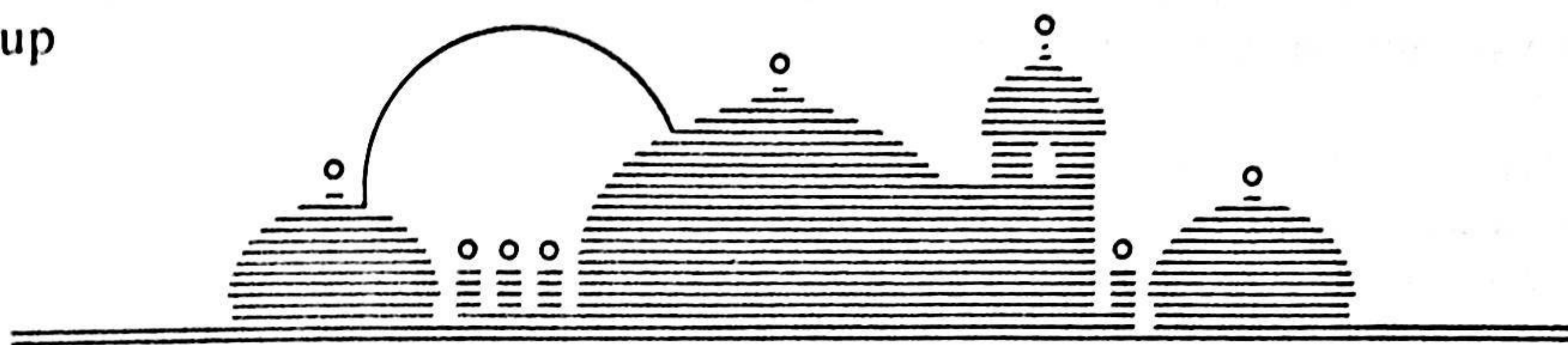


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## FROM THE SOVIET PRESS

"Afghanistan: Uspekhi revoliutsionnogo protsessa" (Afghanistan: the Progress of the Revolutionary Process), Turkmenskaia Iskra, 27 April 1985, by Ricardo Sakslund, a Uruguayan journalist. Typical propaganda article, but this time by a Uruguayan journalist on a 7 day visit to Afghanistan. Agricultural production increased by 7.4% in 1984. Youth, women, traders and religious organisations are thriving. National Fatherland Front has 700,000 members and the Communist Party 120,000. The resistance has inflicted US \$800 million worth of damage and has distributed several million counterfeit US dollars inside Afghanistan.

The author attacks American claims that the Soviet Union wants to "annex" Afghanistan and says that Pakistan has sometimes shown signs of wanting to improve relations with the DRA, but has been stopped in its intentions by the USA.

The author claims that the Soviet Armed Forces are very respected by the Afghan people: "This I can declare with full justification as an eye-witness. In the streets and in many

other places the Soviet man is met with attention and good will. It was enough for us to greet any Afghan in Russian to be immediately embraced, to have our hands shaken and to receive smiles and greetings in the local language."

"Sovetskii chelovek—Sotsial'naiia real'nost'" (Soviet Man--The Social Reality), Kazakhstanskaia Pravda, 22 March 1985, by A. Nysanbaev and R. Kurbanov. Creation of the new man is a major aspect of the fight against bourgeois ideology, anti-communism, Muslim nationalism and religious fanaticism.

Atheism and internationalism are seen as basic components in the creation of the new man: "...atheism contributes to change from a culture based on oppression to one of real liberation, helps the all-round development of man. Thus, it is an indispensable condition for the creation of a new culture which responds to the needs and aims of a socialist order."

"When we talk about the formation of a complete Marxist-Leninist Weltanschauung, we necessarily imply scientific atheism to be its most important component."

Atheism and internationalism are described as inter-related: "Scientific-atheistic education contributes to the formation of a Marxist-Leninist Weltanschauung among Soviet people, and stimulates the process of internationalisation..."

The "unity of internationalist and atheistic education" is explained as follows: "This unity is assured by the fact that internationalism and atheism are an integral part of communist morality, that internationalist and

atheistic education is the basic aim of the communist education of the new man."

