The Fifteenth Annual Central Eurasian Studies Conference

March 22 – 23, 2008

Indiana University
Bloomington, Indiana, USA

Program &
Abstracts of Papers

Brian Cwiek, Editor
Kristoffer Rees, Editor

Preface

This volume contains the abstracts of papers delivered at the Fifteenth Annual Central Eurasian Studies Conference held at Indiana University from March 22 to March 23, 2008.

In 1994, Johan Elverskog and Aleksandr Naymark, two doctoral candidates in Indiana University's Department of Central Eurasian Studies, inaugurated the conference, which became an annual event under the auspices of the departments. The event quickly developed under the direction of its founders, and, in 1997, and the Association of Central Eurasian Students (ACES) at Indiana University assumed the responsibility for its organization and execution. It remains, as intended, a forum for Indiana University graduate student work,but has also become a site for building international scholarly exchange.

ACES sincerely thanks April Younger and Karen Niggle, who provided extensive administrative support and advice. ACES would also like to express its gratitude to the scholars, most of them CEUS professors, who have dedicated their time and enthuasism in support of this conference. ACES also gratefully acknowledges the financial and logistical support from the Department of Central Eurasian Studies, the Inner Asian and Uralic National Resource Center, the Ottoman and Modern Turkish Chair, and all of its members. ACES also appreciates the cooperation of the Navrus Student Association in the scheduling of this year's conference.

Conference Committe

Executive Committee

President: Brian Cwiek
Vice-President: Kristoffer Rees
Treasurer: Paul Caudill
Secretary: Jacob Hunter

Committee Members

Elise Anderson
Daniel Beben
Stephanie Kelly

Program and Contents

Saturday, 7:30 – 8:45

Registration , Ballantine Hall 008

Saturday, 8:45 – 9:00

Opening Remarks, Ballantine Hall 013

Saturday, 9:00 – 10:30

Saturday, 10:40 – 12:10

Saturday, 12:10 – 1:30

Lunch Break (No food provided)

Panel 1.1: Environment & Natural Resources

Saturday, 9:00 – 10:30

Chair: Roman Zlotin, Indiana University

Deniz Tura
Alumni of Royal Holloway , University of London
A Line with Responsibilities: Analysis of the Regional Sustainability Development Program of British Petroleum in the Baku-Tbilisi-Ceyhan Pipeline

In 2003, British Petroleum (BP), an energy company, started a two year social investment program with twenty five million dollars in four hundred fifty communities located in three different countries. A unique component to the project lies in the role of BP serving as a facilitator for a major energy resource project along with creating a social investment program. BP had previous smaller scale social investment projects but this one is differentiated by its size, scale and brand identity. The program is also not like the traditional voluntary contribution or one-off sponsorships. The program requires new management capabilities and resources that international development agencies, national governments and non-profit organizations can offer. In order to conduct the program, BP engages itself with new organizations and develops new relationships. Together with these new partners, widely ranged projects are implemented. Two years later, the program is completed and future social investment programs are set into motion.

The objective of this paper is to describe the Regional Sustainable Development Program of the Baku-Tbilisi-Ceyhan (BTC) pipeline implemented by an energy company with unusual partners and to discuss its impact on the stakeholders of the project. The background information about the project complements the three week research conducted in Azerbaijan and Turkey while providing details about the development projects and partners. The discussion portion analyzes the implications of the projects and the relationship between the parties. Finally, the conclusion will summarize the multidimensional business problem.

Rafael Murphy
Indiana University, Bloomington
The New "Great Game" for Gas: A cost-Benefit Analysis of Alternate Natural Gas Pipelines for Turkmenistan

In the summer of 2006 the government of Turkmenistan announced the discovery of yet another massive natural gas deposit in the Yolotan region. Its size of 1.6 trillion cubic meters is only dwarfed by the existing deposits, the world's fifth largest, in a country of only six million people. Despite this wealth of natural resources and global clientele eager to purchase it, Turkmenistan's history, location, and unruly neighbors make it unable to directly transport natural gas to these buyers. The current major pipeline flows into Russia who pays far below its market value and then sells it to Europe at the full market price. This loss of revenue has led the government of Turkmenistan, international

corporations, and other countries to propose four different alternate pipelines to richer markets in Europe and Asia. This paper uses econometric estimates for each potential pipeline in a cost-benefit analysis to aid policy decision-making for the vested stakeholders. The end product shows the most efficient path to maximizing the natural resource wealth of Turkmenistan and recommendations for other countries who wish to make their route more attractive. The results of the analysis, first compiled in May 2007, have also provided strong explanatory power to what some have considered illogical policy decisions on the part of the Turkmen and Russian governments in the past year. This paper also analyses the unquantifiable political factors that have guided the policy decisions of these actors and other major stakeholders. In the end though, economic benefit has guided Turkmen policies more than anything else and Western actors need to readjust their strategies if they want to wrest Turkmen gas from Russian control.

Panel 1.2: Turkic Language Pedagogy

Saturday, 9:00 – 10:30

Chair: Bill Johnston, Indiana University

Malik Hodjaev
Indiana University, Bloomington
Effective Management of Distance Learning of Uzbek

The demand for distance teaching of Less Commonly Taught Languages (LCTL) has increased in recent years. This is caused by the unavailability of qualified instructors locally and the students' demand to learn these languages. The Uzbek language has been successfully taught using Video Conferencing Technology at CEUS, Indiana University for several years.

Compared to a traditional class, a Distance Learning (DL) class presents more challenges. These challenges mainly stem from inherent technological limitations and unexpected technological failures.

Inherent technological limitations are essentially the inability of current technology to recreate a real-file class experience. For example, remote students can only view a certain image of the classroom at any given time. The instructor has to constantly decide on the best image for a given situation and switch to that viewing mode using the controls. Another example is a less-than-perfect reproduction of the sound using microphones and also a currently unavoidable sound delay.

Despite a fairly developed teleconferencing infrastructure technological failures happen. For example, a connection is lost or image is displayed without sound. When these happen, it is important to solve the problem as soon as possible, since the class time is being lost.

There are certain other challenges that are related to having two physically remote locations and different institutions. For example, some universities have conflicting academic calendars with differing vacation and study dates. Another example is material distribution: transmittable materials need to be sent in advance to allow time to remote students to print the materials, while physical objects used for teaching cannot be sent to the remote site.

The goal in DL teaching is to try to achieve 100% of the traditional classroom efficiency. Because of the above-mentioned issues achieving the same level of efficiency requires more effort, efficient management, and creative approaches. This paper will discuss the ways to effectively manage a DL Uzbek program.

Talant Mawkanuli, David Dettmann, Uli Schamiloglu, and Wendy Johnson
University of Wisconsin, Madison
Promoting Language Skills and Cultural Proficiency in Kazak and Uzbek

In this presentation, we will share the goals and designs of our series of online interactive Kazak and Uzbek listening comprehension lessons with a focus on promoting students' linguistic and cultural proficiency. We will describe the unique features of the project, including the technological applications like the groundbreaking Multimedia Annotator, which provides graduated levels of help to the learner. We will also discuss the work in progress and present some of the challenges that we have faced in incorporating students' acquired cultural knowledge and in improving their Turkic cross-language learning skills. We will discuss the steps taken to conduct fieldwork interviews in Kazakhstan and Uzbekistan to collect authentic language and cultural materials, the selection of the best clips for each lesson and the methodological challenges we have encountered in the process of creating cross-language teaching materials.

Marina Sidorova
Indiana University
Language as an effective tool in intercultural communication

The essence of the integrative processes proceeding in the language sphere is revealed in the article.Under the conditions of global culture development, familiarizing of people with the general human values,the improvement of the means of communication is the obvious tendency of researchers.

Language is not only a means of communication but also the "memory of people". It is a kind of gene pool of national culture.It forms its carrier, self consciousness of people, its mentality, national nature, morals and the system of values. It should be noted that language always personifies the national uniqueness of people. In fact, people who lose native language, loses its culture which leads to the ethos degradation.

One of the basic functions of culture - communicative,brings it together with language.The connection of language and culture is manifested not only at the level of functions,but also at the level of structure. The individuality of a man is characterized,correspondingly, by uniqueness, stylistic coloredness of his speech, by special features of thinking,activity and certainty by feelings. The recent years analysis of pedagogical theory and practice reveals the increasing attention of researchers to the intercultural aspect of education. Another culture, as U. Lotman noted is the memory,coded by real language. "Language is the code plus its history" (U. Lotman 1992). In other words,if everything was understandable for us in another culture, it would not be another.It would be identical to our culture,uninteresting, if you want. Language itself comes out of priceless information source about the history and the culture of the studied language.As T. Tsvetkova asserts "bilingual person as a mediator between 2 lingual cultures is expected not only know how to correctly shape its statements in the code of any 2 languages,but also be able to understand and to assume both cultures" (T. Tsvetkova 2005). Actually, a person who feels no necessity in native language,loses also the ability to appear as the retranslator of culture from generation to generation.One can not fail to agree with the conclusion of American professor R. Green " very useful and even necessary can be conducting parallels between countries in the process of foreign

language studying" (R. Green 2004). Studying foreign language, a man is forced to reorganize his method to see the peace of things,events and facts. The preparation of communicators,capable of participating in the duologue of cultures is proclaimed today as one of the purposes of foreign languages studying.

As it was noted above,language and culture are interconnected in the communicative processes.The interaction of native and studied cultures should be understood by the intercultural scope.A scientific interest to the problems of intercultural communication is caused, in my opinion,by the following reasons:

> 1)the expansion of intercultural contacts sphere.

> 2)increasing of foreign language social status and as a result it
> assumes the growth of interest to the foreign languages studying.

Let me focus attention on the fact that the intercultural contact of individuals in many respects is determined by social context,by ideological and economic state of states.The study of foreign languages reveals the wide spectrum of possibilities for the trainees. Multilingual students can communicate through the ethnic boundaries. The intercultural habits and the tolerant attitude to another culture is considerably better developed among multilingual students.

Studying of materials on the dialogue of cultures ensures adequate mutual understanding and enrichment of the representatives of different cultures and requires the search for the new technologies of instructions in the foreign languages as to the pedagogical means of intercultural communication molding.

Zilola Khudaybergenova
Tashkent State University of Oriental Studies
Theoretical Model of Comparative Studying of Simple Sentence in Uzbek and Turkish Languages

There are many scientific works devoted to learning of Simple Sentence's specific features in Turkic languages. But almost of them was created in historical and diachronic aspect. So last time some scientific works studying of lexicological and morphological features of this languages were written. In given article similar and different approaches of the study Simple Sentence and their component in Uzbek and Turkish linguistics are for the first time analyzed, reasons differing theories on cause object studies are determined. As a result of analysis theoretical model of the comparative study of the simple sentence in Uzbek and Turkish is designed and offered. By this model we can study types of Simple Sentences on five criteria. They are determined universal and umbral particularities - coordinates of components and types Simple Sentence in compared languages.

Panel 1.3: The New Buryatka: Women in Soviet and Post-Soviet Buryatia

Saturday, 9:00 – 10:30

Chair: Chris Atwood, Indiana University

Elizabeth Sweet and Margarita Boronova
University of Illinois Urbana Champaign and Buryat State University
Gendered Economic Responses in the Context of Transition: A Case Study in the Buryat Republic

Although there is an exciting growth of interest, research, and action regarding issues of gender, and particularly feminisms, in the European part of Russia (Attwood, 1996; Khotkina, 1994: Pushkareva, 1997; Sperling, 1999; Kay, 2000; Metcalfe and Afanassieva, 2005; Johnson, 2006), much less attention is being given to the eastern and Siberian regions of the country (Rethmann, 2001). The focus on European Russia has led to a dearth of research on Siberia's ethnic minorities, like the Buryat people in Ulan Ude. While research has lagged in this region, economic development has not. In most places, the cultural, social, and economic expectations of women and men are complex, but with the change from a planned to an open market economy, expectations and experiences in Russia have become even more dynamic and difficult. Different generations have been shaped by their contemporary political, social and economic realities; yet, as those realities change and people confront new challenges.

Through interviews and participant observation from September 2005 to March 2006, we will present our analysis and advance the understanding of the ways that the transition to a market economy has affected women's lives and how Buryat women understand and negotiate the effects of economic development in their home and work lives, with an emphasis on different constructions of gender. Our research documents the challenges and opportunities women in the city of Ulan Ude and the town of Arshan have experienced in the context of economic transition. We conclude that women's economic experiences are greatly varied and the responses to transition are influenced by gender identities, age, and ethnic traditions.

Tristra Newyear
Indiana University, Bloomington
Staging Kalym: Women's Issues in 1920s Buryatia

Kalym (bride price) was condemned as impractical, undesirable, and degrading to women by some Buryats decades before the Russian Civil War. The practice itself seems to have fallen gradually into disuse in Buryat communities where bride price payments became increasingly monetized. However, as Soviet agitation among Buryat women began in the 1920s, kalym became a symbol for the entire complex of gender oppression under the *ancien régime*.

Two Buryat plays performed in Verkhneudinsk (Ulan-Ude) at the first Buryat Women's Congress on March 8, 1925 portray kalym as the center of gender oppression and its intersection with class conflict. Apollon Shadayev's "The Sorrowful Girl" and Sergei Baldayev's "Woman's Lot" both revolve around bride price and its nefarious effect on women's lives. However, unlike other contemporary plays expressing the Soviet ideal of a positive hero and a triumphant new order, these plays remain grim, with escape from abusive men presented as the only solution to women's dilemmas. This tragic note closely parallels pre-Soviet literary conventions and past kalym-related discourse, as opposed to reflecting the radical ideological break claimed by Soviet activists and politicians. This paper will discuss these plays' form, content, authors, and performance context, and analyze the significance of these performances in understanding Buryat gender discourse in the 1920s.

Melissa Chakars
Indiana University, Bloomington
The Modern Soviet Buryat Woman: Upward Social Mobility and Local Institutions in Postwar Buryatia

In the early post-World War II years Buryat women were terribly underrepresented in all professions in the Buryat republic. This was not only in comparison with Buryat men, but also in comparison with ethnic Russian women who were well represented in many fields. By the 1970s, however, rapid upward social mobility among Buryat women was occurring and they began to be overrepresented at universities and in many institutions and professions. Many factors such as urbanization, widespread literacy campaigns, and the expansion of education contributed to this development in such a short period. These contributors were also part of larger union-wide projects to raise the cultural level of the Soviet people in general. However, the local Buryat government also enacted a variety of specific policies and campaigns aimed to raise the educational and professional level of Buryat women in the republic. For example, Ulan-Ude held a large Women's Congress in 1960 where participants praised the role of women's soviets, examined how women were contributing to the "economic and cultural construction" of the republic, and made practical suggestions for improving their role in society. Local educational, media-related, and cultural institutions also worked to promote women in different ways. This paper seeks to explain how these local policies and projects contributed to the rapid increase in the proportion of women in education and professional positions in society during the last decades of the Soviet Union.

Panel 1.4: Central Eurasian Literature

Saturday, 9:00 – 10:30

Chair: Paul Losensky, Indiana University

Margarita Madanova
Indiana University, Bloomington
Romanticism and the First European Poem about Kazakhs

Romanticism as a major artistic movement in Western countries in the beginning of the 19th century was related to the interest of European culture and literature to Orient. It is not by chance that Byron developed Romanticism with his cycle "Oriental Poems", Goethe created "West-Eastern Divan", and Victor Hugo composed his own cycle of "Oriental Poems". In this period the first European romantic poem about Kazakhs appeared: Claire **Clairmont "*Vladimir et Zara, ou les Kazakhs*** (Paris, 1836).

In this paper we will talk about the contest and the context of this poem; about the plot, main characters, local color, and composition of the poem; about the complex story of its creation; about its real author that was Germann Gambs, and the allonym of Claire Clairmont. Special focus will be given to the original base of the poem, revelation of the real geographic, topographic, personal names, description of traditions etc. In the poem, realistic observations are combined with the stereotypes of nomadic culture. All these aspects allow revealing the typical and particular features of the poem as an integral part of the European Romanticism movement.

The history of research on the poem by American scholar Marion Stocking, Russian scholar M. Alekseyev, and Kazakh scholar Sh.Satpayeva, as well as the translation into Kazakh by Galimzhan Mukanov will also be included. Finally, we will try to define the importance of this poem in terms of the relations between literatures, stressing out that the poem brought together cultural, literary, and historical traditions of French, German, English, American, Russian and Kazakh people.

Zulkhumor Mirzaeva
National University of Uzbekistan
Syncretism of educational-social and artistic problems in Central Asian drama, comparative analysis of editions of the "The Patricide"

Jadids' such as M.Bekhbudy, Cho'lpon, A.Qodiriy had been analyzed under the strong influence of Soviet ideology till 1991. All the changes have taken place in the territory of former Soviet Union are described in scholars' works. Among them are the death of "The father of the nation" in 1953, during N.S. Khrushyov`s reign, when there was period of more freedom, under L.I. Brejnev followed by a period of repression, M.S. Gorbachyev`s "perestroika".The situation changed suddenly after 1991. Those who have been criticizing Jadids now began to honor them as «patriots».

One of today's tasks is to learn differences of "The Patricide" by Bekhbudiy published in different periods, define the most adequate variant of the drama the basis of Samarkand (1913). So far the drama has been published 5 times, excepted E. Allworth's one.. However, any of them is not suitable with the original. There are shortcomings, differences in reading. But E.Allworth succeeded in understanding of words, reading correctly. In the first scene of the drama Sh. Turdiev and B. Qosimov gave the Rich's speech as "ikkisiga ham bormaydur". E.Allworth read "ikkisiga ham o'qimaydur " ("he studies in neither ") as the original :- اوقومايدُر هام يكيعبيگه. There is the phrase "pisib borib kirar" in Uzbek scholars' versions   If we analyze the essence of the events the situation of Tangriqul and Toshmurod after their murder, could not give the necessary thought. The "task" was not easy. And it was not fulfilled according to the plan, ended with assassination. Therefore it was natural that they came "pishib horib" (exhaustedly). The letter ش in پيشب (pishib) gives the sound "sh" and it is close to "s" with its spelling, it may be used as "pisib" (reticently). However, a letter in the next word "horib" settles the problem. It was written as هاريب "horib" in original . E. Allworth expressed his skillfulness once again and read the phrase as "pishib horib kirar" . ا بر مسلمان بله سى .

