

# 14<sup>th</sup> Bi-Annual Conference of the European Society for Central Asian Studies (ESCAS)

**Central Asia in the XXI Century. Historical Trajectories,  
Contemporary Challenges and Everyday Encounters**

**October 8-11, 2015. Zurich, Switzerland**



Jointly organized by

Department of Social Anthropology and Cultural Studies (ISEK), University of Zurich  
Halle-Zurich Centre for Anthropological Studies on Central Asia (CASCA)  
Max Planck Institute for Social Anthropology (Halle/Saale, Germany)  
Center of Excellence "Cultural Foundations of Social Integration" University of Konstanz

The 14th ESCAS Conference was made possible with the financial support of the following institutions:



SWISS NATIONAL SCIENCE FOUNDATION



University of  
Zurich<sup>UZH</sup>

Department of Social Anthropology and Cultural Studies (ISEK)



Kanton Zürich  
Fachstelle Kultur



Max Planck Institute for Social Anthropology



CENTER OF EXCELLENCE

Cultural Foundations of Social Integration

UNIVERSITY OF KONSTANZ



## Table of Contents

Conference Supporters .....	inside cover
Table of Contents .....	i
Team .....	ii
Venue.....	ii
Welcome Address.....	1
A Few Words on CASCA .....	2
Become an ESCAS Member .....	3
Programme.....	5
Conference Theme.....	6
Conference Timetable .....	7
Roundtable .....	9
Panels and Abstracts .....	9
Cultural Programme and conference reception .....	55
Practical information .....	57
Internet Access during the conference.....	58
Map Zurich Oerlikon.....	59
Directions Hotels and Venues.....	60
ATM .....	65
Restaurants.....	65
Food Stores & Shopping .....	67
List of Contributors.....	69



## Team

- Co-organisers: Peter Finke (UZH and CASCA), Judith Beyer (Konstanz and CASCA)
- Coordinator: Eliza Isabaeva (UZH, MPI and CASCA)
- Organising Committee: Indira Alibayeva (UZH, MPI and CASCA), Dominik Müller (UZH and CASCA), Meltem Sancak (UZH, MPI and CASCA), Linda Tubach (UZH and CASCA), Miriam Wohlgemuth (UZH, and CASCA), Viktoria Zeng (MPI)
- Assistants: Rosie Gant (Konstanz), Carolin Hirsch (Konstanz), Tamara Horn (UZH), Baktygul Karimova (UZH and CASCA), Ivana Lakic (UZH), Verena LaMela (MPI and CASCA), Zarina Mukanova (MPI and CASCA), Julia Tobler (UZH), Natalja Ulrich (UZH)
- Cover Photo *Mongolian yurt with satellite dish.* Copyright: Douwe Soeting

## Venue

### University of Zurich (UZH)

#### Conference Office at the AND Campus Andreasstrasse

Address: Andreasstrasse 15, 8050 Zurich

#### AND – Campus Andreasstrasse

Address: Andreasstrasse 15, 8050 Zurich

#### BIN – Campus Binzmühle

Address: Binzmühlestrasse 14, 8050 Zurich

#### KOL – Campus Rämistrasse

Address: Rämistrasse 71, 8006 Zurich



## Welcome Address

Dear participants of the 14th ESCAS conference,

A warm welcome to all of you to this year's conference of the European Society for Central Asian Studies held at the University of Zurich. We are very happy that so many of you have been able to make it and participate in this event. It is the first time that ESCAS is ever hosted in Switzerland, a country with multiple connections – academic and non-academic – with the region of Central Asia.

The theme of our meeting this year is “Central Asia in the XXI Century: Historical Trajectories, Contemporary Challenges and Everyday Encounters”. What we had in mind with this theme was to take an interdisciplinary look at the past not only as “a foreign country where people do things differently”, but also as a source of inspiration to which people turn to, looking for guidance in how to shape their future. A concurrent trend in all Central Asian countries since the break-up of the Soviet Union has been the utilization of history for contemporary challenges. These utilizations often take the character of re-traditionalizations. The aim of the conference is to discuss these processes and their meaning for new social and cultural configurations.

We are glad that this topic has drawn the attention of so many of you from a wide range of disciplinary backgrounds, which also reflects the diversity of the membership of ESCAS. With more than 150 participants, roughly 50 per cent of whom originating from Central Asia, it is going to be one of the largest meetings of its kind ever. And we are particularly happy that a large group of junior scholars from Central Asia take part in the conference who bring their own ideas and approaches to the theme.

The conference is organized by the Department of Social Anthropology and Cultural Studies, University of Zurich, the Halle-Zurich Centre for Anthropological Studies on Central Asia (CASCA), in cooperation with the Max Planck Institute for Social Anthropology and the Centre of Excellence “Cultural Foundations of Social Integration” at the University of Konstanz. Several organisations both in Switzerland and Germany have made this event possible by their generous support. In particular we would like to thank the Swiss National Science Foundation (SNSF), the Centre of Excellence at the University of Konstanz, Germany, the University of Zurich and the Department of Social Anthropology and Cultural Studies (ISEK), the Max Planck Institute for Social Anthropology, Halle/Germany, and the City and Canton of Zurich.

We wish all of you fruitful discussions and a wonderful time here in Zurich.

Peter Finke, Judith Beyer and Eliza Isabaeva





## A few words on CASCA

In 2012 the Max Planck Institute for Social Anthropology (Department Integration and Conflict) and the Department of Social and Cultural Anthropology, University of Zurich, established the Centre for Anthropological Studies on Central Asia (CASCA). With this move they formalized and strengthened a long existing collaboration between both institutions to create a forum of distinguished anthropological engagement with the region to which members of these two units have contributed significantly during the last twenty years.

We use the term Central Asia in a rather broad way including the former Soviet Republics of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan, the Autonomous Region of Xinjiang, and the Mongolian and Tibetan-speaking areas occasionally labelled as Inner Asia, as well as adjacent regions in northern Afghanistan and Iran or southern Siberia. This gives credit to the many similarities in geographical, historical and cultural terms that have shaped the life of people in the region, including a continental and arid climate, an economy traditionally based on irrigated agriculture, pastoral nomadism and trade as well as similarities in social organization and religious practices. Research is equally conducted on the new and old Diasporas of Central Asians living in places like Moscow or Istanbul. As a crossroad between various parts of the Eurasian continent, Central Asia has always been a source as well as a destination of cultural and political influences far beyond its boundaries. Once a cradle of world empires like the various Turkic and Mongolian statehoods it later became a colonial backwater subdued to Russian and Chinese dominance before taking part in one of the largest human experiments, the creation of socialist systems and their more recent reversals.

In academia as well as in public Central Asia is still a little known part of the world. This is particularly true for empirical disciplines like anthropology because access for research was highly limited during the socialist period and, in many parts, beyond. This has changed to some degree in recent years and a number of studies on the current transformation processes and the need for people to adapt in economic, social as well as cultural terms have been conducted. From an anthropological perspective particular attention is given to the local perspective of people who, in a world of changing geo-political strategies and national power struggles, try to create new meanings to their lives. This includes, for example, issues of economic relationships and stratification, new forms of social cooperation, ethnic identification and alliances as well as the revival and reconfiguration of religious schemes.

The aim of CASCA is to foster empirically grounded research on these and related topics from an anthropological perspective and to strengthen its position within the discipline as a regionally defined sub-field. It does so in close cooperation and as part of a global network of colleagues and academic institutions. In addition to its research agenda CASCA is also committed to developing teaching facilities on the level of BA-, MA- and PhD courses as well as international summer schools and regular courses.

# CASCA

Halle-Zurich Centre for Anthropological Studies on Central Asia





## Become an ESCAS-Member!

If you are interested in joining the ESCAS-community, please send the following information to the membership secretary and treasurer Dr Zifa-Alua Auezova (zauezova[at]yahoo.com)

Title

---

First name

---

Second name

---

Institute/Organization

---

Website

---

Mailing address

---

Postal/Zip code

---

City

---

Country

---

Telephone

---

Fax

---

E-mail

---

Fields of interest

---

## Membership Fees

The Lifetime membership fee is € 100.

A special reduced fee of € 50 applies for citizens of the following states: Afghanistan, Azerbaijan, Armenia, Georgia, Kazakhstan, Kyrgyzstan, Mongolia, Tajikistan, Turkmenistan and Uzbekistan.

You can pay the membership fee by making a transfer to the following bank account:

Rabobank Bank, Account number: 143912747 Account holder: Zifa Auezova, "for ESCAS related payments" IBAN: NL97 RABO 0143 9127 47 BIC: RABONL2U Bank address: 87-91 's-Hertogenbosch, 5224AS, Netherlands
---









## Programme





## Conference Theme

The past is not only a “foreign country” where people “do things differently” (Hartley 1953), it is also the source of inspiration to which people in Central Asia turn to, looking for guidance in how to shape their own future. A concurrent trend in all Central Asian countries since the break-up of the Soviet Union has been the actualization of history for contemporary challenges. Such utilizations are occurring whenever claims about a historical past are successfully established in a new setting, imbuing contemporary institutions and practices with the spirit of history.

These utilizations often take the character of re-traditionalizations. During the conference we want to look at these processes and their meaning for new social and cultural configurations. What do, for example, the recurrence of pastoral nomadism, the instigation of councils and local courts, the renewed interest in spiritual practices or the turn towards certain food-products, medicines, literary forms or musical instruments tell us about the role of history in contemporary everyday encounters? Visiting shaiks or going to mosque, drinking kymyz, gathering in a kurultai, designing garments, raising animals, going on a pilgrimage, watching movies of historical figures are all manifestations of a new type of self-consciousness as well as novel expressions of regional and national identification.

For the 14th ESCAS Conference in Zurich, Switzerland, we invite panels and papers that investigate how re-traditionalization becomes manifest in different fields ranging from economy, law, language, religion, politics or culture in the broadest sense. We encourage investigations that trace how these processes happen, and by whom they are carried out. What are their reasons, purposes and effects of existence? We encourage participants to rethink the concept of re-traditionalization in the context of wider transformation processes that are taking place simultaneously in Central Asia, materializing in modernization projects, joint ventures, custom unions, labour migration, military cooperation or educational reform. We also encourage papers that critically analyse the implications of these re-traditionalizations: What are the intended and unintended consequences? Who benefits, who loses and who is left out?



## Conference Timetable

Time	Thursday, October 8th	Friday, October 9th	Saturday, October 10th	Sunday, October 11th
09:00 – 09:30 h		PANELS 11-14 (locations see programme)	PANELS 41-45 (locations see programme)	PANELS 81-84 (locations see programme)
09:30 – 10:00 h				
10:00 – 10:30 h				
10:30 – 11:00 h		COFFEE BREAK / Book Exhibition	COFFEE BREAK / Book Exhibition	COFFEE BREAK / Book Exhibition
11:00 – 11:30 h		PANELS 21-24 (locations see programme)	PANELS 51-55 (locations see programme)	PANELS 91-94 (locations see programme)
11:30 – 12:00 h				
12:00 – 12:30 h		LUNCH Free Choice (suggestions see programme)	LUNCH Free Choice (suggestions see programme)	FILM PRESENTATION "FLOWERS OF FREEDOM" BY MIRJAM LEUZE (at AND 4.06)
12:30 – 13:00 h				
13:00 – 13:30 h				
13:30 – 14:00 h				
14:00 – 14:30 h	REGISTRATION (at AND Entrance hall)	PANELS 31-34 (locations see programme)	PANELS 61-65 (locations see programme)	END OF CONFERENCE
14:30 – 15:00 h				
15:00 – 15:30 h				
15:30 – 16:00 h		FREE TIME TO EXPLORE ZÜRICH	COFFEE BREAK / Book Exhibition	
16:00 – 16:30 h	PANELS 01-04 (locations see programme)		PANELS 71-75 (locations see programme)	
16:30 – 17:00 h				
17:00 – 17:30 h				
17:30 – 18:00 h				
18:00 – 18:30 h	ROUNDTABLE (at BIN B.01)	CONCERT BY SIROJIDDIN JURAEV (at KOL-G-201)	GENERAL ASSEMBLY (at BIN B.01)	
18:30 – 19:00 h				
19:00 – 19:30 h	WELCOME (at BIN Entrance hall)	RECEPTION (at KOL-Lichthof)		
19:30 – 20:00 h				

**AND = Andreasstrasse 15, BIN = Binzmühlestrasse 14, KOL = Rämistrasse 71 (see directions, page 60)**





## Roundtable

Thursday, October 8<sup>th</sup>

### Central Asia in the XXI Century. Historical Trajectories, Contemporary Challenges and Everyday Encounters

(Room BIN-1-B.01 | TH 18:00 – 19:30 h)

- Convenor **Peter Finke (University of Zurich and CASCA); Judith Beyer (University of Konstanz and CASCA)**
- Chair **Peter Finke (University of Zurich and CASCA)**
- Contributors **Thomas Barfield, Adrienne Edgar, Alisher Ilkhamov, Didar Kassymova, Lkhamsuren Munkh-Erdene**

## Panels and Abstracts

Thursday, October 8<sup>th</sup>

### Session 0 (TH 16:00 – 17:30)

#### Panel 01: Education and identity in post-Soviet Kyrgyzstan

(Room AND 2.44 | TH 16:00 – 17:30 h)

*Panel Chair: Roland Hardenberg (University of Tuebingen)*

##### **Baktygul Tulebaeva (University of Tuebingen)**

Between the past and the present. The role of schools in shaping values and identities

This paper is the result of recent ethnographic fieldwork findings on the everyday life of rural children in the northern part of Kyrgyzstan. Special attention was paid to the role of schools in constructing children and shaping their identities. The schools not only give formal education, but are institutions that purposefully educate “culturally nourished” children with culture-specific moral values. It is in schools that children celebrate “Ak kalpak” day, take part in competitions on “Kyrgyz customs and traditions”, learn about the philosophy of the yurt or acquire basic handcraft skills of handcraft. It is in schools where mullahs with militia come and give joint lectures on proper moral behaviour. Moreover, it is in these schools that nowadays’ children can still get a taste of the Soviet past and learn about novelties such as children's rights and experience democracy. Through the analysis of schools as a space for discourses both of the past and of the present, I aim to show how different values are accepted, interpreted and negotiated in Kyrgyz society that follows strong traditionalism, which will shed light on the understanding of the concept of “re-traditionalization.”





**Yanti Hölzchen** (University of Tuebingen)

Madrasas and madrasa education in Northern Kyrgyzstan. Encounters and challenges of Muslim identity

With its independence in 1991, Kyrgyzstan has experienced a great increase in religious communities and institutions. In my current PhD research I address the increase of Islamic institutions (i.e. mosques, madrasas and Islamic NGOs) – largely activated through foreign investments from other Muslim countries – and with them a spread of new notions of Islam, Islamic knowledge and practice, at times contradicting local perceptions.

The suggested paper sets out by introducing a specific example of a madrasa in Northern Kyrgyzstan. This serves to a) present some general features and workings of madrasas and madrasa education currently found in Kyrgyzstan, and b) to demonstrate how this specific madrasa’s networks can be traced back to regional, national and global religious, economic and political ties. On this basis, the paper delineates how these connections retroact on hitherto upheld Kyrgyz practices and notions of Islam, how this challenges and transforms traditional community and kinship ties, and ultimately activates a reconsideration of Muslim identity. Thus, I discuss whether Islam in post-Soviet Kyrgyzstan is subject to reform rather than to re-traditionalization.

**Jyldyz Aknazarova** (Osh State University)

Education as one of the tools of raising the employment changes of people with disabilities

People with disabilities are one of the most vulnerable groups of the society. In recent decades their situation has generated substantial discussion in the European Union and its Member States and has been identified as a human rights issue. Disabled people have been excluded from communities throughout the centuries. However, in the second half of the 20th century, economically demanding processes and increasingly human social policies have legitimated antidiscrimination and equal rights standards in the EU and its Member States.

A quality of education sets the foundation for future success and should be within reach of everyone. The provision of equal opportunities for and equal treatment of disabled youth requires improved educational conditions and the exploitation of the preventive effects of integrational education. However, in the Kyrgyz Republic, less and less youngsters with disabilities strive to obtain diplomas due to a lack of the inclusive processes of higher education system. Education plays a crucial role in broadening social integration and improving the quality of life of people with disabilities.

**Panel 02: Memory and historiography**

(Room AND 2.46 | TH 16:00 – 17:30 h)

*Chair: Aida Alymbaeva (Max Planck Institute for Social Anthropology and CASCA)*

**Maxim Menschenin** (University of Glasgow)

The making of myths in Kazakhstani historiography

The contemporary discourse of Kazakhstan’s “Patriotic Historiography” (Otechestvennaya Istoricheskaya Nauka) borrows heavily from narratives of Tsarist popular science and historiography. Not least for that reason, a scholarly debate about the creation of myths (mifotvorchestvo) and pseudo-scientificity in contemporary Kazakh history has broken out (Grozin 2010, Masnov et al. 2007). Beyond the purely academic context, the aim of my examination of this debate is to show how the official, state-controlled historiography helps to perpetuate the historicist discourse on Kazakhstan as the “ethnic homeland” of the Kazakhs. Despite its nationalising tendencies (Dave 2007), which also affect the country’s memorial culture, Kazakhstan did not end up in a “war of memories”, unlike Estonia with its equally considerable Russian minority (Pääbo 2008). Although the latter conflict is also sparked by a specific foreign-policy antagonism, it appears that Kazakhstani memorial culture still provides





enough lieux de mémoire for the whole of its population. It is thus interesting to see how the above mentioned patriotic discourse in historiography exactly impacts on Kazakhstan's memorial culture.

**Zhanar Jampeissova (Gumilyov Eurasian National University)**

Nomadic Commune Category Usage in the Russian statistical research: combination of colonial interests and socialist views on the Kazakh land tenure (1896-1903)

In today's post-Soviet Kazakhstani historiography, in contrast to the Soviet period, one of the main lines is "justification" of the nomadic way of life. Negative attitudes to the nomadic past as backward forms of production that dominated the imperial and Soviet literature have been replaced by pride in the heritage of the ancestors. In 1995 the monograph *Nomadic Kazakh Civilization* was published, written by the influential Kazakhstani historian Nurbulat E. Masanov. In the post-Soviet historiography he first applied the term civilization to the nomadic lifestyle of the Kazakh people. We can say now that that term has become widely used in historiography, textbooks and teaching aids for schools and higher education institutions. Search for the escaping route from the theory of evolution has led to the widespread use of civilizational theory.

In my paper I would like to analyze the ways in which the Kazakh historians try to move away from the methodological approaches of the Soviet period, and to find a theoretical niche where nomadic lifestyle, the national idea and the path to modernization could comfortably be interpreted and combined. At the same time, my interest is analysis of the use of scientific terminology in their research of the imperial and Soviet periods, and how old scientific understandings of the history of the Kazakh society are interpreted in the new conceptual configurations. In particular, I would like to turn my attention to the active use of the term nomadic commune. It is interesting to see that there is a certain ambivalence in using the term. On the one hand, it is used in manner of colonial era narratives; on the other hand, new meanings might be read into it.

**Zuhra Altymyshova (Kyrgyz-Turkish Manas University)**

Rediscovering the historical truth on the Basmachi movement in Kyrgyzstan. Who were the Basmachi: bandits or national heroes?

Similar to the other sciences, historical science was confined by the ideological restrictions of the Soviet rule. After the independency we had an opportunity to examine of past in an objective way and it has been necessary to rewrite national history comprehensively. The Basmachi Movement against the new regime arose during the first years of the Soviets in Turkestan and in the south of Kyrgyzstan as well. For being a serious political issue, the Basmachi Movement was described as banditry during the Soviet time. However, it is currently being considered in a different point of view.

**Panel 03: Traditionalism, popular culture and national identity**

(Room AND 2.04 | TH 16:00 – 17:30 h)

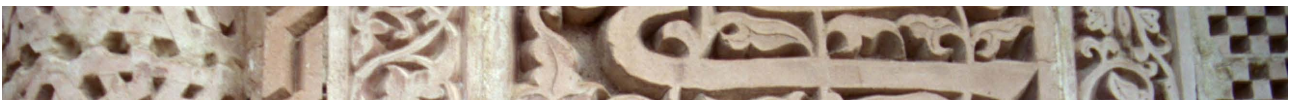
*Chair: Baktygul Karimova (University of Zurich and CASCA)*

**Danuta Penkala-Gawecka (Adam Mickiewicz University in Poznań)**

Aktyk and other "healthy beverages" in present-day Kyrgyzstan. Tradition used and experienced

Kymyz and other dairy drinks, together with some grain drinks, belong to traditional Kyrgyz "healthy beverages". While kymyz has risen to the status of ethno-national symbol, several other beverages have gained in popularity, undergone the process of commodification, and new products of this kind enter the market. In this paper I focus on Aktyk, whose inventor and producer refers to the Kyrgyz heritage and presents this drink as a miraculous "gift to the nation". It is advertised as being based on a "national" Kyrgyz sour milk drink with an addition of herbs from the "ecologically clean zones" in the mountains. Thus, its legitimization and specific authority comes from "tradition" re-shaped in order to attract more clients. But in the





view of many people who drink Aktyk, it is a “national” beverage and they often collate it with kymyz or other traditional products. The paper is grounded on ethnographic research, which I conducted in Bishkek between 2011–2013. I argue that invention and distribution of Aktyk cannot be considered re-traditionalization, however, it is important that it is perceived and experienced by its users as a part of Kyrgyz heritage and a manifestation of Kyrgyz identity.

**Svetlana Jacquesson (American University in Central Asia)**

State-orchestrated traumas. Destruction, loss and lack in Kyrgyzstan

Anyone who has spent some time in Kyrgyzstan cannot but notice that whatever the political and economic situation of the country, celebrations and commemorations constitute a significant part of both official and unofficial activities. If nothing else, independence has brought to Kyrgyzstan and its citizens the freedom to celebrate, or to stage, their identities, either individual or collective. At the same time, if someone is interested enough in going beyond the “spectacular” side of Kyrgyzstani independence, one cannot but notice that in local discourses not only the Kyrgyz, but their history, language and culture are threatened by disappearance. In this presentation, I analyze how these hectic commemorative or festive activities relate to the constant fear of losing Kyrgyz identity. For this purpose, I focus on three local hypes: the destruction of Kyrgyz history, the loss of Kyrgyz language and the lack of national ideology. I argue that the never-ending discourses on the threats to “Kyrgyz identity” serve a peculiar type of governmentality that I call “state-orchestrated trauma.” In a “state-orchestrated trauma,” political and cultural elites act both as abusers, or aggressors, and as therapists: they work simultaneously for creating the trauma, by producing and reproducing the discourses on destruction, loss and lack, and for curing it, by inventing and reinventing various commemorations. In doing so, they monopolize the discourse on identity and largely preclude alternative ways of problematizing it.

**Mustafa Coskun (Max Planck Institute for Social Anthropology)**

Improvising a tradition. The politics and poetics of heritage and its revitalization among the Kyrgyz

Due to their mastery of a vast, highly esteemed body of oral traditions and impeccable skills in momentary improvisation, Kyrgyz oral poets, or tökmö-akyns, have become honorable guests of life-cycle rituals, regional festivals, inauguration ceremonies, mass protests, election campaigns, etc. among the Kyrgyz. Tökmö-akyns are considered the ‘voice of ancestors’ and their improvised performances the ‘spiritual wealth’ of the Kyrgyz, which today offer moral grounds and public validation to all sorts of gatherings. Historical roots of the tradition is claimed to date back to time immemorial, and anniversaries of tökmö-akyns of 19th and 20th centuries turn into lavish regional festivals. Archival documents, however, portray Soviet era tökmö-akyns among prominent ‘cultural workers’ and their stage performances as socialist educational and enlightenment institutions. Tökmö-akynchylyk was institutionalized and generously sponsored by the party as the voice of the “cultural revolution” among the rural Kyrgyz. This paper, based on recent fieldwork and archival research, explores the expanding role of tökmö-akyns and their performances, while engaging with the recent history of the phenomenon to better contextualize its seeming “revitalization”. A final point will be made to complicate the discourse of re-traditionalisation further, both with regard to its emic perceptions and its use as a ‘gate-keeping’ concept in the study of postsocialist societies.







