

# The 16<sup>th</sup> Biennial Conference of the European Society for Central Asian Studies

University of Exeter, Exeter, UK

27-29 June 2019



UNIVERSITY OF  
**EXETER**



## Programme Notes

- The printed programme provides the basic information on the panels and events of the conference. It does not include abstracts of papers and panels which are provided in a separate [online-only] Full Programme.
- A plenary session will conclude each of the three days of the conference and feature a plenary roundtable composed of members of the general conference a keynote speaker, and a special musical performance,.
- There are a number of roundtables, book panels and non-traditional panels (including film showings and labs).
- **Panels** are each 90 minutes long to enable longer breaks in between. We ask that panel chairs ensure that a minimum of 30 minutes is allowed for discussion following the presentations, which should therefore last no longer than one hour. However, within these limited guidelines we ask the panel chair and participants to agree timings and format among themselves in advance of the panel.
  - **Chairs** are required to ensure that each presenter is afforded equal time to speak and that the audience is allowed good time (a minimum of 30 minutes) to participate in discussions. They must also ensure the panel starts on time and that the room is clear 15 minutes before the next panel takes place.
  - **Discussants** are not required but may be included in panels if the chair and participants prefer. They are not recommended for panels with 5 papers. If there is no discussant and less than 2 papers on the panels, the chair may make comments on the paper and ask question if s/he desires.
  - **On traditional panels**, paper-presenters may typically speak for between 10 and 20 minutes depending on the number of papers and whether there is a discussants. For example, a panel with five papers may have 5 x 12 minute presentations, allowing the minimum of 30 minutes for the audience. A panel with two papers and a discussant may have 2 x 20-minute presentations and ten minutes for the discussant, allowing up to 40 minutes for the audience.
  - Panels will not be recorded by the conference or university. If an individual would like to record a panel on a device they must request this from the whole of the panel who should feel free not to give permission. If permission is granted by all panellists, the chair of the panel should announce to the audience that the session is being recorded before the panel begins.
- **Papers** should be distributed to fellow panellists in advance of the conference and ideally **by 20 June**. The index includes email addresses of all participants who submitted these as part of their submission.
  - Paper authors who are not present at the conference have been omitted from the programme to avoid confusion. Presenters should acknowledge co-authors in their presentations.
- The general rule is that each participant should be named on **no more than 4 panels**, twice as paper-giver and twice as chair, discussant or roundtable presenter. There are some exceptions to this, largely with regard to members of the conference committee who have stepped in as chair or discussant on panels in the last few weeks.
- **Room 7&8**. Most panels take place in rooms with a maximum capacity of 20 or 25 persons. We have one large room (Room 7&8) which is available at the last minute for panels which are very popular and where the room is of insufficient capacity. If it is clear that the room is at capacity by the chosen start time, the chair of the panel should inform the conference desk and a helper will assist in the relocation to Room 7&8. Obviously, such relocation is only available to one panel per session.
- **Room 11** is unoccupied throughout the conference and may be booked free of charge at the conference desk.

### The 16th ESCAS Conference 27-29<sup>th</sup> June 2019 is supported by:

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Central Asian Survey  
Open Society Foundations



## Welcome to ESCAS 2019

*Dear colleagues,*

*We are delighted to welcome you to the 16<sup>th</sup> conference of the European Society for Central Asian Studies (ESCAS) at the University of Exeter.*

*The conference has been organised by the ESCAS board and the Exeter Central Asian Studies (EXCAS) research network supported by two administrators, Chee Wong and Marijke Shakespeare, and several student interns and helpers at the University of Exeter.*

*First of all, I must express our thanks to Chee, Marijke and our student helpers for their tremendous work on the conference.*

*Second, as a team, we have some regret as an organising committee that a significant minority of those accepted to present at the conference, particularly those from Central Asia, have been unable to attend due to visa issues or costs.*

*While these boundaries and limits are a perennial problem for international conferences, it is particularly jarring for a conference on the theme of 'the globality of Central Asia' which is taking place in a country which brands itself as 'Global Britain'. The use of the term global expresses a reality of increased movement of people, ideas, and materials transnationally. However, what the global moniker may understate are the barriers to these mobilities and how certain persons, ideas, and materials are more likely to face these barriers than others.*

*Therefore, our conference, while ranging widely across Central Asian Studies, focuses on the interrogation of the global in Central Asia and Central Asia in the global.*

*Our plenary panel – composed of conference participants from Central Asia and Europe – interrogates how far academic freedom and international cooperation in our field can be advanced despite the significant and apparently growing barriers to such engagement from both authoritarian and neoliberal practices. Our keynote lecture by Professor Nicola Di Cosmo offers an integrated view of the region in the late antiquity and early medieval periods. Our keynote cultural performance from Hamid Ismailov and Razia Sultanova addresses the question 'Is world literature a homeland for Central Asian writers, or are they its migrants and refugees?' Many panels also address questions relating to the globality of Central Asia and its limits.*

*These questions constitute challenges which are integral to the development of Central Asian Studies as a field. How we navigate these challenges both inside and outside the region shapes our community and our research findings.*

*Thank you for your contribution and enjoy the conference!*

John Heathershaw

*On behalf of the 16<sup>th</sup> ESCAS Conference Committee*

### The 16<sup>th</sup> ESCAS Conference Committee

**Shioya Akifumi**, ESCAS Board / Tsukuba University, Humanities and Social Sciences

**Gulzat Botoeva**, University of Roehampton, Social Sciences

**Juliette Cleuziou**, ESCAS Board / University Lumières — Lyon 2, Anthropology

**Asel Doolotkeldieva**, American University Central Asia, International and Comparative Politics

**John Heathershaw**, Chair of committee, ESCAS Board / University of Exeter, Politics

**Ablet Kamalov**, ESCAS Board / Turan University, History

**David Lewis**, University of Exeter, Politics

**Emma Loosley**, University of Exeter, Theology and Religion

**Beatrice Penati**, ESCAS Board / University of Liverpool, History

**Dina Sharipova**, ESCAS Board / KIMEP, Economics

**ESCAS Programme Day 1 – 27th June 2019**

Day 1	Room 3	Room 4	Room 5	Room 6	Room 9	Room 10	Room 11	Room 12	Room 1 & 2	Room 7 & 8
8:15-9:00	<b>Reception opens (sign-in and collection of delegate packs)</b>									
9:00-10:30	PO1: Global Insecurities in a wider Eurasia	PO7: The Islamic Republic of Iran's Political, Economic and Cultural Relations with Central Asia in the Post-Soviet Era		SS1: Central Asian encounters with China's Belt & Road Initiative	PM1: Gift giving in Central Asia, 15th to 19th centuries Cancelled. Shioya Akifumi paper rescheduled in PM9,	MH1: New Perspectives on the 1916 Central Asian Revolt	AVAILABLE FOR BOOKING FROM CONFERENCE DESK	EX7: Transnational Politics of Central Asia and beyond (1)		ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
Break										
11:00-12:30	PO13: Central Asia and International Relations (2)	PO15: The Eurasian Economic Union	AN2: Questioning death in Central Asia: Funerary Economics and Rituals during the Soviet and Contemporary Periods	SS2: Central Asia and Unrigid Geographies of the Silk Road	PM6: Power, place, belonging in the pre-modern period: the Kalmyks and Kazakhs within/with/between two contested Empires		AVAILABLE FOR BOOKING FROM CONFERENCE DESK	EX8: Transnational Politics of Central Asia and beyond (2)	HM3: Intersections of History and Literature I: Oral and Written Literatures	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
Lunch										
14:00-15:30		PO16: Politics in Kyrgyzstan		SS3: Political Economy of Mining	PM9: Central Asia and its neighbours from the middle ages until the modern age	MH3: Explorations in the environmental and economic history of modern Central Asia	AVAILABLE FOR BOOKING FROM CONFERENCE DESK	EX2: Book panel: Discussing Central Asia in Context (1)	EX4: Fieldwork Lab: Approaching, reflecting and processing research, engagement and ethics in the field	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
Break										
16:00-17:30	<b>Forum Alumni Auditorium: Plenary panel (Academic Freedom)</b>									
17:45-19:00	<b>Forum Street: Drinks reception</b>									
19:00	<b>Reception closes</b>									

**ESCAS Programme Day 2 – 28th June 2019**

Day 2	Room 3	Room 4	Room 5	Room 6	Room 9	Room 10	Room 11	Room 12	Room 1 & 2	Room 7 & 8
<b>8:30-9:00</b>	<b>Reception opens</b>									
<b>9:00-10:30</b>	PO3: Community Building and State Imagination	PO17: Regimes and democracy	HM7: Transboundary Connections in the Post-Soviet Societies	SS6: Globalisation and the formal and informal economies	PM2: Roundtable: The Great Steppe in the Context of Global History	MH4: Political and military history of Central Asia's nomads	<b>AN3: What are the future trajectories of Uzbeks in southern Kyrgyzstan? [Rescheduled]</b>	EX3: Book panel: Discussing Central Asia in Context (2)	SS19: Roundtable: Consideration of Law and Society in Central Asia in the era of Globality	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
<b>Break</b>										
<b>11:00-12:30</b>	PO24: Political economy in global and comparative perspectives	SS10: Religion: identity development and education	AN4: Livelihoods by the water: fresh ethnographic fieldwork from Kyrgyzstan and Kazakhstan	SS7: Uyghur community in Central Asia: accommodation and transformation	PM5: Transformation of the Kazakh steppe in the 19th - early 20th centuries: social and economic changes	MH5: Industries, economic planning, and development paths in the Central Asian Republics (1970-1990s)	AVAILABLE FOR BOOKING FROM CONFERENCE DESK	EX6: The Evidence and Impact of Globalization in Pastoral Societies in Central Asia	PO8: Local Practices in Global Politics: Decentred Approaches to Politics and Economy in Central Asia, the Caucasus and the 'Non-West'	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
<b>Lunch</b>	<b>EX11: Central Asian Survey Publishing Workshop</b>									
<b>14:00-15:30</b>	PO4: Roundtable: Domestic and foreign policy reforms in Uzbekistan	PO10: Roundtable on the Xinjiang Muslim internment camps		SS5: Minorities in Central Asia between global and local stakes (1)	SS8: The effects of migration	MH6: Artemy Kalinovsky's A Laboratory of Socialist Development: Cold War Politics and Decolonization in Soviet Tajikistan – book panel	AVAILABLE FOR BOOKING FROM CONFERENCE DESK		PO6: International governance interventions in Central Asia: imported frameworks, local reactions, adaptive strategies	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
<b>Break</b>										
<b>16:00-17:30</b>	SS11: Development and the Urban Environment	MH7: Song, identity, and statehood	SS20: Roundtable: Eurasia: Myth or Reality?	SS9: Minorities in Central Asia between global and local stakes (2)	PM3: Pre-modern China and Central Asian Relations: Han, Tang, Song and Qing	MH8: Empire and cultural transformation	<b>EX5: Roundtable: Teaching Central Asian Studies in Europe: tools, methods, perspectives [Rescheduled]</b>	<b>AN5: Gender Labor and care in (post)Soviet Central Asia [Rescheduled]</b>	HM4: Intersections of History and Literature II: Central Asian Literature and Globality	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
<b>17:45-19:00</b>	<b>Forum Alumni Auditorium: Keynote Lecture (Nicola Di Cosmo)</b>									
<b>19:30</b>	<b>Conference Dinner (Holland Hall)</b>									

ESCAS Programme Day 3 – 29th June 2019										
Day 3	Room 3	Room 4	Room 5	Room 6	Room 9	Room 10	Room 11	Room 12	Room 1 & 2	Room 7 & 8
8:30-9:00	Reception opens									
9:00-10:30	PO5: Globalising and Localising Eurasia	SS16: China and Central Asia	PO9: Between participation, patronage and coercion: Exploring varieties of governance and order-making in Central Eurasia	SS12: Water Politics	PM4: [In Russian:] Российская империя в Центральной Азии: политические задачи и формы их реализации	MH9: Globalisation of agriculture in the Central Asian oases: Commercial crops in the 19 <sup>th</sup> -20 <sup>th</sup> c	AVAILABLE FOR BOOKING FROM CONFERENCE DESK		HM5: Pre-arranged Panel: Kazakh Intelligentsia between Soviet and National Identities in the Period of Late Soviet Subjectivity (part 1)	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
Break										
11:00-12:30	PO11: Central Asia and the Great Powers	PO22: State, public memory and national identity		SS13: Gender and sexuality I	PM7: Constituting the Uyghur Self between Homogenization and Fragmentation	MH10: Crime and Disorder in Russian Turkestan	AVAILABLE FOR BOOKING FROM CONFERENCE DESK	EX9: Roundtable: Studying patronage and kleptocracy: local and global aspects	MH11: Reconsidering the "Red East"	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
Lunch										
14:00-15:30	PO12: Central Asia and International Relations (1)	PO21: Rule, Rights and Corruption	HM8: Mapping the Religious Landscapes in the Eurasian Sphere	SS18: Gender and sexuality II	AN1: Migrations and Diaspora [Rescheduled]	MH12: A Global Space: the Jewish Cemetery of Khujand, Tajikistan [film panel]	AVAILABLE FOR BOOKING FROM CONFERENCE DESK	EX10: Not in My Name - RFE/RL documentary [film panel]	HM6: Pre-arranged Panel: Kazakh Intelligentsia between Soviet and National Identities in the Period of Late Soviet Subjectivity (part 2)	ROOM FOR THE RELOCATION OF PANELS WHERE ASSIGNED ROOM IS NOT LARGE ENOUGH
Break										
15:45-16:30	Forum Alumni Auditorium: ESCAS Members Colloquium									
16:35-17:45	Keynote Performance (Hamid Ismailov + Razia Sultanova)									
17:45	Conference closes									



**ESCAS Programme Detail – Day 1 - Thursday, 27<sup>th</sup> June 2019**

<p>9:00-10:30 Room 3</p>	<p><i>PO1: Global Insecurities in a wider Eurasia</i> Chair: <b>Serik Beimenbetov (Kazakh-German University)</b></p> <p><b>Baliyar Sanghera (University of Kent):</b> Global capitalism and competing economic imaginaries in Central Asia</p> <p>This article examines how the US, Russia and China have proposed different visions and strategies of economic development (including neoliberalism, economic union and trade corridors) for Central Asia. It will argue that these different economic imaginaries reflect the global powers' imperative to manage contradictions and crises inherent in advanced and emerging capitalism economies. The global powers' attempts to fix Central Asia are partly based on past failures to regulate their own economic problems and contradictions. Economic imaginaries are both innovative and historical. The study uses the cultural political economy perspective to examine how the global powers shape and contest the future direction of capitalism and the international order in Central Asia.</p> <p><i>Keywords: geopolitics, capitalism, economic imaginary, Central Asia</i></p> <p><b>Akram Umarov (University of World Economy and Diplomacy):</b> Initiatives of the Republic of Uzbekistan on the Afghan track: potential opportunities and challenges</p> <p>Uzbekistan has recently become an important constructive participant in the process of stabilizing the conflict situation in Afghanistan. The level of cooperation between Tashkent and Kabul in political, economic, cultural and humanitarian spheres is growing. It leads to the increasing role of Uzbekistan as an important supporter of the reconciliation of the perennial conflict in the neighbouring country. At the same time, during the promotion of a number of Uzbekistan's initiatives in the Afghan area, it is important to pay attention to a number of potential risks and challenges, such as the complicated security situation on the Afghan territory, the uncertainty of sources of funding for costly projects, the unpredictable internal political situation and the growth of potential competition between the different countries in Afghanistan.</p> <p><i>Keywords: Uzbekistan, Afghanistan, security, opportunities and challenges</i></p>
<p>9:00-10:30 Room 4</p>	<p><i>PO7: The Islamic Republic of Iran's Political, Economic and Cultural Relations with Central Asia in the Post-Soviet Era</i> Chair: <b>Edmund Herzig (University of Oxford)</b></p> <p><b>Nicole Bayat Grajewski (University of Oxford):</b> Iran and Shanghai Cooperation Organisation</p> <p>This paper examines the ideational and normative basis for Iran and the Shanghai Cooperation Organisation (SCO). Whereas the normative convergences and differences amongst the member states – Russia, China, Kazakhstan, Tajikistan, Uzbekistan, Kyrgyzstan, India, and Pakistan – has been studied at length by scholars, there has been little research on the points of normative commonality between the SCO and its remaining observer states. Rather than approaching the SCO through the shallow prism of anti-Westernism, this paper views the SCO's resistance to external normative agendas and its emphasis on statist interpretations of sovereignty as a source of discursive bonding amongst states with similar normative approaches. The SCO's function as a form of 'protective integration' suggests that the statist principles espoused by the member states concurrently forges a sense of solidarity amongst states with similar normative approaches. As an observer state in the SCO, Iran's commitment to state sovereignty and aversion to interference in internal affairs by non-regional actors in Central Asia has provided a source of solidarity between Tehran and the SCO member states. Therefore, by focusing on Iran's discursive commitment to the SCO's normative agenda in Central Asia and its inter-state relations with member states, this paper seeks to determine the extent to which ideational and normative factors have constituted a basis for Tehran's relations with the SCO and its member states.</p> <p><i>Keywords: Iran, Shanghai Cooperation Organisation, Central Asia</i></p> <p><b>Jan Tomek (University of Oxford):</b> Milestones and Setbacks in Fomenting Regionalism in Western-Central Asia: The Case of Iran and Central Asia</p> <p>The dissolution of the USSR was a 'game-changer' for Iran. Firstly, it cast the biggest traditional threat to Iran's territorial integrity out of the picture. Secondly, with the emancipation of the five Muslim-majority republics of Central Asia, Iran could frame subsequent engagement with the region as one within a shared civilizational sphere. In this paper, I break with the conventional image of virtually non-existent progress in terms of regional cooperation across both sides of what used to be the Iron Curtain—in places where it once cut right through the Persianate Islamic world. Firstly, substantial progress has been done, since the dissolution of the USSR, in connecting Iran and landlocked Central Asia with a new network of roads, rail and pipelines. This infrastructure started seeing further expansion as a key overland segment of the Chinese-led 'Belt and Road Initiative'. Secondly, unlike physical connectivity, progress in intensifying political and economic ties, especially by means of Iran's cultural soft-power has been more underwhelming. Besides factors such as generally low intra-regional trade, US-led efforts to isolate Iran internationally and distrust of the staunchly secular Central Asian regimes vis-à-vis Iran's Islamist regime, I put forward a novel additional variable hinging on a constructivist framework of regional cooperation. An</p>

	<p>analysis of elite discourse, notably political statements and ‘state-building’ academic literature, suggests that, in countries where the historical/civilizational notion of ‘Iran’ clashes with contemporary nation-building discourse, as in Uzbekistan, the underwhelming degree of bilateral interaction can be partially attributed to the republics’ leaderships’ willingness to build a national identity in opposition to traditional regional powers. By contrast, in countries where Iran’s role in nation-building narratives can be seen as a ‘non-issue’, such as the case of Turkmenistan and Kazakhstan, bilateral ties are unlikely to be negatively affected by nation-building preoccupations.</p> <p><i>Keywords: Iran, Central Asia, nation-building</i></p> <p><b>Ahmet Furkan Ozyakar (University of Exeter):</b> The Rivalry of Iran and Saudi Arabia in Central Asia</p> <p>The collapse of Soviet Union and the emergence of five new states in Central Asia might be regarded as one of the most prominent political developments in the region. This spurred political and economic intervention of international and regional actors in the region in order to include these countries into their zone of influence. Despite the struggle for regional development, the matter of instability has been attached to the region’s identity owing to the unstoppable rise of extremism and fundamentalism over the last three decades, linked by many to the political and religious facilities of the Islamic Republic of Iran and Saudi Arabia. Based on Iran’s centuries-long historical and cultural kinship with Central Asian republics, Tehran’s government did not want to lose this window of opportunity by transforming its revolutionary ideology into pragmatic policies. By contrast, the suspicion of Central Asian government towards Iran maintains its importance and they remain aloof for particular subjects. On the other hand, the majority of Central Asian republics are following Sunni Islam, thereby Saudi Arabia has been using this trump card to penetrate the region both politically and economically. Considering these situations, this paper seeks to examine the political moves of Iran and Saudi Arabia in Central Asia by using their cultural-historical kinship and religious identity respectively. Besides, it focuses on their level of cooperation with international actors in the region to evaluate whether they gain an acceptable success.</p> <p><i>Keywords: Iran, Saudi Arabia, Central Asia</i></p>
<p>9:00-10:30 Room 6</p>	<p><i>SS1: Central Asian encounters with China’s Belt &amp; Road Initiative</i> Chair &amp; Discussant: <b>Madeleine Reeves (University of Manchester)</b></p> <p><b>Kemel Toktomushev (University of Central Asia):</b> Belt and Road Initiative in Central Asia: Building a Community of Common Destiny?</p> <p>The Belt and Road Initiative (BRI) advances a particular vision of Chinese development. It appears that great power relations are no longer Beijing’s the only foreign policy priority, as neighborhood diplomacy and regional integration takes a more central stage. The plans of reviving the classic Silk Road trade routes and constructing new economic corridors are accompanied by the discourse of building ‘a community of common destiny.’ This idea amalgamates a variety of Chinese foreign policy postulates and principles towards its neighbours. In particular, it envisages China as an important global and regional player, which cannot develop in an isolation from the rest of the region, but in a similar vein the development of which is instrumental to the prosperity of all Chinese neighbours. Accordingly, this paper seeks to assess whether BRI can foster a sense of community of common destiny and have a positive effect on the development of China’s neighbouring states by scrutinizing the impact of BRI-related activities on Central Asian states at a range of scales. The work examines whether Beijing-led regional integration can soothe ethnic divisions, mitigate political differences, and introduce win-win economic solutions in Central Asia. The paper will also examine whether China can emerge as a potential norm-maker by promoting ‘a community of common destiny’ in its own neighbourhood.</p> <p><i>Keywords: development, diplomacy, Belt and Road, Central Asia, International Relations</i></p> <p><b>Byambabaatar Inchinkhorloo (National University of Mongolia):</b> Chinese Development interventions in Mongolia's Belt and Road Initiative: Case of a Floride Mine</p> <p>Most development organizations tended to assist post socialist countries in its economic reforms to make a “market economy” and pursue ‘sustainable development’ by imposing principles of democracy and “better” natural resource management. Recently, the Belt and Road Initiative started to play a major role in investment and development aid for infrastructure development and mining in Mongolia. By 2016, Mongolia received Chinese investment USD5.1 billion in infrastructure development. In 2018, the Government of Mongolia signed another USD1.2 billion in agreements with Chinese government, and private companies have signed USD4.6 billion. Based on the ethnographic fieldwork, this research argues that the BRI reshapes Chinese investment and re-brands former Chinese “dirty” investments and companies under a new development rubric. In addition, BRI offers an alternative to western Development interventions for the national government and attempts to change images of Chinese government while shifting center and periphery relations. Local ‘communities’ despise Chinese companies while blaming them for environmental damage, fearing contamination of ethnicity “pure blood” and characterizing the Chinese as potential threat to national security. At the same time, Chinese companies effectively use local employees to deal with local resistance and urgent issues and manipulate the national government by using the needs of local economic development, grants, and “donations.” Finally, BRI provides extra leverage to impose Chinese Development intervention in recipient countries and plays out in the discussion about economic and sustainable development and exporting “Chinese expertise and experiences.”</p> <p><i>Keywords: Mongolia, Mining, BRI, nationalism, development</i></p>
<p>9:00-10:30 Room 9</p>	<p><i>PM1: Gift giving in Central Asia, 15th to 19th centuries</i> <b>Cancelled.</b></p>

