

Inner Asian & Uralic  
National Resource Center  
Fall/Winter 2008 Newsletter



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The Inner Asian and Uralic National Resource Center (IAUNRC) at Indiana University is a United States Department of Education Title VI grant institution dedicated to increasing the general and scholarly understanding of the Inner Asian region and Uralic peoples. The Inner Asian and Uralic National Resource Center Newsletter is a biannual publication of the IAUNRC prepared by the Center's graduate assistants. To submit questions, comments, and suggestions about the newsletter or to request further information regarding the services of IAUNRC, please contact:

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On the Cover: A Uyghur man at the livestock market in Kashgar

## A Word from the Director

After twelve years at the helm, Bill Fierman has stepped down as director of the Inner Asian and Uralic National Resource Center. During his tenure, the responsibilities of the Center have expanded to include support for instruction of more regional languages at more levels, implementation of our own study abroad programs and association with others, development of distance-learning programs, and increased outreach activities, especially with area K-12 schools.

Bill struggled mightily over the years to increase the external funding to the Center, while protecting what it had, and wrote the proposal that led to the creation of Indiana University's second Title VI center with a Central Asian focus: the Center for the Languages of the Central Asian Region (CelCAR), which he directed as well for more than two years during its infancy.

Bill worked tirelessly to cultivate important federal connections in Washington, D.C., and with public organizations ranging from the Social Sciences Research Council, the Open Society, ACTR, and IREX. These helped provide funding for special initiatives, for student study abroad, and for support of foreign scholars desiring to spend time at IU.

Little escaped Bill's discerning eye and no labor was too insignificant — not even cleaning apartments in anticipation of the arrival of a foreign visitor — for his energy. From all of us at the Center, Bill, good luck and *bene vale vobis*.



Sincerely,

A handwritten signature in cursive script that reads "Edward J. Szyperski".

## SWSEEL 2009

at Indiana University

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Course dates: June 19 - August 14, 2009  
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# Patterns in Turkish History and Society: An Interview with Erdem Çıpa

By IAUNRC staff

In September, IAUNRC staff interviewed Dr. H. Erdem Çıpa, the newest Assistant Professor in the Department of Central Eurasian Studies. This biographical article is based on that interview.

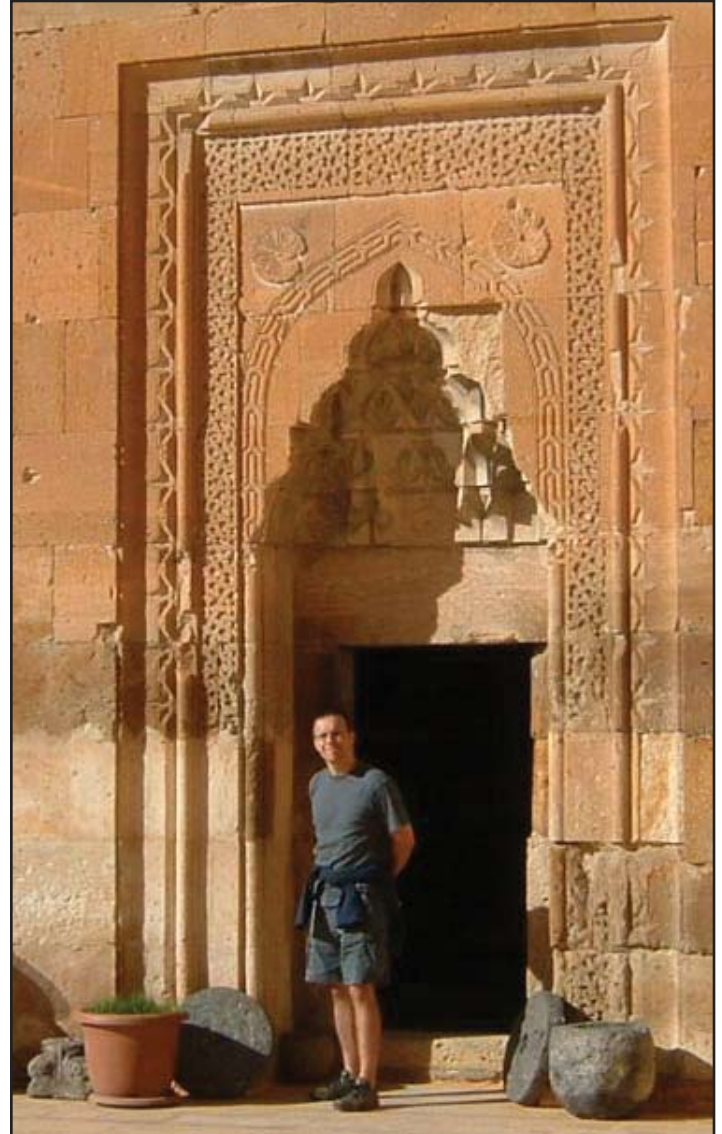
Dr. H. Erdem Çıpa has strayed far from the beaten path. He was educated in a German high school in Istanbul in the early 1980s, on the cusp of some major changes in Turkish politics. He was on his way to a BA in Economics and a well-paying office job. To satisfy his very last requirement for graduation, however, he took a history class. The professor, Dr. Halil Berktaş, enthralled him with his comprehensive and holistic lectures, and Erdem realized that “There was no way for me to do anything *but* history.”