نظامى مكتب فورمه سيدَ يورسه مسخره قيله دورلَر) , if a Muslim boy wears the uniform of the regular government primary school, they jeer), نرى تورسون فقط روزغار اوتكرك (knowledge is required for someone) missed in all versions. These shortages aren't not seen in Allworth's version:

1. The Patricide" is described political and literary-social solutions of not only Uzbek people, but also of other people "entered" into the Soviet country; 2. Allworth's version of the drama is the most complete one to the original among others published up to date. 3. American critics sometimes failed to assess the works from the point of view of their artistic strengths and rather tried to emphasize the dissatisfaction from the policy, demerits of daily life and other suchlike episodes which were depicted in Jadid literature. 4. The cold war between the former S.U and USA also influenced in their investigations. However, they studied the Jadid literature more impartially than they did the representatives of Uzbek literature, this is very admirable.

Aynur Kocak and Aysun Balkan
Kocaeli University
The Godly Traits of Woman in Ancient Turkish Myths and Epics

Societies' perception of the universe, the concepts of the creator and the created, in sum the cultural codes of that society all lie in their myths and epics. To understand and enlighten the world views and values of a society, myths and epics constitute invaluable sources. All these narratives arise from the society itself and influence its values to a great extent.   In ancient Turkish myths of creation and epics, woman stands as a being mediated between the divinity and the material world through symbols such as light, earth, cave, water and tree. In other words, in ancient Turkish mythology woman is imaged as divine and holy beyond the material world by a symbolic depiction. Among all other images, the divinity of woman stands as the most prominent feature.   In this study we analyze the divine and holy images of woman in light of the examples composed from ancient Turkish myths and epics.

Mahmut Esat Harmanci
Kocaeli University
Why is The West so Interested with Omer Hayyam?

Omer Hayyam (1048-1131) is a well-known Persian poet, philopher, mathematician, and astronomer. His full name is Giyaseddin Ebu'l Feth bin İbrahim el Hayyam. He was born in Nishabur and grew up during the time when Persia was part of Selchuk Empire. He traveled to Bleh, Bukhara, Merv and Baghdad which at the time were centers of science and cultre. As Reisüddin, the major historian of the time, states in his work entitled Cami-üt Tevarih (Compendium of History), he was a schoolmate of Nizamülmülk and Hasan Sabbah. He wrote many works in many fields, but he is well known as the founder of the rubai style of poetry and his rubaiyyat is enjoyed tremendously even today all over the world. What was the intellectual and philosophical environment which formed his style? Why did he become so famous? Do we really understand him correctly? Specifically, what does he represent for the Europeans and why did not the Islamic world appreciate him and accept him as one of its own? How should we characterize him; as an atheist drunkard or as a philosopher? What other themes does he deal with in his poetry beside wine and drinking? The answers to these questions are extremely significant for literary and scientific studies. This paper attempts to provide these answers by analyzing his life and his works.

Rakhmon Inomkhojayev
Indiana University, Bloomington
A Unique Collection of Poems of Mahmud Tarzi in the Library of Bayazit in Turkey

Mahmud Tarzi (1865-1933) acknowledged leader of the Afghan Enlightenment was a person of astonishing destiny, whose life was rich with unexpected changes. In 1928, when the government of Young Afghans collapsed, he was forced to leave Afghanistan for Turkey and lived in Istanbul until his death.

There he published the last collection of his poems entitled 'Zholida, Pazhmorda' ('Disheveled, Droopy'), included poems created during 1928-1932. For a long time, this collection was unknown to researchers of his poetry due to poor access. A unique copy of this collection is available in Istanbul in the library of Bayazit (Bayazit Genel kitapligi).

This copy is unique for two reasons:

1. Copies of 'Zholida, Pazhmorda' are not registered in the catalogues of other accessible   libraries.

2. This is a signed copy by Mahmud Tarzi, dated July 12, 1933, inscribed a few months before his death in November 22, 1933. This fact also confirms that the Library of Bayazit owns a rare copy of this collection.

The content of 'Zholida, Pazhmorda' is remarkable also for the following reasons:
-   This collection surpasses twice the volume of all poetry of Mahmud Tarzi published in Afghanistan during his life in this country.
-   Poems included in this collection are notably different from his previous poems by genre, content and aesthetic ideas.

- The overwhelming majority of poems in this collection is dated and reflects the feelings of the poet about certain historical events. This may serve as a source of information to reconstruct details of the life of the poet, helping to restore scenes of events in this crucial point of history of Afghanistan.

This paper presents preliminary results of research reflecting the historical and aesthetic value of this collection of poetry of Mahmud Tarzi for Dari literature in Afghanistan.

Panel 1.5: Imperial Russia's Central Asian Frontier

Saturday, 9:00 – 10:30

Chair: Edward Lazzerini, Indiana University

Jennifer Sweeney
Indiana University, Bloomington
Bridging the Gap: The Pazhukhin envoy's impact on political, economical, and religious relations between Moscow and Bukhara in the Seventeeth century

In the seventeenth century, Moscow's "foreign influences … came primarily through [the] more westernized Ukrainian lands (Moss, 2002, 205). Moscow's attention was not focused *entirely* on Central Asia, yet it did have enough interest in its southern neighbors to warrant sending an envoy there in 1669. Tsar Aleksei Mikhaelovich sent the Pazhukin envoy, named after Boris and Semen Pazhukin who led it, to the region to accomplish three goals. First, the envoy was to gather information about Central Asia, particularly on the travel route to India and the military strengths of the khanates. Second, it was to establish trading relations with Bukhara and encourage local merchants to trade silk with Moscow. Third, it was to demand a release of Russian slaves in Bukhara. Additionally, this envoy had the unique task of finding Saint Simeon, a Russian Orthodox saint interred in Central Asia. There were many trials and unexpected events during the time the envoy traveled in Central Asia.; yet when it returned to Moscow four years later, it brought much success. The envoy not only had reached Bukhara and met with Khan'Abd al-Aziz, but it also had managed to gather useful information and free 31 slaves.

Heather Sonntag
University of Wisconsin-Madison
Central Asian Albums and the Imperial objective of Russian Military Photography

How did Central Asia become a visual objective of empire in the mid-nineteenth century? What were the social and political impulses—global and local—propelling that objective as a military aim through photography? In this paper, based on doctoral dissertation research, I attempt to designate the origins of material production of the earliest Central Asian albums dating from the late 1850s to the 1870s. I first define Russian military photography by outlining its development; and then, trace its application in the field, where, I argue, it was employed to visually map Russian conquest in Central Asia. Through this, I hope to demonstrate how the visual imperial objective was compiled to manifest elaborately bound photographic collections in albums, which uniquely served as overlapping visual narratives of conquest.

By analyzing global factors on the early development of Russian photography, I also expound on localized trends of what I identify as album-mania—a global phenomenon of photographic album production and proliferation in the mid-to-late nineteenth century. I illustrate how this phenomenon became a Russian form inextricably linked to and perpetuated by the Russian military, embedded in the field to chart and record Central

Asian missions, and which dually and prominently served as elite patrons and producers of the vast photographic archive of empire stored and displayed in the albums.

In this paper, I ultimately seek to outline the developmental history of early Russian colonial photography as it was attached to military movements. I then survey several albums, among them the Turkestan Album, to reveal how deeply invested the objective was in historic scope and photographic sweep of colonization across Central Asia. Album contextualization methodologically relies on the inextricable histories of image production and colonial encounter.

Jipar Duishembieva
University of Washington
Central Asian's Encounter with the Modern: Osmonaly Sydykov and His Tarikh Qyrgyz Shadmaniya

Central Asia of the beginning of the twentieth century was a fast changing place where traditional ways of life were challenged by emerging new ideas. This competition was a result of the ending political, economic and cultural "isolation" of the territory of Central Asia due to the Russian conquest. Social changes on the territory of Central Asia at the end of the 19th and the beginning of the 20th centuries produced local intellectuals with a distinct position and with different responses to the events around them.

The focus of the post-Soviet Central Asian and Western studies dealing with modernist reading of Central Asian history has been primarily on the experience of modernity by the Central Asian urban intellectuals and on their role in implementing or counteracting the changes experienced as a result of the Russian conquest. Meanwhile, the voices of Central Asians who come from the peripheral regions and the so-called "nomadic/oral" cultures are largely neglected.

The paper explores how social changes in Central Asian society after the Russian conquest in the second half of the nineteenth century are reflected in a Turkic historical work written by an intellectual who comes from the nomadic culture. It is based on Osmonaly Sydykov's *Tarikh Qyrgyz Shadmaniya* published in 1914 in Ufa. After a brief discussion of Sydykov's life, the paper explores Sydykov's treatment of the concepts of history, education, progress, and technology, concepts so closely associated with modernity, in his Tarikh. It states that Osmonaly Sydykov was a product of his time and Tarikh is an account of Sydykov's experiences in a fast changing Central Asian milieu.

Del Schwab
Indiana University, Bloomington
"On Islam on the Steppes" Revisited: Valikhanov and Discourse on Kazakh Practices of Islam

Chokan Valikhanov (1835-1865) holds a prominent place in the study of Kazakh culture. The grandson of the last khan of the Kazakh Middle Horde, and the son of an officer in the Siberian Line Cossack Army, Valikhanov was uniquely placed to study Central Asia. In his writings on Kazakh religion, Valikhanov analytically separates Islam and shamanism – or more appropriately, Shamanism as a proper noun – as distinct religions. Given his analytical division and reification of Islam and Shamanism, Valikhanov writes that Kazakhs practice a mixed or "dual" religion, partially Islamic and partially

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Shamanist; contrary to what Kazakhs might say about their own religious beliefs, Kazakhs were Muslims "in name only," as "Islam has not yet entered our [Kazakhs'] flesh and blood." Today, Valikhanov's understanding of Kazakh religion has a large impact on Kazakh understandings of their own religious heritage. In this paper, I will draw out certain themes in Valikhanov's work, such as the dual nature of Kazakh religion, and examine how these themes are taken as objectively and eternally true of Kazakh religious practice, thus illustrating the current dominant discourse about Kazakh religion in Kazakhstan today.

Aimee Dobbs
Indiana University, Bloomington
Understanding Hasan bek Zardabi Through His Articles on Education

Western scholarship on Imperial Russia's eastern and southeastern peripheries focuses a great deal on the role played by jadidists in the rise of nationalism among Russia's Muslim groups at the turn of the twentieth century. Yet few authors have dedicated their efforts to the period prior to the *usul-i-jadid* (new method) movement. Virtually absent from Western historical literature are works dedicated to the initial stages of modernization among Muslim groups and the pre-jadid enlighteners, particularly those associated with Azerbaijan. The jadidists' central goal was the restructuring of traditional institutions of education: maktabs.and madrasas . However their approach was not new: it derived from the discussions and articles of the Muslim intelligentsia of the 1870s and 80s. Reform-minded men, like Hasan bek Zardabi (1837?-1907), an Azerbaijani school teacher/self-appointed journalist, dedicated themselves to identifying the educational needs of their individual communities. From transforming the maktab into a site of modern education to petitioning for a greater number of schools, all of these "enlighteners" shared in the aim of universal education for the social, cultural, and economic progress of their respective localities. Although not a political revolutionary, Zardabi forged a course via his views on educational reform and activities from which the next generation found inspiration and direction. It is for this reason that he is considered the "grandfather of the first Muslim intelligentsia of the Caucasus." Examining Zardabi's newspaper editorials and letters concerning education reveal the impact of the period of the Great Reforms, particularly the philosophical ideas of Populism, upon such "men of the 1880s" as well as the impact of the stagnancy within Muslim society and the general marginalization of Muslims within the Russian Empire. An analysis of his writing helps to expand the historical scope of the origins of the jadidist movement and to elucidate an evolution in the intelligentsia's views on education.

Panel 2.1: Education in Contemporary Central Asia

Saturday, 10:40 – 12:10

Chair: Malik Hodjaev, Indiana University

Abdumalik Kaldybaev
A.Yassawe International Kazakh-Turkish University
Problems of Developing the Education Policy in Kazakhstan

New state standards of education in our country aims to be based on the international practice. So, much work has been done on this way. The transformation from totalitarianism to democracy gave a chance to Kazakhstan to pay more attention to the problems of national education policy. Really, the systematically development of education spheres, the content of qualified education and new point of view to the ethno education problems need to raise continually the education systems to the new degree.

The education conception of UNESCO is the methodological basis of the formation of the new education policy in Kazakhstan. When the types of educational systems analyzed thoroughly, the structure of the continual education example is considered as the developing system . Because, to satisfy the needs of today's progressive generation demands the constant development, as well as the public. The education system in the Republic of Kazakhstan includes the pre-school education, primary and secondary school, professional secondary schools, colleges, institutes, universities, post graduate institutions (master course, doctor's course) and professional qualification rise institutions. The comparative of the progressive practices of world education systems helps to adopt the international practice.

Kazakhstan started to develop the standards of bachelor's and master's degrees in 2004. The education standards of the bachelor's program include groups of general education subjects, basic subjects and professional subjects. The compulsory state subjects are determined in these groups. The number of credits given to the compulsory subjects is shown in the standard. Each university gives the students an opportunity to choose the subjects, according to the credit numbers, by the application of the departments. The education standard determines the characteristics of the profession, the main national objectives, and education requirements of the students. The master course is carried out in two directions: professional, scientific-pedagogical.

The term of the professional master course is one year, the scientific-pedagogical is two years. The education standard gives the list of basic subjects cycle and professional subjects cycle. In this case there are also the compulsory state subjects and selective subjects of each cycle. The credit number of the professional master course is 33 and of the scientific-pedagogical masters course is 63.

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Nazym Shedenova and Lyzat Kozhamkulova
al-Farabi Kazakh National University
Analysis of Educational and Professional Strategies for Young Employees in Kazakhstani Companies

The youth employment and their job aspirations is becoming an important factor in innovative advance and steady economic growth of the country, especially in conditions of economic modernization of Kazakhstan. Social positions of youth in modern society are defined by the opportunities of gaining "the human capital", or "education, profession and working experience".

The article analyses the results of sociological research held within the framework of the international project «Education, labour markets, and human resources management in Central Asia » (INTAS, № 04-79-6914). Questionnaire was held among 480 young workers in 20 small, average and large scale companies of Almaty city, from January, 2006 to April, 2006.

The results of the survey demonstrated that the majority of has received a higher education. It is explained by high competition at labour market in the country. In one hand, its the appearance of new areas of employment and creation of new market trades during market transformation. On the other hand, the vocational training and even higher education do not guarantee the youth a degree-affiliated employment and well paid jobs as well.

This research has demonstrated the following results. 1. the widely used strategy in professional activities and career growth of Kazakhstani youth is about getting a degree in vocational training first, and job searching then. 2. Nine out of ten questioned young employees have higher education which explains their high concentration on a career growth. 3. The youth's job searching process as well as their career growth might not be limited by the educational specialization they got. Generally, the economic transformation in the republic of Kazakhstan has led the youth on receiving a vocational education and has raised the youth activity in search of worthy conditions for employment.

Panel 2.2: Civil Society

Saturday, 10:40 – 12:10

Chair: M. Nazif Shahrani, Indiana University

Hans Ibold
Missouri School of Journalism
Civic Engagement through Internet Use?: A Study of Kyrgyzstan's Digitally Savvy Urban Youth

This study explores the relationship between Internet use and civic engagement among youth in Bishkek, Kyrgyzstan. With increasing access to the Internet, do young people in Kyrgyzstan appear to be more engaged civically and, if so, in what ways does this engagement take shape? Mass media are often blamed for increasingly *low* levels of engagement among young people, who are apparently swayed by the media's emphasis on consumption and entertainment (Dahlgren, 2003). The question of how newer, interactive media like the Internet may nurture more participatory forms of civic engagement continues to be debated by scholars (Livingstone, 2007). Our study contributes to this emerging global literature by adding knowledge from the less researched, "digitally nascent" Central Asian context (Wei & Kolko, 2005). The study compares levels of Internet use with several measures of civic engagement. We also examine credibility perceptions and uses of news media. Findings from a survey administered to a purposive sample drawn from four Bishkek universities suggest that more experienced Internet users are less civically engaged and less optimistic about their ability to participate. Additionally, these more experienced users have less trust in Kyrgyz news media and more trust in foreign media. However, on the basis of our findings, we also argue that these Internet-savvy youth may be seeking another form of engagement that lies beyond the local, residing instead at an intersection of the local and the global.

Azhar Baisakalova
KIMEP
Economic Liberalization and Gender Gap in Central Asian Countries

This paper is an attempt to examine the main factors that contribute to gender gap in Central Asian Republics (CARs), to analyze the relationships between the size of the gap and macroeconomic indicators and to discuss public policies aimed at reducing its size. An analysis is based on consolidating publicly available macroeconomic data from international organizations and national statistics.

Before 1991 in the former Soviet Union there were small differentials in wages and income. Today the gender pay gap has grown to about 40%, despite the announced and approved national policies aimed at ensuring principles of equal rights and freedoms and providing equal opportunities for women and men.

It is shown that despite steady economic revival of CARs' economies, labor market performance was mixed, with more people in work and reduced unemployment rate but at the same time with substantial differences between men and women. To explain the size of the gender pay gap and its evolution over time its relationship with GDP per capita, foreign direct investment, trade, and segregation of women by industries is examined. The obtained results do not support existing theories on the relationship between the gender pay gap and macroeconomic indicators.

The impact of globalization and the prospects of the membership in the World Trade Organization (WTO) for the change in the current size of the gender pay gap are examined. Will greater integration into the global economy be beneficial for Central Asian economies and women's economic status within these counties? Currently only the Kyrgyz Republic is the member of WTO. Kazakhstan is reforming its trade regime and laws and is on the way towards WTO accession.

The paper concludes with policy implications for decision-makers in public administration to improve social and economic status of women in CARs and by giving recommendations for future research.

Zhuldyz Tulibayeva
L.N. Gumilyov Eurasian National University
Role and Influence of the Religious Administration of Kazakhstan Muslims in the Modern Society

The Religious Administration of Kazakhstan's Muslims (RAKM) has been created on January 12th, 1990 with the support of the Kazakhstan's government and since that time went through a complex evolutionary development.

Starting with the year 2000 a qualitatively new period in the development of Islam in Kazakhstan has begun. According to the program accepted on the third Kurultay of Moslems of Kazakhstan, cardinal changes in the work of Islamic High Council took place. The program has been transformed into perspective work plan that covers many new trends and takes into account modern requirements.

The board of RAKM underwent structural changes and new departments were opened. Great attention was given to the preparation of the highly qualified clerical personnel. The Republican Islamic Institute of Advanced Training was organized under the auspices of new Islamic High Council. Many of clerics received training in the leading higher educational institutions of the Near and Middle Easter countries.

