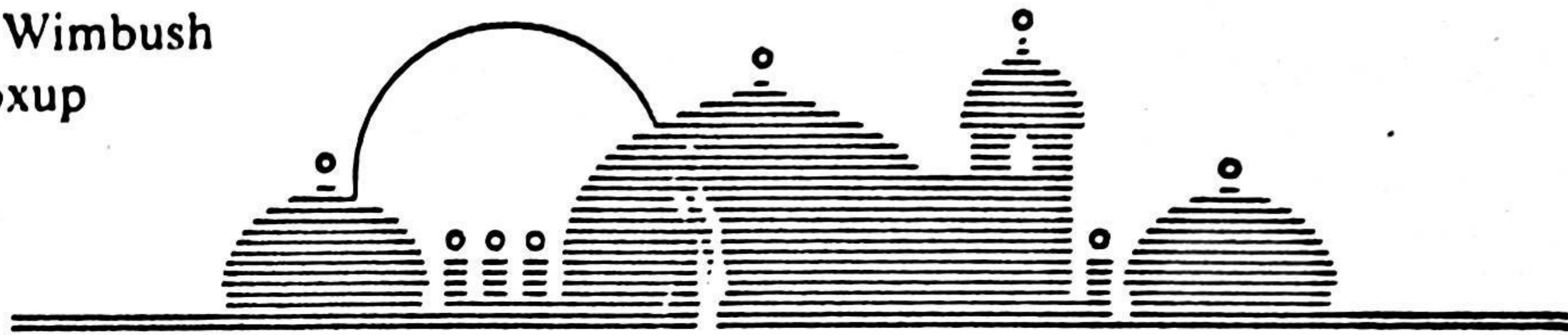


# THE CENTRAL ASIAN NEWSLETTER

Editors: S. Enders Wimbush  
Marie Broxup

P.O.Box 131  
Oxford  
OX1 2NJ  
U.K.



Volume 1 Nos. 7 & 8

December 1982

## RECENT PUBLICATIONS

S. Enders Wimbush and Alex Alexiev, The Ethnic Factor in the Soviet Armed Forces. The Rand Corporation (Santa Monica, California), R-2782/1, March 1982.

Susan L. Curran and Dmitry Ponomareff, Managing the Ethnic Factor in the Russian and Soviet Armed Forces: An Historical Overview. The Rand Corporation (Santa Monica, California), R-2640/1, July 1982.

Murray Feshbach, "The Soviet Union: Population Trends and Dilemmas", Population Bulletin, Population Reference Bureau, Inc., Washington, D.C., Vol. 37, No. 3 (August 1982).

Daniel C. Matuszewski, "The Turkic Past in the Soviet Future", Problems of Communism, July-August 1982.

Azade-Ayse Rorlich, "Fellow Travellers; Enver Pasha and the Bolshevik Government, 1918-1920", Asian Affairs, Vol. 13, No. 3, (October 1982).

Donald H. McMillen, "The Urumqi Military Region: Defense and Security in China's West", Asian Survey, Vol. 22, No. 8 (August 1982).

Bess Brown, "Profitable Unofficial Religious Publishing Operation Uncovered in Tashkent", Radio Liberty Research Bulletin, RL 420/82, October 20, 1982.

Kaare Gronbech, The Structure of the Turkic Languages. Translated from German by John E. Krueger. Indiana University Uralic and Altaic Series; Bloomington, Indiana: 1979.

John E. Krueger, Introduction to Kazakh Grammatical Outline, Kazakh Reader, Kazakh-English Phrasebook and Kazakh-English Dictionary. Indiana University Uralic and Altaic Series; Bloomington, Indiana: 1980.

Bess Brown, "Pilgrimages to Tomb of Turkmen Who Resisted Russian Conquest Again Come Under Attack", Radio Liberty Research Bulletin, RL 381/82, September 22, 1982.

R.G. Gidadhubli, "Soviet Central Asia-- Challenges and New Approaches", Economic and Political Weekly (Calcutta), 11 September 1982.