The article attacks Western sovietologists who distort the Soviet way of life to the extent that it is unrecognisable: Shakespeare, the British R. Bower, Bennigsen and Broxup for their "tendentious" book The Islamic Threat to the Soviet State, (with several accurate quotes from their book), and Soviet Asian Ethnic Frontiers (edited by William McCagg). Singled out for criticism are Westerners' theories that the "Muslim way of life" is incompatible with the "Soviet way of life", and their denial of the existence of a "new man".

"Propaganda ateizma" (The Propaganda of Atheism), Turkmenskaia Iskra, 7 April 1985, by N. Kuliev and L. Red'ko.

Each oblast' of the republic has a 'House of Scientific Atheism.' This has helped increase atheistic education in Turkmenistan: 1) In 1984 nearly 35,000 lectures were read; 2) the stock of lecture/films on atheism has increased 3 times in the last 4 years. They now number 81; 3) there has been an increase in the number of universities and faculties of scientific atheism--in 1983 there were 19 universities and 26 faculties; in 1984, 25 and 48 respectively; 4) the publishing department has produced 18 booklets, aids for lecturers, between 1981 and 1984 on subjects such as: "Ways and means of overcoming religious survivals in the conditions of Soviet Turkmenistan" by N. Kuliev, "Problems of Kalym in Turkmen folklore and literature", "Religion as an ideological weapon of anti-communism", etc; 5) increased use of radio and television: Krasnovodsk television has a special programme entitled "The Platform of the Atheist", and Mary Radio, "Voice of the Atheist"; 6) sociological surveys are being conducted to establish the degrees of religiosity of various social groups of the population; 7) special efforts at propaganda among women, as it is considered that they provide the majority of the believers, and also there are special "atheistic evenings" for young girls. The author claims that great interest is shown by

women and gives an example of a round-table discussion held in a secondary school in December 1984 at which 80 young Turkmen girls were present.

"Vernost' internatsional'nomu dolgu" (Faithfulness to International Duty), Turkmenskaia Iskra, 5 April 1985, by Andrei Uritskin.

This piece of propaganda is aimed at young people due to serve in Afghanistan. The author, who has an older brother who returned from service in Afghanistan two years ago, writes: "Physically strong and healthy, having a deep knowledge and control of first class fighting techniques, Soviet warriors are a brilliant example of devotion to the Communist Party and international duty, under difficult circumstances...It is satisfactory that such remarkable lads represent the Soviet Armed Forces abroad. With such friends the Afghans may feel hopeful. This is why we won in the anti-fascist war."

The article finishes with this sentence: "The banner of victory is in hopeful hands!"

"O sostoianii i merakh po ukrepleniui sotsialisticheskoi zakonnosti i pravoporiadka v respublike v svete reshenii XXVI s'ezda KPSS i XXII s'ezda kompartii Turkmenskoi SSR, trebovanii konstitutsii SSSR i konstitutsii turkmenskoi SSR" (On the Creation of Measures for Strengthening Socialist Legality and Law and Order in the Republic in the Light of the Decisions of the 26th Congress of the CPSU and the 22nd Congress of the Communist Party of Turkmenistan, and the Requirements of the Constitution of the USSR and the Constitution of the Turkmen SSR), Turkmenskaia Iskra, 27 March 1985. Report of the Procurator of the Turkmen SSR A.I. Khakchenko. Two page article giving fairly detailed figures and information on various crimes committed in the republic. It is noted that recently the fight against "parasites" has increased in the republic: they are officially warned to stop their way of life, are sent to medical institutions; although some are tried for crimes, in some areas few measures are taken against people leading an "anti-social and parasitic way of life." Much also has to be done, notes

the procurator, against "customary crimes" (bytovoi prestuplenosti) within the family which are "vestiges of past attitudes regarding native women."

"Vnimanie ateisticheskoi propagandy" (Focus on Atheist Propaganda), Turkmenskaia Iskra, 22 March 1985, by L. Nikolaeva. Report on a meeting on atheism in Gok-Tepe, including aqsagals, housewives, former reputed clerics, etc. Such meetings have become traditional in Gok-Tepe raion as part of the fight against religious survivals. In the past 2 years the regional local press has increased its propaganda against "holy places". The article mentions that in some party organisations atheistic education is only performed periodically, for instance on days of religious festivals.