#### **Panel 04: Gender, education and youth**

(Room AND 2.48 | TH 16:00 – 17:30 h)

*Chair: Kishimjan Osmonova (Humboldt University)*

##### **Hikoyat Salimova (HafenCity University Hamburg)**

Reversed Gender Roles: The Post-Soviet Transformation of Tashkent Bazaars

Tashkent bazaars, as traditional Oriental marketplaces, used to be predominantly men's space before the Soviet period. This changed drastically under the new regime, which set a goal to achieve gender equality, despite the harsh measures it used. As a result, by the end of the 1980s, most women of Uzbekistan used bazaars as freely as men. Yet among the traditional Uzbek women the stigma of bazaars remained in their minds even at the peak of Soviet era. After the collapse of the USSR, and as Uzbekistan became independent, many old customs and traditional values revived, including the role of bazaars that had diminished under the Soviet urban policies. However, gender roles at bazaars did not turn back to pre-Soviet practices completely. Some traditional values in regard to women did come back, but emancipation of women had continued among certain groups – namely entrepreneurs and businesswomen. New trends in economic life of Uzbekistan opened opportunities for women to earn their living at bazaars. This led to creating a new social group “bozorchi”, which I will explore in my paper.

##### **Alibek Akhmetov (Nazarbayev University)**

Development of social networks among Kazakhstani youth

After being launched in 1993, the Bolashak state program played an important role in the development of human capital as well social capital in Kazakhstan. Upon graduation and during their study abroad, the graduates form social groups who stick together, striving for a number of common goals. Today the graduates of the Bolashak state program represent a large social group, declaring themselves as an official association. In my work, I focus on the development of social networks among the Kazakhstani youth who obtained their education abroad via the Bolashak state program. In particular, I aim to explore the values and beliefs pursued by the networks such as Astana Alumni Association and Bolashak association. My hypothesis is that the associations mostly promote the sense of patriotism and civil awareness among that group of active youth. I find this topic interesting to investigate because the graduates of the program are considered to be the new youth elite. They are expected to be a trigger for the state to become competitive on the world arena. I do my fieldwork in Astana mostly since the associations are more active in the capital. I consult the sources on social capital and cultural capital and use participant observation and interviews as research methods.

##### **Elisa Kohl-Garrity (Max Planck Institute for Social Anthropology)**

The Educating Relation of History and the Processes of Intending Respect in Ulaanbaatar

Respect for elders is an adamant value in present Ulaanbaatar. What are negotiated, however, are the means by which and when respect is expressed. “The custom of respect”, as it is called, is classified as tradition, which in turn signifies a “teaching” through its historical authority. The narrative of teaching has been appropriated by different governing powers in Mongolia throughout the centuries. In transforming hierarchical relations, governing powers have created an intersection between the moral and political as Fassin (2012) put it; moral agendas imply the governing of others just as these moral projects produce self-disciplining subjects. Governing powers differentiated themselves from one another by the moral agendas they pursued and through which they appealed to their subjects. This is no less true for the present so-called “age of the market”, in which the re-appropriation of historiography and “lost” traditions feature large due to the normative value inherent in them. The paper will look at how present-day respect is embedded in a hegemonic process of “teaching,” which historical authorities it refers to and what the terms of negotiation and appropriation are.





Friday, October 9<sup>th</sup>

**Session 1 (FR 09:00 – 10:30 h)**

**Panel 11: Kazakh writers in the Soviet literary mainstream. Time and space reconfiguration after 1991**

(Room AND 3.02 | FR 09:00 – 10:30 h)

*Chair: Christopher Baker (American University of Central Asia)*

**Gulnara Dadabayeva (KIMEP University)**

A Dangerous fording. Transgression from the symbolic to the real world

The first decades of the 20th century dramatically changed the lives and minds of the Kazakh people due to such significant events as the February and October revolutions, civil war and Stalin's modernization project. Less known by the wider public is Iliyas Esenberlin's novel "A Dangerous Fording", devoted to problems caused by the growing gap between the Kazakh political elite and common people. Most historical events that happened in the 1917-1920s period directly or indirectly forced ordinary Kazakhs to adopt a Soviet power. The book was published in 2002 after the demise of the Soviet Union and sought uneasy answers to the most acute problems of independent Kazakhstan. How did the national elite meet the challenges of the time? Can we say that Soviet victory was determined only by military and political pressure? The Kazakh political elite were convinced that western liberal ideas would be an appropriate niche to lead people to a better future. The main goal is to answer the question of why people choose in favor of simple political decisions that demonstrate not only effectiveness but also a better understanding of historical reality.

**Didar Kassymova (KIMEP University)**

Dialogue of B. Mailin and Myrkymbai. Presenting changes in the Kazakh aul

B. Mailin as the writer of the first wave of soviet romanticism (preceding socialist realism) welcomed soviet transformation reforms in the Kazakh aul in the hope of genuine social justice in the interests of the impoverished and disadvantaged ones. Through the lense of a sympathetic witness he shows how the thorny road of the poor/kedei to a new life was forcibly engulfed by soviet reformist waves. The 1920s in Kazakh aul tested how various strata of the traditional socium provided social and political backing to the regime. How far and deep would the Kazakhs go in their understanding and denial of the soviet regime policies since the early 1920s? The article traces the changes in the discourse in Mailin's works with the main social hero – Myrkumbai – on the issues of social justice, nature and the effects of social reforms inputted in Kazakh aul by the Bolshevik regime. Mailin employs Myrkymbai as a model of how genuine Kazakh mental and behavioral practices could be transformed into a typical Kazakh soviet man. Is Mailin affirmative or cautious in regards to the regime's policy? The poor's path to a better life seemed bumpy and uneven, eventually leading to Kazakh tragedy in 1930s.

**Dina Sharipova (KIMEP University)**

The decolonization of the environment. The Novel "Final Respects" by Abdi - Jamil Nurpeisov

This paper examines the process of decolonization that started in the Soviet era and has continued in the post-independence period through the lens of the Kazakh Soviet literature. Specifically, I will focus on the novel "Final Respects" by Abdi-Jamil Nurpeisov, who raised the issue of people's displacement from their native land due to the ecological catastrophe inflicted by Soviet policies. Nurpeisov describes the death of the Aral Sea and shows how the dehydration of the Sea affected the lives of a small fishing village located near the Aral Sea. The anthropocentric policies of the Soviet regime and 'environmental colonization' resulted in the ecological catastrophe and humanitarian tragedy of the Aral region. How was the process of decolonization reflected in the novel? What is the impact of the Soviet anthropocentric policies on the





contemporary post-Soviet society of Kazakhstan? Has post-Soviet Kazakhstan been successful in “decolonizing” the environment? And how has the displacement of people from their native land affected their identity and traditional values? In my work I will use the discourse analysis to explain the linkages between the Soviet ‘environmental colonization’ and its consequences for contemporary Kazakhstan’s society reconstructed in “Last Respects” by Nurpeisov.

### **Panel 12: Integration and conflict**

(Room 4.06 | FR 09:00 – 10:30 h)

*Chair: Louise Bechtold (University of Tuebingen)*

#### **Aida Alymbaeva (Max Planck Institute for Social Anthropology and CASCA)**

Between minority and majority

In this paper I consider statuses dynamics of inhabitants of Chelpek village as being neither minority nor majority in Kyrgyzstan. The villagers have been known as Sart-Kalmaks and considered to be of Western Mongol origin whose ancestors migrated from the territory of modern Xinjiang during the second half of 19th century. By using Eriksen’s theory (1991) as a base of analysis, I argue that the Sart-Kalmaks have learned ‘to master the language of the powerful’, who is the Kyrgyz majority; they have been educated by the state; and they do adapt the main requirements of nationalist ideology. Thus, they are open to change their cultural identity especially since they do not need to pay high transaction costs. But the Kyrgyz majority does not let them to do this freely regularly reminding of their ‘otherness’. Within my argumentation I shortly show how the villagers share with the Kyrgyz most of the cultural traits, including language, way of life etc. I show how Chelpek villagers perform their public identity in the forms (traditions, costumes) of the Kyrgyz. However, they exist as the Kalmyk minority for the state in the censuses lists of nationalities; that is also illustrated in the paper. I touch briefly the passport question: how discourses about passports reflect the between-ness of the villagers.

#### **Danagul Yembergenova (University of Geneva)**

Kazakhstan as a post-colonial society intent on developing modernized Higher Education system: the Case of mutual trust and better governance

Kazakhstan declared that the key objective of the country was to become one of the 50 most developed countries of the world. To meet the needs of a modern competitive economy, Kazakhstan needed to reform its Soviet-rooted system of Education. Although, many researchers addressed the issues of Central Asian education reforms against a set of Western norms, the research is lacking of addressing the real challenge of this re-traditionalization in terms of governance structure and building trust in the sector. This research is devoted to filling this gap. After 70 years of Soviet rule, it is not easy for Kazakhstan to bring about successful change without eliminating the problem of trust and former institutional habits of leaders. This paper critically analyses the implications of re-traditionalization and sets out to identify innovative approaches to build trust and eliminate corruption in the education system in Kazakhstan, and illustrates defined roadmap for better governance. Although, EU has pursued a strategy to achieve its foreign policy aims in CA, there was a little development, because of lack of established trust. That is, the research is also important to build education sector dialogue.

#### **Aksana Ismailbekova (Zentrum Moderner Orient and CASCA)**

“Invisible borders”. Coping strategies of inhabitants in the aftermath of the Osh conflict, Kyrgyzstan

I ethnographically examine the impacts of inter-communal conflict on Uzbek and Kyrgyz inhabitants in the city of Osh, as well as their distinct ways of adapting and rearranging their lives in the aftermath of the Osh conflict, and the social reproduction of boundaries and space. My focus is on how this constitutes a solution in the conflict and why some parts of the urban context have become places of ethnic division between Uzbek and Kyrgyz and other parts not.





Of course, this does not mean that spatial segregation did not exist previously, but the conflict certainly exacerbated this division further. Consequently, ethnic segregation helps certain cohorts to avoid one another and to prevent potential skirmishes in the future. My analytic framework combines identity-based conflict analysis (Schlee, 2008) with the security paradigm in order to analyse the result of the conflict rather than its causes. In the aftermath of the conflict, both the physical and social mobilities of Osh-based Kyrgyz and Uzbeks intensified and pushed the most affected parts of the city further towards ethnic segregation. However, this division was the result of a lack of available options since the political and economic resources of both ethnic groups have weakened.

### **Panel 13: Colonial and Soviet Experiences: the Case of Kyrgyzstan**

(Room AND 4.02 | FR 09:00 – 10:30 h)

*Chair: Valeriy Khan (Center of Contemporary History of Uzbekistan)*

#### **Beatrice Penati (Nazarbayev University)**

Toward a quantitative estimate of Kazakh famine refugees in the Kyrgyz ASSR

The Kazakh famine of the early 1930s has been the object of numerous studies. In particular, many have considered problems of agency and historical responsibility, and have memorialized the sufferings that the Kazakh population underwent. Estimates of the number of famine victims, though, are still under discussion. One of the key problems in this respect is the number of Kazakhs who sought refuge out of the borders of the KASSR. This paper offers a contribution to this research effort. On the basis of unpublished UNKhU materials on the “mechanical movement” of the population in various provinces and cities, this paper aims to quantify the flow of famine refugees into the Kyrgyz ASSR, and pin it down in temporal and spatial terms.

#### **Moritz Florin (Universität Erlangen-Nürnberg)**

Remaking ethnic hierarchies through war. Evacuations, deportations, and the Kyrgyz nation, 1941-1953

Using archival and published sources from Bishkek and Moscow, in my paper I will analyze how the Second World War changed rural Kyrgyz self-understandings. Although the front-lines never came close to the Kyrgyz republic, the war fundamentally altered most people’s lives: the cities were overwhelmed by thousands of evacuees in 1942, and the countryside by the 1944 deportations of the people of the North Caucasus. Through war the Kyrgyz republic became one of the most ethnically diverse regions of the USSR. In my paper I want to argue that a new “dominant myth” revolving around “people’s friendship” came to redefine modes of ex- and inclusion. While turning many Kyrgyz into Soviet patriots, the war also created new hierarchies based on heroism and supposed treachery. By exorcizing, but also “educating” the supposed “traitors”, the rural Kyrgyz came to redefine their role within the Soviet hierarchy of nations. By analyzing the effects of war on the Kyrgyz countryside, we can arguably gain a better understanding of the past and present political discourses on ethnicity, sovereignty and on relations with Russia.

#### **Aisulu Abdykadyrova (University of Central Asia and University of Alberta)**

A historical survey of Western travels to the territory of Kyrgyzstan between 1874-1915

Kyrgyzstan’s adventure tourism, which includes trekking, hunting, alpinism, and rafting are very popular among international tourists today and have earlier origins in 19th century tourism. The goal of this paper is to explore contributions of western travellers in the introduction of Kyrgyzstan to the western world and how they viewed it from the 19-20th centuries. Thanks to these “tourists” the western world had an idea of some inhabitants of Central Asia, their cultural identity, social and political settlement, and nomadic life in the territory of modern Kyrgyzstan. Today the practical value of western contributions to Kyrgyzstan’s travel history is undeniable; these descriptions and observations can be used and updated to interpret Kyrgyzstan’s mountain





tourism history. Due to the Russian Empire and USSR policy of that time, western travellers' literature does not exist in Kyrgyzstan, but I was able to find the narratives and diaries of 10 western travellers from the 19-20th centuries in the library of the University of Alberta. This contributes to analyses of the 'Western' mind about Central Asia, particularly Kyrgyzstan.

#### **Panel 14: State and societal strategies of conflict management**

(Room AND 3.48 | FR 09:00 – 10:30 h)

*Chair: Markus Kaiser (University of Bonn, Competence Network Crossroads Asia)*

##### **John Heathershaw (University of Exeter)**

In search of the monopoly of legitimate discourse. Information control as authoritarian conflict management in Tajikistan

In the summer of 2014, in the provincial centre of Khorog, the research project out of which this paper emerges went rapidly from studying the management of conflict to being an object of conflict management for the Government of Tajikistan. Whilst the detention (and later release) of one of our research team under charges of espionage was unprecedented, the attempt to control "information" and discourse in conflict environments was not. Via a survey of hundreds of press reports and social media posts, as well as interviews with journalists and officials, the paper observes and interprets these state practices of media management and discourses of conspiracy and threat in the response to minor armed conflicts in the Rasht valley and Khorog over the period from 2010-2014. This paper identifies discourse management as one facet of authoritarian conflict management; to achieve a monopoly of legitimate discourse is a necessary accompaniment to achieving a monopoly of legitimate violence. Indeed, the paper argues that the latter cannot endure without the former in conflict management by authoritarian states. As such, the paper both adds to the critical attempts to conceptualise conflict management in post-liberal terms and contributes to the burgeoning literature on authoritarianism.

##### **Alisher Khamidov (Independent Researcher)**

How local actors managed to prevent the spread of violence from Osh/Jalal-Abad in June 2010. The lessons from Aravan and Uzgen

In the aftermath of the June 2010 violence in South Kyrgyzstan, much scholarly attention has focused on the causes of the violence. Preoccupied with the causes of the violence, observers took little notice of the fact that while such urban areas as Osh, Jalal-Abad and Bazar-Korgon were caught up in violence, some towns in South Kyrgyzstan that are located in close proximity to the conflict sites and had considerable conflict potential managed to avoid the violence. Thus, while the question "What were the causes of the June 2010 violence?" is important, we have few answers to the question "Why did the conflict break out in some geographic sites but not in other places with similar conflict potential?" The paper seeks to understand why and how local leaders and residents in some geographic places in South Kyrgyzstan managed to prevent the deadly clashes associated with Osh, Jalal-Abad and Bazar Korgon. The main focus of the project is on two sites: Aravan and Uzgen, the two towns with mixed ethnic populations, where residents have managed to avert interethnic clashes during the June 2010 unrest. The answers to this question can yield important lessons for conflict management not only for South Kyrgyzstan, but also for the entire Central Asia.

##### **Edward Lemon (University of Exeter)**

Governing (in)Security: Security Governance and Muslim Migrants in Russia and Tajikistan

In this paper, I map debates in Russia and Tajikistan about what kind of a security threat radical Islam is and what needs to be done about it. Although it is common to assume that Tajikistan is the "next jihadist stronghold," most of the recruitment of Tajik citizens to militant groups actually takes place outside of its borders in Russia. The transnational, borderless nature of the threat of radical Islam has led to the development of disaggregated, governance regimes across the post-Soviet space. Rather than being exclusively characterised by exceptional measures,





security governance contains a broad range of banal, security practices performed by a diverse range of public and private actors such as document checks, biometrics and profiling.

According to the secular hegemonic narrative in both Russia and Tajikistan, Muslim migrants constitute a group that are particularly susceptible to “radicalisation.” Rather than focusing on the ways in which this issue has been securitised, I examine the ways in which this securitisation - and the security governance it enables - impacts on the lives of Tajik migrants. Using ethnographic data from both Tajikistan and Russia, I argue that security measures often produce counter-productive effects; they insecure, more than they secure. By targeting non-state controlled Islam *en masse* as part of their heavy-handed counter-terrorism policy, Russia and Tajikistan only alienate and marginalise pious Muslims.

**Session 2 (FR 11:00 – 12:30 h)**

**Panel 21: Getting Published – Do’s and Dont’s**

(Room AND 3.02 | FR 11:00 – 12:30 h)

*Chair: Judith Beyer (University of Konstanz and CASCA)*

Publishing one’s work on Central Asia remains a challenge for various reasons. In this panel we will discuss the potentials and pitfalls that come with academic publishing in general and with working on Central Asia in particular. How do articles have to be constructed in order to be accepted for general peer-reviewed journals? How do I get my monograph published? What topics and theoretical approaches are editors looking for? How do you deal with criticism?

In this panel two senior scholars and the editor manager of Central Asian Survey will give examples from their own experience as scholars, reviewers and editors. We will also discuss the particularities of co-publishing and the specificities of the publishing market in Central Asia, particular in regard to what is expected of Central Asian scholars in order to obtain an academic career. After three short input statements from the panel participants we intend to engage in a longer discussion with the audience.

Presenters **Raphael Jacquet (SOAS University of London and Central Asian Survey)**

Insights from Central Asian Survey

**Adrienne Edgar (University of California)**

Insights from History

**Ildiko Beller-Hann (University of Copenhagen)**

Insights from Regional Studies

**Panel 22: Ethnic differentiation, interethnic relations and conflict in Central Asia. The case of Uzbeks in Kyrgyzstan, Tajikistan, Afghanistan and Kazakhstan**

(Room AND 4.06 | FR 11:00 – 12:30 h)

*Chair: Meltem Sancak (University of Zurich and CASCA)*

**Indira Alibaeva (University of Zurich, Max Planck Institute for Social Anthropology and CASCA)**

Language use in everyday life. The Uzbeks of Kazakhstan

Uzbek is the most understandable language by Kazakhs of South Kazakhstan, yet despite this local Uzbeks tend to speak Kazakh in everyday interactions. This might be an attempt to represent their ability to speak the state language, and may be positively appreciated by an interlocutor. Although speaking Kazakh does not guarantee that the individual will be considered Kazakh, in some cases it is. People may use a language as a means for achieving their desired





objective. At the same time, the Uzbek language is widely spoken within the Uzbek community and in the villages populated by Uzbeks. One of the primary aims of the project I am working on is to take a closer look at interethnic relations in respective settlements, and to learn how people adjust their everyday interactions. Language plays a crucial role in this. Why is speaking Kazakh important in everyday interaction? Does it mean that Uzbeks try to correspond to Kazakh society? What is the benefit of speaking Kazakh for Uzbeks? These questions have led me to analyze the processes of interaction between two ethnic groups.

**Baktygul Karimova (University of Zurich and CASCA)**

The Uzbek minority in Kyrgyzstan. “Reintegration” into Kyrgyz society

In April 2010 a violent conflict between Kyrgyz and Uzbeks broke out in the south of Kyrgyzstan. It was not the first time in the history of the country that this conflict erupted. In 1990 in Osh, the Kyrgyz Soviet Republic experienced an open conflict between the two ethnic groups. Having lived there for centuries and experiencing reconciliation after the ethnic unrest of 1990, the Uzbek minority cherishes the hope of further belonging to Kyrgyzstan. They consider the chances to emigrate as being too risky. The economic crisis of Russia and the authoritarian regime of Uzbekistan’s President Karimov play a crucial role in these considerations. Over the past five years the “reintegration” of Uzbeks in the Kyrgyz society has been clearly visible: Uzbek Kyrgyz schools have been introduced, interethnic marriage has increased and the number of Kirghiz speaking Uzbek youths has risen sharply. This contribution examines firstly, the possibilities, considerations and decisions of the Uzbeks in the search for their home; secondly, the role of the State and local government in the integration policy; and thirdly, interethnic relations as well as prospects of reconciliation and action.

**Wolfgang Holzwarth (MLU Halle-Wittenberg and CASCA)**

Coping with the Post-Soviet nation state. Uzbeks in Tajikistan

Tajikistan’s transition to the post-Soviet era was marked by a civil war (1992-97). The lines of division in this conflict were more regional and ideological than ethnic. Members of the titular nation, the Tajiks, sided with either of the two main rival movements and military camps, whereas Tajiks and Uzbeks of the southern region acted as allies. Uzbeks have lived in this region for centuries, not always and everywhere as a minority but – in some areas – also as a majority, and generally as members of a dominant group. Their superior (political) status was shaken in the civil war of the 1920s in the course of the transition from the Emirate of Bukhara to the Soviet era, from which Tajikistan emerged as a new political entity. In independent Tajikistan, especially since the peace agreement ended the bloodshed and reconciled the two main civil war parties, a strong Tajik nationalist discourse combined with the rising importance of Tajik as national and official language pose new challenges to local Uzbek identities. Drawing on field and archival studies related to research on the “History and culture of Southern Tajikistan”, this contribution will attempt to outline the features of a rural multi-ethnic setting with a bewildering variety of individual and group identities. It will also trace some of the coping strategies and changes that can be discerned within the new context, such as an ongoing process of “Tajikization” as well as (slightly) changing marriage patterns.

**Panel 23: International relations and energy**

(Room AND 3.48 | FR 11:00 – 12:30 h)

*Chair: John Heathershaw (University of Exeter)*

**Luca Anceschi (University of Glasgow)**

Energy cul-de-sac. Turkmenistan’s cyclic energy policy

In early October 2014, Gazprom announced its decision to suspend purchases of natural gas from Central Asian providers, opting not to engage in any future negotiation to renew existing contracts with key regional exporters, including Uzbekistan and, most notably, Turkmenistan. As the Turkmen-Iranian energy relationship has entered a phase of decline, gas trade with China now remains the only long-term option for the commercialisation of Turkmenistan’s natural gas.





This scenario, given the one-dimensional nature of the Turkmen economy, is likely to raise a few eyebrows in Ashgabat, where successive regimes have pursued – with different emphases at different junctures – a fairly consistent strategy of diversification for Turkmenistan’s gas linkages. This paper argues that the geopolitical cul-de-sac entered by the Turkmenistani energy policy echoes the problematic settings in which the Niyazov regime found itself in the early 2000s, when export dependency on Russia was almost total. To highlight this parallel, the paper looks at the rhetoric through which the Berdymukhamedov regime articulated its energy policy as well as its commitment to alternative, yet somehow unfeasible, pipeline projects, of which TAPI is only one example. The paper’s aims, in this sense, relate to unveiling how the persistence of economic rentierism underpinned the energy postures of two similarly authoritarian, yet profoundly different, regimes, to stimulate the iteration of an energy policy that, across more than two decades, attempted to negotiate the difficult balance between dependency, regime insulation, and export diversification.