✕ Peter Humphrey, "Islam in China Today", Religion in Communist Lands, Keston College, Vol. 10, No. 2 (Autumn 1982).

Murray Feshbach, "Between the Lines of the 1979 Soviet Census", Problems of Communism, January-February 1982.

S.P. de Boer, E.J. Driessen, H.L. Verhaar, Biographical Dictionary of Dissidents in the Soviet Union, 1956-1975. The Hague: Martinus Nijhoff, 1982. Contains approximately 3400 entries, including Crimean Tatars and various Caucasians.

Gail W. Lapidus, ed., Women, Work and Family in the Soviet Union. Armonk, N.Y.: M.E. Sharpe, 1982. Among other contributions, contains articles by R.A. Ubaidullaeva, "The Twenty-Fifth Congress of the C.P.S.U. and Current Problems of Employment of Female Labor in the Republics of Central Asia"; A.G. Volkov, "Changes in the Status of Women and the Demographic Development of the Family"; O. Ata-Mirzaev, "Women and Large Families: A Sociodemographic Analysis"; and G. Kiseleva, "The Position of Women and Demographic Policy".

Gregory Gleason, "Prospects for the Reemergence of the Territorial Principle in Central Asia: The Case of Cotton", Radio Liberty Research Bulletin, RL 307/82, August 4, 1982.

Bess Brown, "The National Composition of

Governments of the Central Asian Republics", Radio Liberty Research Bulletin, RL 313/82, August 11, 1982.

Elizabeth Fuller, "Corruption and Retribution in Azerbaijan", Radio Liberty Research Bulletin, RL 413/82, October 14, 1982.

Bess Brown, "Dolgikh Takes Part in Kirghizia's Discussion of Food Program", Radio Liberty Research Bulletin, RL 292/82, July 21, 1982.

Ann Sheehy, "Uzbek Novel Found Ideologically Unsound", Radio Liberty Research Bulletin, RL 337/82, August 25, 1982.

Edward Girardet, covering the resistance in Afghanistan for the Christian Science Monitor, an excellent series of articles: 22, 28 June; 2, 7, 9, 19, and 26 July; 11 August, 1982.

Raymond D. Gastil, ed., Freedom in the World: Political Rights and Civil Liberties, 1981. Oxford: Clio Press, 1981. Contains the following chapters: "American Support for Freedom in Muslim Central Asia: General Policy Considerations"; Selig S. Harrison, "Baluch Nationalism and Soviet Policy"; Richard S. Newell, "Prospects for Freedom in Afghanistan"; Teresa Rakowska-Harmstone, "Religion and Nationalism in Soviet Central Asia"; Zalmay Khalilzad, "Turmoil in Central Asia"; Michael M.J. Fischer, "Supporting the Evolution of Modern Civil Society from a Traditional Base"; and Eden Naby, "Media Images: Soviet Practice and American Alternatives in Central Asia". Each chapter is accompanied by comments and discussion.

Anthony Hyman, Afghanistan Under Soviet Domination, 1964-81. London: Macmillan Press, 1982.

Michael Rywkin, Moscow's Muslim Challenge. Armonk, N.Y.: M.E. Sharpe, Inc., 1982.

Gregory Gleason, "Use and Abuse of Child Labor in the Cotton Fields of Central Asia", Radio Liberty Research Bulletin, RL 322/82, August 18, 1982.

Bess Brown, "Anxiety about Prime Costs of Grain in Kazakhstan", Radio Liberty Research Bulletin, RL 363/82, September 15, 1982.

#### CONFERENCES AND WORKSHOPS

o The Permanent International Altaistic Conference (PIAC) held its 25th Meeting in Uppsala, Sweden on 7-11 June 1982. Among others, the following papers were presented:

Charles Carlson, "Kazakh Press Expresses Concern over Future of Kazakh Language".

David R. Staats, "Some Remarks on the Study of Contemporary Uighur Literature".

Denis Sinor, "Some Thoughts on the Origin of the Turks".

Istvan Zimonyi, "The First Mongol Raids against the Volga-Bulgars".