"Osoboe poruchenie" (A Special Mission), Turkmenskaia Iskra, 5 March 1985, by A. Sukhonos.

Review of a book, Puteshestvie za Oksu reku (A Trip Beyond the Oxus River), by V. Shlovski and K. Slivitskii. One of the authors--Slivitskii--visited Afghanistan as a child in 1918 accompanied by his father (commander of the Kushka garrison) on a special mission to Afghanistan.

"Mesto sluzhby - Afghanistan" (Place of Service - Afghanistan), Pravda Vostoka, 17 June 1985, by A. Nikonenko.

TASS correspondent attached to Soviet forces in Afghanistan on "worthy", "humanitarian" deeds of Soviet army in Afghanistan. Description of casualties, especially among children, due to mines planted by the Dushmany, including mines disguised as toys! Stress is on the "cowardice" of the Dushmany who may eventually fight the Afghan army units but who think twice before tackling the Soviet Army.

"V Makhalle segodnia prazdnik..." (In the Mahalla Today is a Holiday...), Pravda Vostoka, 10 July 1985, by R. Mukhsimov. On new civilian rites, especially funerals and weddings. Author regrets that no new civilian "national" rituals have been worked out yet. Mentions that the commission

commission for new rites is trying to be particularly active in its work among women.

"Uzbekistanskaia stroka v letopisi BAMA" (Uzbekistan's Line in the Chronicles of BAM), Pravda Vostoka, 7 June 1985, by E. Tukhvatullina. Article on brigades from Uzbekistan working on BAM. 12 people are listed by name, of which only 3 are Muslim ones.

"Dostizheniia sotsializma i spekuliatsii 'sovetologov'" (The Achievements of Socialism and the Speculations of 'Sovietologists'), Pravda Vostoka, 29 May 1985, by M. Sharifkhodzhaev. Criticism of Western sovietologists (unnamed) specialising in the regional and national Soviet economies.

"Na iuzhnykh zastavakh" (On the Southern Outposts), Pravda Vostoka, 28 May 1985, by Major-General V. Shliakhtin. Article on the borderguards--mentions the Basmachi and present-day provocations of foreign imperialist services. Stress is on the fact that communists provide the avant garde members of the borderguards units. Mention is made of the heroes of the Central Asian borderguards units--all with Russian names.

"Utverzhdai v zhizni sovetskikh liudei novye obriady: ritualy" (To Ensure New Ceremonies in the Lives of Soviet People: Rituals), Pravda Vostoka, 14 April 1985. Long article reporting on a conference held in Tashkent on 13 April 1985 on "Questions of increasing the role of new Soviet feasts and rituals in the fight against religious customs and traditions." The conference was opened by the first secretary of the CP of Uzbekistan, Usmankhodzhaev.

"Traditsionnoe i novoe v sovremennoi obriadnosti" (The Traditional and the New in Contemporary Rituals), Pravda Vostoka, 12 April 1985, by I. Dzhabbarov. Long article by a professor of philosophy on new rites and a critique of religious rites: "The Muslim clergy is still trying to utilize customs and traditions which have typical national-psychological characteristics, in order to strengthen

the crumbling position of Islam in the conditions of socialism. Not only do they try to adopt many positive, centuries-old popular traditions, but they also present religious habits and rituals as national traditions, playing on people's nationalist feelings. Their observance is considered as an important indicator of national belonging, their refusal as a rejection of national culture and historic heritage."

There was the usual criticism of Party and Komsomol members who participate in illegal religious rituals. According to the author, many religious rituals have been "idealised", for instance religious marriage (nikah), religious burial, and circumcision.

The author complains about the amateurishness, formalism and routine manner in which the new rites are performed which bring justified criticism on the part of the population.

"Agitirovat' delam - Ideologicheskaiia rabota - Delo kazhdogo kommunista" (To Agitate, to Carry Out Ideological Work is the Business of Every Communist), Pravda Vostoka, 11 April 1985, by N. Savchenko. Long article mainly on work discipline. In 1984, 6,000 lectures were read on various agitprop subjects by 836 lecturers. The propagandists have a repertoire of over 200 themes, many of them on counter-propaganda and atheism.