From the beginning, Dr. Çıpa took an interest in rebellions, uprisings and other social movements in late-medieval and early-modern military-agrarian societies. He began with a pair of master’s theses dealing with European, rather than Turkish or Ottoman, peasant rebellions, moving from historiography to history itself as he moved from Boğaziçi University to Birmingham University in Great Britain. His PhD from Harvard University’s Department of History and Center for Middle Eastern Studies, “The Centrality of the Periphery: The Rise to Power of Selim I, 1487-1514” dealt with the rise of Selim “the Grim.” Selim was the first Ottoman sultan to forcefully and violently depose his own father and the man under whose command the Ottoman Empire conquered much of the Middle East. He is currently writing a book based on his dissertation. Today, he continues his focus on specific cases and varied expressions of social conflict not only in Ottoman history, but in modern and contemporary Turkey, particularly the rise and development of nationalism, of which he would like to write a history.

Dr. Çıpa is interested in building a new set of curricula for the study of Ottoman and modern Turkish history at Indiana University, particularly social, political, and religious history. Currently, he is teaching survey courses entitled “Ten Sultans, One Empire” on the Ottomans and “Turks in History,” classes intended to create a base of participants for future seminars. He is also interested in reviving his “Religion and Revolutions” course from some years before. Future seminars will deal with the varieties of secularism that have competed in Turkey and with the problems of nationalism and of subaltern (“not-quite Turkish”) identities. Overall, Dr. Çıpa is concerned with patterns in history and society, patterns that he wishes to examine with his students through “mimetic” seminars.

The question remains, however, of the proper approach to take to Ottoman and Turkish history. According to Dr. Çıpa, there are two or more broad strains of thought regarding this history. Presenting them in a synthetic way will enable students to develop an understanding of the subject matter from and with the acknowledgement of multiple perspectives, while still gaining a solid foundation of historical knowledge.

Before finally settling this year in his “intellectual space” in Central Eurasian Studies, Dr. Çıpa spent a year doing research in Turkey on a Senior Post-Doctoral Fellowship from Koç University’s Research Center for Anatolian Civilizations (RCAC) in Istanbul. He was able, through this fellowship, to begin developing his doctoral dissertation into a book. It was also an opportunity, he said, to spend some time in Istanbul, his home, and to indulge in a passion for soccer with season tickets to see his favored team, Fenerbahçe. He was joined by his wife, History of Art Assistant Professor Dr. Christiane Gruber.



Dr. Erdem Çıpa at Saruhan near Ürgüp in Nevşehir, Turkey

## Some of Dr. Çıpa’s Publications

“Bir Defterin Anlattıkları: I. Selim Döneminin İlk Mevacib Defteri (TSMA D.2921-1)” (Notes on the First Salary Register of Selim I’s Reign), *Filiz Çağman Festschrift* (forthcoming, 2007).