Further information may be obtained from the Uralic and Altaic Department of Indiana University, Bloomington, Indiana 47405, USA.

o The Slavic Center of Hokkaido University (Sapporo, Japan) held five symposia between January 1980 and January 1982. Among others, the following papers were presented:

Hisao Komatsu (Tokai University), "The Andijan Uprising in 1896: Sufism and Popular Movement in Central Asia".

Masayuki Yamauchi (University of Tokyo). "Contemporary Sufism in the Soviet Union: The Sufi Brotherhoods under Soviet Rule".

Hiromasa Nakayama (Meiji Gakuin University). "The Military in the Soviet Union".

Mineo Nakajima (Tokyo University of Foreign Studies), "New Tendencies in Chinese Politics and Sino-Soviet Relations".

o A Centre of Russian and East European Studies has been established at Ben Gurion University of the Negev. Two conferences have been held (January and May 1982) on "Nationalism and National Dissent in the USSR". No further information is available.

o The American Association for the Advancement of Slavic Studies held its 14th Annual Meeting on 14-17 October 1982.

in Washington, D.C. The following papers were presented, among others:

Peter Brown (Loyola University, Chicago), "Muscovite Administration and the Peoples of the North in the Seventeenth Century".

William Fierman (Univ. of Tennessee), "Uzbek Writers".

Martha Brill Olcott (Colgate Univ.), "Kazakh Writers".

Yaroslav Bilinsky (Univ. of Delaware), "Russian Dissidents' Attitudes toward the Political Strivings of the Non-Russian Nations of the USSR".

Stephen Rapawy (U.S. Bureau of the Census), "The World War II Experience [with ethnic minorities in the USSR]".

Yossef Bodansky (SAIS, Johns Hopkins Univ.), "Muslims, High Technology and the Soviet Military".

Robert Martin (Central Intelligence Agency), "Non-Combat Units as an Ethnic Sponge".

M. Mobin Shorish (Univ. of Illinois, Champaign-Urbana), "Soviet Muslims' Reactions to Events in Afghanistan and Iran".

Alexandre Bennigsen (Univ. of Chicago, Ecole des Hautes Etudes, Paris), "Islam--Asset or Liability for the USSR in the Muslim World?"

Fanny Bryan (Univ. of Illinois, Champaign-Urbana), "Soviet Sources on Soviet Islam".

Kemal Karpat (Univ. of Wisconsin, Madison), "The Idea of Ottoman Integration in the Writings of Ahmed Midhat Bey".

Ann S. Goodman (Central Intelligence Agency), "The Demographic Debate in the Soviet Union".

Michael Sacks (Trinity College), "Gender and Nationality Conflict in Central Asia".

Barbara Anderson (Brown Univ.) and Brian Silver (Michigan State Univ.), "The Politics of Linguistic Opportunities and the Spread of Bilingualism in the USSR".

Helene Carrere d'Encausse (Sorbonne), "Status of Non-Russian Nationalities Studies in France".

o The Central Asian Circle of Columbia University (New York) held a lecture on 16 November 1982 entitled "The Soviet Invasion and Domestic Afghan Politics".

#### FORTHCOMING CONFERENCES

o A Conference on the Study of Central Asia is tentatively scheduled to be held on March 3 and 4, 1983 at the Woodrow Wilson International Center for Scholars in the Smithsonian Institution in Washington, D.C. The Conference is to be jointly sponsored by the Center's Kennan Institute for Advanced Russian Studies, the Middle East Institute, and the Washington Center of the Asia Society. For information contact David Nalle or Rosemary Stuart at the Kennan Institute (Telephone: 202-357-2415).

o The Society for Central Asian Studies (Oxford) will host a small conference entitled "The Russian and Soviet Experience with Muslim Guerilla Warfare" on 13 January 1983. Admission is by invitation only. For information contact the Society, Box 131, Oxford OX1 2NJ.

#### AFGHANISTAN FREEDOM ORGANIZATION

This organization has opened an office at 238 Bicknell St., Santa Monica, California 90406. Its aim is to assist freedom fighters and refugees with material and moral support. For information, contact the Administrative Secretary at the above address.