The Supreme Mufty and Chairman of the Religious Administration of Kazakhstan's Muslims Absattar hajy Derbissaly contributed to the organization of the 1st and 2nd Congresses of the leaders of the world and traditional religions in Astana (September 2003 and 2006) and the other religious and educational events which had a huge resonance.

RAKM closely cooperates with the governmental bodies such as Council on Communications with Religious Associations of Kazakhstan, participates in preparation of projects for the amendments to the law on religion and religious associations, the concept of a state policy in the field of religion and other initiatives.

Since 2000 RAKM gradually started to dominate in Muslim society of the Republic of Kazakhstan, which was not the case prior to that period under the previous management.

Ludmila Simonyan and Abror Yunusov
Tashkent State Agrarian University
Socio-Economic Implications of Population Changes in Central Asia

Central Asia is currently in the midst of demographic transition from high to low fertility levels with different parts of region being at different stages of this transition. This paper focuses on modern demographic trends and their economic implications for four Central Asian countries – Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan.

Although the population has continued to grow fertility rates have been declining for years throughout the region. Longstanding declines in fertility have changed the age structure of the population. Whereas the age structure in the past was dominated by young groups, now the balance is gradually shifting in favor of working age adults whose share in the population rises. Increase in the working age group presents a huge challenge for the region. Such demographic pressures weigh heavily on the region's labor markets, which have to cope with a rising tide of first-time job seekers on top of those already unemployed and seeking work. High rate of unemployment is one of the region's most urgent and destabilizing problems, fueling social tensions, encouraging migration, and making job creation a top priority.

Prospects for development in the region depend to a large extent on the awareness of policy makers of the socio-economic consequences of demographic changes. So far the governments of Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan have failed to establish a positive business environment attractive to foreign investors, or to encourage local businessmen to create new jobs. The macroeconomic adjustment was accompanied by little liberalization, and state interference in the economy remains extensive.

To facilitate domestic entrepreneurial activity and foreign investment both regulatory and legislative changes are needed. Priorities for reform include the reduction in state interference in the operation of enterprises, reforms to the legal environment to effectively protect property rights and draw the informal sector out of the shadow economy, and the elimination of obstacles to foreign trade, including the reduction of excessive tariff protection and non-tariff barriers.

Aaron Platt
Indiana University
Poverty Impact Assessment of FINCA Kyrgyzstan and Uzbekistan

This study is designed to look at how microfinance, and one particular microfinance company, the Foundation for International Community Assistance (FINCA) is working to alleviate poverty in Central Asia. Microfinance is the use of smaller fiscal services, such as loans and savings accounts to allow entrepreneurs to take advantage of opportunities. It is usually targeted to areas or people that are beyond the reach of traditional banks. Poverty can be described as living at an income below the socially accepted minimum, or as a lack of access to services and resources. This paper will regard basic literature, basic

statistics, and statistical regression to determine whether FINCA is making a quantifiable difference in alleviating poverty in Kyrgyzstan and Uzbekistan.

Panel 2.3: "Old" Ways in "New" Contexts: Tradition and Representation among the Buryats and Sakha

Saturday, 10:40 – 12:10

Chair: György Kara, Indiana University

Brooke Swafford
Indiana University, Bloomington
Celebrating (and Contesting) Collective Memories: The Intersections of Buryat and Russian Holidays in a Buryat Village

More than a set of celebratory events, festivals, commemorations and holidays reveal critical intersections in groups' collective memories and identities. Using the theories of Maurice Halbwachs and Paul Connerton, this paper will examine the ways in which Buryat villagers chose to observe the Buryat and Russian holidays of *Novyi God*, *Tsagaalgan*, *Dyen' Pobedi*, and *Nadaam* in 2003-04. By localizing memory in its originating framework, such an ethnographic undertaking will expose the nuances that make these rites significant to the whole life of a post-Soviet, indigenous community known for its cultural continuity.

The analysis of these holidays' local manifestations will demonstrate (a) how village residents are successful at maintaining tradition without compromising the cultural flexibility necessary to cope with historical change; (b) how such occasions provide an opportunity to delineate the appropriateness of certain ethnic and cultural markers; and (c) how the choices involved with celebrating holidays reflect distinct patterns of collective interpretation that influence the recollection of events past. Although holidays such as *Tsagaalgan* and *Nadaam* facilitate the transmission and reconstitution of specifically Buryat values, the ways villagers celebrate holidays like *Novyi God* and *Dyen' Pobedi* underscore their additional inclusion within the cultural system of the former Soviet Union and the Russian Federation. Predictably, the intersection of these cultural systems through the celebration of holidays can be fraught with misunderstanding and uncertainty, especially at a time of heightened ethnic tensions emanating from Moscow and St. Petersburg.

Kathryn Graber
University of Michigan
How to Build a Better *Buuza*: On the Authorship and Authority of Buryat Cultural Texts

Social studies in post-Soviet Central Eurasia have followed broader academic trends in becoming centrally concerned with discourses—namely those of nationalism, ethnicity, gender, and religion. Recent research in linguistic anthropology, however, has pointed to the importance of describing and explaining not only the *existence* of particular discourses, but also their *movement* across space and time. How does a particular discourse get taken up in a new context, and to what end? Why do some discourses 'travel' while others do not? Why do some become dominant?

In this paper, I explore the utility of attending to discursive movements for explaining how religious and ethnonational affiliations become intertwined through everyday linguistic events. I begin by briefly discussing the methodological implications of treating movable pieces of talk as 'texts'. Drawing on ethnographic and linguistic fieldwork, I then develop an extended example of informal textual circulation among women in Buryatia, focusing on how the authorship of a cultural text is deployed and subtly shifted across different contexts. I describe the social life of a short oral text instructing homemakers in how to make good *buuza*, or meat dumplings. Authorship of this text is variously ascribed to mothers, sisters, aunts, grandmothers, Buddhist lamas, Buddhists in general, and/or Buryats in general. What is at stake in who authored the *buuza* instructions? Why is its authorship unfixed? I suggest that the unfixed authorship of cultural texts provides speakers with greater flexibility to draw on different types of authority—with different effects—when re-voicing and re-embedding the 'original' words in new contexts. In conclusion, I analyze cases in which speakers elide Buddhism and Buryatness as authoritative sources, suggesting that religious and ethnonational affiliations become discursively linked not only through formal channels like political speeches and mass media, but also through everyday practices like learning to make dumplings.

Eleanor Peers
University of Cambridge
The Portrayal of Spiritual Agency in Popular Siberian Newspaper Discourse: Can Pre-Soviet Religion Affect Contemporary Buryat and Sakha Practice?

This paper compares the popular ideas about spirituality currently in circulation among the Buryat and Sakha peoples of East Siberia, in the Russian Federation. It is based on a discourse analysis of popular newspapers, published in the respective Buryat and Sakha federation subjects, the Republics of Buryatia and Sakha (Yakutia). The newspapers from both Republics ascribe a spiritual dimension to a similarly wide range of social phenomena – from non-Russian cultural history, to the actions of local area spirits. This variety reflects the increasing estrangement of urban Buryat and Sakha from rural religious practices, and the clan- or territory-specific spiritual entities they concern. The disconnection between rural and urban religious practice is due to the radical differences between contemporary urban and rural lifestyles in Buryatia and Sakha (Yakutia), which have stimulated the rapid development of russianised urban Buryat and Sakha cultures.

However, these newspapers showed a clear difference in the way they represented the manifestation of spiritual agency within everyday life. Buryatia's commercial newspapers described abstracted, generalised spiritual forces, which could interact directly with human beings – while spiritual agency in Sakha (Yakutia)'s newspapers appeared as mediated by individuals with unusual and sometimes superhuman talents. I contend that this difference can be explained by the Buddhist influence on Buryat traditional religion. The Mongolian Buddhist Church made a successful attempt to evangelise the Buryat living east of Lake Baikal during the eighteenth and nineteenth centuries, despite competing with Russian Orthodox missionaries. The Sakha meanwhile retained a shamanic religious tradition, influenced by a partial Christian conversion during the nineteenth century. I suggest that the Buryat Buddhist heritage encourages the positing of universalised, abstracted entities in Buryatia's popular discourse, while the Sakha shamanist perspective leads to an emphasis on the qualities of individual people.

Panel 2.4: Music of Central Eurasia

Saturday, 10:40 – 12:10

Chair: Lynn Hooker, Indiana University

Ghilyana Dorjieva
Independent Researcher
An Epithet *tsagaan* **in Kalmyk** *long song ut dun*

The lyrics of ut dun are based upon allegorical and rhythmic syntactical parallelism. The fundamental unit of this archaic versification is a distich. The substantial and steady initial distich defines content, function, and poetry phonetics. The most typical for this introductive distich is the image of acting horse of color variety. In Mongolian folk tradition similar songs are merged into specific cycles based upon horse color, for instance, the cycle of songs on 13 cream-colored horses, the cycle of songs on 13 bay horses, and so on.

In my presentation I would like to scrutiny Kalmyk songs where the epithet tsagaan would be used as a descriptive for horses. As known the word tsagaan i.e. white, is tightly associated with successful, kind, happy, sacred. In long songs this epithet appears in initial lines "a creamy horse with white mane", "a horse with white star". These formula distiches open the texts of ceremonial songs for a feast and for Tsagaan Sar. Here the initial poetic motif appears not just as artistic and stylistic method but is related per se to sacred reality. According to ethnographic information the horse with white star is considered as a chosen one, destined for deities and devoted to spirits - land keepers. For instance the stallion with white spot on a leg is referred in mythological tales on Okon Tenger deity. The materials of XIXth century mention the Tsagaan Sar horse sacrifice, what was then shared for common repast. Relation between poetic formula and content of rituals dedicated to a horse as to an offering/mediator seems to be quite observable.

Aida Huseynova
Indiana University, Bloomington
Azerbaijani "Jazz Mugham": Two Concepts of Fusion

The paper introduces the distinctive style of jazz that emerged in Baku, the capital city of Azerbaijan in the early 1960s. This style known as "jazz *mugham*" juxtaposes features of American jazz with idioms of *mugham*, an improvisational genre of traditional music of Azerbaijan. Jazz and *mugham* have much in common, since both are artistic forms based on egalitarian improvisation; in both the idea of improvisation is carried out in combination with certain rules, harmonic and structural in jazz, and modal in *mugham*.

The paper explores two major concepts of fusing jazz with *mugham*. The first concept (*mugham* **in** jazz) implies incorporating traditional music idioms in jazz context where they work as additives to jazz vocabulary. This concept is represented by pianist and composer Vagif Mustafazade (1940-79) who is revered as the founder of "jazz *mugham*"

fusion. He juxtaposed structural rules of jazz with modal peculiarities of *mugham* as applied in harmonic and melodic language. The second concept ("*mugham* **and** jazz") created by pianist and composer Rafig Babayev (1936-94) focuses on the distinctiveness and authenticity of the traditional music idioms as voices of a "different" world.

This dualism still determines the development of Azerbaijani jazz, although the ingredients of "jazz *mugham*" synthesis are obviously not the same, neither are the specifics of their juxtaposition. Musicians representing the first category incorporate features of the new music of the West in their compositions thus creating complex yet indigenous music language. This refers to Salman Gambarov (b.1959) or Shahin Novrasli (1977). Others, such as Aziza (b.1969) combine jazz *mugham* with idioms of the music of Baroque and Romanticism. Jamil Amirov (b.1957) or Emil Mammadov (b.1982) representing the second category immerse themselves in the world of traditional music and let it prevail over jazz style.

Ainur Baisakalov
KIMEP
Concept of the Nature Sacredness in the Kazakh Traditional Music. The Lame Horse ("Ақсақ Құлан") – Kui -Legend for the Dombra

The territory of the modern Kazakhstan was during many centuries settled by nomadic tribes who later formed the Kazakh nation. Livestock was the only subsistence for them so; nomads fully realized that their life and even survival were entirely conditioned by the environment. Tough and sometimes severe circumstances of the nomadic way of life had developed a keen and subtle flair of the Nature with the nomads. Nomadic tribes lived in a full harmony with the surrounding world. They understood that neglecting the laws of the Nature could cause fatal consequences. This experience was collected and generated in the Kazakh folklore. But for the nomads the Nature was not only an environment; the material world the laws of which they had to obey; but, what is more – they themselves were an integral part of the Nature, the world they lived in. That is why the nomads had had sacred feelings to the Nature.

Dombra kui is the most impressive and unique form in the Kazakh traditional music, folk musicians could express various, from epic to intimate, contents in it. Later, *kui*, originally being an instrumental form of folk music, produced other syncretic forms, such as *kui-legend, kui in legend, kui with legend, kui and legend.*

"Ақсақ Құлан" – *Kui-Legend* for the *dombra* is one of the most outstanding folk music compositions in the Kazakh folklore. Up to now the philosophical concepts of the Nature sacredness in this *kui* have been staying urgent for the Kazakh nation. Many famous Kazakh composers being inspired by meanings in this *kui* have composed such compositions as *"Ақсақ Құлан"* – Symphony Poem by G.Zhubanova, *"Ақсақ Құлан"* – ballet by A.Serkebayev etc.

This paper is an attempt to illustrate the value and role of ancient traditional legends and myths in saving and protecting national identity in the XXI c.

Erdenechimeg Luvsannorov
Indiana University, Bloomington
The Eight Senses contained in Mongolian meditation Guru song - "The Mud House"

The aim of this presentation is an explanation of the development of Mongolian Guru songs, specifically a focus on the eight senses contained in the songs. It will show how the songs engage the feelings and emotions to make impression on the mind. This is a special feature of the songs.

In the ancient Sanskrit this songs are called 'Giti"; in the Tibetan 'Guru"; in the Mongolian "Gur". These are meditation songs which are expressions of body-speech and emotions. Guru songs result from deep meditation. They are an expression of the sounds, melodies, rhythms and energies released during meditation

Guru song literature was developed by the ancient Indian Buddhist philosopher Chandragoma (YII), In Tibet the Guru song literature was developed by famous poet and mystic Saja Pandita Gungajalsana (XIII century). In Mongolia the great Master of Buddhist Art and sciences meditative chanting Lubsang-Norbu-Shirab's (1701-1768) developed the Mongolian version of Guru song literature which allowed it to spread and to blossom (XYIII century).

In order to unlock the intellect one must first develop the art of the emotions through hearing, remembering and meditation. The human body (dharmakaya) holds life. Human speech (mantra) holds the sound of the voice, but the human mind (skandha) holds body-speech-emotion and intuition together (sight, hearing, smelling, testing, touching, emotion, thinking and intuition) L.E . The deep connection of these three— body, speech and mind results in the expression of the art of emotion. Every expression of art is an expression of this connection. The traditional five senses have obvious expression in Guru songs. It is the purpose of this paper to explore the sixth sense or emotion in the poem "The mud house". The discussion of my research studies on the philosophcal meanings of the Guru songs will provide evidence for the seventh and the eight senses present and highlighted in the Guru songs. These senses embody understanding and intuition. The research will move us toward a better understanding of the value of deep meditation in the Guru songs for the purpose of developing wisdom in the human being. The singing of Guru songs provides a synergistic energy of the combined senses which the individual senses cannot express. Shape, line, color, word alone cannot give a deep understanding of the essence of any concept. It is through "toi cam gom sum"--hearing, remembering, meditation—that shape, line, color, and word are combined with sound, emotion, understanding, and intuition-- resulting true deep human wisdom.

This researcher explains that the source of human feelings is hidden under the musical sounds and that one can change human emotional feelings through the Guru song sounds. Inversely, the musical sounds are hidden under the human emotions.

Panel 2.5: Sources for the Study of Central Asian History

Saturday, 10:40 – 12:10

Chair: Ron Sela, Indiana University

Daniel Beben
Indiana University, Bloomington

Ulan Bigozhin
Indiana University, Bloomington

Brian Cwiek and Kristoffer Rees
Indiana University, Bloomington

Christopher Gross
Indiana University, Bloomington

Panel 3.1: Eurasian Historical Trends

Saturday, 1:30 – 3:00

Chair: Christopher Beckwith, Indiana University

Borbala Obrusanszky
ELTE (University of Budapest)
Anda and koma: Investigation of the Eurasian Sworn-Brother System

In Eurasian steppes the custom of „sworn brothers" has an long history. It was the most important connection of the foreign, non-relatives people in Early Inner Asia. For the first time the great Greek historian, Herodotos mentioned it in the description of the Scythians. According to that, independent and equal-right tribe leaders took an oath and concluded a contract. That kind of alliance was the greatest organizing power of the steppe, which contributed to the foundation of the state. The leaders of the tribes from various reasons –military, friendship, establishing state etc.- allied for a certain time or for all their lives. When the latter happened, they took oath. Using that ancient rite the tribal leaders established nomadic state – as the Hungarian Emil Tallos's thinks – and the points of oath was the first constitution of the nomadic state. But that time writing had no important role in the society, so the leaders preserved the oath or constitution in their memories. The tribe leaders cut their arms and their pouring blood was gathered in one cup. They used different kinds of vessels; one was a skull in the Hun period. They poured wine or some other drink, mixed with the blood, and then everybody drank from it. Drinking each other's blood meant, that they became brothers and never had right to separate from union. They said a form of oath, last point of which was a curse, or what should be happen the person, who broke it. It was the chroniclers of Middle Ages or the foreign writers, who recorded their points for the first time. The entire Eurasian nations had the same custom, and the most ones have preserved it up till now from Mongolia to Hungary, but these alliances are for strengthening the friendship, not for establishing state.

Aija Beldavs
Indiana University, Bloomington
Broadening mythogem mapping (E. Baltic)

The East Baltic area has retained concepts relatable to a Eurasian shamanistic and animistic worldview with the potential to broaden the area of mythogem mapping tracing the movement and crossing of concepts in timespace. In addition to the Saami and Baltic Finnish peoples, some, such as ethnomusicologist Valdis Muktupāvels, are also interested in the shamanic layer of Latvian and Lithuanian heritage. The Baltic has well-documented mythology including a cosmic tree and mountain, magic practitioners, mediators between worlds, shape-shifting, supernatural birds and deer, heavenly spiritual beings, and other spirits of wild nature.