	<p><i>Keywords: gift giving, Khorazm, Qajarid Iran, textiles</i></p>
<p>9:00-10:30 Room 10</p>	<p><i>MH1: New Perspectives on the 1916 Central Asian Revolt</i> Chair: <b>Catherine Poujol (IFEAC)</b> Discussant: <b>Alexander Morrison (University of Oxford)</b></p> <p><b>Nabijon Rahimov (B. G. Ghafurov Khujand State University): ХОДИМИ ДЖАМОЛАК: МИФ ИЛИ РЕАЛЬНОСТЬ/ Khodimi Jamolak: myth or reality?</b></p> <p>Khodimi Jamolak is the nickname by which the leader of the 1916 uprising in Khujand - Bibisolikhi Kobilkhodzhayeva - is known. It is known as “Khodimi Jamolak's uprising”, and her actions are mentioned in all descriptions of the events of 1916 in Khujand. Khodimi Jamolak was the wife of a poor artisan. She enjoyed great prestige among the women of her neighborhood of the city. On the morning of July 4, 1916, when residents of Khujand, protesting against the compilation of conscription lists, gathered near the building of the district commandant, Khodimi Jamolak spoke up. She pounced on the nearest policeman, hit him and took his sword. This bold act inspired the crowd. In the Soviet period she was heroised as the embodiment of the image of a Tajik woman, standing in the front rank of the struggle against Russian colonialism. Despite such popularity, no contemporary information about her biography exists. This raises the question of the reality of the image of Khodimi Jamolak.</p> <p>По прозвищу активистки событий восстания 1916г в Худжанде - Бибисолихи Кобилходжаевой (Ходими Джамолак), выступление в Худжанде называют «Восстание Ходими Джамолак», а её действия упоминаются во всех описаниях событий 1916 года. Ходими Джамолак была женой бедного ремесленника. Она пользовалась большим авторитетом среди женщин своего квартала города. Утром 4 июля 1916г , когда жители Худжанда, протестующие против составления списков собрались у здания уездного начальника, выступила Ходими Джамолак. Она, набросившись на ближайшего полицейского, ударила его и отобрала шашку. Смелый поступок Ходими Джамолак воодушевил толпу. В советские годы героизация ее действий привел к тому, что эта женщина стала воплощением образа таджикской женщины, вставшей в первые ряды борцов против колониальной системы России. Несмотря на такую популярность, официальные и документированные сведения о биографии Бисолихи Кобилходжаевой (Ходими Джамолак) не сохранились. В связи с эти встаёт вопрос о реальности личности или собирательном образе Ходими Джамолак.</p> <p><i>Keywords: 1916, rebellion, colonialism, Khujand, gender, Soviet</i></p> <p><b>Gulzada Abdaliev (I. Arabaev Kyrgyz State University): Вынужденная миграция: «Уркун» в памяти и документах/ The Forced Migration of the Urkun in memory and documents</b></p> <p>This paper discusses the forced migration of the Kyrgyz people from what is now Kyrgyzstan to China. It is based on field research conducted in 2 Kyrgyz national villages of the Ili - Kazakh Autonomous Region of the PRC, and in the cities of Ghulfa and Nylky. The main objective of the article is to compare archival materials on the migration movement of 1916-1934, with the memory of the uprising formed in the minds of Kyrgyz living in China. The Chinese Kyrgyz conditionally divide Urkun into the Great Kachkyn (end of 1916), Middle Kachkyn (members of the Basmachi movement opposing Soviet power in the 1920s and 1930s) and the Lesser Kachkyn (collectivization in 1930-32 and the liquidation of class enemies). and dispossession. Speaking about the Urkun, the respondents specified whether they were referring to the “Great Kachkyn or Small?”. This division of forced migrations of the three stages in the memory of Chinese Kyrgyz is also reflected in archival documents of the Soviet era.</p> <p>В данной статье рассматривается вопрос вынужденной миграции кыргызов, а также других народов, проживающих на территории современного Кыргызстана в Китае. Статья написана на основе полевых наблюдений 2 кыргызских национальных селах Иле - Казахской автономной области КНР, в городах Кулжа и Нылкы. Основной задачей статьи - является сравнение архивных материалов по миграционному движению 1916-1934 гг., а также изучение каким образом формировалась память о восстании в сознании кыргызов, проживающих в Китае. Китайские кыргызы условно делят Уркун на великий качкын (исход 1916 года), средний качкын (участники басмаческого движения, противостоящие советской власти в 1920-1930-х гг.) и малый качкын (коллективизация в 1930-32-х гг. и ликвидация классовых врагов и раскулачивание). Говоря о Уркуне респонденты уточняли какой именно «Великий качкын или малый?». Данное деление вынужденных миграций три этапа в памяти китайских кыргызов отражены также в архивных документах советского времени.</p> <p><i>Keywords: 1916, rebellion, colonialism, Semirech'e, WWI, China, Urkun, Ili-Kazakh autonomous region</i></p> <p><b>Janyl Bokontoeva (K. Tynystanov Issyk-Kul State University): Устные истории о восстании 1916г: в судьбах и памяти жителей Иссык-Кульской области/ Oral histories of the 1916 Uprising in the fates and memory of the inhabitants of the Issyk-Kul region</b></p> <p>The goal of my research is to analyze how the modern inhabitants of the Issyk-Kul region, or the descendants of eyewitnesses of that time interpret the historical events of the 1916 revolt today, after the 100th anniversary of the uprising, and how important a role these memories play in the life of modern Kyrgyz society. The author of the study has conducted 25 interviews (April-June 2018) using the methods of oral history among the residents of the Issyk-Kul region. The collected memories of the uprising of 1916 showed the perception and construction of historical experience by the people of Issyk-Kul. As a result of the research, unique oral histories were obtained that demonstrated a non-state, unofficial image of the 1916 insurrection, which captured memories of the Urkun, the flight of the inhabitants of the Issyk-Kul region through hard-to-reach passes to China, the victims and deaths, the difficulties of life in China and their return to their land.</p> <p>Целью моего исследования - проанализировать то, как современные иссык-кульцы или потомки очевидцев того времени интерпретируют данные исторические события восстания 1916 года сегодня, после 100- летия восстания, и какое значение эти воспоминания играют в жизни современного кыргызского общества. Автором исследования проведено 25 интервью (апрель – июнь 2018г.) с применением метода устные истории среди жителей Иссык-Кульской области. Собранные воспоминания о восстании 1916 г. показали о восприятии и конструировании исторического опыта современными иссык-кульцами. В результате исследования получены уникальные устные истории, которые продемонстрировали негосударственный, неофициальный образ восстания 1916 г. , в которых запечатлены воспоминания об Уркуне, о бегстве жителей Иссык-Куля через труднодоступные</p>

	<p>перевалы в Китай, о жертвах и гибели людей, о трудностях жизни в Китае и их возвращении на свою землю.</p> <p><i>Keywords: 1916, rebellion, colonialism, Semirech'e, memory, oral histories</i></p>
<p>9:00-10:30 Room 12</p>	<p><i>EX7: Transnational Politics of Central Asia and beyond (1)</i> Chair: <b>Jeremy Smith (University of Eastern Finland)</b></p> <p><b>Yan Matusevich (Independent Researcher):</b> Tajik Refugees in Poland and in Germany</p> <p>The hardening of authoritarian rule in Tajikistan and the government's continuing crackdown on civil society has led to an unprecedented movement of Tajiks seeking asylum in Europe, most notably in Poland and Germany. Media outlets have portrayed these arrivals as a refugee community fleeing persecution due to their affiliation with the Islamic Renaissance Party of Tajikistan, but to-date no in-depth study of their motivations, trajectories, and backgrounds has been. Drawing on qualitative research with members of the Tajik refugee communities in Poland and Germany, we aim to go beyond existing assumptions about this particular diaspora and examine their reasons for leaving Tajikistan, the paths that led them to Europe, and their migration histories. We argue that the categories of "refugee" and "diaspora" can be a double-edged sword. In the case of Tajik asylum seekers in Europe, these categories can provide legal and political protection while at the same time marking these individuals as dissidents and thereby ex post facto turning them into political exiles whose return would put them in danger, even in cases when they were not initially fleeing persecution. This creates an ethical challenge. How can researchers portray the complexity of Tajik asylum seekers without delegitimizing their grounds for asylum and feeding into anti-refugee narratives in host countries, or supporting Tajik government rhetoric that paints refugees as terrorists? We will draw on in-depth interviews and focus groups with members of the Tajik refugee community to illustrate these issues.</p> <p><b>Sarah Calderone (Independent Researcher):</b> Extraterritorial Governance of Labor Migrants in Russia by Post-Soviet Central Asian States</p> <p>Labor migration in the post-Soviet region has been politicized since its uptick in the early 2000s, especially from the former Central Asian republics to Russia. This paper seeks to determine the differences in extraterritorial governance practices utilized against labor migrant groups and high-profile political exiles in Russia and how Central Asian home states exert control over these populations. Variation will likely be found in the use of home states' security services, as well as host country involvement. Other areas include the availability of recourse and publicity of cases within respective diasporas in Russia, as well as the degree of both political and economic vulnerabilities. Additionally, some attention will be paid to whether Russia, being the destination country, matters in the extraterritorial governance of Central Asian migrants and exiles. This paper seeks to consider the following questions: How can one study both high-profile and low-profile cases of extraterritorial governance when the latter could be more difficult to track for reasons of publicity? What does this say about authoritarianism in Eurasia and the priorities of those governments? The author will draw upon her prior research on Central Asian migration to Russia and authoritarianism in the Eurasian region and consider cases of both Central Asian political exiles and labor migrants in Russia to answer these questions.</p> <p><i>Keywords: Labour migration, authoritarianism, Russia, Central Asia</i></p>
<p>Break</p>	
<p>11:00-12:30 Room 3</p>	<p><i>PO13: Central Asia and International Relations (2)</i> Chair: <b>Daria Isachenko (European University Viadrina)</b></p> <p><b>Jenniver Sehring (IHE Delft):</b> Institutional bricolage in Central Asian water cooperation</p> <p>This paper looks at water co-operation in the Aral Sea basin from a critical institutionalist perspective. 'Institutional bricolage' is a heuristic concept to analyse how social actors recombine and reconfigure elements from different institutional logics, leading to changed institutional arrangements. Usually applied to local processes of natural resources management, I argue that it also can provide new insights for understanding international water cooperation in Central Asia. The regional level is characterized by infrastructural and institutional path dependencies: hydrotechnical facilities constructed during Soviet times determine mutual dependencies; regional water agreements and institutions set up after independence reflect Soviet patterns. Unequal power relations among the riparian countries (hydro-hegemony) are decisive in preventing or (most recently) accelerating change. At the same time, national governments participate at supra-regional and global level in international water policy processes and some are members to relevant multilateral conventions. However, the reference to global norms is selective, based on their value for national interests, and does not necessarily have any policy impact at regional or subregional level. At sub-regional level, governments and donors are engaged in designing new institutions – agreements and organizations for smaller transboundary rivers. Simultaneously, - sometimes informal - bilateral arrangements help to overcome deadlocks deriving from the regional agreements. These efforts are not always successful in the long-term, but they show an interest in finding practical solutions to avoid tensions. The paper shows how these processes at different scales are interwoven and the actually existing regional water cooperation arrangements are an outcome of processes of institutional bricolage.</p> <p><i>Keywords: water, regional cooperation, governance, power, institutions</i></p> <p><b>Alisher Rakhimov (University of World Economy and Diplomacy):</b> New dynamics of Uzbekistan's Foreign Policy in Central Asia in the context of global development</p> <p>Serious reconsideration of the Central Asian policy of Tashkent, especially a new environment and dynamics dominating in its relations with regional partners not only ensures regional security and development, but also impacts to the whole architecture of the international system. Deepening reforms in Uzbekistan effects to the character of Central Asia politics and promotes stability and peace of Eurasia in greater scale. The settling common regional issues will make Central Asia resilient and renew the basis of mutual respect which is missed almost everywhere in the world today. Such trends have proven historically and shaped in long term of interactions between the people and nations of Central Asia. Global community, as a whole, is welcoming the integration of Uzbekistan as open and</p>

	<p>reliable partner. There are serious changes in the world which would challenge any actor. But, exactly the same elements may possess and even create great opportunities for a new players like Uzbekistan, if the country will adhere to its balanced and constructive political agenda. Specifics of the region today are those which linked to the crisis of the statehood in neighboring regions, whereas here in Central Asia we see the determination to foster nation building process and strengthen their sovereignty. Research-wise, shaping the certain understanding of such this unique and completely new strategic situation here and its significant impact to future perspective and development of the region, would be extremely important for academia and public in wider context.</p> <p><b>Sureyya Yigit (Open Society Institute):</b> The Enlargement of the Eurasian Economic Union</p> <p>Regional integration has been widely discussed by scholars researching the post-Soviet region. Whilst attention has been paid to institutionalism; the search for great power status, to name but two of such works, have insufficiently explored the wider Central Asian dimension regarding post-Soviet economic integration. There are few studies assessing the prospects of Mongolia and Tajikistan becoming members. This paper analyses (i) the dynamics of previous enlargements, and (ii) the advances and complementarity of the Mongol and Tajik candidacies. Primary data published materials in English and Russian, interviews with policy-makers and academics as well as key developments concerning enlargement and the aforementioned countries will be examined. This paper argues that Russia perceiving the EEU as a geopolitical ruse has limited its supranational character. Russia's acceptance of member-states as partners and progressive steps in the fields of migration, good governance, institutional enhancement and a move away from geopolitics would make the EEU a more attractive central Asian proposition. By closely examining the EEU and greater central Asia, this paper will argue that future enlargement - albeit unlikely in the short-term - will be encouraged more by negative rather than positive motivations: the fear and costs of exclusion outweighing the draw and benefits of inclusion.</p> <p><i>Keywords: Eurasian Economic Union, Mongolia, Tajikistan, regional integration</i></p>
<p>11:00-12:30 Room 4</p>	<p><i>PO15: The Eurasian Economic Union</i> Chair: <b>Nicole Bayat Grajewski (University of Oxford)</b></p> <p><b>Roza Turarbekava (Belarusian State University):</b> Eurasian Economic Union between China and the EU: conflict, competition or cooperation?</p> <p>The article is devoted to the problem of regional building in Eurasia. The collapse of the bipolar system of international relations has not only a global dimension, but also a mega-regional one, on the example of Eurasia. After the collapse of the USSR, the new independent states, despite the attempt to create a regional organization of the CIS, continued their centrifugal trajectory. Independence asked its own logic of action in international relations. Meanwhile, EU enlargement to the east and the creation of the Shanghai Cooperation Organization, changed the status quo in Eurasia. Russia's policy, passive in terms of large-scale regional construction, began to change from 2004-2006. However, it is not the only one who initiated the Eurasian integration impulse. The article deals with the problem of approaches to regional construction in Eurasia, as well as the nature of the attitude towards the Eurasian regional integration on the part of the EU and China. All of the above will help assess how the inter-regional interaction of the EAEU with China, the EAEU and the EU is taking place today. What is the nature of this relationship? What is more in it - conflict, competition or cooperation?</p> <p><i>Keywords: Eurasia, EU, cooperation, China, Eurasian Economic Union, regional integration</i></p> <p><b>Huawei Zheng (University of Kent):</b> Making Sense of the EEU from the Perspective of China: Representation and Flexibility</p> <p>This paper explores China's perception of the Eurasian Economic Union (EAEU). Although the political consensus of the docking between the EAEU and the Silk Road Economic Belt (SREB) has been reached on top leaders' level, this paper will argue that a key problem for China to make sense of the EAEU is who represents the Union in regional or trans-regional cooperation. This is particularly important given that the cooperation is often multi-faceted and involves multiple stakeholders, and given that China intentionally or unintentionally pursues flexibility at the cost of the cohesion of the EAEU when it advances its own interests.</p> <p><i>Keywords: Eurasian Economic Union, China, Silk Road Economic Belt, Silk Road</i></p> <p><b>Pak K. Lee (University of Kent):</b> The Belt and Road Initiative in Central Asia: Neocolonialism or Win-Win Cooperation</p> <p>Once a poster child for the Belt and Road Initiative (BRI), Malaysia is now leading the charge against BRI-related investments. Warning that the BRI could be a new form of colonialism, the new Malaysian Prime Minister, Mahathir Mohamad, expressed reservations about the sustainability of Beijing-backed key projects, adding that the terms of investment would leave states in Chinese debt both financially and politically. Other countries along the Belt and Road, including Pakistan and Montenegro, are also beginning to push back against the piling debt as a consequence of China's investment. While the governments of the Central Asian states are keen to take advantage of Chinese investment, recent protests in Kazakhstan suggest that the populations are suspicious of Chinese intentions. For developing countries across Eurasia, the current and future scope of BRI projects and Chinese investment promises economic investment but also brings forth the prospect of indebtedness to China. Our paper first explores whether the BRI is a form of neo-colonialism in Eurasia. Second, in light of the controversy over Chinese practices in attaining and completing BRI projects, we identify and explain potential push-back against China's approach in Eurasia. Focusing on the Central Asian states, this paper considers how these weaker authoritarian states view, engage with, and push back against the strategic narrative of the BRI. By employing discursive analysis, we examine which aspects of the BRI are contested and by whom.</p> <p><i>Keywords: push-back, narrative, Central Asia, China, Eurasia, neocolonialism, Belt and Road</i></p>

<p>11:00-12:30 Room 5</p>	<p><i>AN2: Questioning death in Central Asia: Funerary Economics and Rituals during the Soviet and contemporary periods</i> Chair: <b>Diana Ibañez-Tirado (University of Sussex)</b></p> <p><b>Juliette Cleuziou (University Lumière Lyon 2):</b> Funerary spaces and rituals in migratory context: Cases from Tajik migrants' community in Tver and Moscow, Russia</p> <p>In this presentation I will question the notions of temporary migration, kinship and community through the observation of mortuary practices among Tajiks working and living - sometimes for many years - in Russia. The great variety of family statuses and individual situations contrast with the aim of certain individuals to structure a community of migrants. I will particularly focus on the endeavour of certain self-proclaimed or designated leaders to promote and structure a local "Tajik diaspora" through practices of reciprocal services, financial circulation and solidarity in the context of funerals.</p> <p><i>Keywords: death, migration, Tajik diaspora, Russia</i></p> <p><b>Isabelle Ohayon (CNRS / CERCEC):</b> Kazakh Islam, Soviet Mausoleums: Honouring the Dead under Socialism</p> <p>During the late soviet period (from the end of the 1960's till the 1980's), ceremonial expenditure substantially grew in Kazakhstan and more broadly among indigenous societies of Central Asia. Spending on funeral rituals became particularly salient. In this paper, I will analyze the political and economic conditions that made possible the mobilization of large amount of food and gifts, as well as the workforce in order to honour the dead. Indeed, a real fashion for mausoleums spread in the Kazakh steppes at that time. I will also articulate this phenomenon to religious policy then implemented at the local level in Kazakhstan. The practices carried out at diverse stages of funerary rituals question the way death was invested as a social space for actualizing and building social hierarchies.</p> <p><i>Keywords: Soviet Kazakhstan, funerary rituals, economics</i></p> <p><b>Sandra Pellet (University of Paris-Dauphine):</b> Migrants' informal economic practices in the event of death</p> <p>What practices do Central Asian migrants develop in the face of the risk of death in mobility? In this presentation, we use the exploratory data from an original statistical survey of migrants in Russia. The aim is to see how informal solidarity networks and funds are organised in the event of the death of a migrant. Are these channels used directly in situ or are they more elaborate upstream as an informal insurance? Is the risk of death taken into account by the migrant and his or her relatives in the decision to migrate and what are the methods of protection put in place? We will discuss these preliminary results from the quantitative analysis in relation to the results of preceding qualitative analysis.</p> <p><i>Keywords: death in migration, risk, economics</i></p> <p><b>Christilla Marteau d'Autry (University Paris Nanterre):</b> To Die Abroad. The Repatriation of Uzbek Migrants from Russia to Uzbekistan or the Journey of a Corpse to a Deceased Person</p> <p>To die abroad deeply alters the practices and temporality of muslim funerals. It introduces a new time lapse, from the death to the repatriation of the corpse to its home, where the funeral rites can take place. The repatriation of corpses from Russia to Uzbekistan is a complicated, tedious and costly process. Administrative procedures, specific practices and transportation require the involvement of various capable persons. What discourses do people in Uzbekistan hold about the repatriation process? How are they involved in it? What sense do they make of the new time lapse? How do they modify the rites because of repatriation? This paper will question the temporality of funerals, in both their temporal and spatial sequences: that of the repatriation of a corpse, in the host country, to that of the burial of a deceased person, in the native one.</p> <p><i>Keywords: death, Uzbek migrants, Russia</i></p>
<p>11:00-12:30 Room 6</p>	<p><i>SS2: Central Asia and Unrigid Geographies of the Silk Road</i> Chair: Siddharth Saxena (University of Cambridge)</p> <p><b>Ulugbek Khasanov (University of World Economy and Diplomacy):</b> History and Specifics of Central Asian Development (Post-Soviet Context)</p> <p>At all difficulties, contradictions and failures of the initial stage of existence of all post-Soviet space, there was a constant search of ways of preservation and further development of close forms of interaction as a counterbalance to prolonged "disorder" of former unitary system. Such search in many respects was defined and until now keeps the relevance understanding that in extremely difficult and ambiguous conditions of globalization and also collisions of interests of the leading external players, institutional mechanisms of regional cooperation, are presented to an important component of stability and safety and got special sounding. The basic community making process in the region, embraces common their close culture, history and traditions. The Central Asian region is comprised of five nations being a part: Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan and Tajikistan. The new states of Central Asia have the general historical roots in respect of belonging to oriental civilization. The people inhabiting here, except Tajiks, are related to ethnic one meta-group, generally treat turkic-speaking group.</p> <p><b>Prajakti Kalra (University of Cambridge):</b> The Silk Road: Past and Present (The Mongols to the EAEU and OBOR)</p> <p>Eurasia as a geographical concept has existed since time immemorial. The physical connectivity of Eurasia is best depicted through the ancient Silk Road which signified a complex network of roads and waterways to connect the different regions of Eurasia, from China through Central Asia, Iran and Iraq to Russia and the surrounding regions. Mongol Eurasia was the formation of a new world order which encompassed the disparate regions within Eurasia. Mongol expansion was underscored by Central Asian elite that had the knowledge and experience of government and business so essential to the Eurasian enterprise. The Mongols provide the basis for rethinking, reimagining and reinventing notions of interaction and provide an alternative worldview rooted in steppe traditions. This paper will consider the formation of the Eurasian Economic Union with Russia and Kazakhstan as the main drivers and the latest</p>