#### STUDY OPPORTUNITIES

The Turkish and Turkic Studies Program of the Department of Uralic and Altaic Studies of Indiana University offers a programme in Turkish and Turkic languages and cultures. Language course offered include Introductory and Advanced Turkish, Readings in Ottoman Turkish, Introduction to Old Turkish, and Comparative Turkic Languages (Azeri, Uzbek, and Tatar). Area study course include: The Culture and Civilization of the Turks, Modern Turkey: Development and Culture, Seminar in Turkish Studies, and an Introduction to Turkish Oral Literature. History courses include: Ottoman History, Central Asia (16th-19th Centuries), Central Asia Under Russian Rule, and Chagatai Historical Sources. Financial aid is available to students in the Turkish and Turkic Studies

Professor Ilhan Basgoz, Turkish and Turkic Studies Program, Dept. of Uralic and Altaic Studies, 143 Goodbody Hall, Indiana Univ., Bloomington, Indiana 47405 USA.

CURRENT RESEARCH PROJECTS

o Professor Kermit E. McKenzie of the Dept. of History of Emory University, Atlanta, Georgia, is currently researching the career of Chokan Valikhanov, the Kazakh scholar, historian, and ethnographer. Professor McKenzie would like to correspond with other scholars interested in Valikhanov and his contemporaries.

NEWS IN BRIEF

o The BBC World Service reported on 28 October 1982 on a letter from Ahmad Shah Massud, the Mujahideen commander of the Panjshir. The letter, according to the BBC, was published in Peshawar. In it Ahmad Shah Massud appealed for aid for the population of the Panjshir, which is threatened by starvation due to the Soviet offensive in May and June of this year.

FROM THE SOVIET PRESS

o From Sovetskaia Kirgiziia  
(Soviet Kirghizia)

--25 September 1982. "To Improve Marxist-Leninist Training" (Sovershenstvovat' Marksistsko-Leninskuiu Uchebu); For the most part, this is a boring, unsigned article, but it does offer some interesting information. For example, it notes that there are now 27,500 propagandists in the Kirghiz SSR, 97 percent of whom have received higher education and 25 percent higher political education. The article recommends to propagandists that it is of the utmost importance to "develop the international consciousness of the listeners, promote a feeling of pride in the socialist Motherland, develop internationalist cultural relations, encourage intolerance of any manifestations of nationalism, and unmask the bourgeois falsifying theories and practices in the solving of the nationality problem of our country". The article further specifies that atheistic education should be improved in the districts (raions) of Issyk-Atyn, Moscow, Panfilov, and Sokuluk of the Kirghiz SSR. The article is unusual in that it admits to a "nationality problem" in the USSR.

o From Kommunist Tadzhikistana  
(Communist of Tajikistan)

--12 October 1982. A. Arnol'dov, "The United Culture of the Peoples of the USSR" (Edinaia Kultura Narodov SSSR); The author attacks sovietologists who claim that native populations in the USSR are threatened by "russification". In this context, the Central Asian Research Centre (London) and St. Anthony's College (Oxford) are mentioned.

--19 October 1982. "The Price of the Slogan 'Defense of Islam'" (Tsena Lozunga 'Zashchita Islama'); This short piece is published in the section for international news. Quoting from a new Afghan newspaper Hakikat-e Sarbaz, the article reports the "confession" of a Mujahid of the Hezb-e Islami group recently arrested in Kabul. The prisoner claims that he was sent from Pakistan, parading as a officer in the Afghan Army, to recruit criminal elements for underground work. He reports further that all instructors in Pakistan are foreigners (without naming the nationalities) and that those who did not conform to the training were killed. He himself saw one man buried alive. Refugee camps in Pakistan, he reports, are surrounded by barbed wire and mine fields, making escape impossible.

o From Turkmenskaia Iskra  
(Flame of Turkmenistan)

--18 September 1982. "The Soviet People: A New Historical Community" (Sovetskii Narod--Novaia Istoricheskaia Obshchnost' Liudei); The author asserts that unity among different nationalities in the USSR is better than ever; nevertheless, some problems remain. The reader is reminded that the Kazakh and Kirghiz republics have large non-native populations whose needs should be taken into account. The author suggests that Soviet republics should specialize in different industrial and agricultural fields according to their capabilities--an answer, no doubt, to those Central Asians who demand more rapid industrialization in their own republics. Russian language is praised as the lingua franca of the various Soviet nationalities.