There may be some poetic truth in F.J. Olcott's fanciful sense of a deep level commonality, a range of regional magic beliefs and incantations recorded in folklore about wizards and witches in his 1928 children's book, Wonder Tales from Baltic Wizards. He imagines a great wizard, visiting the Saami, sending forth a drum call to summon the "Four Ancient Wizards of the South Baltic Lands" who appear on flapping winds with their stories. The proto cultures of Finnish, Baltic, and Scandinavian peoples interacted to create a significant, enduring concept area following the Mesolithic Kunda period. Movement of concepts more than people seems to have resulted in Indo-Europeanization of indigenous hunting and fishing peoples, but not a one-way process, Finnicizing the Indo-European Latvian language.

I draw from my interest in a Baltic mythological complex of dangerous spirits, giants, and a shaman-god similar to the Scandinavian Odin subsumed under the name of Velns/ Velinas/ Velnias, and nature spirits velni, which started long ago as a student of Estonian folklorist Felix Oinas. With the influence of Christianity this complex was demonized as Devil/ devils but there has been significant resistance to becoming evil in the Christian sense and considerable retention of pre-Christian ambiguity

Ali Anooshahr
Saint Xavier University
Hybrid Identites and Shared Histories of Ottomans, Mughals, and Safavids

Studies of the historiography of the "Gunpowder Empires" tend to focus on one or more chronicler from each empire. After all, many Ottoman, Safavid, and Mughal authors did indeed write histories of a particular sultan in their realm, or alternatively dynastic histories, and at most "Universal Histories" with a strong focus on their own geographical regions. There were however, two men from the late sixteenth century who transcended the spacial and traditional boundaries that limited many of their colleagues. Hasan Beg Rumlu, author of Ahsan al-Tavarikh and Jafar Beg Qazvini sole author of the third part of the Millennial History (commissioned by the Mughal Emperor Akbar) wrote histories of the three empires treating them as essentially equal political and cultural units following identical historical trajectories and going so far as to paraphrase and incorporate sources composed at the behest of each rival dynasty. They took remarkably neutral views of each domain in spite of the general hostile attitude that may have existed between the court at which they resided and another—a fact that may be rooted in the two men's hybrid identities (sharing a combined Ottoman/Safavid or Safavid/Mughal heritage). This paper will identify the unique contribution of these writers and try to place them and their importance within the formative years of the early modern empires of Western Eurasia. No major study of either author has appeared to date.

Irina Lytvynchuk
Indiana University, Bloomington
The Emotive Factor of Civilization' Identification

The perspective of the strategy' development of effective civilizational interaction, the formation of synergetic, cooperative effects is possible taking into account of the features of emotive discourse corresponding to this psychosemantic space.

The analysis of emotive background of civilization interaction allows toactuate three basic variants of civilization identity' search: conservative, progressive and intermediate.

The research of the emotive discourse of interaction of Islamic and Christian worlds' representatives (Ukrainians and Crimean Tatars) in Crimea was carried out by means of application of an author's questionnaire «Quality of happiness' subjective experience», allowing to define the figure, the basic background and the periphery of emotive complex-Gestalt of this interaction.

Following techniques have been also applied: the psychosemantic analysis of Mass-Media datas and texts of respondents' answers, comparative analysis, "The Emotional Orientation of the Person", SDE, "The Personal Scale of Anxiety' Displays".
Discourse-analysis of questionnaires reaction' dates testify: traditional cultural-confessional values have much bigger sense in the formation of the Crimean Tatars' attitudes of identification and civilization' interactions in comparison with Ukrainians.

Valid distinction in quality of emotive determinations of civilization identifications' attitudes at representatives of interactive groups is revealed both in gender, and in age aspect. The social criterion of autoidentification has appeared ambivalent integrating factor.

The positive emotions common for both groups of respondents are found out which create possibility for formation «zones of cultures' interosculation». The revealed negative emotions are caused by as a situation of "economic competition» and forcing of the mass psychosis induced by political technologies, frustration by unstable social situation, and absence of the objective information on the cultural-semantic maintenance of interactive faiths that releases the latent psychoenergy' reserves of the existential and eschatological fears preserved in phylogenetic experience of both civilizations.

Self-identification' attitudes of subjects of civilization interaction in Crimea develop and transformed actively.

Leland Rogers
Indiana University, Bloomington
Y-Chromosome and Language Correlation in Central and East Asia

Genetic heritage does not define ethnic heritage; however, many cultures and ethnicities use claims of blood lines (i.e. genetics) to define their ethnicity or ethnic identity. When examining results of genetic tests of Y-Chromosome (direct male line) and mitochondrial (mt - direct female line) DNA of populations in Central and East Asia, we see that mtDNA stays extremely consistent within regions through time, while Y-Chromosome DNA patterns suggest that male lineage hegemony changes through time.

If a language or ethnic identity does not correlate with the 'stable' mtDNA pattern, then it must be directly related, somehow, to the Y-Chromosome. When examining Central Eurasia, Northern China and Siberia, it is more often than not that the language and ethnic identity is not correlated with the mtDNA, and so it must be dependent on the Y-Chromosome.

This presentation contains a comparison of the majority of the mtDNA and Y-Chromosome DNA test results from Central and East Asian populations done to date, and identifies how Y-Chromosomes played a role in ethnic identity and language of several

different populations, using maps of the geography of DNA types found throughout Central Eurasia and Northeast Asia.

Individually, genetics, language, religion, or physical culture cannot be used to define an ethnic identity or heritage; however, each of these traits play extremely important roles in the formation of ethnic identity. This presentation is not stating that DNA tests should be used to prove ethnicity or ethnic identity, but that it should be considered as important data that will likely grow in importance in the future as human societies become more reliant on scientific methodologies for defining their personal identities.

Panel 3.2: The Crisis in Tibet: A Roundtable Discussion

Saturday, 1:30 – 3:00

Chair: Elliot Sperling, Indiana University

This roundtable discussion will address recent developments in Tibetan affairs and the People's Republic of China.

Panel 3.3: Contemporary Mongolian Affairs

Saturday, 1:30 – 3:00

Chair: Christopher Atwood, Indiana University

Han Sai
Boston University
Mongolian Environmental Culture, Ancient Mongolian Customary Law and the Dilemma of Modern Inner Mongolian Grassland Environment

Mongolian people's notions on environment, especially the relationship between human being and environment are successively influenced by Shamanism, Buddhism and ancient Mongolian customary law. Besides, two of the three major immigrations within Chinese mainland, the agro-nomadic tensions caused afterwards, League and Banner system (which partly terminated the nomadic way of life among the Mongols) established by the Qing Dynasty of Manchus also lead to the aggregation of the grassland ecology. Since the founding of the People's Republic of China in 1949 , especially the 1987 economic reform policy, grassland, like farmland (which was distributed to individual farmers because of the household responsibility system), was privatized which was a heavy blow to both the traditional Mongoian way of life as well as the grassland environment. Even though a series of measures have been taken since the central government realized the seriousness of Mongolian plateau's environment problems, it's the writer's concern that the respect for local people's culture and religious heritage, national feelings as well as a keen knowledge on local environment should be taken into consideration**.**

Natalia Lissenkova
Leeds University
Mongolian identity in the PRC's nationalist discourse

The paper examines how the current needs of the PRC's domestic and especially foreign policies force the country's officialdom to modify its rhetoric on Chinese nation. It takes the example of independent Mongolia as a case study and demonstrates that this 'difficult case' of nation building in the PRC affects the construction of the official identities of Mongolia and the Mongols vis-à-vis China and the Chinese nation.

Until recently, the official discourse in the PRC would represent not only the Mongolian national minority and the Inner Mongolian Autonomous Region of China, but also independent Mongolia and its people as firmly positioned within the paradigm of the 'genealogical' concept of Chinese nation. The concept presupposes the common ethnic origin and the uninterrupted common cultural and historical tradition of all the 55 nationalities, including the Mongols, which together form the Chinese nation. The concept also lies in the heart of the so called 'Mongolian question', the idea that refers to Mongolia as a 'historical part of China' and traditionally backed up first the irredentist intentions the Republican China and later the 'Motherland re-unification' project of the PRC.

However, the paper demonstrates that the PRC's official publications in the 2000s often abolish the key phrase of the nationalist discourse that defines Mongolia as 'a part of China' and emphasise the 'civic' characteristics of the Mongolian nation – attributes of its statehood, independence and international position. The paper argues that these shifts in the official discourse signify that the orthodox discourse on the Chinese nation is losing its dominant authority and suggests that the formulation of the discourse on Chinese and Mongolian nations in the PRC is currently determined by concrete needs, often competing, of domestic and foreign policy-making.

Sarah Combellick-Bidney
Indiana University, Bloomington
We Would Not Choose These Terms: Development Discourses in Mongolia

Developing countries face many different definitions of success from international financial organizations, the United Nations, and citizens' groups both domestic and foreign. How do developing societies decide what steps to take? How do they define their own development? Development theories emphasizing dependency, modernization, world systems and globalization do not adequately consider the agency of stakeholders in developing countries. This paper presents a case study featuring original data from 40 interviews with political, business, and non-governmental elites in Ulaanbaatar, Mongolia over a period of six months. Discourse analysis techniques including componential and taxonomic analysis were used to identify individuals' ways of negotiating political priorities and contesting their society's future. The results pilot a way of studying development which does justice to the agency and interplay of political actors, with implications for globalization theory, rational choice, and emerging theories of sustainable development.

Panel 3.4: Romanticism, Modernism, Postmodernism, and Beyond in Hungarian Literature, Culture, and the Arts

Saturday, 1:30 – 3:00

Chair: Adriana Varga, Indiana University

Adriana Varga
Indiana University, Bloomington
Encountering Otherness in Dezső Kosztolányi's Esti Kornél Cycle

The Hungarian poet, novelist, and critic Dezső Kosztolányi (1885-1936) took a serious interest in linguistics, was an avid translator, and, much like the hero of his narrative cycle, was multi-lingual. Yet he also believed in linguistic relativism, in the idea that the uniqueness of every language-created world-view makes complete understanding and communication between different linguistic communities impossible. Paradoxically, almost every episode of his last and most experimental fictional work, the Esti Kornél cycle, is a linguistic exploration of the encounter between "self" and "other," when self and other often belong to different linguistic and cultural communities. In my presentation, I look at how this encounter is played out in several episodes of this cycle, and I examine how the estranging of language during such encounters results in a better understanding of language and the contexts it creates.

Sara Bakker
Indiana University, Bloomington
Hungarian Text-Setting Principles in the Choral Music of Bartók and Kodály

As friends, composers and fellow folksong collectors, Béla Bartók and Zoltan Kodály dominated the New Music scene in Hungary in the first half of the twentieth century, together leaving a legacy of notable orchestral, chamber, and solo pieces. This paper compares children's songs from a Hungarian-language choral work by each composer, concentrating on the influence of Hungarian speech patterns on the composer's use of rhythm and melody. How does the beginning-accented character of all Hungarian words affect text setting? How should the extended duration of certain vowels and consonant combinations be set to music? Are the special intonational patterns for long words and questions mimicked in melodic writing?

For each of these areas of comparison, I propose a Most Natural Setting (MNS) — a musical approximation of a word or phrase's spoken counterpart — and compare this to the way in which the text is actually set, noting the Degree of Compliance (DC). After summarizing the relative influences of spoken inflection, I conclude by investigating some of the aesthetic underpinnings of music imitating speech and discuss evidence related to goals each composer had in setting texts.

Musical examples from Lánycsúfoló and Levél az otthoniakhoz from Bartók's Twenty-seven Two- and Three-Part Choruses (1937) and Kecskejáték, Tyúkozás, Gyertya-játék, Bent a bárány, kint a farkas, and Vásárosdi from Kodály's Angyalkert (1937) illustrate the comparison.

Peter Nemes
Indiana University, Bloomington
Lost in the Canon: The Place of Béla Hamvas in Hungarian Literature

The writings of Béla Hamvas (1897 – 1968) form a distinct oeuvre within the Hungarian literary tradition of the twentieth century. As a writer and philosopher of extraordinary learning he was an important part of the pre- and post-War intellectual landscape; he was never able, however, to establish a firm place in the canon for himself, and his silencing by the communist culture propaganda after 1948 reinforced his place as an outsider in the literary world. Coincidentally, this also freed him from the constraints of publication, enabling him to explore new paths in his monumental novel, Karnevál and other writings of the post-War period. In my presentation I will sketch a portrait of this unique and lesser known Hungarian author, with illustrations from Szilveszter, a novel from 1957.

Panel 3.5: Uyghur Culture

Saturday, 1:30 – 3:00

Chair: Gardner Bovingdon, Indiana University

Mettursun Beydulla
Harvard University
Cultural and Political Change in Deryabuyi: Exploding the Myths

Deryabuyi (Daliyabuyi or Daheyan in Chinese), an isolated desert Uyghur community in the center of the Taklamakan Desert of East Turkistan (also known as "Xinjiang Uyghur Autonomous Region"), has been called a "lost" or "barbarian" village by Chinese and Western scholars and explorers. However, there is ample evidence that this tiny village of 1300 has had continuous connections with its 'parent' community of Keriya. First called Tongguz Basti (occupied by wild pigs) by Sven Hedin, Deryabuyi and the adjacent ancient city of Karadong have attracted trickles of attention from researchers. During six months of cultural ethnographic research, the author, who is from the same language community and culture, was able to refute the myths of the isolated nature of the community. The swings of Chinese political control over the last 60 years as well as the pressure of desertification have led to a community teetering on the cusp of the modern world. Solar panels and TV bring part of the outside world into a community that suffers from food shortages, poor medical care and lack of education. People in Deryabuyi cling to cultural traditions abandoned in the cities, yet embrace clothes fashions and other modern trappings on a selective basis. Political control is now firmly in the hands of Han Chinese, who exploit the villagers' poverty, ignorance and powerlessness to tax and control the goods going out of the village. Climate changes and political land grabs further upriver are depriving villagers of their sources of water, threatening even further the livelihood of an already extremely poor community. Yet the people stay on and the population has increased due to immigration in the last few years. No one passes a homestead without stopping to check for news and traditional events such as weddings and funerals still bring the village together.

Gulnisa Nazarova
Indiana University, Bloomington
On Uyghur Names

Uyghur names represent an enormous and interesting part of the Uyghur lexical fund. However, this area stayed out of the field of scientific interests and did not become an object of specialized scientific research. There are only a few works, which have not scientific, but informative and descriptive character dealing with enumeration of Uyghur names and translation of their meanings. The book, "Uyghur names and their meanings", by Mutaipp Sidikh is one of these works. It was published in 1999 in Kashgar. The author deals with a huge number of modern Uyghur names and their variations (over 4.600) and 400 names of the pre-Islamic period. The author just enumerates these names and determines their meanings. In this paper we are going to try to reveal the history of the

formation of the present category of words, as well as understand the reasons for the penetration of a large number of foreign names into the Uyghur language. Besides the genealogical and semantic analysis we will do a morphological analysis of several names in comparison with other Turkic names. This current paper did not pretend to a specialized scientific character, but is of a generalized nature.

Ayxem Eli
Max Planck Institute for Social Anthropology
The Donkey, Bidik, and Market - changing market relations at the livestock markets in Kashgar, Xinjiang, China

Among the Uyghurs in Xinjiang, the word 'donkey' (ishek) has particular negative denotation, especially relating to the stigma of donkeys' behavior and sexuality. However, donkeys had and still have, in most oasis settlements, direct and indirect links with people's life style, production patterns and trading activities. This paper looks at the dynamics of social-political and economic changes in Kashgar region, particularly in rural areas in the Socialist and the reform era through donkey trading. It evaluates the relationship and impact of these changes with donkeys' social and productive roles, as well as the donkey trading network, market development and the donkey traders' (bidik) changing trading ethics. By giving particular attention to a case study of a Chinese speaking Uyghur middleman at the donkey market, it also looks at a new dimension in national market demand for the donkeys, mainly for meat consumption in China proper. This in turn leads to a scrutiny on a newly developing market relationship in between peasants and traders, and between traders themselves (Uyghur vs. Uyghur and Uyghur vs. Han).

Panel 4.1: Eurasian Linguistics

Saturday, 3:10 – 4:40

Chair: Christopher Beckwith, Indiana University

Zhazira Agabekova
A.Yassawe International Kazakh-Turkish University
Ethnolinguistic Basis of Arabic Proper Names (Anthroponims) in the Kazakh Language

The Proper Names (Anthroponims) in the language of each people give the information about that nation's historical development, social life, traditons customs and culture. There are different peculiarities in the formation in its motivation and structure of the human names of each nation.

Studying the long history and ancient written works we have found names of some persons, which belong to Kazakh ettnos.They can be found in the ancient Gun, Sak, Turkish times, as well as in the Sanscrit, Chenese Mongolian language. It is not difficult to see the names typical for Turkic tribes which have been well known among the people IX-X centuries Kazakh anthroponims have been formed since the 19 th century. To our mind, the names of Kazakh people in the Middle ages had the international characteristics. But, among these many Irani names have had dominant characteristics.

The historical reasons of this phenomenon are well explicable. Turkic names are traditional names from the times of these Gun, Sak and Turkish merchants. And Arabic names are connected with the dissemination of Islam religion.

In the history of Kazakh anthroponims the Arabic words has a great majority after Turkic language. The inculcation of the Arabic names in the Kazakh language had started with the adoption of Muslim by the Turkic (Kazakh) peoples. This historical process was scientifically proved in general.

With the adoption of Islam religion, the Arabic Language and culture greatly influenced the age- old life and the cultural and spiritual development of the local peoples. The tradition of adopting the Arabic names, the start, establishment and motivation of their wide spread is well-known ethno-linguistic phenomenon.

Hoja - Mollas had a great influence on the wide-spread of Arabic names among the people. The famous Turkic scientists and educators had Arabic names: Abu Nasir al-Farabi, Ibn Sina, Makhmud Khashkari, Ismail khan, Ilias Khan, Abdukhalyk Khan and etc. The real name of the historical person Abylai was Abilmansur. In Karakhan times Satuk Bogra Khan, who first adopted the Islam, changed his name to Abdikerim.

The tradition of having the religious names among the Turkic peoples, adopting the Islam religion was carried out with the connection of different objective factors. One more tool

of spreading the Arabic names among the Kazakh was the literature. After a hard day work simple people gathered in the evening and listened to religious stories and legends from Hoja Mollas (religious people). So, people imitated the heroes of these eastern works and had Arabic names. The majority of these Arabic names had religious meaning. Kazakh people giving the Arabic names to the children followed the religious conditions, too.

Many Arabic names have been kept and formed long time because they have changed according to the phonetic-morphological peculiarities of the Kazakh language. On the basis of the strong, systematically following the rules of the Kazakh language the Arabic words were in keeping with Kazakh words.