**Bernardo Teles Fazendeiro (Kent University)**

Persistent roles. Uzbekistan’s narrative continuity and international engagement

Role theory provides a benchmark with which to assess the narrative continuity of President Islom Karimov’s rhetoric. Roles spring from political, historical and conceptual narratives, acting thereby as focal points from which to understand the priorities of Uzbekistan’s international engagement over the past 23 years. I argue that Karimov predicated his leadership on several technocratic, great power, mercantilist and anti-imperial roles, all of which persevered from independence in 1991 until the present day. I suggest, therefore, that most of the roles embodied by Karimov have barely changed since 1991, though the emphasis shifted in the wake of the Andijan crisis, as Uzbekistan’s role of equal or ascending great power was increasingly challenged by the United States. In spite of the latter crisis – or massacre – unsettling Karimov’s credibility, which only led to a surge in anti-imperialist and anti-western rhetoric, Uzbekistan’s President remained true to his prior mercantilist and technocratic roles, particularly after the political-economic crisis of 2008. My article conceptualises briefly the links between roles and narratives, including why they are relevant to determining political credibility. I then ascribe those roles, their main features and how they were progressively embodied over 23 years, in addition to the major challenges faced by Karimov during the Andijan massacre. I then conclude with an assessment of those roles and how they affected Uzbekistan’s international engagement, as well its position both during and after the 2014-2015 Ukraine crises.

**Diana Kudaibergenova (University of Cambridge)**

“The Eurasian Theory”. Elites, mobility and transborder minorities in Eurasia

Eurasian integration occupies enough space in the contemporary study of the post-Soviet region but the puzzle of non-Russian contemporary Eurasianism and popular response to such integration is yet to be solved. Why do non-Russian leaders of post-Soviet republics want to integrate within Eurasia and truly believe in the ideals and values of new post-Soviet Eurasianism? Why do many non-Russian elites and different ethnic groups outside Russia find the idea of common Eurasian destiny so attractive? The focus of my study is on Central Eurasia, specifically Kazakhstan, Kyrgyzstan, and Uzbekistan. Of all three, the Kazakh case is the most pronounced – Kazakh president Nazarbayev is known in his own country as the first builder and ideologue of post-Soviet Eurasian integration. Kyrgyzstan, which joins the Eurasian Economic Union in 2015, and Uzbekistan, which “remains interested” in possibilities of integration, have demonstrated active interests in regional Central Asian integration and in the Shanghai Security Cooperation. None of these organisations, however, were able to deepen economic and political integration, the goal that was voiced by Central Asian political leadership as early as 1990s. The ambitions of the renewed Eurasian Economic Union, however, go beyond previous and unsuccessful attempts of regional integration in the CIS. What are the effects and influences of various social, economic and ethno-lingual groups (Russian and titular) on the development of integration projects in Eurasia? How do political elites outside Russia – Kazakhstan, Kyrgyzstan and Uzbekistan – deal with various interests, mobilities and migrations of their populations across the borders of what seems to form a real Eurasian integration of social and economic ties?







## **Panel 24: Gender, economic transformation and social cohesion**

(Room AND 4.02 | FR 11:00 – 12:30 h)

*Chair: Eliza Isabaeva (University of Zurich, Max Planck Institute for Social Anthropology and CASCA)*

### **Irina Morozova (University of Regensburg)**

Perestroika economic reforms in Soviet Central Asia, 1982-1991 (on the example of Osh oblast)

This paper studies the interconnectedness of the concept of economy as progress and economic reform launched in Soviet Central Asia since the appointment of Andropov as general secretary of the CPSU in 1982 till the USSR's disintegration and the full-scale launch of market reforms in the early 1990s. The research aims at seeing if the public debate on economic progress and social inequalities resulted from or preceded the reforms and how social actors fostered and propagated the reforms at local level. Osh oblast is taken as a case study. The data from the party and ministerial archives of Osh oblast, as well as documents from Bishkek and Moscow archives, demonstrate how in the public domain the accent was shifted from social equality to economic rationality and how the re-discovering of the mechanism of free market regulation busted the development of co-operatives and hozraschiot and increased political rivalry. Propaganda of the new type of economic knowledge and the tendency to close socially orientated enterprises paralleled numerous controlling commissions coming from Bishkek to Osh, the new territorial-administrative re-division of Osh oblast and escalated social conflicts.

### **Rano Turaeva (Max Planck Institute for Social Anthropology)**

Alternative systems of regulating informal economic activities of migrants and other entrepreneurs in Uzbekistan

The failure of state systems to accommodate its citizens into its system of provision led to the establishment of alternative spaces for accommodating such provisions as social security, employment and other economic activities by both migrants and entrepreneurs. These spaces, or what I call, micro-orders are regulated as parallel regulation systems functioning outside of state legal systems and operating beyond and across state boundaries. These norms and forms of order are influenced by kinship, friendship and other relations as well as other regulating forces such as religious belief and gender roles including, for example, issues of status and familial and kinship responsibilities. The economic activities are described in terms of tirikchilik, which could also be compared to other similar terms used in Central Asia. The term tirikchilik captures the ways of administering and organization of economic activities of any person who is not on davlat ishinda ('state employment'). This includes private businesses of any kind, formal and informal. The transactions and activities within the domain of tirikchilik mostly take place outside of the legal system of the state.

### **Sabira Serikzhanova (Al-Farabi Kazakh National University)**

Social cohesion and solidarity in mixed-income neighbourhoods. The case of Almaty, Kazakhstan

In this paper mixed-income neighbourhood phenomenon and its effects on low-income residents are examined. Based on data from the sociological study conducted in Almaty, the author identify current transformation trends in the development of socio-spatial structure of Almaty; reveal the main neighbourhood effect directions on poor people in that context. It is concluded that the small difference in population incomes rather enhances vitality of neighborhood community, but strong difference significantly reduces it as the large income gap makes it impossible for residents to find common ground.

Studies show that nowadays neighbourhood community remains an important aspect for most urban residents. Especially true meaning of neighborhood and neighborhood community has for low-income groups whose living arrangements are inextricably connected with the place of residence, while wealthy people have more opportunities in matters of freedom of movement and choice of residence.

The influence of "neighborhood effects" in mixed-income neighborhoods mediated between the absence and presence of social ties that contribute to the formation of stable neighbourhood





relations. Economic factor that separates the neighbors into the rich and the poor, despite the socio-cultural background, is the main source for barriers to neighborhood relations.

### **Session 3 (FR 14:00 – 15:30 h)**

#### **Panel 31: What is “(non-) traditional” after all? Gender, sex and discrimination in Central Asia**

(Room AND 4.06 | FR 14:00 – 15:30 h)

*Chair: Judith Beyer (University of Konstanz and CASCA)*

##### **Cynthia Buckley (University of Illinois)**

Framing homosexuality in moral terms. Patterns of potential tolerance among Eurasia’s Muslim populations

Over the past decade substantial shifts in public opinion regarding homosexuality in western Europe, north America and elsewhere match legislative changes legalizing same sex unions and restricting statues limiting the rights of homosexuals. Most recently, Russia and other Eurasian states have been experiencing increasingly restrictive legislation regarding homosexuality and rising tides of anti-homosexual public opinion. Using data from the 2012 Pew Research Center’s Muslim World Survey, I investigate levels and individual predictors of homosexual tolerance in Azerbaijan, Kazakhstan, Kyrgyzstan, Tajikistan and Russia. Supporting previous studies on tolerance, bivariate logistic regression indicates that highly educated, female, rural and less religious individuals are less likely to view homosexuality as morally unacceptable in all countries but Russia. However, age patterns among Muslims in Eurasia differ markedly from other national studies. Thinking sociologically about the origins of and trends within tolerance can improve understandings of current public opinion trends and identify likely future trajectories in Central Asia.

##### **Diana Kudaibergenova (University of Cambridge)**

Instagram exposed. Framing traditional and neo-traditional gender perceptions online

The paper discusses (neo-) traditional perspectives and perceptions as framed through the visual platform Instagram in contemporary Kazakhstan. Discussing gender roles in patriarchal societies such as Kazakhstan, I propose researching Instagram on the basis of three levels of framing: an internet-based frame (action), a social frame (traditional perceptions and code of behaviour) and a neo-traditional frame (re-creation of presumably traditional values online). In doing so, I argue that social networks serve as spaces of visualization and re-creation of new forms of traditional and “acceptable” behaviour, lifestyles, self-representation, gender and sexual identity as well as beauty standards. Instagram is both a global space of visual exchange as well as a norm-setting framework on the local level. In this hybrid production of cultural content, youngsters in Kazakhstan are positioning themselves as global consumers of famous brands and glamour but also as guardians of traditional lifestyles. But Instagram also serves as a space for breaking the typical gender roles especially for non-traditional discourses of male gay culture in Kazakhstan.

##### **Aijarkyn Kojobekova (International University of Central Asia)**

Women Protest Groups in Kyrgyzstan. Multi-level marketing and utilitarian morality

My research is based on the analysis of the so called “Otryady Bab Osobogo Naznacheniya”, abbreviated as OBON (lit. Women Units for Special Purposes). OBON consist of groups of women that are usually paid to participate in demonstrations, protests and violent actions. In Kyrgyzstan, during the two “revolutions” of 2005 and 2010, OBON became active and affected the distribution of power on a local and national level. It still engages vulnerable women at different protest actions. The phenomenon of OBON as semi-institutionalized groups is very diverse and can be considered from the concepts of ‘multi-level marketing’ and ‘utilitarian morality’. Multi-





level marketing can explain its organization and its principles of work; utilitarian morality is used in the self-justification of OBON participants. Serving the interest of their “bosses”, OBON-groups reflect a complexity of social problems such as unemployment, poverty, social-political activism as well as the vulnerable status of women in a society that has its invisible hierarchy. The research also investigates the interactions of OBON with NGOs and local authorities.

### **Panel 32: Historical trajectories**

(Room AND 4.02 | FR 14:00 – 15:30 h)

*Chair: Zarina Mukanova (Max Planck Institute for Social Anthropology and CASCA)*

#### **Dilnoza Duturaeva (University of Bonn)**

Preliminary results on Sino-Turkic encounters in the 10th -12th centuries

The pre-Mongol period in the history of Eurasia is still a field where much remains to do. There are certain aspects that are understudied, among them cross-cultural relations and exchange in the 10th-12th centuries. In this paper I will provide preliminary results on my research project funded by Alexander von Humboldt Foundation, mainly on China and Central Asia relations and exchange between two civilizations in the pre-Mongol period. It combines a historical perspective with a close reading of primary sources in various languages, mainly Arabic, Persian and Chinese.

#### **Isik Kuscü Bonnenfant (Middle East Technical University)**

Celebrating 550 years of Kazakh statehood

This year Kazakhstan celebrates the 550th anniversary of the formation of the Kazakh Khanate. All over the country special events are being organized to celebrate the occasion. Such events include the organization of scholarly conferences and talks, as well as the publication of books and articles focusing on the rich tradition of Kazakh statehood. A historical movie about the Kazakh Khanate will also be produced in 2015. In many such events and in the discourses of the political elite, one can discern a reoccurring emphasis on the deep roots of Kazakh statehood, which goes back to the 15th century. President Nazarbayev commented on the long tradition of statehood with the following: “Our state has not arisen out of the blue, out of nothing.” The emphasis on the Kazakh Khanate as proof of previous statehood is not a novel occurrence in contemporary Kazakhstan. In all of the former Soviet republics, the rewriting of history has been a common practice of nation-building since 1991. Yet the official designation of 2015 as the 550th anniversary of the Kazakh Khanate is particularly important considering Russian President Putin’s latest remarks questioning Kazakh statehood. In this paper, I aim to examine the Kazakhstani state’s promotion of the 550th anniversary of the Kazakh Khanate, the discourse of the political elite on the event, as well as the public debate surrounding the commemoration.

#### **Nigora Allaeva (Academy of Sciences Uzbekistan)**

Central Asian statehood issue through the question of foreign relations of the Khivan Khanate

The history of diplomacy and the question of foreign relations are one of the important components and instruments of the statehood issue. Because, relationship of the state with the outside world is a vivid indicator of its internal conditions. It makes possible to identify the socio-economic level of development, which in turn determines status and position of the state on the international arena. At the same time through the inter-state relations, we can learn power figuration, social and commercial networks in the local as well as trans-regional level. From the territorial point of view, the Khanate of Khiva, as an integral part of Central Asia, can highlight many historical events of this region. The examination of the historical development trajectories of diplomatic and trade relations between Khiva and neighbors, may help to identify certain continuities or impediments on the way to regional cooperation and economic prosperity. By considering the history of diplomatic institutions, we can create a lively historical picture of so-called “Diplomatic services” which is one of the most important mechanism of inter-state relations. Historical experiences of diplomatic issues in some extent have practical relevance in the process of integration of modern world.





### **Panel 33: Migration and coping strategies**

(Room AND 3.48 | FR 14:00 – 15:30 h)

*Chair: Eva-Marie Dubuisson (Boagizic University)*

#### **Daniel Kashnitsky (Higher School of Economics)**

Central Asian Migrants in Russia: barriers and coping strategies in access to health care

Previous studies of migrants from Central Asia living and working in Russia suggest that limited resources and social exclusion characterize their life. Our goal was to investigate how male and female migrants use formal and informal strategies to overcome the barriers on their way to receiving medical care in the urban environment. The study is based on the analysis of qualitative interviews with 60 migrants and 23 caregivers working in Moscow-based medical facilities. In case of a severe health issue male migrants have an option of returning home for treatment whereas females face a double burden coming from the host society and their native community. Sexual and female reproductive health issues are largely stigmatized when it comes to unmarried females from Central Asia. This stigma leads to a common practice of self-induced abortions or the abandonment of new-born children. Additionally, women often speak worse Russian and are less integrated in the host society than the men.

#### **Sabira Kulsariyeva (Al-Farabi Kazakh National University)**

Labour migrants and the host society of Kazakhstan in the 21st century

This article demonstrates the change in the attitude towards the labour migrants by the Kazakhstani population. In the era of globalization, a build-up of the migration flow is inevitable. For the labourers, the most attractive are the countries with stable political situation, sustainable economy and reliable employment – and Kazakhstan stands as one such comfort zones, constantly hosting labourers from its bordering states. Although Kazakhs describe themselves as a tolerant society, the present day Kazakhstanis oftentimes express negative attitudes and, perhaps, even fear towards the migrants. The present study, based on an opinion poll, has revealed a lot of tension in Kazakhstanis' communication with migrants – as opposed to the Stalin era, when the very compassion of the local community aided the survival of the relocated nations. Recently, several important events have influenced the migration flow within Central Asia: the development of opposition between Russia and Ukraine, and the change of the migrants' legal status in Russia. Thus, the routes of migration have changed, and the influx of

labourers increased in Kazakhstan. Taking the dynamic development of immigration into account, we argue that further studies of this issue remain relevant for the global community and Central Asia in particular.

#### **Dominik Müller (University of Zurich and CASCA)**

Post-Soviet re-Islamization revisited. A case study of Central Asian migrants at the Russian Islamic University, Kazan

After the collapse of the Soviet Union a lot was written about the transformation of religious life, in particularly among Muslims, in post-Soviet societies. Many scholars argue that there is a rise in religiosity and in numbers of practicing Muslims. Often this so-called “re-Islamization” is explained by the idea of an ideological vacuum that emerged after the collapse of the Soviet Union and the communist ideology. Although this might be true to some extent, this rising importance of Islam cannot be explained by ideological changes solely. Based on fieldwork carried out in 2012 and 2013 at the Russian Islamic University in Kazan (Tatarstan), this paper explores how Islam shapes the everyday lives of young Muslim students from Central Asia in post-Soviet Tatarstan (Russia). It focuses on the question of how these students accommodate the post-socialist socioeconomic changes and how Islam is intertwined with their plans and strategies for a professional future. The analysis of students' life stories and of the changing institutional and political framework shows that the rising importance of Islam in the lives of young Muslims is not due just to the ideological changes. Rather, Islam works as a substitute for the lost Soviet institutions offering a way to cope with the uncertainty caused by high





unemployment rates among young people and other socio-economic difficulties. This paper shows how Islam is giving access to networks, social security and new economic opportunities for the young people and thereby is helping them to gain ground in a changing society and economy.

**Panel 34: Water and energy**

(Room AND 2.48 | FR 14:00 – 15:30 h)

*Chair: Tommaso Trevisani (Max Planck Institute for Social Anthropology)*

**Wojciech Ostrowski (University of Westminster)**

The rentier state and Central Asia

The collapse of the Soviet Union in 1991 unexpectedly catapulted resource-rich Central Asian republics into statehoods. The potential oil and gas revenues were seen as a salvation to economic ills, however, it was very quickly pointed out that given the experience of other oil and gas-rich countries and the political nature of Central Asia, the newly independent states were likely to follow a skewed political and economic development. The outcome was an adoption of the rentier state concept in order to analyze new political dynamics. Yet, the concept in itself was never questioned and very little effort was put into modifying, adopting or improving it. It was used as a tool, sometime as an ideological tool, but not viewed as an intellectual paradigm developed to understand an economic and political reality in the Middle East, at a specific time, which had to be critically integrated and questioned before it was applied to the post-Soviet space. The paper, next to looking at the uncritical adoption of the rentier state in the field of Central Asian studies in the 1990s and the great part of 2000s, will discuss the new debates concerning rentier state and Central Asia (such as linkages between fiscal regimes and ownership structure). In addition the paper will comment on the political developments on the ground and government's efforts to diversify countries' economies in recent years.

**Stephan Eder (University of Vienna)**

Sino-Russian Relations. The impact of Central Asian energy resources

Building on a previous book by this author, the proposed paper provides a concise analysis of the Sino-Russian relationship's history, an account of post-Soviet regional energy projects, and an analysis and interpretation of the mainland Chinese discourse on the impact of the Central Asian energy issue on this relationship. The issue has been broadly discussed as a possible source of

friction since the global financial and economic crisis. Chinese authors predicted that a great deal of co-ordination and compromise would be needed because of Russian sensitivities but conveyed confidence that their country's 'inevitable' expansion of crucial energy relations would be manageable. A successful handling of competing interests in the short term, with challenges to the "strategic partnership" through the shifting power balance in the long term, was expected. Over the last two years, China has advanced faster and more comprehensively than anticipated and already overshadows Russia. Now undergirded by a more substantial political strategy, it quietly but resolutely pushes Moscow aside. Managing ensuing frustrations and more blatant counter-measures will likely test the resolve and aptitude of Chinese policy-makers earlier than expected.

**Andrea Zinzani (CNRS UMR7528 Mondes Iranien et Indien, Paris)**

Reflecting on the politics of scale. The IWRM and the politicized rescaling process of water governance in Uzbekistan

For more than a decade, the rescaling processes in water governance have been a central issue in the Human-Environment debates of geographers and political ecologists who have argued its political nature and related power reconfigurations. Since the mid-1990s the IWRM, the water paradigm worldwide promoted by the development agencies, had advocated the river basin as the natural unit for a sustainable water management, in contrast with the administrative unit; however the institutional change that this shift in governance entails has been often neglected. This contribution aims to analyse the rescaling process of water governance in Uzbekistan, which





occurred in parallel with the IWRM implementation; the analysis focuses at the basin level in the Zeravshan valley, a large irrigated area located in central-eastern Uzbekistan. The evidence has shown the relevant political nature of the rescaling process: on the one hand the establishment of the river basin unit was undertaken as a strategy of political re-centralization in accordance with the national water political economy. On the other, the design of the river basin unit was shaped by power dynamics that led to a reconfiguration of political roles and to increased inequities in water governance.

**Saturday, October 10<sup>th</sup>**

**Session 4 (SA 09:00 – 10:30 h)**

**Panel 41: Gender and socio-spatial mobility in post-Soviet Central Asia. Challenges to the re-traditionalization narrative and everyday negotiations**

(Room AND 2.04 | SA 09:00 – 10:30 h)

*Chair: Meltem Sancak (University of Zurich and CASCA)*

**Juliette Cleuziou (LESC – Paris Ouest) and Lucia Direnberger (University of Paris Diderot)**

From household relations to national identity-building. Impacts of male migrations in Tajikistan

In Tajikistan, male out-migration to Russia has been considerably increasing for the last decade, reaching now the proportions to which half of the GDP comes from the remittances sent by migrants. We will combine two researches conducted with women in Tajikistan, which both led to questioning the impacts of men's absence on women's lives in Tajikistan, at different scales. Their articulation together enables us to reach a comprehensive understanding of how women adapt, react or negotiate dire situations and often subordinated positions. First, we will explore how the cyclical absence of men particularly affects the spatial and social mobility of their wives. From women who go back to their parents' house to those who start working or others who join their husband in Russia, many women have to find alternative solutions to their socio-economic dependency. Second, male migrations have also emerged as a public concern through which both the state and (inter)national organizations produce conservative gender norms, often constraining for women's strategies. We will explore how local NGOs working in the prevention of domestic violence may challenge these norms.

**Negar Elodie Behzadi (University of Oxford)**

Gendered socio-spatial mobilities and reconfigurations at the margins. Female working bodies in an informal Tajik coal mine

Mainstream narratives on gender in Central Asia often either focus on retraditionalization and its relationship with Islam, or on left behind women as victims of male out-migration to Russia. Both representations tend to convey caricatural readings based on simplistic and linear visions of change. In this presentation, I will challenge these predominant narratives by examining the ambiguous ways that women's socio-spatial mobility relates to male migration in a single place. Through a feminist economic geography approach grounded in ethnographic research with female informal coal miners in one Tajik village, I will reveal the co-constitutiveness of gender, space, movement, and economic practices. The socio-spatial organization of work and the division of labour in this context offers a window into how gendered norms revolving around ideas of fertility and sexuality can justify male migration whilst restricting women's mobility. These norms were then manifested in everyday economic practices, written onto bodies and re-inscribed into space through the stigmatization of the women who worked in informal mines, their relegation into marginal spaces of informality, and the creation of "inadequate bodies." Although stigmatized, the female miners' physical and social mobility at times appeared enhanced and conducive to a relative feeling of empowerment.





### **Marhabo Saparova (Central European University)**

Gendered “transition”. A case of women labour migrants from Turkmenistan in Turkey

The fall of the Soviet Union has brought significant transformations and mobilizations in the labour market in Central Asian countries. In the last two decades Turkey has become one of the main destinations for women labour migrants from Turkmenistan to be employed as domestic (care) workers. This paper focuses on transnational processes embedded in this specific labour migration and how these processes re-organized and re-shaped gender roles and dynamics within households both in Turkmenistan and in Turkey. Based on ethnographic observations, personal experiences and the narratives of women (labour) migrants in Istanbul, this paper discusses how the labour mobilization of women from Turkmenistan rearranged daily practices within households on the micro-scale and re-organized the (already gendered) labour market on the macro-scale. The case demonstrates that women migrants are active subjects and participants in the reconfigurations of labour market in “transition” period. Thus, by taking at its centre the sophistication of gender roles, this paper criticizes the concept of “re-traditionalization” of society.

### **Panel 42: New perspectives on Kazakh literature and folklore**

(Room AND 2.44 | SA 09:00 – 10:30 h)

*Chair: Gabriel McGuire (Nazarbayev University)*

### **Christopher Baker (American University of Central Asia)**

At play in the Soviet Library. History, texts and power in the late Soviet era

Containing 16 volumes and spanning over four thousand pages, The Soviet Historical Encyclopedia was a massive work, one that enfolded the entirety of human history in the ordered pages of a text and that perfectly arranged all of the plural ethnic histories at play in the past of the Soviet State. The Encyclopedia formed a dense and internally consistent library animated by the fantasy and desire of containing unruly histories and geographies within books. The Soviet Historical Encyclopedia reinforced the ethnic order of the Soviet present by redrawing and redesigning a thousand ethnic pasts to reflect it and established an intricate ethnic hierarchy centered on Russian civilization. This was the civilization that had redeemed once resplendent but fallen civilizations, saved others from extinction, and that had formed advanced “peoples” and “cultures” from what would have otherwise remained a primal, vestigial “Siberia.” Published over the course of fifteen years, from 1961-1976, the Encyclopedia was one of the last, immense monuments of ethnic, historical scholarship the Soviet state would create before novelists in diverse contexts began to pull all of its carefully crafted pasts apart, a movement that unfolded in Central Asia in the form of a proliferation of historical novels that were heteroglot in the pasts they seized and creatively reassembled.