	<p>Chinese initiative of the One Belt One Road which encompasses the whole of the Silk Road all set to redefine the rules of development, trade and Eurasian relationships within this historical context. The current discussion on Eurasia threatens to be overtaken by European understandings of the Other unless the history of Eurasia can be understood in its specific setting.</p> <p>Keywords: EAEU, OBOR, Mongol Empire, Chinggissids, Chinggis Khan, economy, trade, networks, Silk Road, Central Asia, China, Russia</p> <p><b>Diana Kudaibergenova (University of Cambridge):</b> Where is the “heart” of contemporary Silk Road?</p> <p>This paper critically evaluates the concept of Silk Road in the wider Eurasian region. Silk Road symbolism and value became part of many geopolitical and local projects but China’s OBOR project is the most well-known and powerful project up to date. I focus on the cultural geographical aspect of Central Asian states’ involvement in the “corridor” and the “passage” space that connects and serves as a creative place of concentration of forces, ideas and resources. All of these issues develop rapidly as Central Asia tries to retain its position in the global value chain and make the region the centre of the contemporary Silk Road once again. The paper raises the question of how can the case of Central Asia – where identity has to be constantly navigated based on the concept of ‘passage’ and ‘fluidity’, especially in response to the ‘other’, while also being a producer of ideas – help build a more complex and multi-layered interpretive paradigm that includes concepts of hybridity, transculturalism, multiculturalism and cosmopolitanism. The paper also contributes to the local understanding of Chinese threats, territorial disputes, heritage divisions based on real and imagined boundaries and borders and on the constant flow of places, people and trade across this lively cultural and political space.</p> <p>Keywords: Silk Road, OBOR, cultural geography, geopolitics, transculturalism, fluidity</p>
<p>11:00-12:30 Room 9</p>	<p><i>PM6: Power, place, belonging in the pre-modern period: the Kalmyks and Kazakhs within/with/between two contested Empires</i> Chair: <b>Beatrice Penati (University of Liverpool)</b></p> <p><b>Takehiko Inoue (Osaka Kyoiku University):</b> Buddhists surrounded by Muslims in the Russian empire: how did the Kalmyks in the Volga steppe restore the Khanate after the 1771 exodus?</p> <p>In 1771 Catherine II abolished the Kalmyk Khanate, receiving the news that the Kalmyks had moved off toward Dzungaria. The failure to prevent the Kalmyks to emigrate to Central Asia destroyed the credibility of the Russian government. Two years later, that is, in 1773, for various reasons, Yaik Cossacks headed by Yemel’ian Pugachev mounted an insurrection in the Volga-Ural region. The revolt caused Catherine II to abandon the several reforms influenced by the ideas of the Enlightenment. Catherine died in 1896. The new emperor Paul I restored the Kalmyk khanate in 1800. However, the government abolished again the reconstructed khanate in 1803. The paper will explain the process in which the Kalmyks in the Volga steppe re-acquired autonomy to some extent in the Russian empire after the 1771 exodus. As the result of so-called Pugachev’s Rebellion, the government aspired to enhance regional stability in the Volga-Ural region. In addition, many Muslims like the Bashkirs and the Kazakhs (and the Kalmyks also) engaged actively in the revolt. The paper will describe the process of trial and error to reconstruct a cooperative power in the Kalmyk steppe. In this paper, we can also see the geopolitical position of the Kalmyks surrounded by Muslims in negotiations for cooperation with the Russian government. The paper is based on the archival materials from the National Archive of the Republic of Kalmykia and the Russian central archives.</p> <p><i>Keywords: the Kalmyks, the Kazakhs, khan, Tibetan Buddhism, mobility</i></p> <p><b>Zhanat Kundakbayeva (al-Farabi Kazakh National University):</b> Between Two Great Powers: The Kalmyks and Kazakhs during Great Exodus</p> <p>It is known that the hostile raids of the neighboring nomadic people were one of the key factors of the Kalmyks massive death during this migration. But the documents reveal that the real situation was much more complex. Whereas the Kalmyks have chosen death over a life than to be changed under Russians’ pressure, the Kazakhs pursuing its own goals. Furthermore, each Kazakh Khan followed their own policy objectives. For instance, Nurali-khan considered fleeing Kalmyks as target for barymta and vengeance, claiming he was on service of Russian Empire. And Abylai khan pretending to loyalty to Qing Empire had open the way for the Kalmyks, making him a very rich man in the process. The paper concluded that Nomadic sense of belonging, sense of borders, sense of homeland in which lay down the idea of genealogy’s centrality to place vs pre-modern Imperial borderlines between Russian and Qing empires. Thus this case is an excellent opportunity to discuss interplay between place, belonging and power in pre-modern period.</p> <p><i>Keywords: the Kalmyks exodus, nomadic sense of place, imperial borders/ Qing Empire, Russian Empire</i></p> <p><b>Jin Noda (Tokyo University of Foreign Studies):</b> Various “khans” in an Empire: Difference in the attitudes of the Qing Empire to Torghuts and Kazakhs in the second half of XVIII C.</p> <p>As is well-known, when the Torghut Kalmyks reached Xinjiang territory in 1771, they were accepted warmly by the Qing Empire and given the pastureland. Moreover, the aristocrats were conferred by the Empire official titles beginning with “khan.” By this time, part of the nomadic Kazakhs entered the diplomatic relations with the Qing, and also received the titles like khan. Torghuts and Kazakhs shared the border of their pasturelands, thus, the conflicts were often raised among them. On this background, I will focus, in this paper, on the different attitudes by the Empire/Emperor towards the Buddhist Torghuts and Muslim Kazakhs. It is true that we can consider that the Torghuts were accepted better than the Kazakhs in the Qing Empire. Nevertheless, the reason to treat differently two groups of the same nomadic people in Xinjiang did not become clear. Based on the Qing’s imperial edicts written in Manchu, we can analyze not only the imperial policy to them, but also how the Empire tried to invite these nomadic people against Russia. As a result, we may make clear the political powers and authorities among the Torghuts and Kazakh societies within the Qing’s territory and can put the status of those who had close relations with Russia in the context of the Russo-Qing diplomatic relations.</p> <p><i>Keywords: the Qing’s imperial edicts written in Manchu, the Qing Empire, the Torghut Kalmyks, Muslim Kazakhs</i></p>
<p>11:00-12:30</p>	<p><i>EX8: Transnational Politics of Central Asia and beyond (2)</i></p>

<p>Room 12</p>	<p>Chair: <b>Catherine Owen (University of Exeter)</b></p> <p><b>Ablimit Baki Elterish (The University of Manchester):</b> The Impact of the Virtual Lockdown of Xinjiang on Uyghur Diaspora Communities</p> <p>Xinjiang has been in a state of virtual lockdown since towards the end of 2016. Thousands of Uyghurs living outside China have been locked out – being unable to contact with their loved ones in Xinjiang. This prolonged loss of contact with their loved ones in Xinjiang is creating impact on everyday life of Uyghur diaspora communities. Drawing from previous studies on the impact of the same issue, this research will include three questions: (1) What impact does the lockdown of Xinjiang have on the physical and mental health of Uyghur diaspora communities? (2) What impact of the lockdown of Xinjiang have upon school, work and business performance of Uyghur diaspora communities? and (3) What strategies do Uyghur diaspora communities adopt to cope with the lockdown of Xinjiang? The data to be utilised for this research will come from focus group interviews to be conducted during the Christmas and Easter breaks of 2018 and 2019 with about 50 individuals to be sampled from Uyghur diaspora communities currently residing in Turkey and Europe. This data will enable us to give us to have a clearer picture of the various impact of virtual lockdown of Xinjiang on Uyghur diaspora communities.</p> <p><i>Keywords: Uyghur, diaspora, Xinjiang, virtual lockdown</i></p> <p><b>Jeremy Smith (University of Eastern Finland):</b> Russia and Ethnic Russians in Central Asia since 1991</p> <p>The paper will present some of the initial findings of the project: ‘Does Concern for Ethnic Russians in the Near Abroad Influence Russian Policy Making’. The project is based at the University of Eastern Finland and is funded by the Kone Foundation for three years from 2018 to 2020. The place of Russians in the near abroad has been highlighted in Russian foreign policy and security concepts since the collapse of the Soviet Union. It also figured highly in official rhetoric surrounding the 2014 annexation of Crimea. And yet many social scientists dismiss this as mere rhetoric which does not play a sincere part in policy making. This paper will focus on the way Russians living in Central Asia since 1991 have been the object of discussion in relations with Russia. The main focus will be on the Russians of northern Kazakhstan, but reference will also be made to considerations about Russians left in Tajikistan during the Civil War there, and other cases. Techniques of discourse and media analysis combined with identity theory are deployed in order to attempt to understand the relationship between official rhetoric, popular opinion, and policy formation.</p> <p><b>Leyla Sayfutdinova (University of Eastern Finland):</b> “Who plays the Lezgi card?” Lezgi national movement and Azerbaijani national discourse, 1992-1996</p> <p>Lezgi national movement came to the fore of political agenda in Azerbaijan in the beginning of 1990s, when it challenged the legitimacy of the new state border between Russia and Azerbaijan and called for the creation of a united Lezgistan. This political entity was to include Lezgi-populated territories on both sides of the border. The discourse on Lezgis and the Lezgi national movement played an important, yet under-estimated role in drawing the symbolic boundaries of Azerbaijani nation at that crucial time, marked by an on ongoing war with Armenia and near state collapse. In this paper, I analyse the coverage of Lezgi national movement in 3 Azerbaijani newspapers between 1992-1996. The period covers the evolution of the movement, from articulation of the territorial claims until their eventual abandonment. The newspapers were selected on the basis of their political position (governmental, opposition, and independent) and language (2 in Azerbaijani and 1 in Russian). The preliminary findings show that while there is some difference among the newspapers with different political orientations, there is a consensus that the Lezgi issue is orchestrated from outside (Russia). There is also little difference between the proponents of 'ethnic' (Turkism) and 'civic' (Azerbaijanism) nationalism. At the same time, a clear distinction is made between 'our' and 'Dagestani' Lezgis. The findings suggest that while the border in the Soviet period was fully open for transit and communication, it nevertheless served as an important mental boundary, and this representation has been crucial for the post-Soviet bordering process.</p> <p><i>Keywords: border, nationalism, territory, Azerbaijanism, Turkism, Sadval</i></p>
<p>11:00-12:30 Room 1 &amp; 2</p>	<p><i>HM3: Intersections of History and Literature I: Oral and Written Literatures</i></p> <p>Chair: <b>Tim Epkenhans (University of Freiburg)</b></p> <p><b>Christopher Baker (American University of Central Asia):</b> An Inheritance of Paper: The Art of Anuar Alimzhanov</p> <p>This paper will examine Anuar Alimzhanov and his relationship to the literary imagination of taxonomy in the late Soviet era. The writing of the Kazakh poet was part of a broader literary reflection in this era on what it meant to classify the things of the world and record experience on paper. His art unfolded in tandem with a literature that offered distinct, plural optics on the meaning of being counted, encapsulated, and defined. Alimzhanov had always been fascinated by immense taxonomic compendia. There are references throughout his essays to the compilations of imperial figures like Vladimir Dal, Grigorii Potanin, and Petr Semenov, the latter having spent the last decades of the nineteenth century enumerating human difference and indexing Eurasian plants, animals, and insects. He was studied in a heritage that had bent the instruments of natural history to ethnographic knowledge, retooling them to classify human difference in taxonomies that had previously indexed “plants, animals, and natural curiosities, as well as <i>artificialia</i>, or ‘objects of art.’” He sifted through this knowledge while altering and amending it, listing the words that did not match Kazakh things and while remarking on compendia in which the pieces of his past seemed present but also out of place. He made himself an expert in the encyclopedias of the classificatory heritage, envisioning a codex in which the remnants of the past would fit together to form an image of his own ethnicity and in which disparate Eurasian names would represent iterations of a single Kazakh tradition</p> <p><i>Keywords: late Soviet literature, Kazakh literature, literary semiotics</i></p> <p><b>Gabriel McGuire (Nazarbayev University):</b> Death Scenes and Elegy in Kazakh Literature</p> <p>The different versions of the Kazakh oral epic <i>Qozy Korpesh-Baian Sulu</i> include narratives that end with the doomed lovers’ deaths, and</p>

	<p>narratives in which the two survive and the tale ends with their marriage. In Mashhur Zhusip Kopeyuli's version, the titular heroine joins her lover in death, and word of their fate is then carried to the three Kazakh hordes, who will remember the story in song. The Kazakh written literature of the early 20<sup>th</sup> century and of the Soviet era similarly offers multiple examples of protagonists—sometimes male but usually female—who seemingly trade their lives for literary voice. The works of Mirzhakip Dulatuly, Beimbet Mailin, and Mukhtar Auevov all provide examples of plots in which memorialization in literary form emerges from the death of protagonists. This paper examines the ideologies at work within these sacrifices, asking how they shift both between genres and across eras. In answering this question, the paper pairs analysis of the different versions of <i>Qozy Korpesh-Baian Sulu</i> with a comparative discussion of similar narratives in the works of Mirzhakip Dulatuly and Beimbet Mailin.</p> <p><i>Keywords: oral literature, Kazakh literature, Elegy</i></p> <p><b>James Plumtree (American University of Central Asia):</b> The Collection and Analysis of Contemporary Performances of the Manas Epos.</p> <p>Manas, a hero of Kyrgyz oral epic poetry, has been given a prominent position in post-Soviet Kyrgyz political and cultural identity. This has coincided with a recent renaissance in both the number of performers and performances of the epos, a resurgence that has received little scholarly comment. The Analyzing Kyrgyz Narrative (AKYN) Research Group, based at the American University of Central Asia (AUCA), was founded to study the vitality and context of these modern performances. Wishing to examine in the recent issue of a 'real' manaschi (a performer capable of improvisation) a 'book' manaschi (one who recites from memory), while also wanting to see whether the Lord-Parry theory of oral formulaic composition is, as some authorities claim, less present in Turkic poetry, AKYN recorded two contemporary manaschis three times each on different occasions performing the same section of the narrative: the birth of Manas. This paper shows what analysis of these performances revealed: specific features of the performers – their style, their learnt phrases and formulas, their focus – and the methods to reveal their influences that, consequently, illuminate how the modern oral tradition is closely connected with early Soviet printed variants.</p> <p><i>Keywords: oral literature, Kyrgyz literature, the Manas, corpus analysis</i></p>
Lunch	
<p>14:00-15:30 Room 4</p>	<p><i>PO16: Politics in Kyrgyzstan</i> Chair: <b>Medet Tiulegenov (American University of Central Asia)</b></p> <p><b>Emir Kulov (American University of Central Asia):</b> Party Institutionalization in Kyrgyzstan: Between Political Uncertainty and the Logic of Electoral Mobilization</p> <p>In a slight contrast to hypothesized propositions, the empirical analysis demonstrates that the presumed negative effect of 'political uncertainty' on the observed patterns of party organization, mobilization and competition in Kyrgyzstan tends to be insignificant or at best moderate. In effect, the perceived reduction in the level of political uncertainty, associated with an incremental consolidation of former president Atambayev's regime (2012-2015) and concomitant trends in institutional stabilization, has not incentivized party elites in Kyrgyzstan to invest in building extra-parliamentary organizations and internal democratic structures conducive to party institutionalization. As compellingly observed, the proclivity amongst party elites to maintain flexible party organizations, based on obscure and inadequate mechanisms of intra-party coordination and communication and centralized authority structures, whereby the party 'selectorate' and grassroots members are deprived the ability to have a meaningful influence on decision-making, remained fairly constant. The dominant organizational strategy commonly prioritized by party elites reflect both the institutional nature of party formation and development and the logic of electoral mobilization. In actuality, parties in Kyrgyzstan, and elsewhere across newer democracies, tend to be formed mainly by extant elite groups for the purposes of preserving 'the party in public office' or seeking political offices. In addition, the logic of voter mobilization, condition by both exogenous and endogenous factors, dictates that parties manage to secure electoral support and its survival by avoiding extensive membership-based organizations and employing modern campaign strategies, such as the recruitment of campaign professionals and an extensive usage of media marketing strategies to enhance party visibility.</p> <p><i>Keywords: the party in public office, selectorate, political uncertainty</i></p> <p><b>Natalia Alenkina (American University of Central Asia)   Dinara Asanbaeva (American University of Central Asia):</b> Attitude of National Courts to Arbitration in Kyrgyzstan: law and practice, myths and data</p> <p>The paper has two main goals: first - to investigate the various paths of state court's interference in arbitration in Kyrgyzstan in domestic and international cases; the second - to uncover perceptions of judges towards arbitration. The paper is aimed to see on what basis and how state courts get involved in arbitral proceedings as well as what the judges think on what should be their level and intensity of interference into the private resolution of disputes in order to come to specific conclusions as to the positive/negative/neutral role of courts in arbitration, level of understanding and attitudes of judges to alternative methods of dispute resolution, what possible developments/initiatives (legal, political, economic, social) are needed for the fruitful co-operation of courts and arbitral institutions in Kyrgyzstan. Based on the analysis of legislation, judicial cases and interviews, the attitude of state courts to arbitration in Kyrgyzstan can be described as rival and derogatory rather than facilitative and supervisory; such an attitude impacts the pace and level of development and success of arbitration in the country even though the legislative framework is comprehensive and meets the international standards. The results of the research of the current state of affairs in the interrelationships of courts and arbitration in Kyrgyzstan help to reveal the most troublesome areas that need to be developed or focused on by the courts, arbitral institutions, scholars and the government.</p> <p><i>Keywords: arbitration, court, alternative dispute resolution</i></p>
<p>14:00-15:30 Room 6</p>	<p><i>SS3: Political Economy of Mining</i> Chair: <b>Negar Elodie Behzadi (Kings College London)</b></p>

	<p><b>Rano Turaeva (Leibniz Institute for Regional Geography):</b> Mining cities in post-Soviet space: from Moskovskoe obespechenie to a ghost city</p> <p>During the Soviet Union, mining cities have been centrally managed from Moscow with special Moscow channels of provisions known under <i>moskovskoe obespechenie</i>. Local states played only marginal role in these cities performing only the executive role for the Moscow central government. These cities became the desired places not only for working but also for other things such as shopping (special products available under <i>moskovskoe obespechenie</i>) and other better services organised under this system. These cities became the centers of attraction for qualified labour and experts, and as well as other service branches (medical, cultural, educational, economic and others fields). With the end of the Soviet Union the system of Moscow governance also collapsed and mining was privatised as well as subsidies stopped. Some of these cities were hit at and most shrank dramatically. These are Shurab in Tajikistan, Tschiatura in Georgia, Janatas in Kazakhstan. Shrinking happened in terms of demography, mining size, investments, infrastructure and consequently politically becoming less and less important for the central governments in these countries. The paper will present preliminary findings from these cities.</p> <p><i>Keywords: mining cities, shrinking cities, moskovskoe obespechenie</i></p> <p><b>Gulzat Botoeva (University of Roehampton):</b> Illegal gold mining in Kyrgyzstan</p> <p>The aim of the paper is to develop a theoretical framework for examining illegal gold mining industry in Kyrgyzstan. While not a new phenomenon, in recent years the rapid expansion of extractive industries has created new tensions in the legality of ecological, political and economic practices in Kyrgyzstan. The recent conflicts between local people and mining companies reveal that official companies do not always operate legally, as they pay bribes for obtaining mining licenses, and do not have all required documents to operate. This is tied with the role that the state organizations and representatives play in the shift between legality and illegality in the mining industry in Kyrgyzstan. According to preliminary interviews, certain laws regulating extractive industries have been revised in favour of large corporations. This reveals that, within the governmental discourse, development is tied to extractive industries. As such, state representatives became actors in providing licenses through informal networks. My paper suggests that by using economic sociology lens (Beckert and Dewey, 2017), we can understand the dynamics of illegal gold mining. Instead of looking at corruptive state representatives and illegal small-scale miners separately as in some other studies, it will consider them as actors within the illegal extractive economy. By using this framework, I will focus on the whole spectrum of illegality: from the role of legal institutions in supporting and maintaining the illegal practices of gold mining to the illegal gold mining outlawed by the state. This will bring to light the many ways in which extractive industries are embedded in illegal practices.</p> <p><i>Keywords: illegal gold mining, illegal economy, mining, Central Asia, post-Soviet</i></p> <p><b>Asel Doolotkeldieva (American University in Central Asia):</b> Corporate social responsibility or corporate corruption? The case of gold mining in Kyrgyzstan</p> <p>Across the world extractive industries, development agencies and financial institutions have been advancing the corporate social responsibility as an efficient tool to acknowledge and cope with mining impacts on local development (Lamb et al, 2017; Davidson, 2016). Drawing on extensive ethnographic study in a mining site in northern Kyrgyzstan and using other primary and secondary data, the paper explores the concept of CSR and its operationalization in the country. The history of stakeholder engagement has been controversial leading to major outbreaks of civil disobedience and contributing to two changes of government. However, the formalization of CSR in 2012 didn't bring the desired results in scaling down the tensions between local communities and mining entities. Based on the results of the study of national policies, the extractive industry's stakeholder engagement practices and the local communities' perceptions of CSR, the paper suggests that CSR can lead to corruption and mis-development if 1) mining companies are junior and small; 2) neo-liberal reforms have resulted in the withdrawal of the national government from local development and 3) local communities have been failing to act collectively. The paper aims to contribute both empirically and conceptually to the growing critique of CSR as a tool of disengagement rather than engagement in the developing countries.</p> <p><i>Keywords: mining, neoliberalisation, corporate social responsibility, Kyrgyzstan</i></p>
<p>14:00-15:30 Room 9</p>	<p><b>PM9: Central Asia and its neighbours from the middle ages until the modern age</b> Chair: Edmund Herzig (University of Oxford)</p> <p><b>Feruza Djumaniyazova (Institute of Oriental Study):</b> The Turkic dynasty in Zabulistan early middle ages: The Rutbil or Zunbil</p> <p>The Turkic dynasties that ruled in the Kabul valley and Zabulistan started to appear in Chinese sources approximately in 640. This dynasty, named as Kabul-shah or Shahis, ruled the Kabul valley in 640-844. Second branch of the Türk-shah known as Rutbil or Zunbil, as rulers of al-Rukhhaj (Arahosia), al-Dawar and Bust. The end of 7th century a local dynasty in Zabulistan having a Turkic origin. Some researchers consider Rutbil as an arabized version of the Turkic title eltäbär. They underline that this title is present in the Chinese chronicles in the form of xie-li-fa, and in the coin legends in the Brahmi form of hitivira. Zabulistan was one of the important parts of the Kabul region. According to Chinese chronicles, in Xie-yu (Zabulistan) there were such centers as Ho-xi-na (Ghazni) and He-da-luo-zhi / Ge-da-luo-zhi (Rukhhaj / Arakhosia?) that were ruled by Turkic governors. The Tan-shu chronicle points out that the population of these lands consisted of the Türks, the people of Kapisa and the Tochars. The Chinese pilgrim Hui Chao, who visited Zabulistan in 727 AD, wrote that the ruler and the army of this land were the Türks, while the population consisted of local people. Besides, in 720 in Xi-yu (Zabulistan) there was a ruler Ke-ta-lo-zhi xie-li-fa (*Rukhhaj? eltäbär) that was from the Türks. Researchers consider Zabulistan rulers originated from the Turkic dynasty relevant to Kapisa rulers. According to the Chinese chronicles Zibil, a nephew of Kabul Tegin-shah ruled here in 720-738. His name is present on the coins minted by him. It is written as yypwl - "Jibul".</p> <p><i>Keywords: Rutbil, Zunbil, hitivira, Zabulistan</i></p> <p><b>Stefan Kamola (Eastern Connecticut State University):</b> The Timurid Book of Histories: studying a fifteenth-century world history with twenty-first century tools</p>