"Rozhdennyi revoliutsii" (Born to the Revolution), Pravda Vostoka, 28 March 1985, by A. Tiurikov. Long article on Abdullah Nabiev, one of the first organisers of the Komsomol in Kokand. The article stresses the important role played by the Komsomols in fighting against the Basmachi. It mentions that the first meeting of the Komsomol was held in Kokand in May 1918. Nabiev was killed by the Basmachi on 6 November 1925.

"Usilit' ateisticheskuiu rabotu" (To Intensify Atheistic Work), Pravda Vostoka, 24 March 1985, by V. Vorokhov. Report on a conference held in Namangan on 23 March 1985 on perfecting the methods of atheistic

education. The conference was organised by the obkom together with the Institute of Philosophy and Law of the Uzbek Academy of Sciences and the republic subsidiary of the Institute of Scientific Atheism of the Academy of Social Sciences of the Central Committee of the Communist Party. The article first lists a few organisations which have received special praise for their achievements.

"However, in contemporary conditions, the oblast' toilers are faced with qualitatively new problems which demand the mobilisation of all the workforce and a determined re-orientation of social consciousness." The author then writes that the majority of the population has definitely broken away from religion and other vestiges of the past. "However, among certain members of society, religious recidivism has not died down completely. There are cases of violation of the Soviet legislation on religious cults. Ideological centres of imperialism are trying to propagate religiosity, giving it an anti-Soviet, nationalistic direction."

The Turkish language service of Radio Liberty is singled out for criticism in this context.

The author writes: "Foreign anti-Sovietists stop at nothing. They send into our country, with the support of religious extremists, literature and radio-cassettes with anti-Soviet contents which have been modernised for 'contemporary' tastes... This is why... one cannot weaken work with such a specific group of the population as the believers. Part of the people still remain under the influence of religion, and this section, let us say it directly, is not so small." The Namangan oblast' authorities do much to combat religious prejudices. \* "However, a definite intensification in atheistic education does not at all mean that problems of anti-religious education are solved satisfactorily. The main fault is that atheist propagandists are not armed with a proper knowledge of the character and symptoms of religiosity, of the spiritual life of the population, of the complex social, traditional and other reasons, which serve to preserve the vitality of religious vestiges."

\* Party organisations and workers "do not know the real situation of religiosity among the population. Thus, for instance, in the last few years the revenues of the religious organisations have substantially increased."

The author then complains about the fact that Communist Party organisations and leaders do not take appropriate measures concerning infringements of the law regarding religious cults, that in some cases Party leaders even participate in illegal religious rituals. [Such cases have been increasingly reported in the Central Asian press.]

\* As a result of this tolerance "there have been cases when mullahs open illegal mosques, and wandering religious 'teachers' have increased their activity. An unofficial house of prayer has been opened in Turakurgan with the help of wandering mullahs. The mosque has also been restored there due to the efforts of the servants of the cult. On the territory of Uychin raion, the clerics (dukhovniki) have organised a collection of money and building materials and have built a house of prayer in the cemetery. Under the pretext of improving the cemetery, objects of the cult have also appeared in the Zadariya raion. Many consider this as a tribute to national traditions."

The conference recommended that there was a need to make strict distinctions between truly popular traditions and religious prejudices. Among other interesting points:

1. Intensification of Sufi activity.
2. Admission that the party and authorities do not have a clear picture of the situation.
3. Increased revenues to the Muftis.
4. First [to our knowledge] official acknowledgement of foreign propaganda on cassettes reaching Central Asia.
5. Acknowledgement that the situation of religion is much more complex than was expected and that most propagandists cannot cope because of lack of sophistication in their approach.
6. What are the "qualitatively new problems" facing the authorities if not a revival of Islam?

"Akh, eta svad'ba..." (Oh, This Wedding...), Pravda Vostoka, 24 March 1985, by Pirmat Shermuhamedov. Attack on lavish weddings in the sovkhos "Surkhan" in the Dzharkurgan raion. The author writes that "of course, one must observe good national traditions" (i.e. in this case, songs and dances), but "some parents oblige the young couple to first visit the mullah, and then register their marriage. One must not confuse the national and the religious."