### **Laura Berdikhojayeva (Nazarbayev University)**

Hybridity in Oralkhan Bokei’s Atau -Qere

The aim of this paper is to explore the concepts of hybridity and to critically assess its role in the portrayal of characters in Oralkhan Bokei’s novella Atau-qere (The Last Meal) also subtitled as Kauipti Budan (The Dangerous Hybrid). Oralkhan Bokei is one of the major Kazakh writers. He started his career as a writer in 1970s, and continued this path until his untimely death in 1993. The novella, I am analyzing in this paper, is about the difficult life of racially mixed hybrid, Yerik, who is a beekeeper, living in the Soviet Kazakhstan of early 1980s. Through applying the concept of hybridity given by Homi K. Bhabha, this paper seeks answers to these questions: Does the author resist the possibility of hybridity and hybrid identities? Does the author represent hybridity to be a strength or weakness? What is the role of hybridity in understanding the relations between colonized and colonizer? What is the relationship between Soviet man and national identity and how does the author represent the Soviet racial hybrid?





### **Inzhuna Karazhanova (Nazarbayev University)**

#### Monstrous femininity in Kazakh folklore

Both mythology and folklore, as well as literature and popular art, are filled with monstrous women and female monsters: witches, succubi, female vampires, sirens, furies, mermaids, possessed women and ghost women. In Kazakh folklore, Zhalmuiz Kempir is one of its most prominent and recognisable examples of monstrous femininity. Although in popular consciousness she is usually thought of as a villain, and she indeed commits monstrous acts such as blood-drinking, cannibalism, children abduction, and murder, in some fairytales she is a more positive character, aiding the hero in exchange for a favour or providing him with a wise piece of advice in return for kindness. The morally ambiguous and powerful Zhalmuiz is not the only female monster of the Kazakh folklore: there are also copper-clawed Zhezyrtnak who can tear adult men apart; Albasty with long sagging breasts that they use to beat men to death; Myster Kempir, a witch hag who plots against the hero, and more. Through examining these characters, this paper seeks to identify, firstly, the range of roles and functions they inhabit and how those might have changed through time, and, secondly, how femininity and womanhood are represented as monstrous in Kazakh folklore, as well as what those representations can tell us about gender roles, relations and attitudes to female desire and female power.

### **Panel 43: New migrations**

(Room AND 2.46 | SA 09:00 – 10:30 h)

*Chair: Indira Alibayeva (Max Planck Institute for Social Anthropology/University of Zurich)*

### **Markus Kaiser (University of Bonn, Competence Network Crossroads Asia)**

There and back again. Imagined and lived homeland, returning strategies and belongings of late German repatriates

The paper is dedicated to return strategies of Late German Repatriates, who, after having migrated to their imagined homeland Germany on a very privileged status since 1988, have again left their country of repatriation to return to their own areas of origin in Kazakhstan and Russia in the last 15 years. The moves need(ed) to be justified and constant debates on belonging and processes of re-identification make use of imagined and lived tradition(s). Based on interviews with more than 50 individuals, some of them visited both before and after re-migration, the paper looks at motives and strategies of remigration. There is a tendency of return of the late-comers, with the 2nd and 3rd wave of emigration in the late 1990s and a gender bias, meaning that mainly men are pushing forward the idea of remigration, as they seem to have much more to win by returning. It will be seen that there are at least two basic types of “translocal remigration” (back to the home areas) and “transcultural remigration” (to booming urban agglomerations in the broader cultural area of departure). In sum, repatriates return to their local context and to their own (family) history or opt for a (post-) Soviet continuity.

### **Gulnara Kuzibaeva (National University of Uzbekistan)**

Migration for sex work. The case of Uzbekistan

Over the past few years, Uzbekistan has been facing a strong irregular labor migration, also attracting a rising number of female migrants. This paper examines the nature, magnitude, and gravity of women’s labor migration and the relationship between labor migration and sex work. By researching the backgrounds, circumstances, and other factors that drive women to migrate from Uzbekistan, I examine the underlying reasons for women’s entry into the international sex trade and their remaining in the sex industry. This paper is based on the analysis of interviews with 27 migrant women and five informants who provided services to this group of women. The findings indicate that the poor economic conditions and family status had powerful, wide-ranging effects on the women’s decision to migrate. Working in the sex industry outside of the country has become an economic survival strategy for women in recent years. This paper concludes that policy debates should not focus so much on whether women “choose” to enter the







sex industry, but should instead focus on the need to ameliorate migrant women's living and working conditions by addressing restrictive immigration policies and by decriminalizing sex work.

**Farrukh Irnazarov (Central Asian Development Institute)**

The impact of remittances on labour migrants' households in Uzbekistan.  
Weddings versus investments

Uzbekistan, as the largest labour migrant exporting country in Central Asia, enjoys a significant inflow of remittances. This paper focuses on households with and without labour migrants in order to define the true scope of remittances and their impact on poverty in the country. The remittance spending pattern elicits the consumption and investment behaviour of households in Uzbekistan. For instance, remittances spent on weddings and other traditional ceremonies may represent the bulk of all received remittances, leaving little room for investment and savings. This, in turn, depicts long term prospects of poverty within the country. Thus, this research is guided by the following questions: What is the overall impact of remittances on poverty and employment in Uzbekistan? How do remittances shape the behaviour of private households in Uzbekistan? The paper is based on 1,500 household surveys conducted in Uzbekistan in 2013-2014 within the framework of the GIZ project "Impact of Remittances on Poverty in Central Asia".

**Panel 44: Mountain communities of Tajikistan. Constructing identity**

(Room AND 2.02 | SA 09:00 – 10:30 h)

*Chair: Vladislav Sobolev (Saint-Petersburg State University)*

**Vladislav Sobolev (Saint-Petersburg State University)**

"Mountain Tajiks" (Gornye Tajiki). Constructing, grading and leveling of the concept in Russian orientalism

Since the beginning of large-scale Russian penetration into Central Asia around the mid-19th century, in the Russian-speaking scientific and journalistic literature the term "mountain Tajiks" (gornye tajiki) has become widely distributed. The notion "Tajik" – referring to the Iranian-speaking population contemporary to researchers of Central Asia in the 19th to early 20th century – has frequently been used in Russian literature for nearly 50 years, together with the adjective "mountain". Historically, Tajiks were rather plain oases populations related to urban culture. Up to the expeditions of 1914-1915 (I.I. Zarubin), the Russian Orientalism virtually didn't make any attempt to distinguish between the ethnically Iranian-speaking population of the Pamir region and other areas. But in the 1920s, during the national delimitation in Central Asia and the establishment of the Soviet republics, the term "mountain Tajiks" passed completely out of use. This paper analyses the causes and stages of the ethnic mapping of Iranian peoples in the Russian Orientalism. The author discusses the consequences, which this approach brought about in the 21st century.

**Pavel Basharin (Russian State University for the Humanities)**

Legends about Kahkaha of the Wakhan Valley

Some mazar's of the Wakhan valley are associated with stories of Islamization of the region. One of the eminent oston, Shoh-i Mardon ([shirine] of the King of men), is situated near the kishlak of Namagdut, 17 km from Ishkashim. In the center of all legends is the figure of Kahkaha the Giant. He was a chief of the gigantic kin settled in the Wakhan valley before Islam, and became the main enemy of imam 'Ali, who Islamised the area according to local legends. This presentation is based on fieldwork in Wakhan and explores the stories of Kahkaha, beginning with his genealogy, family and fortress. The main legend is associated with arrival of 'Ali and his sons, attempts to identify them, explores the trials they faced, the single combat of 'Ali with Kahkaha and the death of the giant, and the Islamization of the region. The crucial plot for local inhabitants is associated with five stones set into the qubba of Shoh-i Mardon. According to





legends, these stones were used for jugglery as a part of the trials. The pilgrims tried to circle the qubba fourteen times, touching every corner stone. Now they perform only three tawafs.

**Nikolay Terletskiy (Peter the Great Museum of Anthropology and Ethnography, Russian Academy of Sciences)**

Serpent defeating motive in the mythology and hagiography of the Mountain Tajiks

The mythological serpent (giant snake or dragon ajdaha/ajdahar) is a wide spread character of folklore and hagiography of the peoples of Central Asia, including the population of the mountainous regions of Tajikistan. The most common belief depicts the serpent as the keeper of water sources inhabiting the mountains and terrifying the neighboring population. The image of the hero defeating the serpent is continually transforming, following the changes of the prevailing religious system whilst at the same time retaining the remnants of the past ideological and cultural frameworks. In the Islamic hagiographical tradition of the Mountain Tajiks, the hero figure that conquers the dragon is usually associated with the fourth righteous khalif 'Ali b. Abi Talib.

**Panel 45: Religious and political relations within and beyond Central Asia**

(Room AND 3.46 | SA 09:00 – 10:30 h)

*Chair: John Schoeberlein (Nazarbaev University)*

**Irina Chernykh (Kazakhstan Institute for the Strategic Studies)**

Radicalization in Central Asia in the Context of Societal Security

It is believed that in 2010 the Central Asian countries are faced with a new spiral of extremist activity, which resulted in a number of experts, analysts and politicians argue that it is becoming increasingly unstable region. Analysis of the relevant sequence of events and the legislation shows that the authorities of the Central Asian countries come from the simplistic understanding of what extremism is and how possible to resist this phenomenon. Groups that adhere to a radical ideology and violent methods become less vulnerable, while in accordance with the current legislation any dissenter might be considered as extremist.

Actions regarded as extremist (mass acts of disobedience to the authorities, explosions, terrorist attacks) are symptoms of serious internal political, economic and identification contradictions in Central Asia. These contradictions are complex. Only simple physical destruction of individuals and groups is not effective approach in counteraction of extremist activity.

Main thesis that I argue is that sources of extremism in Central Asia are mostly internal (domestic) not external. They are determined by the nature of statehood in the counties, specifically the degree of strength / weakness of the state.

**Rustam Burnashev (Kazakh-German University)**

Narrative of Islamism. Securitization in Central Asia

Securitization of Islamism is a structural characteristic of the dominant security discourses in Central Asian countries originating in the early 1990s. It is determined by a special positioning of the securitising actor and referent object. The securitising actors here are the governments/regimes having 'a relation of singularity and externality, and thus of transcendence, to his principality' (Foucault 1991). Accordingly, the aim of a government is to maintain, strengthen and protect not the nation or the state, but the regime.

A key factor of securitization of Islamism is the weak statehood of the Central Asian states. There is no continuity of discursive power and it is rather fragmented. The multitude of power centres compete to acquire and preserve a dominant position for its own practices (Laclau and Mouffe 1985) and seeks to improve only its own security. This produces the insecurity dilemma (Job 1992).





## **Fahri Türk (Trakya University)**

Turkish-Tajik relations between 1991 and 2014

Abstract: Turkey's recognition of Tajikistan as an independent state in 1991 immediately intensified diplomatic relations between Ankara and Dushanbe. Despite the inner Tajik conflict between 1992 and 1997, the Turkish president Süleyman Demirel visited Dushanbe in September 1995 and was followed by visits from other Turkish leaders in 2001 (President Sezer), 2004 (Prime Minister Erdoğan) and 2009 (President Gül). Although the trade volume of the both countries jumped to 655 billion US-Dollars, an increase of 12.98 per cent, trade is not as important as the activities of Turkish firms in this country. Turkish businesses in Tajikistan completed a total of 32 projects, amounting to 529 billion US- Dollars, by the end of 2014. Turkish firms in Tajikistan invest in various sectors such as construction, furniture selling and so on.

Turkey is also active in the educational and cultural spheres in Tajikistan. There is a Turkish Language Center in Dushanbe, where every year around 400-500 young people learn Turkish, of particular interest to the Tajik youth. In addition, as of 2014 there were seven Turkish schools in Tajikistan, housed in the towns of Dushanbe, Tursunzoda, Kulob, Kurganteppa and Hodshand and supported by the leaders and elites of Tajikistan. Turkey also maintains good relations with Tajikistan in the field of religious affairs, and helped the victims of flood disaster in Kulob in 2014. The data used in this study was collected through field work in Tajikistan in the summer of 2014, which involved in-depth interviews with Tajik and Turkish elites and intellectuals.

### **Session 5 (SA 11:00 – 12:30 h)**

#### **Panel 51: The moral economies of sacred places, blessings and feasting. Transformation or re-traditionalisation?**

(Room AND 2.04 | SA 11:00 – 12:30 h)

*Chair: Svetlana Jacquesson (American University in Central Asia)*

#### **Louise Bechtold (University of Tuebingen)**

Debating capitalist calculation and obligations of mutual help. Moral economy of feasts in Southern Kyrgyzstan

At feasts in rural southern Kyrgyzstan, motives of rational calculation of resources and maximization of profit for one's own household intersect with obligations of mutual help among members of the local patrilineage and neighbours. These obligations are conceptualized as debt (karyz) and considered as a central aspect of what constitutes a community (jamaat).

Recent developments in practices of feasting and gift exchange have to be investigated in light of the economic and social situation of extensive labour migration. In local discourses on feasts the cooperation of members of the local patrilineage is described as decreasing, even though the lavishness of feasts is said to increase. In this context the past is used to evaluate the present in two opposite ways: As a positive model of a time when moral obligations were followed more closely, and as a model of difficult times, epitomized by "war-times", when in the absence of the young elderly people had to serve at feasts. Which strategies are used in order to profit from feasts in the economic sense of gaining resources? How are these strategies evaluated in local discourses on capitalism, tradition and community?

#### **Tobias Marschall (University of Tuebingen)**

"One can find a lot of holy places here". On the role of mazars in the re-configuration of the Eastern Pamirs' landscapes and moral economy in Tajikistan

My paper will address the (re-)configuration of sacred landscapes in the Eastern Pamirs from an anthropological perspective, looking at how changes in the landscapes' and local economy's configuration shape everyday practices and their classifications. Hereby, I focus on the role of places of worship in the district of Murghab (Tajikistan) for the various ways people signalize





specific places and think about their different meanings. I ask how these very material as well as symbolic positionings help categorize the relations people elaborate, maintain or change with the various actors they encounter on a daily basis. Genealogies, rituals, and specific economic transactions (for ex. qars: credit without interest) are exemplary constituents of a particular moral economy that is often referred to as traditional in opposition to the emergence of new economic relations considered as modern. Mazars, because of the impression of stability they suggest and the genealogical as well as spiritual relation one can establish with them, are in this way important for the elaboration of such distinctions and the classifications of people's everyday lives in the Eastern Pamirs.

**Stefanie Kicherer (University of Tuebingen)**

Balancing tradition and meritocracy. The conceptual change of barakat (divine blessing) in Bartang Valley, Western Pamirs, Tajikistan

Barakat, divine blessing, is a central concept for the Ismaili community in the remote Bartang valley in the Tajik Pamirs. Considering the modes of its transmission from God or ancestors to man, I developed a tripartite typology, distinguishing "intrinsic", "contagic" and "meritic" barakat. In terms of moral economy, meritic barakat is of particular interest: Here, benevolent action (e.g. mundane exchange) initiates a divine exchange in which God bestows man with barakat as a reward. Barakat, in turn, serves as a catalyser that increases the output of work and efforts in the mundane sphere. Ideas on how to obtain barakat are currently subject to changes triggered by the spread of meritocratic values and the rationalist modernisation campaign of Aga Khan's institutions. The logics of these transformative influences are on first sight much like those of other reformist movements in Central Asia. However, whereas in other regions reformist discourses often clash with those advocating re-traditionalisation, in Bartang the two are rarely perceived as contradictory. How this unique balance is achieved I attempt to show with my example of the transformation of the barakat value complex.

**Panel 52: Media and Civil Society**

(Room AND 2.02 | SA 11:00 – 12:30 h)

*Chair: Linda Tubach (University of Zurich and CASCA)*

**Carsten Friede (University of Bonn)**

Contemporary ways and means of communication of civil society actors in rural Mongolian development projects

The ongoing dissemination of mobile and IT-based communication technologies has a vast potential to change the ways rural communities and development project personnel can interact with each other as well as with actors in core areas (e.g. Ulaanbaatar). But how is it perceived and implemented by the actors? How do these changes happen? The paper will show examples of in-field implementation and give some first-hand insights of the experiences made through data collected in the fieldwork carried out this summer in Mongolia. The upcoming fieldwork is part of the dissertation "Effects of Implementation of IT-infrastructure by development projects in rural Mongolia".

**Jukka Pietiläinen (University of Helsinki)**

Central Asian media in the post-Soviet era. Challenges and perspectives

The state of media at the end of the Soviet era was relatively weak in all post-Soviet Central Asian countries. In the Soviet Union the most important media were published in Moscow and distributed all over the Union. The regional and local media served mainly local needs and languages, and in the case of Central Asia the per capita publishing figures were among the lowest. After Central Asian countries gained independence, the media started to develop in new conditions. However, the Russian language media, especially newspapers and television, and media from the Russian Federation, have retained an important share of media, especially in Kazakhstan. The paper analyses the developments of media in all Central Asian countries and focuses on media structures, media audiences, freedom of media and media economy.





Theoretically the paper develops an idea of a controlled media in serve to the stability in a semi-authoritarian country, but also questions when enough stability can be reached in order to liberate media gradually. Traditions of the pre-Soviet and Soviet era have an important impact in developing of the media.

**Latofat Tolibjonova (State Institute of Arts and Culture of Uzbekistan)**

Music, media and new cultural constructions in Uzbekistan

Uzbekistan is one of the first in the CIS to have introduced digital television, and the television industry has access to advanced multimedia technologies. This allowed the widespread development of audiovisual arts in the country, and music videos are of particular relevance.

Music videos developed on TV and quickly became an integral part of the creative work of singers. The progressive number of TV channels in Uzbekistan, as well as the formation of new music formats for youths, clearly demonstrates the increased role of television in relation to song broadcasting. In my paper, I analyze the content of modern Uzbek national music videos in the context of the global music industry and media culture. As a "live" material, I have selected the latest clips and video excerpts from the solo performances of young and popular Uzbek singers who personally demonstrate how the area of mass musical art is becoming a way of updating the folk tradition. It is very interesting to examine the current creative processes, which under the influence of global culture arise as "mixed" types of creativity, performing and professionalism.

**Panel 53: Women through history**

(Room AND 2.46 | SA 11:00 – 12:30 h)

*Chair: Eva-Marie Dubuisson (Boagizic University)*

**Adrienne Edgar (University of California)**

"I Married for Love". Gender, Ethnicity, and Inter-marriage in Soviet Central Asia

This paper examines the gender dimensions of interethnic marriage in Soviet-era Kazakhstan and Tajikistan. The official Soviet view was that intermarriage between Central Asians and "Europeans" was progressive, bringing Soviet-style modernity to Central Asian families and communities. Within Central Asian families, however, the attitude toward a prospective intermarriage was often ambivalent at best. Drawing on oral history interviews conducted in Kazakhstan and Tajikistan, this paper analyzes the ways in which stereotypes on gender and ethnicity shaped the experiences of women and men who married across ethnic lines.

**Zhanat Kundakbayeva (Al-Farabi Kazakh National University of Almaty, Kazakhstan)**

Traditional body for contemporary Kazakh woman. Re-writing Soviet gender discourse in Women's magazines in Kazakhstan since 1991

This paper examines the transformation of the gender discourse in the post-Soviet Kazakhstan's mass media, utilizing the analysis of content, rubrics, the target audience, biographical data and personal documents of the "Kazakhstani women" magazine. This magazine, founded in 1925 and still in print, provides us with a great opportunity to compare Soviet and post-Soviet gender discursive practices in nation building process. We argue that whereas in the early Soviet era magazines tried to help Kazakh women break away from old traditions and encourage them to accept the Soviet lifestyle and values, modern editors aspire to break with impersonal Soviet treatment of the gender discourse, which lacked any ethnic focus. Nowadays, the authors attempt to construct a modern Kazakh woman as one actively involved in the public sphere on the basis of archaic stereotypes prevalent in the pre-socialist society. Thus, we argue that highlighting ethnic issues in gender sphere the magazine discursively forces the views of nationalism into the nation building.





**Nargiza Ismatova (Academy of Sciences of Republic of Uzbekistan)**

Women's activity in the Bukharan Emirate within waqf economy:  
interpretation of waqf documents

The main focus of my paper is an interdisciplinary approach to the question of the activity of women in the Bukharan Emirate within waqf economy in the second half of the 19th to the early 20th century. I simultaneously analyze the role of women within waqf economy and show that they had knowledge of their rights to possession. I put forward the idea that many women from the Bukharan Emirate actively took part in the juridical, social and economic branches of society and substantiate my theory with arguments and examples of women that not only endowed their properties, but also participated in the notarized process at the qadī courts without any attorney and managed waqf properties as a mutawallī [trustee]. These women therefore knew their rights and used them properly. This argument also disproves arguments on the backwardness of Central Asian women in that period.

**Panel 54: (Forced) migration and diaspora**

(Room AND 2.44 | SA 11:00 – 12:30 h)

*Chair: Peter Finke (University of Zurich and CASCA)*

**Didar Kassymova (KIMEP University)**

How Diasporas remember their cultural trauma? The Kazakhstani context

Living in a diaspora is to be divided not only by time and space facing the identification dilemmas, but also to frame/shape the pain and gain of cultural trauma in memorization and commemoration practices. Most diasporas (counted as 131 in number by 2015) in contemporary Kazakhstan share the legacy of the forced deportations and silenced memories until 1991. How are their memory trajectories within the diaspora limits framed to be part of wider historical and political contexts to match the expectations of the host Kazakhstani regime in order to be integrative building blocks of civic nation history and consciousness? This paper explores the ways in which the Kazakhstani diaspora leaders develop the discourse of material and narrative history (with cultural trauma component) to secure niches for semi-autonomous ethno-cultural preservation and canals to articulate their needs to the state. Yet the state discourse in verbal framing operates with ethnic groups/communities, although emphasis on the diaspora category by their leaders indicates the need for deeper dialogue.

**Anar Smagulova (Sarsen Amanzholov East Kazakhstan State University)**

Kazakhs of West Mongolia. Memory of migrations in family history

The purpose of the paper is to investigate the history of migration of the Kazakhs of West Mongolia through the history of a Kazakh family. Kosh (migration) has become an integral part of this representation, and is a leitmotif history of Kazakh society, in this case, in the context of the diaspora. Every museum in the state puts forward its own version of Kazakh history, and presents its own official interpretation. In this connection, the question arises: what is the difference between the official interpretation and history of migration in the environment of the Kazakh society? What historical events affected the separate family, and through which periods did it undergo significant changes? Why have these events remained in the memory, the family history? The answers to these questions must be found with the help of new empirical data, in the framework of an oral history of family memory.

**Sergey Lyubichankovskiy (Orenburg State Pedagogical University)**

Europeans in Central Asia. Everyday encounters in search of identity preservation at the End of XIX –XX cent. (Mennonites’ communities in the Kazakh Steppes)

This paper studies a specific “German factor” in the Russian politics in the Late Imperial period in the north Kazakh steppes. We are going to focus on the matters connected, firstly, with the





appearance of Germans-Mennonites in the Orenburg region; secondly, with the attempts by these Germans to preserve their cultural identity; thirdly, with the transformations in their life when World War I broke out. At the end of the 19th to the beginning of 20th century, thousands German migrants were located in the Orenburg region. The paper analyses the reasons why they moved to the region and presents the ways the Germans were able to preserve their cultural identity in an absolutely alien society. Research is based on the memoirs of migrants and the unique documents that have remained in the Orenburg archive. Protracted residence in Russia made an originality in an inner world of these Germans. They even had special name – "Orenburger". "Orenburgers" stood aside from political struggle, yet were attentive to national policy. The point was that their language lost its position. German public figures saw a way out in lifting of cultural movement, in particular by national school.

### **Panel 55: From rural to urban: migration and social changes among minorities in contemporary Kazakhstan**

(Room AND 3.46 | SA 11:00 – 12:30 h)

Chair: Verena LaMela (Max Planck Institute for Social Anthropology and CASCA)

#### **Arailym Ashirbekova (Independent Researcher)**

##### Doing Gender in Uighur Community

This research aims to construct a critical ethnography of gender relations in Almaty city and region. Specifically, the paper focuses on Uighurs (5,73%) as they represent the third biggest group after Kazakhs (51,6%) and Russians (33,02%). Uighurs are settled in the suburbs of the city and in rural areas. Asiya Khairullina, national expert on gender issues argues that such practices like bride kidnapping and early and forced marriages are common among ethnic minorities, especially among Uighurs:

*Early marriage is typical for the Uighur population. They believe that who doesn't marry before the age of 18 – has failed (Respondent cited in Khairullina, 2015)*

However, there is lack of in-depth research which reflects the interaction of everyday practices with broader understanding of 'gender contract' between men and women in those groups. More importantly, it is relevant to grasp the ways how traditional practices are kept or changed as a result of migration to urban areas and integration to local settings.