Angela Marcantonio
University of Rome
Hungarian: an 'Inner Asian' Language?

The thesis of the Uralic (U) origin of Hungarian has long been mainstream doctrine. Nevertheless, the actual linguistic evidence -- and evidence from archaeology, anthropology and history /historical documents -- point to what I would call an 'Inner-Asian' origin. Indeed, it is agreed upon that there are in Hungarian numerous lexical, phonological and structural features of (mainly) Turkic and Mongolian origin. In contrast, admittedly, the features of U origin are much less prominent, both qualitatively and quantitatively. The conventional explanation for this (apparent?) contradiction is that the Inner-Asian features of Hungarian have been borrowed during the long period of cohabitation of Hungarian tribes with nomadic /steppe tribes. However, this explanation turns out to be a circular one, at a closer examination of the relevant data / argumentations. Furthermore, recently the soundness of the U theory has been called into question, because of major, 'internal' shortcomings (e.g.: lack of reconstruction of the key Ugric node, and, therefore, of the Finno-Ugric and U node / protolanguage), as well 'external' shortcomings (e.g.: the archaeological and anthropological research contradicts the factual predictions of the model). Similarly, the validity of the Altaic theory has been recently called into question by several 'Altaists'. Against this background, and adopting the methods of both historical and areal linguistics, I shall revisit the features of Turkic, Mongolian (and other) origin of Hungarian, as reported in the works by the renowned Hungarian 'Orientalists' (Ligeti, L., Németh Gy., etc.). I shall argue that: a) generally, it is not possible to prove the (supposed) borrowed nature of the Inner-Asian elements in Hungarian on the basis of linguistic clues only; b) therefore, the conventional classification of Hungarian (and, ultimately, of the overall 'Eurasian linguistic area') needs revisiting.

Nicholas Kontovas
University of Chicago
Lexical Renegotiation: Language adaptation, loanword attitudes and the composition of the Modern Uyghur lexicon

This work is intended as a precursor to a larger investigation into loanword adaptation, language maintenance and language attitudes among Uyghur speakers in China's Xinjiang Uyghur Autonomous Region.

A corpus study conducted on the distribution of Russian and Chinese loanwords in the Modern Standard Uyghur lexicon reveals a number of striking inconsistencies with our expectations given the history of population dynamics within the region. Russian loans outnumber Chinese loans by a ratio of approximately 4:1, though census data suggests much more direct population contact between Uyghur speakers and Chinese speakers than between Uyghur speakers and Russian speakers. In terms of semantic distribution, Russian lexemes span a wide range of high-register scientific, technological, and philosophical vocabulary, while Chinese lexemes are more restricted in their scope. This is precisely the opposite of what we might expect to find, considering language modernization policy in the Autonomous Region from the late 1950's to the mid-1980's preferred the direct importation of Chinese lexemes. Furthermore, an examination of the phonology of the borrowings reveals a much greater degree of systematicity among Russian loans than among Chinese loans.

The work being presented will attempt to account for these discrepancies by making reference to elements of the socio-linguistic ecology of the environment in which Standard Modern Uyghur was developed. In it, we explain how the need for secular education among Uyghurs during the early period of Chinese occupation was met a number of private schools opened on the Russian model by wealthy Uyghurs educated in Russia. (Bellér-Hahn 2000) These schools established a trend of lexical modernization which favored the adoption of Russian loans, and which – fueled both by overt anti-Chinese sentiment among a portion of the Uyghur population, and by the increasing need to define and preserve a unified Uyghur ethnos – has survived to this day as a preference for the use of Russianisms over Sinicisms in the higher register, in part due to the relative laxity of minority language policy post-1984.

Care will also be given to discuss the implications of our analysis for our theory of language development (in particular, the role of language standardization in affecting language change during periods of high-stakes renegotiations of socio-linguistic power,) and the possible trajectory of the Uyghur lexicon, in light of continuing social trends, and of more recent policy changes that have yet to take effect.

Sevgi Çalışır
Anatolian University
Negation in Turkish Scientific Texts

This study aims at describing the frequencies and functions of negation with verbal predicates in Turkish scientific text. Negation is accepted as universial linguistic device. Negation is generally defined as an inflectional device which is marked what it's absent or hold off the event. The concept of negation is pragmatically the denial of assumption or expectation.

This study also aims at the text specific features of negation, narrative and scientific texts. The first chapter introduces the purpose of the study, its limitations and the importance of it when compared to the research in the field. Chapter two given the theoretical framework of the negation and related notions. Chapter 3 describes the formal aspects of negation in Turkish. The forth chapter represents the findings and discussions of this research. The last chapter provides an overall view of the
results of this research.

Panel 4.2: Tibetan Texts

Saturday, 3:10 – 4:40

Chair: Elliot Sperling, Indiana University

Christian Faggionato
Indiana University, Bloomington
The Origins Of Buddhism In Tibet: A Study Of Colophons In The Kangyur

This paper addresses the issue of the origins of Buddhism in Tibet and the Indian Buddhist schools that contributed to its development.

According to the popular view, as represented in two prominent books on the history of Buddhism in Tibet, Tibetan Civilization by R.A. Stein and Indo-Tibetan Buddhism by David Snellgrove, the first form of Buddhism that reached the Tibetan region was Vajrayāna Buddhism, and the main propagator was Padmasambhava, 'Guru Rinpoche'. The bstanpa sngadar or first diffusion of Buddhism in Tibet occurred from the eighth to the end of the ninth century, while the bstanpa phyidar or second diffusion of the Doctrine took part in the tenth and eleventh centuries.

However, this view is not supported by the sources. I examined the colophons in part of the Beijing edition of the Tibetan Kangyur, analyzing the names of the translators and revisers of the texts. I identified to which historical figures the names belong, and tried to place them within the lineages of the various Indian Buddhist schools. My study attests to the expected presence of the Yogācāra school and the Madhyamaka school, which are considered the most influential in Tibetan Buddhism, as well as to the presence of many pandits and Tibetan translators associated with the foundation of the Bka'rgyud and Saskya sects. However the data also attest to the previously little noted but significant contribution made by translators belonging to the old Buddhist schools, in particular the Vaibhāṣika or Sarvāstivāda school.

The data suggest that Tibetan Buddhism evolved from the collaboration of a wider variety of Indian Buddhist sectarian traditions than has previously been believed, suggesting a more heterogeneous view of the origins of Buddhism in Tibet.

Elliot Sperling
Indiana University, Bloomington
The Tibetan Text of the Tibeto-Mongol Treaty of 1913

For some time the existence of the treaty between Tibet and Mongolia, noted in several secondary sources as having been concluded in early 1913, was considered questionable by some writers. Alfred Rubin, writing in the *China Quarterly* in 1968, dismissed its validity, "[e]ven if the treaty did exist." A Tom Grunfeld, in both the first (1987) and revised (1996) editions of his problematic *The Making of Modern Tibet* characterized the treaty as "alleged." In China references to the treaty's existence have at times also been

dismissive, with one publication on the Tibet issue referring to the "so-called 'Mongolia-Tibet Treaty' that was much rumoured at the beginning of 1913." (More recently publications in China have tended to refer to the treaty as simply invalid.) Last year a PDF of the Tibetan (but not the Mongol) text of the treaty became available, making one important part of the original document available to scholars for the first time. In this paper the Tibetan text will be translated, analyzed and compared with earlier secondary accounts of it. In addition, its historical significance will be briefly discussed.

Katie Ottaway
Indiana University, Bloomington
Tibetan Pilgrimage Guides and understanding Sacred Places

Unlike in western travel guides and narratives, subjects such as endemic flora and fauna, and precise topographic features are usually omitted from traditional Tibetan travel guides. Instead, manmade and natural monuments of spiritual significance, and the stories of how they became sacred are of utmost importance. Writing in the mid-19th century, Jamgon Kongtrul outlined several criteria by which sacred spaces can be evaluated and recognized in a guide entitled "Music from the Ocean of the Mind." He asserts that sacred places appear differently to different individuals based on their level of spiritual prowess. To a layperson, a sacred site would appear as a mountain and rocks. To an accomplished practitioner, however, the rocks take on supernatural forms. From this basis, I draw comparisons to a handful of other traditional pilgrimage guides, including Kah-thok Si-tu Chos-kyi Rgya-mtsho's early 20th century guide to Drigung, in an effort to better understand traditional Tibetan conceptions of "place."

Federica Venturi
Indiana University, Bloomington
Tibetan Religious Geographies: Commemoration, Glorification and Non-Sectarianism

The term "religious geography" is used in Tibetan literature to classify those texts devoted to the physical and historical description of sacred spaces. Texts belonging to this genre are fairly common, since most Tibetan sacred spaces, either natural landscapes such as mountains, lakes and water springs, or man-built structures such as temples, monasteries and stupas, have inspired the composition of such texts. However, notwithstanding the relative ubiquity of this genre, only a single study has been devoted to its analysis. This paper will provide a new overview of this literary genre, proposing that the system of classification of these texts used in the above mentioned study cannot be relied upon. In addition, this paper will propose a historical overview of the genre, from its origins as a commemorative tool to its transformation into a pan-Tibetan, non sect-oriented literature.

Ross Temple
Indiana University, Bloomington
A 13th Century Description of Bkrashissgomang Gdungrten at 'Brigungthil

This article examines the Bkrashissgomang at 'Brigungthil as described by Shesrab 'Byunggnas (1187-1241), nephew, disciple, and biographer of 'Brigungthil's founder, 'Jigrten Mgonpo (1143-1217), placing Shes'byung's text within the dkarchag genre and continuing from previous studies of relic identification.

Panel 4.3: Contemporary Iranian Affairs

Saturday, 3:10 –4:40

Chair: Paul Losensky, Indiana University

Farshid Delshad
University of Berne, Switzerland
Case of Religiosity among the Persian Religious Minorities in the Post Revolutionary Period of Iran

Iran demonstrates a multiethnic society differentiated by language, ethnic groups, religion and other distinguishing factors which highlight ethnic boundaries of the country. The majority of Persians belong to the twelve doctrine of thought which has been dominating after the empowering of Safawid Dynasty in Persia about 1501. But there exists a vast diversity of religious and ethnic minorities like Zoroastrians, Jews, Chaldeain and Assyrian Christians, orthodox Armenians as well as Protestants, Sunnites and those of non-recognized religious minorities viz. the Bahaids and Muslims converted to Christianity. Before the upraise of the Islamic Revolution in Iran in 1972, Persia owned for instance the highest quantity of Jewish minority population not only in Middle East but presumably through Oriental world. The main question one could put is: How do practice these above-mentioned minorities their everyday life under the authority of the Islamic Republic? In to which extent plays the strategy of the
theoretic-cleocratic state of Iran in the revitalizing of the religious life and its everyday practice among these minorities, have the headline strategy of the Iranian clergies some conscious influence on the process of conservatism and spiritual introverting of the religious minorities under the Islamic Republic during the last two decades? What is the role of the school textbooks and other propaganda media in the perception of religiosity between the young generations of minorities? The inconvenient and rather disturbing question is: could one clime the uprising of a particular kind of religious empathy between the Muslim majority and those of religious minorities just on account of the fact that both these groups share the same sub-ideology namely the religiosity? This paper seeks to clarify the ideological and political impact of the Islamic Republic of Iran on the revival of religiosity and religious thought among the recognized and non-recognized religious minorities particularly among the Persian Jews and Baha'i minorities of the country.

Shahyar Daneshgar
Indiana University, Bloomington
Challenges of a Rising Ethnic Movement: Assessment of New Developments in Iran

The last five years have been one of the most difficult and crucial time for the Iranian government. Internationally, Iran's pursuit of its nuclear program has isolated the country and caused economic hardship and sanctions for its population. Domestically, the country has faced numerous obstacles such as a rise in unemployment, a weak and failed economy, growing social and cultural demands by a dangerous and young population, a

brain drain of skilled manpower and natural disasters. Equally challenging for the Tehran government has been an irredentist movement which has staged both civil unrest and violence to secure its ethnic and national rights in the face of an un-cooperative central government. In the case of the Azerbaijanis, their ethnic rights' aspirations have been expressed in a non-violent manner. This is despite the fact that Tehran has used harsh policies toward social activists. In other instances, ethnic uprisings have turned into bloody confrontations between the members of the ethnic groups and government security forces in places like Baluchistan, Kurdistan, Khuzistan and most recently Turkmen Sahra. Regardless of the ethnic tendencies, the activists in these movements argue that the central government has viewed them as second-class citizens and denied their legal rights which are guaranteed in the constitution of the country. Using the events in the Azerbaijan provinces as historical evidence, my paper addresses the major reasons and causes for ethnic dissident activities leading to confrontations and attempts to break away from the government. The activists in the ethnic movements accuse the government of failing to meet their demands, such as education in native languages, respect for cultural rights, creation of jobs, and sharing national revenues equally. In conclusion, I will also discuss how the Tehran government views these ethnic movements and how it responds to these demands.

Mahmoud Kashefi
Eastern Illinois University
Why the 1979 Iranian Revolution did not bring an advanced mode of production with a representative and reduced state power? A sociological explanation.

This study explains why the outcomes of the 1979 Iranian revolution were mostly at variance with the initial demands of the uprising. To that end, the paper adopts Goldstone's "developing process" of social revolutions to differentiate three phases of the Iranian Revolution--causes or preconditions, organization and orientation, and the outcomes. The findings reveal that the Iranian Revolution was not launched or made by any vanguard organization with anticipated goals. Rather, it was the product of spontaneity dictated by structural pressures. Later, in the second phase, Ayatollah Khomeini emerged as the leader of the Revolution when the uprising was unable to trust the other potential alternatives. Khomeini's opportunistic populism united the people and led the uprising to the Islamic Revolution. The Revolution, however, did not bring the advanced mode of production, a popular representative government, and reduced state power that originally demanded by popular uprising. The research ends with a brief discussion on the theoretical and substantive significance of the findings.

Panel 4.4: Finno-Ugric Languages and Cultures

Saturday, 3:10 – 4:40

Chair: Toivo Raun, Indiana University

Piibi-Kai Kivik
Indiana University, Bloomington
Estonian subjects: To drop or not to drop?

Estonian could be described by the term "mixed null-subject" language following Vainikka and Levy 's (1999) analysis of Finnish, but at the same time shows features characteristic of topic-drop languages (e.g., German, Russian). There are no expletives, but the semi-referential pronoun *see* 'this/it' often appears as a syntactic placeholder or obligatory cataphor (Pajusalu, 2005). The occurrence of null subjects in Estonian is constrained by non-transparent syntactic rules as well as by discourse pragmatics.

The paper describes the occurrence and functions of subject drop in the spoken Estonian discourse of fully competent native speakers, English-dominant early bilingual speakers as well as in the Estonian interlanguage of L1 English learners. It is argued that the L1 English learners of Estonian as well as the early bilingual speakers of American Estonian over-mark subjects in Estonian as subject drop as a discourse feature is acquired late in SLA and affected by extensive language contact. At the same time, the learners acquire null-subject uses lexically, in constructions, and sometimes over-generalize these to other environments.

The data come from a corpus of American Estonian as well as the analysis of American adult second language learners' production of Estonian.

Matthew Caples
Indiana University, Bloomington
Hungarian-Estonian Cultural Relations Between the Two World Wars

After the collapse of empires following the First World War, Hungary and Estonia became fully independent states. As two of Europe's linguistically isolated Finno-Ugric peoples, both nations sought to strengthen and broaden the cultural ties linking their two peoples. Much of this activity took place within the framework of the so-called "kindred peoples' movement," the goal of which was to foster a sense of kinship and solidarity among the various Finno-Ugric-speaking peoples. Although prior to independence contacts between the two peoples were restricted largely to scholarly contacts, from the early 1920s a growing network of cultural institutions evolved that served to popularize the idea of Hungarian-Estonian kinship among the general public of both states. An ever increasing body of informative works was published, a wider selection of literature was made available through translation, and more and more Estonians and Hungarians visited each other's countries and learned each other's languages. Significantly, as the nurturing of pan-Finno-Ugric ties became official government policy in the 1930s, relations were

gradually elevated to the state level, a process culminating in the signing and ratification of a comprehensive and wide-ranging cultural convention in 1937. Although the extent of these endeavors was limited to some degree by geographical distance as well as differing foreign policy goals, relations between the two peoples remained warm throughout the period.

Beatrix Burghardt
Indiana University, Bloomington
The Initial Stage of Acquiring Hungarian L2 Spatial Postpositions

The paper investigates how second language learners express spatial relations through postpositions. The study is informed by Schwartz and Sprouse's (1996, 1998) "Full Transfer/Full Access" model of L2 as complemented by Sprouse's (2006) L2 Relexification model. The model claims that the initial stage of L2 development is the entire L1 grammar (without phonetic features). Adult learners will initially 'relabel' L1 lexical items for L2 communicative use. For non-lexical items, though, such as bound inflections, copulas, auxiliaries, the learners' interlanguage system will posit new lexical items.

The linguistic system in focus is that of spatial expressions. English uses spatial prepositions to express location, and change of location. Hungarian, on the other hand, uses postpositions which combine with a rich, tripartite locative case system without variation.

In light of the reviewed literature, the following research questions are pursued: (1) What is the internal order of postpositional phrases at the early stages of development? (2) How is motion vs. location expressed through the case system?
The paper presents data collected from tutored L2 learners of Hungarian through story-retells and an elicited production task. Using data recorded with a digital voice recorder, I analyzed learners' production with regard to the structure of the developing Hungarian postposition phrase as well as to the formal properties of postpositions. I further distinguished between expressions of 'directional motion,' which encode concepts of 'source' and 'goal,' and expressions of 'localization at place.'

Results indicate that the L2 Relexification model can account for the L2 Hungarian data. Despite the transparent system of Hungarian postpositions, the syntactic ordering initially mirrors the use of the English prepositions, and static forms are used as defaults. Unique to the L1-L2 language pair selection, we can observe how non-target-like expressions become part of adult interlanguage system.

Pia-Maria Paivio
Indiana University, Bloomington
The Synonymy of the Finnish Terminative Particles *asti* and *saakka*

In my presentation I will talk about the synonymy of two Finnish terminative particles *asti* and *saakka*. I will present data from the earliest writings to modern Finnish showing that *asti* and *saakka* are considered to be so-called 'perfect synonyms' and also according to the data appear to be perfect synonyms. I will discuss synonymy in general in language and in Finnish especially. What is synonymy and how to define it in traditional linguistic literature and in Cognitive Grammar approach.