"Nostalgia" for the past is also criticised: "It is no secret: such manifestations have also filtered into literature. Some writers have now begun to dwell deeper in the ethnic stratum of the life of the people. This is good from one point of view: a tree does not grow without roots. However, on the other side one must beware of escalating any ritual without discrimination. Other writers, especially young ones, when working on contemporary subjects, ignore the life of the people, its past and present. In both cases one witnesses a loss of social feeling."

"Podryunaia deiatel'nost kontrrevoliutsii" (Subversive Activity of the Counter-Revolutionaries), Pravda Vostoka 23 March 1985. TASS from Kabul "unmasking" the activity of the resistance according to documents which have been seized from Ittihad-i Islami Mujahidin-i Afghan, Hizb-i Islami (Hekmatyar). Also attacked the "so-called" commissioner for Afghan refugees in Peshawar.

"Dobrye traditsii - Novye obriady i ritually - v zhizn'" (Good Traditions, New Rites and Rituals - Into Life), Pravda Vostoka, 14 March 1985, by E. Vasil'eva (secretary of the Ferghana gorkom). Feasts such as "initiation into the working class", "communist subotnik", "birthday of the factory" and other "delights" have now become traditions, as well as special festivities to honour "the best in the profession", "master of the soldering iron", etc. The author gives special praise to "Ferghana nefteorgzintez" production units and cites numerous veterans and exceptional workers who are contributing to give dignity to the

new rituals--most of the names are non-Muslim.

"V plenu traditsii. Sovershenstvovat' prepodovanie russkogo iazyka v natsional'noi shkole" (A Prisoner of Tradition. To Perfect the Teaching of Russian Language in National Schools), Pravda Vostoka, 7 March 1985, by S. Nasyrkhojaev and Ch. Saifullin. On the school reform.

"Pod maskoi družei islama" (Under the Mask of the Friends of Islam), Pravda Vostoka, 7 March 1985, by M. Usmanov (under the rubric "Na frontakh ideologicheskoi borby" [On the Fronts of the Ideological Struggle]). Long article in which the author states that in the past few years the USA and reactionary groups in Muslim countries have increasingly tried to use the "Islamic question" in their ideological struggle against socialism by pretending that Muslims are oppressed and that religious leaders are persecuted. The use of the "Islamic problem" has two aims: 1. to foment nationalist-religious antagonism in Soviet society; 2. to influence foreign Muslim opinion against socialism.

Having stated this the author gives a history of the relationship between Islam and the Soviet authorities going back to Lenin's appeal to the Muslims in December 1917.

Anti-religious campaigns of the late 1920s and 1930s and persecution of the clergy are explained by the fact that part of the Muslim clergy acted as ideological leaders and organisers of the Basmachi--they were, therefore, condemned for their political activity, not their religious beliefs. The author describes at some length the activity of the Muslim Religious Boards, praising the loyalty of the Muftis.

The author writes that "the Soviet government does not limit the legal activity of any church or religious organisation or sect, with the exception of religious extremists. The Soviet government does not, and will not tolerate the activity of extremist religious organisations and groups, whose anti-Soviet work is aimed at undermining the bases of the Soviet order and who allow the use of

violence against the freedom of conscience of citizens, who encroach on people's honour and dignity, who act with fanatical and enemy methods." As with the Basmachi, it is stressed that these religious extremists will be persecuted not for their religious beliefs but for their harmful political activity, and the reader is reminded that the constitution of the USSR "forbids the excitement of enmity and hatred connected with religious beliefs."

Usmanov also refutes the anti-Soviet theory that "governmental atheism" is an obstacle to real freedom of conscience by writing: "communists do not impose their point of view. Our methods are enlightenment, conviction, propaganda."

It is not quite clear whether this propaganda article is meant for foreign Muslim consumption, or whether it is a warning to Muslim believers in the USSR to adhere strictly to the legislation on religious cults and to avoid any "political" activities. A portion of the article stresses the benign, tolerant attitude of the Soviet authorities in the past and present to its Muslim subjects.

"Zalozhniki banditov" (Hostages of the Bandits), Pravda Vostoka, quoting Humanite: Afghan refugees in Pakistani camps are "hostages" of the mujahidin political parties and the Pakistani authorities.

