central Asia and Afghanistan, and on to Siberia, Mongolia and Tibet in the east.

The CENTRAL EURASIAN STUDIES SOCIETY's purpose is to promote high standards of research and teaching, and to foster communication among scholars through meetings and publications. The Society works to facilitate interaction among senior, established scholars, junior scholars, graduate students, and independent scholars in North America and throughout the world. We hold an Annual Conference, and coordinate panels at various conferences relevant to Central Eurasian studies. The Society also works to promote the publication of peer-reviewed scholarship and other information essential to the building of the field.

The CENTRAL EURASIAN STUDIES SOCIETY is a not-for-profit organization incorporated in the Commonwealth of Massachusetts. The Articles of Incorporation and Bylaws are available on the CESS website.

You are invited to attend the THIRD CESS ANNUAL CONFERENCE in Madison, Wisconsin, 17-20 October 2002. For further information, visit the CESS website, or contact the Chair of the CESS Conference Committee, Dr. Uli Schamiloglu <uschamil@facstaff.wisc.edu>.

To become a member, fill in the on-line registration form. Annual dues are $30 — less for some members with lesser incomes (contact the Society for details).

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Editorial Introduction

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Have you ever found yourself wishing you had known more about the latest developments in your field — a foreign scholar's innovative approach, a fierce debate at a conference, the release of a new body of statistics — while you were still thinking through your research results rather than after your conclusions had been committed to print? All scholars potentially face this problem of timely access to information, even in the age of the Internet. For scholars of Central Eurasia, the considerable distance across regions, cultures and scholarly traditions makes communication and access to information even more of a challenge. Overcoming this problem was one reason for founding the Central Eurasian Studies Society, as John Schoeberlein writes in his "Perspectives" column, and we consider the Central Eurasian Studies Review (CESR) to be a crucial element of the work of CESS.

CESR was created with the rather modest assumption that however accomplished we all may be in our scholarly pursuits, we are still students and we will always have something to learn. In this light, CESR is conceived as a vehicle for promoting dialogue and open exchange of ideas and information. We have much to benefit from the knowledge and experience of others working on related questions. If a historian can improve her/his approach to research in Uzbekistan from reading Adeeb Khalid; if a sociologist comes to a new understanding of the dilemmas facing Azeri intellectuals from Liaman Rzayeva and starts a discussion with her about it; if a numismatist is inspired by one of the presentations described by Stuart Sears that was given at the conference on medieval Iranian coinages; if Shoshana Keller's experiences in the classroom inspire another educator to follow her model -- then CESR will have succeeded in its most basic goals. I believe that if we take seriously our roles as students and endeavor to be open-minded and learn from others as much as we can, then scholarship will benefit enormously.

One of the goals of CESS as an organization is to promote higher standards of scholarship. CESR can contribute to this effort indirectly, in the ways that I have described above. But it is important to note that CESR is not a peer-reviewed journal; the editors of CESR do not accept or decline submissions based on a systematic process of assessing the work's accuracy or unique scholarly contribution. The disciplines within Central Eurasian studies are too diverse to expect from our small editorial staff of volunteers the background needed for such a task, nor do we have the organization required to obtain outside reviews. But what CESR and its editors aspire to do well is to seek out and present scholarship-in-the-making, research-in-progress, classroom experiences, reviews of recent publications, reactions to conference presentations -- all with the object of fostering communication among scholars.

This first issue of CESR is more than a bit of an experiment, and as with every trial, there are things one learns and then does differently the next time. We welcome your comments on how we can improve. Some things we already know. For instance, we had envisioned a larger publication, and so we know that we want more contributions from the Central Eurasian studies community throughout the world. We will work harder from our end to solicit contributions from you, particularly to the Reviews and Abstracts section, which turned out to be surprisingly thin in this issue. However much we do to encourage your participation in this venture, it remains clear that CESR cannot succeed unless there are willing contributors to share ideas in this public way. We are also working on expanding the possibilities of information-exchange in the web-version of CESR. And the CESS Publications Committee, of which I am Chair, is engaged in an on-going discussion about other types of publications that can bring recognition and strength to CESS in ways that can supplement and complement CESR.

For now, I encourage you to read and enjoy this first issue. The five sections of CESR should offer something for everyone. As you are reading, please think of ways that you can contribute your ideas and experiences to future issues. Beyond submitting articles to the Review, we are also in need of volunteers to work behind the scenes, both on CESR and for the organization more generally. In

particular, we seek "correspondents" who will track research, publications, events and personages in their fields and/or their countries. Please see the CESS website for more information on this important role. Also, CESS is embarking on an important initiative to coordinate development of library collections so that Central Eurasian studies does not remain marginalized and underfunded. Chris Murphy of the Library of Congress describes the project, and the participation he needs from you, in his piece in the Perspectives section. Finally, you are encouraged to share your research in a more traditional and time-honored way: at the CESS Annual Conference, which will be held 17-20 October 2002 in Madison, Wisconsin. The Call for Papers included in this issue provides instructions and deadlines.

I would like to acknowledge the amazing collaborative effort that has resulted in this first issue of CESR. The CESS Publications Committee, composed only of volunteers, has worked since last spring on this project. Without a central editorial office, we have communicated almost entirely via email. If this small group effort is any indication of the type of open communication and information exchange that CESS was founded to encourage, then our organization has a bright future indeed. And you are welcomed to participate in it!

Perspectives

Setting the Stakes of a New Society

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Were we living in the days of the vast empires of Chinggis Khan or Tamerlane, when political unity was imposed over a domain extending across much of Eurasia from China to Eastern Europe and Asia Minor, perhaps no one would doubt the sense in founding a Central Eurasian Studies Society. Politics, after all, determines how many people think we should carve up the world for scholarship. Today, too, perhaps the arguments might seem more compelling as we follow the war in Afghanistan, which could send waves of instability outward across the political terrain of Central Eurasia.

I am not among those who hope for things to get worse so that others will recognize the importance of this region. Were we working in the 13th century, even if there had not been the world largest empire in this region, I think there would still have been enough for our field of scholarship to explore in the culture reflected in Chinggis Khan's yurt, or in the spread of Mongol terms and military institutions all across Eurasia, or in the comparative economy of Chinese, Muslim and Russian cities after nomadic conquest. There need not have been an empire at stake. And building a strong scholarly community will not hinge on the journalists and policy-makers gathering to watch the region go up in flames.

I believe that the historical moment at which we have arrived — which has allowed the Central Eurasian Studies Society to embark on its trajectory — is propitious for the success of its endeavor in much deeper and more positive ways. This is the point which I will elaborate in this short survey of the Central Eurasian Studies Society as we stake out our goals and foundation. Those goals are two-fold: we want to improve communication among scholars as well as consumers of scholarly research, and we want to foster higher standards of scholarship. Before elaborating our goals, I should first define Central Eurasia, as we use this term, and then I will explain why a new society is needed to achieve these goals.

What is Central Eurasia?

While definitional discussions are often polemical and dogmatic, my purpose here — and I think our purpose in the Society — is to define a domain in which scholars will find it useful to communicate among themselves. Put another way, we seek to specify the geography that begs for close comparisons and common understanding. Any region — and especially one which is situated amidst so many others, as Central Eurasia is — requires connections and comparisons in many directions.

Our definition of Central Eurasia is anything but dogmatic. In my time as President of the Central Eurasian Studies Society, I have received dozens of queries from scholars of regions which are treated as marginal to other area studies domains, asking whether they fit the definition of Central Eurasia: Tungusic and Turkic peoples of Siberia, Uralic peoples of the Volga Basin, Tibet, Caucasian Muslim and Christian peoples, Muslims of Eastern Europe. My answer has been: If you can find a good home for yourself among scholars of Central Eurasia, we will try to accommodate you. Part of what motivates these questions, I believe, is the sense that study of Russia is too often assumed to be study of Moscow, study of China has little room for non-Han Chinese peoples, study of the Islamic World has lost touch with what used to be an "Islamic heartland" or "Christian outposts," but now is treated only as lands of historically preserved anomalies.

The unifying characteristics of Central Eurasia are not universal, but no region is universally unified. The things which unite large parts of Central Eurasia are significant: the historical interface between nomads and settled peoples; the lands

where Turkic, Iranian, Caucasian, Mongolian, Tungusic and Tibetan peoples have proliferated; the Inner Asian territories of Islam, Buddhism and Shamanism; and the countries which have emerged with new independent significance and accompanying agendas of nation-building following the collapse of the Soviet Union. These unifying characteristics are in the domains of language, religion, life-ways, and culture, as well as of course, histories of domination, geographic proximity and ensuing economic links.

There is no question but that this is a region united by historical and cultural links, even if there has not been a strong consensus on what to call the region. We have chosen the term "Central Eurasia", while others have used "Central Asia", "Inner Asia", "Inner Eurasia", and other variations across other languages — all meant to encompass more or less the same domain. The term "Central Eurasia" has its negative as well as positive points. Perhaps the most important positive is precisely that it is a neologism which can be defined as needed, whereas "Inner Asia" is often understood not to include regions as far west as the Caucasus, "Central Asia" is sometimes construed very narrowly to include only the lands surrounding the Gobi Desert or only the former Soviet republics between the Tien Shan-Pamir Mountains and the Caspian Sea, etc. Without wishing to displace other terms or champion one interpretation, we have chosen "Central Eurasia" as it seems to signify what we mean, for most people, better than other terms.

So what exactly does it signify? An inexact effort to stake out this term would include lands from the Iranian Plateau, the Black Sea, and the Volga Basin through Afghanistan, Southern Siberia, and the Himalayas to Muslim and Manchu regions of China and the Mongol lands. Scholars who feels that their object of study is marginal in this circumscription are welcome to help us build a society in which their own regions are strongly represented. Ultimately, all useful definitions will be historically contingent — the shape of the world *did* change enduringly, for example, when Chinggis Khan's armies conquered much of the known world, and again when Communist governments sought isolation from lands beyond their borders. We must take account of the overlapping categories that make up Central Eurasia in historically appropriate ways. Under this rubric, scholars can gather, because it provides terms of commonality and a field of comparison which are meaningful for their particular studies.

Why Form a New Society?

A society — strange as it may seem to remind us — is a social entity. The lack of a society implies the absence of social interactions, which are essential for scholarship. Communication has suffered in the field of Central Eurasian studies for several reasons, including scholarly fragmentations, political rifts and lack of a unifying medium for communication, and these factors have served as obstacles to forming a society for the study of the Central Eurasian region.

Central Eurasia has seldom been treated as a field of scholarship in its own right. Parts of Central Eurasia have been attached to other area studies domains, no matter how weak the connections or how low the priority they receive in that context. For example, in North America, the entire northern tier of Central Eurasia has been claimed by a society whose name and orientation feature "Slavic Studies" — for the simple reason that this territory has been under Russian domination. Scholars who are interested precisely in that Russian domination may find a home in Slavic studies, but others in both Slavic studies and Central Eurasian studies find the connections too tenuous to be meaningful. Scholars of China, Japan and Korea typically see little of interest in Mongolia, Tibet and Turkistan, though these regions are attached in North American scholarship to "(East) Asian Studies", at the same time as being largely ignored in this context. When I decided I would focus my anthropological research on the area surrounding the Tien Shan-Pamir Mountains in the early 1980s, I came to understand that depending on which way I turned — or really, where chance events would allow me to do research — I would be expected to find a home among one of three virtually non-overlapping communities of scholars: Islamic/South Asian studies, East Asian studies or Soviet studies. Divided between these area studies domains, what is central to Central Eurasia was treated as peripheral to everything else.

Furthermore, because Central Eurasian scholarship has been divided and peripheralized, it has been impossible to develop the critical mass that is essential for strong scholarship. When a historian of Daghestan or Turkistan publishes before a Russian studies audience, there is simply unlikely to be the depth of feedback that would prompt healthy critical exchange and the ultimate improvement of scholarship. I've heard many scholars of Central Eurasia complain that at most of the conferences they would have the occasion to attend, they have to

spend the first half of their presentation explaining where their topic is situated and what it is all about. Anthropologists of Central Eurasia are hard pressed to find a body of literature on which to teach a course on the subject. Few theoretical arguments have been elaborated in a developed scholarly exchange focused on this region, which is a tremendous obstacle to the development of social sciences with a focus on this part of the world.

Further fragmentation of the scholarly community stemmed from political cleavages. The tightly closed political systems of the Soviet Union and China imposed severe isolation on scholars of this region working in those countries. Constraints of politics and poverty limited the development of scholarship in Afghanistan and Iran, both within the countries and in cooperation with scholarship in other countries. Even in the countries with better resources and fewer political constraints, scholarship developed in enclaves that sometimes had limited interaction with one another — in Europe, North America, Japan. Some of these barriers have come down now with the end of the Cold War and the opening of China. But new constraints limit linkages — for example, what was once a quite unified scholarly domain in the Soviet Union has now fragmented into as many independent countries, between which scholarly exchanges have been reduced to very near nil.

The fact that Central Eurasia has not been a unified political space has practical, linguistic implications for the study of the region. We can compare our situation with Latin American studies: when one knows Spanish, one can exchange ideas with virtually the entire community of Latin Americanists. Africa is not unified by a single language, but it is very nearly unified by the history of domination by three countries, and English and French enable one to engage scholarship across the region. But the information space of Central Eurasia is divided among Russian, Chinese, Turkic and Persian, plus a plethora of more localized languages. Despite the dreams of "pan-Turkists" and the dwindling proponents of Russian as a world language, there is no more plausible *lingua franca* for regional scholarship than the entirely exogenous English language, in which far too few scholars in the region are proficient.

Linguistic fragmentation does more than inhibit information exchange: it complicates the development of scholarly resources for the study of the region. There are very few satisfactory introductory texts for students to read. Only in the last decade have teaching materials in English begun to be available for some of the main Central Eurasian languages, but in most cases we cannot point to adequate textbooks, grammars, readers and dictionaries. This, in spite of the fact that for scholars to be well trained in many fields, they must have a knowledge of at least two or three difficult languages. There is a lack of key reference resources such as encyclopedias and bibliographies. There are few translations of major contributions to culture or scholarship. There are few institutions where a student can get a comprehensive foundation in the study of any part of Central Eurasia. Fewer still that are prepared to teach many of the key languages.

Critics and skeptics of our efforts to build a community and improve scholarship may argue that all of these obstacles have hindered previous efforts to establish societies seeking to represent scholarship on Eurasia. A century ago, the Royal Central Asian Society was founded in Britain, but by the 1970s the focus was almost completely lost and the society was reorganized as the Royal Society for Asian Affairs. The Central Asian Studies Society in London has for some decades produced an important journal — *Central Asian Survey* — but appears not to have a membership. Two North American societies appeared in the 1980s, the Association for the Advancement of Central Asian Research (AACAR) and the Association for Central Asian Studies (ACAS), perhaps in part because they occupied the same space, both organizations lost momentum before long and have appeared largely or entirely lifeless for most of the last decade (with the important exception of the *Journal of Central Asian Studies*, which is still associated with AACAR). More hope might be pinned on the European Society for Central Asian Studies, which has successfully organized biannual conferences for a decade, though the life of this organization seems confined to the conferences and the ensuing conference volumes.