According to Langacker: "A pivotal claim of cognitive grammar is that linguistic expressions and grammatical constructions embody conventional imagery, which constitutes an essential aspect of their semantic value. In choosing a particular expression or construction, a speaker construes the conceived situation in a certain way, i.e. he selects one particular image (from range of alternatives) to structure its conceptual content for expressive purposes" (Langacker 1988: 7). How is it possible that two words mean the same, function the same and that they exist the same in a language?

John Cash
Indiana University, Bloomington
Towards A History of Indiana University's Hungarian Studies Collection

I propose to review the development of the collection of Indiana University's Hungarian-language materials, specifically from the beginnings of the Hungarian Studies Program in the mid-late 1940s through the present day, as a reflection of the development of that program. This study of the history of a small and focused departmental collection reflects larger issues in library history, academic history, and cultural history. Using materials from the university archives, I will review the role of scholars (e.g. Denis Sinor), political figures (e.g. György Aczel) and of individual collectors and donors to the development of the collection vis-à-vis the development of the program, as well as the continuing articulations of the role such a collection should fill for the program's scholars and students. I will also discuss the effect on the collection and its role by changes in University library policy, in particular the consolidation of departmental collections and the effects of electronic and digital media.

Panel 4.5: Xinjiang History

Saturday, 3:10 – 4:40

Chair: Ron Sela, Indiana University

Kurban Niyaz
Indiana University, Bloomington
A Historical Sketch of the Sinicization in Xinjiang

The paper attempts to describe the beginning, culmination and the later development of the Sinicization and the related questions.

Through the journey of Zhang Qian (195 BCE ~114 BCE), the earliest imperial envoy of the first Han dynasty, the Chinese got their first detail information concerning the so called 'Western Region'. Meanwhile, it was a starting point of China's attempt of occupation and Sinicization in the region. After two millennia, we are still witnessing the shadow of the unfinished delusion of the Sinicization that is floating between Beijing and Urumchi.

The early prudent attempt of the Chinese empires, however, was concluded with the fatal defeat of the Battle of Talas in 751 CE. The Manchu empire accomplished China's dream of the occupation of the region after a millennium has passed since that time. Though it happened, the region still did not see the consummation of the Sinicization till the arriving of the new millennium.

David Brophy
Harvard University
A Qing Exemplary Biography in Turkic Translation

The Ethnography Museum in Ankara contains an interesting, and as-yet unstudied, manuscript from Xinjiang (most likely Turfan), dating to the nineteenth century. The text is a Turkic translation of the official biography of the important eighteenth-century beg Emin Khwāja and his sons, drawn from a late edition of the Waifan Menggu Huibu wanggong biaozhuan. Of note is the fact that the text is translated not from the Chinese or Manchu editions of this work, but from the Mongolian. Thus it is a rare text, not only as a Turkic translation of an official Qing work, but as a Turkic translation from a Mongolian original. This paper is based on my preliminary study of the text, including a comparison with the original Mongolian version. The first half of my paper will introduce the text, covering points of interest in the form of the text, its lexicon, and the techniques adopted by the translator(s). In the second half I will address a number of questions regarding the social context of the text. In particular, I will focus on what this text reveals about Turkic-Mongolian language contact in eastern Xinjiang under the Qing Dynasty.

Mike Evans
Indiana University, Bloomington
Discovering Uyghur History in Xinjiang

In his 1984 work <u>Discovering History in China</u>, Paul Cohen famously appealed for American historians to take a "China-centered" approach when writing Chinese history, to look at "Chinese problems set in a Chinese context." American historians had a tendency to write about China primarily in terms of its relationship to the West. The resultant "ethnocentric distortion" of Chinese history is what Cohen termed as "intellectual imperialism of American historians." However, examining post-liberation history in the Xinjiang Uyghur Autonomous Region showcases theoretical inadequacies. While by Cohen's definition these histories are in fact "China-centered" in that their authorship and perspectives are Chinese, parallels can be drawn between what Cohen termed as the "intellectual imperialism" of China by American historians and the "intellectual imperialism" of Xinjiang by Han Chinese. In this study, I focus on four Chinese-language resources dating from 1996 to 2003. While admittedly not comprehensive in scope, I can make three general conclusions. First, history in Xinjiang is written from the perspective of those who hold power and not from the perspective of its inhabitants. While this may be universally true in localized histories throughout China, it is particularly striking in Xinjiang because of the vast cultural differences between China's majority Hans and the Uyghurs and other minority ethnic groups of importance in Xinjiang. Second, Chinese histories of Xinjiang are chiefly concentrated on areas of political and military significance. Particularly telling of the disenfranchisement of Uyghurs and other ethnicities within these realms of Xinjiang's structures, there is little to no mention of ethnic people or of areas with concentrated ethnic populations, except for in mentions of counterrevolutionary movements. Third, Chinese histories about Xinjiang make the assumption that ethnic nationalism is brewed only from external influences or from internal enemies and not from individual sentiments or initiative of the ethnicities in question.

Anna Kalinina
Indiana University, Bloomington
Skeleton in the Cupboard: Assessments of the Soviet Policy in Xinjiang

The policies of the Great powers toward Xinjiang in the twentieth century have attracted lots of attention. There are some questions which to a certain extent determined the interest in the Soviet policy toward the north-west province of China: whether Xinjiang was only a pawn for the USSR; what make the region so magnetic for the great powers; what the geopolitical significance of the province was during the expanding events of the twentieth century.

In the Soviet Union the issue remained closed to researchers until the late 1990s. It was considered to be a   delicate subject in the domain of Soviet affairs. In contrast, it had been widely developed outside the USSR.

 The main focus of the report will be on the analysis of the Soviet/Russian and foreign sources which treat Xinjiang policy or choose it as the crucial object of the investigation. The reasons for choosing it, the objects of that interest, their 'versions,' and their 'interpretive methods' have been different. The report will be aimed at examining the assessments of the USSR policy in Xinjiang as a complex issue of the 'discourse' related

to the formation of   comprehension of the soviet policy in the northwest Chinese province and as a result the elaborating the image of 'the soviet policy in Xinjiang' that in many cases means 'image of the USSR'. These points and the assessments were and still are not only of scientific interest but subject to manipulation by, and therefore claim the continuous attention of, the concerned states. It will be interesting to ascertain the correlation between the state policy and 'pure' studies of Soviet foreign policy through the works of different analysts.

Panel 5.1: Issues in Turkish Identity

Sunday, 8:30 – 10:00

Chair: Kemal Silay, Indiana University

Yasar Say
Indiana University, Bloomington
The Balkan Muhacirs of Akkoy: Memory and Identity in a Western Anatolian Village

The end of Ottoman rule in the Balkans and the establishment of new nation states was not only a political change, but one that affected the lives of individuals. Millions of people had to leave their birthplaces, and migrate and settle in socially, culturally and politically different places than their own. The intent of this paper is to discuss how the memories and identities of Balkan migrants (or *muhacirs* in the vernacular) in the western Anatolian village of Akköy were shaped in relation to their migration experiences.

This paper is written as an oral history study for which the life stories of the *muhacirs* of Akköy are used as primary sources. I believe that these narratives provide enough data to analyze how the *muhacirs* perceive their homeland, migration experience and settlement. Their narratives also help us to understand the relationship between different groups of *muhacirs* in Akköy, as well as their relationship with the 'native' populations in the surrounding villages, and with the Turkish Republic and Turkishness in general.

In this paper I draw the conclusion that the migration experience, which today still affects the lives of *muhacirs*, creates complex and multiple identities, and that, as a result, it determines the way they compose and tell their life story narratives. I will show that, as regard the adaptation and assimilation of the *muhacirs* to Akköy in particular and to Turkey in general, conflicting identities prevail even today, and hence it cannot be suggested that they are in total compliance with the hegemonic social, cultural and political order in Turkey.

Defne Jones
Indiana University, Bloomington
The Silent Transformation of Turkish Nationalism

Turkish nationalism as portrayed by Yusuf Akçura and Ziya Gökalp, the effects of these principles on Kemalism, and the challenges presented to Kemalist ideology had a profound effect on the formation of nationalism in the Turkish Republic. Retrospectively, the Ottoman context is important to evaluate for its foundational contribution to the formation of new ideals through the transition from Empire to Republic. Further, Ernest Gellner's modern assessment of the unique aspects of modernization in relation to nationalism will help clarify the ideological foundations for the conflict among various social and religious groups within Turkey. Yusuf Akçura an

influential intellectual of the Republican era, wrote Üc Tarz-i Siyaset (three forms of politics) which will be examined for its impact on Turkish nationalism and political institutions. An intellectual contemporary of Akçura, Ziya Gökalp, sets forth linguistic, aesthetic, legal, religious, economic, and political Turkism which will be considered for its contribution to Turkish nationalism and Kemalist ideology. In order to evaluate the theoretical framework, the practical application of these theories and their implications should be considered to assess their validity in Turkish society. Furthermore, the challenges presented to this ideology by political and ethnic groups are important for examining its strengths and weaknesses. The Democrat Party's rise to power in the 1950s, led by Celal Bayar and Adnan Menderes, served as one of the first challenges to Kemalist ideals. More recently, Necmettin Erbakan and his cohort Recep Tayyip Erdogan's religious based political principles threatened Kemalism. Besides political party opposition to Kemalist ideology, ethnic groups such as the Kurds present a challenge to prescribed forms of nationalism. While serving as a unifying factor in one sense, religion in Turkey has always been at the root of conflict in ideological and practical conceptions of nationalism.

Panel 5.2: Issues in Contemporary Kazakhstan

Sunday, 8:30 – 10:00

Chair: William Fierman, Indiana University

Isik Kuscu
Indiana University, Bloomington
Bringing Our Kazakhs Home: Domestic Debate Surrounding Kazakhstan's Ethnic Migration Policy

Following independence from the Soviet Union, Kazakhstan immediately began promoting the return migration of ethnic Kazakhs living outside of its borders. The policy of repatriation, in effect since 1992, attracted many members of the Kazakh diaspora back to Kazakhstan.

The policy of ethnic return migration has also been implemented by two other nations, Germany and Israel. These two states have developed strong legal and institutional frameworks for the migration and absorption of their diasporas. Yet, return migrants to both nations have and continue to experience many socio-cultural and economic problems, making their integration problematic. Over time, the policy of ethnic repatriation has become a critical source of domestic debate in Germany and Israel. Such debates in the domestic arena have led to revision of earlier repatriation policies implemented by the respective governments of Germany and Israel.

These two cases indicate that there may be divergent stances within the homeland, ranging from strong support for the homeland government's policy of ethnic repatriation to a complete anti-homeland stance on the opposite side of the spectrum. Consequently, these different stances may lead the homeland governments to revise their earlier policies. While there is a growing literature on the issue of ethnic return migration in the former Soviet Union, very few works focus on the domestic debates surrounding return migration policies within each homeland state. In the fifteen years since the Kazakh government's initial repatriation policy, the domestic debate and internal tension surrounding this policy increased to such a significant level that detailed study of these dynamics needs further attention.

In my paper, I will focus on this domestic debate. I will analyze which issues are being discussed as well as examine the actors who are engaged in these debates.

Zhazira Omrali
University named after D.A. Kunaev
Constitutional Modernization of the Political System of the Republic of Kazakhstan

Nowadays Kazakhstan is living through the deepest historical events – the new page of the political history of our State has been opened. The last important law, adopted by the Parliament of Kazakhstan and directed to change some rules in Constitution of

Kazakhstan, is the long-termed impulse and the basis for new effective stage on the developing the sovereignty of Kazakhstan.

The Constitutional reforms have been done on the basis of serious "people's expertise" of the possible projects and by support of the society as a whole. Constitutional modernizations, pointed in the Constitution, have been done with taking into account of our traditional values and using the leading world experience and consents of the OSCE and countries with developed democracy.

The modern constitutional development of Kazakhstan is the part of the political modernization of Kazakhstan's society. Democratic institutes and procedures are connected with the principals, rules and institutes of the Constitutional law as a leading branch of the law system of Kazakhstan. In this connection the annual Reports of the Kazakhstani President for the people of Kazakhstan pay great attention to the matters of development of the state's constitutionalism as a central base of the political and law reforms, important guarantee for building democratic legal state, civil society and market economics. The modern political regime in Kazakhstan expresses the tendency for enforcing the Executive Power. The actuality of the raised problems of constitutional modernization is proved by the changing character of the modern Kazakhstan's constitutionalism, by unfinished constitutional and legal forming of developing society institutes. The latter means that the constitutional modernization, as a part of political reforms in Kazakhstan and initiated by the President of the Republic, might be full with the various contents regarding the contents, depth and possible directions of economic, social and political modernization of Kazakhstan's society.

Svetlana Son
Indiana University, Bloomington
Language Portrait of Kazakhstani Koreans

In the years 2006-2007 the laboratory of Kazakh Language Psychological and Sociolinguistic Research in al-Faraby Kazakh National University (Almaty, Kazakhstan) conducted an opinion poll about the problems of language identity. Koreans were included in the poll as one of the numerous ethnic groups, which comprise the ethnic and language diversity of Kazakhstan.

The paper presents the interpretation of this poll's results.

People 18-75 years old were included in the survey. All of them are urban residents of the southern regions (Almaty, Taraz, Taldykorgan) who have diverse professions (laborers, teachers, service workers and students). They have a relatively high educational level: not less than high school ("*srednej*') and they spend from $50 till $500 per month on average.

The paper outlines the main problems of language identity and language tolerance of Kazakhstani Koreans.
  The main results of the research are as follows:
1. The process of language identity change has been identified.

2. An analysis of age characterization has been done. It shows: if one generation uses the Korean language always or often, the next generation experiences difficulties in its usage.

3. The importance of knowledge of particular languages is presented. Most Kazakhstani Koreans think that the knowledge of Kazakh, Russian and English is important for them and their children these days.

4. The role of language as an element of national consciousness has been analyzed. It gave conflicting results and shows the complexity of the problem.

5. The Korean Diaspora of Kazakhstan has a quite high tolerance level to the Kazakh language, but the lower degree of tolerance to themselves as representatives of the Korean ethnic group.

Ipek Doganaksoy
Middle East Technical University
The Role of Language in the Formation of Kazakh National Identity

The main aim of this presentation is to analyze the role of language in the formation of Kazakh National Identity focusing on nation and state-building in post-Soviet Kazakhstan. The link between nationalism and language is widely accepted and studied. In the post-Soviet space, particularly in the early years of the independence period, nationalist policies were adopted in varying degrees by the political elite of the newly founded republics aiming at minimizing the Soviet influence. Kazakhstan serves as a good example in launching many policies including linguistic reforms to build a secular Kazakh nation. Aiming at constructing a Kazakh nation which would include all groups living in Kazakhstan, the government used many tools one of which is language. However, the unique nature of demographic situation in Kazakhstan where Kazakhs constitute hardly more than half of the population, the utilization of language as an homogenizing and unifying element of national identity faces important difficulties. In this respect, it is argued that in post-Soviet Kazakhstan language is used as a political and symbolic element of national identity formation process rather than being a means of communication in the short run.

Stanley Brunn
University of Kentucky
Where is Siberia? Kazakh Students' Cognitive Maps

Mental or cognitive maps illustrate how people define the territorial limits of a region, such as Siberia, where there is little agreement among scholars on its precise boundaries. I asked students in five regional universities in northern, southern, and western Kazakhstan in Fall 2007 to draw on a map of Eurasia: the territorial boundaries of Siberia as they perceive it, the core of Siberia, their home town, and also to list distinguishing features they would use to describe this Eurasian land mass. The results demonstrate there is vast disagreement on the boundaries of Siberia. Students in Aktau, Atrau, Shymkent, and Taraz do not consider their cities to be in Siberia. For them Siberia "begins" in southern Russia. These students also provide few words and general phrases about the region, especially focusing on low winter temperatures, bears, and snow. Students in Semey readily acknowledge that their city is in Siberia, that is, they place their hometown within Siberia. The Semey students also provided many more key words and phrases than their counterparts in western and southern Kazakhstan about Siberia's

weather, nature, culture, and landscapes. I present some cognitive maps and compare the students' delimitations of Siberia with authors of geography textbooks on Eurasia and the Former Soviet Union. Siberia is not only a physical and cultural region, but also a perceptual region where the territorial limits and the core depend on where you reside.

Panel 5.3: Regional Security in Central Asia

Sunday, 8:30 – 10:00

Chair: Gardner Bovingdon, Indiana University

Ralph Brown
CSU San Bernardino
Balancing Threats in the Shanghai Cooperation Organization

This paper investigates whether the Shanghai Cooperation Organization is best described as a developing anti-American alliance in Central Asia. The paper uses Stephen Walt's "balance of threat" theory to consider the threat to the region from the US compared with the SCO's stated security concern of internal threats, such as terrorism and separatism. It then examines the history and recent activities of the SCO to understand whether its real-world focus matches its own stated mission.

Under "balance of threat", while the US is the strongest nation in the world and has troops in the region, internal concerns pose more of a threat to vital interests and, in the case of the smaller nations, regime survival. This has become particularly true given the recent wave of revolutions in Eastern Europe, Lebanon and Kyrgyzstan. Not surprisingly, the security activities of the SCO and its predecessor, the Shanghai Five, have been dominated by terrorism, separatism and other internal threats. Considerable cooperation with the US occurred after September 11, 2001, and anti-US statements and behaviors have only been seen in the past two years. These moves, however, have come at the same time the US has criticized government crackdowns and supported revolutions against authoritarian regimes.

While the SCO has become increasingly anti-US in recent years, this is best explained as treating the US as an obstacle to the fight against internal threats. For the smaller members of the SCO, internal threats represent an existential threat to regime survival. One member, Kyrgyzstan, has already seen a change in government from rioting. The SCO, therefore, should be seen as a security organization predominantly concerned with internal threats, but one that increasingly sees the US as an obstacle to fighting these threats.

Gaukhar Kydyrkhanova
Kazakh National University
Drug Trafficking, Silk Way and Security Problems of Eurasia

The drug trafficking problem poses a challenging security threat as a worldwide security problem. The Eurasian continent is not in exclusion in facing the problem. The paper makes an attempt to show the problem as an urgent hazard with an extensive range of security risks being posed. Afghanistan is presented as the main source of the drug problem in the region. First and foremost drugs pose security problems to the region they come from, i.e. to the Afghan state, and in the same vein its population and economy.