	<p>In the early fifteenth century, the Timurid Sultan Shahrukh (d. 1447) expressed a keen interest in the historical legacy of the Ilkhanate. To meet this royal appetite, Shahrukh's court historian Hafiz-i Abru (d. 1430) revised and recopied all the historical works that his predecessor, Rashid al-Din Tabib (d. 1318), had prepared for the Ilkhans a century earlier. Through these revisions, Hafiz-i Abru created a new series of dynastic and world histories to celebrate the universalizing aspirations of his patron. One part of this project was his reconstruction of what we now know to be two fragmentary original copies of Rashid al-Din's world history, a portion of the Ilkhanid vizier's <i>oeuvre</i> that had largely been ignored since Rashid al-Din's own time. One famous reconstructed copy is now in Istanbul; the other was pillaged for its painted pages in the early twentieth-century and has long been considered a copy of the Istanbul manuscript. However, through careful reconstruction of the dispersed pages, it can now be demonstrated that the dispersed manuscript was a separate effort to rebuild Rashid al-Din's world history. This presentation offers an overview of new efforts to virtually reconstruct this dispersed manuscript and to apply to it the latest technologies in material analysis in order to better understand its long and complicated life. With such a reconstruction, we can better understand both Hafiz-i Abru's complex engagement with Rashid al-Din's work and the nature of the early twentieth-century global art market that doomed the manuscript to dispersal.</p> <p><i>Keywords: Timurid historiography, Hafiz-i Abru, world history, manuscript studies</i></p> <p><b>Akifumi Shioya (University of Tsukuba):</b> Gift giving between Khorazm and Iran in the nineteenth century</p> <p>The diplomatic and commercial relations between Khorazm (the Khanate of Khiva) and Iran (the Qajarid) in the nineteenth century have not been fully analysed. They actually had some diplomatic and commercial relations despite the enmity between them, as evidenced by the Shiite-Sunni opposition manifested as Shiite captives in Bukhara and Khiva. This presentation aims at analysing the role of the exchange of gifts between the Khivan and Qajarid courts, based on the envoys' own accounts (such as those of Muhammad Ali Khan, Riza Quli Khan, and others), archival sources from Khiva, and the eyewitness accounts of Western travellers in the nineteenth century. The author argues that despite the existence of enmity between Khorazm and Iran, the mutual necessities for the exchange of commodities produced in or imported into each country (metallic materials, tobacco, Russian and Khorazmian textiles, and other goods) was reflected by the exchange of gifts through the dispatch of envoys from one side to another. The author argues that the diplomatic negotiation process is inseparable from the commercial exchanges between the Khanate of Khiva and Qajarid Iran of the nineteenth century, as witnessed in the post-Mongolian societies in Central Eurasia.</p>
<p>14:00-15:30 Room 10</p>	<p><i>MH3: Explorations in the environmental and economic history of modern Central Asia</i> Chair: <b>Isaac M. Scarborough (Liverpool John Moores University)</b></p> <p>Discussant: <b>Tetsuro Chida (Nagoya University of Foreign Studies)</b></p> <p><b>Katerina Zäch (University of Fribourg):</b> A historical review of the Chuy River: a paper on archived history of Kyrgyzstan's water culture</p> <p>In the presentation, I will focus on the documentation of the Chuy River in the Chuy region in northern Kyrgyzstan and its water channels. The examples of historical documentation researched in the Central Archive and in the National Academy of Sciences of the Kyrgyz Republic in Bishkek date back to the years 1926 and 1928. The question is raised as to how the Chuy River, as well as the technical work on its waterfront and surrounding area, was documented and described during this time. What was the focus of the documentation in the Soviet era and which of the river's features were considered important? The following considers what the administration looked like and how it was carried out. The surrounding countryside and design of the village is characterised by the rural area around the Chuy River. The river represents an important social and environmental location which was developed by its people (Metha 2015; Veeravalli 2015). I propose water analytics of Chuy river as a critical concept for understanding the important space of biological and social life in need of care and protection. The following explains how this natural environment directly impacted political processes and how they were put into practice (Bichsel 2016). The present will be compared against the 1920s and 1930s as well as how the rural area and its design has changed. I will attempt to examine and describe the spatial structures and processes ranging from its origins, over the Soviet era through to the modern day. Great value is placed on the importance of agricultural and non-agricultural spatial functions in the community. How can the agricultural economy, recreational use and industrialisation be described and what roles did both aspects play, and still play to this day, in the villages along the Chuy River?</p> <p><i>Keywords: archived history of water, Chuy river, Kyrgyzstan</i></p> <p><b>Beatrice Penati (University of Liverpool):</b> Grain in Central Asia on the eve of collectivisation: a reappraisal</p> <p>Tsarist and Soviet Central Asia was classified as a 'grain-consumer' region, thereby reflecting the need for grain imports in order to compensate for the gap between local grain production and consumption needs. The grain deficit of Central Asia derived most obviously from the increasing share of cotton in the crop mix, as well as from the overall scarcity of agricultural land and its low productivity in the absence of irrigation. This picture influences the way historians have looked at the 'grain procurement crises' of the late NEP in this specific region: because of the difficulties in procuring grain in 'producing' regions in 1927-1928 and again in 1928-1929, it is said, Central Asia was left without food, which in turn reduced incentives to plant cotton. The proposed paper offers a reappraisal of these decisive 'crises' on the basis of previously untapped data series on grain shipping, local procurements, prices, as well as accounts from specialized publications and non-quantitative archival sources. By collating data on prices, sales, and local procurements, this paper argues that the latter (rather than imports) were decisive in the Central Asian version of the 'crises'. More generally, this paper advocates a re-evaluation of the importance of local grain-producing areas (e.g. Semirechie, Bukhara) in regional history - a circumstance which Central Asian decision-makers were acutely aware of at the time. It also offers a detailed reconstruction of the consequences of the grain procurement crises in cotton-growing districts, in particular in Fergana. This allows for a more nuanced account of the circumstances leading to the demise of NEP in the USSR in general.</p> <p><i>Keywords: cotton, grain, agriculture, USSR, NEP, collectivisation</i></p> <p><b>Xeniya Prilutskaya (Tuebingen University):</b> Soil scientists and irrigation engineers of Soviet Kazakhstan in the battle against secondary soil salinization</p>

	<p>This is a paper about two experts, who built successful careers in the irrigation projects in Soviet Kazakhstan between the 1950s and the 1980s, albeit in different fields of irrigation and soil science. One, the soil scientist Vladimir Borovskii, was forcibly sent to Kazakhstan early in his career, but survived and studied soil science in Kazakhstan. He worked as department head of <i>Kazgiprovodelektro</i> and later as head of the Soil Science Institute of the KazSSR Academy of Science. The other, Erik Gukassov, son of a scientist executed under Stalin, worked as head of <i>Glavrissovkhozstroj</i>, the organization responsible for constructing irrigation facilities in South and Central Kazakhstan. From two different angles, both the soil scientist and the irrigation engineer were engaged in studying and combating secondary soil salinization. They were public figures, and gave interviews on this problem in the media. There was little dialog between them and their organizations however, and little criticism of the irrigation policy, although both of them worked on the problems caused by it. This paper analyzes the contradictions in the battle against soil salinization, undertaken or influenced by soil scientists and irrigation engineers, embodied by these two major figures in their field in Soviet Kazakhstan, namely Borovskii and Gukassov. The study of their biographies and institutional practices shed some light on how precious knowledge on different kinds of soils, their types and properties and valuable information how to combat the secondary salinization made circles within the institutions, could not reach out the field and went back and forth seeking for proper implication for decades. This paper is based on interviews, literature from the Uspanov Kazakh Research Institute of Soil Science, archival and film materials from <i>TsGA RK</i>, <i>TsGA NTD</i> and <i>TsGA KFDZ</i>.</p> <p><i>Keywords: Soviet Kazakhstan, secondary soil salinization, soil science, land reclamation</i></p>
<p>14:00-15:30 Room 12</p>	<p><i>EX2: Book panel: Discussing Central Asia in Context (1)</i> Chair: <b>David W. Montgomery (University of Maryland)</b> Discussants: <b>Kanon Tsuda (University of Exeter)   Victoria Pallois (University of Exeter)</b></p> <p>While Central Asian Studies has developed into a thriving multidisciplinary field, scholarship has focused more on advancing discussions among scholars than on providing an entry into the field for those beginning to learn about the region. <i>Central Asia in Context: A Thematic Introduction to the Region</i> (Montgomery. Forthcoming, University of Pittsburgh Press) attempts to address this gap by bringing together over 50 leading scholars to discuss the varied thematic contexts in which Central Asians live and make sense of the world. In this panel, contributors from the volume will speak from their chapters on how to more holistically educate about the region.</p> <p><b>Alexander Morrison (University of Oxford)</b> ‘Colonial Central Asia’</p> <p><b>Tommaso Trevisani (University of Naples "L'Orientale")</b> ‘Rural Life’</p> <p><b>John Heathershaw (University of Exeter)</b>, ‘Politics’</p> <p><b>Eric McGlinchey (George Mason University)</b> ‘Property’</p>
<p>14:00-15:30 Room 1 &amp; 2</p>	<p><i>EX4: Fieldwork Lab: Approaching, reflecting and processing research, engagement and ethics in the field</i> Chair: <b>Philipp Lottholz (Collaborative Research Centre/Transregio 138) &amp; Karolina Kluczevska (University of Paris 13)</b></p> <p><b>Philipp Lottholz (Collaborative Research Centre/Transregio 138)   Karolina Kluczevska (University of Paris 13)     Franco Galdini (University of Manchester)   Madeleine Reeves (University of Manchester)   Diana Kudaibergenova (University of Cambridge)   Aksana Ismailbekova (Max Planck Institute for Social Anthropology)</b></p> <p>This non-traditional format aims to create a space for dialogue between social researchers who have been, or are planning to be, involved in field research in Central Asia. It offers a platform for both early-stage and more experienced researchers to discuss their expectations, observations, as well as diverse experiences related to fieldwork. We are especially interested in issues such as ethical dilemmas accompanying specific approaches or theoretical frameworks, the choice of methods and practices of data collection and analysis, reliance on (local) research assistants and research collaborations in the field, among others. Such challenges and difficulties are faced not only by researchers inquiring potentially ‘controversial’ topics in political science or peace and conflict research. On the contrary, they are encountered in the often seen as unpolitical and mundane disciplines, ranging from linguistics and history to arts or natural sciences. In order to ensure an enriching discussion with a substantive take-away for all participants, this Lab will proceed in three stages: In the first stage, six researchers present their fieldwork experiences and insights using written, (audio-) visual, performative and other materials of their choice. In stage two, we divide the attendees into small groups led by the six presenters, to further discuss shared fieldwork experiences and concerns. In stage three, a fishbowl discussion follows, in which the groups share the key takeaways, which can be complemented and extrapolated by other participants of this event. Through this interactive and experience-based approach, the lab will be of a particular value for young researchers who have just started or are yet to start their field research, and offer new ways to think about field experiences for academics and research projects at all stages.</p>
<p>16:00-17:30</p>	<p><b>Plenary Roundtable (Alumni Auditorium) - see below</b></p>
<p>17:45-19:00</p>	<p><i>Drinks Reception</i></p>
<p>19:00</p>	<p><i>Reception closes</i></p>



# Plenary Roundtable on International Cooperation and Academic Freedom in Central Asian Studies

16:00-17.30, Thursday 27 June, Alumni Auditorium

Participants:

Zifa Auezova, Eurasian Perspective

Gulzat Botoeva, Roehampton University

Jo Smith-Finley, University of Newcastle

Catherine Poujol, IFEAC - Institut français d'études sur l'Asie centrale (French Institute for Central Asian Studies)

Madeleine Reeves, University of Manchester

Medet Tiulegenov, American University Central Asia

Chaired by John Heathershaw (University of Exeter)

The conference will host a plenary roundtable with six participants addressing questions of international cooperation and academic freedom in Central Asian Studies. Recent debates – in press, in public forums and informal discussions among scholars – have highlighted ongoing and connected areas of challenge with regard to collaborative research between researchers inside and outside the region of Central Asia. The constrained environment that academics in Central Asia face may put them at risk, particularly when working with foreign scholars on topics deemed controversial. Similarly, the market forces, political influences and bureaucratization of research in European and other foreign countries may shape the research of foreign scholars in ways which exacerbate these risks. Hierarchies of knowledge also remain apparent where some have a greater voice to speak about the region than others.

The plenary roundtable will be composed of equal number of participants from inside and outside Central Asia and address the following questions:

- 1)** What are the main challenges that educators and researchers face in Central Asia (including those related to limits on academic freedom and supervision by state authorities)?
- 2)** What are the main barriers to educational and research cooperation that emerge from the requirements of foreign funding bodies, research groups and their academic systems (including those of ethical review bodies which are ostensibly designed to ensure appropriate cooperation)?
- 3)** What are the potential examples of best practice of international educational and research cooperation in Central Asia with regard to academic excellence, the co-production of knowledge, and ensuring safety of participants?
- 4)** In what further ways can foreign researchers and organizations offer support to increase the capacity and freedom of researchers and educators in Central Asia?
- 5)** How should the international academic community of Central Asian studies respond to recent cases of the detention and imprisonment of academics for reasons apparently related to their research?

The panel will be the first plenary event of the conference and will be preceded by an introduction from members of the organising committee. The panel will be followed by a drinks reception.

**ESCAS Programme Detail – Day 2 – Friday, 28<sup>th</sup> June 2019**

<p>9:00-10:30 Room 3</p>	<p><i>PO3: Community Building and State Imagination</i> Chair: <b>Oleg Korneev (University of Paris 13)</b></p> <p><b>Nargis Nurulla (Tajik National University):</b> De-colonizing borders within Central Asia</p> <p>The history of “modern and national” is articulated through the juxtaposition of “I” and “Other” (“outside of the border”) in Central Asia. The interconnections of borders, states in Central Asia, and their orientalist platform do not lend themselves to an easy solution. The border does not hide or deny its artificiality, it has become ingrained as the norm. The innocent process of modern state- building is ensued by its Westphalian foundation. Naturally such interpretation of modern state raises more questions than answers. These questions are related to the uncertainty of the past and the current status of our states. The most fascinating characteristic of such uncertainty, is that it displays multi-locality (or otherwise, multi-community) rather than “multi-nationality. Inside Dushanbe, Samarkand, Tashkent, and Bukhara most of these communities are distinguished by their national diversity, which is a given. This “rhythm” continues to make the region more open not just to each other internally, but also globally.</p> <p><i>Keywords: (post-) Westphalian, (de-)colonialism, Central Asia, community, resilience</i></p> <p><b>Elena Korosteleva (University of Kent):</b> We, the resilient: the challenges of EU resilience-building in the wider Eurasia</p> <p>Rising from the margins of EU aid documents resilience became a centrepiece of the 2016 EU Global Security Strategy, especially in relation to the neighbourhood. While the new thinking may signify another paradigmatic shift in EU modus operandi, the question however is how the EU resilience strategy (as a new regime of governance) is going to reconcile with the notion of self-governance (the gist of the theory of resilience), in the wider Eurasian region. The paper argues that unless the EU radically re-thinks its governing strategies to include the other - the wider Eurasia - into the equation, resilience-building would remain a hollow undertaking, and a fig leaf for covering up the conventional modus operandi, with limited success, and potentially destabilising consequences for the region, in light of other competing regional initiatives.</p> <p><i>Keywords: EU, resilience strategy, Eurasia, governance</i></p> <p><b>Polina Bishenden (University of Kent):</b> Women's Rights Localisation in Kazakhstan: The Role of Networks</p> <p>This paper will address the role of networking in the process of women's rights localisation in Kazakhstan. Theory on norm localisation has demonstrated that, for a norm to be accepted, there must be resonance at the local level. The agency of domestic forces to incorporate international norms into existing local normative structures is central to sustainable norm adoption. However, the women's movement in Kazakhstan is not an internally-homogenous domestic actor. There is a diversity of groups within the movement, that each have individual perspectives and interpretations, both of international norms and domestic contexts. This paper will draw from social movement theory, to examine the relational mechanisms (the interactions between movement actors) at work in the process of women's rights localisation. Investigating this issue will draw attention to challenges, and potential pathways, associated with building a community around women's rights activism in Kazakhstan.</p> <p><i>Keywords: Kazakhstan, international norms, women’s rights, community</i></p>
<p>9:00-10:30 Room 4</p>	<p><i>PO17: Regimes and democracy</i> Chair: <b>Dina Sharipova (KIMEP University)</b></p> <p><b>Galym Zhussipbek (Independent Scholar)   Zhanar Nagayeva (Independent Scholar):</b> [Im-]possibility to develop inclusive institutions in Central Asian states: Who to blame and what to do?</p> <p>One of the main measures of “successfulness” of the states in today’s world is their success in building inclusive institutions and inclusive societies. Inclusive institutions are based on the principles of the rule of law and meritocracy whereas inclusive development models work for the benefit of all social groups, and they are oriented to achieve social justice and protection of environment. The proposed paper aims to answer the questions “Why it’s so hard to develop inclusive institutions and inclusive development models in Central Asian countries?”, “whom to blame - the regimes, elites or people?” and “what to do?” by analyzing Kazakhstani society. We claim that in comparison with the political or economic or geographic factors, the societal/ social factors may be more powerful determinants behind the difficulties to create inclusive institutions. Therefore, Migdal’s approach “the state-in-society” is very much relevant in our research. We argue that in Central Asian countries post-independence discourses of national identity have been captured by “modern conservatism” (which is mainly path-dependent on Soviet mind-set), and concomitant paternalism and primordial nationalism. We specifically plan to analyze the formal and informal textual and non-textual discourses in identity-building in Kazakhstan. Long-term success in building inclusive institutions and implementing workable models of inclusive development can be seen to be a result of the internalization by society at large of the values which would challenge the dominant conservative, hierarchical, paternalistic trends in identity-building in Kazakhstan and in general in Central Asia.</p> <p><i>Keywords: inclusive institutions, paternalism, the state-in-society approach, identity building, modern conservatism</i></p>

	<p><b>Zhomart Medeuov (Academy of Public Administration, Kazakhstan):</b> The Development of Democratic Practices in Kazakhstan</p> <p>This paper investigates the development of the democratic practices in Kazakhstan’s urban communities using the example of condominiums in Astana. A condominium is the most basic form of self-government that has been established in Kazakhstan since the housing reform in 1997. The analysis gives an opportunity to frame the research on more complicated forms of self-government at local and regional levels in Kazakhstan. The paper also aims at demonstrating that Kazakhstani way to democracy is a real process of trials and errors and is not confined to the ideological maintenance of the status quo. I argue that this process is less of the imitation of democracy, understood as the conceptions of the “virtual state” (Wilson 2005) or “performative production” (Heathershaw 2013), and more of a clear message to find true way for justice and effective governance (Rawls 1971) expressed by a national logo “first economy, then politics”. The argument is based on the analysis of published materials (state development strategies, national laws, public reports of government agencies and international organizations), surveys and interviews.</p> <p><i>Keywords:</i> urban communities, condominiums, housing reforms, democratic practices, justice, effective government</p> <p><b>Serik Beimenbetov (Kazakh-German University)   Kaiser Markus (Kazakh-German University):</b> The Regulation of Organizational Life in Hybrid Regimes: A Cross-National Assessment of Regulatory Frameworks for Voluntary Organizations in twelve post-Soviet Countries</p> <p>How different are the post-Soviet countries in terms of what regulatory approach they have toward private, membership based, organized voluntary organizations? Drawing on the foundations in the research on state regulation of organized civil society this contribution provides a systematic and encompassing assessment of relative differences and similarities in the regulation of voluntary associations and organizations across twelve post-Soviet countries Armenia, Azerbaijan, Belorussia, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Russia, Tajikistan, Ukraine, Uzbekistan, and Turkmenistan. In empirical terms, the study develops an index of restrictiveness that allows to map and analyze which post-Soviet countries have more constraining and which ones have more enabling legal frameworks, focusing on regulations that apply to <i>public associations, noncommercial organizations, NGOs, foundations, and charities</i>, that is all those organizational forms that constitute the part and parcel of the emerging civil society in the countries studied. The findings refute the thesis that post-Soviet countries are similar in terms of the severity of their regulatory frameworks toward civil society. In theoretical terms, the study provides a compelling account of the significance of political system configurations across the post-Soviet countries studied, the level of their socioeconomic development, and differing voluntary traditions as factors accounting for relative differences in the regulatory approaches toward voluntary sector between the countries studied.</p> <p><i>Keywords:</i> post-Soviet countries, hybrid regimes, voluntary sector, state regulation</p>
<p>9:00-10:30 Room 5</p>	<p><i>HM7: Transboundary Connections in the Post-Soviet Societies</i> Chair: <b>Christopher Baker (American University of Central Asia)</b></p> <p><b>Paulina Simkin (University of Augsburg):</b> “Meet their needs”? - Café culture in Bishkek</p> <p>The “Latte Revolution” (Ponte 2002) has reached Central Asia. A high number of cafés opened in Kyrgyzstan’s capital Bishkek within the last years and changed consumption patterns significantly. Regarding to the tradition of drinking tea and the comparatively high price for coffee in cafés, this trend is intriguing. One explanation of the fast growing popularity of cafés is the creation of the “third place”, with home as first and work as second place, that didn’t exist before. The aim of the paper is to analyse the social interactions, occurring in these new places. Who adopt these places and why? The study bases on a standardized survey conducted in Bishkek’s cafés, qualitative interviews and participatory observations. Most of the participants were introduced to cafés through the openings in Bishkek and not abroad. Although many customers prefer tea than coffee, they are visiting cafes as places for communication and mostly for business meetings. Young adults who earn their own salary are the main consumer group. Through the visits of cafés, they seem to adopt to a new kind of lifestyle and to a comfortable space to enabling business, leisure, family and social life within one place.</p> <p><i>Keywords:</i> third place, café, Bishkek, consumption</p> <p><b>Alexey Ulko (Independent):</b> Korea, Kazakhstan, Texas: transboundary artistic reflections on deportation</p> <p>The collapse of the USSR in 1991 put millions of people into a precarious state of imaginary or real homelessness. For some ethnic communities (e.g. Crimean Tatars) this was a second experience of displacement. I will use artistic responses to this situation by Alexander Ugay, one of the most important contemporary artists of the region and a member of a Korean population deported from the Soviet Far East to Central Asia in 1937, to develop a more general discussion of the topic. Born, as many other deported Koreans, in a small town in the Southern Kazakhstan (until the 1960s the Koreans were not allowed to live in cities), Ugay reflected on the fate of his diaspora and his own multiple identities in the works that I will analyse in some detail. I will discuss his photographic series <i>We are from Texas</i> (2004-2012) which combines images taken in Texas, USA and his native Southern Kazakhstan, nicknamed ‘Texas’ for its vast plains and unruly population. I will explore overlapping narratives of imaginary communities and exiles and juxtapose his works against works of other Central Asian Korean artists reflecting on their ‘homeland’. The second work <i>From Memory</i> (2013) is a monumental timeline depicting the most important events in the life of the Korean diaspora according to the survey made by Ugay. He used popular images of the time illustrating these events in a way that tellingly resonates with earlier works by other artists dedicated to them. To conclude, Soviet ethnic deportations and the collapse of the USSR were two distinctly different kinds of transboundary dislocation. Overlapped, they also produced a dramatic and rich background for artistic reflection on some tragic kinds of globalization.</p> <p><i>Keywords:</i> contemporary art, deportation, Kazakhstan, minorities, USSR, repressions, dislocation</p>
<p>9:00-10:30 Room 6</p>	<p><i>SS6: Globalisation and the formal and informal economies</i> Chair: <b>Abel Polese (Dublin City University)</b></p>