Where CESS Can Make Its Mark

Given the obstacles, what can a new society do that others could not? The answer is: our Society can put its energy into building the infrastructure — the community, the institutions, the resources — lacking in the past. When this infrastructure is in place, it can help foster higher standards of scholarship. These are the goals of CESS.

Two years ago, a group of people — motivated by both frustration at the lack of

development of this field and by inspiration that we have a real opportunity now — began to lay the foundation for the Central Eurasian Studies Society. The moment of conception was a meeting at the University of Wisconsin organized by Uli Schamiloglu, the Fourth Annual Workshop on Central Asian Studies. Here, an informal "temporary executive committee" was formed to get the ball rolling. I remember Marianne Kamp, who was drafted as chair and main motivator of the committee, saying that at the end of a year, we'll know whether it is going to fly. Thanks to her great ability to set reachable goals and to elicit the energy and focus in others needed to meet them, it is flying.

In fall 2000, we held our first annual conference. In winter 2001, we held the first elections, in which the membership elected a dedicated and diverse board. In the time since I was elected as President, our focus has been on laying the institutional foundation and building two key activities: the annual conference (under Uli Schamiloglu and Steve Sabol's leadership) and the publication, the Central Eurasian Studies Review, with Virginia Martin as Editor-in-Chief leading a strong committee of section editors and correspondents.

From the outset, the CESS initiative has had grand ambitions but modest goals. Given that for the foreseeable future, we will have to rely exclusively on volunteer effort, we must methodically build our capacity to do great things. We must prove to our members that it is worth their support and active engagement. In time, we can hope to unite the lion's share of scholars in North America and worldwide who focus on Central Eurasia — to become the conference that all feel drawn to attend and the periodical that all can benefit from reading. But for now, I am greatly heartened by the tremendous interest and support we have received from a rapidly growing membership — already over 700 members, the majority in North America, and many also in other parts of the world, in over 50 countries, including all of the countries of Central Eurasia.

There was a deliberate decision to focus on building our foundation in North America at the same time as welcoming participation of scholars throughout the world. Eventually, we will have the capacity to organize more activities in other parts of the world, but for now we are setting our stakes on building a solid core, to avoid becoming spread too thin.

As an area studies society, we are determined to encompass all fields of humanities and social science scholarship. Where area studies organizations are often dominated by particularists and thus by historians, philologists, and scholars of culture, we feel that the support of area studies would be missing an important purpose if it did not also build a base for the grounded knowledge of generalizers, such as anthropologists, political scientists and comparative historians. While we are concerned about scholarship at the cutting edge of international research at the top rank institutions, we are also anxious to help scholars in all parts of the world to partake of the process of building high international scholarly standards.

In this goal we will build on the momentum growing in the field since the early 1990s, when it suddenly became imaginable for many to devote themselves to the study of the newly opening countries. It may be that more dissertations were written in North America on Central Eurasian politics in the decade of the 1990s than in all time previously. In all disciplines, there was a tremendous influx of young blood into Central Eurasian studies, and now a number of these people are finding faculty positions in North American universities. The rise of the region in Europe, by comparison, has been less precipitous, and in Central Eurasia itself, scholarship has suffered greatly from the loss of state patronage. Yet overall the field is gaining considerable momentum.

A few people have asked what their CESS membership can offer them, and it is a reasonable question, but more people have been asking what their volunteer efforts can contribute to our Society. This is our greatest resource. And our most urgent task is to develop the capacity to make good use of all the energy and creativity that our members have to offer.

CESS as a Cyber-Society

With all that is dividing us in terms of geography, practical constraints and divergent scholarly traditions, we have some key tools that enable us to build a community across the disparate terrain of Central Eurasian studies. It was a wonderful thing to get together at the CESS Second Annual Conference this past October with many scholars whom I had never met, but had known of for years. Nothing can fully replace face-to-face familiarity and the opportunity for exchange "in true life."

But it has been equally wonderful to see how much we can build through interactions via electronic connections. In working with CESS, I have developed relations of tremendous respect and admiration with people whom I've met either never, or only once or twice in passing. After our first Board was in place following last winter's elections, we quickly composed a set of committees to further our key activities. And their work has proceeded with great energy, primarily through the exchange of views and information via e-mail. Were we reliant on traditional communications, we would have had so much less substantive exchange with our members, because our time and capacity would have been exhausted by stuffing envelopes and licking stamps.

Our goals, meanwhile, are focused on the concrete. I am very grateful for the conference and its concrete interactions, and it is one of our key priorities to strengthen this event so that as many people as possible are able and inclined to attend. Though we will make our publications available via the world wide web, we will also put great weight on producing paper editions, as we recognize that libraries, readers, and tenure granting departments still work that way.

Another dimension of the new shape of the world under the influence of the internet was manifest when we received literally hundreds of notes expressing dismay and concern following the September 11 attacks in the U.S. Our members and supporters all over the world — including some countries seriously devastated by war such as Afghanistan, Chechnya and Tajikistan — showed that there is a powerfully connected community in our Central Eurasian Studies Society, facilitated by this new ease and immediacy of communication across the globe.

A Better World at Stake

Another thing that has been driven home to many of us by the events following the September 11 terrorist attacks is that our Society has urgent responsibility to communicate its knowledge to the world. I had no suspicion when I visited Uzbekistan the first time nearly two decades ago — or even when I was there this past summer — that this would be a place where my country's troops might operate. How many of those soldiers even knew last summer that there was a country called Uzbekistan? How many of the policy-makers and pundits who are devising plans for the future of Afghanistan knew names like Massoud, Mullah Omar and Hamid Karzai a few months ago? Currently, without the world knowing Central Eurasia, whole cities are being annihilated in Chechnya, Armenia is being virtually depopulated of youth, Uyghurs of Xinjiang are being drowned in an ocean of Chinese and responding with violence, bombs are falling in Abkhazia. These events are only the starkest demonstration that there is a need to better understand Central Eurasia for the sake of the world.

And it is not only violence and tragedy which should render this region worthy of our world's attention. Each of us has our own store of rich experiences from our engagement with the cultures and peoples of Central Eurasia, whose real human aspirations, strivings and accomplishments are there to be told to the world.

Libraries and CESS

Chris Murphy, Turkish Area Specialist, Library of Congress, Washington, DC, USA, Tel.: +1/202-707-5676, cmur@loc.gov

As the field of Central Eurasian studies grows over the next few years, CESS, as an organization representing the interests of the individuals and institutions working in this field, needs to consider issues confronting the libraries and librarians supporting our research. Other area studies associations, e.g., the American Association for the Advancement of Slavic Studies (AAASS) or the Middle East Studies Association (MESA), have approached libraries in their fields by either creating a standing committee of the organization (AAASS) or by establishing an affiliated association (MESA). While either of these approaches is workable, each has had the same fundamental problem: the librarians have tended to talk only to themselves. This is reflected by the fact that librarians constantly make decisions critical to the support of research based on their own inter-librarian discussions with little input from scholars working in the field. On the other hand, scholars often only approach libraries and librarians when the scholar needs a specific item. This ad hoc way of doing business has led to a further problem: the librarians active in an association often concentrate on "library issues" such as cataloging, and to a greater or lesser extent ignore the most important role of librarianship, that is, collection development. I describe this situation from personal experience, having served as President of the Middle East Librarians Association, and having spent five years in a university library as a Near East Specialist.

CESS, now at the beginning of its existence, is moving to correct this flawed approach. We are establishing a standing Library Committee to concentrate on libraries and library issues in the field of Central Eurasian studies. I have agreed to chair the committee and am hopeful that a scholar who is not a librarian will volunteer to become co-chair of the committee. While it is necessary for librarians to be involved in this committee, including in leadership roles, it is even more important that active scholars always be part of the committee's work. The presence of working scholars will keep the committee focused on what should be our most important library goal at this point in this field's development, namely, the building and development of collections supporting our research. I am therefore seeking volunteers, both librarians and active scholars, to serve on this new committee. Ideally, the committee will be composed of no more than six individuals, with at least two scholars who are not librarians and one graduate student as members.

Once the committee is fully established it will immediately undertake two activities, both of which are designed to focus the committee's attention on questions of collection development. First, the committee will read and discuss the Association of Research Libraries report on the acquisition of foreign materials, which was published about five years ago. This document gives the most recent "photograph" of area studies collection activities at major research libraries in North America. Secondly, the committee will create a questionnaire eliciting information about collection development at the libraries serving our field and at other major research libraries in North America. This will provide specific information that will allow the committee to begin to make recommendations for activities which will be helpful to the field. At the same time every effort will be made to get librarians and scholars in our field to become involved in the work of the Library Committee of CESS.

Volunteers are asked to contact me by the end of February at my e-mail address, cmur@loc.gov, or by telephone at +1/202-707-5676.

Research Reports and Briefs

Reports

Migrant Labor, Labor Rights, and the Eurasian Economic Community

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One of the most significant public policy consequences of the disintegration of the USSR was the disruption of the single labor market. During the period 1992-2000 the governments of the former Soviet countries adopted national legislation designed to protect their newly established national interests through the regulation of domestic labor markets with respect to movement, health and safety, and education and training. During this same period, pay differentials among the former Soviet countries and high unemployment in some regions gave rise to substantial inter-regional and inter-state labor migration. However, the absence of a unified approach to labor markets among the post-Soviet countries has limited the governments' capacity to address collectively such urgent public policy problems as labor exploitation, inadequate health and safety protections for migrant labor, and socially destructive practices such as trafficking in women and children.

Little systematic, empirical research has been conducted by joint Eurasian and North American researchers on the scale and magnitude of labor movements within the Eurasian Economic Community. To address these lacunae in the literature, we have initiated a research project designed to establish the scope of labor movements within Eurasia with special reference to migrants. We have used primarily government documents and data for the initial survey. At a later point, with the help of other researchers, we hope to collect primary data through a sampling process. We are anxious to enlist other researchers in this effort. We hope to develop an analytical base that will be policy relevant and may lead to improvement in government policy toward migration throughout the Eurasian region. Our research has been facilitated by the focus on migratory policies that has been adopted by the newly formed Eurasian Economic Community.

In October 2000 the Presidents of Belarus, the Republic of Kazakhstan, the Kyrgyz Republic, the Russian Federation and the Republic of Tajikistan signed the "Treaty on Establishment of the Eurasian Economic Community."[1] The organization is sometimes popularly referred to as the EAEC. The treaty was ratified by the parliaments of the member states and came into effect in May 2001 (Isingarin 2000, 2001). The basic goal of the Eurasian Economic Community is to bring to fruition the framework for Eurasian integration that began with earlier interstate treaties and agreements such as the Customs Union Agreement (1994). Attaining the goals of integration, inter-state coordination and policy harmonization requires action of the EAEC member states regarding the establishment of a single labor market and labor migration policy. The creation of a single labor market includes the exchange and joint use of labor throughout the economic space of the EAEC member states.

To achieve this goal the EAEC has developed a general "Conceptual Framework of the EAEC Labor Market" to be used as a model for national policy and legislation. The framework consists of

[1] The EAEC is popularly referred to in the Russian language as the "EvAzEs". For background on the EAEC, see Galina Islamova, "Eurasian Economic Community: Purposes, Challenges and Prospects." *Central Asia and the Caucasus,* 7 (1), 2001.

four interrelated objectives, each with its own set of sub-goals. These are described in the "Program for the Effective Use of Labor Potential within the Sovereign State;" the "Program of Formation of Mutually Supporting Inter-state Relations in the Social-Labor Sphere;" the "Program of Equalization of the Social-Labor Conditions of Citizens of the Member States of the Customs Union;" and the "Program for Effective Use of Labor Potential."

One of the significant aspects of the general labor market is inter-regional and inter-state worker migration. This includes such phenomena as contract workers, seasonal workers, and commercial periodic travel (generally referred to as "shop-tours"). These types of labor-related movement have developed into unprecedented forms and levels of what is essentially labor-related migration. An adequate legal framework, however, is not in place to provide regulatory authorities and protections for such migration.

A number of urgent problems have emerged with respect to labor migration. In many cases the foreign migrants represent competitors in domestic national labor markets, contributing in some cases to inter-group rivalries or tensions. This phenomenon also can lead to a situation in which economic enterprises have an incentive to use low-paid foreign migrant labor rather than relatively higher priced domestic labor. The enterprises may thereby also lose the motivation for making improvements in labor conditions.

Recently the subject of "near-border migration" has received a great deal of treatment. A great deal of this form of migration has occurred, for example, between the neighboring oblasts of Russia and Ukraine, and Russia and China. The question of near-border labor migration from China is also highly relevant for Kazakhstan and Kyrgyzstan. The basic occupational categories of near-border labor migration include retail trade and, to a lesser extent, construction, industry, and agriculture. Near-border labor migration allows those inhabiting the near-border regions to use the advantages of their position, given that near the border the selection of work is usually greater and the differential in wages is often substantial.

It is important to note that the forms of labor migration that have emerged do not necessarily promote effective labor use for the EAEC as a whole nor provide optimal conditions for the migrant laborers themselves. The measures that have been implemented in the EAEC have been directed for the most part at protecting the national labor markets through the imposition of quotas, licensing, citizenship requirements for work permits and so on. These measures have often had detrimental effects on the work conditions for migrant workers themselves.

To remedy some of the public policy problems of labor migration a policy framework has been developed in the framework document "On Labor Migration and Social Protections for Migrant-Workers." The goal of this framework is to establish the basic lines of cooperation among the countries of the EAEC in the sphere of labor activity and social protection of migrant workers. This framework refers to the workers who have permanent residence in one EAEC member state but are working in another state. The framework also refers to members of the families of such workers.

One of the more severe problems of the labor market in the Community states has to do with the labor market for the more vulnerable social groups of the population, in particular women, youth, and pension-age or near pension-age workers. Women made up 53-57 percent of those seeking work through employment agencies at the end of 1999 in Kyrgyzstan and Tajikistan, and 60-69 percent in Belarus, Kazakhstan, and Russia. The proportion of young people (up to age 30) among the unemployed in 1999 varied from 30 to 36 percent in Kazakhstan, Kyrgyzstan and Russia and from 60 to 62 percent in Tajikistan and Uzbekistan.