Deniz Kandiyoti (1988) in her prominent work *Bargaining with Patriarchy* argues that systematic comparative analysis of women's strategies and coping mechanisms allows to understand the patriarchal systems better rather than an abstract critique of the patriarchal system per se. Similarly, Abu-Lughod in her *Writing Women's Worlds: Bedouin Stories* challenges the generalized attitude towards the oppression of women by patriarchy in feminist theory. Thus, this research aims to tell the stories of central Asian women and contribute to gender scholarship of the region.

#### **Giulia Panicciari (Independent Researcher)**

##### Social practices and transformations of the Uyghur minority seen through the rural/urban migration – becoming Kazakhstanis?

The Uyghur community in Almaty settled in the region already in the 19th century. From a historical point of view, Kazakhstani Uyghurs not only share the colonial and the Soviet past with the today's Kazakhstan, but also the cultural construction – through Soviet historiography – of a Soviet Uyghur nation (*natsia*), deeply rooted in Kazakhstan's territory (A. Kamalov, 2012). After the collapse of the Soviet Union, Uyghurs have not only identified with their "historical" homeland in Xinjiang. Kazakhstani Uyghurs have also rewritten their local history and "strengthened the Semirech'e Uyghurs' identification with Kazakhstan" (A. Kamalov, 2012, p. 351), which makes them an integrated part of the nation building process since the 1990s.

Nevertheless the State's emphasis on national identification makes it clear that they are citizens and yet a minority in a country that builds its own State on an ethnocentric understanding.





Notably, Kazakhstan's modernity and State building takes shape inside the city which is – following the Soviet legacy – the place where modernity happens. The city is also the place where citizenship happens in a more powerful way, and where citizenship rights become a central issue for those who imagine their future there. Kazakhstan's focus on urban development and modernity has considerable effects on the population internal movements, although internal migration issues have not known yet the attention they would actually deserve.

Internal migration is also strictly connected to citizenship issues. James Holston writes for example about “differentiated citizenship” and, by observing the migration flows from the countryside to the Brazilian city of Sao Paulo, states that “people construct not only their houses [in the city], but also “a new realm of participation, rights and citizenship” (J. Holston, 2006, p. 6). Using Holston's idea of a differentiated citizenship, I try to apply it to the Kazakhstani context and to the Uyghur minority, in order to understand how they build their own “realm of participation” into the Kazakhstani society, as citizens. I do this by focusing on internal migration flows from the countryside to the city, and through Uyghurs' everyday practices. Finally, I enquire about their integration dynamics in the urban socio-cultural fabric, their “citizenship practices”, their relationship with the urban and the rural Uyghur community.

**Soledad Jimenez Tovar (Max Planck Institute for Social Anthropology and CASCA)**

Exploring Chinese-ness and diaspora in Central Asia. Sinophone Muslims in Kazakhstan

The study of Dungans, as Sinophone Muslims are known in the Central Asian region, constitutes a space of identity contestation. Such contestation should be understood in at least three axes that combine both comparative ethnography and theory. The first of these axes is the one corresponding to the origin of Sinophone Muslims in general, and the regional differentiation that they present. The second axis has to do with ethnic classification inside the countries where Sinophone Muslims live. In this regard, the study of ethnicity in the longue durée in at least three state projects is necessary: Qing China and the People's Republic of China; the Soviet Union; and finally what situates us in contemporary projects of Dungan identity. Such projects are either external or internal. Among the external projects, we can cite Kazakhstani nation-state building, which implies a complex web of changes in the roles that every ethnic identity in the country plays. The second big external project is “Chinese-ness” as a phenomenon relative to the so-called Chinese diaspora, either in its culturalist understanding (huaqiao) or in its ethnic variant (minzu huaqiao). In turn, there are multiple internal identity projects developed by Central Asian Dungans, some of which are going to be discussed in this presentation.

**Session 6 (SA 14:00 – 15:30 h)**

**Panel 61: : Cooperation and cooperatives among pastoralists in Central Asia – Part I**

(Room AND 2.04 | SA 14:00 – 15:30 h)

*Chair: Thomas Barfield (Boston University)*

**Linda Tubach (University of Zurich and CASCA)**

Cooperation and obligation. Social ties and economic decisions among herders in rural Western Mongolia

Arrangements of cooperation between and among herder families usually depend on mutual trust. While certain standards do exist, for instance the salary for a hired herder, enforceable contracts often do not. In practice, informal arrangements are flexible and diverse, but in precarious times they offer little security. Obligation and varying degrees of trust, including problems with formal institutions, simultaneously shape such arrangements, as well as wider social and economic dynamics.







**Tom White (University of Cambridge)**

Success with scientists, problems with land: camels and cooperatives in Inner Mongolia, China

Since it became obsolete as a mode of transport in the latter half of the 20th century, the camel has struggled to earn its keep in Alashan, Inner Mongolia. Founded in 2009 by a group of retired ethnic Mongolian cadres, the 'Alashan Bactrian Camel Specialised Herders' Cooperative' (ACHC) has attempted to find new markets for camel meat and milk, to ensure that the camel remains viable in the 21st century. This paper describes the efforts of this cooperative, and shows how it has forged links with scientists at Inner Mongolia University in Hohhot, as well as with a local environmental NGO, in order to demonstrate the health benefits of camel products. I suggest that we should pay attention not only cooperation amongst pastoralists as manifested in cooperatives, but also to the collaboration between pastoralist cooperatives and various state and non-state organisations. This will provide us with an insight into the distinctive dynamics of contemporary civil society in China's pastoral regions. In the latter part of the paper, I show that while the ACHC has had some success in finding new markets for camel products, its attempts to manage pastureland collectively have yet to get off the ground. I examine the institutional and social obstacles to such formal cooperative management, before discussing the informal pasture and labour sharing arrangements that continue to exist among camel herders.

**Emilia Sulek (Humboldt University in Berlin)**

Nomad cooperatives in a capitalist society. Observations from pastoral Tibet

The trade in caterpillar fungus, an expensive medical resource growing in the highland Tibetan-inhabited areas of Western China, developed rapidly following Deng Xiaoping's economic liberalization in the 1980s. However, this trade was also practiced in the people's communes during the 1960s and 1970s, when Tibetan pastoralists supplied the communes with pre-ordered amounts of this resource as part of their work obligations. Now, several decades later, a capital which Tibetan pastoralists accumulated from the sale of caterpillar fungus is used by them to start a new kind of business enterprise called nomad cooperatives. This paper looks at this new form of business enterprise and asks what functions does it play in the pastoral society. What attracts people in the idea of making cooperative business and what forms of capital are required for a success? This paper feeds on preliminary research and analyses the beginnings of nomad cooperatives in the region of Golok, Qinghai Province, China.

**Panel 62: Central Asia through the travellers' lens - Part I**

(Room AND 2.02 | SA 14:00 – 15:30 h)

*Chair: Alexander Morrison (Nazarbayev University)*

**Philippe Forêt (Swiss Academy of Arts & Sciences/Nazarbayev University)**

Overland to India. The contributions of travel literature to the humanization of science

Our students need to think about Central Asia comparatively. They need to blend disciplinary perspectives and scales, contrast views from the frontier with those from the centre. We have forgotten how novel and provocative such a conceptualization of geographical space is. This paper will travel back to a conference at Princeton sixty years ago, when a brave attempt was made to integrate the past with an interpretation of "Man's role in changing the face of the Earth" (Thomas 1956, Williams 1987). A statement by the zoologist Marston Bates was an invitation to seek new ways to humanize science (Hall and Forêt 2015). This paper will examine a short travelogue, Sven Hedin's "Overland to India" (1910), and explain how it can address today's scientific, societal and environmental challenges. We will then examine Raphael Pumpelly's "Exploration in Turkestan" (1905), retracing a history of delays and dead-ends in the development of disruptive knowledge. Finally, we will present fieldwork in Iran in spring 2014 that uses geo-visualization techniques to test the information delivered by these travelogues on responses to crises, uncertainty and vulnerability in ancient Central Asia.





### **Yuan Gao (Nazarbayev University)**

The Prisoners of the Steppe: Russian Captivity Narratives in Central Asia, late 18th-early 19th century

This study aims to examine Russian captivity narratives that generated during the empire's expansion into the Kazakh steppe from the late eighteenth to the early nineteenth century. From the sixteenth century, Russian captives and slaves had always been a valuable item of trade in Central Asia. Russian military officers and caravans were frequently facing the threat of captivity and raids on the steppe in their journey. At the same time, Captivity is a common theme which can be seen in many Russian travelogues, poems and novels. Focusing on three narratives, Filipp Efremov's *Stranstvovanie Filippa Efremova v Kirgizskoi stepi, Bukharii, Khive, Persii, Tibete i Indii* (1786), Savva Bol'shoi *Zapiski Savvy Bol'shogo o prikliucheniakh ego v plenu u kirgiz-kaisakov v 1803 g. i 1804 g.* (1822) and Hicolai Hazar'evich Myrav'ev's poem *Kirgizskii plennik* (1828), this paper aims to put them into the historical context of Russia's expansion on the steppe frontier and examine the writing of different captivity experiences. It will reveal how the Russian captives assert themselves as an imperial and Russian individual among Central Asian captors.

### **Lars Larsson (Sven Hedin Foundation)**

Retracing the past. Documenting human–environmental change in Central Asia

Sven Hedin (1865–1952) was a Swedish geographer and researcher who explored Central Asia in the early 1900s, documenting the landscapes and villages he met in photographs, drawings, watercolors and copious notes. His results were published in several popular travelogues, translated into almost 30 languages. The purpose of the Sven Hedin Project is to reveal cultural and environmental change during the past 100 years in the areas Hedin visited, using his travelogues and conducting repeat photography based on his historical images. This powerful visual comparison is supported by written accounts in Hedin's travelogues and diaries. It makes use of a historical geographic information system (GIS) developed for this project using Google Earth. As the basis of the system, Hedin's maps of Iran and the Pamirs were georectified using satellite imagery. Hedin's travelogue "Overland to India" (1910) was digitized and georeferenced as a day-by-day geospatial narrative. Fieldwork in Iran was carried out in 2013 and more fieldwork is planned in Pamir in summer 2015. In Iran 22 out of 182 existing images were located with accuracy and re-photographed. The results show a variety of changes: small villages deserted due to urbanization; ruined mosques rebuilt; cities devastated by earthquakes; improved irrigation systems; but also climate change and full scale ecosystem collapse due to extreme drought.

### **Panel 63: Statehood in the history of Central Asia. Challenges and prospects**

(Room AND 2.46 | SA 14:00 – 15:30 h)

Chair: Valeriy Khan (Center of Contemporary History of Uzbekistan)

- Presenters **Meruert Abusseitova M. (Kazakhstan)**
- Orazbaeva A. (Kazakhstan)**
- Shaimardanova N. (Kazakhstan)**

### **Panel 64: Urban developments**

(Room AND 2.44 | SA 14:00 – 15:30 h)

Chair: Agnieszka Joniak-Lüthi (Ludwig-Maximilian University Munich)

### **Saheira Haliel (Max Planck Institute for Social Anthropology)**

Urbanization and housing in Bingtuan, China

In this paper I will discuss the impact of urbanization process, in the specific area of housing for the Bingtuan elderly, based on one years' fieldwork on elder-care in one of the farms of Bingtuan. Bingtaun, (Corps/Xinjiang Production and Construction Corps), is a specific Chinese community in the north-western frontier province of Xinjiang where most members are migrants from other





provinces since the establishment of PRC (1949). In recent a few years, the Corps has undergone rapid urbanization, creating a competitive urge to acquire a “Lou-Fang (multi-storey flat)” and “move to town”. Yet purchasing a Lou-Fang is so expensive that it becomes a burden to many families. Thus, in this paper I consider how could the Bingtuan elderly afford a Lou-Fang? How did they mobilize kinship and other social support networks to move into a Lou-Fang? What are the main elements determining whether one could move to a Lou-Fang or not, both in the macro and micro levels? I seek to answer these questions by telling the stories of people both in the village and the town, and further discuss the most mentioned issue – housing and status.

**Kishimjan Osmonova (Humboldt University)**

Urban diversity in Central Asia. Kazakhstan as a regional hub

My dissertation project focused on internal migrants in Astana and the various ways they appropriated urban space. The futuristic capital attracted flows of investment, foreign expats, young and bright Kazakhs as well as labour migrants from the poorer neighbours who built the capital. In this background, Kazakhstan has become a regional hub appealing to both qualified as well as unskilled labour from far and near abroad. In this light Astana has come to be seen as a unique cosmopolitan city that combines aspects of Western and ‘modern’ urban life and as a city that has developed a distinct Central Asian urban diversity in the region. However, this ‘new’ urban diversity proves to be both a challenge as well as an opportunity to seize, as many new ethnic groups interact with each other on a regular basis, which has created new tensions. I would like to contribute to the research on mobility happening within the region and the various ways it intersects with domestic migration in Kazakhstan. I use the concepts of transnationalism and translocal connections to shed light on the formation of different social group of migrants and their ways of arranging their lives.

**Eliza Isabaeva (University of Zurich, Max Planck Institute for Social Anthropology and CASCA)**

Invocation and perception of law in urban Kyrgyzstan

Drawing on ethnographic research this paper discusses the notion of law in an officially illegal squatter settlement in Bishkek. In this settlement, law is related to a “paper” (kyrg. kagaz) and means an official document. Illegality in regards to the squatter settlement denotes that it lacks a document recognizing its formalization. Oftentimes the residents refer to their settlement as a place that does not have the paper (kagazy zhok). The community leader of the settlement invokes law mostly during dispute settlements. In his attempts to settle a dispute, he mimics the official state laws and declares he will not do anything that is beyond the law. When referring to law (zakon/myizam), the state officials are guided by the formal laws of the state and accuse the residents of the squatter settlement as law-breakers because of illegal land squatting.

Analyses of the invocation and perception of law by different actors will be the main focus of the paper.

**Panel 65: Arts and language in (post-)colonial situations**

(Room AND 3.46 | SA 14:00 – 15:30 h)

*Chair: Soledad Jimenez Tovar (Max Planck Institute for Social Anthropology and CASCA)*

**Alexey Ulko (Independent scholar)**

[Post]Colonial Relations in Uzbek Art

My paper will focus on the representation of colonial, Soviet-era and post-Soviet relationships in the art of Uzbekistan. It will discuss a range of artworks from the country (e.g paintings by Vereschagin and the Turkestan Album from the colonial period; the avant-garde and Socialist Realism paintings; the post-Soviet metaphysical paintings, social propaganda posters and mainstream cinema) from several critical viewpoints. These will include mostly culture and postcolonial studies and the theory of cultural transfer, but will also draw on a range of concepts borrowed from the traditional Marxism, the current 'national ideology' of Uzbekistan and others.





I will pay a special attention to the development of artificial 'national art' in newly in Uzbekistan in relation to the Soviet nationality building programme. I will analyse how the power of representation has gradually shifted from the artists working under the Russian imperial agenda to the Soviet artistic school combining the older colonial and the newer Socialist approaches and then to the new 'national' artistic elite of Uzbekistan working for the dominant authoritarian regime.

### **Mahire Yakup (Nazarbayev University)**

#### Code-switching in Uyghur-Chinese and Uyghur -Russian speakers

This paper explores how foreign verbs were integrated into Uyghur-Chinese or Uyghur Russian language contact. The code switching data were from two Uyghur-Mandarin bilingual speakers from Urumchi, Xinjiang province of China and two Uyghur-Russian bilingual speakers from Almaty in Kazakhstan. In code-switching, we focused on the usage of the verbs. We found that all speakers use one language as a base language and the other one as an embedded language in the mixed production as proposed by Matrix Language Frame theory proposed by Myers-Scotton, (1993). The pattern of foreign verb integration into native verb complex is as X qil. Here, X is foreign verb and /qil/ is a dummy verb in Uyghur (qil is for action verb, 'do') as shown in example 1 (the italic one is from Chinese as shown in pinyin and Russian as shown in Latin script).

(1) a. biz guangjie qil-i-miz (Uyghur-Mandarin CS)

we shopping do-PRE.1st pl

'We do shopping.'

b. krasit qil-d-im (Uyghur-Russian CS)

paint do-3rd .Past.sg.

'I have painted.'

Uyghur accepted foreign verbs as nouns, and then added the dummy verbs to make the mixed productions as complex verbs in CS. Unlike the borrowed words from Arabic and Persian, more recent loans from Mandarin, Russian, and English were not. Imperfect integration of the verbs is focus of code-switching in Uyghur bilinguals.

### **Munira Shahidi (Tajik-Slavic University, Tajikistan)**

#### Emerging new art communities in Eurasia

This presentation is based on a number of earlier unknown sources and cultural factors. It also raises the question of art communities: What are the priorities of art management? How does it respond to risks in Central Asia and Eurasia, as a whole? What is the ethic of financing of initiatives in arts? What is the meaning of Islam in arts?

This paper identifies the importance of cultural diversity in Central Asia and the capacity of individuals to manage that diversity for preserving distinct regional identity, grounded in multilingualism, hospitality and entrepreneurship.

Knowledge management, particularly knowledge sharing in gradually emerging art communities in Eurasia with innovative global views on art of peace and development must be recognized as one of the main global challenge of our own days.

The paper concludes with samples of the activity of Central Asian artists: actors, painters, composers, musicians in Europe, identifying the multicultural content of the contemporary Eurasian art communities.





## Session 7 (SA 16:00 – 17:30 h)

### Panel 71: Cooperation and cooperatives among pastoralists in Central Asia – Part II

(Room AND 2.04 | SA 16:00 – 17:30 h)

Chair: Emilia Sulek (Humboldt University in Berlin)

#### **Peter Finke (University of Zurich and CASCA)**

Pastoral cooperatives or the lack of it. Observations from Western Mongolia

The dismantling of the socialist enterprises in the early 1990s had left much of rural Mongolia in a severe state of crisis. Two problems in particular emerged out of this: the difficulty of managing communally used grazing lands and the re-organization of trade for agricultural products. From early on state politics encouraged the foundation of grass-root organizations to replace the former collectives but in most parts of the country this met with little success. This paper will follow these attempts and developments picking a district in western Mongolia, mainly populated by members of the Kazak minority, as its case study. It will elaborate on the course and consequences of the failures to establish functioning cooperatives and the emic view, very often expressed in terms of a fundamental lack of mutual trust, on this. While cooperation, so the argument, is as such a difficult matter in any pastoral society where individual households competing for grassland are the prime units for production, this is in the particular case at hand, aggravated by an on-going out-migration and rapid social stratification.

#### **Amantur Japarov (National Academy of Sciences of Kyrgyzstan)**

Cattle-breeding in Kyrgyzstan. The post-Soviet reality

Cattle-breeding is one of the most important domains of economic activity in post-soviet Kyrgyzstan. This is typical for mountainous areas, where the population continues to move with their cattle to seasonal pastures. This does not mean that in other environmental areas, such as semi-deserts, people do not practice pastoral way of life. Across the country, on average, this activity provides the rural population with half of their income. Cattle breeding has always had social and cultural importance for Kyrgyz people, which is hard to neglect.

In the post-Soviet times, state policy was aimed at carrying out privatization in order to create peasants and farmers. As conceived by the leaders of the industry, farmers were better adapted to new economic conditions than the collective and state farms, which had experience of the state support. What changes have occurred in the last quarter of a century? What impact did collectivization have on the industry? Can we talk about preserving the traditions of nomadic

pastoralism, the use of resources and social organization? How do we measure the adaptation of pastoralism to the market conditions? It is these and some other issues that I intend to analyse in my presentation

#### **Abdymitalip Myrzakmatov (Osh State University)**

Kyrgyz customs and beliefs related to pastoralism

The nomadic life was reflected not only in material but also in the spiritual culture of the Kyrgyz people. Many rites, beliefs and legends are associated with animal husbandry and others with the remnants of the past. Cattle cults were commonly related to feasts dedicated to the patron saint of cattle. Annually, livestock owners have dedicated sacrifices to their patron saints, including Zengi Baba – the patron saint of cows – and Kambarata – the patron saint of horses. The milk from the first yield was used in the preparation of ritual meals organized by the farmers and their neighbours, and sacrifices were made when twins were born to cattle, mares or camels. The skulls of animals, in particular horses and cows, were mounted on a pole in the middle of the site or on a fence to be seen by passersby. Over time, these ceremonies grew accustomed to change.





## **Panel 72: Central Asia through the Travellers' Lens II**

(Room AND 2.02 | SA 16:00 – 17:30 h)

*Chair: Alexander Morrison (Nazarbayev University)*

### **Igor Demchenko (Massachusetts Institute of Technology)**

Art Deco Tajikistan. Text and image in American Eulogia of Stalinist Central Asia

In 1936 Joseph Kunitz, an American communist of Russian Jewish background, published "Dawn over Samarkand: the Rebirth of Central Asia" based on a propaganda tour to Central Asia in 1932. Not a spectacular success, the book was reviewed as "brightly written", with the reservation that "the incessant thud of the propaganda sledge-hammer mars the reader's enjoyment." Dedicated to "the Negro People of the United States", it presented the story of nation-building and economic modernization in Soviet Tajikistan as a model for underdeveloped regions of the US. Simultaneously a left-leaning Art Deco painter and printmaker, Louis Lozowick, who was on tour with Kunitz, produced lithographs that poeticized the exotic orientalia of Tajikistan and Soviet modernization efforts. This paper brings together a visual and textual narrative that questions the homogeneity of the American response to Soviet achievements. The voice of American communists was an important element of the cultural mosaic before World War II. I argue that by visualizing a modernized Central Asia, American communists contributed to a varied perception of the Soviet Union, later lost during the Cold War.

### **Svetlana Gorshenina (University of Lausanne)**

The Transcaspian railway. The standardisation of historical-literary and iconographic representations of Russian Turkestan

In the 19th century, railways were a symbol of progress and an essential condition of modernisation. In a colonial context they served not only military and economic aims, but also formed the outlines of the conquered territory. The construction of the Transcaspian Railway in 1885-1898 radically changed the traditional routes along which people and goods circulated in Turkestan, standardising the impressions western European travellers had of Russian territory. In this paper the crystallisation of a propaganda narrative surrounding the Transcaspian railway is traced through the accounts of a number of French travellers: Gustave Léon Niox, (1840-1921); d'Orval, (1851-1911), Napoléon Ney, (1849-1900) & Jean de Pontevès Sabran, (1851-1912). Other material is taken from more specialized publications, in particular those of the engineer Edgar Boulanger (1850-1899) sent to Turkestan especially to study Russian railway construction. These initial impressions made up a canvas according to which Léon de Beylié, (1849-1910) also saw Turkestan in 1889 and Jules Verne described the adventures of Claudius Bombarnac in the novel of the same name in 1892. The paper will be in Russian.

### **Catherine Poujol (INALCO)**

Filip Efremov and Pierre Desmaison, two unknown "travellers" in Central Asia

This paper will analyse two early Russian narratives of travel in Central Asia. Filipp Efremov was a Russian unter-ofitser who was captured and sold into slavery, subsequently visiting Khiva, Bukhara and Kokand before travelling overland to India and eventually returning to Russia, where his account was first published in 1784. Pierre Desmaison was an agent of the "Asiatic Table" of the Ministry of Foreign Affairs, sent on an embassy to Bukhara by the governor of Orenburg, P. P. Sukhtelen, in 1833. His report on his travels was not published until the Soviet period. Between them these two travel accounts reveal European perspectives towards Central Asia before the conquest of the region by the Russian empire and the subsequent establishment of Russian political and cultural hegemony. Instead even agents of the Russian state often found themselves in a weak and vulnerable position vis-à-vis Central Asian rulers, and were often in danger on their travels.