	<p><b>Matthias Schmidt (University of Augsburg):</b> Re-Orient: Transition and Globalisation Impacts on Perceptions and Daily Routines in Kyrgyzstan</p> <p>For over a century, the political, socioeconomic and cultural structures and processes in Kyrgyzstan were largely shaped and influenced by Russia or the Russian-dominated Soviet Union. The population in Central Asia was affected by political decisions and directives from St. Petersburg or Moscow; they got Russian goods and received related cultural impulses. Since the dissolution of the USSR in 1991, the residents of Kyrgyzstan, even in peripheral mountain areas, are increasingly exposed to the forces of globalisation and have become a part of globalised goods and communication networks. Today, Western lifestyles, technologies and expertise, Chinese clothing, electronics and foods and an increased attention towards Islam significantly affect perceptions, daily routines and livelihoods. The paper looks at this re-orientation of flows of goods, stimuli and viewing directions and assesses challenges, risks and opportunities for Kyrgyzstan's population. The presentation is based on data and findings that were generated empirically using standardized and qualitative interviews and participant observations in rural areas of Kyrgyzstan.</p> <p><i>Keywords: transition, globalisation, exchange relations, Kyrgyzstan</i></p> <p><b>Eliza Mandieva (Otto-Friedrich University of Bamberg):</b> Informal Employment and its Determinants in the Caucasus and Central Asia Region</p> <p>Informal employment, employment exercised outside the framework of formal labour legislation, comprises more than half of the global labour force worldwide. In the Caucasus and Central Asian (CCA) region the share of it is highest among post-communist states. The informal employment provides a considerable source of income in countries where formal employment is scarce and state social assistance is almost nonexistent. However, informal employment also contributes to growing inequality, increase of poverty, underemployment and social exclusion. In CCA region, labour markets are widely segmented in terms of different working conditions, highly unequal career opportunities. According to few studies on informal employment in the post-soviet region, segmentation of the labour market follows patterns of primary and secondary labour market. While the employment in the formal sector follows the structure of the primary labour market, the employment in the informal sector is seen as a prototype of the employment in the secondary labour market accordingly. The decision of individuals to be involved in one of the segments based on the two type of factors, structural factors (formal institutional constraints and socio-psychological pressure) and opportunity factors (education, social background, indiv. skills etc.). Within this study, the author analyses the determinants of informal employment in the CCA region applying the theory of dual labour markets.</p> <p><i>Keywords: labour market, informal sector, education, poverty, social exclusion, welfare systems</i></p> <p><b>Raziakhan Abdieva (Kyrgyz-Turkish Manas University):</b> Tax competition and Globalization in Central Asia</p> <p>Higher mobility of capital and labor during the age of globalization has led to tax competition between countries. Tax competition caused both in developed and developing countries to shift tax burden from capital to labor. During this process tax rates of corporate tax are decreasing, while at the same time tax incentives are provided. Such policy would have two-sided effect on economy: positively, if foreign direct investment inflow increases and brings together technology and innovation. Also it may have negative affect on national economy by diminishing tax revenues and social expenditure. After the collapse of USSR, with the liberalization of economies all post-Soviet countries faced with globalization process. Transformation from planned economy to market economy was hard and accompanied with severe crises. High mobility of goods and capital required immediate decisions to adjust tax system to the conditions of globalization. Consequently, post-Soviet countries began to adopt tax law in a short period and during transition reduced tax rates, especially rates of corporate tax and income tax. But not in all transition countries these tax policy was successful in terms of attracting direct foreign investments. The purpose of this paper is to analyze tax system of four Central Asian countries: Kyrgyzstan, Kazakhstan, Uzbekistan and Tajikistan and examine if there is tax competition between these countries. Also, the relationship between tax rate of corporate tax and foreign direct investment will be investigated using cointegration analysis. At the result of comparative analysis, it will be possible to identify effect of globalization on tax systems of Central Asian countries and suggestions related improving tax system will be given.</p> <p><i>Keywords: tax competition, globalisation, tax law</i></p> <p><b>Loikdzhon Mirov (Technological University of Tajikistan):</b> NEET-Youth of Tajikistan. The effect of early career on current activity status.</p> <p>Annually 150 thousand youth enter the labor market of Tajikistan, but only 30-40 thousand of them are able to find work in Tajikistan, another part goes abroad or goes to economically inactive group. The inability of economy of Tajikistan to provide all youth with work has led to mass labor migration. However weak education, lack of experience causes young migrants to work in bad working conditions, on a low wage, as well as violations to their rights. Young migrants, due to their lack of education lose their salaries, become a slave of the situation and will be deported from the destination country. The lack of suitable work, the big competition in labor market in the homeland creates additional difficulties. Failure in the labor market in the homeland and/or abroad leads youth to alienation, frustration and some - to radicalization. But even if young people keep composure after long and unsuccessful job search, they leave the fighting for a job and fill up a number of economically inactive population. Each year the youth unemployment inactiveness grows in Tajikistan, i.e. the NEET (Not in Education, Employment, or Training) level is growing. According to the last research the level of NEET-youth is 38-41% in Tajikistan which is the highest level in Post Soviet Union countries. In our talk, I will discuss some of our key findings of the nationally representative retrospective life history survey on 2,000 young men and women from Tajikistan, which was conducted in 2017. I will present the results of findings on the role of early stages of school-to-work transition on current status of tajik youth in labour market. I will show the mobility on labour market for boys and girls with different level of education. I will make the conclusion based on statistical analyses of quantitative data and analyses of in-depth interviews.</p> <p><i>Keywords: NEET-youth, early career, youth unemployment, Tajikistan, labour market, school-to-work transition</i></p>
<p>9:00-10:30 Room 9</p>	<p><i>PM2: Roundtable: The Great Steppe in the Context of Global History</i> Chair: <b>Beatrice Penati (University of Liverpool)</b></p>

	<p><b>Meruyert Abusseitova (R.B. Suleimenov Institute of Oriental Studies)   Kalkaman Zhumagulov (Al-Farabi Kazakh National University)   Dina Mederova (R.B. Suleimenov Institute of Oriental Studies)   Gulmira Sultangalieva (al-Farabi Kazakh National University)   Kalkaman Zhumagulov (Al-Farabi Kazakh National University)   Gulnar Mukanova (Al-Farabi Kazakh National University)   Gulnara Dadabayeva (KIMEP University)</b></p> <p>The interdisciplinary research program “History and Culture of the Great Steppe” project is being implemented by 9 Institutes and Centers of Kazakhstan since 2018. The goal of the program is formation of a holistic vision of national history and developing a new approach to the study of history and culture at transdisciplinary level. Interdisciplinary cooperation of researchers of various scientific specializations working at an interdisciplinary level (archaeology, ethnography, anthropology, genetics, history, etc) and using the variety of methods of natural science disciplines makes this program unique in Kazakhstan. Within the program is creating a new theoretical and methodological approach of studying the main stages of the history of Kazakhstan; ways and forms of self-identification of the Kazakh people. The program includes different researches in 4 main directions: (1) Ethnogenesis and ethnic history; (2) Kazakh Statehood History; (3) Identity and Modernization in the history of Kazakhstan; (4) Creation of online information platform.</p>
<p>9:00-10:30 Room 10</p>	<p><b>MH4: Political and military history of Central Asia's nomads</b> Chair: <b>Rebekah Ramsay (University of Central Asia)</b></p> <p>Discussant: <b>Alexander Morrison (University of Oxford)</b></p> <p><b>Tetsu Akiyama (Waseda University):</b> Development of a Realism-Based Risk Distribution Strategy: Focusing on the Survival Strategy of a Kirghiz Chieftain Family</p> <p>On studying Russian imperial discourses on Central Asia, researchers often find a stereotyped expression associated with nomadic peoples, including the Kazakhs and Kirghiz. It refers to their warlike nature, which means <i>voinstvennost</i> in Russian. Certainly, this stereotype cannot be considered merely a biased misunderstanding based on Russian orientalism; however, one should not judge the activities of nomads from the military perspective alone. The history of Central Eurasian nomadic states and groups clearly shows that they could not but exist without not only military power, but also the soft power, including information gathering, connection, and network building. Based on this perspective, this paper focuses on the Kirghiz, who were distinguished for their warlike nature among Central Eurasian nomadic groups. For this purpose, the history of a chieftain family, comprising Jantay (1794–1867) and his son Shabdan (1840–1912), both of whom had experienced military expansion and the rule of the Russian Empire, is considered. On realizing that a direct military collision would ruin them, they chose to collaborate with the Russian Empire. Despite having such an attitude, they were not merely obedient and useful “tools” of the empire. Instead of limiting their relations to the Russian authority alone, they always managed to keep plural options even beyond the framework of the Russian Empire. In conclusion, this paper develops a “risk distribution strategy” based on realism.</p> <p><i>Keywords: Kirghiz, the Russian Empire, collaborator, realism, warlike nature</i></p> <p><b>Zhanar Jampeissova (Lev Gumilev Eurasian National University)</b> Mapping in the Kazakh Steppe: Russian administrative border-making and the transformation of the Kazakh land use laws in the 19th century.</p> <p>This paper is devoted to the practices of the Russian colonial authorities in the making the administrative boundaries of the territory of Kazakh nomads. The policy of the colonial administrative establishment of the Russian Empire in the Kazakh steppe where the nomadic population could not be controlled well due to the seasonable migrations of the nomads is an example of two vivid characteristics of the Russian power: pursuing the policy of control by creating administrative borders, and the impossibility of their establishment. The Russian map makers aimed at controlling the nomads within definite territories faced the necessity to understand the laws of the nomadic land use. The central interest of the paper is in investigating of the role of Kazakh nomadic elites in creating the administrative borders in the colonial maps of the Steppe governor-generalship. I am going to argue that the colonial authorities, because of inexperience of the rules of nomadic land relations, grounded their administrative policy on the decisions of representatives of the local population. At the same time, the existence of borders on maps provided an opportunity for nomadic elites to claim new land resources.</p> <p><i>Keywords: Kazakh steppe, colonialism, bureaucracy, boundaries, elites</i></p> <p><b>Anton Ikhsanov (National Research University):</b> Diary entries of Alexander Samoilovich (1880-1938) as a source on socio-political history of Central Asia at the beginning of the XX century</p> <p>Galina Blagova (1927-2013), the biographer and researcher of the scientific heritage of Alexander Samoilovich, noted the importance of the unpublished materials relating to the life and the academic career of this famous Russian scholar. A full analysis of biographical and expeditionary materials of Alexander Samoylovich is difficult, due to the data disunity and loss of personal archives. However, a few personal notes make it possible to assess the socio-political conditions of Turkestan and Transcaspian region development at the beginning of the XX century. Numerous episodes that were described by the Russian scholar make it possible to find the new point of view on the different events of the political and economic history of the region. The main idea of this paper is to make a classification of these phenomena, their descriptions and present this information for the further academic exchange.</p> <p><i>Keywords: History, Colonialism, Social Anthropology, Samoilovich, Ego-documents.</i></p>
<p>09:00-10:30 Room 11</p>	<p><b>AN3: What are the future trajectories of Uzbeks in southern Kyrgyzstan? Rescheduled.</b> Chair: <b>Artemy Kalinovsky (University of Amsterdam)</b></p> <p><b>Aksana Ismailbekova (Max Planck Institute for Social Anthropology):</b> “Golden Fish”: Secure and Insecure Spaces of Uzbek Businessmen in Southern Kyrgyzstan</p>

	<p>In this paper, I seek to understand how and why local actors managed to find creative ways to secure their economic activities in the aftermath of the 2010 conflict in communities in and around Osh. Based on fieldwork in southern Kyrgyzstan in October and November 2017. I explore at a micro-level the security practices undertaken by Uzbek people in Osh and closely examine the experiences of Uzbek taxi-drivers, traders and businessmen. It was important to research the business sector because this is the sector in which the Uzbek community is dominant, whereas the Kyrgyz community dominates the state structures. Historically, the two ethnic groups have lived side by side and been in constant contact with each other through state/business symbiosis (Liu, 2012; Megoran, 2013). Usually, Uzbeks occupy a niche position in the middle of the economy- typically trading in the bazaar, working as shopkeepers, café owners and drivers, whereas the Kyrgyz traditionally occupy local government structures (Liu, 2012; Megoran, 2013). However, the conflict of 2010 has drastically changed and destroyed this symbiosis, and with it threatened the Uzbek business sector. Thus, this threat applies not only to the Uzbek business sector but also to their existence, their livelihoods, living conditions, social reproduction and social mobility prospects. This paper is solely based on the Uzbek narrative towards their future vision: their subjective experiences, interpretations, perceptions, and explanations. My contribution is to raise the question: is Uzbek business isolation seen as consequence of ‘segregation’ or rather a (self-) imposed protection strategy?</p> <p><i>Keywords: future, Osh, conflict, security, business</i></p> <p><b>Shavkat Atkhanov (Academy of Science of Kyrgyzstan):</b> Invisible or impossible? The future of Uzbek catering business in Osh, Kyrgyzstan</p> <p>In this article, I examine Uzbek catering businesses in and around the city of Osh, South Kyrgyzstan, in the context of the area’s recent history and particularly of the riots of 2010. I focus on catering services because this sector has mostly remained in the hands of Uzbeks, who have traditionally dominated this sector, despite ethnic tensions and various pressures from outside, including conflict, and the rise of nationalism in the country. By looking at different everyday security practices of Uzbeks in protecting their businesses from threats, including from criminals and state bodies, as well as from ‘nationalist citizens’, I analyse the strategies that the owners of restaurants employ for overcoming and avoiding bureaucratic and other barriers that hinder the development and success of their catering service. Based on material collected during fieldwork between September-December, 2017, I highlight diverging security making strategies that Uzbeks have adopted, such as avoidance, changing names, languages and identities, and camouflaging business activities. I particularly show how they hide their Uzbek identities, because in their opinion there is no future for people who retain their Uzbek identities in Kyrgyzstan. In order to live in the present they have to be something different, have new names, and change the language. Uzbek businessmen have no future and can only survive in the present by camouflaging their business activities that are accepted by the community. This research thus offers a critical perspective on the impossibility of an openly Uzbek future for catering businesses in Osh.</p> <p><i>Keywords: Osh, conflict</i></p>
<p>9:00-10:30 Room 12</p>	<p><i>EX3: Book panel: Discussing Central Asia in Context (2)</i> Chair: <b>David W Montgomery (University of Maryland):</b> Discussants: <b>Fatima Hudoon (University of Exeter)   Annabel Ashley (University of Exeter)</b></p> <p>While Central Asian Studies has developed into a thriving multidisciplinary field, scholarship has focused more on advancing discussions among scholars than on providing an entry into the field for those beginning to learn about the region. <i>Central Asia in Context: A Thematic Introduction to the Region</i> (Montgomery. Forthcoming, University of Pittsburgh Press) attempts to address this gap by bringing together over 50 leading scholars to discuss the varied thematic contexts in which Central Asians live and make sense of the world. In this panel, contributors from the volume will speak from their chapters on how to more holistically educate about the region.</p> <p><b>Madeleine Reeves (University of Manchester)</b> ‘Migratory Life’</p> <p><b>Baliyar Sanghera (University of Kent)   Elmira Satybaldieva (University of Kent),</b> ‘Economic Development’</p> <p><b>Aliya de Tiesenhausen (Independent Scholar),</b> ‘Art’</p> <p><b>David W Montgomery (University of Maryland),</b> ‘Religion’</p>
<p>9:00-10:30 Room 1 &amp; 2</p>	<p><i>SS19: Roundtable: Consideration of Law and Society in Central Asia in the era of Globality</i> Chair: <b>Gulzat Botoeva (Roehampton University)</b></p> <p><b>Masaki Nakamura (Nagoya University of Economics)   Shigeru Kodama (Mie University)   Naoko Kuwahara (Waseda University &amp; Japan International Cooperation Agency)   Alisher Umirdinov (Nagoya University of Economics)</b></p> <p>In order to consider the law and society in Central Asia, it is insufficient to just consider the current law, and we must understand the change of the society behind it from a long-term perspective. How is the law and society in Central Asia being transformed? In order to consider it, what kind of method is effective? How is the current situation of law and society in Central Asia positioned in the history of Central Asia so far? In order to answer these questions, this round table panel examines the methodology necessary to consider the law and society in Central Asia in the era of Globality from a multilateral viewpoint such as history, politics, society and religion. Prof. Masaki Nakamura will examine the origin of the constitutionalism of Mongolia based on literature research in Mongolia. Prof Shigeru Kodama will examine the transition process of the Central Asian countries in comparison with Russia and Eastern Europe countries. Dr. Naoko Kuwahara will examine the characteristics of Central Asia from the viewpoint of comparative study of law and development studies. Dr. Alisher Umirdinov will examine the legal issues of the "One Way- One Belt" of the China, which is currently under way. As the panel speakers have extensive experience in field work and literature survey in Central Asia, this panel will reflect the latest discussions on the laws and society in Central Asia.</p>
<p>Break</p>	

<p>11:00-12:30 Room 3</p>	<p><i>PO24: Political economy in global and comparative perspectives</i> Chair: <b>Enayatollah Yazdani (Sun Yat Sen University &amp; University of Isfahan)</b></p> <p><b>Paolo Sorbello (University of Glasgow)   Maurizio Totaro (University of Ghent):</b> Kazakhstan's Oil Complex: Offshoring, Modularity, and Control</p> <p>Kazakhstan's oil industry offers an eclectic case to explore three major characteristics of the 'oil complex'. This paper seeks to find the silver lining that interlinks these aspects. Offshoring, modularity, and control feed from one another and replicate practices typical of the globalized oil industry, which in turn exerts influence over the socioeconomic structure of a resource-rich country. The oil complex has perfected the principle of modularity, a multifaceted strategy employed to decrease risks, balance profits, and minimize labour costs. Crucially, modularity has also become one of the main instruments that companies, as well as states, use to control their workers and citizens. Building on previous literature and new insights on the inner workings of the industry, this work focuses on offshoring as the key instrument for the implementation of modularity. In this work, the word 'offshore' is polysemic. First, we consider financial offshoring as a set of practices to exploit gains from the oilfield at a global scale. Second, we argue that complex offshore operations enhance the oil companies' innate modularity spirit. Third, we consider offshoring as 'internal outsourcing' by the trans-national company to other offices. We aim not to argue that all these characteristics are unique to Kazakhstan, but perhaps valid across oil exporting countries. This paper aims to tie the concept of offshore together with that of modularity. This would extend the picture of the oil sector's remit to a more appropriate global scale of financial streams and the global exploitation of, and control over, labour.</p> <p><i>Keywords: Kazakhstan, oil, offshore, modularity, labour</i></p> <p><b>Bardia Rahmani (Columbia University):</b> Rentier States, Looting Rebels, and the Formation of Public Rent Extraction Regimes: Evidence from Tajikistan</p> <p>While states often wish to establish monopoly control of lootable resources – in other words, to create a public rent extraction regime – there are major practical barriers to doing so. As a result, they settle for jointly extracting rent alongside private actors, an arrangement that gives rise to stable interdependencies. In Tajikistan, for example, an agreement between the state and warlords to jointly extract rent from the drug trade formed the basis of a stable political bargain and helped expedite an end to civil war. However, recent developments in Tajikistan present a puzzle: if joint extraction regimes are stable and public ones unviable, how was the Tajik state able to monopolize the drug trade in the decades since the civil war? I hypothesize that foreign counter-narcotics assistance destabilized the joint extraction regime and made public extraction feasible by giving the state the tools to eliminate warlord competitors, raise barriers to market entry, and sidestep international sanctions. I test this hypothesis through archival, ethnographic, and experimental research in Tajikistan. I then construct a general theory of the conditions under which public extraction regimes form in post-conflict countries and test its validity with a cross-national statistical analysis. The results matter for scholars and policymakers seeking to understand how post-conflict states are able to gain unconstrained access to rent, and, accordingly, uncontested political power.</p> <p><i>Keywords: Tajikistan, authoritarianism, rent, drugs, trafficking, foreign aid, state crime</i></p> <p><b>Enayatollah Yazdani (Sun Yat Sen University &amp; University of Isfahan):</b> The globality of Central Asia under the Influence of China's One Belt One Road Initiative</p> <p>In late 2013, the Chinese government announced its intention to create the new strategic initiative called "One Belt One Road", which includes a significant number of countries from the Asia, Central Asia, the Middle East, Africa and Europe. The strategic project aims at the deepening of economic and security cooperation among the participating countries. The project indeed, has a huge potential to influence international business flows, not only in Asia but also within the global economy. The Central Asian republics are still struggling to establish viable economies following the collapse of the Soviet Union. Central Asian countries are in need of large-scale investments and the BRI intends to do just that. Through OBOR, China is and will certainly remain the largest investor in Central Asia. It is the only country that can mobilize huge investment in the region, far beyond what Western countries and Russia can offer. OBOR is a global project of enormous scope which could improve the globality of the Central Asian countries. In part, BRI entails repackaging and bringing together the many ongoing or completed China funded infrastructure projects in Central Asia under the umbrella of the new strategic project. In fact, one can say that this project can provide an opportunity for these republics to gain investment in order to recover their weakness economy, to develop their industry and infrastructure, to export energy and accordingly to play an affective role in global economy. This paper aims to address this question; how the Chinese "one Belt One Road" initiative contributes to the globality of Central Asia?</p> <p><i>Keywords: China, One Belt One Road Initiative, Central Asia, Energy, Global Economy</i></p>
<p>11:00-12:30 Room 4</p>	<p><i>SS10: Religion: identity development and education</i> Chair and discussant: <b>David W. Montgomery (University of Maryland)</b></p> <p><b>Asel Doolotkeldieva (American University in Central Asia):</b> Institutionalized Islamic education in Kyrgyzstan</p> <p>Islamic education is spreading fast in Kyrgyzstan and differs from its Central Asian analogues by plurality and diversity. Scholars have been recently interested in the role of religious education shaping religious lives of Central Asian societies. The focus was put so far on private lessons, <i>taalim</i> (M. Stephan, 2010), hujras of informal religious leaders (N. Borbieva, 2009; A. Cieslewska, 2017), foreign religious education (D. Abramson, 2010; A. Bissenova, 2005; B. Balci, 2003), impact of spiritual authorities (T. Epkenhans, 2009). In this paper I present preliminary findings of the study of institutionalized education, i.e. Islamic seminaries. While local expert perspectives focus on their connections to foreign capitals and ideologies, I approach madrasas as social and religious actors that shape the religious field from inside. I explore the ways Islamic seminaries fulfil certain functions actualized in the context of crumbling education system, socio-economic inequalities, and growing religiosity within Kyrgyz society. Using an ethnographic study of 15 different Islamic seminaries out of 37 officially registered in the capital Bishkek and Tchui province, I explore 1) the ways madrasas are viewed by pious and non-pious families not only as offering specialized knowledge but also 'good' upbringing; 2) the ways madrasas offer social mobility by connecting</p>

	<p>graduates to religious careers and various job market niches; and 3) the ways madrasas strategize about their development and expansion against the background of plural religious field.</p> <p><i>Keywords: Islam, Islamic education, madrasa, Kyrgyzstan</i></p> <p><b>Anna Cieslewska (Jagiellonian University):</b> The spiritual industry of Central Asian migrants in Moscow</p> <p>Since the beginning of a large scale migration from Central Asia to the Russian Federation in the early 1990s, the local religious market has intermingled with an increasingly pluralist religious space and gave rise to new services of religiosity. Different forms of spiritual services are delivered by migrants and local Muslims including <i>hijama</i>, reciting the Quran for healing purposes, expelling the evil spirit, charms removal, amulet-making etc... In this presentation, I will look at the interaction between the Islamic religious services in Moscow delivered by migrants from Central Asia and various forms of religiosity of other Muslims as well as non-Muslims. I refer to the activity of establishing a particular locality for a religious practice as 'religious placemaking'. The new space in which migrants function, creates conditions for de-localisation of their religious life and imaginations, which makes them belong to multiple spiritual spaces (Hüwelmeier and Krause 2010). The services delivered by them change the local spiritual market, but at the same time are shaped by local forms of spirituality.</p> <p><i>Keywords: Islam, migration, spiritual industry, trans-locality</i></p>
<p>11:00-12:30 Room 5</p>	<p><b>AN4: Livelihoods by the water: fresh ethnographic fieldwork from Kyrgyzstan and Kazakhstan</b> Chair and discussant: <b>Artemy Kalinovsky (University of Amsterdam)</b></p> <p><b>Nurzat Sultanalieva (University of Tuebingen):</b> Struggling against pollution: challenges and tensions at Issyk-Kul lake</p> <p>The issue of water quality in Central Asia presents significant importance from many perspectives: drinking water supply, household use, irrigation, fisheries and maintaining ecosystems sustainability. The misuse of water in Central Asia has created many social problems, including economic, civil rights, and health issues. Understanding how water is perceived on cultural and socio-economic levels helps to develop responsive and effective water management policies. My research is therefore focused on Issyk-Kul, the biggest lake in the region: I reflect on the symbolic and cultural values attributed to it by local people, and analyse how it is being challenged by globalized politics and economy. Changing traditional discourses of sacredness of the environment and an increasingly profit-oriented, utilitarian approach towards natural resources, create tensions between local residents. Thus, understanding and mediating conflicts over access to water resources becomes very important to ensuring social and economic stability in the region. The area around Issyk-Kul experiences conflicts on several levels: among local communities, for access to the lake for business reasons; symbolic conflicts that take place because of the contested sacredness of the lake, and development of the lake as a tourist site; and agricultural and mineral water management and distribution among villagers for domestic and irrigation purposes.</p> <p><i>Keywords: Kyrgyzstan, ethnography, Issyk-Kul, water, population</i></p> <p><b>Flora Roberts (Tübingen University):</b> "Dam workers of the Naryn - Syr Darya river system: a historical and ethnographic portrait"</p> <p>The availability and quality of water continues to act as a limit to the viability of communities and livelihoods across many parts Central Asia. Even in places where community lives have long been shaped by the presence of bodies of water, be it the Issyk-Kul lake or the Naryn-Syr Darya river system, new challenges and concerns have arisen due to pollution, hydrological changes and anthropogenic climate change. In some areas, like the post-industrial town of Shamaldy-Sai, political and environmental changes have led to demographic shifts and significant migration, while former residents continue to value, and seek for ways to memorialise, a way of life that seems to have slipped from their grasp. The livelihoods that familiar bodies of water made possible have been thrown into question, which in some places, like the Syr Darya delta, seems to give new relevance to long established ritual practices, while by the shores of the Issyk-Kul, business interests clash with concerns over sustainable development.</p> <p><b>Katerina Zäch (University of Fribourg):</b> Reforms on water-policy in the post-Soviet Kyrgyzstan: Kyrgyz village Kyzyl-Oi</p> <p>The paper will demonstrate how the water supply was developed in Kyzyl-Oi since 1991 (when the Soviet Union disbanded), and what has been changed relating to water supply, water management and distribution after the installation of public wells in 2012. It concentrates on local government, citizen participation and how the local collaboration of forces resulted in better living standards in Kyzyl-Oi (Kandiyoti 1998; Liu 2007; Werner 2000). The paper analyses various items from an emic point of view; what did the water supply look like before and after 1991, and what has improved since Kyrgyzstan's independence and after 2012, when, with support of local government, in Suusamy, Kyzyl-Oi built 26 public wells in their village in 2012. Next, the paper analyses the domestic consumption, the "kitchen gardens" (Rowe 2015), and irrigation system that supports the village, especially during the summer for their agriculture. Throughout the paper, I argue several points related to the changes in water management and water policy. First, what is the water fee for individual households and is water fee affordable for rural households in Kyrgyz Kyzyl-Oi? Second, who is in charge of controlling water in Kyzyl-Oi? Finally, are there other possibilities of water supply and how has the current water supply impacted daily living?</p> <p><i>Keywords: reforms on water, Kyrgyz village Kyzyl-Oi</i></p>
<p>11:00-12:30 Room 6</p>	<p><b>SS7: Uyghur community in Central Asia: accommodation and transformation</b> Chair: <b>Dilnur Reyhan (IFEAC/INALCO)</b></p> <p><b>Verena La Mela (Max Planck Institute for Social Anthropology):</b> The transformation and social adaptation of female Uyghur chai-gatherings in south-eastern Kazakhstan</p>

“Playing tea” (“*chai igrat*”) is a popular form of social gathering among women in the town of Zharkent. *Chai igrat* is a biweekly or monthly meeting of a group of women which serves the purpose to come together, to chat and share food. Apart from this, money is exchanged on a rotational basis. Zharkent is a trading town in the Sino-Kazakh borderlands with a majority of Uyghur inhabitants. Women in this town have gathered for tea since decades. However, the tradition of meeting for tea has changed in various ways after the collapse of the Soviet Union. The introduction of a market economy and an increase in trade through the opening up of the border with the People’s Republic of China have led to increased wealth in Zharkent. In my paper I will show the transformation of *chai* and illustrate how women respond to market changes and increasing wealth through the “tea playing”-ritual.