“Contextualizing Sheikh Bedreddin: Notes on Halil b. Ismail’s Menakıb-ı Şeyh Bedreddin b. İsmail,” *Şinasi Tekin Anısına: Uygurlardan Osmanlıya/In Memory of Şinasi Tekin: From the Uygurs to the Ottomans* (Istanbul: Simurg Publications, 2005): 285-295.

“McNeill’in ‘Salgınlar ve Halklar’ ı Üzerine Düşünceler” (Ideas on McNeill’s ‘Plagues and Peoples’), *Toplumsal Tarih (Social History)*, October 1995: 21-26.

# A Tibetan Buddhist Teacher in Modern China: In Pursuit of Tshe tan Zhabs drung in Greater Tibet

By Nicole Willock

Nicole Willock is a dual doctoral candidate in the Departments of Central Eurasian Studies and Religious Studies at Indiana University. A recipient of several Foreign Language and Area Studies Fellowships, she is also the author of the on-line educational module "A Week in Rebkong" for the learning of Amdo Tibetan and the recipient of many other awards. She is in Amdo Tibet on a Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship.

A lags Tshe tan Zhabs drung 'Jigs med Rig pa'i Blo gros (1910-1985) was one of a handful of Tibetan monastic scholars who participated in shaping the course of Tibetan Buddhism and Tibetan language education as it developed in the new political landscape under Chinese Communist Party rule. The struggles and successes in his life are representative of those of a group of Tibetan monastic scholars who participated in the political and cultural formation of the People's Republic of China.

My dissertation, preliminarily entitled *The Life of a Tibetan Buddhist Teacher in Modern China: In Pursuit of Knowledge*, examines the life and teachings of this monastic scholar. By taking a multidisciplinary approach that combines the discourse surrounding a Tibetan Buddhist intellectual with fieldwork and interviews, I aim to engage with local Tibetan epistemologies and focus on subjective articulations in the formation of the Chinese nation-state. This dissertation strives to strike up a conversation on the intersection between Tibetan Buddhist "religious" conceptions of self represented in A lags Tshe tan Zhabs drung's *Life Narrative* and the multi-layered "secular" history that he experienced and created. No previous studies in any Western language focus on the life narrative and work of this influential Tibetan scholar in modern China. Building upon previous analyses of autobiography as well as adding to theoretical discussions on the complex interface



*A stupa between Rebkong and Ditsa*



*The Mongolian Etugen Ensemble performs at the Lotus Festival, October 3, 2008*

between secular and religious conceptions of self, my dissertation work aims to address this limitation and contribute to modern Tibetan religious history.

Rebkong, a small town where I am conducting some of my research, saw huge pro-Dalai Lama demonstrations following the March 14 uprising in Lhasa. On June 19, the army surrounded the local monastery for a few hours in yet another act of intimidation. When we went to visit the monastery, it was empty of tourists. The silence was eerie, as it was the high season. When I was in Rebkong in 2004, the town was bustling, but during our stay this June, with the exception of the teenage army boys in camouflage, the town was empty of visitors. The youthful faces of these young men betrayed their overall purpose, and I couldn't help wondering how far away from home they felt.

Rebkong is known for its majestic artwork. Despite the aura of fear and intimidation generated by the media and the local military, the people of Rebkong somehow manage to create startlingly beautiful religious art. The *thangka* paintings, murals, and large statues are testimony to the incredible (*con't on page 7*)

## Visiting Scholars

In every issue, the IAUNRC Newsletter profiles the many visiting scholars at Indiana University who are engaged in the study of our region.

Internationally-renowned scholar Dr. **Bakhtiyar Babadjanov** is a Senior Researcher in the Department of Islamic Studies at the Academy of Sciences of Uzbekistan in Tashkent. A Fulbright scholar working independently in Bloomington, he is conducting research on the ways in which Western culture was evaluated by Central Asian religious reformers in the twentieth century.