### **Panel 73: The retraditionalization of law and society**

(Room AND 2.44 | SA 16:00 – 17:30 h)

*Chair: Judith Beyer (University of Konstanz and CASCA)*

#### **Natalia Alenkina (American University in Central Asia)**

Courts of Elders and Comrades Courts: Comparing socio-legal institutions

In the aksakal courts (courts of elders), the ancient traditions of the Kyrgyz people, its Soviet past and the present, are oddly echoed. The idea of the institution is based on traditions to trust the review of the most important issues of public life, and related disputes resolution, to respected people. In the process of modeling the institution, the matrix of comrades' courts (Russ. *tovarishcheskii sud*) of the Soviet period was used. In the modern understanding, the aksakal courts can be put on a par with other mechanisms of alternative dispute resolution: arbitration courts, mediators and others. My presentation will be focused on the following issues: What are the purposes of legitimizing the traditional values of the Kyrgyz people and Soviet institutions? How many were borrowed from customary courts and from comrades' courts of Soviet period? What tasks were the aksakal courts designed to solve? How do aksakal courts cope with the main challenges of our time: corruption; distrust of justice; complication of disputes; ethnic conflicts and etc? What are the chances of survival of aksakal courts in the process of judicial reform that is focused on Western values? Are aksakal courts procedures compatible with human rights' systems?

#### **Ulrike Gonzales (University of Bonn)**

Nutag Councils. A Mongolian interpretation of civil society organisations

In response to the post-socialist transformation processes that have taken place since 1990, a new form of civil society organisation called *nutgiin zövlöl* ("homeland councils" – in the following Nutag Councils) emerged in Mongolia. Since then, Nutag Councils have been forming trans-local networks in all major cities and regions throughout Mongolia. Apart from answering the infrastructural needs of rural areas, Nutag Councils act as connectives between rural communities and urban elites, providing professional contacts as well as training and labour opportunities for youths. Furthermore, they strengthen cultural and regional affiliations by contributing to the simultaneous processes of nationalisation and regionalisation; Nutag Councils can thus be considered as the main development force of civil society in contemporary Mongolia. The structures, activities and aims of Nutag Councils as well as their role and potential in terms of regional development, societal and political participation, identity formation and exchange of material and non-material assets are strikingly understudied. This being the topic of my PhD project, I would like to present and discuss recent developments and preliminary fieldwork results.

#### **Beibit Shangirbayeva (EU Delegation to Kazakhstan)**

"The art of the word" or the cultural background for the implementation of right to freedom of expression in contemporary Kazakhstan

It is well known that the right to freedom of expression is very important in the development of the individual as a liberal human being, which is enshrined in the globally accepted International Covenant on Civil and Political Rights of 1966. This paper aims to show how the Kazakh cultural background could promote the implementation of freedom of expression in contemporary Kazakhstan, from an insider's perspective and by using an interdisciplinary approach. The examination of Kazakhstan's practice will demonstrate how far the cultural background of the country has contributed to the acceptance of standards coming from an outside source by a former nomadic and semi-nomadic society. The author claims that the nomadic and semi-nomadic ways of life and relevant traditions among Kazakhs have formed a unique practice, which is actually helpful in the implementation of 20th century international legal rules in contemporary Kazakhstan. The traditional nomadism and semi-nomadism of Kazakhs has ensured the domination of oral speech in the dissemination of information throughout society.

The culture of oral speech and the art of the word on the Kazakh steppe have traditionally been the primary instruments of self-expression, of social interaction among people and of public





entertainment. The art of the word was of incredible value and advantage in court trials, and as a tool for solving legal disputes and political issues. It was also the means of the transmission of legal principles of customary law, including those describing the rights and duties of the human being. Respect for oral speech on the Kazakh steppe was not possible without the freedom of its expression.

**Panel 74: Business as politics and politics as business in the 2015 parliamentary elections in Kyrgyzstan**

(Room AND 2.46 | SA 16:00 – 17:30 h)

*Chair: Aksana Ismailbekova (Zentrum Moderner Orient and CASCA)*

The panel will share the insider perspective on the mechanisms of the 2015 Kyrgyz Parliamentary election campaign. It will describe how political parties first work hard on improving their image and reputation by exploiting the social capital of their members, and how closer to the elections, such members are pushed back, while the main seats are offered to the ones who can pay for them. Once on the home stretch, money becomes more important because votes today are sold and bought at the rate of \$10-15 per person. However, financial capital alone is not enough: for successful mobilization money has to be channeled along specific regional and tribal networks. We will look at the intra- and inter-party competition and at the role of finance and regional tribal networks as main instruments of electorate mobilization. This will help us understand how politics become business and how business becomes politics in contemporary Kyrgyzstan.

Presenters **Cholpon Turdalieva (American University of Central Asia)**  
**Abylabek Asankanov (Balasagyn Kyrgyz National University)**  
**Rafis Abazov (Al-Farabi Kazakh National University)**

**Sunday, October 11<sup>th</sup>**

**Session 8 (SU 09:00 – 10:30 h)**

**Panel 81: The Moralities of Labour in Post-Soviet Eurasia**

(Room AND 2.04 | SU 09:00 – 10:30 h)

*Chair: Jeanne Féaux de la Croix (University of Tuebingen)*

**Tommaso Trevisani (Max Planck Institute for Social Anthropology)**

The veterans' Gala. Indian capital meets Kazakh "traditions" and Soviet legacies of work

Since the privatization and ownership by British-Indian steel billionaire Mittal in 1995, Kazakhstan's largest steel plant has been in a protracted restructuring process characterized by workforce reduction, augmented pressure on remaining jobs, and labour conflict over wages, work conditions and corporate social responsibility. Diverging visions of labour and how to reform it are at the heart of the conflict. In 2013, in an attempt to re-establish harmonious relationships with workers, the management invited the steel plant's former labour aristocracy (distinguished workers, managers and engineers) to join a newly established veterans' council, a forum resembling traditional aksakal councils, to discuss about the steel mill's difficult present and future. In this paper I engage with the multiple references, uses and manipulations of tradition in the context of a banquet given by the company in honour of the steel plants' veterans. By focusing on speeches and ceremonial performance I address the clash between notions and practices rooted in the Soviet legacy of labour, corporate capitalist visions of efficiency and professionalism, and ethno-national concerns for harmony and stability.







**Eeva Kesküla (Max Planck Institute for Social Anthropology)**

Moralities of miners’ labour in the changing political economy of Estonia and Kazakhstan

This paper explores the value that coal miners of Kazakhstan and Estonia assign their work. In both contexts, the prestige of the working class in heavy industry has declined together with the societal status of the Russian-speaking population mostly employed in this industry. Miners in Kohtla-Järve, Estonia and Karaganda, Kazakhstan feel social exclusion due to their ethnicity. Politically disempowered, they build their identity on other forms of citizenship. Based on two years’ fieldwork in the two countries’ mining communities, I argue that a moral economy centred around ideas of hard work and sacrifice of health in return for high salary and respect works in both cases, with regional variations. Miners maintain ideas about hard work, gender roles, bonding rituals and sociality that are characteristic of mining communities throughout the post-Soviet space. Identities are created in antagonistic relation to the native population on the basis of the class/socioeconomic position and moralities. This paper reintroduces and rethinks class moralities at the intersection with ethnic identity and comparatively studies working class experiences in different post-Soviet contexts.

**John Schoeberlein (Nazarbayev University)**

Labour and livelihood in a morally ambiguous social landscape on the Georgian-Turkish Border

While the Georgian-Turkish border was tightly closed for most of the Soviet period, both before and after that time, Georgian Ajara and Turkish Artvin have been part of a single economic space. Today, restoration of the traditional connections brings ambivalent memories of Ottoman times, when imperial expansion brought this population of mainly Georgians and Laz (now split between two countries) into the economic and cultural orbit of Turkey. Since the “fall of the Iron Curtain”, Ajarans have again found themselves in Turkey’s orbit—which has provided both relief from the faltering Georgian economy and anxiety about domination, exploitation and violation. This paper examines the way that Ajarans have sought their livelihood in various forms of cross-

border economy, and thereby have brought their labour and livelihood into complex moral terrain. Work-life in this cross-border economy is accompanied by concerns of economic exploitation, political domination, cultural loss, religious subversion, and sexual transgression, among other things. This paper is based on field research on the moral landscape of the Georgian-Turkish border region in Ajara extending over five years.

**Panel 82: Traditional literature revisited**

(Room AND 2.44 | SU 09:00 – 10:30 h)

*Chair: Christopher Baker (American University of Central Asia)*

**Gulzat Nurdin kyzy (Kyrgyz-Turkish Manas University)**

Reconsideration of the literary Movement “Zamana”

After the collapse of the Soviet Union, the trend of reconsidering cultural values began in Kyrgyzstan. In literature scholars began to review works that had been excluded from study by the Soviet regime. In particular the subject “Zamana”(a literary movement) has been under consideration for quite a long time. It was hotly debated for nearly 10 years during the Soviet period but later became one of the most dangerous themes to be discussed. After Kyrgyzstan gained independence the theme was revived once more, and drew much scholarly attention and arguments over whether it is literary movement or not. This paper focuses on questions such as whether “Zamana” poetry is a unique phenomenon in Kyrgyz literature or not, if it can be defined as a literary movement, or whether it be described as a kind of folklore. The matter of why scholars are irresolute in arguing this theme and whether they remember the fate of the researchers that fell victim to political repression for studying it will also be discussed.





Research that has touched on this subject will be looked through in chronological order to clarify why some definitions were given. Findings from original letters and shorthand reports will also be analyzed.

### **Iroda Dadadjanova (National University of Uzbekistan)**

Women, music and society. The case of performing art in Tashkent, Uzbekistan  
Uzbekistan has changed: changed in terms of its very society and culture. New value orientations have formed, constructing the national identity of the region. In the same paradoxical socio-cultural space, my object is female musicians, the key exponents and disseminators of cultural (neo)values. Due to the growth of mass media and a rapidly developing global pop industry, the number of female performers in the Uzbek musical entertainment arena has significantly increased. Tangible transformations in the matrix of cultural production have begun to generate new formats of pop stars. "Other" heroines and "other" songs have appeared.

What has motivated this kind of "gender balance" in the secular-Muslim society on? Who is she, this "woman who sings", who dares to realize herself in the field, which was regarded for centuries as purely a "man's job"? Who is she herself in this essentially masculine society? How does she assign her role, her status in it? In answering these questions, I will try to define a new cultural role and social position of the "singing" Uzbek women. The basis of this research are interviews I conducted with the current representatives of the national pop music of different generations and qualifications.

### **Gabriel McGuire (Nazarbayev University)**

A horse born of foam. The sea-horse in Kazakh folklore

This paper traces the motif of the süyn—a 'sea horse' born from the foam on the sea or sired by stallions that rise from beneath the waves—as it runs through Kazakh epics, legends, and folktales. The motif of the sea horse is widespread in the folklore of the Middle East and Central Asia. Hasan El-Shamy classifies it as B184.1.3.1§ in his motif index of the Thousand and One Nights, where it can be found in the tales of Sindbad the Sailor. A similar motif appears in the 14th century Book of Dede Korkut, where one hero is brought 'a grey horse, sea-born' as a gift. In some versions of the tale of Köroğlu—an oral epic centered on a Robin Hood-like bandit figure

and common to both Persian and Turkic communities in Central Asia—the hero's horse is born from a sea-horse; in other versions the hero or the horse is made immortal by bathing in the foam of a river capable, for a brief moment, of healing ills. In Kazakhstan, the motif is particularly common among the Kazakhs who live near the Caspian Sea, where 19th century Russian ethnographic accounts record the story being used as an origin legend for particular highly regarded breeds of horses. This paper argues that the significance of these tales is not just the strange and wonderful image of horses rising from the sea; rather, the way in which these legendary biographies work to separate the exalted thoroughbred from the everyday nag reflects the contradictory status of the horse as both companion species and food in Kazakh culture.

### **Panel 83: Environment and economic development**

(Room AND 2.46 | SU 09:00 – 10:30 h)

*Chair: Linda Tubach (University of Zurich and CASCA)*

### **Nursultan Nurmukhanov (Nazarbayev University)**

Environmentalism and nationalism. The Kazakhstani state and the Burabay nature reserve

In this paper I focus on the relationship between the Kazakhstani state and the natural environment through the example of the Burabay Nature Reserve in northern Kazakhstan. I argue that the process of nation building and the environmental movement are closely interwoven and Burabay is a case where these two seemingly distant phenomena intersect with one another. Since Kazakhstan's independence, the state has given Burabay special attention as





an example of how the state supports environmental activism. Environmental protection features as an important element in the framework of norms for modern statehood to which Kazakhstan aspires, yet it takes an interesting twist in Kazakhstan's official rhetoric. The unclear boundaries of policies towards natural reserves and the absence of regulations on how people should interact with Burabay – finding a balance between economic development and growth as a touristic site or preserving nature with minimal human interaction leads to a lack of clarity. In addition, Burabay as a “lieux de memoire” is an important brick in the construction of Kazakh nationalism. The place is often associated with Abylai Khan – a historical figure who is said to have skillfully managed diplomatic relations with Qing China and Tsarist Russia. This paper is based on data gathered through field observations and interviews conducted at the site.

**Xeniya Prilutskaya (Nazarbayev University)**

Juggling risk. Changing environmental politics and discourses in postsocialist Temirtau

Temirtau is a mono-industrial post-Soviet city in Central Kazakhstan. Its large steel plant causes serious environmental pollution. This paper focuses on how residents of Temirtau think about and deal with environmental and health risks. It considers how environmental discourse began to develop during the Soviet era and how it changed across the post-Soviet years, emphasizing the influence of political and cultural factors. I argue that in the Soviet period residents relied on the State and believed that they were shielded from risk, partly because of the lack of information. During perestroika and after independence, Temirtau residents gained access to information and a new awareness of risk emerged. However, economic instability and increasing unemployment have pushed them to ignore such risks and to continue working and exposing their lives to danger. This paper is based on data gathered in fieldwork carried out for my Master thesis, including interviews with factory workers, ordinary citizens, and experts, as well as materials of locally published sources and archival materials. The aim of this paper to give a general overview of the rewriting of Kyrgyz national history in the post-Soviet period. In particular, I will focus on evaluations of the Basmachi Movement in Soviet history writing and during the independency period in Kyrgyzstan. The subject will be considered in the light of "top secret" Soviet archival documents.

**Irna Hofman (Leiden University)**

Fictitious but not less effective. Cotton debts, and state divestment and demoralisation in “Kolkhoz-obod”

The district of Kolkhoz-obod (which literally means ‘developed by the kolkhoz’) flourished under Soviet rule. After independence and the Tajik civil war, the kolkhoz land and assets became conflicted property. In the years that followed, local regime change took place and the state divested progressively.

State negligence has resulted in lethargy, abandoned fields, farm debts and demodernization of rural livelihoods and farm practices. The political economy of cotton, that structured land reform in most of Tajikistan, has continued to determine farming (or willingness to farm) in this peripheral zone.

In this paper I describe the ways in which state withdrawal has created leeway for regional political elites to continue ruling peripheral areas and in doing so enable them to continue controlling the flows of cotton revenues and upholding cotton debts as a mechanism to subordinate farmers. Secondly, I focus on the aspect that conflicting views over values of farming and farmland shape people's perceptions of farming and thus, willingness to farm. For some, farming is endowed with plentiful profit potentials. For others, farmland is a liability full of uncertainties. Property over land brings not only rights, but also obligations, both explicit and implicit. In so doing, my research contributes to the understanding of localized processes of post-Soviet agrarian change, building upon field work in southwest Tajikistan (2012-2015).





## **Panel 84: New Perspectives on the 1916 Central Asian Revolt**

(Room AND 2.02 | SU 09:00 – 10:30 h)

*Chair: Alexander Morrison (Nazarbayev University)*

### **Cloé Drieu (CNRS)**

The 1916 revolt in Soviet Cinema

The film “Before Dawn”, a historical reconstitution of 1916 uprisings in Jizzakh, was made in Uzbekistan in 1934 by Suleiman Khojaev, one of the Uzbek native filmmakers of that time. Although corresponding to the themes imposed by the film-studios and largely financed by the Uzbek state, it was never screened publicly. The film was censored and the filmmaker repressed—first he was first sent to Gulag and later he perished in the Stalinist purges. The talk and sequences of the film will focus on the multifaceted and ambiguous interpretations S. Khojaev gave to the revolts as well as the historical context of the film’s release, while Russian Empire and Russians began to be praised anew and while any form of uprisings against the state were progressively condemned.

### **Meiramgul Kussainova (Nazarbayev University)**

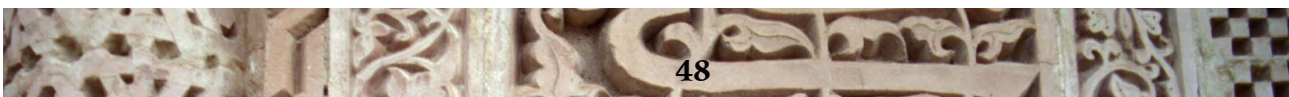
Historical Qazaq Songs about 1916

This paper explores the rich oral legacy of songs in Qazaq commemorating heroes and incidents of the 1916 revolt. Historical songs as a genre are an important part of the Qazaq oral historical tradition. While they do not give us an accurate record of past events, they can help historians to reconstruct popular understandings of them, and analysis of these songs is an important part of contemporary Kazakhstani historiography. However, songs relating to the 1916 revolt have not yet been taken as a separate object of study. Many surviving recorded songs are highly expressive and emotional in character, and give us an insight into the aims and hopes of the rebels, and their relation to events. This paper will offer a historiographical analysis of current approaches to these songs, will suggest a typology of different subjects, and will conclude with a detailed analysis of a particular sub-genre – songs dedicated to the Qazaq rebel leader Amangel’dy Imanov. The paper will be in Russian.

### **Alexander Morrison (Nazarbayev University)**

Refugees and rehabilitation after the 1916 revolt

The history of the 1916 Central Asian Revolt has often been subsumed into wider narratives of the Russian revolution of 1917, leading to teleological interpretations that ignore the specific Central Asian context, where the February and October Revolutions ‘arrived via the telegraph’ (Buttino 2007) rather than growing out of an indigenous political dynamic. This paper will emphasise that in 1916 the rebels and those who suppressed them did not know beforehand that 1917 would see revolution at the centre; nor did anyone predict after February 1917 that the Provisional Government would so soon be overthrown. It will concentrate on the revolt in the region of Semirechie, the Russian colonial authorities’ response to it, and the recriminations and debates that followed in official circles throughout the latter half of 1916 and after February 1917. In particular, it will examine efforts to re-settle Kazakh and Kyrgyz refugees who fled across the Chinese border during the revolt’s suppression, but began returning in early 1917, and the three-way tensions this produced between the colonial authorities, local settlers and the refugees themselves.





## Session 9 (SU 11:00 – 12:30 h)

### **Panel 91: Forms of “re-traditionalization” processes as response to global and national norm promotion**

(Room AND 2.46 | SU 11:00 – 12:30 h)

*Chair: Vera Exnerova (Czech Academy of Sciences)*

#### **Vera Exnerova (Czech Academy of Sciences)**

Re-traditionalizing democracy. Changing civil society discourse on democracy in post-Soviet Central Asia (Kyrgyzstan and Tajikistan)

This paper considers how civil society and NGOs have increasingly used history in the promotion of democracy in Central Asia (mainly in Kyrgyzstan and Tajikistan). Scholars have already argued that authoritarian regimes indoctrinate people with alternate discourses on democracy, and are heavily influenced by these societies’ political and cultural traditions (Jie Lu and Tianjian Shi 2015). But this is case also among the local, informal actors (such as elders, Islamic scholars and organizations, etc.) The aim of this paper is to investigate how this re-traditionalization of democracy becomes manifest in the work of civil society workers and NGOs in Central Asia, what its reasons are and effects. It also investigates the implications of these re-traditionalizations: What are the intended and unintended consequences? The paper is based on field research carried out in Kyrgyzstan, Tajikistan in 2009 and 2011 as well as long-term work experience and field research in Afghanistan.

#### **Katja Mielke (Bonn International Center for Conversion)**

Afghanistan as “less properly glocalized setting”. A review of localizing property institutions in the last decade

The world polity and sociological institutionalism perspectives assume that the rest of the world will ultimately be more like the ‘West’ because the latter’s values and institutions outcompete others, thus leading to isomorphic developments based on a “penetration of global rationalization” and “isomorphic organizational formalization” (Meyer 2014: 418). The paper will take the example of property rights to show how attempts at norm localization by domestic and international actors and programmes in Afghanistan, e.g. through the titling of natural resource ownership (land, pastures, water), have yielded mixed results at best. The analysis of the ideological, legal and practical dimensions of ownership rights points at ‘deviations’ in the legal and practical implementation process, thereupon suggesting that relational mechanisms that are rooted in local society’s own logic and social order prevail over rights-based mechanisms and norms. Put differently, rights to resources are not based on property norms, but the ability to successfully mediate and negotiate access. The argument builds on insights from long-term field research in northeast Afghanistan between 2006 and 2009.

#### **Jarmila Ptackova (Czech Academy of Sciences)**

Re-traditionalization as an answer to the state-promoted modernization in Tibetan areas of China

The current intensive state-driven development and modernization in western China significantly influences the established ways of life and traditionally shaped perspective of cultural values among China’s minorities such as the Tibetans. In order to achieve a cultural, social, economic and political unity within the multiethnic state, the Chinese government promotes a policy of integration. This would lead to the equalization of social and economic opportunities among the population, but at the same time would erase the unique characteristics of the individual cultural groups. In Tibetan areas, the state effort of social integration sometimes leads to a contrary outcome. The aim to unify the population moves representatives of the Tibetan ethnic group to call for a strengthening of cultural awareness, trying to promote the unique aspects of the Tibetan culture such as language, clothing or cultural values rather than accepting the social and economic benefits of cultural integration.





## **Panel 92: Roads in borderlands. Beyond the political geography of the state**

(Room AND 2.04 | SU 11:00 – 12:30 h)

*Chair/discussant: Norman Backhaus (University of Zurich)*

### **Till Mostowlansky (University of Bern)**

Roads to modernity. China trade and the re-inscription of backwardness along Tajikistan's Pamir highway

In this paper, I explore the role of roads in enabling and limiting the movement of people and things in Tajikistan's Eastern Pamirs. Based on fieldwork conducted between 2008 and 2015, the paper focuses on the Pamir Highway and a newly established trade route linking Tajikistan with China. Along with their material facilitation of mobility, both roads serve as trajectories for opportunities, but often also signify the lack of such to those who live along them. I thus seek to analyse the shifting roles of roads against the backdrop of past and present state powers, shifting ideologies and newly emerging economic practices. By putting emphasis on roads as both enabling and limiting spatial entities that are shaped by materiality, politics and economy, I argue that, on the one hand, roads are important factors in enforcing and accelerating the mobility of people and things. On the other hand, I maintain that roads also constitute symbols of immobility and set limitations on where one can go.

### **Agnieszka Joniak-Lüthi (Ludwig-Maximilian University Munich)**

Tarmac or earth? Road building and narratives of change in Xinjiang

Since the beginning of the twenty-first century, the tarmac road network in Xinjiang in northwest China has been greatly expanded. The total length of roads increased from about 30,000 km in 1999 to more than 146,000 km in 2008. In this process, the changing materiality of roads (increasing width, decreasing roadside flora) and increasing "tarmacization" of former dirt roads have had various social and ecological implications. On the one hand, associated with "development" (fazhan) and "progress" (jinbu), tarmac is for the inhabitants of southern Xinjiang oases as much a metonym of overheating. In the arid climate, tarmac heats up to temperatures that make road surfaces unusable for humans and non-humans during the day. The current tarmacization of roads is also directly related to migration from inner China, the latter being yet another component of the popular discourse of overheating. The present paper explores the complex intertwinement of roads' materiality and sociality in the multi-ethnic southern Xinjiang.

### **Lilian Iselin (Independent scholar)**

Routes, roads, and railways. Trajectories of mobilities in a Sino-Tibetan border zone

The Min River valley in Northern Sichuan has long been an important trade route in the Sino-Tibetan border region. In recent years, the transportation system into the region has been expanded in an effort to make the National Park Jiuzhaigou within that region more accessible to the visiting public. This paper takes the most recent infrastructure project, the construction of a railway, as its starting point to consider various modes of mobilities across time and how they may have connected or disconnected the people living and working in the Min River valley. It seeks to look beyond mere geopolitics of tourism and the state and consider the materiality of roads and railways, how the routes of then are being recast now, and how they are being embedded in local practice and discourse.