*Keywords: Uyghurs, women, tea/chai, Sino-Kazakh borderlands, social change*

**Rachel Harris (SOAS University of London):** Revitalising Uyghur Meshrep in Kazakhstan: a sustainable development project

Among the Uyghur communities who live on the borders of northwest China and Central Asia, *Meshrep* gatherings play a prominent role in modern imaginings of Uyghur identity, and in processes of community making. *Meshrep* are sites for acts of reciprocity, for the transmission of social rules and norms, and contexts within which community is enacted through forms of expressive culture, including music, dancing, joking, religious sermons, and an informal community court. More recently, *Meshrep* have been transformed into an item of Chinese intangible cultural heritage. This paper discusses a collaborative research and sustainable development project now being conducted at SOAS, University of London, and Turan University in Kazakhstan. The project proposes an alternative approach to revitalising *Meshrep*, working with Uyghur community leaders, academics and musicians in Kazakhstan. Key to this new approach is the move away from the emphasis on showcasing heritage at national and international level in the form of staged song and dance performance, and instead focusing on its role as a socially embedded practice. In this paper I discuss the goals and the challenges facing the project team and our collaborators within the Uyghur community in Kazakhstan as we seek to revitalise *Meshrep* with view to strengthening community organisation by restoring the role of *Meshrep* as a medium for forging lasting bonds within the community, a mechanism for the transmission of language and expressive culture, and a forum for discussion, planning and social action.

*Keywords: Uyghur community, Kazakhstan, meshrep, SOAS project*

**Gulnisa Nazarova (Indiana University):** Land of Peril, Land of Promise: Uyghur Migration in mid-20th century Central Asia

My paper will discuss Uyghur migration from Xinjiang to Central Asia in the 1950-1960s based on results of Oral history project which I have been conducting over the last three years at Indiana University (Bloomington, USA). Interviews of Uyghur migrants presently residing in Kazakhstan, Kyrgyzstan and Uzbekistan show that the migration in question was a result of various factors, one of the main of which was Soviet policy. Soviet-Chinese contradictions which led to the hostility between two countries was a general background of the migration. Many migrants recall how they have been impressed by Soviet movies and documentary films which were demonstrated in the cinema houses in the Kulja area. They learned about extraordinary achievements of the Soviet economy, as well as cultural and intellectual blossom of the Soviet country from books and magazines in the Uyghur language published in Soviet Republics and disseminated in Xinjiang. The Soviet propaganda depicted this country as a land of paradise. That is why, when economic and political campaigns of the early PRC period failed and Chinese Communist authorities commenced repressive towards local intellectuals and stimulated Han migration to Kulja, dwellers of the frontier areas considered migration to the Soviet Union as the only possible way out from the situation.

*Keywords: Uyghurs, Xinjiang, Central Asia, migration, oral history*

**Ablet Kamalov (Turan University):** (Re)Construction of tradition of Uyghur male gatherings Meshrep in South-Eastern Kazakhstan

This paper will discuss process of reconstruction of male gatherings of *Meshrep* in the Uyghur community of Kazakhstan. Social institute of male gatherings *Meshrep* existed among the Taranchi Turks (Ili Uyghurs) in Semirechye oblast' of the Russian Empire, which is well described by N.Pantussov. These gatherings have been banned by the Soviet government in late 1920s, they have been restored by immigrants from Xinjiang-Uyghur Autonomous Region of PRC of the 1950-1960s. However, these gatherings were limited only to some groups of older generation Uyghurs living in the city of Almaty and its vicinities. Only with *perestroika* and especially in the first decade of Kazakhstan's independence, practice of *Meshrep* gatherings has been restored in a full scale under influence of the Uyghur traders from the Kulja area who frequently travelled to Kazakhstan. Presently *Meshrep* gatherings in Kazakhstan are held in male groups of various ages and *Meshrep* became one of the symbols of Uyghur ethno-national identity. This paper will look at how Uyghur intellectuals and community leaders in Kazakhstan initiate discussions in order to turn *Meshreps* into effective tool of social transformation of the Uyghur community through strengthening their social functions. One of the Uyghur organizations registered in Almaty – Association 'Inayat', developed a special project on working out of a 'Model of Meshrep' which would combine traditional elements (performance, music, joke, story-telling etc) with new elements which would stimulate entrepreneurship and business among Uyghurs. Social institute of *Meshrep*, according to this Model, should merge with another important and unique social institute of *Zhight-beshi* (head of *zhights*/community) to turn Uyghur community into entrepreneurship and business oriented ethnic minority of Kazakhstan. Construction of a new type of modern *Meshreps* also involves local Uyghur scholars who provide academic basis for this transformation.

*Keywords: Uyghurs, South-Eastern Kazakhstan, Meshrep, zhight-beshi, construction*

11:00-12:30  
Room 9

*PM5: Transformation of the Kazakh steppe in the 19th - early 20th centuries: social and economic changes*

Chair: **Zhanar Jampeissova (Lev Gumilev Eurasian National University)**

Discussant: **Alexander Morrison (Oxford University)**

**Gulmira Sultangalieva (al-Farabi Kazakh National University):** From Honorary person of Horde to Honorary Citizenship

The Russian Empire during the reforming process of the Kazakh steppe used mechanisms of complex interaction between the “traditional” and the “new”. They were accompanied by the transformation of the content and the shift of emphasis in both. As a result

	<p>of “old” and “new interaction in the Kazakh nomadic society appeared new social groups as nobles, officials, and honorary citizens. If in the first third of the 19th century in relation to influential foremans [starshina] and biys, the Russian Empire used the term “most honorable Hordes”, then by the middle of the 19th century representatives of the Kazakh elite had the opportunity to join the honorary citizenship of the Empire. The basis of this was the Manifest "On the establishment of a new class called Honorary Citizens", adopted in the process of many years of discussions on April 10, 1832. The Emperor approved the decision of the State Council “On the Rights of Mohammedan Families for Honorary Citizenship” on March 8, 1843. According to the General Census of the Russian Empire, by 1897 there were 212 honorary citizens from representatives of the Kazakh elite. The estate of the Kazakh honorary citizenship is practically not studied in the domestic and world humanitarian literature. The purpose of my report is to disclose the procedure for obtaining the title of honorary citizen by representatives of the Kazakh nomadic society. What privileges did they have, and did they differ from honorary citizens in the sedentary-land-growing regions of the Empire. The paper will be based on historical documents extracted from the funds of the central state archive of the Republic of Kazakhstan, historical literature.</p> <p><i>Keywords: Russian Empire, Kazkah steppe, new estate, transformation, honorary citizens, social life</i></p> <p><b>Miras Abdрахim (al-Farabi Kazakh National University):</b> Kazakh translators in the system of local government of the Semirechensk region": socio-cultural portrait</p> <p>In the second half of the nineteenth century, the role of translators from the local population who served the Russian Empire increased in Kazakh society. For the tsarist government, Kazakh translators, on the one hand, compensated for the lack of knowledge of “alien” languages by Russian officials, and, on the other hand, strengthened the incorporation of the local population into a single management system. However, in modern historical science, these problems are very topical and practically these problems are not studied, especially, the issues related to the Kazakh translators of the Semirechensk region require in-depth study. Therefore, the purpose of this paper is to identify and analyze the sociocultural aspects of the activities of translators of the Semirechensk region. To achieve this goal, the following tasks are set: determine the motives for translators to enter the public service; identify the conditions of training for the translation service; to study the social security of Kazakh translators of the region; analyze the activities of translators and the perception of the position of the translator by the local population. The source base of this problem is the archival materials of the Central State Archive of the Republic of Kazakhstan, including various petitions, orders, autobiographies and track records of translators. It also analyzes the commemorative books and the address of the calendar of the Semirechensk region.</p> <p><i>Keywords: Kazakh translators, Semirechensk region, Kazakh officials, officialdom translation service</i></p> <p><b>Saule Uderbaeva (al-Farabi Kazakh National University):</b> Sabatayev Satylgan – functionary of the Turkestan Governorate-General: refraction of the fate at the turn of the century</p> <p>The last third of the XIX and the beginning of the XX century – is a time of profound change. In the Russian Empire, during this period, social contradictions and the inability of the government to solve country’s most important political problems led to a deep socio-political crisis. This crisis led to the fall of the autocracy, deep political changes, repeated change of power regimes. At this difficult time, the formation of a whole brigade of the emerging young-national Kazakh intelligentsia took place. Having received a brilliant education, they began their careers as officials of the Russian empire, by successfully incorporating themselves into the general imperial government system. Then they served in the governing bodies of the Alash autonomy, after the establishment of Soviet power, they worked in the system of Soviets. The fates of many were tragically cut short during the repressions of the Soviet regime. One of these figures, the first Kazakh orientalist, an agronomist, a functionary, a native of Semirechye, Sabatayev Satylgan, also actively collaborated in the government and council of Alash-Orda. In this paper, on the basis of archival documents and documentary sources, we would like to reveal life of one of the Kazakh officials of the Turkestan Governorate-General Sabatay Satylganov at the turn of the century.</p> <p><i>Keywords: Turkestan Governorate-General, Russian empire, incorporating, official, Kazakh officials, Alash-Orda</i></p>
<p>11:00-12:30 Room 10</p>	<p><b>MH5: Industries, economic planning, and development paths in the Central Asian Republics (1970-1990s)</b> Chair: <b>Siddharth Saxena (University of Cambridge)</b> Discussant: <b>Willem Vogelsang (University of Regensburg)</b></p> <p><b>Isaac McKean Scarborough (Liverpool John Moores University):</b> Industrialization as the Highest Form of Equalization</p> <p>This paper evaluates the Soviet economic policy of “equalization” based on its application in the Tajik Soviet Socialist Republic (Tajik SSR) during the long 1970s of the Brezhnev era (1964-1982). Long an established element of Soviet economic development in its internal periphery, the policy of “equalization” dictated higher than average per-capita rates of investiture in Central Asia in an attempt to “equalize” regional economic outcomes. While frequently dismissed in Western literature as little more than lip service or simply wasted rubles, the historical record in fact shows that equalization was both an important element of Soviet policy and a driver of economic change in Central Asia. Using macroeconomic data as well as archival, memoir, and oral history sources, this paper will demonstrate how equalization underwrote Tajikistan’s economic development in the latter decades of Soviet history. With Soviet bureaucrats and planners invested in improving local economic outcomes, per-capita rates of investiture were much higher than the Soviet average, and each year hundreds of millions of rubles were spent boosting local industrial capacity and output. At the same time, as this paper will show, the Soviet policy of equalization was never able to reach its apex of planned industrialization in Tajikistan. Even as the USSR collapsed, the republic remained overwhelmingly agrarian, problematizing the Soviet Union’s clearly delineated path through equalization to industrial socialist society.</p> <p><i>Keywords: economic policies, industrialization, late Soviet Tajikistan</i></p> <p><b>Irina Morozova (University of Regensburg):</b> The history of oil industry of Atyrau (Guriey) in the light of post-colonial debates on development paths, 1980-1990s</p> <p>Based on the available Soviet archival sources, this research is on history of oil industry in/around the Kazakhstani city Atyrau (before 1991 Guriev) located in the North-Eastern Caspian Basin. The paper studies how the development of oil industry was connected to the</p>

	<p>debates on economic patterns in the USSR, the ideological change and post-colonial rhetoric by Kazakhstani leadership through the 1980s and the beginning of the 1990s. The paper presents an excursion into the history of the city as the Soviet project of Modernity and analyses the correlation between the debate on resource dependency in the USSR and the exploration for oil around Guriev. Above all, this research pioneers to discuss the explosion at the well No. 37 of the Tengiz oil field in 1985-1986, its ecological consequences and economic and political implications. While the current scholarship assumes that the plans for developing Tengiz oil field spurred ahead the competition between the central Soviet, republican and local Kazakhstani nomenklatura, there has been little study on the topic. This paper discusses Nazarbayev-Gorbachev relationships vis-à-vis the plans to develop Tengiz and the first entry negotiations by foreign companies in Soviet Kazakhstan and argues that these factors (beyond the December events of 1986) determined conservative policies by Kazakhstani nomenklatura during perestroika. Finally, while pointing out the Kazakhstani leadership's concerns about the hydrocarbon resources and industries in Western Kazakhstan at the time of the USSR's disintegration, the paper reflects on the current political and economic status-quo of Atyrau as the 'oil capital of Kazakhstan'.</p> <p><i>Keywords: oil industry in Kazakhstan, post-colonialism</i></p>
<p>11:00-12:30 Room 12</p>	<p><i>EX6: The Evidence and Impact of Globalization in Pastoral Societies in Central Asia</i> Chair: <b>Shioya Akifumi (University of Tsukuba)</b></p> <p><b>Chieko Hirota (Chiba University):</b> Cultural diversity caused by globalisation in Central Asia: the current trends in production and use of felt rugs ('Sirmaq') among Kazakhs</p> <p>This paper aims to investigate the recent trends in the effect of globalisation on cultural diversity, focusing on the differences in contemporary felt rug culture among Kazakhs living in Kazakhstan and Mongolia. The long-standing production and use of felt rugs is a common cultural practice among the ethnic groups in Central Asia, who regard these rugs as essential for their nomadic life. The Kazakh societies in Kazakhstan and Mongolia have customarily used traditional felt rugs called '<i>sirmaq</i>' as expressions of their ethnic identity. However, nowadays, there seem to be significant differences in technique, material, and use of the <i>sirmaq</i> between the two societies. The manufacture of <i>sirmaq</i> in Mongolia has kept a traditional style in technique and material. On the other hand, the production of <i>sirmaq</i> in Kazakhstan is adopting a new style while making conscious efforts to retaining its traditional characteristics. This paper reports in detail on the differences between the two variants of <i>sirmaq</i> and examines the historical and social context within which these differences emerged, focusing on the influence of globalisation on the culture of felt rugs.</p> <p><i>Keywords: Kazakhs in Mongolia, felt rug cultura, ethnic identity</i></p> <p><b>Kaoru Imamura (Nagoya Gakuin University):</b> The distribution of the two domestic camel species and their hybrids in Kazakhstan caused by climatic and economic factors</p> <p>There are two domestic camel species: the one-humped camel (dromedary) and the two-humped camle (bactrian camel). The distribution of the two domestic camel species clearly differs, although they meet at the latitude corresponding to an average temperature of around 21°C. While the former inhabits the western area from the Arabian Peninsula to the Sahara Desert, the latter lives in the eastern area of Afro-Eurasia, from Mongolia to Central Asia. In Kazakhstan, though both species and their hybrids are kept, the dominant species have been the Bactrian camels, in particular those imported from Mongolia. In addition, the dromedary has been introduced from Turkmenistan for hundreds of years to meet the demand for pack animal breeding in the 19<sup>th</sup> century and that for milk production today. In breeding hybrids of the two species, the Kazakhs give ethnic names to the animals by the time (chronological) order of the camel breed being introduced. The degree of hybridization differs across the areas. One-humped camel is dominant in the south-eastern Kazakhstan around Almaty; two-humped camel is prevalent in the country's north-western area around Aktobe. Nowadays, however, the dromedary has become the dominant species especially in Almaty, where though it is tough to rear one-humped camels, people prefer one-humped to two-humped camels for their advantage in milk production. Our study revealed that the geographic distribution of both camel species today is subject to climatic factors. Economy in terms of market demand is also found to be an important factor.</p> <p><i>Keywords: dromedary, Bactrian camel, hybrids, distribution</i></p> <p><b>Tetsuro Chida (Nagoya University of Foreign Studies):</b> The ecological crisis and resilience: the livestock robustness in Kazakhstan part of the Aral Sea region</p> <p>The term "resilience" can be defined as "the ability of households, communities and nations to absorb and recover from shocks, whilst positively adapting and transforming their structures and means for living in the face of long-term stresses, change and uncertainty" (OECD, 2014). The paper deals with "resilience" of local communities in facing ecological crisis and desertification, based on case studies of the Small Aral Sea region in Kazakhstan. The high salinity of the water compelled local fishermen to close their business in the Aral Sea, albeit temporarily. Several villages were abandoned in Kazakhstan due to ecological catastrophes which resulted in large-scale forced migration. Under such conditions did survive several fishing villages, distant from cities and isolated by a lack of transportation infrastructure. Local residents succeeded in adapting to the ecological change and the desertification, managing to get by on domestic animals, a couple of which they had been keeping in their household plots since the Soviet time. The Kazakh Republic in the Union of Soviet Socialist Republics (USSR) also took actions to promote livestock breeding in the region, as a life-sustaining measure for local residents during the harsh socio-economic and ecological crisis during 1980-90s. Livestock, especially camels, appeared to be a very robust animal in a desert environment. The paper also describes the vocation changes of local residents in Akbastay Village before/after the full-scale revival of fishery in the Small Aral Sea thanks to the construction of the Kok-Aral Dyke and the decrease of salinity in the waterbody. The paper presents an important case study on how local residents and local communities could adapt to disastrous environmental changes, showing high resilience with the use of local resources and the help of governmental policies. It may also provide valuable insights for comparative disaster studies on a global scale.</p> <p><i>Keywords: Aral Sea Crisis, fishery, comparative disaster studies</i></p> <p><b>Shogo Kume (Tokyo University of the Arts):</b> Development of early farming and pastoralism in eastern Central Asia in the Bronze Age: recent excavations at the Bronze Age sites of the Fergana Valley and the Tien Shan mountains</p>

	<p>The origin and spread of agriculture and pastoralism in prehistoric Central Asia and beyond illustrate the initial state of “globality” in Eurasia by the middle second millennium BC. This paper presents recent findings from excavations at early agro-pastoral villages and campsites in the Fergana Valley and the Tien Shan mountains in the Bronze Age. It particularly focuses on local adaptation in human population in the spreading of early agro-pastoralism into the two different environmental settings of lower basin and high-altitude mountains. The nature of interaction between the two different agro-pastoral archaeological cultures of Chust in the Fergana and Andronovo in the Tien Shan will also be addressed.</p> <p><i>Keywords:</i> Broze Age, agro-pastoralism, Fergana, Tien Shan, archaeological cultures</p>
<p>11:00-12:30 Room 1 &amp; 2</p>	<p><i>PO8: Local Practices in Global Politics: Decentred Approaches to Politics and Economy in Central Asia, the Caucasus and the 'Non-West'</i> Chair: <b>Stefanie Ortmann (University of Sussex)</b></p> <p><b>John Heathershaw (University of Exeter)   Catherine Owen (University of Exeter):</b> Centred Discourse, Decentred Practice: The Relational Production of Russian and Chinese 'Rising' Power in Central Asia</p> <p>This paper challenges dominant understandings of 'rising powers' by developing a decentred, relational account of Russia and China in Central Asia. We ask whether Moscow and Beijing's regional integrative strategies do not guide, but are rather led by, everyday interactions among Russian and Chinese actors, and local actors in Central Asia. 'Rising powers' are frequently portrayed as structurally comparable units that concentrate power in their executives, fetishize territorial sovereignty, recruit client states, contest regional hegemony, and explicitly oppose the post-1945 international order. In contrast, we demonstrate that the 'centred discourse' of Eurasian integration promoted by Russian and Chinese leaders is decentred by networks of business and political elites, especially with regard to capital accumulation. Adopting J.C. Scott's conception of <i>mētis</i> (local knowledge, agency and subversion), and using examples of Russian and Chinese investments and infrastructure projects in Central Asia, we argue that in order to understand centring discourse we must look to decentring practices at the periphery; that is, 'rising' power is produced through on-going interactions between asymmetrical actors at the margins of the state's hegemonic reach.</p> <p><i>Keywords:</i> rising powers, decentering, Central Asia, mimicry, metis</p> <p><b>Daria Isachenko (European University Viadrina):</b> Coordination and control in Russia's foreign policy: Travails of Putin's curators in the near abroad</p> <p>This article seeks to challenge the conception of the Russian state as being centred on Vladimir Putin by looking at the actors implementing Russia's foreign policy in its near abroad. In particular, it explores the activities of curators (<i>kuratory</i>), a term applied in Russia to describe officials tasked with making things work often bypassing, and sometimes competing with, formal institutions. Following the state transformation framework, the argument put forward in the article is that curation (<i>kuratorstvo</i>), as a practice of coordination and control in Russia's system of governance, can be seen as a manifestation of fragmentation and internationalisation of Russia's foreign policy making. The empirical basis for this article is a case study of Russia's policy towards Abkhazia, which Russia officially recognised as a sovereign state in 2008. This article addresses the involvement of curators in their attempts to exert political influence as an expression of fragmentation as well as emerging institutionalised curation in development assistance as a part of internationalisation.</p> <p><i>Keywords:</i> Russia, Abkhazia, foreign policy, state transformation</p> <p><b>Baliyar Sanghera (University of Kent)   Elmira Satybaldieva (University of Kent):</b> Selling debt: interrogating the moral claims of the financial elites in Central Asia</p> <p>This article critically examines how banks and microfinance companies morally construed and evaluated their lending practices and income in Kazakhstan and Kyrgyzstan. Banks occupy a powerful position in a monetary economy, because they do not merely create money 'out of nothing', but can charge for it – i.e. interest (Sayer 2015; Hudson 2014; Pettifor 2017). In doing so, they can 'get something for nothing', resulting in unearned income and wealth extraction. The article examines how banks and microfinance companies used myths, ideals, discourses, norms and emotions to justify and de-politicise their unequal power, unearned income and damaging effects. The study draws on the moral economy perspective and the Post-Keynesian theory of money to understand financial institutions' moral justifications and rationalisations of their position and power. This article contributes to a wider literature on neoliberalism and morality in the global South.</p> <p><i>Keywords:</i> loans, moral economy, interest, unearned income, post-Soviet</p> <p><b>Diana Tirado-Ibanez (University of Sussex):</b> Trade “outside the law”: Uzbek and Afghan transnational merchants between Yiwu and South-Central Asia</p> <p>This paper analyses the trajectories of two transnational networks present in the Chinese city of Yiwu: Afghan merchants who trade goods in and out Afghanistan, Tajikistan and Pakistan, and Uzbek traders (citizens of either Tajikistan or Uzbekistan) who commercialise their merchandise in and out Tajikistan, Uzbekistan and Russia. Our aim is to capture an ethnographically grounded understanding of informal markets, economies and networks by analysing the notion of trade “outside the law” including smuggling. By paying attention to the fluidity of trading practices outside the law, we also interrogate the uses and limitations of metaphors usually linked to the analysis of informal markets: the “lower” and “higher” ends of globalisation (or globalisation from below), and the centre-periphery split ends where formal-legal and informal-illegal exchanges are supposed to take place. We will suggest that work that focus on the particularities of economic life in the former Soviet world needs to be further complemented by studies that explore interactions between commercial actors operating across wider regional and geo-political contexts. We also advocate for further research on how, similarly to Afghan traders, other actors from the former socialist or pro-socialist ecumene, for example, Vietnam, Libya, Yemen and Syria, have also played an important role in shaping the “post-Soviet” trading economy by opening shops and lending goods and money on credit to small-scale traders who, similarly to our Uzbek and Afghan informants, launched their commercial careers in Soviet times (e.g. Anderson 2018).</p>