In the development of the national labor markets discriminatory tendencies have developed with respect to women as a result of their declining workplace competitiveness. Women's labor tends to be increasingly concentrated in those professions and sectors that are especially notorious for misuse and exploitation. Trafficking in women has increasingly come under the control of international organized crime. The OSCE has noted the "close connection between the trafficking in people and the countries of transitional economies" and the "deteriorating position of women and the large level of female unemployment" (Organization for Security and Cooperation in Europe 1999). The concentration of women in the traditional sectors of the economy and in relatively low paid work leads to the maintenance and even increase in differential pay of men's and women's labor. In some branches of the economy the average pay of women is a third lower that the average pay of men (Republic of Kazakhstan 1997: 65).

The vulnerability of workers to fluctuations in labor market demand is represented in the duration of unemployment periods. The average duration of unemployment in Belarus in 1998 was 6.9 months and in 1999 it was 7.3 months. Comparable figures for Kazakhstan were 7.4 months and 6.0 months; for Kyrgyzstan, 9.4 months and 8.2 months; for Russia, 7.6 and 6.6 months and for Tajikistan, 5.5 and 3.8 months (*Kazakhstan i strany SNG* 2000: 34).

It is ironic that at the same time as there is a flow of labor resources out of the countries of the EAEC there is also a process of attraction of foreign labor. The idea of establishing quotas for foreign workers has been considered with the goal in mind of protecting the internal labor markets. Thus, in Kazakhstan in 2001 it is anticipated that the influx of foreign labor will be contained at the level of 10,500 people. At the present time a draft version of new "Rules on the Order of Quotas, Conditions, and System of Approvals" has been developed and it is planned that this will be used to regulate foreign labor in the near future in Kazakhstan. According to this plan, the state national executive agencies will issue approvals regarding the overall number of workers that can receive licenses and, within these general figures, the local organs will have authority regarding each specific worker (*Panorama* 2001: 1).

At the present time, the majority of EAEC citizens who work abroad do so without protection of any inter-state agreement. There simply are no laws that can protect their interests. At some point, each country that is interested in sending workers to work abroad should take upon itself the solution of this problem. Foreign labor migration necessitates, above all, the lessening of social tensions that take place as a result of the unemployment of the economically active population. In view of the absence of legal sources of income and realistic economic conditions for the improvement of the standard of living through employment in one or another of the countries of the Community, it is necessary to develop and implement a policy for export of labor abroad.

The system of government measures for the regulation of foreign labor migration should consist of at least the following elements: creation of a legal and regulatory framework; the organization of a system of services for promoting sending labor abroad; and the development and adoption of an inter-state agreement for sending workers to work abroad and hiring citizens of the Community for seasonal labor.

Overall, the general labor market of the member states of the EAEC should support the citizens in free movement throughout the territory of these states in looking for work, in providing social guarantees of citizens in work conditions, in guaranteeing equal conditions of pay, safety, medicine and insurance, and in providing educational and other pertinent benefits. The seriousness of the social problems and the key role that labor markets play in successful economic integration strategies suggests that much more empirical research needs to be done on the subject of labor migration in the former Soviet states.

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Azerbaijani Intellectuals during the Transition

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Throughout the history of Azerbaijan, the entry and spread of Western ideas, the "channels of Westernization" as we would call them, seem to be a determining factor for various changes. They were also important for the development of the defining features and functions of Azeri intellectuals. In this report, I will briefly summarize the history of Azerbaijani intellectuals and then report on my own research which examines the contemporary attitudes of Azerbaijani intellectuals.

Before colonization by Tsarist Russia, the territory of Azerbaijan was divided into small feudal states, *khanligs*, who often fought with each other. With Russian conquest, the West entered into Azerbaijan and introduced modernization, industrialization, secularization, vernacularizing print media, and a standardized education system, even in the periphery. The newly introduced values and concepts were very different from the ones prevailing among the indigenous population. This gave rise to the first Azeri intelligentsia and determined its character: well educated, bound by common education, alien to its people, agitated by various issues, and not always understood by its people. Intellectuals viewed their people as backward and tried to help them with tools imported from Western terminology. Soon afterward, Azerbaijan experienced a period of independence, 1918-1920, the period of the Azerbaijan Democratic Republic. The ADR was headed mainly by the Tsarist colonial intelligentsia and was too short-lived to establish its own concepts and notions. Later, Azerbaijan was occupied by the Red Army and was integrated into the Soviet Union, which has always been seen as a continuation of Tsarist Russia, especially in respect to the non-Russian minorities.

The Soviet Union re-arranged the administrative boundaries on the basis of the idea of a nation as an entity with its own territory, language and culture. The administrative rearrangement was followed by cutting off all relations with the outside world. Script reforms were part of this policy. Together with this, all members of the pre-revolutionary intelligentsia were silenced. The aim was to create a new Soviet identity: Russian speaking, passive, and submissive. The same features applied to the intelligentsia. During the Soviet regime the West still entered into Azerbaijan through Russia, but this time it was Soviet Russia. Modernization policies, including industrialization, secularization, the spread of standardized education and Russification continued, although this time they had a socialist pitch in them. A new Soviet intelligentsia was created that had features closer to the Gramscian definition (Gramsci 1971).

Despite all the efforts, another perception of intellectualism among the Azeri intellectuals persisted. This perception was closer to Said's "vocation of representing" (1990) and Burbank's "culture of entitlement" (1996), which was common among pre-revolutionary intellectuals with their roots in the traditions of Western intellectualism. It was these features that allowed an explosion of intellectual activities in the late 1980's and early 1990's. But later the voices of intellectuals slowed down. Why? Was it due to the sharply deteriorating economic conditions, which first hit the intellectuals? Or was it due to a disappointment in the political regime? These are the reasons mentioned by the intellectuals themselves. Pre-revolutionary Azeri intellectuals did not work in very democratic and economically prosperous conditions. Their intellectual efforts often cost them years of prison, exile, repudiation, etc. Was it then a continuation of the Soviet habit of conformism and neutrality? Even though at first sight this seems to be the answer, the situation is not so simple.

The research I will briefly report on here was performed in partial fulfillment of the requirements for the Masters degree in the Sociology Department of the Middle East Technical University, Ankara, Turkey. The goal of my research is to identify the specific features of Azeri intellectuals, or *ziyali,* to understand their role during the transition to independence, and to investigate how they perceive the changes in Azerbaijan in the last decades, particularly in the spheres of language and education. As I began to work on this research project, I consulted with Azerbaijani citizens living in Turkey, where I also lived, and I got a picture of two types of Azerbaijani intellectuals: the scientist and the activist. I decided to study both of these

types and reviewed the international literature on intellectuals. Then I prepared a questionnaire for semi-structured in-depth interviews, first conducting a pilot study with Azerbaijani professors living and working in Turkey. The fieldwork was conducted in Baku, Azerbaijan, in October-November 2000. Using a snowball-sampling technique, I asked people to refer me to other persons who would fit the scientist and activist categories I was looking for. Meanwhile, I followed all the main governmental and oppositional newspapers and TV channels, and met with relatives, friends and neighbors. I shared with them my research interests and tried to get opinions of as many people as possible.

I conducted in-depth, semi-structured interviews with thirty respondents, half of which were men and half women. Most of the respondents were in their 40s-50s. Most worked in universities and represented a variety of professions ranging from the arts to computer science, though 13 of the respondents (8 females) worked in the field of natural sciences. In the questionnaire, demographic items were followed by questions about education, language use, religion, cultural activities, and a set of questions getting at the respondent's image of the intellectual, their attitudes about current events and future prospects.

Based on these interviews, I argue that the idea of "channels of Westernization" sheds light on the issue of the roles of intellectuals in Azerbaijan today. After the collapse of the USSR and Azerbaijan's proclamation of independence, the West gained relatively independent and direct access to Azerbaijan. Whether entered directly, or through Russia or even Turkey (this study shows that positive attitudes towards Russia are based on the view that Russia is a source of Westernization, while Turkey is often viewed as a model of successful Westernization), the new channels do not bring new inspiration to the Azeri intellectuals because such new inspiration does not exist any more. That is, Western Europe is rather preoccupied with debates over the meanings of "specific" versus "universal," "intellectualism," and "fragmented truth," and there is no debate about the commonly accepted ideas making their voices heard in Turkey. This makes the Azeri intellectuals face a dilemma, as their particular situation, such as the Karabagh problem, assumes the undertaking of such roles. In fact, this explains their passiveness and withdrawal: they simply seem not to know what to do (though we cannot ignore the above mentioned factors). They seem to be torn between their own necessities, "truth," and the changing realities. However, they are still "marginal men" (in Kedourie's [1960] terms), and elitist at the same time. They see their own society from the eyes of foreigners, considering their own society as backward and themselves, being different, as a potential force capable of helping to overcome the backwardness. This situation of being torn between the West and East also finds its expression in a feature not mentioned in any analysis of Western European intellectuals. The situation was reflected only in the Soviet official definition of intellectuals, which includes qualities such as moral purity, honesty, good reputation, etc. The next question is whether this feature reflects the Eastern roots of both the Russian and Azeri cultures, through which the Western European perceptions of intellectuals were assimilated in Azerbaijan.

A similar situation is observed in the attitudes among the *ziyali* towards Russia and towards changes in the society, including the changes in the script and educational system. These changes were introduced to reassert Azerbaijani independence, and were often interrelated. The difference in the perceptions is caused by the view of Russia either as a source of Westernization, which carries positive values, or as a continuation of Tsarist/Soviet Russia with its colonial ambitions. Thus, to understand the recent developments in Azerbaijan, it seems necessary to investigate the ways through which the Western models enter Azerbaijan and how they are incorporated into the Azerbaijani reality.

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The Local Perspective: Interviews with Sakha in the Viliui River Region[1]

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From 1996 to 2000, my research partner Dr. David R. Marples and I embarked on a project entitled "Yakutsk-Sakha and the Siberian North-East: Resource Development, Environmental and Health Issues."[2] A major component of the project was an extensive program of interviews in the towns and villages along the Viliui River region, which I conducted in the winter of 1996 and the summers of 1997 and 1998 (see Espiritu 1998, 1999a and 1999b). I interviewed over 80 Sakha living along the Viliui River about their health, lifestyle, quality of life and access to medical care. One of our goals was to provide a survey of the social-health situation in the republic from the grassroots as compared to the level of the authorities. In addition, I interviewed local government officials in Viliuisk to provide the regional/district perspective to republican questions.

I conducted open-ended interviews using 27 questions as a basic guideline to determine how these residents viewed resource development and the environmental situation. I began the interview process in the winter of 1996 in the city of Viliuisk and in the town of Verkhnii-Viliuisk. Twenty-three interviews with health care professionals were conducted over a seven-day period. In the summer of 1997, I returned to this area, and within a two-week period interviewed 83 respondents in Viliuisk, Verkhnii-Viliuisk, Suntar, and Suldiukar. The following summer, fifty more interviews were collected in Viliuisk and Niurba, with most of the interviews in Viliuisk being obtained from the city government. The latter were held to ascertain how a small regional city copes with economic crisis at both the republican and federal levels. In total, 156 interviews were conducted, each averaging 45-60 minutes in length. Of these, I discarded 18 because the interviewees were unresponsive or because of other factors (such as a supervisor or another person of authority walking in and observing the interview, thus making the interviewee nervous or affecting the way in which they answered questions).

I also carried out interviews in the Viliui River Basin with individuals with children. They ranged in age from 20 to 70 years. Those with children were selected because they make up a major segment of the population and also because they would have a wider range of demands on health care and social services, whether this be pediatric care, family planning, general medical care for themselves and their children, daycare, child care allowances, or medicines. The interviews demonstrate that this category of mothers and fathers provides rich information and experience regarding health care and social welfare. The wide age range also enhances the study because it gives insights into the health situation both in the Soviet period and at the present. The older interviewees provided a picture of local conditions prior to the construction of hydroelectric dams, diamond mines, and missile testing.

The general results are divided here into categories: health, health care delivery, and the environment, leaving aside the team's findings on resource development and the economy because of space limitations.

Health and Health Care Delivery

Over the past forty years, the Viliui River Basin has been developed for its diamond resources at the mouth of the Viliui River at Mirnyi. Hydroelectric dams followed in the 1980s and 1990s. Because of such sources of environmental problems, many residents in the Viliui River region believe that their state of health is in decline, and that incidences of cancer are rising dramatically. Indeed, a majority of those interviewed believe that many of their ailments, from cold to influenza, from gall bladder disease to Hepatitis A and B, derive from environmental causes. While there were similarities in some of the ailments that seemed to be most

[1] I thank my research partner Dr. David R. Marples (University of Alberta, Canada) for his editorial comments and valuable insights regarding this brief report.

[2] In association with the International Center, Yakutsk State University and The Kate Marsden Society, City of Yakutsk.

worrisome for men and women, there were also gender differences in what were deemed to be common ailments and their related causes. A large majority (80%) of those interviewed suggested that they and their children were more often sick with a common cold or influenza because the air was not as pure as it used to be and that the water they drank was contaminated. Despite the practice of obtaining drinking and cooking water from lakes around the Viliuisk city area rather than the Viliui River, Viliuisk residents still named the impurity of the water they consumed as a potential source of increased incidence of disease.

At the health care administrative levels, all across the Viliuisk River Basin, there was resignation among the physicians that nothing much could be done to improve the health situation without a significant injection of money from the government of the Republic of Sakha. There were, however, a few individual health care givers, both nurses and doctors, who in their own way attempted to educate the population on disease and illness prevention. This was most notable among the physicians in Viliuisk and Verkhnii-Viliuisk who worked in the Family Planning clinics. While most of the therapeutic procedures they performed were abortions, they also perceived that they were at the front line of educating their elementary school and especially high school age population on birth control and HIV infection. By all accounts, it appeared that these health care professionals went into the schools to inform students about family planning. Nonetheless, for the most part in these areas, sex and sex education remain taboo topics.

Overall, a majority of the interviewees felt that their health was getting worse, especially in the period since the collapse of the Soviet Union. This perception coincides with another, namely that the health care system as a whole has deteriorated or has not kept up with technological advances of treatment and cures for ailments and diseases. Suffice it to say that 98% of those questioned about the health care system argued that it was in a very poor state because of the lack of funding, lack of free access to medicines and vaccines, lack of access to the newest technology, and the difficulties involved in traveling to the large, medically and technologically equipped hospital in the city of Yakutsk.

Prior to the collapse of the Soviet regime, patients did not have to pay for medicines, medical procedures or examinations, and patients and families could fly to Yakutsk at reasonable rates. The collapse of major industries and the economic downturn has rendered the health care system dependent on imported medicines. These have to be paid for in hard currency, and donations of medicines and medical supplies to such remote regions are relatively limited. The opening up of the market in the Russian Federation has made travel for medical attention expensive, if not impossible for most families. Many of those I interviewed indicated that their predicament is exacerbated by the fact that their salaries are not paid on time and are often in arrears of six months to more than one year.