Pravda Vostoka, 27 February 1985, reports the signing of the Soviet-Afghan contract for Afghan gas deliveries to the USSR.

"Reportazh o revoliutsii" (Reporting on the Revolution), Pravda Vostoka, 26 February 1985, by M. Ganiev. Critique of a new play "Bread and Blood" shown in Sukhandar about the Afghan revolution. The play is based on a novel by A. Prokhanov, A Tree in the Centre of Kabul. "Bread" stands for "Revolution".

"Likvidirovana vooruzhennaia banda" (Liquidation of an Armed Band), Pravda Vostoka, 24 February 1985. TASS from Kabul quoting Bakhtar reports of the liquidation of "one of the most important" counter-revolutionary bands

in Balkh province, led by Siddiq, who was killed in battle.

"Novye fakty vmeshatel'stva" (Interference--New Facts), Kommunist Tadzhiqistana, 12 June 1985. TASS from Kabul. Press conference in Kabul to prove the involvement of the USA, the CIA in particular, in the activities of the resistance, where two mujahidin, Zailuddin of Hizb-i Islami and Abdul Wahid of Jamiat-i Islam, and a Pakistani citizen, Muhammad Mirza, were produced.

"Raspravy s naseleniem" (Reprisals Among the Population), Kommunist Tadzhiqistana, 11 June 1985. TASS from Kabul. More claims about the terror spread by the Pakistani army and the Afghan Dushmany in the Northwest Frontier province, which according to TASS is assuming the character of genocide.

"Po zakonam internatsionalizma" (According to the Laws of Internationalism), Kommunist Tadzhiqistana, 7 June 1985, by V. Gladilov. Episodes from the daily "good deeds" of Soviet soldiers in Afghanistan: - a sergeant, nicknamed "the saviour of the kishlak", defuses mines left by counter-revolutionaries in a village; - fraternisation between young Afghan men and girls and Soviet soldiers: meeting in a Soviet army club, everybody singing Russian songs ("Pod Moskovnye vechera"), playing charades, planting a "garden of friendship", etc.

"Likvidirovana banda" (Liquidation of a Band), Kommunist Tadzhiqistana, 30 May 1985. TASS from Kabul. The Afghan army defeats a Mujahidin group in Logar: 45 prisoners, weapons and documents (proving the "bandits" affiliation with foreign intelligence agencies) captured.

"Gory: etazhi Kabula" (The Mountains: Kabul's Many Storeys), Kommunist Tadzhiqistana, 29 May 1985, by V. Volkodav. TASS on the new look of Kabul since the revolution.

"Na strazhe granits rodiny" (On Guard at the Motherland's Borders), Kommunist Tadzhiqistana, 28 May 1985,

by Major-General Britvin. In praise of the borderguards, with episodes from the Basmachi war.

"Kak Gafur ushel ot Dushmanov" (How Gafur Got Away from the Dushmany), Kommunist Tadzhiqistana, 24 May 1985. Continuation of reports by Serge Leyrac of Humanite on Afghanistan.

"Varvarskoe prestuplenie" (A Barbarous Crime), Kommunist Tadzhiqistana, 16 May 1985. From TASS - a romanticised report on the explosion which occurred on 27 April in an Afghan camp near Peshawar, where Soviet and Afghan POW's were killed: the prisoners died after an epic but uneven fight against whole detachments of mujahidin and regular Pakistani army. Article also carried in Sovetskaia Kirgiziia and Turkmenskaia Iskra.

"Zhestokie repressii" (Cruel Repression), Kommunist Tadzhiqistana, 30 April 1985. TASS from Kabul on alleged military operations by the Pakistani army in the Northwest Frontier province against the Afridi, Shinwari, Mohmand and Waziri tribes, with the aim of turning their areas into a military platform against Afghanistan.

"Prigovor glavariu dushmanov" (The Sentence on a Dushman Ringleader), Kommunist Tadzhiqistana, 27 April 1985. Condemnation to death of a mujahidin commander, Imamuddin, in Ningrahar. TASS report.