	<p><i>Keywords: China, informal economy, Central Asia, markets, globalisation from below</i></p>
Lunch	<p><i>EX11: Central Asian Survey Publishing Workshop</i></p> <p><b>Convenors: Alexander Morrison (University of Oxford) – Associate Editor   Raphael Jacquet (SOAS University of London) – Editorial Manager, Central Asian Survey</b></p> <p>This workshop is an opportunity to learn more about publishing your research in Central Asian Survey. There will be a short presentation on the scope of the journal, what the editors look for in submitted articles, and the peer-review process, followed by a question and answer session. All welcome!</p>
14:00-15:30 Room 3	<p><i>PO4: Roundtable: Domestic and foreign policy reforms in Uzbekistan</i> Chair: <b>David Lewis (University of Exeter)</b></p> <p><b>Akram Umarov (University of World Economy and Diplomacy)   Alisher Ilkhamov (SOAS, University of London)   Ulugbek Khasanov (University of World Economy and Diplomacy)</b></p> <p>Since 2016 Uzbekistan has undergone significant changes under the leadership of President Shavkat Mirziyoyev. Uzbekistan has significantly improved relations with its neighbours, pursued economic reforms, including currency reform and trade liberalisation, and promised further political and economic liberalisation. In this roundtable we will discuss how far these reforms have progressed on the ground, and discuss the impact of these changes in political, economic and foreign policy, and on society more widely. The roundtable will conclude with a discussion on the prospects and future limitations of reform.</p>
14:00-15:30 Room 4	<p><i>PO10: Roundtable on the Xinjiang Muslim internment camps</i> Chair: <b>Joanne Smith Finley (Newcastle University)</b></p> <p><b>Ildikó Bellér-Hann (University of Copenhagen)   Rachel Harris (SOAS University of London)   Dilnur Reyhan (INALCO Paris)   Rune Steenberg Reyhe (Copenhagen University) / David Tobin (University of Manchester)</b></p> <p>After months of denying that extra-judicial internment camps for Muslim Uyghurs and Kazakhs exist in Xinjiang, the Chinese Communist Party recently legalized the camps as “vocational training centres.” Simultaneously, it launched a counter-propaganda effort against its critics, producing Shohrat Zakir, Chairman of the regional government and deputy party chief (no.2 to regional party secretary Chen Quanguo), who announced that the camps “make Uyghurs’ lives more colourful.” An article posted on the official state media site Tianshan.net on 9 October 2018 illuminates the Chinese government’s revised position. Illustrated by Cultural Revolution-style images of dramatic skies and beaming farmers holding bushels of wheat, it hails the “spontaneous thought liberation movement” that is now “cleansing” Xinjiang, “blazing across the prairie,” and enabling the masses to “throw rogue religious extremists into the grave of history”. How did we get here? What role did the criminalization and securitization of peaceful everyday Islamic practice from 2012 play in creating a cycle of state violence met by retaliatory local violence? What is the true nature and goal of the Chinese state’s programme of religious “de-extremification” in Xinjiang, and how does the growing archipelago of internment camps relate to it? When will the hundreds of thousands of interns be released, and what will be the impacts on societal security of the psychological trauma they - and their temporarily orphaned children - experienced? Could cultural genocide potentially become extermination —as seen in Stage 5 of Allport’s (1954) Scale of Prejudice? And what steps should the international community take?</p>
14:00-15:30 Room 6	<p><i>SS5: Minorities in Central Asia between global and local stakes (1)</i> Chair: <b>Catherine Poujol (Director of IFEAC)</b></p> <p><b>Sergiusz Bober (ECMI Flensburg):</b> Mechanisms of recognition of national minorities in Central Asia. Comparative study of cases from Kazakhstan, Kyrgyzstan, and Tajikistan</p> <p>The proposed paper will focus on recognition mechanisms of national minorities in Central Asia, with particular attention paid to the cases of Kazakhstan, Kyrgyzstan, and Tajikistan (the justification of comparison: Kazakhstan is the most economically advanced country of the region, with relatively complex and functioning framework of inter-ethnic governance; Kyrgyzstan’s relatively democratic political system and the recent record of ethnic clashes constitutes a unique – within the region – context for internal debates concerning coexistence of various groups; Tajikistan’s society is a post-conflict one, challenged by the lasting legacy of the civil war and divisions impeding nation-building processes in ethnically diverse population). In the paper, the key analytical category, i.e. recognition, will be defined as a set of requirements codified in the law of a given state, which – when met by a particular community – result in granting to it a status of a recognized minority. The paper will provide also a brief overview of recognition mechanisms implemented in Europe and identify main patterns. Next, it will examine legal traditions in the three chosen countries related to recognition of minority communities and provide a comparative analysis of similarities and discrepancies between them. Additionally, the paper will seek to assess, to what extent minority communities themselves are interested in formal recognition of their status. In the concluding part, the authors should be able to assess, whether minority-related issues are prominent on the regional governments’ political and legal agendas and provide a set of recommendations also drawing on the European approaches analysed earlier.</p> <p><i>Keywords: recognition, minorities, ethnic clashes, coexistence</i></p> <p><b>Nick Megoran (Newcastle University):</b> The Kyrgyz minority in Uzbekistan and the violence of 2010</p>

	<p>There has been extensive academic study of interethnic relations in Kyrgyzstan, particularly those between Uzbeks and Kyrgyz. However relatively little is known about the large Kyrgyz minority of Uzbekistan. This matters because mistreatment of Uzbeks in Kyrgyzstan is sometimes justified by claims about the supposed mistreatment of Kyrgyz in Uzbekistan. This paper will outline the broad social condition of Uzbekistan's Kyrgyz minority, and ask how they were affected by the violence that occurred in Kyrgyzstan in 2010."</p> <p><i>Keywords: Kyrgyz minority, Uzbekistan, social consiton, violence</i></p> <p><b>Dilnur Reyhan (IFEAC/INALCO):</b> Last field researches on Uyghurs in Kirghizstan and Kazakhstan, impact of situation in Uyghur Region/Sinkiang, July - September 2018</p> <p>The official figures for the number of Uyghurs in Kazakhstan and Kyrgyzstan are separately around 300,000 for the first and 50,000 for the second. However, the Uyghurs are convinced that this figure is much lower than the reality. The abrupt change in politics on the other side of the border directly affects the Uyghurs living in the neighboring Turkic-speaking countries, touching first and foremost those who have Chinese nationality, then the public figures and businessmen of Uyghur origin in the country. The increasingly visible presence of China in these countries and the news coming from the other side awakens more and more the consciousness of the Kazakh and Kyrgyz Uyghurs but the possibility of action is extremely limited.</p> <p><i>Keywords: Uyghurs, China, Kyrgyzstan, repression, impact</i></p>
<p>14:00-15:30 Room 9</p>	<p><b>SS8: The effects of migration</b> Chair: <b>Gulzat Botoeva (University of Roehampton)</b></p> <p><b>Ines Stolpe (University of Bonn):</b> Lifelines after Migration: Mongolia's nutag-councils going global</p> <p>Almost three decades after the end of socialism, contemporary Mongolia is characterised by synchronous processes of nationalisation and regionalisation, both happening against the backdrop of globality. My research focuses on so-called homeland/<i>nutag</i>-councils (Mongolian: <i>nutgijn zövlöl</i>). These trans-local networks emerged in the 1990s as self-governing bodies of people who had migrated from rural areas to towns, cities or abroad. Initially established in response to the institutional void in post-socialist settings, they started off as essential connections between rural and urban Mongolia, using informality to operate Mongolian concepts of development and to transcend political factions. More recently, representatives of the growing diaspora have become increasingly involved, demonstrating inventive forms of multi-local identification in their going-global strategies. Besides significant spatiotemporal flexibility, they exercise unique ways to turn asymmetric power relations into potentials, based on common interests and leading to mutual benefits. Until now, <i>nutag</i>-councils are widely unexplored since these networks appear almost exclusively in Mongolian language and are therefore not readily visible as an integral part of Mongolia's civil society. Findings of my qualitative research are based on data comprising fieldwork (interviews, questionnaires, focus groups, participant observation), written sources (websites, brochures including a Mongolian genre called <i>tanilcuulga</i>), media (including internet-based public relations), and combined case studies. The talk provides a condensed introduction into <i>nutag</i>-councils as an example of globalizations from below and discusses how these trans-local figurations work as intersections between spatial, social and mental mobility in contemporary Mongolia – and beyond.</p> <p><i>Keywords: Mongolia, postsocialism, civil society networks, diaspora, mobility/immobility</i></p> <p><b>Shoirakhon Nurdinova (Anadolu University):</b> Socio-Economic Factors Affecting Uzbek Labor Migrants in Turkey</p> <p>In today's global economy, capital, labour, goods, and services move easily within countries and across borders. In recent years, numerous studies on migration from Central Asia have focused on migrant flows to Russia and Kazakhstan, but large numbers of Central Asian migrants can also be found in Turkey. Turkey was one of the first countries to recognize the independence of the new states; and in 2006-2007 established visa-free travel for all categories of visitors from Central Asia. The numbers of travelers to Turkey from Uzbekistan increased in 2007 after Ankara implemented a visa-free regime. Labor migrants have also taken the opportunities created by the visa regime to find jobs in Turkey. As such, the numbers of Uzbeks working officially in Turkey are probably only a fraction of the total. The Immigration Office of Turkey has declared that 18,270 residence permits were given to Uzbek citizens in 2016. The purpose of this research is to study the socio-economic factors that prompt labor migrants from Uzbekistan to come to Turkey. The main objective is to describe the profile of these migrants and to analyze the most significant factors in their choice of Turkey as a labor destination. This research is based on a survey of 70 migrants and semi-structured interviews of 20 migrants working in Ankara, Istanbul, and Kirkkale. The results of the survey are aggregated as a "migrant profile" to give a general portrait of respondents, while the discussion explored participants' reasons for migration, their social networks, and their future plans.</p> <p><i>Keywords: labour migration, Uzbekistan, Turkey</i></p>
<p>14:00-15:30 Room 10</p>	<p><b>MH6: Artemy Kalinovsky's A Laboratory of Socialist Development: Cold War Politics and Decolonization in Soviet Tajikistan – book panel</b> Chair: <b>James Mark (University of Exeter)</b></p> <p><b>Malika Bahovadinova (Czech Academy of Sciences)   Nelly Bekus (University of Exeter)   Tim Epkenhans (University of Freiburg)   James Mark (University of Exeter)   Artemy Kalinovsky (University of Amsterdam)</b></p> <p>In this panel scholars from Politics, History, and Anthropology will discuss, in the presence of the author, Artemy Kalinovsky's most recent monograph, <i>Laboratory of socialist development: Cold War politics and decolonization in Soviet Tajikistan</i>. (Ithaca: Cornell University Press, 2018). This book "investigates the Soviet effort to make promises of decolonization a reality by looking at the politics and practices of economic development in Central Asia between World War II and the collapse of the Soviet Union".</p> <p><i>Keywords: Tajikistan, development, Soviet Union, Cold War.</i></p>
<p>14:00-15:30</p>	<p><b>PO6: International governance interventions in Central Asia: imported frameworks, local reactions, adaptive strategies</b></p>

Room 1 & 2	<p><b>Chair: Medet Tiulegenov (American University of Central Asia)</b></p> <p><b>Negar Elodie Behzadi (Kings College London):</b> A feminist topography of Sino-Tajik development in Central Asia: Extractive violence among men, women and children formal and informal coal miners in Tajikistan</p> <p>As excavators and big machinery from the Sino-Tajik mine that set up in the village of Kante in Northern Tajikistan in 2013 extract coal day and night from the red Fan mountains, men, women and children carry on mining in the informal mines that they dug themselves since the fall of the Soviet Union. Men, women and children informal miners either extract coal with a pickaxe or lead the donkey back and forth into the black galleries, using coal either for subsistence needs or selling it on the informal markets that have kept growing since Uzbekistan closed the taps that were providing Tajikistan with gas. Drawing on eight months of ethnographic work in the village of Kante in 2014-2015, this paper takes the stories of miners – informal/artisanal and formal, male and female, adults and children/youth - and their everyday experiences of work and life in the village of Kante as a starting point to explore what I refer to, using the feminist geographer Cindi Katz (2001)'s spatial metaphor, as a topography of post-Soviet but also global restructuring. It particularly explores how the advent of new actors of development in Central Asia such as China, and the reconfigurations of regional politico-ecological relations since the fall of the Soviet Union, shape new landscapes of extraction and exclusion where informal mining overlaps with formal mining. It particularly focuses on the most personal and intimate scales where these reconfigurations occur, observing the ways through which gendered senses of selves are shattered and transformed in response to the violences induced by these new extractive landscapes.</p> <p><i>Keywords: Tajikistan, China, mining, extraction, violence</i></p> <p><b>Karolina Kluczevska (University of Paris 13)   Oleg Korneev (University of Paris 13),</b> Learning from your student? Case study of the EU governance strategies and practices in Tajikistan</p> <p>International organisations (IOs) are usually analysed as diffusers of international norms, socialising countries described as 'developing' to the international order and standards of governance. In this paper, we reverse this perspective and ask whether IOs learn from their interactions in the field, when they encounter different forms of resistance? If so, how and what exactly do they learn, and how it influences official frameworks of engagement and practice. We present a case study of the European Union (EU), which among local actors in Tajikistan (the government, other IOs receiving funding from the EU, local NGOs and communities) maintains an image of a generous, yet, one of the most inflexible donors to the country. And yet, examining different stages of the EU engagement with Tajikistan since the early 1990s, we can see a trend towards consultative processes, resulting in adoption of a more country-specific approach by this IO. In the paper, we map issues and fields where relevant dynamics are observed and look at micro-, meso- and macro-organisational levels of EU engagement with Tajikistan in order to explore the scale of feedback effects and (potential) changes in EU governance discourses and practices. We draw on interviews with EU and Member State officials in Brussels (the EEAS, relevant DGs, the Council Secretariat and MS permanent representations), EU delegation in Tajikistan, as well as international and local partners of the EU.</p> <p><i>Keywords: EU, Tajikistan, governance, consultative process</i></p> <p><b>Philipp Lottholz (Collaborative Research Centre   Transregio 138):</b> Transformation, cultivation, stabilisation: The role of International Organisations in security sector reform in Kyrgyzstan</p> <p>Many analyses of International Organisations' (IOs') roles as norm diffusers, carriers or promoters, suggesting have focused on IOs' self-representation in their mission statements, reports, statistics and elite interviews. Other research has shed light on the limitations and messiness of the implementation of the policies and practices promoted by IOs and even suggested that they might rather entrench the developing countries' marginal political-economic status than aide their transformation and development. This paper sheds light on the different trajectories and effects of IOs' involvement in Kyrgyzstan by focusing on the case of police reform and community security. The analysis of data gathered in a research cooperation with a national NGO coalition sheds light on both civil society actors' and government/local self-government bodies' perspectives on and interaction with two Intergovernmental Organisations (UNODC and OSCE) and the international NGO Saferworld. It shows how contributions of IOs to reform processes in the security sector are strongly determined by their mandates, but also by the professional habitus of staff. International NGOs seem to have more room in their programme activities to 'cultivate' more critical and transformative approach towards questions of security. However, research partners have recently reported the increasing reluctance of IOs to support activities that may challenge insufficient or failed government policies, and an increasing focus on infrastructural support and capacity-building. The paper concludes by extrapolating the differences between of such a 'stabilising' approach vis-à-vis a 'cultivating' one and outlines the implications of the recent withdrawal and reorientation of IOs in Kyrgyzstan.</p> <p><i>Keywords: Kyrgyzstan, international organisations, security, stability</i></p> <p><b>Nafissa Insebayeva University of Tsukuba):</b> New Approaches to International Cooperation in Asia: The Case of Kazakhstani Official Development Assistance</p> <p>In 2014, the list of global official development assistance (ODA) providers was expanded, as the launch of Kazakhstan's development aid program officially made it the first foreign aid donor-country from Central Asia. Although Kazakhstan has had a long-standing record of providing humanitarian assistance to other states, the decision to establish a permanent structure to oversee its development cooperation efforts abroad has provoked an intriguing debate both domestically and internationally. In particular, the emergence of new foreign aid donors is understandably seen as both-an opportunity and a challenge for international development cooperation. While new contributors, such as Kazakhstan, may potentially provide additional sources of funding and diversify portfolio of solutions to various global challenges (Shimomura &amp; Ping, 2015), many express concern with distinctive aid philosophies and forms of aid-giving practiced by these "newcomers", primarily due to increasing risks of global aid system fragmentation (Kragelund, 2015; Mawdsley, 2015). Some believe that the rise of the non-traditional aid-givers in the global aid scheme is a cause for alarm as the pattern of their aid allocation may lower development standards and encourage poor policy choices in the recipient states (Woods, 2008). As such, this article joins this discussion on foreign aid triggered by the rise of multiplicity of emerging donors in international development. As aid-providers are not a homogeneous, but a heterogeneous group, this study attempts to break down Kazakhstan's decision to take on the mantle of foreign aid donor, and attempts to locate Kazakhstan's place in the international aid system by analyzing the effects of globalization and other international factors on domestic decisions. The research will also highlight the potential risks linked to</p>
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	<p>Kazakhstan's development activities elsewhere, and will stress the implications of the emergence and rise of such donor-countries for the actors involved in international development.</p> <p><i>Keywords: Kazakhstan, KazAID, Official Development Assistance, foreign aid, foreign policy</i></p>
Break	
16:00-17:30 Room 3	<p><i>SS11: Development and the Urban Environment</i> Chair: <b>Nelly Bekus (University of Exeter)</b> Discussant: <b>Katerina Zäch (University of Fribourg)</b></p> <p><b>Anar Valiyev (Azerbaijan Diplomatic Academy):</b> Post-Socialist Urban Renewal and its Discontents: “Gentrification-like” processes in Baku</p> <p>Gentrification theory has until recently been firmly rooted in the Western urban context. While it is being increasingly discussed as a driver of urban change globally, including in Central and Eastern Europe (CEE), the translation of the gentrification phenomenon into post-Soviet cities like Baku (the capital city of Azerbaijan) remains poorly understood. This article explores how a particular form of stated urban renewal is unfolding in Baku, amid a dramatic urban transformation kicked off by the city’s most recent oil boom since the early 2000s. In doing so, researchers cast doubt on the wisdom of using the lens of gentrification theory when interpreting changes in inner city Baku, arguing that while elite-led urban strategies have ‘gentrificationlike effects’, the mechanisms behind them diverge significantly from those that gave birth to the phenomenon. In particular, contextual variables complicate the superimposition of gentrification theory - including the absence of an extensive rental market, the absence of clear property ownership, and the country’s selective engagement with the type of neoliberal restructuring that has driven similar processes in Central and Eastern Europe (CEE). This research uses the case of the recently demolished inner city Sovetsky district to investigate the mechanisms that are driving these changes.</p> <p><i>Keywords: Baku, urban change, state-led project, urban renewal</i></p> <p><b>Arzuu Sheranova (Corvinus University of Budapest):</b> Modern Central Asian labour ‘nomads’ and a path from brain drain to brain gain (case of Kyrgyzstan)</p> <p>Kyrgyzstan remains the most remittance dependent country in Central Asia (CA) along with Tajikistan. Kyrgyzstan’s debt in March 2017 against to the country GDP made around 65%, whereas about a quarter of Kyrgyzstan’s GDP (37,1%) are remittances from labour migrants, primarily from Russia. Today labour migration trends are rapidly changing because of regional economic integration processes with Kyrgyzstan’s participation in Eurasian Economic Union. The paper aims to review dynamics of labour migration from Kyrgyzstan from 1994 to the present time, namely it tracks changes in a labour migrant’s profile (education, gender, etc.). A detailed overview is followed by analysis of this phenomenon through “brain drain” and “brain gain” lenses and relevant policy recommendations are given. The paper, first studies progression of a labour migrant’s profile up today by looking 20 years back. Second, based on these profiles, the paper analyses whether today Kyrgyzstan experiences a “brain drain” or “brain gain”. Finally, the paper discusses labour migrants’ role in communities’ development and provides recommendations for maximizing “brain gain”. The mixed methods research relies on both qualitative and quantitative data from primary and secondary sources. By describing and analysing dynamics of labour migration the paper contributes to better understanding and responding to the phenomenon.</p> <p><i>Keywords: labour migration, labour migrants, labour migration dynamics, brain drain, brain gain, Kyrgyzstan</i></p> <p><b>Rahat Sabyrbekov (American University of Central Asia):</b> Households’ carbon footprint and socio-economic patterns of direct and indirect carbon dioxide emission in the Kyrgyz Republic</p> <p>The Central Asian countries are signatures to the main international environmental agreements such as Paris Agreement and Sustainable Development Goals. All these international obligations require adoption of policy measures to decrease greenhouse gas emissions. However, currently the governments do not have knowledge on the household emissions nor factors that affect it. Globally, households contribute to more than 60% of global greenhouse gases emissions and between 50% and 80% of total land, material, and water use (Ivanova et al., 2016). Increasingly research findings show that the policy should not concentrate on industrial policy but household decision making (Isaksen &amp; Narbel, 2017). Household consumption in the Central Asia is growing as well the emissions of greenhouse gases. If Central Asian governments are serious about achieving the Sustainable Development Goals then sustainable consumption is must. However, we found no research on the sustainable household consumption in the region. Therefore, the results of the research will be highly relevant to the policy development. The paper uses the case of the Kyrgyz Republic to obtain knowledge about household patterns of the greenhouse emissions that is necessary to develop the comprehensive policy to achieve climate goals. The research project will use two approaches: quantitative modelling with household-level panel data and interviews for qualitative data.</p> <p><i>Keywords: greenhouse gas, emissions, household consumption</i></p>
16:00-17:30 Room 4	<p><i>MH7: Song, identity, and statehood</i> Chair: <b>Gabriel McGuire (Nazarbayev University)</b></p> <p><b>Meruyert Berdikul (Abai Kazakh National Pedagogical):</b> Song in the everyday life of the Kazakhs (the second half of the twentieth century - the beginning of the XXI century): the transformation of identity</p> <p>The purpose of this paper is to provide information regarding Kazakh population’s identity changing through the implementation of singing of art practice in everyday life in the second half of the twentieth century - at the beginning of the twenty-first century. The selected period allows us to trace the process of transformation of the identity of the Kazakhs in the conditions of changing of political power from the Kazakh Soviet Socialist Republic to the Republic of Kazakhstan. In this study, I will present an analysis of how changing the preferences in the subject of songs, the language of performance, the reasons for the demand for songs in the daily life of different</p>