Due to this the work shows the drugs issue as a traditional and non-traditional security threat posing a risk towards all the core state institutions. The paper then makes an effort to analyze the problem in its transnational context showing the problems of illicit drug transportation through Central Asian states as security problems, undermining the regional societal, political and economic security. It also shows the EU assisting and giving cooperative action towards Afghanistan and Central Asian states, as Western Europe which appears to be the main consumer of illicit drugs. It then concludes that cooperation with the EU carries a live importance in both the Afghan and Central Asian launched struggle against drug trafficking security consequences.

Tayyar Ari
Uludag University
Security Questions in Central Asia

The region of Central Asia has been very vital for all the major powers and became the focal point of the struggle among them throughout the history. This reason, in the geostrategic terminology, was called as heartland or pivot area by Mackinder who was a famous British geopolitician. His most famous quote: "Who rules East Europe commands the Heartland; Who rules the heartland commands the World Island; Who rules the World Island commands the World." However, it should be very careful that the destabilizing factors stem from either internal structure or external structure must be distinguished. And it should be stated that these are potential factors cause the security questions for the regional states. Particularly when we try to understand the domestic destabilizing factors it must be regarded the consciously demarcated borders by the Soviet Russia. It should not be ignored that no conflict remains as a regional or interstate conflict between concerning parties

Border issues, ethnic and minority issues, water questions, and problems stem from religious radicalism and democratization or political participation are indeed potential destabilizing factors. These factors reduce the mutual confidence between regional countries and even increasing suspicion and fear from each other. Such a situation make the region open military conflicts in any time and instigate to pursue a warlike discourse instead of cooperative jargon to each other. And these factors which are refraining the relevant parties to develop cooperation against the foreign involvement, instead, invite the foreign powers to use and manipulate these weakness of concerning states to employ in favor of their interest.

Shuqin Gao
Institute of Geographic Sciences and Natural Resources Research, Chinese Academy of Sciences
The Chinese energy security and the geopolitical transformation of Central Eurasia

In the present situation of the rapid economic growth and increasing environmental concerns, China's energy security hinges primarily on oil security. To achieve the numbers planned for energy strategy China will inevitably depend on the outside world, and the outside world will inevitably depend on China energy strategy.

Since the end of the cold war the region of Central Eurasia and Caucasus gradually came to play a key role in China's efforts to reduce its energy dependency. China's active involvement in Central Asia and Caucasus conforms to an overall strategic outlook

designed to turn China into a major player in region of Central Eurasia and Caucasus revived "Great Game".

Energy cooperation in the region would facilitate the reconfiguration of political, national, social and economic relations. Using its considerable investment in oilfield and pipelines, China could influence and even manipulate the Central Asian states, especially those bordering China, to promote not only development but also stability.

Within the framework of the international organizations as the CIS, CDTO, EEC, CACO, CES, NATO-PFP, Pipeline Community, GUUAM, SCO, this paper is dedicated to the general overview of alternative relations, China's position in the Eurasian geopolitical translation and in the process of the regional integration with their neighbors, with the world markets and with international norms.

This paper analyzes the influence on the Central Eurasian and Caucasus Region and regional geopolitics of Chinese energy supply security, and its national strategy of securing supply from the Persian Gulf and the Caspian region. Using the Chinese energy security of supply as a window to the political economy, as an opportunity to observe the nation's governing arrangements and come to terms with some of the global questions.

Panel 5.4: Religion in Central Asia

Sunday, 8:30 – 10:00

Chair: Edward Lazzerini

Sophie Roche
Max Planck Institute for Social Anthropology
Some Reflections on the Term Brother.

The terms of brother (aka, dodar) enclose a large part of the complexity of social interaction in the Tajik context. This paper is based on several years of field research in Tajikistan's rural areas. First I would like to explore the term brother as a kinship term including the relationship of siblings before during and after the civil war. Conflict and cooperation of siblings are the basic relationship that guarantees stability of the institution family on the long run. Today families relay on sons in different sectors (state, religion, migration) in order to remain flexible in time of high insecurity. However, the distance of kinship and its relevance for social security has changed along economic and social changes in the last 15 years.

Then I will take a look on the term brother in its second meaning, namely as an ideological term common in Islam. Brother (barodar) here stands for a shared ideology and common experiences (i.e. during the civil war) and are long term relationships. I will take a closer look on such relationships and the way they have been working until today. This brings me then to touch on some aspects of the concept of friendship within Tajikistan, that stand beside kinship in its importance.

Both uses of the term are analyzed along the theoretical approach of G. Elwert (2004) that conflicts are integral part of societies. Conflict and cooperation are the basic patterns that stand behind the complex relationship of brothers.

Huaiyu Chen
University of the West
The Encounter of Nestorianism with Esoteric Buddhism along the Silk Road

Drawing upon such archaeological sources as the Chinese Nestorian manuscripts from Dunhuang and a Nestorian pillar of scripture, this paper examines the connection between Nestorianism and Esoteric Buddhism in eighth-century China. In addition to considering recent studies on the spread of Nestorianism in Central Asia, this paper aims to take into account the newly-discovered Nestorian pillar Xuanyuan zhiben jing from Luoyang, examining the ways in which its content and style are borrowed from esoteric Buddhism. Contemporary students of Nestorianism have worked on the Buddhist loan-words in Chinese Nestorian manuscripts from Dunhuang. This approach largely focuses on textual studies of such manuscripts from. This paper also attempts to trace the social network in Chang'an where Nestorian priests (particularly Jingjing) and Buddhist monks (particularly Prajñā) worked on translations together. Based upon an analysis of their

scholastic background, I would suggest that the major Buddhist figure Prajñā, who worked with Nestorian priests, came from an esoteric Buddhist background. Furthermore, the Nestorians who extended their collaboration to Buddhist monks seemed to intend to mobilize the influential power of esoteric Buddhism in Chang'an for the advantage of their own missionary enterprise. This paper also reconsiders the nature of the early Nestorian network in Tibet and Central China and discusses the shared elements among many small Nestorian communities in Tibetan, Chang'an, and Luoyang. It suggests that early Nestorianism was a caravan religion; that is, its priests always traveled with merchants.

Giovanni de Zorzi
State Music Conservatory "Arrigo Pedrollo"
The *zikr* ceremonies of the Yasawi Sufi Brotherhood in Fergana Valley

Zikr literally means "remembering, recollection" and is a very well spread practice among Muslims all over the world but, moreover, is a *sufi* practice which is central in every *sufi tariqa* "path, way, brotherhood".

Ahmad Yasawi (Sairam, 1103 - Yasi, 1166-7, both towns in actual South Kazakhstân), is a very popular Turkish language mystical poet that is greatly loved among the Turkic speaking peoples of the central Asian area.

From Yasawi stemmed a particular central Asian *sufi* brotherhood (*tariqa*) named *yasawiyya*, that developed some particular rituals such as: *zikr jâhri*, *jâhr*, *chilla*, and *raqs-i samâ'*. In them the sonical aspect, already documented in ancient manuscripts, is always very important and not studied. During the ceremonies of *zikr* the poems of Yasawi are sung by experts named *hâfiz*, over the *ostinato* of the *zakîr*.

From an ethnomusicological point of view, *sufi zikr* of the *jâhri* "sound, loud, evident" type are recorded and analysed by ethnomusicologists who consider them as peculiar ceremonies very close to "music": my exposition will take into exams some of these rituals that I had the chance to observe, record and analyse on the field during 2002-2003 in the central Asian area and, more specifically, in the Fergana valley .

Panel 6.1: Islam in Turkey

Sunday, 10:10 – 11:40

Chair: Kemal Silay, Indiana University

Josh Carney
Indiana University, Bloomington
Eyedeological Jeans - Capitalizing on the Turkish Headscarf Debate?

In the summer of 2007 Turkish blue jean manufacturer Mavi Jeans ran a series of ads in billboards and magazines featuring models with jeans worn on their heads rather than their legs. The ads, produced by the well-known provocateur Oliviero Toscani, were interpreted by some as a comment on the headscarf issue in Turkey, particularly given that the ad campaign coincided with the political campaigns for a parliamentary election that had been called early due, at least in part, to a controversy in which the headscarf had some symbolic role. This paper examines the Mavi campaign in three parts: it begins with a brief look at the headscarf debate against the backdrop of the Islamic/secularist divide in Turkey; it then moves on to consider the role of Oliviero Toscani as designer and how this played into the reception of the ads in the Turkish press; it next pursues a Lacanian symptomatic reading of the ads and, finally, concludes that capitalist practice in this instance may hav e some ameliorating symbolic effect on the Islamic/secular divide.

Kamil Yilmaz
Columbia University
The Emergence and Rise of a Religiously More Conservative Elite in Turkey

The purpose of this paper is to examine the changes that have taken place in Turkey since the 1980s, which have paved the way for the emergence and rise of a "new social group," i.e. a religiously more conservative elite. By using in a historical perspective the theory of the 'circulation of elites' as a theoretical construct, envisaged by both Mosca and Pareto separately and further developed by Kolabinska, I intend to focus particularly on the underpinning factors that have brought about the aforementioned changes to be discussed in this paper: (i) the negative effects of the top-down implementation of secularism by bureaucratic-military elite, and (ii) the positive effects of the neoliberal economic policies as well as the relentless efforts toward democratization, adhered by the erstwhile Turkish President Turgut Ozal and accelerated by the current ruling Justice and Development Party (AKP in Turkish), that have created 'opportunity spaces' for this new elite, thereby increasing their participation in the social, economic and political life, from which they had been blocked for many decades. Thus, the overarching argument of this paper is that the integration of this new religiously more conservative elite into society heralds positive signs for Turkey, i.e. increased social inclusion which helps reduce the radicalization of religious sentiments.

Panel 6.2: Soviet and Post-Soviet Central Asia

Sunday, 10:10 – 11:40

Chair: William Fierman, Indiana University

Aynur Onur
Middle East Technical University
How Islam has been revived and what Islam means in Post-Soviet Turkmenistan

Some particular conceptions of Islam were created by the knowledge production processes in the Soviet Union and transmitted to the contemporary Turkmen perceptions of Islam in the post-Soviet period. During the Soviet period, Islam had been regarded as a repressive cultural system to be eradicated by Soviet education and propaganda; similarly, Islam has become a target by the post-Soviet Turkmen government. Although the post-Soviet Turkmen government does not impose atheism by force as occurred during the Soviet period, it does not allow any religious formation to grow and spread out of the state control. The Soviet Socialist government perceived religion as a threat, did permit it in so long as it served socialist ideology, and called the religious practice outside the officially sanctioned institutional framework as "parallel Islam." In a similar way, in the post-Soviet Turkmenistan, Islam in the service of national ideologies is officially sanctioned while Islam outside the reach of the state is regarded as inherently hostile. Islam, although largely confined to socio-cultural space, was partly politicized by the anti-Islam policies of the post Soviet Turkmen government. These two processes are quite distinct from each other. In sharp contrast to the former, the latter could claim only an insignificant following in Turkmenistan. Under the drastic conditions of post-Soviet transitions, factors such as the inefficiency of the political regimes, immorality as well as economic and political corruption, and economic distress resulted in a search for new meanings and values. Turkmen people, because of the emotional crisis they experienced, embraced Islam as an alternative value system to realize the natural human need to relate to and predicated on God, to perform the requirements of their religion.

Matt Luby
Ohio State University
Nighmare on Navoiy Ko'chasi: the State of the Jadid Dream after Seven Decades of Soviet Rule

The sweeping changes experienced by Central Asian society during the Soviet period have been researched at length. In recent years, researchers have paid increasing attention to the pre-revolutionary Jadid reform movement and its agenda for change in Central Asia as well. However, little work has been done on two essential topics: the connection of the Jadids to the Soviets and comparative analysis of these two agents for change with respect to their methods, goals and rates of success. This study tries to fill that gap and treat those issues, with the explicit goal of considering to what extent the Jadid program was fulfilled throughout the Soviet period and into the present day, especially in Uzbekistan. Since the Soviet story is already fairly well known, this study begins with a summary of the Jadid movement. From there, topics such as Islam, education and nation

policy are analyzed to see what goals the Jadids had, how those goals may have influenced the Soviet program and what results the Soviet achieved. After this analysis, the study concludes that contemporary Central Asia is a far cry from how the Jadids imagined it. This study is consciously aware of the increasing importance paid to comparative topics in research. By broaching the topic of comparative and pre-Soviet reform movements in Central Asia, this study can help open up similar discussions for scholars working in other areas of the former Soviet Union, especially those studying the non-Slavic lands.

Zakir Chotaev
Indiana University
Political Process and Constitutional Reforms after the Events of 24th March 2005 in Kyrgyzstan

The events of March 24th 2005 in Kyrgyzstan showed the deep political and socio-economic crises under the rule of President Askar Akaev. In the beginnings of 2005 political opposition became indignant by the unfair process of parliamentary elections and, using the unstable environment, activated their protests against the governing regime and unpredictably took a power in the state. In this way, Kyrgyzstan became the part of the colored revolutions' process that widespread on the territory of post-soviet countries. New political leaders, showing the intentions to start new stage of political development in the country, faced a number of different problems that need to be solved immediately. Some of these problems had opposite directions, such as, to promote democracy or to strengthen the state authority for reinstallation of stability and improvement of the socio-economic situation in the country. Political struggle and distribution of power in the state between new leaders, political and regional clans became one of the main problems, opposing consolidation of state power and preventing the promotion of democracy. Developing of democratization process presents the intentions to settle and promote new political relations and new political system in the country. The participation of different political forces and civil society to the constitutional reforms in the Kyrgyzstan was the primary idea of democratization and liberalization of the political system. But, the delay in the process of constitutional reforms and intentions to come back to the authoritative rule brings to the consideration a question: Was events of 24th March were a 'revolution' or a just an 'overthrow' of Akaev regime? This paper examines the political process that took place after the events of 24th March to the new parliamentary elections on December 19th 2007 in Kyrgyzstan, and mainly focused on the process of constitutional reforms as a legal settle of new political and governmental system.

Samuel Buelow

Indiana University
Eroticizing English: English Language Usage in Kazakhstani Online Personal Ads

Although only 3-8 percent of people in Kazakhstan have internet access, online personal ads have become increasingly popular in recent years. The majority of personal ads are in Russian and are featured on Russian personal ad websites such as love.rambler.ru and loveplanet.ru which have thousands of subscribers in Kazakhstan and millions worldwide. While the interface on these websites is Russian only and the majority of ads are in Russian, English language is sometimes used in usernames and in the optional "freeform" text on these ads.

Also, there are several niche personal ad websites, targeting groups based on religion, nationality, sexual preference, or combinations thereof. These personal ad websites are frequently English language and "dotcom" based (rather than dot ru or dot kz).

Finally, personal ad like posts occur on several web forums in a variety of languages, including English. For instance, although gaykazakhstan.com advertises as part of a network of pan-Asian/African sites that provide a space for gay men to communicate in their native languages, all of the posts are English. On the other hand, Kazakh.ru provides forums in Russian, Kazakh, and English, all three of which are utilized by people seeking partners at abroad and at home.

While the establishment of transnational connections is the most obvious reason for English language use, it is by no means the only one. English is also used as a status marker and as filter for cosmopolitanism and education. This presentation will explore the contexts and ways in which English is used in online personal ads originating in Kazakhstan or targeting a Kazakhstani audience.

Panel 6.3: States

Sunday, 10:10 – 11:40

Chair: M. Nazif Shahrani, Indiana University

Katja Mielke
Bonn University
Local Governance in North Afghanistan

The proposed paper takes a close-up look at current political structures in rural northeastern Afghanistan that have been investigated by the author as a result of a year-long field research. Based on participant observation/process tracing and qualitative interviewing of various local stakeholders the paper explores their perception of the state, of local 'traditional' power-holders, state-local interactions, and the role the government played in their lives from the past up to this time. The paper argues that the commonplace assumption of an institutional vacuum and organizational void at the local level is a mistake. Local communities are rich in institutional arrangements, though these institutions have been transformed by roughly 25 years of violence. As a result we witness multi-layered, very complex power structures today, with the central government and its line agencies being only single actors among many and with traditional institutions being captured by local big men which dominate decision-making. It is shown that current local governance processes can only be understood in historical context and if a trans-local dimension of actors' connectedness with other places and actors (e.g. Pakistan/ Iran) is taken into account. This view of local governance is innovative in the sense that it does not start out from top-down, as established local governance approaches do, when they actually focus on local 'government' or the decentralization of central government functions. In such analyses the state is the sole frame of reference, thereby obstructing the view at existing structures that regulate interactions in local communities. Hence, current attempts at state- and institution-building by the international community and the government of Afghanistan highlight reconstruction-needs. For Kunduz and Takhar provinces the paper provides a critical account of how these are met by the implementation of the National Solidarity Programme (NSP), the largest ever implemented rural support program in Afghanistan.

Gulnara Medeubekova
University of Toronto
Tajikistan in Transition

Times have indeed changed in post-war Tajikistan. Individual perceptions of religion have given place to a collective understanding of Islam through the post-soviet prism. Karl Marx's great phrase " Religion is opium of the masses" has never rung more true. The practice of punishment or condemnation for governmental employees for being practicing Muslims no longer exists—in fact, it is certain that their standing within their career path will improve through adherence to Islam.

The causes of Islam's revival in Tajikistan reflect the quest of many Tajikistan citizens for a more meaningful system of values. The law in independent Tajikistan prescribes that religion is not to interfere in state affairs and the state authorities are not to interfere in religious affairs. The official Islamic structure is not formally a part of the state, but the state does, however, regulate religious life carefully in order to control it. The government maintains control over the official religious leadership and appointments to it, forbids it to issue resolutions (fatwas) and does not allow unregistered religious activities.

It seems astonishing that the latest plenary meetings held by President Rahmon aimed at discussing the regulation of traditions and religious rituals practiced by people in Tajikistan. Their main objectives related to preventing the population's excessive and unnecessary expenses for traditional and religious celebrations, ostensibly in order to reduce poverty across the country. Considering the actual size of the average Tajik family, such gatherings can include up to hundreds of participants, respectively leading families after such "celebrations" to 'de facto' bankruptcy.

Our conclusions and views are very personal and are based on extended genuine dialogues with ordinary people, politicians and leaders where we listened with open hearts and spoke with candid honesty over the course of several years working at the United Nations Tajikistan Office for Peace Building..

Mohira Suyarkulova
University of St Andrews
The States of Statelessness in Central Asia: cases of Tajikistan and Uzbekistan

This proposed paper looks into the links between 'statelessness' as perceived lack of stateness and the cases of statelessness as the practice of exclusion from citizenship in order to investigate the processes of sovereign state-building in contemporary Central Asia.