Dr. **Cholpon Bekbalaeva** of Kyrgyzstan's Kyrgyz-Turkish Manas University is visiting Bloomington on a Fulbright program through the IAUNRC. She is doing research on methodologies to develop critical thinking skills in students in higher education.

Ms. **Albina Dossanova**, a PhD student in Sociolinguistics at Kazakh National University, is visiting Bloomington through the IAUNRC. She will be conducting research on the linguistic socialization of *oralmans*, ethnic "returnees" to Kazakhstan, over the course of a three-month stay.

Dr. **Myagmar Luvsanchultem** is an advisor to the Multilateral Cooperation Department of the Ministry of Foreign Affairs of Mongolia. She is visiting in the Department of Central Eurasian Studies and conducting research on the topic of "Landlocked Mongolia and the 'Third Neighbor' Notion."

Dr. **Wuyuntaoli** is visiting from the Nationalities University in Beijing, China, where she holds the rank of Associate Professor in the Department of Music. While in Bloomington with the Department of Central Eurasian Studies, she is conducting research on methods of music pedagogy.

Ms. **Maija Ohvo** is spending the year teaching Finnish in the Department of Central Eurasian Studies with the Fulbright Foreign Language Teaching Assistant (FLTA) program. She is from Tampere, Finland, and has a BA in Finnish Language from the University of Tampere.

Ms. **Solongo Tseveendorj** comes to the Department of Central Eurasian Studies as a Mongolian language instructor through the FLTA program. She is a teacher of English in Ulaanbaatar, where she earned her MA in Country Studies at the School of Foreign Languages and Cultures at the National University of Mongolia.

## Conference Report: "Family and the State in Chinggisid and Post-Chinggisid Central Eurasia"

By IAUNRC staff

From 5-7 September 2008, Indiana University hosted a symposium examining the relationship between familial and state networks of power and authority in the former Mongol Empire. The event, "Family and the State in Chinggisid and Post-Chinggisid Central Eurasia", was organized by Dr. Christopher Atwood, Chair of the Department of Central Eurasian Studies (CEUS), and Dr. Edward Lazzarini, Director of the Inner Asian and Uralic National Resource Center (IAUNRC) and the Sinor Research Institute for Inner Asian Studies (SRIFIAS). It was funded primarily with a generous endowment from Dr. Denis Sinor, Professor Emeritus and founder of the Department. The organizers of the conference hope to publish a collection of essays based on the participants' papers within the year.

The basic premise of the conference was inspired by a book recently published by conference participant Dr. David Sneath of Cambridge's Mongolia and Inner Asian Studies Unit (MIASU), *The Headless State: Aristocratic Orders, Kinship Society, and Misrepresentations of Nomadic Inner Asia*. Namely, nomadic states, which are usually not perceived as "true states", have their own nature; they are "organizationally different" from other states. Power in these states is rooted in families and in other similar collective bodies, and these power structures persist beyond the fall of the state.

The conference, however, has been in the planning stages for more than a year. It began with a research problem shared by Drs. Atwood and Lazzarini concerning relations between social groups through history on a very fundamental level: How did society and authority across Central Eurasia relate to social groups without explicit privilege or political power? In this program, non-political groups are also interesting, be they in Islamic Central Asia, the Russian Empire, or the Manchu Qing imperial borderlands. Relations between genealogical groups, which form natural communities, are more readily studied through legal and religious documents than are other groups, so they make an ideal object of research. Families are also sites of the transfer of wealth and, therefore, influence, as well as sites of conflict.

More important, perhaps, is the social capital that family affiliation confers to its bearers. The name of Chinggis Khan retained its authority in the former Mongol Empire long after his death, as it remains famous across the world today. Chinggisid identity gives legitimacy to power and authority even outside of the state leadership. In particular, as Dr. Lazzarini says, "There is a tendency ... to see 'Chinggisid' as the charismatic identity," even in the post-Yuan Ming Dynasty, Timurid Central Asia, or the Jurchi *ulus*. How, then, is Chinggisid identity manifested in these places? The question is, "What does Chinggisid mean?" Can one, for example, be both Chinggisid and Islamic? It seems, even, that Chinggisid identity has survived the Soviet Union and is experiencing a revival across Eurasia today.