### **Panel 93: Ethnography and historiography**

(Room AND 2.02 | SU 11:00 – 12:30 h)

*Chair: Wolfgang Holzwarth (MLU Halle-Wittenberg and CASCA)*

#### **Valeriy Khan (Center of Contemporary History of Uzbekistan)**

Soviet ethnography and post-Soviet ethnology in Central Asia. What is the difference?

After the collapse of the USSR, Soviet ethnography had been criticized in Central Asia as something backward and ideological. Local scholars emphasize that they have moved away from Soviet ethnography and developed new methodological approaches that correspond to “modern world science” standards; even the term “ethnography” is replaced by “ethnology”. The question is this: to what extent and in what ways has modern ethnology in Central Asia changed from Soviet ethnography. It seems that, despite all declarations of opposition to Soviet ethnography, clear traces of Soviet legacy (study themes, terminology, research methodology, ideological components, etc.) can be still found in modern ethnology in Central Asian countries. In Uzbekistan, for example, despite surface criticisms of the Soviet primordial ethnic theory, it remains at the core of academic literature. For instance, an attempt to study the origins of Uzbek ethnicity through the prism of constructivism, which is prevalent in Western anthropology, had not only failed, but had been criticized by local academics.

#### **Alexander Formozov (Humboldt Universität zu Berlin)**

“Traditionalism” in late Soviet ethnographic knowledge production  
(Azerbaijan, 1980s)

This paper is focused on the historical trajectories of the notion of traditionalism in the late Soviet period (1980ies), basing on a case study on Azerbaijan.

It traces, how Soviet researchers produced ethnographic knowledge and tried to establish a culturalized perspective on everyday life in urban and rural areas of AzSSR, based on a broad collection of empirical ethnographic data from 1984-1988. The goal of this cooperative research project was to discover, how traditional vs. modernized/ Sovietized the research objects were. This endeavour remains an outstanding example of “Soviet Ethnosociology” – many studies merely scratching on the surface by putting statistic data into an ethnicized framework. Rarely it had been so closely engaged with conflicting reality in the field as in this project – revolving around the notions of traditionalism, ethnicity and nation. This interdisciplinary research area stayed entangled within the imperial academic discourse in many ways, but nevertheless it bore a dynamic and sometimes critical approach towards Soviet everyday life and engaged the official monopoly “on truth” simultaneously. Diverse conflicts which occurred during the field research highlight this problematic in a very plastic way.

The paper is hereby putting the endemic notion of (post-)Soviet traditionalism in the Caucasus in a broader historical context by critically analyzing and empirically “rooting” the underlying concepts.

#### **Anvarjon Rahmetov (Independent Scholar)**

A double-edged sword: use of “national Islam” against radicals and Westerners in Uzbekistan

Modes and levels of re-traditionalization observed in Tajikistan, Kyrgyzstan and even Kazakhstan have to a large extent been missing in Uzbekistan. While the population in eastern parts of Uzbekistan has been welcoming to pre-Soviet (especially Islamic) ways of life and worldviews, the political elites have effectively resisted any effort to re-traditionalize Uzbekistan. Such resistance is best explained by the elites’ viewing the phenomenon as an existential and a political threat. It is an existential threat because it challenges the worldview and ways of life the current nomenklatura was socialized into in the late Soviet period. It is a political threat because the most effective resistance to the current power has come from groups and ideologies rooted in Islam. I turn to the speeches and publications of president Islam Karimov, a key shaper of national attitudes and policies towards re-traditionalization, to demonstrate the elites’ perception of re-traditionalization and external Islamisation as an existential challenge. To demonstrate how





these are viewed as political threats, I refer to the authorities handling of two challenges coming from Islam-based mobilization.

#### **Panel 94: Economics and Politics in Kazakhstan**

(Room AND 2.44 | SU 11:00 – 12:30 h)

*Chair: Markus Kaiser (University of Bonn, Competence Network Crossroads Asia)*

##### **Rafis Abazov (Al-Farabi Kazakh National University)**

The Challenges of dealing with multi-culturalism. The case of cultural policies in Kazakhstan

Over the last decade many scholars have debated the challenges of multi-culturalism in the context of globalization, especially in multi-ethnic societies. This paper assesses the current debates on multiculturalism in Central Asia using the case study of Kazakhstan. First, it looks at the current debates on multiculturalism in general and in Kazakhstan in particular. Second, it discusses the case study of Kazakhstan by focusing on the Concept of Cultural Policy introduced by the government in 2014. Finally, it analyses the implications of the future of multiculturalism in Kazakhstan and wider Central Asia.

##### **Stepan Suchy (Charles University in Prague)**

The institutionalization of a party in Kazakhstan

Conventional wisdom holds that “formal institutions and organizations matter”. But why personalist regimes create parties and what role institutions play in the personalist regimes are still compelling research questions and are not fully understood by scholars. Moreover, does the authoritarian institution in personalist regimes change longstanding patterns of behaviour, informal politics of personalist regimes, or are institutions only a rubber stamp? Kazakhstan provides a unique case of study of such institutions. The establishment of the presidential political party Nur Otan in 1999 enables scholars to study the conditions under which sustaining parties are a worthwhile strategy for the ruling elite. Although the regime has simultaneously created the presidential party and other formal institutions, such as Atameken Union, since the outbreak of the colour revolutions, Kazakhstan cannot be described as a hegemonic authoritarian regime because informal politics still prevails over formal (bureaucratic) political institutions and organizations. Formal and informal institutions are often dealt with as two separated fields, therefore the study of Nur Otan and its comparison to other presidential parties in the region can deepen our knowledge about the interaction between formal and informal politics, institutions in personalist regimes and post-soviet transformation. Building on the theory of network institutionalism and contemporary theories of authoritarian institutions and inspired by the works of Jason Brownlee, Ben Slater, Rico Isaacs and Beatriz Magaloni, this paper does not move from patronage-based account of authoritarian regimes, but rather uses qualitative research methods and social network theory to understand the authoritarian black box

##### **Serik Orazgaliyev (University of Cambridge)**

State ownership and corporate governance: a study of national companies in Kazakhstan

Corporate governance is a system of rules and principles aimed at maximising efficiency of a company. Through improved corporate governance, companies strive to combat problems that derive from separation of ownership and control. The principal-agent problem is the most widely discussed in theory in corporate governance. Corporate governance mechanisms seen as a tool to regulate relations between shareholders, shareholders and managers, and to protect interests of minority shareholders as well as stakeholders. However, the situation is different in government-linked companies, which are the core of Kazakhstan’s economy. The state is the sole shareholder in the national wealth fund Samruk-Kazyna, which is a holding company that manages state shares in key economic industries such as oil and gas, rail and numerous financial groups. A study of Kazakhstan’s government-linked companies can contribute to the theory of corporate governance as the state ownership has an impact on the development of corporate governance in







these enterprises. In addition to the principal-agent problem, there may be other issues that deserve attention. Principal-principal problem arises when the government attempts to regulate closely some industries. Ministries often have the power to oversee the functioning of the company as in most cases the head of the ministry chairs the board of directors in the national companies. Most of the state-owned enterprises have national goals in addition to commercial objectives. Therefore, achieving the balance between national and commercial goals seem to be a priority task for government-linked companies.





**Notes**





## Cultural programme and conference reception

### Coffee breaks are accompanied by book exhibitions

Location: Entrance hall Binzmühle, Binzmühlestrasse 14, 8050 Zurich

**Thursday, 19:00 h**

### Welcome

Location: Entrance hall Binzmühle, Binzmühlestrasse 14, 8050 Zurich

**Friday, 18:00 h**

### Concert by Sirojiddin Juraev

Location: KOL-G-201, Rämistrasse 71, 8006 Zurich

Sirojiddin Juraev is one of Central Asia's finest performers on the two-stringed lute (*dutar*), *tanbur* and *sata*. "Distinguished medallist" of the Republic of Tajikistan, he holds the positions of Muallimi Kalan at the National Conservatory in Dushanbe and Artisti Darajai Ali in the ensemble "Shashmaqam". In 2006 the album "Rost Maqam", in which he was a participant, was nominated for a Grammy for the best traditional album.

### Reception

Location: KOL Lichthof, Rämistrasse 71, 8006 Zurich

This reception follows the concert by Sirojiddin Juraev.

**Sunday, 12:30 h**

### Film presentation of "Flower of Freedom" by Mirjam Leuze

Location: AND 3.02/06, Andreasstrasse 15, 8050 Zurich

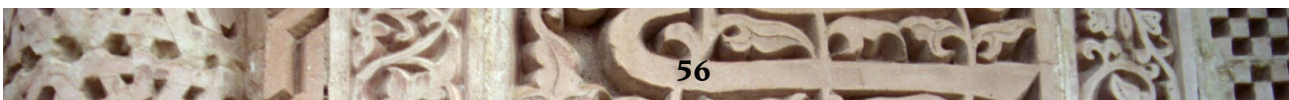
Synopsis: Every day huge trucks thunder through the Kyrgyz village of Barskoon. They are carrying a deadly freight: cyanide, which is used to extract gold at the nearby Kumtor goldmine. In 1998, one of the cyanide trucks crashes into the river that runs through the village. People die and hundreds of villagers fall ill. After seven years – in which the Kyrgyz government does nothing – a handful of courageous women begin to fight for the rights of the victims. Erkingul and her fellow campaigners found a small environmental organization, block the road leading to the mine and eventually manage to secure 3.7 million US dollars in compensation from the Kyrgyz-Canadian gold mine. When a revolution topples the government of President Bakiev in 2010 the women are at the forefront of the protests. After the first democratic election, Erkingul manages to secure a seat in parliament and continues to lead the fight against the gold mine as a politician. Her friends stay behind in the village. Staying very close to the activists, this humorous film describes not only the political commitment displayed by these women in their struggle for justice, but also how people manage to survive in a Kyrgyz village.

The film "Flowers of Freedom" was first presented at the Berlinale Film Festival in 2014.





## Notes





**Practical Information**





## Venue

### University of Zurich (UZH)

#### Conference Office at the AND – Campus Andreasstrasse

Address: Andreasstrasse 15, 8050 Zurich

#### AND – Campus Andreasstrasse

Address: Andreasstrasse 15, 8050 Zurich

#### BIN – Campus Binzmühle

Address: Binzmühlestrasse 14, 8050 Zurich

#### KOL – Campus Rämistrasse

Address: Rämistrasse 71, 8006 Zurich

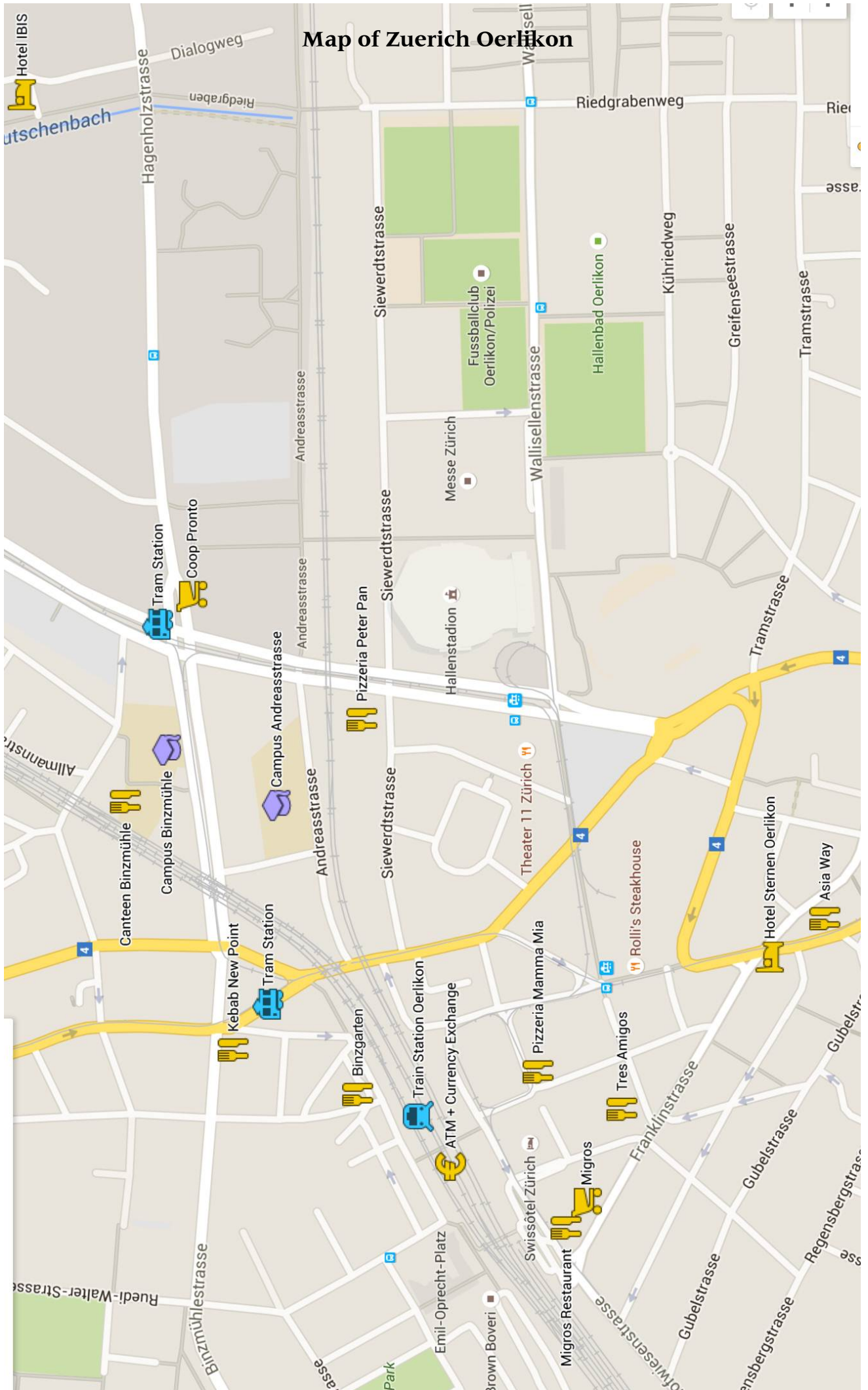
## Internet access during the conference

We have set up wlan-access for you. Please follow the steps below:

1. Go to the registration page:  
<https://www.uzh.ch/id/cl/dl/admin/ssl-dir/guestaccounts/index.php>
2. Insert Event-ID: **15ESCAS1954**
3. Insert User Information:
  - a. Name
  - b. First Name
  - c. E-mail
4. click on “**Request Account**”
5. Follow the steps as described on the registration page to log in.



# Map of Zuerich Oerlikon





## Directions Hotels and Venues

### Hotel ibis Zurich Messe Airport

Heidi-Abel-Weg 5  
8050 Zurich Oerlikon, Switzerland  
☎ +41 44 30 74 700  
🌐 <http://www.ibis.com/gb/hotel-2980-ibis-zurich-messe-airport/index.shtml>



#### From Zurich Airport to Hotel ibis

🚌 Shuttle bus (recommended): The Hotel ibis offers a free shuttle bus from the airport to the hotel and vice versa. All hotel shuttle busses leave between Terminal 1 and 2. Take the ibis shuttle bus at 10 minutes past every full hour. Before 10 am and after 5 pm, the bus leaves every half hour, between 10 am and 5 pm it leaves only per hour.

🚆 Alternatively, trains leave from the underground airport train station to the **Oerlikon station** very frequently. You can take the **S16** (direction Herrliberg-Feldmeilen), **S2** (direction Ziegelbrücke), and **IR trains** (direction Basel SBB or Luzern). Oerlikon station is only one stop away from the airport and the ride takes about 5 minutes.

Upon arrival at Oerlikon station please exit the station against driving direction of the train towards platform 1. Before walking up to platform 1, take the few stairs up to your left. Just across the street from there is a bus station for **bus 781** (direction Glattbrugg). Please take the bus 4 stops to **stop Riedbach**. Cross the street (Hagenholzstrasse) and walk in driving direction of the bus. Take a left turn into Heidi-Abel-Weg and follow it to the hotel located at Heidi-Abel-Weg 5.

#### From Zurich Main Station (Hauptbahnhof) to Hotel ibis

🚆 Please take a train to **Oerlikon station**. There are several trains per hour, like the **S5** (direction Rafz), **S14** (direction Hinwil), **S8** (direction Weinfelden), **S16** (direction Effretikon) and so on. Upon arrival at Oerlikon station please exit the station in driving direction of the train towards platform 1. Before walking up to platform 1, take the few stairs up to your left. Just across the street from there is a bus station for **bus 781**. Please take the bus 4 stops to **stop Riedbach**. Cross the street (Hagenholzstrasse) and walk in driving direction of the bus. Take a left turn into Heidi-Abel-Weg and follow it to the hotel located at Heidi-Abel-Weg 5.

#### From Hotel ibis to Andreasstrasse 15

🚶 Recommendation: Exit the hotel and walk towards the main road (Hagenholzstrasse). Take a right turn and walk straight ahead towards tram **stop Leutschenbach**. Please cross the street Hagenholzstrasse and thereafter the Thurgauerstrasse towards the car dealer Frey. Please take a left turn and follow the Thurgauerstrasse. Take a right turn into Andreasstrasse. After about 200 meters you will find the location Andreasstrasse 15 on the right.







🚌 Alternatively, you can take **bus 781** (direction Bahnhof Oerlikon) to **stop Leutschenbach**. Upon exiting the bus, please cross the Hagenholzstrasse to your left. Please cross the Thurgauerstrasse and the tram rails towards the car dealer Frey. Take a left turn and follow the Thurgauerstrasse. Take a right turn into Andreasstrasse. After about 200 meters you will find the location Andreasstrasse 15 on the right.



Andreasstrasse 15

### From Hotel ibis to Binzmühlestrasse 14

👣 Recommendation: Exit the hotel and walk towards the main road (Hagenholzstrasse). Take a right turn and walk straight ahead towards tram **stop Leutschenbach**. Please cross the rails at the stop light and also cross the street (Thurgauerstrasse) straight ahead of you. Walk about 75 meters and find the location to your right. The walk is approximately 12 minutes.

🚌 Alternatively, you can take **bus 781** (direction Bahnhof Oerlikon) to **stop Leutschenbach**. Upon exiting the bus, please cross the Hagenholzstrasse to the right. In driving direction of the bus, please cross the Thurgauerstrasse and the tram rails. Walk about 75 meters more and find the location to your right.



Binzmühlestrasse 14






## Hotel Sternen Oerlikon


Schaffhauserstrasse 335  
CH-8050 Zurich  
Phone +41 43 300 65 65

 <http://www.sterlenoerlikon.ch/de/home>




### From Zurich Airport to Hotel Sternen Oerlikon

 Recommendation: From the airport you can take **tram 10** (direction Bahnhofplatz) directly to the hotel. Please exit at the **stop Sternen Oerlikon**, where the hotel is located about 150 meters in driving direction of tram 10 on the right side. Travel time is about 14 minutes.


 Alternatively, trains leave from the underground airport train station to the **Oerlikon station** very frequently. You can take the **S16** (direction Herrliberg-Feldmeilen), **S2** (direction Ziegelbrücke), and **IR trains** (direction Basel SBB or Luzern). Oerlikon station is only one stop away from the airport and the ride takes about 5 minutes. Upon arrival at Oerlikon station please exit the station at the front side (direction platform 1). The hotel Sternen Oerlikon is only one tram stop or a 5-minute walk away (see below).

### From Oerlikon station to Hotel Sternen Oerlikon


 By tram: Please take **tram 14** (direction Triemli) or **tram 11** (direction Auzelg) to the next **stop Sternen Oerlikon**, where the hotel is located about 150 meters in driving direction of tram 10 on the right side.


 Please follow the Edisonstrasse between the Swissôtel and Coop supermarket to the Franklinstrasse and there take a left towards Schaffhauserstrasse. At the next crossing you can see the hotel to your right. The hotel entrance is directly after the restaurant Sternen at the Schaffhauserstrasse.

### From Zurich Main Station (Hauptbahnhof) to Hotel Sternen Oerlikon

 Please take a train to **Oerlikon station**. There are several trains per hour, like the **S5** (direction Rafz), **S14** (direction Hinwil), **S8** (direction Weinfelden), **S16** (direction Effretikon) and so on. Upon arrival at Oerlikon station please exit the station at the front side (direction platform 1). The hotel Sternen Oerlikon is only one tram stop or a 5-minute walk away.

### From Oerlikon station to Hotel Sternen Oerlikon


 Please take **tram 14** (direction Triemli) or **tram 11** (direction Auzelg) to the next **stop Sternen Oerlikon**, where the hotel is located about 150 meters in driving direction of tram 10 on the right side.


 Please follow the Edisonstrasse between the Swissôtel and Coop supermarket to the Franklinstrasse and there take a left towards Schaffhauserstrasse. At the next crossing you can see the hotel to your right. The hotel entrance is directly after the restaurant Sternen at the Schaffhauserstrasse 335.





### From Hotel Sternen Oerlikon to Andreasstrasse 15


 Recommendation: Exit the hotel Sternen Oerlikon and walk towards tram station Sternen Oerlikon. Cross the street and follow the Schaffhauserstrasse in driving direction of tram 10. The street Schaffhauserstrasse passes the store Coop City and continues to the left. Keep straight until you will see a train bridge under construction. Please walk under the first train bridge and take a right turn into Andreasstrasse. After about 250 meters you will find the location Andreasstrasse 15 on the left side.


 By tram: Take **tram 10** and get off at the next **stop Bahnhof Oerlikon Ost**. Please walk opposite to the driving direction of the tram and cross the street on your left. Then take a right turn under the train bridge. (Attention: the area is under construction.) The next street to your left is Andreasstrasse (downwards), please take a left turn and find Andreasstrasse 15 on your left hand side after about 250 meters.



Andreasstrasse 15

### From Hotel Sternen Oerlikon to Binzmühlestrasse 14

 Recommendation: Exit the hotel Sternen Oerlikon and walk towards tram station Sternen Oerlikon. Cross the street and follow the Schaffhauserstrasse in driving direction of tram 10. The street Schaffhauserstrasse passes the store Coop City and continues to the left. Keep straight until you will see a train bridge under construction. Please walk under the train bridge through the construction site and take a right turn into Binzmühlestrasse. After the turn, you will go through a pedestrian tunnel. Thereafter you can cross the Binzmühlestrasse at a pedestrian zebra crossing. (Attention: Give way to tram and busses at the zebra crossing, the tram/bus does not stop!) Just across the street you will find the location Binzmühlestrasse 14.

 Please take **tram 10** (direction Flughafen) or **tram 11** (direction Auzelg) from stop Sternen Oerlikon to **stop Leutschenbach**. It is the second stop and takes 2-3 minutes. Upon exiting the tram, please cross the rails at the stop light and also cross the street (Thurgauerstrasse) straight ahead of you. Walk about 75 meters more and find the location to your right.