In modern social contract thinking, stateness is characterised by territoriality, popular sovereignty, monopolised legitimate use of violence as the means to maintain order and rule of law. The stateness of those who lack some or all of these elements is considered precarious. Most scholars of post-Soviet states believe Central Asian republics were unprepared for and at first reluctant to accept their independence. The states in the region generally are believed to have deficient or 'negative' sovereignty, while Tajikistan during the civil war would most commonly be described as lacking sovereignty altogether. In the latest Failed States Index (2007) rating Uzbekistan and Tajikistan held the 22nd and the 39th place respectively out of top 60 states.

If one defines sovereignty in a Schmittian sense as the prerogative over the determination of the state of exception, then the politics of denying certain groups citizenship becomes an important part of sovereign state construction. Citizenship as the central institution of membership and exclusion, as well as having implications for the perceived degrees of loyalty to the sovereign, becomes the defining practice for delineating the boundaries of the political. There are currently tens of thousands stateless people living in Central Asia. They find themselves in a legal and political limbo that resulted from the dissolution of the USSR and the formation of the newly independent states.

The paper thus will attempt to shed light onto the issues of sovereign state construction and citizenship practices in post-Soviet Central Asia, taking Tajikistan and Uzbekistan as the case studies.

Panel 6.4: Foreign Relations

Sunday, 10:10 – 11:40

Chair: Gardner Bovingdon, Indiana University

Bek-Myrza Tokotegin
Institute for Social Science, Istanbul,Turkey
An Analysis of Russian Foreign Policy towards Central Asia in the context of the Eurasian Geopolitical mainland

This paper examines Russian foreign policies towards Central Asia. Since the collapse of the Soviet Union in 1991, Russia has sought to restore its influence over the Central Asian countries in two distinct phases: post-Soviet and post 9/11. In the first phase between 1991 and 2001, Russia was ineffective in exercising its influence. Although it gave priority to restore its influence in the region, its military and political policies and multilateral arrangements, such as the Collective Security Treaty, proved to be ineffective. However, September 11, 2001 brought dramatic reconfiguration of the entire international security environment as well as Russian foreign policy and security priorities. Under Putin, Russia's foreign policy establishment has been revising towards the Central Asian countries. For Putin's strategy to be effective, Moscow addressed a number of related security and social issues, including the prevention of the spread of Islamic radicalism and the penetration of Western business interests into Central Asia. Islamic movement in Fergana valley is one of the main reasons, which make close the relations of Russia and Central Asia. When Islamic threat got strong in Fergana valley, presidents of Kyrgyzstan and Uzbekistan had to apply to Russia for military help. Given President Putin's strict position on religious extremism, Kyrgyzstan and Uzbekistan found that Russian influence should be welcomed. In fact, Russia gained popularity in the region because of its willingness to fight security threats. Islamic movement in Central Asia and Russian military assist to this region was one of the main tools of Putin to approach to Central Asia and fulfill his purpose.

This paper deals with Russian policy change in Central Asia since the collapse of Soviet Union and the implications for Russian overall foreign policy from the changing political scene in this region. In the final stage starting from the election of Vladimir Putin as a President of Russia in 2000, Russia has been using economic and military instruments to restore its influence, which had until that time played a secondary role in Russian foreign policy in the region. Russia occupies a unique geopolitical position. It abuts most of the important regions of the Eastern Hemisphere, including Western Europe and the oil-rich Middle East. It is a prime exporter of the arms and energy many of these regions desire. Such a position enables President Putin to focus his foreign policies on ways to increase Russia's prestige and power. While abroad, Putin speaks about advancing economic reform and attracting foreign investment; at home, he talks about the "dictatorship of law" and strengthening the Russian state. As Michael McFaul of the Carnegie Endowment points out, Putin wears two hats: one when he speaks to the Russian people

and another when he addresses foreign audiences. It is an ability that must not be underestimated by the Bush Administration.

Kassym Maulenov
Indiana University, Bloomington
Foreign Investment Climate In The Republic Of Kazakhstan

The investment policy of the Republic of Kazakhstan which is a system of measures of the legislative, executive and controlling character taken by authorized governmental bodies for the purpose of increasing the investment activity of business entities by means of creation of a system of stimulating investors, a favourable investment climate, securing a legal stability of the investment process.

Irrespective of the policy pursued by the state, the policy of open doors or the policy of limited access of the foreign capital to the country, the state never relinquishes the economic sovereignty, i.e. its sovereign right to solve the main matter in relations connected with foreign investments, the matter on granting the right to the foreign person to perform the entrepreneural activity on the territory of this state, i.e. the question of admittance of the foreign capital.

As for the investment aspect, Kazakhstan currently remains one of the most attractive countries with prospects for future of the CIS states. The volume of direct overseas investments into Kazakhstan has reached more than $50 bln for the period of 1993-2007. The highest level of investments was achieved in 2001: $4418.5 mln. According to the the data of the National Bank of Kazakhstan, the investment volume of 2002 made $4073.5 mln. The main inflow of direct overseas investments has been made into the oil industry (roughly 85%). In 2002, the investments into oil and gas recovery counted for 51%, and 19% of the entire direct investment volume went to exploration work.

Formation of a democratic, temporal, legal and social state envisages, in particular, perfection of state administrative relations and their legal regulation, putting the status of participants of these relations in accordance with new tasks confronting a mechanism of state government under creation of the highly efficient, flexible market economy.

Bek-Ali Yerzhan
al-Farabi Kazakh National University
Silk Road of 21st century: Interaction between Central and South Asia

Silk Road was functioning effectively connecting tribes and hordes of Central and South Asia in trade and culture.

In 18th century people of Central and South Asia witnessed historical changes which limited their trade and cultural interactions. Khans and pashas fell down before Tsarist Russia. Soviet history of Central Asia changed economy, state structure and psychology of people. The collapse of Moghols and introduction of British rule changed face of South Asia.

The demise of Soviet Union brought new Central Asian Republics (CARs) to international scene. Intensification of intraregional, cross – regional and international trade and economic interdependence allows land locked CARs to strengthen their nation-building. In this regard, the revival of Silk Road is necessity. The revived Road would intensify business cooperation in oil and gas, electricity, goods, information technology, technology transfer, foreign direct investments, education, culture, people to people contacts and tourism.

The conflict chronic Afghanistan, Indo-Pak relations, Iran – the USA relations, insufficiency of regional integration in Central Asia, infrastructural gap and differences in economic development among countries hamper complete revival of the Road. The mentioned challenges could be partly solved through intensification of trade among countries lying along ancient Silk Road. The Peace Pipeline among Iran, Pakistan and India is an example. In 2007 Kazakhstan, Turkmenistan and Iran agreed to build 670 km railway connecting these countries is recent example.

The revival of Silk Road would help to restore trade and cultural interaction between Central and South Asia. In turn this would encourage settlement of chronic conflicts and confidence –building.

Lisa Yountchi
Northwestern University
The Politics of Historiography: Russian Scholars Studying Central Asia

In this paper, I will begin to trace the formation and transformation of Tajik historiography and cultural studies in the Soviet Union by analyzing how an important Russian Oriental scholar understood the history of Central Asia at the beginning of the 20th century. My research will focus primarily on the work of Vasilii Vladimirovich Bartol'd (1869-1930), a renowned pre-revolutionary Central Asian scholar. In analyzing Bartol'd's understanding of Central Asia, I will suggest that his approach reflects a complex mixture of Western historiography and the regional politics and attitudes of Imperial Russia. Moreover, I will argue that Bartol'd's interpretation of Central Asia, and especially his distinction between Uzbek and Tajik ethnic groups, was fundamentally at odds with later Soviet policy in the region, particularly after the establishment of the Soviet Central Asian Republics (1927-36). Finally, I will place Bartol'd's scholarly work in the context of Soviet Tajik historiography by comparing his understanding of Central Asia with that of Babadzan Gafurov (1909-1977), Tajik Soviet historian and former secretary of the Communist Party of Tajikistan. Ultimately, I will argue that by pairing Russian attitudes towards Central Asia at a particular historical moment with the work of these Oriental scholars, we are better able to understand both the complex dynamic between Soviet historiography and politics in general, and the specific ways in which historiography and Oriental studies were used to create and foster a Soviet Tajik nationhood.

Panel 6.5: Early Period of Central Asian History

Sunday, 10:10 – 11:40

Chair: Jamsheed Choksy, Indiana University

Shamsiddin Kamoliddin
Tashkent State Institute of Oriental Studies
On the Origin of the Samanids

In medieval textual sources there are various data on origin of Saman-khudat, who was the supreme ancestor of the Samanids dynasty. The majority of sources connected his family tree with Bahram Chubin, the famous military commander of the Sasanid shahanshah Khurmazd IV (ruled in 579 - 590), who firstly was the governor (marzban) of Armenia and Azerbaijan, and then of Rey and Khurasan. There are some data that Bahram Chubin was originated from the Oghuz Turks, which were in the service of the Sasanids.

After famous victory of Bahram Chubin over armies of the Heptalits and Turks in 588 the Sasanid shahanshah Khurmazd IV granted him Balkh and Khurasan. Bahram Chubin had his own land property in the region of Balkh, which in middle ages was known as Chubinabad. After some time Bahram Chubin has lifted revolt against the Sasanids and, having cooperated with the Turks, has occupied Ktesifon, the capital of the Sasanids. In 591 the incorporated armies of the Persians and Byzantines have defeated Bahram Chubin, then he has been forced to run to the Turks in Farghana, where he became the friend and the adviser of the Supreme Turkic khaqan Yil-tegin (Parmuda), after marriage on his daughter. The last residence of Bahram Chubin was the city of Quba in Farghana.

The Samanids ancestors, who also lived in Ferghana, were descendents of Bahram Chubin from his marriage with Turkic princess. The father of Saman-khudat named Djabba-khan had a title yabghu and belonged to the dynasty of the Turkic rulers of Tokharistan resided in Balkh. After conquest of Tokharistan by the Turks in 618 some of them have got over back in Balkh and have returned the family land properties, which belonged earlier to Bahram Chubin. Djabba-khan and Saman-khudat were descendants of Bahram Chubin in the fourth and fifth generations.
The father of Saman-khudat Djabba-khan, who in pre-Islamic time was a governor of Balkh, carried a Turkic title yabghu (djabghu). His residence was in the fortress named Djabba-khan located in a north-western part of the rabad of Balkh, inside of which he has built also another separate settlement for his son Saman. Djabba-khan was also the founder of a Buddhist monastery and temple Nawbahar, and the Barmakids, the Supreme priests of this temple, also belonged to his family.

The ethymology of the name Sāmān shows, that it could be connected with the Buddhism from what follows, that high ancestor of the Sāmānids before adopting Islam confessed the Buddhism. The Sāmānids kept memory of the Buddhist past of their ancestors, what testify some of their coins, on which are represented the Buddhist symbols.

Mohammad Gharipour
Southern Polytechnic State University
The Chaharbagh Pattern: An analysis on the development from Achaemenids in Persia to Mughals in India

The chaharbagh is the fourfold pattern which was originally applied in the garden at Pasargadae palace complex designed for Cyrus the great around 550BC. This pattern was widely used in later gardens in this region, especially in the Islamic age, when this specific form apparently reminded Koranic paradise. While the original pre-Islamic pattern was a simple quadrant divided to four plots by two running water channels, examples in the Abbasid period (AD 750-1258), which were most probably based on Sassanid gardens in Qasr-i Shirin and Hawsh Kuri (AD 591-628), showed more complexity. Referring to the evolution of the geometry of the layout of the garden, such complexity was the result of several factors such as the cultural view on garden, the use of gardens, the organization of natural elements in the garden, and the relationship between the built area (pavilion) and natural area (garden). This cross-cultural study aims to explore the development of the chaharbagh from its origins in the Achaemenid age to Safavids and Mughal Indians. To clarify the limits of such broad chronological range, the author suggests a case study research on four specific gardens; garden at Pasargadae (550 BC), Bulkawara garden in Samarra (AD 849-859), Fin garden in Kashan(AD 1590), and Shalimar garden in Kashmir valley (AD 1626).

Brian Richey
Indiana University, Bloomington
The Formation of the Uzbek People

The Uzbek people are an amalgam of two groups neither of which harbored any distinct sense of ethnic identity: Turkic-speaking Altaic peoples from present-day Mongolia and southern Siberia who entered Mawarannahr in three major waves from the 9th to the 16th centuries CE and Persian-speaking Indo-European peoples who had lived in this region for the past three thousand years, if not longer. This interaction resulted in the creation of a mixed ethnic group possessing a unique and variegated culture whose composition and language is neither purely Altaic nor Indo-European. These various groups and tribes immigrated, emigrated, combined, diverged, disappeared and (sometimes) re-emerged within and throughout the region such that by the time the Russians arrived it was impossible for them to be separated neatly into ethnic groups, vis-à-vis the Kazakhs and Turkmen.

Nonetheless, the Soviet government divided its section of Central Eurasia into five republics whose boundaries did not always match the devised ethnic groups, titular or otherwise, they were meant to contain. Due to the aforementioned mixing in Mawarannahr—most of which became modern-day Uzbekistan—and a strong sense of regional identity, people therein either considered themselves Muslims or identified themselves with a specific region, for example Samarkand, Bukhara, Tashkent, and so on. Moreover, nationalism was a foreign ideology in the early 20th century (and largely remains so today) such that people did not considered themselves Uzbek or Tajik and when these terms were used, they did not convey ethnicity but rather other meanings instead. Even today many people from Uzbekistan and Tajikistan will describe their vatan as their home city or region rather the country as a whole.

Luo Xin
Peking University
Transition of the Heartland of the Two Gök-Türk Khanates

During the summers of 2004 and 2006, in collaboration with the National Museum of Mongolian History, Ulaabatar, Mongolia, we organized two field work expeditions into central and western Mongolia, focusing our attention in the valleys of Tuul, Orkhon, Tamir, Ider, Chigestein, Zavkhan and Khovd rivers, across the regions of Khangay and Altay mountains. As one of the results of these two expeditions, I am here to report my reflections on some aspects of the history of Gök-Türk Khanates, which have been long discussed among scholars in this field.

First of all, we believe that it is necessary to distinguish the two Türk Khanates, traditionally called the first and the second Eastern Turk Empires. The difference and distinctness between the two khanates, which has largely been ignored, perhaps due to their more remarkable coherence and continuity, could be briefly explained with two points: the locations of the political centers and some cultural features.

The locations of the centers of the two khanates are different. Everybody knows Orkhon monuments with Turkic inscriptions, which all belong to the second khanate period, thereupon comes the presupposition that the centers of the two khanates both located in Orkhon valley. It is clear that the second khanate centered in Orkhon valley, where has definitely been the richest and biggest pasture in Mongolian steppe. That's why once they united the inner Asia, the Mongols moved their capital from Chinggis Khan's homeland in the east to the newly conquered Orkhon valley, Kharakhorum, in the west. In despite of the incomparable ecological and economic advantage, however, not every nomadic empire in the history centered in this valley. Actually, several nomadic empires chose Tamir other than Orkhon valley to be their political centers, of which we can name the first Turk khanate as one.

The obvious evidence is Bugut inscription and the mausoleum complex which is located in Tamir valley. Although we still don't know for which khan the monument was erected, it is most likely that the North Tamir valley was the first Turk khanate's heartland. Turks inherited this valley from Rouran (Juanjuan) empire, which was overthrown by Turks who thereafter moved from Altay region into central Mongolia and centered in the same valley. Very few sites in Mongolia could be identified or related with Rouran empire, among which the most important two, investigated and researched by Russian archaeologists, are located in Tamir valley, quite near with the Bugut complex.

We also know that the political system practiced by Turks, in particular the titles for the political and military offices, had largely come from Rouran empire. Here are some of the titles: kagan (khan), katun, eltäbär, tutuq, irkin (erkin), baga, bagatur, ilbaga, tarkan, beg (bek), bayan, and so on. It is difficult for us to mouse out the origins of these titles, but it is clear that before Turk khanates they had already been used by Rouran people, who spoke certain proto-Mongolic, just like their counterpart in the south, the Toba people, both belonged to Xianbei group. Recent research reveals that the titles mentioned above had also been used by Toba and other earlier Xianbei tribes as well, about which we have done a lot of work but here we have to pass over and move on to the relationship between Turks and Rouran.

Rouran centered in Tamir instead of Orkhon valley, because Tamir would be much safer for avoiding the attack from the south, i.e. the Northern Wei Dynasty established by Toba group, who in fact for many times campaigned against Rouran across the great Gobi into the northern steppe. Although Tamir and Orkhon are very close, and the confluence of the two rivers is not very far in the north, Tamir valley is the better position for defense, protected by rivers and mountains, maintaining at the same time the control over both valleys. Thus it can be seen that also in Tamir valley there are much more Xiongnu sites of the Latter Han period, when Xiongnu was split into northern and southern parts, and the northern Xiongnu had been in the same situation as Rouran had been four hundred years later. By the way, even if the tombs in Tsaraam Valley are eventually identified as that of the Xiongnu rulers, we should still be careful and cautious to jump to the conclusion that Xiongnu originally centered in south Siberia in the north other than somewhere else in the south.

Turks inherited almost everything of Rouran empire, including the relationship with the sedentary south, and also the name for the south, Tabghatch, which had been used by Rouran whereas had been abandoned by the Toba (tog beg > tabghatch) themselves for almost 50 years when Turks rose to take the place of Rouran. Therefore the Rouran's strategic map bad been retained and the capital area remained in the same valley, notwithstanding the situation had dramatically changed due to the Northern Wei Dynasty's splitting into two less powerful states. Consequently we can make sense of the first point of this presentation, the locations of the political centers of the two Turk empires are different, which might be significant in understanding some aspects of the history of ancient Turks.

Michael Seth
James Madison University
Tungus-Korean Interactions

There was considerable interaction between the Tungusic peoples of Manchuria and the peoples of the Korean Peninsula.   This paper looks at the zone covering northeast Korea- including the Kaema Plateau, the Changbai Mountains and the Tumen Basin focusing primarily on the tenth through sixteenth centuries.   For two millennia this zone saw a mixing of peoples, and a series of cultural exchanges of considerable importance in shaping the history of both Korea and Manchuria.   Traditionally Korean writers have treated this history as a series of "barbarian" incursions and threats to Korea that were ultimately repulse.   But recent studies based on Korean sources suggest a more dynamic relationship between the Koreans and the Tungus and that the latter were quite active in Korean affairs.   The study of this topic was been difficult since it has run into conflict with the political agendas Korean, Chinese and even Japanese nationalist historians.

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