## Xinjiang Studies: A Growing Field

By IAUNRC staff

Like many scholars of Xinjiang's politics, history, and people, Dr. Gardner Bovingdon came to the region by way of China. As a graduate student at Cornell University's Department of Government, Dr. Bovingdon developed an interest in China's "periphery" – that is to say, the sixty percent of China's land area that is inhabited by non-Han Chinese ethnic minorities. The Xinjiang Uyghur Autonomous Region, China's largest political subdivision, is just such a place, a vast multiethnic land with a political history to rival the greatest epics. At the time, however, Xinjiang seemed understudied. The region had only been open to outsiders for a short time. "So," said Dr. Bovingdon, "I wrote a proposal. And I ended up going for the first time in 'ninety-four, to study language at Xinjiang University, and, within a short time, I was hooked."

Today, Dr. Bovingdon holds the United States' only professorship specifically for the study of Xinjiang, a position that owes its

existence partly to the support of the Inner Asian and Uralic National Resource Center. Since his arrival at the Department of Central Eurasian Studies (CEUS) in 2004, a growing body of graduate students whose research focuses on Xinjiang has begun to appear at Indiana University. Attracted by the Department's unique Xinjiang area studies and language courses, they form the largest local group of a growing nationwide cohort of young academics and professionals interested in Xinjiang.

The last few years have seen an explosion of new non-Chinese research on Xinjiang around the world. This year alone, several new books by established scholars such as Rachel Harris, Ildikó Bellér-Hann, and others have joined an edited volume, *Situating the Uyghurs Between China and Central Asia*.

English-language scholarship on Xinjiang, however, until recently consisted only of a small set of mostly historical works. Most students of Xinjiang at Indiana (*con't on page 6*)

# A Summer in Kazakhstan

By Kristoffer Rees

*Kristoffer Rees is a doctoral student in the departments of Political Science and Central Eurasian Studies at Indiana University. His research primarily focuses on issues of state-building and national identity in Kazakhstan and Kyrgyzstan. His summer language program was funded in part by a Foreign Language and Area Studies Fellowship granted by the Inner Asian & Uralic National Resource Center at Indiana University.*

Among the many opportunities for language study are summer programs of advanced study facilitated by the American Councils for International Education (ACIE). In summer 2008, I participated in their Kazakh language program held in Almaty, Kazakhstan. Although it was not my first trip to Kazakhstan, it was certainly the most rewarding. In addition to substantially advancing my language skills, I was able to establish local contacts, travel to various places throughout the country, and gain a first-hand perspective of the issues facing the average Kazakhstani during the global economic downturn.

Unlike other language programs, the program in Kazakhstan was very small; I was one of only three students. Although coming from different backgrounds and perspectives, we all had a deep interest in improving our Kazakh language competence (we had all studied to various degrees before arriving to Kazakhstan), as well as immersing ourselves in the local culture. Our exposure to Central Asian-style bureaucracy began even before leaving the US: although our roundtrip tickets were issued to depart Kazakhstan on August 11<sup>th</sup>, the Kazakh embassy in the US granted the three of us visas only valid through August 10! Fortunately, the competent staff at ACIE quickly revised our air tickets, and the rest of the technical arrangements for our trip ran smoothly.

Each student was placed with a host family. Mine lived in Tastak, a neighborhood of Almaty that was at the time undergoing a state-sponsored gentrification program. This program intended to convert the streets of sprawling compound houses into new developments of high-rise apartment complexes. However, the economic slowdown meant that during my time there, the cranes remained idle around at least a dozen high-rises in various states of completion. According to my host family, with whom I have kept in touch, the construction projects had been idle since January of 2008, but as of August 2008, work had recommenced. My host family was extremely welcoming, and was delighted to host an American for the summer. They