The Environment

All the interviewees with the exception of those who worked for the Ministry of Nature Protection and the diamond mining industry regarded the environment of the Viliui River Basin as the worst in all of the Sakha Republic, owing to the heavily polluted water coming from the Markha River, a major tributary of the Viliui. Initially, the toxic wastes were dumped indiscriminately into the Viliui and Markha rivers. All the respondents cited the depletion of fish stocks (particularly the Karras, the national fish of the Sakha) and low water levels as an indicator of the effects of pollution. Residents of the city of Viliuisk were transporting their water from nearby lakes, using blocks of ice in the winter months for their water needs. They were also using the Viliui River for cooking, drinking, and bathing. Though the residents recognize the dangers that they face, most indicated resignation to the situation, arguing that they cannot do anything about it other than boil their drinking water.

Although there was resignation among many respondents regarding the pollution of their environment, most were aware that better environmental practices, such as finding environmentally sound ways of developing resources and using the land, could improve the ecology. A minority of those interviewed (about 10%) believed that any kind of resource development was dangerous, and about the same number advocated a return to traditional Sakha economies defined by pastoral farms, hunting, fishing, and gathering. This group maintained that activities such as mining, forestry, harvesting, exploration, and extraction of minerals merely served the needs of the republic and the federal government, and that the latter were "raping Mother Earth."

The image of the Earth as Mother is particularly prevalent in the conception of the world held by the Sakha people. The environment is placed within the larger context of Sakha spirituality and cosmology. All those who chose to talk about traditional Sakha views regarding the environment (37 interviewees) associated the environment with spirituality, arguing that any disturbance of the environment, most notably mining, digging, deforestation, and damming of rivers, is a sin against the Earth and against Sakha beliefs. However, only a minority (5 respondents out of the 37) suggested halting or reversing these activities altogether. The remainder, including the larger group which did not talk about traditional views on the environment, suggested that it was imperative to develop natural resources not just for revenue and job creation for the unemployed (the majority of whom were between the ages of 16 and 25), but also because the residents of Sakha needed to develop as a people socially and economically.

Conclusions

The problems faced by the Republic of Sakha are acute. In the health sphere, declining life spans and very high rates of infant mortality and infectious diseases give cause for concern. The countryside is impoverished, living standards have fallen markedly, and there are some critical situations in gold mining settlements that have basically been abandoned with the closure of the mines, but where much of the local population has remained.[3] The Republic has suffered above all from the financial crisis that continues to affect the Russian Federation, and which has rendered the federal system a liability since the Fall of 1998. Because of its (almost devoted) adherence to the federal system, the Republic of Sakha has borne the brunt of the consequences of its collapse. Despite the recent boom in the oil and gas industry globally, it is difficult to determine at this point whether the fledgling oil and gas industry, also found in the Viliuisk Region, will have a discernible effect on the Sakha economy. A resource-rich region, it is today reliant on the one industry in which it has retained a portion of the control (diamonds, and 20% of the total), as other resources fall into decline.

The euphoria of sovereignty has clearly dissipated. Politically the main gains have been derived by representatives of the Sakha rather than other groups within the Republic. Migration of skilled personnel, especially Russian managers, in addition to stagnation and decline in the developed industries such as gold and coal extraction, have contributed to the economic malaise. Unemployment is growing and has led to a rise in violent crimes, and drug and alcohol abuse. To some extent, the Republic of Sakha is a microcosm of Russian society as a whole, but it has taken on a more extreme form because of its remoteness and the difficulties of living in an Arctic climate. The government response has been to work through a number of ministries and departments to try to develop grassroots responses to the various problems pervading the rural communities, particularly alcoholism.

[3] In 1998, for example, nine settlements in Oimiakon, Aldan and Usr'-Maiskii ulus were officially liquidated.

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Recent Work in Archives in Uzbekistan and Russia

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During 2000-01, I spent 8 months in the archives in Uzbekistan and Russia doing the basic primary source research on a project entitled "The Making of Soviet Central Asia, 1918-1929." My research was funded by a research scholarship from the American Councils for International Education (ACTR/ACCELS) and a grant from Carleton College. The project is conceived as a broad study of the social, cultural, and political transformation of Central Asian life in the first decade or so of Soviet rule. I wish to pay particular attention to the period from 1917-1924, which has tended to be neglected by the several important dissertations done on the early history of Uzbekistan. I also wish to highlight the role of local actors (the Jadids, Muslim communists, Basmachi/Qo'rboshi, etc.). I worked in Uzbekistan for over five months and in Moscow for another three. The purpose of this report is to describe conditions in the archives and the holdings that I found useful.

The Central State Archives of the Republic of Uzbekistan

Located in Tashkent, this archive contains extremely rich documentation on the Governorate-General of Turkestan (1865-1917), the Turkestan Autonomous Republic (1918-1924), the People's Soviet Republic of Khiva (1920-1924), the People's Soviet Republic of Bukhara (1920-1924), and Uzbekistan (from 1924 on). The archive has excellent guides to its holdings. They are printed, but available only in the reading room. There are, in addition, typed handlists describing other collections not included in the guides. There is also an extensive card catalogue that locates documents in given subjects. I was told, however, that it was not open to foreigners (even though I had used it in the past). Its usefulness is compromised to an extent by the fact that it uses the old Soviet system of classification, which can obscure more than it reveals.

I worked through about 15 collections (*fondy*), including the major ones devoted to the Central Executive Committees and Councils of Ministers of Turkestan and Bukhara, as well as the two ministries of education.

The archive has a small and helpful staff who service a small reading room. Since the number of foreign researchers is small, one can develop very good relations with the staff. I have been working at the archive since 1991 (this was my fourth visit), and have only very good things to say about the institution and its staff. They also have excellent copying facilities. Photocopies cost 51 *so'm* (about 17 cents at the official rate, but only 7 cents at the street rate) and are done overnight. There seems to be no limit on the number of copies that may be ordered, except for the proviso that complete files (*dela*) may not be copied.

Other Archives in Uzbekistan

The Tashkent city archive is located on the edge of the city in the Sorok Let Pobedy neighborhood. It is housed near the Yangiobod bazaar in a nine-story residential building, which it shares with several other offices of the city government. The archive is little used and the staff are not used to foreigners doing historical research. Photocopying is available, but not professionally done.

I also made an exploratory trip to the Samarqand *viloyat* archive. It is a small archive with a very friendly director. Photocopying is readily available.

On the whole, the scope and quality of material remaining in regional archives does not compare with the centralized collections held in Tashkent. The Party archives (the former Uzbek branch of the Institute of Marxism-Leninism, now the Presidential Archive) remains closed to foreigners and indeed to most Uzbekistani scholars, except those with official permission (and this seems to be granted only to those working on the "repressions" of the 1930s).

The Russian State Archive of Socio-Political History (RGASPI)

I worked primarily in the collections of the Central Asian Bureau of the Communist Party, which was the highest organ of power in Central Asia between 1922 and 1934. Its collection is copious and extremely rich. Unfortunately, RGASPI is open only

three days a week. It is a much bigger operation than the Central State Archives of Uzbekistan, and is constantly crowded. Many of the *fondy* have been microfilmed, and are available only in microform. Original paper copies can, however, be ordered. Copying is possible, although each researcher is limited to 400 copies per visit (apparently regardless of the length of the stay). Copies are expensive (paper copies cost $1; microfilms are 35 cents apiece, and actually are of better quality) and take a long time to make, with two months being the usual time frame for fulfillment. One usually needs to have a friend pick up orders.

Library Work

I hoped to examine complete runs of several Uzbek-, Russian-, and Tajik-language periodicals. The main holdings of Russian-language materials are in the Rare Books Section of the Alisher Navoiy Public Library in Tashkent. Uzbek- and Tajik-language sources are to be found there and at the Beruni Institute of Oriental Studies at the Uzbekistan Academy of Sciences in Tashkent. Both of these institutions have extremely rich holdings that complement each other, but neither institution has any copying facilities (although at Beruni, microfilms of small numbers of pages may be ordered at $2 per page; this is useful enough if one's research concerns the intensive study of a unique manuscript, but not practical for periodical research). Beruni charges foreign researchers an annual "membership fee" of US$30. This is completely legitimate and answers a pressing need for cash. Its working hours are unfortunately short: the reading room is open Mondays through Fridays from 10 a.m. to 1 p.m., and then from 2 p.m. to 5 p.m. Navoiy is open seven days a week, the hours are longer, and no fee is required, but no copying is possible. The periodicals not housed in the rare books sections are in a different location, which shut down in mid-February for repairs, and was still closed as of this writing.

In Moscow, the Russian State Library (the Leninka) remains closed for repairs, although the periodical section, housed in the annex in Khimki, is open. The holdings, including those in Central Asian languages, are wonderful, featuring complete runs of most major magazines after 1923. Microfilming is available at about 60 cents per exposure. The commute to Khimki (45 minutes from the center of the city) can, however, be daunting.

Preparing and Conducting a Field Trip to Baku and Bishkek

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The collapse of the Soviet Union opened new horizons for scholarly research on Central Asia mainly in the areas of social science and humanities. The previously understudied areas offered new case studies, but offered little infrastructure for the researchers bound for the field. Scholars of social science and humanities were among the first who introduced the images of the Westerners to Central Asia and visited the area on a regular basis. This paper will share some of the experiences during my field trip to Baku and Bishkek.

The research was conducted in Baku and Bishkek in the summer of 2000. The goal of the research was to interview and survey the participants of the social movements in the late 1980s and early 1990s and to do archival work in the libraries. I should note that the general atmosphere and attitude towards the research on political issues was more open in Baku than in Bishkek.

Using E-mail

I started to plan the field trip from my desktop computer at the University of California, Riverside by subscribing to various email distribution lists such as Caucasus@yahoogroups.com, CentralAsia-L@fas.harvard.edu, and others. Such lists can be useful in planning your accommodations and getting the first contacts. However, I found it difficult to network based solely on email. Many people do not have email accounts. Others have changed email addresses. Some do not check their accounts regularly. Most of my networking was done through telephone contacts and personal referrals upon my arrival to Baku and Bishkek.

Getting Appointments

I found it easier to get appointments in Baku than in Bishkek. First, political activists and scholars in Baku are quite open to interviews on political issues. They did not evade the meetings, did not decline any questions, were willing to meet for follow-up meetings, and were helpful with finding new contacts and materials. As for Bishkek, some former political activists and officials in Bishkek were very cautious and reserved when talking about political issues. In some cases it was extremely difficult to make appointments with officials, former activists or scholars.

Second, the better infrastructure of the political parties in Baku made it easier to locate the activists and to contact them. Most of the political parties have their own permanent offices, where you can find their members, find their contact information, or leave a message for them. Very often, a direct phone call to the political party can get you the home phone number of the person you are looking for. In Bishkek, political parties do not have a good infrastructure. They change their location and phone numbers quite often, may not answer the phone, and lack contact information of their members. However, the experience with NGOs in Bishkek was quite different — they were more open and easier to locate and interview.

Xerox and Internet Access

There are many Internet cafes in Baku. Most of them are on the major streets. Some are open 24 hours a day. The fee for Internet access is two-three dollars per hour. The speed is slow but acceptable. There are few Internet cafes in Bishkek and the Internet connection is incredibly slow.

In Baku free public access to the Internet is provided at the Open Society Institute, Soros computer center, and the USIS's office of the Information Resource Center. In Bishkek free public access to the Internet is available only at the National Library, where an advance appointment in person is required.

Xerox machines are hard to find in Baku and Bishkek. Xerox machines are usually available in all libraries. Flyers in the library lobby indicate where the xerox service is located. The price is about 5 cents per copy.

Receipts

If you have a grant or scholarship, there may be a requirement for reporting expenses during the trip. In Baku, most places (other than street markets and bazaars) give receipts automatically, or upon request. In Bishkek it is necessary to ask for a receipt. In some cases people might see the request for a receipt as a strange or even offensive inquiry.

Libraries

Bishkek and Baku libraries are not computerized; instead they use card catalogs. Most of the catalogs are in Cyrillic. In recent years, the Azeri libraries moved away from Cyrillic and started to catalog their new acquisitions in Latin script. Unfortunately, open access to the library holdings is limited to just a few collections. In most cases, one has to fill out book search forms and submit them to librarians. The book search usually takes one hour.

In Azerbaijan the best libraries are the Akhundov National Library, the Library of the Academy of Science, the Institute of Manuscripts (for ancient and medieval documents), and Baku State University Library. Most of the microfilms of the Azeri newspapers archived at US libraries lack the issues published during the turbulent times of November 1988, January 1990 and August 1991. The Akhundov National Library carefully cataloged the newspapers during these times.

In Bishkek, the Kyrgyz National Library, Chernyshevskii Library, and the Academy of Science are the main libraries to go to. Newspaper archives are divided between the Kyrgyz National Library and the Chernyshevskii Library. The current and recent newspapers (from the last two years) are stored at the National Library, while older newspapers are kept in the archives of the Chernyshevskii Library.

Access to the libraries in Baku and Bishkek requires two 3 x 4 cm pictures, a passport, and a document certifying affiliation with an educational institution (student ID in my case). There is a small library membership fee, and symbolic charge for every book search.

Brief

Soviet Census Resources

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The Australian Centre of the Asian Spatial Information and Analysis Network (ACASIAN), has received a final installment of map materials matching the 1959 Soviet census from our colleagues at the Laboratory of Cartography, Institute of Geography, Russian Academy of Sciences, in Moscow. An earlier collaborative project, completed in 1997, produced a 1:1 million resolution Geographic Information System (GIS) spatial database containing all ADM3 (raion and gorsovet) level administrative units plus all cities and rural towns included in the 1989 Soviet census. We have digital versions of the unpublished figures for total, male, female, urban and rural populations at the same local levels for the 1959, 1970 and 1979 Soviet censuses. Our long-term goal is to create the spatial data for those three earlier census dates, beginning with 1959, which would constitute a spatio-temporal GIS for the entire Soviet Union in the post-war period.

Reviews and Abstracts

Book Review

Bold, Bat-Ochir, ***Mongolian Nomadic Society: A Reconstruction of the 'Medieval' History of Mongolia.*** New York: Palgrave Publishing (St. Martin's Press), 2001. 204 pp. + xvii. ISBN: 0-312-22827-9. $59.95 cloth

Reviewed by: **Timothy May**, University of Wisconsin, Madison, USA, tmmay@students.wisc.edu

The vast majority of what Westerners have learned concerning the Mongol Empire and Mongolia between the days of the Empire and the twentieth century has been through two methods: the interpretations of Western scholars and through translations of works by Soviet scholars who rarely deviated from the theoretical and ideological methodology prescribed to them. With the fall of the Soviet Union, scholars in the former Soviet Union and its satellites, such as Mongolia, have been freed from their intellectual shackles and now must analyze their history with a fresh perspective. This is not to say that previous work under a more repressive regime did not have merit, but nevertheless, variance from the official interpretation of Marxism was marginal. While many Western scholars disagreed with Marxist interpretations of history, the Marxist influence concerning pastoral-nomadic society, though often criticized, continues to have a great impact on the interpretation of Mongolian history. This fact alone makes Bat Ochir Bold's book, *Mongolian Nomadic Society: A Reconstruction of the 'Medieval' History of Mongolia*, an important development in the historiography of all aspects of Mongolian history.