--11 September 1982. T. Khydyrov and K. Bagdasarov, "Islam in the Plans of Anti-Communism" (Islam v Planakh Antikommunizma)

The authors launch a violent attack on the West. They note that ideological confrontation has increased and attack Muslim clergy for trying to increase the influence of Islam through their attachment to the national-liberation movements in several Muslim countries. The authors go to great lengths to show that, even when revolutionary movements are conducted in the name of Islam (as in Iran), Islam itself has no particular revolutionary "mission". They state that the "neo-Islamic" political movements in Iran, Algeria, and Lybia have positive anti-imperialist tendencies but that their ideology is nevertheless opposed to the ideas of scientific socialism--a fact which is exploited by the imperialists with the help of conservative Muslim clergy and right-wing nationalist groups, who try to channel these neo-Islamic movements toward religious fanaticism; this evolution impedes the ability of Muslim countries to cooperate with socialist countries.

The basis of anti-communist strategy, Khydyrov and Badasarov claim, is to promote at all costs bourgeois nationalism, Pan-Turkism, Pan-Islamism and religious intolerance among peoples of Soviet Central Asia. Several "imperialist ideologists" are singled out for "going out of their way" (iz kozhe von lezyt) to prove that Marxism-Leninism is unsuitable for the people of the Soviet East. Alexandre Bennigsen and S. Enders Wimbush are attacked for having written in their book Muslim National Communism in the Soviet Union that the "Russian version of German Marxism is unsuitable for the Muslims of Russia"; Maxime Rodinson is criticized for his book Marxisme et Monde Musulman; and Hans Braker is taken to task for having written that "national consciousness is identified with Islam" in Central Asia.

The authors go on to say that the majority of the Central Asian population now is atheist, but that a certain part of the population still is not free from religious superstitions. These are manifested by fasting during Ramadhan, celebrating Uraza and Kurban-Bairam, pilgrimages to holy places, the practice of Namaz five times a day, and feudal attitudes toward women.

--3 April 1982. B. Ialkovov and Iu. Iulin, "Charlatans" (Sharlatany); This fascinating article on "parallel Islam" in the USSR gives a good picture of the influence of Sufism in Turkmenistan. The authors call for an end to the shocking situation which has developed in the districts of Bairam Ali and Vekil-Bazar, where "self-proclaimed sheikhs" and "witch-

doctors" are openly exploiting historical monuments which they have turned into holy places". These sheikhs are accused of a variety of transgressions: 1) They believe in neither God nor the devil; 2) they are in breach of "human, governmental and religious law"; 3) some are involved in criminal acts (one, L. Khodzhaev, has been condemned for taking part in a murder); 4) They are exploiting peoples' naivety and stupidity, including people who by their training should know better, such as doctors; 5) they force their children, some of whom do not even attend official schools, to take part in religious rites; and 6) they are illegally restoring and rebuilding historical monuments, including the mausoleum of Sultan Sanjar, claiming that these monuments are "holy places".

To combat the spread of this kind of illegal religious activity, the "witch-doctors" were called to a meeting of the District Political Committee (raispolkom) where members of the government departments for culture and medicine, as well as from the Prosecutors office and from the Militia, were present. However, the "quacks" simply ignored the meeting, and only the notorious Sapar-Molla turned up, but only to behave in a distinctly aggressive manner. Sapar-Molla claimed that he is known "from Chardzhou to Ashkhabad and cannot forbid people to come and see him". Apparently no one present at the meeting was prepared to unmask this "saint" in spite of the fact that it was known that he had had no formal religious education and was a "parasite who, since the 1950s, has been trading in amulets, charms, and spells".