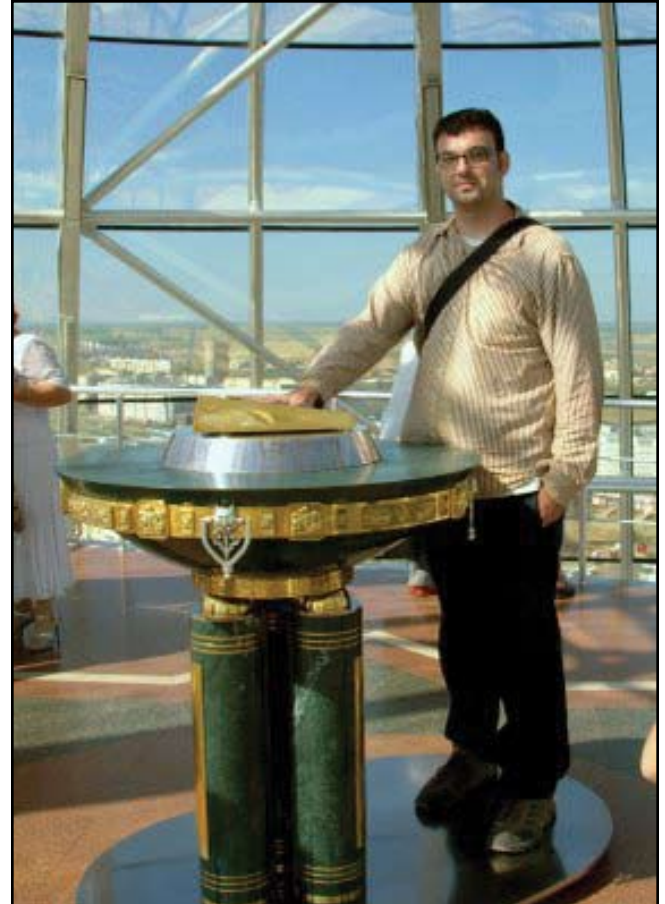
never missed an opportunity to show off the novelty that was a real, live, American, which led to my participation in a remarkable number of activities that I would have never thought I would have the opportunity to participate in, including, most notably, the feast in honor of a nephew's circumcision.

Each weekday, we spent mornings in the classroom, and most afternoons, were able to take part in a variety of cultural events, most of which were arranged by ACIE on our behalf. As our Kazakh literacy and conversational ability improved over the summer, we were able to work outside of the rote activities of the textbooks, and work with authentic newspapers and books, as well as participate in discussions with academic specialists on topics related to our research interests. Although I was unable to participate, some of the students were even interviewed by Kazakh national television! The cultural events arranged by ACIE were not only interesting, but were an excellent way to further develop our language skills. In addition to exploring the museums of the city, we were able to attend several Kazakh-language-only plays. The most memorable for me was "Kushik Kuieu," a tale of finding love in modern-day Kazakhstan. It artfully incorporated social commentary on many issues of contemporary Kazakh national identity, such as the relationship between urban and rural Kazakhs, the place of the Kazakh language in Kazakh society, and the influence of the West.

In addition to the organized activities, I also had the opportunity to explore independently within Almaty, as well as visit several sites outside Almaty. As students in Kazakhstan studying under a US-based program, we had the luxury of being able to observe the national holidays of both countries. This amounted to a four-day weekend in July, due to the proximity of July 4<sup>th</sup>, the US independence day, with July 7<sup>th</sup>, the observed holiday for the ten-year jubilee anniversary of Kazakhstan's capital, Astana. One of the other students on the program and I chose to avoid the

crowds in Astana and instead visit the town of Turkestan in Kazakhstan's west. We took a twenty-two hour train to Turkestan on Friday, and worked our way back east to Almaty. Turkestan is one of the more historically significant towns of Kazakhstan, and is the location of Khoja Ahmet Yasawi's Mausoleum, a huge blue-domed structure erected by Tamerlane in the fourteenth century. It remains a site of pilgrimage to this day. In addition to the mausoleum, Turkestan features several other structures of archaeological significance, including an old public bath and the underground mosque where Khoja Ahmet Yasawi did much of his teaching.