Bat-Ochir Bold, a Mongolian scholar at the University of Iceland, has set forth to examine the current views on Mongolian nomadic society, namely that it was a feudal structure. He views his book as an attempt to study the structural and developmental characteristics of Mongolian nomadic society over the course of Mongolian history. Approaching this topic from theoretical and empirical perspectives, Bold focuses his work from the twelfth century to the twentieth century due to the source material available. After the twelfth century a fairly stable and independent Mongolian society existed. In his opinion, although political institutions changed, nomadic society remained relatively unchanged until the 18th century, when the combination of Manchurian rule and the growth of Buddhism hampered the development of Mongolia and altered nomadic society.

Mongolian Nomadic Society is divided into six chapters and a conclusion. The first chapter focuses on the source material. Bold evaluates the primary and secondary materials through historiographical and cultural interpretations. The core of the study, chapters two through four, examines the structural elements of nomadic society. These include the roles of social and economic factors as well as tribal and political-administrative elements. In these chapters, Bold compares pre-industrial Europe with feudalism in Mongolia, essentially comparing Europe with a Mongolian model of production. Although this, on the surface, seems absurd, is it not the reverse of what Marxist and non-Marxist scholars have done? The fifth chapter focuses on the spread of Tibetan Buddhism in Mongolia and its ramifications on nomadic society. The sixth chapter attempts to depict the essence, function and evolution of traditional nomadic society. Then, in his concluding remarks, Bat-Ochir Bold outlines the internal structure and evolution of traditional nomadic society.

In Bold's view, attempts to evaluate Mongolian history have been mired in two problems. Attempts prior to 1921, when Mongolia entered the sphere of Soviet influence, were bound to tradition, which included Buddhist and Chinese interpretations of events. After 1921, a new generation of scholars made their own attempts to reinterpret their history, but suddenly found themselves, both willingly and unwillingly, examining their past through the lens of Marxist dogma, often dictated from the Soviet Union.

According to Marxist-Leninist theory, society moved through five stages: primitive society, slavery, feudalism, capitalism, and finally socialism,

with communism being the pinnacle of socialism. For Mongolia, and their Soviet allies, this presented a problem. If these stages were applied to Mongolia, it was quite apparent that Mongolia never reached a capitalist stage. Therefore, they were in a feudal stage before the intervention of the Soviets and the Mongolian People's Revolutionary Party (MPRP). To accommodate this and similar problems in Central Asia, the Communist party adopted the idea that certain stages could be bypassed en route to socialism. During this period, the Soviet scholar Vladimirtsov coined the idea of nomadic feudalism in 1934. Although many scholars discussed this concept, most adhered to it. Even as late as 1976, it remained an essential part of Mongolian historiography, although many scholars, Western as well as Soviet, rejected it based on its theoretical ambiguity. Nevertheless, nomadic feudalism remains a model that scholars examine and use today.

To dispute the concept of nomadic feudalism, Bold delves into the structure of nomadism. In doing so, he asks two questions: to what extent has ecological change influenced animal husbandry in Mongolia; and, how has the origin of livestock keeping been determined ecologically? Although the questions are similar, they intertwined and have not received much attention. After examining this, he then compares the results for the Mongolian nomadic economy with that of feudal Europe.

In the third chapter, Bold examines the evolution of the Mongolian socio-political organization, ranging from the tribe to the various forms of kinship, both fictive and non-fictive. By doing so, we see the development of the state, prompting Bold to ask: should this state be considered feudal? And if so, how should feudal be defined?

During his examination of the social strata, Bold relies heavily on the research of Mongolian, Soviet and Hungarian scholars. An integral part of chapter four focuses on the terminology used in discussing the social structure before and after the Manchurian period, and how both periods differentiate between Chinggisids and non-Chinggisid *taiji,* or nobles.

Many readers will find chapter five especially interesting. The debate on the effects of Buddhism on Mongolia has always been a heated one. Arguments range from Buddhism essentially ruining the martial ardor of the Mongols and depleting it of manpower to the other end of the spectrum that it benefited the Mongols by introducing a world religion and ending the influence of shamanism. Bold, to his credit, does not fall into the trap of entering this debate. Instead he turns his attention to how Buddhism or rather Lamaism affected the nomadic economy. One aspect that he covers, which is often overlooked, is that permanent monasteries did not spring up overnight. Instead, they gradually evolved from a *ger* and eventually became the large fixed structures that are commonly associated with Lamaism.

In the final chapter, Bold examines the dynamics of the development of Mongolian nomadic society, particularly in the areas of livestock, family, political structure, and military conflict. Through the study of these elements, Bold then examines why the nomads of Central Eurasia were so aggressive and why they were so successful. As part of this study, Bat-Ochir Bold includes climatic problems, the mobile lifestyle of the nomads, their strategies, and, surprisingly, the role of shamanism with its focus on the Möngke Köke Tengri, or Eternal Blue Heaven. The religious element of the nomadic conquests is something that is all too commonly overlooked and has attracted little research. In his discussion of the evolution of nomadic society, he concludes, quite plausibly, that it is erroneous to conclude that a single dramatic change occurred, such as with the introduction of Buddhism, or the Mongols' incorporation into the Manchu Empire, but rather change was gradual and not immediate.

Bold concludes that Mongolian nomadic society is so different from Medieval or Northern Europe that one cannot study Mongolia based on models draw from those used to study Europe, and for that matter, China. The evolution of agricultural and nomadic peoples are simply too disparate to establish a model from one and apply it to another.

Mongolian Nomadic Society is a welcome addition to the study of Mongolia as well as the study of state formation. Too often scholars, often unconsciously, apply methods based on one culture or society that are woefully inadequate and inappropriate for another. The cultural context must always be kept in mind. There are a few minor issues with his system of transliteration, such as his use of "Genghis Khaan." In his note on transliteration, he maintains that he prefers to use this as it is more familiar to Western readers, but the use of Khaan is not familiar at all. Although it is a perfect transliteration from the modern Mongolian, it is odd to the Western eye. Nevertheless, these are

minor issues and do not detract from the questions he poses. The importance of this volume is not so much his overall conclusions, but that it may serve as a stimulus for scholars to rethink how they view Mongolian nomadic society, even if they disagree with the author.

Book Abstract

S. M. Prozorov, comp. and ed. *Islam na territorii byvshei Rossiiskoi imperii. Entsiklopedicheskii slovar'*, vypusk 1-3 [Islam on the territory of the former Russian Empire: An encyclopedic dictionary, fascicle 1-3]. Moskva: Izdatel'skaia firma "Vostochnaia literatura" RAN, 1998-2001. ISBN: vyp.1: 5020180475; vyp. 2: 5020180476; vyp. 3: 5020180477.

Submitted by: **Aleksei A. Khismatulin**, St. Petersburg, khism@mail.wplus.net (edited and supplemented by **Daniel C. Waugh**, University of Washington, Seattle, USA, dwaugh@u.washington.edu)
An extended version of this abstract is available online at http://www.fas.harvard.edu/cess/cesr/R01_1/proz.htm

This reference work is the inaugural publication of a scholarly project devoted to Islamic studies on the territory of the former Russian Empire. The project is being organized by The Islamic Group in the St. Petersburg Institute for Oriental Studies of the Russian Academy of Sciences, which consists of Prof. Stanislav Prozorov, Prof. Anas Khalidov, Prof. Oleg Akimushkin, Dr. Efim Rezvan and Dr. Aleksei Khismatulin. Contributors include scholars from St. Petersburg, Ufa, Kazan, Tashkent, Baku, Moscow, Samarqand, as well as from England, France, Germany and the USA.

The encyclopedia is intended as a continuation of the one-volume encyclopedia, *Islam* (Moscow, 1991). Unlike that volume, which dealt mainly with Islam outside of the territories of the former Russian Empire, the current one focuses on the latter territory. This means that more than 90% of the entries are not duplicated in other reference works on Islam (including, significantly, the *Encyclopaedia of Islam*). The entries are based on a thorough analysis of a wide variety of narrative sources and archival materials in the major languages of Islam as well as ethnographic, epigraphic, and archaeological evidence and folklore, which has been collected through field research. The chronological scope of the encyclopedia is from the introduction of the Muslim religion into what was to become the former Russian/Soviet Empire up to the present day.

The conception of the project as well as the principles of the selection of material were determined already in the late 1980s. The editor and his colleagues believe that an objective study of Islam in the former Russian/Soviet Empire must be based on a methodology which acknowledges the fact that, since there is no universally accepted model of the "ideal" Islam, all manifestations of regional Islam are equally valid. There are no objective grounds for preferring one regional variation within the Islamic religion to another; as well, one must not speak of "orthodox" as opposed to "heterodox" Islam and juxtapose "authentic" with "inauthentic" Muslims. This general idea has been adopted by scholars coming from a broad variety of educational backgrounds and research profiles, who specialize in the study of history and culture of the Muslim peoples of the Russian Federation, Central Asia, and the Caucasus.

The three fascicles contain 255 articles, arranged in each volume alphabetically. There are contributions on Muslim scholars and statesmen, on the mosques and madrasas, on the objects of popular worship and pilgrimage centers, on Sufi brotherhoods and Sufi terms as well as on religio-political movements, parties, newspapers, on the study of al-Qur'an, and on al-hajj in Russia. The 87 articles in the first fascicle cover the history and contemporary situation of Islam and of its institutions in the European part of the former Russian Empire, including St. Petersburg, Moscow, the Bashkir Republic, Tatarstan, the Northern Caucasus and Central Asia. The second fascicle has 81 articles, most of them devoted to Central Asia, the Caucasus and Tatarstan; the third fascicle contains 87 articles and includes a large number of illustrations, many of them in color. Each fascicle has several indexes — proper names (personal, dynastic and geographic), names of ethnic groups, cited texts, terms, and subjects. The plan is that the separate fascicles will be brought together in revised and augmented form in a single volume.

Conferences and Lecture Series

The Heritage of Sasanian Iran: Dinars, Drahms and Coppers of the Late Sasanian and Early Muslim Periods

American Numismatic Society, New York City, USA, June 8-9, 2001

Reported by: **Stuart D. Sears**, Ph.D., The American University in Cairo, Department of Arabic Studies, Box 2511, Cairo 11511, Egypt, sears@aucegypt.edu

This conference on medieval Iranian coins attracted scholars and participants from around the world. The conference presented a wide range of papers on Late Sasanian and early Muslim coinages. It also featured a workshop on the reading of the Pahlavi legends on these coins. The conference was held in memory of William B. Warden (1947-2000), a numismatist devoted to these coinages. The Society of Iranian Studies and Sanford J. Durst co-sponsored it with the American Numismatic Society. More than thirty people attended from across the United States, Europe and the Middle East.

The papers interpreted the different coinages struck in Iran and its adjacent regions during the sixth and seventh centuries CE as documents of social, political and economic life. Michael L. Bates, Curator of Islamic Coins at the ANS, gave the plenary lecture entitled "The Coinages of Iran and Its Neighbors in the Seventh Century." The lecture traced the development of the late Sasanian coin type and its imitation in numerous succeeding coinages in Iran and adjacent regions.

The first panel, entitled "The Representation of Dynasty and Government in the Late Sasanian Period," emphasized the constancy of dynastic ideology and administrative policies under the late Sasanians despite dynastic conflicts and wars with the Byzantines and the Muslims. In "The Roman Near East under Sasanian Rule (603-630): History and Coinage," Clive Foss (The University of Massachusetts at Boston) argued that Khusro II generally maintained local administrative structures in Syria after its conquest by him. The Persian occupation was less destructive than generally believed to be. In this context, the Sasanian government employed Byzantine coinage in Syria, some of it locally struck. In "Queen Buran and the Restoration of Sasanian Imperial Propaganda," Touraj Daryaee (The University of California at Riverside) argued for a new reading of the legends on a unique dinar of Queen Buran. The new reading reveals Queen Buran as the restorer of the imperial ideology of her father, Khusro II, claiming once again descent from the Gods. In "Patterns of Administrative Authority among the Mints of Yazdigard III," Susan Tyler-Smith meticulously documented the continuity of local mint administration in especially western and southern Iran through the turmoil of the Muslim conquests.

The second panel, entitled "The Exchange of Coinage between Eras," discussed the vagaries of monetary policy and practices from the pre-Islamic into the early Muslim periods. In "Islam's 'Silver Mean': Evidence for the Origin and Early Use of the 'Weight of Seven' in the Late Antique and Early Muslim Periods," Stuart D. Sears (The American University in Cairo) documented the use of the standard weight of seven tenths a mithqal for the striking and exchange of coins before the Umayyad caliph 'Abd al-Malik's monetary reforms at the end of the seventh century and even before Islam. Attempts in literary sources to give this standard a specifically Islamic identity may reflect the difficulty it faced in superseding other weight standards for Iranian silver in the eighth century. In "Bukharan Silver Coinage at the Time of Arab Conquest," Aleksandr Naymark (Hofstra University) traced the imitation of Sasanian style coinage at Bukhara from the fifth century to the end of the seventh century. In particular, he gave a new reading for the legends of a group of issues attributing them to a king named Khunak. This attribution is important since it provides a nearly certain chronological context for a portion of an otherwise difficult series lacking reliable names and dates. In "The Chronology of Arab-Sasanian Copper

Coinage," Stephen Album (Independent Scholar) outlined distinct phases in the production and use of copper coins in late seventh century and early eighth century Iran. The phases were marked by iconographic and epigraphic conventions with the imitation of the Sasanian type, the introduction of pictorial images and Arabic legends and, finally, the use of only Arabic legends.