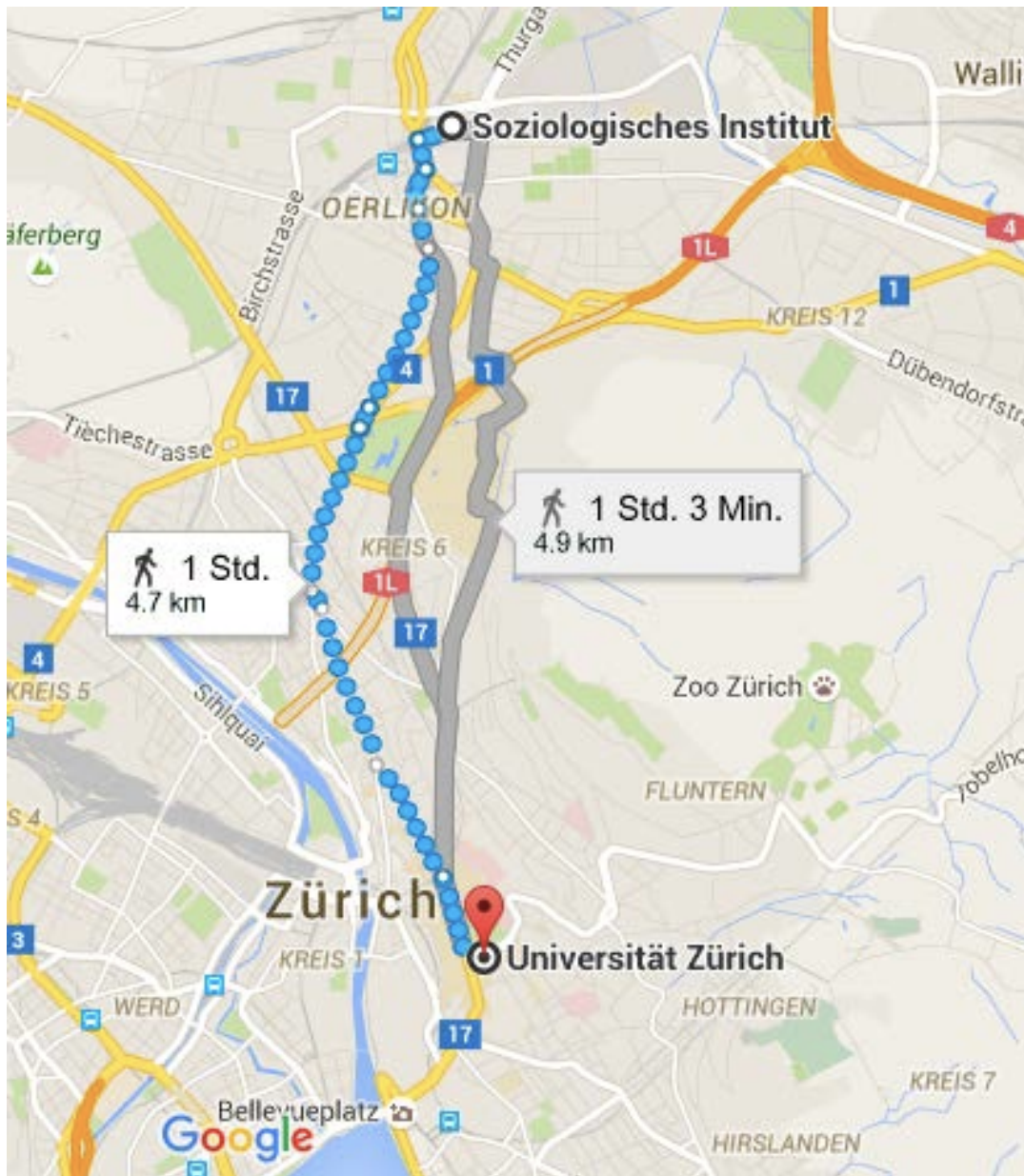
Binzmühlestrasse 14






## From Andreasstrasse 15 to Rämistrasse 71

 You can take a walk and explore Zurich (see overview map).



Map: From Andreasstrasse 15 to Rämistrasse 71

 You can take **tram 10** from Bahnhof Oerlikon Ost (direction Bahnhofplatz) until stop ETH/Universitätsspital. Upon exiting the tram, walk up the street and take a right turn crossing the tram rails onto the Rämistrasse. You will find the Main Building of the University of Zurich on your right side at Rämistrasse 71. Here you find the Aula and the Lichthof (KOL).

From the city centre and the hotels to Rämistrasse 71, you can take tram 10 starting your journey from Bahnhofplatz (at the Main Train Station, direction Flughafen) and also from stop Leutschenbach (direction Bahnhofplatz) near Hotel ibis, as well as from stop Sternen Oerlikon (direction Bahnhofplatz) near the Hotel Sternen Oerlikon.

Upon exiting the tram at stop ETH/Universitätsspital, walk up the street and take a right turn crossing the tram rails onto the Rämistrasse. You will find the Main Building of the University of Zurich on your right side at Rämistrasse 71. Here you find the Aula and the Lichthof (**KOL**).





## Currency Exchange and ATM

Address: Oerlikon Train Station, Affolternstrasse 10, 8050 Zurich

🕒 Opening Hours Currency Exchange

Fridays: 06.00 – 19.45

Saturdays: 06.00 – 18.45

Sundays: 06.30 – 18.45

🌐 <https://www.sbb.ch/content/sbb/en/desktop/meta/pos.posid.3006.html>

## Restaurants

### University Canteen/Cafeteria

Address: Binzmühlestrasse 14, 8050 Zurich

🕒 Opening Hours

Fridays: 07.45 – 14.30

Saturdays: Closed

Sundays: Closed

Prices: 10.50 CHF for guests

### Asia Way

Type: Asian Food

Address: Schwamendingerstrasse 10, 8050 Zurich

🕒 Opening Hours:

Fridays: 11.00 – 14.00 and 17.30 – 22.00

Saturdays: 11.00 – 22.00

Sundays: Closed

Prices: 20CHF – 35CHF

🌐 <http://www.asiaway.ch>

### Binzgarten

Type: Mediterranean Food

Address: Affolternstrasse 10, 8050 Zurich

🕒 Opening Hours:

Fridays: 09.00 – 04.00

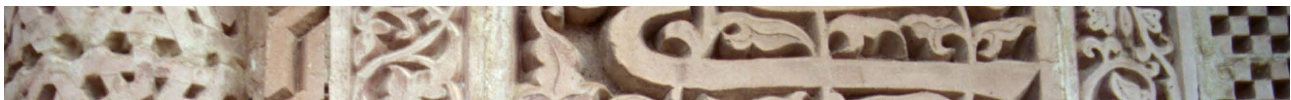
Saturdays: 09.00 – 04.00

Sundays: 10.00 – 22.00

Prices: 15CHF – 40CHF

🌐 <http://binzgarten.ch>





### **Kebab New Point (Restaurant and Take Away)**

Type: Turkish and Mediterranean Food  
Address: Binzmühlestrasse 43, 8050 Zurich

🕒 Opening Hours:

Fridays: 00.30 – 00.00  
Saturdays: 00.30 – 00.00  
Sundays: 07.00 – 00.00  
Prices: 10CHF – 20CHF

🌐 <http://new-points.ch>

### **Mamma Mia**

Type: Italian Food  
Address: Nansenstrasse 9, 8050 Zurich

🕒 Opening Hours:

Fridays: 11.00 – 14.30 and 17.30 – 23.30  
Saturdays: 11.00 – 14.30 and 17.30 – 23.30  
Sundays: 11.00 – 14.30 and 17.30 – 23.30  
Prices: 20CHF – 40CHF

🌐 <http://www.mammamia.ch/>

### **Migros Restaurant and Take Away**

Type: European Food  
Address: Neuwiesenstrasse 350, 8050 Zurich

🕒 Opening Hours:

Fridays: 08.00 – 19.00  
Saturdays: 11.00 – 17.00  
Sundays: Closed  
Prices: 10CHF – 20CHF

### **Pizzeria Peter Pan**

Type: Italian Food  
Address: Thurgauerstrasse 23, 8050 Zurich

🕒 Opening Hours:

Fridays: 08.00 – 00.00  
Saturdays: 08.00 – 02.00  
Sundays: 08.00 – 00.00  
Prices: 20CHF – 40CHF





### **Santa Lucia**

Type: Italian Food

Address: Schaffhauserstrasse 345, 8050 Zurich

🕒 Opening Hours

Fridays: 11.30 – 23.30

Saturdays: 11.30 – 23.30

Sundays: 11.30 – 23.00

Prices: 15CHF – 30CHF

🌐 <http://www.bindella.ch/de/santa-lucia-oerlikon.html>

### **Tres Amigos**

Type: Mexican Food

Address: Querstrasse 16, 8050 Zurich

🕒 Opening Hours:

Fridays: 08.00 – 01.00

Saturdays: 07.00 – 01.00

Sundays: 11.00 – 23.00

Prices: 20CHF – 40CHF

🌐 <http://www.tresamigos.ch>

## **Food Stores and Shopping**

### **Migros**

Address: Neuwiesenstrasse 350, 8050 Zurich

🕒 Opening Hours:

Fridays: 08.00 – 20.00

Saturdays: 08.00 – 18.00

Sundays: Closed

### **Coop Pronto**

Address: Thurgauerstrasse 36, 8050 Zurich

🕒 Opening Hours:

Fridays: 06.00 – 23.00

Saturdays: 06.00 – 23.00

Sundays: Closed









## List of Contributors in Alphabetical Order

### **Abazov, Rafis**

Al-Farabi Kazakh National University,  
Kazakhstan  
ra2044@columbia.edu

### **Abdykadyrova, Aisulu**

University of Central Asia, Kyrgyzstan  
abdykady@ualberta.ca

### **Abusseitova, Meruert**

Institute of Oriental Studies, Kazakhstan  
mabusseitova@hotmail.com

### **Akhmetov, Alibek**

Nazarbayev University, Kazakhstan  
alibek.akhmetov@nu.edu.kz

### **Aknazarova, Jyldyz**

Osh State University, Kyrgyzstan  
akjyldyz@mail.ru

### **Alenkina, Natalia**

American University of Central Asia, Kyrgyzstan  
alenkina\_n@mail.ru

### **Alibayeva, Indira**

University of Zurich, Switzerland and  
Max Planck Institute for Social Anthropology,  
Germany and CASCA  
alibayeva@eth.mpg.de

### **Allaeva, Nigora**

Academy of Sciences of Uzbekistan, Uzbekistan  
allnig\_9@mail.ru

### **Altyмышova, Zuhra**

Kyrgyz-Turkish Manas University, Kyrgyzstan  
zuhraaltyмышova@gmail.com

### **Alymbaeva, Aida**

Max Planck Institute for Social Anthropology,  
Germany and CASCA  
alymbaeva@eth.mpg.de

### **Anceschi, Luca**

University of Glasgow, UK  
Luca.Anceschi@glasgow.ac.uk

### **Asankanov, Abylabek**

Academy of Sciences, Kyrgyzstan  
abyla@mail.ru

### **Ashirbekova, Arailymk**

Independent Researcher, Kazakhstan  
Arailym.bagdat@gmail.com

### **Backhaus, Norman**

University of Zurich, Switzerland  
norman.backhaus@geo.uzh.ch

### **Baker, Christopher**

American University of Central Asia, Kyrgyzstan  
chrisebak@uamail.iu.edu

### **Barfield, Thomas**

Boston University, Boston  
barfield@bu.edu

### **Basharin, Pavel**

Russian State University for the Humanities,  
Russian Federation  
pbasharin@yandex.ru

### **Bechtold, Louise**

University of Tuebingen, Germany  
louise.bechtold@gmail.com

### **Behzadi, Negar Elodie**

University of Oxford, UK  
elodie.behzadi@sant.ox.ac.uk

### **Beller-Hann, Ildiko**

University of Copenhagen, Denmark  
ildiko@hum.ku.dk

### **Berdikhojayeva, Laura**

Nazarbayev University, Kazakhstan  
laura.berdikhojayeva@nu.edu.kz

### **Beyer, Judith**

University of Konstanz, Germany and CASCA  
judith.beyer@uni-konstanz.de

### **Buckley, Cynthia**

University of Illinois, USA  
buckleyc@illinois.edu



**Burnashev, Rustam**

Kazakh-German University, Kazakhstan  
burnashev@hotmail.com

**Chernykh, Irina**

Kazakhstan Institute for the Strategic Studies,  
Kazakhstan  
chernykhi@yahoo.com

**Cleuziou, Juliette**

LESC – Paris Ouest, France  
juliette.cleuziou@hotmail.com

**Coskun, Mustafa**

Max Planck Institute for Social Anthropology,  
Germany  
coskun@eth.mpg.de

**Cummings, Sally**

University of St. Andrews, UK  
snc@st-andrews.ac.uk

**Dadabayeva, Gulnara**

KIMEP University, Kazakhstan  
dgulnara@kimep.kz

**Dadadjanova, Iroda**

National University of Uzbekistan, Uzbekistan  
dad-iroda@yandex.ru

**Demchenko, Igor**

Massachusetts Institute of Technology, USA  
demchenko.igor@gmail.com

**Direnberger, Lucia**

University of Paris Diderot, France  
lucia.direnberger@gmail.com

**Drieu, Chloe**

CNRS, France  
cloe.drieu@free.fr

**Dubuisson, Eva-Marie**

Bogazici University, Turkey  
emdubuisson@boun.edu.tr

**Duturaeva, Dilnoza**

University of Bonn, Germany  
duturaeva@uni-bonn.de

**Eder, Stephan**

University of Vienna, Austria  
thomas.s.eder@univie.ac.at

**Edgar, Adrienne**

University of California, USA  
edgar@history.ucsb.edu

**Exnerova, Vera**

Oriental Institute, Czeck Academy of Sciences,  
Czech Republic  
exnerova@orient.cas.cz

**Fazendeiro, Bernardo**

Kent University, UK  
btfazendeiro@gmail.com

**Finke, Peter**

University of Zurich, Switzerland and CASCA  
peter.finke@uzh.ch

**Florin, Moritz**

Universität Erlangen-Nürnberg, Germany  
moritzflorin@yahoo.de

**Forêt, Philippe**

Swiss Academy of Arts & Sciences, Switzerland  
and Nazarbayev University, Kazakhstan  
pforet@bluewin.ch

**Formozov, Alexander**

Humboldt Universität zu Berlin, Germany  
aformozov@gmail.com

**Friede, Carsten**

University of Bonn, Germany  
cfriede@uni-bonn.de

**Gao, Yuan**

Nazarbayev University, Kazakhstan  
yuan.gao@nu.edu.kz

**Gonzales, Ulrike**

University of Bonn, Germany  
ulrike.gonzales@uni-bonn.de

**Gorshenina, Svetlana**

University of Lausanne, France  
sgorshen@gmail.com



**Haliel, Saheira**

Max Planck Institute for Social Anthropology,  
Germany  
haliel@eth.mpg.de

**Hardenberg, Roland**

University of Tuebingen, Germany  
roland.hardenberg@uni-tuebingen.de

**Heathershaw, John**

University of Exeter, UK  
j.d.heathershaw@exeter.ac.uk

**Hofman, Irna**

Leiden University, Netherlands  
irna.hofman@gmail.com

**Hölzchen, Yanti**

University of Tuebingen, Germany  
hitnay@googlemail.com

**Holzwarth, Wolfgang**

MLU Halle-Wittenberg, Germany and CASCA  
holzwarth@orientphil.uni-halle.de

**Ilkhamov, Alisher**

SOAS Centre of Contemporary Caucasus and  
Central Asia, UK  
alisher.ilkhamov@opensocietyfoundations.org

**Irnazarov, Farrukh**

Central Asian Development Institute, Uzbekistan  
irfarrukh@yahoo.com

**Isabaeva, Eliza**

University of Zurich, Switzerland and Max  
Planck Institute for Social Anthropology,  
Germany and CASCA  
eliza.isabaeva@uzh.ch

**Iselin, Lilian**

Independent Scholar, Switzerland  
lilian.iselin@iash.unibe.ch

**Ismailbekova, Aksana**

Zentrum Moderner Orient, Germany and CASCA  
aksana\_ismailbekova@yahoo.co.uk

**Ismatova, Nargiza**

Institute of History of Academy of Sciences of  
Republic of Uzbekistan, Uzbekistan  
nargiza5555@yahoo.com

**Jacquesson, Svetlana**

American University of Central Asia, Kyrgyzstan  
jacquessonsvetlana@gmail.com

**Jacquet, Raphael**

SOAS University of London, UK  
casurvey@soas.ac.uk

**Jampeissova, Zhanar**

Gumilyov Eurasian National University,  
Kazakhstan  
zhanar.jampeis@gmail.com

**Japarov, Amantur**

National Academy of Sciences of Kyrgyzstan,  
Kyrgyzstan  
amantourj@gmail.com

**Jimenez Tovar, Soledad**

Max Planck Institute for Social Anthropology,  
Germany and CASCA  
jimenez@eth.mpg.de

**Joniak-Lüthi, Agnieszka**

Ludwig-Maximilian University Munich, Germany  
agnieszka.joniak@anthro.unibe.ch

**Kaiser, Markus**

University of Bonn, Germany  
kaiser.mrks@gmail.com

**Kamalov, Ablet**

Institute of Oriental Studies, Kazakhstan  
abletk@yahoo.com

**Karazhanova, Inzhuna**

Nazarbayev University, Kazakhstan  
orianna1987@yandex.kz

**Karimova, Baktygul**

University of Zurich, Switzerland and CASCA  
baktygul.karimova@uzh.ch

**Kashnitsky, Daniel**

Higher School of Economics, Russian Federation  
kashnitsky@gmail.com

**Kassymova, Didar**

KIMEP University, Kazakhstan  
didar@kimep.kz



**Kesküla, Eeva**

Max Planck Institute for Social Anthropology,  
Germany  
keskuela@eth.mpg.de

**Khamidov, Alisher**

Independent scholar, Kyrgyzstan  
akhamido@hotmail.com

**Khan, Valeriy**

Center of Contemporary History of Uzbekistan,  
Uzbekistan  
khanval@yahoo.com

**Kicherer, Stefanie**

University of Tuebingen, Germany  
stefanie.kicherer@email.de

**Kojobekova, Aijarkyn**

International University of Central Asia,  
Kyrgyzstan  
akojobekova@gmail.com

**Kohl-Garrity, Elisa**

Max-Planck-Institute for Social Anthropology,  
Germany  
kohlgarrity@eth.mpg.de

**Kudaibergenova, Diana**

University of Cambridge, UK  
dk406@cam.ac.uk

**Kulsariyeva, Sabira**

Al-Farabi Kazakh National University,  
Kazakhstan  
s.kulsariyeva@gmail.com

**Kundakbayeva, Zhanat**

Al-Farabi Kazakh National University,  
Kazakhstan  
janbekkun@mail.ru

**Kuscu-Bonnenfant, Isik**

Middle East Technical University, Turkey  
ikuscu@gmail.com

**Kussainova, Meiramgul**

Nazarbayev University, Kazakhstan  
mkussainova@nu.edu.kz

**Kuzibaeva, Gulnara**

National University of Uzbekistan, Uzbekistan  
kuzibaeva@gmail.com

**Larsson, Lars**

Active Outdoor Media AB, Sweden  
lars@activeoutdoor.se

**Lemon, Edward**

University of Exeter, UK  
ejl212@exeter.ac.uk

**Lkhamsuren, Munkh-erdene**

Max Planck Institute for Social Anthropology,  
Germany and CASCA  
lkhamsuren@eth.mpg.de

**Lyubichankovskiy, Sergey**

Orenburg State Pedagogical University, Russia  
svlubich@yandex.ru

**Marschall, Tobias**

University of Tuebingen, Germany  
tobiasmarschall25@gmail.com

**McGuire, Gabriel**

Nazarbayev University, Kazakhstan  
gmcguire@nu.edu.kz

**Menschenin, Maxim**

University of Glasgow, UK  
2134778m@student.gla.ac.uk

**Mielke, Katja**

Bonn International Center for Conversion,  
Germany  
kmielke@uni-bonn.de

**Morozova, Irina**

University of Regensburg, Germany  
iymoroz@xs4all.nl

**Morrison, Alexander**

Nazarbayev University, Kazakhstan  
alexander.morrison@nu.edu.kz

**Mostowlansky, Till**

University of Bern, Switzerland  
till.mostowlansky@gmail.com



**Müller, Dominik**

University of Zurich, Switzerland and CASCA  
dominik.mueller2@uzh.ch

**Myrzakmatov, Abdymitalip**

Osh State University, Kyrgyzstan  
suzak65@mail.ru

**Nurdin kyzy, Gulzat**

Kyrgyz-Turkish Manas University, Kyrgyzstan  
gulzatick@yandex.ru

**Nurmukhanov, Nursultan**

Nazarbayev University, Kazakhstan  
n.nurmukhanov@gmail.com

**Orazbaeva, Altaiy**

Kazakhstan  
altaiy\_orazbaeva@mail.ru

**Orazgaliyev, Serik**

University of Cambridge, UK  
so333@cam.ac.uk

**Osmonova, Kishimjan**

Humboldt University, Germany  
kishimjan.osmonova@gmail.com

**Ostrowski, Wojciech**

University of Westminster, UK  
w.ostrowski@westminster.ac.uk

**Panicciari, Giulia**

Independent Researcher, Kazakhstan  
giulianpanicciari@gmail.com

**Penati, Beatrice**

Nazarbayev University, Kazakhstan  
bpenati@nu.edu.kz

**Penkala-Gawecka, Danuta**

Adam Mickiewicz University in Poznań, Poland  
danagaw@amu.edu.pl

**Pietiläinen, Jukka**

University of Helsinki, Finland  
jukka.pietilainen@helsinki.fi

**Poujol, Catherine**

Institut national des langues et civilisations  
orientales (INALCO)  
madame.katrin@mail.ru

**Prilutskaya, Xeniya**

Nazarbayev University, Kazakhstan  
xeniya.prilutskaya@nu.edu.kz

**Ptackova, Jarmila**

Czech Academy of Sciences, Czech Republic  
ptackova@orient.cas.cz

**Rahmetov, Anvarjon**

Independent Scholar, Uzbekistan  
rahmetoff@gmail.com

**Salimova, Hikoyat**

HafenCity University, Germany  
hikoyat.salimova@gmail.com

**Sancak, Meltem**

University of Zurich, Switzerland and CASCA  
meltem.sancak@uzh.ch

**Saparova, Marhabo**

Central European University, Hungary  
marhabosaparova@gmail.com

**Schoeberlein, John**

Nazarbayev University, Kazakhstan  
johnschoeberlein@gmail.com

**Serikzhanova, Sabira**

Al-Farabi Kazakh National University,  
Kazakhstan  
sapontai@gmail.com

**Shahidi, Munira**

Tajik-Slavic University, Tajikistan  
ms2210@cam.ac.uk

**Shaimardanova, Nazigul**

Institute Oriental Studies, Kazakhstan  
nshaimardanova@gmail.com

**Shangirbayeva, Beibit**

EU Delegation to Kazakhstan, Kazakhstan  
beibitsh@gmail.com



**Sharipova, Dina**

KIMEP University, Kazakhstan  
dina.sharipova@kimep.kz

**Smagulova, Anar**

Sarsen Amanzholov East Kazakhstan State  
University, Kazakhstan  
asmag75@yahoo.com

**Sobolev, Vladislav**

Saint-Petersburg State University, Russian  
Federation  
vsobolev@mail.com

**Suchy, Stepan**

Charles University in Prague, Czech Republic  
stepan.suchy@seznam.cz

**Sulek, Emilia Roza**

Humboldt University, Germany  
emisulek@yahoo.com

**Teles Fazendeiro, Bernardo**

Kent University, UK  
btfazendeiro@gmail.com

**Terletskiy, Nikolay**

Russian Academy of Sciences, Russian  
Federation  
terletsky@inbox.ru

**Tolibjonova, Latofat**

State Institute of Arts and Culture of Uzbekistan,  
Uzbekistan  
ars.longa@inbox.ru

**Trevisani, Tommaso**

Max Planck Institute for Social Anthropology,  
Germany  
trevisani@eth.mpg.de

**Tubach, Linda**

University of Zurich, Switzerland and CASCA  
linda.tubach@uzh.ch

**Tulebaeva, Baktygul**

University of Tuebingen, Germany  
tulebaevab@gmail.com

**Turaeva-Hoehne, Rano**

Max Plank Instiute for Social Anthropology,  
Germany  
r.turaeva@gmail.com

**Turdaliev, Choplon**

American University of Central Asia, Kyrgyzstan  
turdaliev@gmail.com

**Türk, Fahri**

Trakya University, Turkey  
fahriturk11@gmail.com

**Ulko, Alexey**

Independent Scholar, Uzbekistan  
alexulko@yahoo.co.uk

**White, Tom**

University of Cambridge, UK  
trew2@cam.ac.uk

**Yakup, Mahire**

Nazarbayev University, Kazakhstan  
yakefu.mayila@nu.edu.kz

**Yembergenova, Danagul**

University of Geneva, Switzerland  
embergenovadana@gmail.com

**Zinzani, Andrea**

Le Centre National de la Recherche Scientifique,  
France  
andrea.zinzani@gmail.com