On a subsequent weekend, I took a whirlwind journey from Almaty to Astana, and experienced much the opposite of what I had seen in Turkestan. Instead of a city steeped in history, Astana instead presents the president's vision of Kazakhstan in the twenty-first century. It is a sterile city of hyper-modern skyscrapers, governmental offices, and too many fountains to count. The trip, although short, added a valuable perspective to my time in Kazakhstan and whetted my appetite for learning more about this huge, understudied, multi-faceted country.



*Kristoffer Rees atop the Bayterek Monument in Astana*

# New Central Eurasian Studies Librarian Akram Khabibullaev

By IAUNRC staff

In September, IAUNRC staff sat down with Dr. Akram Khabibullaev, the Herman B. Wells Library's new Middle Eastern, Islamic, and Central Eurasian Studies Librarian.

Dr. Akram Khabibullaev, an Uzbek and the grandson of an imam, was born and raised in southern Kazakhstan. His grandfather was a *hafiz*, one who has memorized the Qur'an but cannot understand it. As Akram says, "it was his dream that I would learn Arabic as a language of the Qur'an and the language of our ancestors." So, Akram learned to write Arabic from him and went to Tashkent State University to study further. This led, before he finished his diploma, to a career as a translator for Soviet specialists in Yemen. After that, he



Dr. Akram Khabibullaev

spent another two and a half years in Libya, again as a translator. In 1987, he began work as a cataloger at the al-Beruni Institute for Oriental Studies, which was then a unique institution in Central Asia. He then received his PhD in the History of Arabic Literature from the Uzbek Academy of Sciences in 1994. Dr. Khabibullaev is the author of several papers and has authored or co-authored two books, including an edition of the *Qiyafat al-Bashar*.

Dr. Khabibullaev first visited Indiana University in 1999 while a Fulbright Scholar at the University of Pennsylvania, attending the Association of Central Eurasian Students (ACES) Conference and staying at then-student Dr. Ron Sela's home. At the time, he had been a Senior Lecturer at Tashkent State Oriental Institute for some years. In 2001, he came to the School of Historical Studies at the Institute for Advanced Study at Princeton University as a

visiting scholar before going on to earn a Masters of Library Science (MLIS) at Rutgers University.

Shortly thereafter, Dr. Khabibullaev applied for and received a position as a Middle Eastern Cataloger at the University of Chicago Library, where he was asked to take on Russian cataloging duties, as well. Since arriving at Indiana University in August, he has established a reputation as a knowledgeable, skilled, and friendly collections manager. His office can be found on the ninth floor of the East Tower of the Herman B. Wells Library.

Dr. Khabibullaev is a member of an editorial committee for a new Persian cataloging manual to be published next year. Because of the lack

of a standard, he says, "you may find a ton of mistakes" in electronic catalogs of Middle Eastern texts. The manual is meant to provide a unified system for transcribing and handling materials in Persian. Dr. Khabibullaev would also like to establish a closer relationship with publishers in Central Asia. Such a relationship, he says, will make the most current publications available more quickly and cheaply than before. In October, Dr. Khabibullaev presented a paper on electronic resources and on-line catalogs at a library science conference in Tashkent, where he also made inroads in establishing such associations with various publishing houses there.

Dr. Khabibullaev is joined in Bloomington by his family. His wife, Sharbat, works at the Campus View Child Care Center. Both his children are undergraduate students at Indiana University: His son, Munir, is majoring in Computer Science, while his daughter, Sevara, is in Interior Design.

# Xinjiang Studies

(con't from page 4)

University recall first reading Justin Rudelson's accessible 1997 study of Uyghur nationalism, *Oasis Identities*, but few had access to other important works until coming to Indiana. One new student in Central Eurasian Studies, Timothy Grose, recalls trying to locate library resources on Xinjiang. "I remember putting in keywords," he said, "like Xinjiang and Uyghur ... and not finding much. Now there's been kind of an explosion of research."