The third panel, entitled "Questions of Identity on Early Muslim Drahms," treated different problems in the identity of mints, name legends and iconographical features. In "From Identity to Piety: the Words and Images on Early Islamic Coins," Habibeh Rahim (St. John's University) discussed the variety of symbolic representations of political and religious ideology on early Islamic coinage. In "Kharijite Rebel or Umayyad Partisan?: The Issue of 'Abd al-'Aziz b. MDWL?," Stuart D. Sears (The American University in Cairo) presented the very rare issue of an only recently discovered ruler. Despite questions about the exact identity of this person, the issue demonstrates the tenuous character of Umayyad rule in Fars in the early stages of the second fitna (CE 680-92) as different political factions contested the caliphate's authority. In the next presentation, Alan S. De Shazo (independent scholar) argued convincingly for the attribution of an obscure mint legend 'ShW' to a site in the district of Darabgird. The legend occurs both singly and in combination with the familiar legend of Darabgird, 'DA.' In "The Mihrab and Anaza Drachm," Luke Treadwell (Oxford University) reinterpreted the iconography of the well-known drahm struck among the caliph 'Abd al-Malik's experimental issues. He suggested that the issue reflected primarily martial rather than religious propaganda in the context of successive coin designs at the mint of Damascus. The so-called mihrab probably represents a protective covering emptied of its cross as it was generally known from many other media. It covered instead a spear or arrow.

Participants have been invited to submit their papers for publication to the Journal of Ancient Iranian Studies, The American Journal of Numismatics and Al-Sikka. The conference will meet again in 2002 on June 7th and 8th. Abstracts for proposed talks and inquiries should be sent by March 15, 2002, to Stuart D. Sears (sears @ aucegypt.edu) or Michael L. Bates (bates@amnumsoc.org).

Rethinking Social Science Research on the Developing World in the 21st Century

Sponsored by the Social Science Research Council, Park City, Utah, USA, June 7-10, 2001

Reported by: **Morgan Liu**, Doctoral Candidate, Department of Anthropology, University of Michigan, 1512 Rackham Building, Ann Arbor, MI 48109-1070, USA, Tel.: +1/734-615-3714, Fax: +1/734-763-5507, morgman@umich.edu, with **Edward Schatz**, Southern Illinois University, schatz@siu.edu, and **Carole McGranahan**, University of Colorado, carole@colorado.edu

This invitation-only conference was an interdisciplinary dialogue among researchers doing locally-grounded, context-sensitive social science (in economics, political science, sociology, anthropology, history, psychology, and geography) on the developing world. The conference addressed theoretical and methodological issues that have direct bearing on scholarship in Central Eurasia. One panel featured three research projects located in Inner Asia (Kazakhstan, Kyrgyzstan/Uzbekistan, Tibet). All conference participants are former fellows of SSRC's International Predissertation Fellowship Program.

The conference focused on the question: how can researchers understand the developing world in the context of urgent global issues and the multiplicity of new non-state actors that have emerged to address them? A host of problems with global circulation and impact — children's health, women's status, refugees, arms proliferation, land reform, electoral design, legal institutions, militant ideologies — demand relevant expertise that most existing social science has been inadequate in supplying. On the other hand, public policy in the developing world has been increasingly conceived in think tanks and consulting firms, and implemented by the private sector, NGOs, and transnational

organizations, so that the loci of authority and innovation have shifted away from sovereign nation-states.

One reason for this mismatch in problem and scholarly expertise, said speaker Kenneth Prewitt (New School University, U.S. Census 2000), is that the evolution of social science in the United States was wedded to the U.S.'s 20th century agendas of crafting a modern welfare state and liberal democracy. This American model has then been exported to other academic institutions in the world. In order to meet the new global complexities, the social sciences (particularly economics, political science, and sociology) need to think beyond liberal state-centered perspectives and create scholarship that treats the emergent, border-crossing flows of people, goods, money, and ideas in very primary terms of analysis. Yet, most analyses of post-socialist Eurasia, for example, have been centered on the new states themselves, with their security arrangements, political systems, and transitioning economies.

A fundamental premise of the conference was that many of these issues are best tackled through interdisciplinary work. Some of the most productive sessions occurred among scholars of different disciplinary backgrounds who shared common thematic or geographic interests. Another conclusion of the conference was the need to move toward treating non-Western scholars as equal interlocutors in the theory and methodology of research, rather than just data-rich "local experts." Post-Soviet scholars, in particular, can enter the international dialogue with their unique perspectives on global modernities.

One panel attempted to address such issues in specifically Central Eurasian contexts. In a paper entitled "Studying Meso-Level Identity Politics in Kazakhstan," Edward Schatz (Davis Center for Russian Studies, Harvard University) discussed the politics of "clan" identities in Kazakhstan. He argued that clan politics in Central Asia has a particular dynamic, based on the fact that genealogical background is not visible. Because political and social actors can conceal and reveal their genealogies strategically, clan politics is very much a politics of perception.

Morgan Liu (Anthropology, University of Michigan) argued in his paper, "A Very Modern Khan in Post-Soviet Central Asia," that Western analyses of post-Soviet politics and economic reform should take into consideration local understandings of modernity and societal progress, which may not map neatly onto the "international consensus" about development. He discussed his ethnographic fieldwork among Uzbeks in Osh, Kyrgyzstan, where notions about legitimate authority advocate harsh methods of rule by the president of Uzbekistan, Islam Karimov, who is admired as a modern "khan" figure.

Carole McGranahan (Anthropology, University of Colorado) contended that histories of the Tibetan resistance army are suspended between internal regional politics and global Cold War politics. In her paper, "Shooting at Trucks: Tibet, the CIA, and Arrested Histories," she discussed how army veterans manage to tell their stories despite the joint "arrest" of resistance histories by the Tibetan Government-in-Exile and the CIA, which partially funded and trained resistance soldiers. The arrest of these histories is not just a story of government secrecy, but of the contradictions within and between internal and external ways of fixing Tibet as a modern socio-political entity.

The Geopolitical and Economic Transitions in Eurasia

Fatih University, Istanbul, Turkey, May 9-12, 2001

Reported by: **Havva Karakas-Keles**, Research Assistant, Fatih University, İktisadi ve İdari Bilimler Fakültesi, Uluslararası İlişkiler Bölümü, 34900 Buyukcekmece İstanbul, Turkey, Tel.: +90 (212) 889-0810, 889-5045, Fax: +90 (212) 889-0832, havvakeles@fatih.edu.tr

After the Soviet Union collapsed and the Cold War ended, the Eurasian heartland once again assumed its importance for both Turkey and the rest of the world. The developments in post-Soviet Central

Asia are strictly under observation in our global international political system. As a historic bridge between East and West, Central Asia continues to have strategic importance far beyond its impacts on immediate neighbors, and is of great concern to both the United States and the European Union. When potential petroleum wealth is added to this strategic equation, Central Asia faces a new and even more challenging future, as both global markets and the international political system keenly observe the changing situation.

In this context, Fatih University hosted its first international conference in Istanbul, on May 9-12, 2001. The conference, "The Geopolitical and Economic Transitions in Eurasia," was jointly organized by Indiana University's Department of Near Eastern Languages and Culture and Fatih University's School of Economics and Administrative Sciences. The purpose of the conference was to bring together scholars, policy-makers, and members of the private sector in order to address future prospects and constraints facing the region as it attempts to develop better functioning economies and more democratic political structures in the post-Soviet era. At the conference, the theme "geopolitical and economic transitions" in Central Asia and the Caucasus was developed through seven sessions: current issues in Eurasia, economic relations, international politics, transboundary cooperation and problems, identity and civil society, individual experiences of transition, and international security. After the conference, a tour to the historical sites of Istanbul and a yacht trip on the Bosphorus was arranged for the participants.

Vildan Serin of Fatih University presented a paper titled "Recent Trends of Foreign Economic Liberalization in post-Soviet Central Asia: Impacts of the Market Economy Transition." Her paper dealt with the economic indicators and development prospects of Kazakhstan, the Kyrgyz Republic, Turkmenistan and Uzbekistan. She also examined the impact of economic liberalization on economic growth rates, living standards and distribution of wealth in the region.

In his paper "Central Asia's Lost Capital Assets: Denial of Development or Curse of Globalization?" Eric W. Sievers discussed the current flawed definitions of sustainable development and the connection of sustainable development to a wider understanding of diverse forms of capital assets. After a comparison of the region's capital assets for the Soviet and post-Soviet periods, he analyzed the impact of foreign donor prescriptions in the region, and suggested that regional dynamics and structural changes in the international economy need to be reconciled in order to effect a more viable development approach.

One of the most noteworthy and thought-provoking papers was presented by Professor Nazif Shahrani of Indiana University, who addressed the one-sided nature of ongoing civil society discussions in the field and suggested an approach more sensitive to context and culture. His paper, "Prospects for Re-building Communities of Trust in Post-Soviet Central Asia," dealt mainly with the potential dangers of taking Western-driven "global" models of development to Central Asia, while purposefully ignoring the significant role of traditional local Muslim models of civil society capable of addressing development needs of post-Soviet Central Asian societies in a more culturally appropriate manner. Such models include Waqf or awqaf, Sufi brotherhoods, and mahalla or mosque centered neighborhood associations. He also stressed the analytical utility of the concept of civil society beyond its presumed Western forms and examined the prospects for rebuilding alternative social mechanisms, movements, and discourses of development and democratization in post-Soviet Central Asian Muslim societies.

Another general topic discussed at the conference was the security issue in Eurasia. Bulent Aras from Fatih University presented a paper titled "The Organisation of Black Sea Economic Cooperation and Regional Security." He stressed the role of the Black Sea Economic Cooperation (BSEC) as an opportunity that should be utilized for enhancing security and coping with the future challenges. He also touched upon the conflicts among the members of the BSEC such as the Nagorno-Karabakh issue between Armenia and Azerbaijan, the dispute between Russia and Ukraine over the former Soviet Union's Black Sea fleet, the conflict between Turkey and Greece over the issues of Cyprus, the Aegean Sea and the Turkish minority in Western Thrace. As a policy recommendation for the members of the BSEC, he added that cooperation prospects are always likely to stay under the shadow of potential conflicts among member states, and that the BSEC members would have no alternative to solving their security problems themselves: regional-cum-subregional collaboration might be the only way to accomplish this.

In a similar manner, Miguel A. Perez Martin of Autonomous University of Madrid explored major security challenges facing the Caspian region, and the possibility of exploring a solution based on Adler Barnett's Security Community concept. In his paper, "Security Community in the Caspian Sea," he evaluated the subject by providing a survey of the main economic and political problems of the Caspian countries, the legal status of the Caspian Sea and the potential for cooperation in the region, with a special focus on the opportunities offered by the establishment of a joint energy resources management mechanism.

On the issue of political transitions in Central Asia and the Caucasus in the post-Soviet era, Juliboy Eltazarov from the Department of Uzbek Language of Samarqand State University presented a paper on "Some Problems of Competition among the World Geopolitical Powers in Post-Soviet Central Asia." He discussed regional security issues within the context of international competition between three competing blocs or poles: the Western bloc led by the United States, the former Communist bloc, and a new Islamic pole involving some theocratic and fundamentalist regimes. He argued that among the first two poles, "Russia is in a euphoria situation after the victory over communism and seems to have abandoned its imperialistic ambitions, and the Western world is busy with a rebuilding process in post-communist Eastern and Central Europe." As a result, he pointed to the prospects of the third pole gaining a foothold in the region.

In the preceding decade Turkey assumed a special importance for both the newly independent states of Central Asia and for the international community, since it is the only NATO ally that shares common historical, cultural and linguistic ties with the Turkic republics of Central Asia. Although it is impossible for Turkey to assume the role of "Big Brother" for the Central Asian republics as the successor of Russia, this situation does not cast a shadow over the crucial importance of the role that Turkey can play in Central Asia. Giovanni Ercolani from the Scottish Centre for International Security stressed the role of Turkey to the Central Asian "Turkic brother-nations" in the following words: "Turkey has not only established the basis for greater influence in the region with relatively significant trade relations, energy projects, education relations and people-to-people efforts, but through its language has exported stability and a democratic method, and this was a possible interpretation of the NATO New Strategic Concept."

The conference lasted two days and hosted participants from academic, business and governmental sectors who gathered in Istanbul from a wide range of countries. It was a fruitful venue to share information and ideas about current geopolitical, economic, and cultural developments in post-Soviet Central Asia.

Reconceptualizing Central Asia: States and Societies in Formation

The Olin Critical Issues Series, Davis Center for Russian Studies, Harvard University, January - May 2001

Reported by: **Pauline Jones Luong**, Assistant Professor, Dept. of Political Science, Yale University, New Haven Conn., USA, pauline.luong@yale.edu, and **John Schoeberlein**, Director, Harvard Forum for Central Asian Studies, Cambridge, Mass., USA, schoeber@fas.harvard.edu

Ten years on after independence, there is much to consider about where the Central Asian states have come from and where they are going. This year's Olin Critical Issues series at Harvard's Davis Center, entitled "Reconceptualizing Central Asia: States and Societies in Formation," took up the challenge of assessing how the five Central Asian states are changing along disparate trajectories. Equally, the series aimed to explore how our understanding of the region — both its past and present — is changing as a result of new access to the field and new intellectual infusions into Central Asian studies. The lecture series featured presentations by eight scholars from the young generation, representing a broad range of disciplines, who have in common that they all have recent field experience and "fresh data" and they are all tackling the problem of understanding the region in the light of Central Asia's relation to non-Soviet cases, its turbulent recent history, and the upheaval in scholarship itself.

The common thread, which the various contributions to the series approached from widely

different angles is the relationship between state and society. This is an important theme for reconceptualization for a number of reasons. First, every post-Soviet state has had to redefine this relationship in one way or another, given the critical role that the state played in defining the Soviet experience. Second, Central Asian societies seek to establish new roles for individual and community in the market economy and emerging civil society, and new bases for the legitimacy of the regime, based on concepts of democracy, individual authority, tradition, efficacy, international recognition, and national, religious and other identities. The reconceptualization of state-society relations is also important, because, whereas in Soviet times scholars tended to treat the USSR as a special case where the state operated on a totalitarian model, determining everything within the society, the experience of the new generation of scholars with extensive field experience generally reveals that the situation is and was much more complicated. There are many elements in the relationship between state and society, including multi-leveled institutions, variegated social spaces, coexisting and contradictory ideologies, and the living out of individual lives. Results of recent work have obliged us to treat the state itself as much more heterogeneous and complex, and to treat the arrows of causality in the state-society system as much more multi-directional than was typical for earlier scholarship.

This series in a sense marks a return to Central Asia for the Olin Series, as ten years have elapsed since it was devoted to a Central Asian topic. That series was titled "Central Asia in Historical Perspective." It was chaired by Beatrice Manz, who also contributed many insightful comments to this year's presentations, and it covered a range of topics in both recent and distant history. Central Asian topics have also figured in the intervening years, of course, and the ten years since independence have demonstrated that however much Central Asia might turn eastward or toward the Islamic world, it is destined to "belong" still with its fellow post-Soviet states for the foreseeable future.