"Po puti nezavisimogo razvitiia" (On the Road to Independent Development), Kommunist Tadzhiqistana, 27 April 1985. TASS on the economic achievements of Afghanistan with the help of the USSR since the Saur revolution:

- nitrogen plant in Mazar-i Sharif
- Jangalak motor repair factory [actually built in the 1960s]
- thousands of agricultural cooperatives
- successful land reform.

"Miting v Kabule", Kommunist Tadzhiqistana, 23 April 1985. Reports on the Loya Jirgah held in Kabul.

"Zazhigaiutsia golubye ekrany" (The Pale Blue Screen Lights Up), Kommunist

Tadzhikistana, 20 April 1985. TASS from Kabul on two new television stations opened: one in Farah province, one in Khost.

"Krepit' poriadok i distsiplinu" (To Strengthen Order and Discipline), Kommunist Tadzhikistana, 19 April 1985.

Long article (3 pages) on the Plenum of the obkom of Leninabad, reproducing a speech by R.N. Nabiev, making a catalogue of the shortcomings in the administration of the republic. Among other things, Nabiev stresses the duty of the party organisations to concern themselves with ideological-political education of the masses to avoid illegal and immoral behaviour. "If you ask in the obkom about, for instance, atheistic propaganda, you will be given data about lectures and discussions. But at the same time there has been an increase in the performance of religious rituals in the oblast'. The Komsomol is supposed to work with youth. However, the oblast' Komsomol organisation does not show the necessary energy. Otherwise how does one explain the increase in crimes by under-age children, the fact that Komsomol youth participate in religious rituals?"

"Spravedlivyi prigovor" (A Just Punishment), Kommunist Tadzhikistana, 18 April 1985. TASS from Kabul reports the condemnation to death of three members of the resistance--no details are given.

"Sootnoshenie sil--V pol'zu revoliutsii" (Alignment of Forces--At the Service of the Revolution), Kommunist Tadzhikistana, 16 April 1985.

Excerpts from articles by S. Leyrac published in Humanite on 28 February, 1 and 2 March 1985. For a comment on these articles see: Etienne Gille, "L'Humanite et l'Afghanistan: Oublions le passe, Demain sera meilleur", in Les Nouvelles d'Afghanistan, No 23, Juin 1985, pp. 21-22.

"Pauki v banke" (Spiders in a Jar), Kommunist Tadzhikistana, 11 April 1985, by O. Kuz'min. TASS report on the infighting in Peshawar between the various Afghan resistance political

parties, because of an expected US \$250 million aid in the next year. Quoting Reuters the author also reports that money received by the resistance is used by its leaders to acquire personal wealth and build villas. Weapons and medicine are often sold in the bazars of Pakistan. The CIA, worried by this situation, intends to ask the resistance for accountability.

"Vooruzhaiut dushmanov" (The Arming of the Dushmany), Kommunist Tadzhikistana, 21 March 1985, by V. Orlov. TASS report quoting an article by the Christian Science Monitor on convoys of weapons to the Afghan resistance. Report notes that the resistance is now provided with increasingly sophisticated equipment.

#### LECTURES AND CONFERENCES

The Gasprali Fund of the Center for the Study of Central Asia, Columbia University, presented the First Ismail Gasprali Lecture, by Dr Alan W. Fisher, Professor, Department of History, Michigan State University, entitled "The Crimean Tatar Contribution--Ismail Gasprali's Legacy in Modern Central Asian and Middle Eastern Civilisations", on 2 October 1985.

#### NEW SOVIET PUBLICATIONS

Martirosian, R.A., Antinarodnaia deiatel'nost' partii Dashnaktsutium v gody vtoroi mirovoi voiny, (The Anti-People Activity of the Party of Dashnaktsutium in the Years of the Second World War), Erevan: Aiastan, 1984, 126 pages, 5,000 copies, in Armenian.

Alimbaev, A.A., Ateizm sovetskogo rabochego klassa, (The Atheism of the Soviet Working Class), Alma Ata: Kazakhstan, 1985, 113 pages, 6,500 copies.

Abaev, S., Velikii Oktiabr' i razvitie ateizma v Karakalpakii, (Great October and the Development of Atheism in Karakalpakia), Nukus: Karakalpakstan, 1984, 75 pages, 2,000 copies, in Karakalpak.