The authors conclude that anti-religious propaganda seems to have failed completely. A report made at the end of last year [1981], write the authors, gives the impression that "Atheistic propaganda has achieved unparalleled heights and that religious superstitions have been abolished for ever in the district". There are special atheistic councils, hundreds of agitators, lecturers, propagandists, atheistic universities. Moreover, special attention has been paid to two collective farms ("Turkmenistan and "Bolshevik") in this regard, but this has not stopped the farm "Turkmenistan" from becoming the home of quite a number of "sheikhs".

The authors give a further example

of a certain Ataev--"who was even a communist"-- teaching history in one of the local schools. When finally unmasked, Ataev was of course expelled from the Party, lost his job, was villified, and so forth. However, "this self-styled preacher was not called to answer for his harmful and illegal activity. What is more, he is now flourishing, openly playing the role of an ishan, and it is even said that he is planning to open his own mosque." The whole tone of the article is one of bitter irony, giving the impression that the Soviet anti-religious system in these regions is ineffective and is suffering serious reverses.

o From Sovetskii Dagestan  
(Soviet Daghestan)

--No. 4, 1982. A. Aliev, "Tradition, Society [in our] Time" (Traditsii, Obshchestvo, Vremia); Aliev is head of the Propaganda and Agitprop section of the regional committee (obkom) of Daghestan. He stresses the danger of national traditions: "...they represent a considerable weapon in the ideological fights between the forces of progress and reaction...especially in the field of international relations [of the peoples of the USSR]". He attacks chauvinistic traditions and customs which are incompatible with the Soviet way of life and denies that the expansion of the Russian nation equals "russification". Aliev writes that the regional (obkom), city (gorkom), and district (raikom) committees of Daghestan have increased their ideological activities to improve the "patriotic and international education" of the people in order to achieve unity among different nationalities. Special attention is to be paid by the regional committee to prove the negative role of religion in the historical destinies of the people of Daghestan and to unmask the efforts of the clergy to represent religion as the repository of national traditions. He concludes by saying that "the Party organizations and ideological institutions are concentrating their efforts on unmasking the attempts of bourgeois propagandists to represent historical facts, such as Shamil's movement, in a twisted way..."

--No. 6, 1981. M. Abdullaev, "Criticism of Muslim Nationalist Distortions of the Socialist Way of Life" (Kritika Musul'mansko-Natsionalisticheskikh Izvrashchenii Sotsialisticheskogo Obraza Zhizni); A somewhat incoherent article, which attacks various Western and Middle Eastern "falsifiers" of the Soviet way of life, especially those who

argue that there is a specific Islamic way of life, which stands in contradiction to Soviet social engineering. Among those singled out for criticism are: the Iranian S. Kutba for his work Islam--The Religion of Humankind (Tehran, 1970), in which Kutba writes that "Only the Islamic way of life corresponds to human nature. The same statement is supposed to have been made by A. Bennigsen and E. Vitbuck (sic for Wimbush) in their Muslim National Communism in the Soviet Union (Chicago, 1979) [Which, of course, is absurd, suggesting that the author hasn't read it--ed.]. Also attacked are A. Hakim, for his Ideology of Islam (Lahore, 1965), in which he declares that Islam represents the divine truth; Maxime Rodinson, for his Marxisme et Monde Musulman (Paris, 1972), who is accused of being "a vulgar Marxist"; Roger Garody, for his general anti-communism; and Alexandre Bennigsen, again, for supposed having written that "everybody in the USSR, intellectuals, peasants and workers considers himself to be a Muslim". To counterbalance these "falsifiers", the author quotes Turkish leftist journalist K. Bayram, the newspaper Daily News (India?), and Pravda.

HOW TO SUBSCRIBE

The Central Asian Newsletter is available for £7.00 or \$12.50 (US) for individuals and £14.00 or \$25.00 for institutions. Subscription is for one year (approximately 8-10 issues). Subscription requests should be mailed to:

The Society for Central Asian Studies  
Box 131  
OXFORD OX1 2NJ  
UNITED KINGDOM

All orders must be pre-paid.