The Olin Series this year was conceptualized as more of a "project" than is typically the case with a lecture series. Pauline Jones Luong and John Schoeberlein, the series' co-chairs, began with the rather specific topic of state-society relations, and a set of associated theoretical/thematic questions, and they invited a number of colleagues to propose topics within this frame. As a result, the project brought in eight contributors (two anthropologists, one historian, three political scientists, and two sociologists) with very different perspectives on a common theme.

The presentations in the series came in thematic pairs, which provided some further integration both for the series and for our way of working with one another to give detailed feedback on ideas in the process of development. Pauline Jones Luong (Political Science, Yale University) launched the series with her talk on "Economic Decentralization in Kazakhstan." Luong looked at the puzzle of the decentralizing state in Kazakhstan, asking the question of what drives this process in the context of a regime with authoritarian tendencies and an international community that considers decentralization to be a part of democratization and market development. Alisher Ilkhamov (Expert-Fikri Research Center, Tashkent) explored a very closely related theme in "Center-Periphery Relations in Uzbekistan," where the regime has sought very strong central control, but the country's political-regional make-up makes Tashkent's aspiration at odds with very strong interests and social processes in the regional economies and power structures.

The talk by Marianne Kamp (History, Univ. of Wyoming), "Social Services and Expectations of the State's Role in Uzbekistan," took the longer view on changing attitudes towards women's role in society. Women had been "emancipated" during Soviet times, but some now wish to implement more conservative ideals. This attitude has emerged even though the regime makes claims to a Western orientation and many women themselves are not so keen on "tradition" as men are. The theme of social relations and the changing state context also resonated in the presentation by Cynthia Werner (Anthropology, Texas A&M Univ.), "State-Society Relations and Marriage in Kazakhstan." Werner focused on the practice of "bride-stealing," a "tradition" with newly emerging forms that are simultaneously illegal, as an infringement on individual rights, and informally validated by the new regime as a part of the return to authentic Kazakh traditions.

The presentation by Kelly McMann (Davis Center, Harvard Univ.) on "NGOs and Civil Society in Kyrgyzstan" examined the role that NGOs play in Kyrgyzstan's move toward democratization. McMann argued that the lines between the state and civil society are very blurred in that NGOs that function well often have very tight links with the

government. The paper by Erika Weinthal (Political Science, Tel Aviv Univ.), "State Capacity and the Internationalization of Environmental Protection in Central Asia," raised the level of analysis to that of international actors and the state, examining the dubious extent to which aid programs and policies have led to useful institution-building in environmental protection.

The presentation by John Schoeberlein (Central Asian Studies, Harvard Univ.) on "Cultural Nationalism, Islam and State Ideology," examined the ways that new regimes are seeking to build legitimacy through adoption of cultural ideologies. He asked the question whether these efforts are effective in promoting loyalty, or whether the effectiveness of this link is simply assumed by both state actors and scholars observing the region. Laura Adams (Sociology, Babson College), speaking on "Cultural Elites in Uzbekistan," also looked at the question of regime legitimacy. Adams explored the question of why the cultural elite in Uzbekistan is not fundamentally oppositional and instead participates eagerly in the state's project of building cultural ideologies.

The presentations were the first stage in an interactive process that this project entails. They were followed by the submission of chapters for an edited volume based on each author's presentation and detailed feedback by all of the contributors, which culminated in the fall with a final workshop in which participants worked together to ensure that their chapters for the book functioned well as an integrated whole, drawing on the perspectives contained in other chapters. The book is now being reviewed for publication by two university presses.

Second CESS Annual Conference

Madison, Wisconsin, USA, October 11-14, 2001

This is a list of the actual participants in the 2001 Annual Conference. It will be a regular feature of the Conferences and Lecture Series section in the first number of each volume of CESR.

Linguistics I

Chair: John Colarusso (McMaster Univ.)
Uli Schamiloglu (Univ. of Wisconsin-Madison)
"The New World and the Turkic Lexicon"
John Colarusso (McMaster Univ.)
"Some Ethnonyms from the Caucasus"
Bert Beynen (Des Moines Area Community College & Iowa State Univ.)
"A Semantic Analysis of the Archaic Plural in Modern Georgian"

Identity & Politics

Chair: John Schoeberlein (Harvard Univ.)
Henry E. Hale (Indiana Univ.-Bloomington)
"Uzbekistan's Path to Independence"
Hakan Yavuz (Univ. of Utah/Notre Dame Univ.)
"Turkish Identity Politics and Central Asia"
Pınar Akçalı (Middle East Technical Univ.)
"Civil Society and Identity Formation in Central Asia: Prospects and Limitations"

Modern History

Chair: Steven Duke (Univ. of Wisconsin-Madison)
Virginia Martin (Univ. of Alabama in Huntsville)
"Perjury in the Colonial Courtroom. The Meaning and Practice of Oath-taking among Kazakhs in the 19th century"
Marianne Kamp (Univ. of Wyoming)
"Remembering Collectivization in Uzbekistan"
Steven Duke (Univ. of Wisconsin-Madison)
"Non-Russian Schools and Society in Saratov Province, 1865-1895"

Education

Chair: Vladimir Boyko (Barnaul State Pedagogical Univ.)
Vladimir Boyko (Barnaul State Pedagogical Univ.)
"Central Asian Studies in Post-Soviet Russia: The Challenges for a New Old Discipline"
Martha C. Merrill (Indiana Univ.-Bloomington)
"Obstacles to University Reform in Post-Soviet Kyrgyzstan"
Sevda Jabrail Mamedova (Indiana Univ./Baku State Univ.)
"Current Education in Azerbaijan: New Dimensions"

International Relations

Chair: Meryem Kırımlı (Çankaya Univ.)
Meryem Kırımlı (Çankaya Univ.)
"Turkish Foreign Policy Towards Central Asia: Ten Years After"
Madina Ziganshina (Tashkent State Institute of Oriental Studies)
"Problems of providing regional security in Central Asia"

Central Eurasian Archaeology & Anthropology

Chair: Miklós Érdy (independent scholar)
Miklós Érdy (independent scholar)
"Xiongnu Archaeological Relics West of the Yenisei"
Izabella Horváth (Independent Scholar)
"Physical Anthropological Issues in Central Asia — Past and Present"
Ruth I. Meserve (Indiana Univ.-Bloomington)
"Foot and Mouth Disease in Central Asia and Mongolia"

Modern Central Asian Culture

Chair: Russell Zanca (Northeastern Illinois Univ.)
Laura Adams (Babson College)
"Modernity and Theatrical Form in Uzbekistan"
Peter Finke (Max Planck Institute for Social Anthropology)
"To be an Uzbek or not to be a Tajik? Ethnicity and Locality in the Bukhara Oasis"
Manduhai Buyandelgeriyn (Harvard Univ.)
"Blacksmiths and Seamstresses: Gender, Class and Domestic Production in Mongolia"
Anthony Bichel & Rebecca Bichel (Juniata College)
"Museums, Markets and the Central Asian Imaginary"

Economics & Law

Chair: Eric W. Sievers (LeBoeuf, Lamb, Greene & MacRae)
Aydın Çeçen (Central Michigan Univ.) **& Rustam Ibragimov** (Yale Univ.)
"Gradualism and State Power: The Supply-side Determinants of Mass Privatization in Uzbekistan"
Eric W. Sievers (LeBoeuf, Lamb, Greene & MacRae)
"Transboundary Jurisdiction and Watercourse Law: China, Kazakhstan, and the Irtysh"
Zarema Kasendeyeva (Indiana Univ.-Bloomington)
"Economic Situation and Outlook in Central Asia (With Special Focus on Poverty Problems in Kyrgyzstan)"
Abdumannob Polat (Central Asian Human Rights Information Network of the Union of Councils)
"Where Elections Do Not Matter"

Medieval History

Chair: Ruth I. Meserve (Indiana Univ.-Bloomington)
Timothy May (Univ. of Wisconsin-Madison)
"The Mongols Resistance to Conversion in the Mongol Empire"
Michal Biran (Institute for Advanced Study/Hebrew Univ.)
"The Chaghadaids and Islam: The Conversion of Tarmashirin Khan (1326-1334)"
Ron Sela (Indiana Univ.-Bloomington)
"The Mystery of Samarkand's 'Coronation Stone'"

The Caucasus

Chair: Bert Beynen (Des Moines Area Community College & Iowa State Univ.)
Yusuf Jaffarov (Centre for Russian and East European Studies, Munk Centre for International Studies)
"The Gargar Problem and Emerging Writing in Caucasian Albania"
Tamara Sivertseva (Notre Dame Univ./Russian Academy of Sciences)
"Daghestan: The Traditional Institutions of Peace"
Armine Ishkanian (Univ. of California-Berkeley)
"The Role of NGOs in Promoting Cooperation in the Caucasus"

Linguistics II

Chair: Talant Mawkanuli (Univ. of Wisconsin-Madison)
Fatma Şahan (Univ. of Wisconsin-Madison)
"Verbal Noun Structures in -U in Kazan Tatar"
Marti Roos (Univ. of Wisconsin-Madison)
"The Verbal Noun Suffix -MA in Western Yugur"
Talant Mawkanuli (Univ. of Wisconsin-Madison)
"Orthographic Divergence in Kazak in China and Kazakstan"

Culture & Identity

Chair: H. B. Paksoy (Texas Tech Univ.-Lubbock)
H. B. Paksoy (Texas Tech Univ.-Lubbock)
"Cultural Politics and Identity in Central Asia"
Kyle T. Evered (Univ. of Oregon)
"Romancing the Region: Mapping the Discursive Terrains Found in Turkish Constructs of a 'Türk dünyası'"
Aida Huseynova (Indiana Univ./Baku Music Academy)
"20th Century Azerbaijani Ballet: From National Dance to Modern Choreography"

Tatarstan: Language, Memories, Transitions

Chair: Uli Schamiloglu (Univ. of Wisconsin-Madison)
Helen M. Faller (Univ. of Michigan)
"The Fallout of Soviet Nationalities Policies with Respect to Tatarstan"
Suzanne Wertheim (Univ. of California-Berkeley)
"Language Policy and Reality: How do the Youth of Tatarstan Speak?"

Roundtable Discussion - The Aftermath of September 11, 2001

Moderator: John Schoeberlein (Harvard Univ.)
Ambassador Nelson Ledsky (National Democratic Institute)
John Colarusso (McMaster Univ.)
Alisher Ilkhamov ("Ekspert-Fikri" Center for Social and Marketing Research, Tashkent, Uzbekistan)
Abdumannob Polat (Central Asian Human Rights Information Network of the Union of Councils)
Zarema Kasendeyeva (Indiana Univ.-Bloomington)
Laura Adams (Babson College)

Featured Speakers

Ambassador Nelson Ledsky (National Democratic Institute)
"Democracy in Central Asia and the Caucasus"
Alisher Ilkhamov ("Ekspert-Fikri" Center for Social and Marketing Research, Tashkent, Uzbekistan)
"Center-Periphery Relations in Uzbekistan"
Anatoly Khazanov (Univ. of Wisconsin-Madison)
"Central Asia Ten Years After"

Educational Resources and Developments

Polishing the Mirror: A Teaching Unit on Central and Inner Eurasia

Vika Gardner, Ph.D. student, Department of Near Eastern Studies, University of Michigan, Ann Arbor, USA, vika@umich.edu

High school teachers who want to teach about Central and Inner Eurasia are faced with a host of problems. Their schools often lack up-to-date information about the post-Soviet republics and the teachers themselves have had little or no training on the region. In addition, most texts for the region are aimed at college-level or other advanced readers. It was in hopes of addressing some of these problems that I collaborated in creating *Polishing the Mirror: A Teaching Unit on Central and Inner Eurasia* in 2000.

When I returned to the U.S. from Uzbekistan in 1997 and went to Vergennes, Vermont, my home town, to talk about the region to various classes at Vergennes Union High School, the dearth of suitable material came as a surprise. In response, R.T. ("Cookie") Steponaitis, then a teacher at the school, and I collaborated to produce this 350-page unit. Gracious support was provided by Betsy Barlow, Outreach Coordinator at the University of Michigan's Center for Middle Eastern and North African Studies and the Center's Director, Professor Michael Bonner. Additional funding came from UM's Center for Russian and Eastern European Studies.

The Unit is designed for high school students and teachers. It has eleven chapters in three sections — Geography, History and Culture — supplemented by photographs, maps and slides. The chronological coverage of the material is from approximately the 8th century to the present, but the focus is selective: for example, Islam and its spread are treated broadly; chapters on the Mongol invasion and Timurids are followed by one on the Russian conquest and colonial experience. Each chapter contains various readings, some drawn from the primary-source literature on the region, others written just for this loose-leaf book. At the end of every chapter is an annotated list of resources — films, music, books — that can help teachers find age-appropriate information on the topics covered in the chapter, as well as exercises designed to incorporate the materials presented.

The readings are designed so that teachers can either use them together or separately to supplement a textbook that they are already using. All the materials can be readily pulled out and photocopied for the classroom. Questions follow each reading to help students focus on the important material, and the end of each chapter has activities and/or quizzes for teachers to use. Also included are maps specially designed for the Unit, with and without place names, for teachers to use in map quizzes. The maps were prepared in order to show the region as a whole, with its connections to surrounding geographic regions; less focus was placed on the current political boundaries, although current political maps are included.

The texts drawn from the primary-source materials are annotated with pronunciations and other information, so that teachers and students approaching the region for the first time will not be daunted by their lack of familiarity. The texts represent a variety of reading levels; teachers will need to decide for themselves which are most appropriate for their classrooms. Some are considered to be "difficult," such as a short section from Juvaini's *Genghis Khan: The History of the World Conqueror* translated by J.A. Boyle. Although some college professors report that their students "didn't like" the text, the translation does a wonderful job of capturing the flavor of the Persian from which it was translated, and this specific section gives the students access to "war reporting" of the thirteenth century. We hope that with the addition of annotations and some encouragement, students will see some of the marvel of history and language through this sort of primary text. We also made an effort to include photographs throughout the unit in order to provide more of a sense for what the region and its peoples look like. The unit includes 49 slides, keyed to descriptions at the end

of each chapter, which supplement both the readings and the photographs in the text.

Perhaps the most unusual section is that on "Culture," which contains chapters on clothing, food, languages and architecture. These chapters enable teachers to be creative with the information they provide the students. The food chapter, for instance, has recipes for traditional dishes from Central Eurasia. The architecture chapter has a section on traditional decoration that could also be used creatively. This type of basic information is often difficult to find; here it is presented in a very concrete way so that students can get a sense of how life in Central and Inner Eurasia differs from that in the United States.

We wrote the unit without any expectation that teachers would use it in its entirety, although that would certainly be possible. Most teachers will not have enough time in their school year to add so much material. Many sections of the material could be taught independently of the rest and sprinkled throughout a school year. For example, the fascinating set of interviews with women about their lives in the Soviet and post-Soviet period ("Women's Lives and Words") could be used in the teaching of modern Asia; "Jews in Central Eurasia" could broaden the coverage of classes examining Judaism.