If Xinjiang Studies is becoming a field, it is one increasingly marked by eclectic multidisciplinary research. At Indiana, perhaps moreso than elsewhere, students of Xinjiang come from a variety of disciplinary backgrounds. Students in CEUS tend to make their study of Xinjiang a point of departure for and focus of a career in history or political science. Others approach Xinjiang as a regional specialization in a broader area studies curriculum. Still others draw on the Xinjiang area studies courses as resources for their own disciplinary programs. It is the intersection of these students' interests and backgrounds in a compact community of scholarship that inspires them to develop new cross-disciplinary approaches to research founded upon a common pool of regional knowledge and methodologies and theories drawn from history and the social sciences.

The students agree, though, that the time has come for greater organization among the nascent Xinjiang Studies community. "I think it might be good if we did more, if we really tried to organize better," said Sandrine Catris, a PhD candidate in History conducting research on the Cultural Revolution in Xinjiang. Conferences, organizations, and workshops, she said, would be healthy for the field and community, which is still very diffuse. Her fellow students wholeheartedly agree.

Luckily, it seems that just such a project is in the works. Following on the November 2004 London conference that produced *Situating the Uyghurs*, several prominent Xinjiang specialists are planning to hold a large-scale conference on Xinjiang Studies within the year. Xinjiang-specific panels are becoming regular and more plentiful at academic conferences. Finally, a Xinjiang Studies Society is appearing at Indiana University.

Students' thorough study of Xinjiang, as with any other region, could not be possible if they did not possess a knowledge of regional languages. CEUS is the only American institution to offer the Uyghur language, Xinjiang's native *lingua franca*, for a full three years, as well as during the summer. A specially-hired instructor, Gülnisa Nazarova, has taught here since 2005, and, in that time, Uyghur has become one of the most popular Central Eurasian languages offered on campus. Indiana University's Center for the Languages of the Central Asian Region (CeLCAR) has already been developing teaching materials for Uyghur for several years.

# A Tibetan Buddhist Teacher

(con't from page 3)

talent living here. It truly is a feast for the eyes.

We were in a hotel room in Rebkong when the Olympic flame relay in Lhasa was broadcast on Chinese television. From those images, we could see paramilitary troops lining the sidewalks, one posted every ten feet, bearing a machine gun. The runners, ordinary citizens from other provinces, took their turns passing the flame on only after running about one hundred feet. We watched this for about half an hour without seeing one Tibetan among them, although half of the runners were supposedly of Tibetan ethnicity.

Disgusted by this heavily orchestrated event, I turned off the television, and we went to the local dumpling place across the street. The delicious carrot dumplings turned our mind off these events until there was the sound of a massive explosion and the building shook. Mortar shells – the military stationed in town were showing their might for the purpose of intimidation. A caravan of nine large army vehicles filled with soldiers paraded the town on the day of our arrival.

*Since January 2008, Ms. Willock has been affiliated with the Qinghai Nationalities University in Xining, Qinghai, China. In November 2008, she will continue her research at the Tibetan Library of Works and Archives in Dharamsala, India for another two months.*

## Teachers' Workshops, 2008-2009 for "Geography and History of the World"

- Creatively integrate Inner Asia and the Uralic peoples into the curriculum with new methods and materials
- Benefit from resources developed by Indiana University's area studies centers, including the IAUNRC

### **Standard 10: States, Nations, and Nation-States:**

October 16 - Southern Indiana Education Center, Jasper, IN

November 6 - Indiana Council for the Social Studies Annual Conference, IUPUI, Indianapolis, IN

November 12 - Wilson Education Service Center, Charlestown, IN

December 3 - West Central Indiana Education Service Center, Greencastle, IN

*Please see our website for upcoming workshops focusing on  
**Standard 7: Conflict and Cooperation***

The workshops will explore the physical and human geographic factors affecting the origins of conflicts and the local, regional, and supranational consequences of conflict and cooperation between and among groups of people.

Web: <http://www.indiana.edu/~iaunrc/outreach/workshops.shtml>

For more information, please contact Terry Mason ([tmason@indiana.edu](mailto:tmason@indiana.edu))

## Inner Asian & Uralic National Resource Center

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**Coming soon: The IAUNRC podcast**

Materials, updates, lessons, events, and more at <http://www.indiana.edu/~iaunrc/>