The "Teachers' Resources" at the end of each chapter include an annotated list of other sources of information: books, articles, music, videos, Web sites, and maps. The annotations include information on what the resource's particular strengths are, so that teachers whose time is limited can quickly find and request through inter-library loan any materials that might not be readily available in their own libraries. Sources for obtaining scarce resources are also indicated.

Because information on the region is in the process of evolution, these resources are being supplemented by a website. The website (http://www.umich.edu/~vika/caunit/index.html) includes scanned versions of nineteenth-century maps in color, to supplement the black-and-white versions in the unit. Once I return to the US from Uzbekistan in January 2002 I will be updating the resources currently available there. In addition, since the unit does not include all the material prepared by the authors, other sections will likely be added to the website in a downloadable or printable form (such as a PDF file) in 2002.

Response to the unit has been overwhelmingly positive: its first printing sold out within a month, and it has been frequently reprinted. In one purchaser's words, "This is how a curriculum unit ought to be!" Following a presentation on the unit at the Michigan Council for the Social Studies/National Council for the Social Studies Great Lakes Regional Conference in Grand Rapids, Michigan (March 2000), the response of the teachers there was to snap up every copy we had brought with us and run to find their friends to see whether they could get one as well. Even college and university level instructors have found the unit useful. One high school teacher even used me as a resource during the 2000-2001 school year, requiring students to ask me questions about life in Uzbekistan via e-mail while I was in Tashkent.

The Unit is available from the Center for Middle Eastern and North African Studies (CMENAS), 1080 South University Ave., Suite 4640, Ann Arbor, MI 48109-1106, Tel.: +1/734-764-0350, Fax: +1/734-764-8523, cmenas @ umich.edu. The price, which includes slides, is $75 (Mastercard or Visa accepted); phone orders are accepted.

Teaching the Silk Road

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Some years ago the history department at Hamilton College decided that the traditional surveys of Western Civ or World History were no longer workable as a way of introducing students to the discipline. Instead, each professor teaches an introductory course based on his or her own specialty. The courses have methodology, rather than content, in common. Each course must cover a broad chronological and geographical span and include exercises involving historical monographs,

primary sources, maps, and concepts of historiography. My contribution to this system is a course called "The Silk Road: Crossroads of Cultures." Teaching the course has been a great challenge, and I have used a variety of sources to reach students in effective ways.

The biggest difficulty in trying to teach the Silk Road is the enormous size and complexity of the topic—how does one provide a coherent account of 2000-plus years of events involving myriad peoples, languages, and religions, most of which are utterly foreign to the average undergraduate? My solution is to keep to a chronological structure, beginning roughly with the Scythians in the 6th century BCE and ending with Babur and the close of overland trade around 1500 CE. The single theme that unites this vast period is trade: in goods, technology, ideas and religions. Defining "trade" broadly allows students to study nomadic and settled societies and the relations between them, methods of exchange across very different cultures, the economic and symbolic meanings of the goods exchanged, and non-commercial exchanges of technology and ideas. Numerous sub-topics can be approached under these categories: language families and the meaning of "race" and "ethnicity" in an ancient context, developments in transportation technology, differing concepts of time and calendars, war as a method of trade, the conditions that facilitate or hinder the exchange of ideas, and so on. David Christian's magnificent textbook *A History of Russia, Central Asia, and Mongolia* (Oxford: Blackwell, 1998) also holds the class together.

Because my course serves as an introduction to the advanced study of history, we spend a great deal of time on the definition and use of historical evidence and various methods of doing history. Richard Bulliet's book *The Camel and the Wheel* (New York: Columbia University Press, 1990) is terrific for this purpose, since he uses archaeological, numismatic, textual, and linguistic sources to understand why the camel replaced the wheel from the Arabian Peninsula to Inner Asia. Bulliet's argument is beautifully structured, and serves as an excellent model for students of clear reasoning and exposition. The history of paper and printing is a good case study in understanding the transmission of technology. Using Thomas Carter's *The Invention of Printing in China and its Spread Westward* (New York: Ronald Press, 1955) as a source base, we follow the thousand-year journey of paper from China to Europe, the transmission of block printing, and the independent development of movable type by Chinese craftsmen and by Gutenburg. While related, each of these exchanges happened through very different mechanisms, allowing students to construct the chain of reasoning needed to prove that item X was invented at point A and then transmitted to point B. Finally, study of the careers of Alexander the Great and Chinggis Khan generates discussion of whether great men or great events drive history.

Not all sources are so useful, however. In particular, I have been frustrated in trying to find a suitable biography of Alexander the Great. A. B. Bosworth's *Conquest and Empire* (Cambridge: Cambridge UP, 1993) is probably the most rigorous, but it is difficult to read and shows the historian's hostility toward his subject. Robin Lane Fox's *Alexander the Great* (New York: Penguin, 1973) reads like an adventure for British schoolboys, and Lane Fox romanticizes where Bosworth condemns. This year I think I found a solution: I divided the class into three sections, and gave each group one-third of Bosworth's and Lane Fox's books, along with selections from primary sources. The groups were instructed to prepare class presentations and individual papers comparing how the two historians used the same evidence base to draw very different portraits of Alexander. The drawback was that each group studied only one third of Alexander's life in detail, but that was compensated for by a sharp increase in student enthusiasm.

Because so much information is packed into the course it often leaves students lost in a sea of unfamiliar names and concepts; it is one of the toughest courses I teach. Students have to take a very active approach to their studies in order to survive. For this same reason the Silk Road is a wonderful vehicle for introducing students to the rigor and the fascination of history, as well as the importance of understanding interactions across the Eurasian continent as a whole. This year's course syllabus and related materials may be found on my website, http://academics.hamilton.edu/history/skeller/skellerweb/teaching.html. Or, readers may contact me at Hamilton College and I will be glad to share materials the old fashioned way.

"Silk Road Seattle"

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Silk Road Seattle is a collaborative public education project using the "Silk Road" theme to explore cultural interaction across Eurasia from the beginning of the Common Era (C.E.) to the Sixteenth Century. Sponsored primarily by the Simpson Center for the Humanities at the University of Washington, and directed by Professors Daniel C. Waugh, Joel Walker and Cynthea Bogel, the project will include: public lectures and seminars, a virtual art exhibit, photographic and textile exhibits, a general education course as well as professional development seminars and workshops for educators, and a web site containing additional materials. Silk Road Seattle programs have been developed in conjunction with the Silk Road Project, Inc. (http://www.silkroadproject.org/), whose concerts will be hosted by the Seattle Symphony in May 2002. Yo-Yo Ma is the Artistic Director of the Silk Road Project, Inc. There is a long list of co-sponsors for our Seattle undertaking, notable among them being the Silkroad Foundation (http://www.silk-road.com/) and the Title VI East Asia Center at the Jackson School of International Studies.

Additional information about Silk Road Seattle may be obtained from its web site (http://www.uwch.org/silkroad/), by contacting the Simpson Humanities Center, Tel.: +1/206-543-3920, uwch@u.washington.edu, or Prof. Daniel Waugh, Tel.: +1/206-543-5790, dwaugh@u.washington.edu.

Of particular interest for CESS members may be the plans of the project to develop on-line resources which will be suitable for teaching. We are anxious to share these resources and invite participation in their creation. The possibilities are open-ended, but here are three of the areas which we will emphasize:

First, we will create an on-line anthology of selections from primary source texts (in English translation), providing them with a certain amount of annotation and illustrations. The range of what we can include will be limited only by what is available without copyright limitations and/or what we may obtain permission to digitize and post. Submissions of translations by those who hold copyrights would be invaluable, since, as we all know, older translations often are inadequate. If our project were to stimulate the posting of similar collections of resources on other sites, then we would have accomplished one of our goals for promoting education about Central Eurasia.

A second category of important material is maps, since those currently available are limited in scope and access for many who might have an interest in our region. Our goal will be to produce a substantial electronic atlas, using GIS software. We will have a variety of historical maps, maps showing routes of travel, trade and exploration, and maps highlighting key features of physical geography. Where appropriate (and within our technical abilities), maps will be interactive, allowing the user to bring up different sets of data into the same map and trace changes over time.

A third category of material will be images, both in an image bank and integrated into discussions of art and culture. One component of the project is what we hope will be a major "virtual" Silk Road art exhibit, for which we are soliciting the cooperation of various museums in order to reproduce images of objects in their collections. We are inviting contributions of images to our project; as with text translations, contributors would retain copyright for any use of their material other than for non-profit educational projects.

About the

Central Eurasian Studies Society

The Central Eurasian Studies Society (CESS) is a private, non-political, non-profit, U.S.-based organization of scholars who are interested in the study of Central Eurasia, and its history, languages, cultures, and modern states and societies. We define the Central Eurasian region broadly to include Turkic, Mongolian, Iranian, Caucasian, Tibetan and other peoples. Geographically, Central Eurasia extends from the Black Sea region, the Crimea, and the Caucasus in the west, through the Middle Volga region, Central Asia and Afghanistan, and on to Siberia, Mongolia and Tibet in the east.

The Central Eurasian Studies Society's purpose is to promote high standards of research and teaching, and to foster communication among scholars through meetings and publications. The Society works to facilitate interaction among senior, established scholars, junior scholars, graduate students, and independent scholars in North America and throughout the world. We hold an Annual Conference, and coordinate panels at various conferences relevant to Central Eurasian studies. The Society also works to promote the publication of peer-reviewed scholarship and other information essential to the building of the field.

The Central Eurasian Studies Society is a not-for-profit organization incorporated in the Commonwealth of Massachusetts. Full information about CESS, including Articles and Bylaws, are available from the CESS website at http://www.fas.harvard.edu/cess/.

We invite anyone who shares these interests to become a member and participate in our activities.

To become a member of CESS or join the mailing list for occasional announcements concerning CESS activities, visit the website or contact the address below. CESS publications, the Membership Directory, conference paper abstracts and other information are available online at the web address.

All inquiries may be directed to:

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http://www.fas.harvard.edu/cess/

Central Eurasian Studies Review

CALL FOR CONTRIBUTIONS

Volume 1, Number 2 (Spring 2002)

CESR offers scholars, researchers and educators engaged in the study of Central Eurasia a "review" of current research, recent publications, scholarly meetings and new educational resources. We encourage contributions which reflect the regional and disciplinary breadth of the field.

Brief descriptions of each section follow. For more complete descriptions and submission instructions, please access the Publications page at the CESS website: http://www.fas.harvard.edu/cess/CESS_Review.html

Perspectives: interdisciplinary and transdisciplinary considerations of Central Eurasian studies, including expository and analytic views of how such studies are currently "constituted" and "practiced" in different parts of the world. Contact: Robert Cutler, rmc@alum.mit.edu.

Research Reports and Briefs: reports (up to 1500 words) on a) research findings or b) research conditions, with the aim of presenting preliminary conclusions and elaborating processes by which results were reached (e.g., archival research, interviews, collaborations, etc.). Brief notices (up to 250 words) about ongoing or recently published research in the field of Central Eurasian studies. Contact: Jamilya Ukudeeva, jamilya@citrus.ucr.edu.

Reviews and Abstracts: reviews (800-1000 words) and abstracts (150-250 words) of books and other media (e.g., films, websites, CD ROM encyclopedias) of scholarship in all social science and humanities disciplines in Central Eurasian studies. Contact: Resul Yalcin, r.m.yalcin@lse.ac.uk.

Conferences and Lecture Series: summary reports (500-750 words) of conferences and lecture series devoted to the field of Central Eurasian studies as well as reports about selected panels on Central Eurasian studies at conferences held by professional societies in the humanities or social sciences. Contact: Cengiz Surucu, csurucu@indiana.edu.

Educational Resources and Developments: materials which will help develop an informed public awareness of the Central Eurasian region, such as ideas on curriculum development: discussions of teaching methodology; descriptions of specific courses (with links to their syllabi): reviews of textbooks, films, electronic resources; discussion of public education undertakings. Contact: Daniel Waugh, dwaugh@u.washington.edu.

The **deadline** for submissions to the Spring 2002 issue is March 15, 2002.

Other editorial correspondence should be directed to Dr. Virginia Martin, Editor-in-Chief of CESR, University of Alabama in Huntsville, Dept. of History RH402, Huntsville, AL 35899, USA, Fax: +1/256-824-6477, martinvi@email.uah.edu

First Call for Papers

Third Annual Conference of the Central Eurasian Studies Society

October 17-20, 2002
University of Wisconsin-Madison

The **Central Eurasian Studies Society (CESS)** in conjunction with the Department of Languages and Cultures of Asia, the Central Asian Studies Program, and the Center for Russia, East Europe, and Central Asia at the University of Wisconsin-Madison is pleased to announce the convening of the Third CESS Annual Conference.

We would like to request submission of paper proposals that concern Central Eurasian studies. These include: history, languages, cultures, and modern states and societies of the Turkic, Mongolian, Iranian, Caucasian, Tibetan and other peoples of the Black Sea region, the Crimea, the Caucasus, the Middle Volga region, Central and Inner Asia and Siberia, and teaching and research about these topics and areas. We also strongly encourage proposals for pre-organized panels, including a chair and discussant. Pre-organized panels may be sponsored by scholarly organizations related to any part of Central Eurasia.

Submission of Abstracts

Participants wishing to present a paper are asked to submit an abstract of 150 words maximum, and conference registration by April 1, 2002, using the form and response information below. Confirmation of paper or panel acceptance will be available by June 1, 2002. We will do our best to accommodate proposals for papers after the deadline, but emphasize that full consideration is only assured for submissions by that date.

Participant Information

1. Name:
2. Address:
3. Telephone & fax:
4. E-mail:
5. Educational background (highest degree, year, institution, major subject):
6. Current institutional affiliation:
7. Title of Presentation:
8. Abstract (150 words maximum):

Submission of Abstracts/On-line Registration

On-line conference registration is available at: http://www.wisc.edu/creeca/

Or submit abstracts to:
Center for Russia, East Europe, and Central Asia, University of Wisconsin, 210 Ingraham Hall, Madison, WI 53706, USA; tel. +1/608-262-3379; fax +1/608-265-3062, e-mail: creeca@intl-institute.wisc.edu

Additional information about past and forthcoming CESS Annual Conferences is available at the CESS website: http://www.fas.harvard.edu/cess/

CESS Conference Committee

The CESS Conference Committee consists of John Colarusso (McMaster U.), Justin Rudelson (U. Maryland), Steven Sabol (U. North Carolina-Charlotte), and Uli Schamiloglu (U. Wisconsin-Madison). For further information on submission of abstracts or other aspects of the CESS Annual Conference contact:

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