	<p>ages and social groups of the Kazakh population in the period under study and also how globalization affects to traditions of the Kazakh art of singing. During the Soviet times, the Kazakh families used to perform of national and folk songs while meeting guests at home. At the beginning of the XXI century, this practice persists among the older generation. Young people are already turning to other collective practices of singing a song such as karaoke. The problem of manifestation of the identity of the Kazakh population will be disclosed on the basis of information from interviews of Kazakhs - contemporaries of a particular era, information from blogs and discussions on the Internet about musical preferences. In addition, the impact of the official discourse on the formation of the identity of the Kazakh population will be studied on the basis of an analysis of published materials on the study of the song art of the Kazakhs, collections of songs, and the content of music television and radio programs.</p> <p><i>Keywords: Kazakhs, identity, song, music, Soviet culture, globalisation</i></p> <p><b>Tenlik Dalayeva (Abai Kazakh National Pedagogical University):</b> The Identity of the Kentau Mono Town Population: A Comparison of Official Discourse and Local Singing Practice (second half of the 1950s – 1970s)</p> <p>It is known that the Soviet mass song was an important tool in the formation of the Soviet identity of the Soviet Union’s population. The Soviet official song culture reflected “civil aspiration, a large social theme, a keen social charge” (Pakhmutova A.N., 1975). Official songs in the Soviet Union were created and performed in Russian. Song culture in the Kazakh Soviet Socialist Republic was represented in the Kazakh language and other languages of the multinational republic. The purpose of the paper is to study the manifestation of the identity of the Kentau mono-town population through the practice of song art. The basis of the development of Kentau, formed in 1955, was the Achisai polymetallic ore deposit in the South Kazakhstan, now Turkestan region. This mono town in Soviet times was union-republican subordination. This fact influenced the manifestation of the identity of the multi-ethnic population of Kentau. The paper will present the result of studying authentic characteristics in the tradition of the song art of the Kentau mono-town population based on an analysis of the content of songs written by non-professional authors, published in the local newspaper “Kentau'skaya Pravda” in the second half of the 1950s – 1970s, an analysis of the practices of conducting official holiday concerts of amateur activities of Kentau and the reflection of these cultural phenomena in the memories and interviews of respondents. The authenticity of the songs, the nature of the practice of singing were investigated on the basis of various sources: materials from the Kentau Regional State Archive, from a local newspaper, interviews with local residents.</p> <p><i>Keywords: identity, Kentau, Soviet song culture, practice of song art, authentic</i></p> <p><b>Malika Bahovadinova (Czech Academy of Sciences):</b> Singing for the State: Representations of Statehood in Tajikistan</p> <p>The proposed paper will investigate the ideational representation of the state by analyzing cultural production in Tajikistan. Using Bakhtin’s theory of dialogism, the paper will place in conversation two alternative cultural productions: those created by the migration management enterprise (<i>Pesh as Safar Bidon, Eri Muhojir</i>) and those of independent media (<i>Dar Ogushi Tu Memiram, et cetera</i>). Analyzing these unconnected music videos will help to elucidate parallel depictions and representations of the state in modern day Tajikistan. The first set of videos, part and parcel of the wider state-building agenda of development aid, represents an effort to reimagine the state and its relationship to the Tajikistan citizenry. The second set of videos, however, underscores the limited nature of this relationship, as well as the citizenry’s own restricted capacity to conjure the image of the state that has been promoted through the state-building agenda. The paper will thus attempt to contrast citizens’ perspectives of the state and how they reflect novel configurations of state-citizen relations. Using ethnographic materials collected over the course of 2012-2014 in Tajikistan, the paper will situate these videos within the wider bureaucratic context and practice of state-building. In this framework, the paper will argue that the politics of state representation are pivotal in understanding the nature of state-citizen relations.</p> <p><i>Keywords: state-citizenship relations, Tajikistan, state-building, bureaucracy, cultural production</i></p>
<p>16:00-17:30 Room 5</p>	<p><i>SS20: Roundtable: Eurasia: Myth or Reality?</i> Chair: <b>Dina Sharipova (KIMEP University)</b></p> <p><b>Jeremy Smith (University of Eastern Finland)   Diana Kudaibergenova (University of Cambridge)   David Lewis (University of Exeter)</b></p> <p>The roundtable will debate the notion of Eurasia and its relevance in terms of contemporary and historic geopolitics. While some scholars maintain that a broad Eurasia can be understood as a coherent geographical region in terms of cultures and values, others focus more narrowly on the post-Soviet common legacy and the pervasive role of Russia in its neighbourhood, albeit Russian hegemony is now challenged by China. These are opposed by those who see national borders as defining deep divisions and separateness across Eurasia, in which there are few signs if any of regional coherence. In part, discussion centres around the article by Paul Richardson and Jeremy Smith, 'The Myth of Eurasia: a Mess of Regions', <i>Journal of Borderlands Studies</i>, 32:1, 2017.</p>
<p>16:00-17:30 Room 6</p>	<p><i>SS9: Minorities in Central Asia between global and local stakes (2)</i> Chair: <b>Gulzat Botoeva (Roehampton University) TBC</b></p> <p><b>Beate Eschment (Centre for East European and International Studies (ZOis)):</b> At least we are all Kazakhstani. Observations on the relationship between real and "historical" homelands of various ethnoses</p> <p>Almost all of Kazakhstan's more than 100 various ethnic groups have a "historical home" outside the republic. They came to Kazakhstan as voluntary settlers in the tsarist era, as forced deportees under Stalin, or as labour migrants. Does the "historical homeland" still play a role for them today, and if so, which one? My presentation will show the first results of my field research in autumn 2018.</p> <p><i>Keywords: ethnic groups, Kazakhstan, deportees, voluntary settlers</i></p> <p><b>Aigul Sadvokassova (Kazakh Academy of Public Administration):</b> Preservation of ethnic identity in a polyethnic Kazakhstan</p>

	<p>This report will consider the issue of preserving ethnic identity in the conditions of the formation of a new state, civil identity. On the example of the largest ethnic groups in Kazakhstan (Russians, Uzbeks, Uigurs, Koreans, etc.), such criteria as proficiency in the language of the ethnic group, knowledge of culture, traditions, observance of customs, etc. will be considered. At the same time, institutional mechanisms for supporting ethnic diversity in Kazakhstan will be revealed on the example of the Assembly of the People of Kazakhstan. The report will be based on materials of sociological research among ethnic groups.</p> <p><i>Keywords:</i> identity, ethnic groups, language, Assembly of the People</p> <p><b>Jakub Csabay (University of Cambridge):</b> Institutional Dynamic of State-Minority relations in Slovakia, Azerbaijan and Afghanistan</p> <p>This paper will present a case for the institutionalist approach to study of state-minority relations in the post-Soviet settings. The role of state and institutions in the field of Minority Studies has in many ways not been directly considered, and therefore this research aims to bring together approaches from different disciplines to gain an understanding of this dynamic. More specifically, it will consider various institutionalist frameworks (both Old and New Institutionalism), which will allow for exploration of the role of myriad factors and actors more systematically. For example, contributions of numerous historical legacies or international organisations involved in the institution building processes and shaping of state-minority relations can be understood through the quality and functionality of institutions which emerged from the process. In this regard, the key rationale of this research is that it is not only the society that shapes the state and institutions, but also to acknowledge that role of state and institutions in shaping the society. The case study focus will be upon three countries within the broader post-Soviet space, namely Slovakia, Azerbaijan and Tajikistan, from which each of them has experienced a significant institutional transformation after 1989. Previously, they had been parts of larger empires or other forms of state entities, and as such following their independence, they needed to redefine the role of minorities within their national projects. Exploring what has shaped this institutional dynamic will be the key focus of this research.</p> <p><i>Keywords:</i> state-minority relations, post-Soviet, institutionalism</p>
<p>16:00-17:30 Room 9</p>	<p><i>PM3: Pre-modern China and Central Asian Relations: Han, Tang, Song and Qing</i> Chair: <b>Nicola Di Cosmo (Princeton University)</b></p> <p><b>Siping Shan (SOAS University of London):</b> Beyond Violence: Commodities, nature and the expansion of a global market in pre-modern south-eastern Mongolia</p> <p>In the winter of 1891, a bloody storm swept the Rehe region in southeast Mongolia. Followers of heterodox sects attacked local Mongol settlements and Christian churches, some even attempting to establish their own earthly regimes. The most active sect amongst them was the Jindandao, making this event known as the 'Jindandao incident'. Inevitably, this phenomenon provoked the Qing government, which was still recovering from multiple uprisings throughout its empire. Hence, the Qing government immediately sent armed forces to suppress the rebels. Although the unrest was pacified within two months, it still proved extremely destructive to local society; thousands of local residents lost their lives and hundreds of settlements vanished. And because different religious and ethnic groups were intent on eliminating their competitors, the local demographic structure was profoundly affected, even providing a factor for the incipient independence movement in twentieth-century Mongolia. This paper demonstrates the 'Jindandao event' was triggered by the commoditisation of the local natural resources, representing a fundamental change in environmental ideology as a by-product of the capitalist market system's global expansion. Therefore, the conflict between the Han immigrants and the Mongol natives was not a result of different lifestyle, but a consequence of both being integrated into a global market. Competition over the local natural commodities and the desire to maximise profits also ignited conflict between the various sectarian movements, as well as with the Christian congregations. For this reason, we can conclude that ideological divergence was not at fault in the break-up of Mongolia, but a conflict between different types of social organisation, each trying to afford their members added advantages in an unstable commercialised new world order.</p> <p><i>Keywords:</i> China, Outer Mongolia, Qing, Machu, political economy, social conflict</p> <p><b>Chen Xue (University of Birmingham):</b> Divisible Rulership: Imperial Designations of the Liao Dynasty in Eastern Eurasian Context, 900-1100</p> <p>The collapse of the Uyghur Qaghanate (744-846) during the 840s and the decline and fall of the Tang Empire (618-907) since the late ninth century had greatly altered the political and cultural landscape of the continental Eastern Eurasia. The absence of a strong steppe power centred on Orkhon River valley led to the fading attraction of <i>qaghanship</i> and related political devices to some neighbouring powers. By contrast, to the south the fall of the Tang in 907 engendered the popularity of institutions modeled on Tang among multiple regional powers, many rulers of which declared their emperorship and adopted imperial designations previously held only by Tang emperors. It was in this wider context that Liao 遼 (907-1125), based in Inner Mongolia and normally placed within a lineal steppe succession in historiography, absorbed many elements with Sinitic origins, including imperial designations such as <i>huangdi</i> (皇帝 emperor), calendrical devices especially the <i>nianhao</i> (年號 reign era-names), and related ideologies of imperial rulership. On one hand, the increasing importance of Tang imperial elements marked a break with several steppe traditions. On the other, the Liao elite modified imperial culture with Sinitic origins, declining to accept their indivisibility but instead perceiving them as "sharable" with others, thus deviating significantly from preexisting Sinitic traditions. Via examining these new changes of imperial culture during the Liao period, the paper interrogates the binary between "Chinese" and "non-Chinese", challenging the theory of sinicisation and the counter-discourse of nomadicentrism.</p> <p><b>Connor Judge (SOAS University of London):</b> Prognostication, Cosmology and Former Han Dynasty Foreign Policy</p> <p>Han dynasty foreign policy vis-à-vis the Xiongnu was arguably predicated on a range of discourses and narratives which may be classified in as strictly material or ideational. One fascinating discourse surrounds the Han's prognostication and divination practices</p>

	<p>which had bearing on the military sphere. Transmitted sources on this period are notorious for selecting omens that fit moral judgments of history, but there likewise appear to be cases when the dynasty opted for declarations of war or peace solely on bases of prognostication and divination. However, empirically, we find the constraining effects of cosmology changed depending on personal proclivities of rulers, observable strategic conditions and material conditions. Both international relations (IR) theorists and Sinologists can benefit from a more taxonomical perspective on foreign policy discourse that incorporates local cosmology, hereto disregarded in scholarship because it does not suit a realist material logic. This paper thus attempts to address this niche by contextualising the presentation of divinatory practices and cosmological beliefs in transmitted sources such as <i>Shiji</i> and <i>Hanshu</i>. Transmitted sources suggest the Han Emperor Wudi exhibited and irrational inclination toward mysticism and omens, which may have been the ultimate cause of mandating military intervention in the "Western Regions" (Central Asia). However, the relationship between Wudi's cosmologically rooted justifications must be examined in relation to other significant discourses to determine the quantifiable significance of any one. Other Han emperors faced similar problems and omens but ultimately abstained from engaging in conflict with the Xiongnu. Cosmological discourse included both strategic and moral elements and this research tentatively finds that a combination of <i>both</i> sub-discourses were more provocative.</p> <p><i>Keywords: China, Mongolia, pre-modern, Xiongnu, cosmology, foreign policy</i></p>
<p>16:00-17:30 Room 10</p>	<p><i>MH8: Empire and cultural transformation</i> Chair: <b>Gulmira Sultangalieva (al Farabi Kazakh National University)</b></p> <p>Discussant: <b>Shioya Akifumi (University of Tsukuba)</b></p> <p><b>Yue Shi (Peking University):</b> The Russian School in a Dungan Village: a case of the Tsarist Education Policy in Central Asia, 1880s-1890s</p> <p>This paper aims at exploring the characteristics of Russian imperial rule in Central Asia by examining its education policy in Dungan and Taranchi villages in Semirech'e Province between the 1880s and 1910s. Based on the archival sources from the Central State Archive of Republic of Kazakhstan (<i>TsGARK</i>), especially the reports of a Russian village-school teacher, Vasilii Tsybuzgin, this paper presents the dynamics between the Tsarist state and the frontier ethnic communities (Taranchis and Dungans) in the realm of Russian language training. This case demonstrates the enormous efforts that the Tsarist administration invested to promote Russian language among the aliens (<i>inorodtsy</i>). Nonetheless, due to the social and cultural constraints, the insufficient financial resources and the linguistic barriers, the Russian language training projects in Taranchi and Dungan villages did not achieve too much success. Despite the uneven impacts that the Tsarist education policy had exerted upon various ethnic groups in Russian Central Asia, this paper highlights the ambition of the Tsarist administration in Central Asian to the integration of the frontier region, in particular via language homogenization, a phenomenon barely witnessed in other contemporary Eurasian political entities including the Qing, the British India, and the Ottoman Empire.</p> <p><i>Keywords: Russian Empire, Central Asia, Dungan, educationa policy</i></p> <p><b>Uli Schamiloglu (Nazarbayev University):</b> A Typological Approach to the Study of Qadimism and Jadidism in the Late Russian Empire</p> <p>The structural opposition of "Jadidism" (&lt; Arabic <i>jadid</i> 'new') versus "Qadimism" (&lt; Arabic <i>qadim</i> 'old') became the classic Cold War-era paradigm for the study of Muslim Turkic modernism in the late Russian Empire. More recently scholarly discourse on this topic has reached a nadir as certain prominent scholars of Islam in Central Eurasia have attacked the study of Jadidism (which is really a broader term for the study of the modern history of the Muslim Turks of the Russian empire). The solution I propose to this conflict is rather a typological approach. Rather than asking whether a given scholar is a Qadimist or a Jadidist, this paper proposes that we should simply describe individual figures, thinkers, publicists, and scholars for what they are, partially inspired by the proposal of Talal Asad in his classic <i>The Idea of an Anthropology of Islam</i> (1986). In the first part of the paper I apply the theory of Hroch (2000), who defines three chronological stages in the creation of a nation. I believe that the Tatars developed the concept of a territorial nation under the influence of the two-volume historical work by Shihabeddin Märçani (1818-1889). An awareness of this (understudied) fact helps us locate various figures along the spectrum of development of "national consciousness" and "territorialization of identity". Other factors can include a given figure's position regarding religious education vs. secular education, knowledge of Russian, <i>ictihād</i> ('personal interpretation of the Qur'ān), Sufism, ethnonym (Tatar vs. Türk), and other features to be outlined in the paper.</p> <p><i>Keywords: Qadimism, Jadidism, Russian Empire, paradigm, national consciousness</i></p> <p><b>Batir Xasanov (University of Manchester):</b> Did Valikhanov lie? The Academic debate Over the Religious Situation in Central Eurasia on the Eve of its Colonisation</p> <p>Beginning with the early scholarly accounts on Central Eurasia the religious affiliation of the local, particularly the nomadic populations, was a controversial topic. Some early scholars acknowledged the Islamization of these societies, however, mentioned its superficial level. Others, like the Kazakh princeling and the first Kazakh scholar, Chokan Valikhanov vigorously denied any association of the nomadic Turkic communities with Islam and depicted their Islamization as a recent phenomenon, a direct result of Russian colonial politics in the region. Throughout the Soviet period there was a scholarly consensus that defined the religious situation in Central Eurasia as 'Islamized Shamanism'. During the last three decades this view was challenged by the Anglophone scholars, who aimed to prove that Islam was well established among the Turkic populations, including the nomadic ones, prior to their colonisation and that they do not preserve any significant amount of pre-Islamic beliefs. A comparative analysis of the writings from the second half of the nineteenth century by native authors, including Valikhanov, reveals much complicated situation, which corresponds with the latest findings in the field of religious studies. According to these findings, "religion", like "nationalism", is a Western European construct, which originates in the period of Enlightenment. Considering this it is technically wrong to search for "religion" in traditional communities such as the native populations of Central Eurasia prior to their colonization, rather we should speak only about cosmological perceptions, a fact that is well reflected in the examined writings.</p> <p><i>Keywords: religion, Islam, Kazkaks, Valikhanov, Russian Empire, colonialism, Central Eurasia, knowledge construction, Shamanism</i></p>

<p>16:00-17:30 Room 11</p>	<p><i>EX5: Roundtable: Teaching Central Asian Studies in Europe: tools, methods, perspectives</i> <b>Rescheduled</b> Chair: <b>Eliza Mandieva (Otto-Friedrich University of Bamberg)</b></p> <p><b>Jeroen Van den Bosch (Adam Mickiewicz University)   Catherine Poujol (IFEAC)   Bruno De Cordier (Ghent University)   Abel Polese (Dublin City University)   Adrien Fauve (University of Paris-Sud)</b></p> <p>This round table will present the findings on curriculum design and didactic techniques after a year of analyzing the field of Central Asian Studies as an autonomous discipline. This research has been executed in the framework of the Project “Eurasian Insights: Strengthening Central Asian Studies in Europe,” encompassing 11 institutions in 9 European countries, the USA and Kyrgyzstan. This round table is taking stock of recent developments in Central Asian studies (CAS). Collective projects funded by the EU or driven by European scholars are thriving (Wikistan, CAPE, Erasmus+ or H2020 schemes), major collective volumes are also published (Montgomery 2019) or in preparation (Adams &amp; Isaacs), while a new EU strategy towards the region has been designed. Hence, we would like to trigger a reflective turn in CAS. After 40 years there is now a vibrant community of academics who teach specific courses or head curricula in various institutions all around the world, hence contributing to the globalization of our field. But what is our concrete didactic practice within CAS? Is it discipline-oriented? Does it need to connect with policy-making and economic objectives? How do we train doctoral students to become specialists? We would like to grasp the outstanding opportunity offered by the 16<sup>th</sup> Biennial Conference of ESCAS at Exeter to present our findings and foster a collective discussion among the broader community of Central Asian studies in a global context. This panel is co-funded by the Erasmus+ Strategic Partnership in higher education Program of the European Union.</p>
<p>16:00-17:30 Room 12</p>	<p><i>AN5: Gender, labor and care in (post)Soviet Central Asia</i> <b>Rescheduled</b> Chair: <b>Flora Roberts (Tübingen University)</b></p> <p><b>Artemy Kalinovsky (University of Amsterdam):</b> Debating Development Globally: Labour, gender, and ethnicity in Cold War Era welfare programs</p> <p>This paper explores similarities in debates on welfare and development in the US, the USSR, and in international forums, focusing particularly on the family and women’s labour. By the 1970s, some local specialists in Central Asia were increasingly urging planners to promote individual labor, especially among women, while Moscow-based experts and planners developed notions of ethnic difference that proscribed Central Asians a greater role as individual producers and market actors, and spoke increasingly of competition and individual labor. This paper will trace changing attitudes towards labor, gender, and ethnicity, and compare them to debates about welfare in the US and in international development circles. It will show that while Soviet planners almost certainly engaged international debates, their changing approaches. Soviet debates about the best way to effect female empowerment proceeded alongside and in conversation with analogous debates about the role of women in economic development and what economic development meant for women. These debates, in the socialist world, the United States, and in the “Third World,” were in turn tied to broader debates about the family and economic development.</p> <p><i>Keywords: gender, labour, care, welfare, economy</i></p> <p><b>Diana Ibañez-Tirado (University of Sussex):</b> Caring for a liver: women, healthcare and searching for a cure to Hepatitis C in Tajikistan</p> <p>“Tajikistan - a dark hole in the galaxy of hepatitis C. How many patients? - only Allah knows.” This is a statement from a health care officer in Tajikistan, uttered about the closure of 12 private dental clinics in Dushanbe. The closure came after residents claimed that they and/or their relatives had contracted hepatitis C during treatment. This paper follows the cases of two women from southern Tajikistan infected with Hepatitis C. In Tajik, ‘liver’ (‘jigar’) is not only one of the most important vital organs, but also the word to express intimate affection for the ‘beloved’. Ironically, Hepatitis C is a disease affecting the liver, potentially causing life-threatening damage to the organ by scarring it. In this paper, I explore the notion of ‘caring for a liver’ in two ways: first, as the search of treatment to cure patients with Hepatitis C in Tajikistan often with catastrophic and long-lasting economic consequences for the patient’s family. Second, ‘caring for a liver’ also comprehends the affective ways in which families seek to nurture the wellbeing of the patient even if they contract unpayable debts. I will argue that by pursuing diverse and frequently unaffordable forms of healthcare, not only the patient’s liver, but also the patient as the beloved and the family as the carers of the beloved suffer the ongoing process of scarring. This argument unveils three broader set of questions: who is economically responsible in the health care system of Tajikistan that includes state-funded and international private hospitals, as well as NGOs and local healers? In a country where Hepatitis C is associated to injected drugs, what can the cases of these two women tell us about issues of morality, entitlement and responsibility? In other words, who deserves care and what type of care is available?</p> <p><i>Keywords: gender, labour, care, welfare, economy</i></p> <p><b>Irina Morozova (University of Regensburg):</b> Economic reform in Osh province and <i>ala kachuu</i> practices, 1980s</p> <p>This paper presents a few oral histories centred around a phenomenon usually referred to as <i>ala kachuu</i> (Kyrgyz, bride kidnapping) in Osh province of Kyrgyzstan in the last Soviet decade and contextualises the narratives within the socio-political change in the USSR, known as perestroika. The state policies of supporting young families and boosting housing construction in Central Asian cities impacted marriage strategies and young families’ economy towards more self-reliance and loosening family and kinship networks to a certain extent. While traditional social cults and normative order (honour and subordination in the family) played a role, the analysis of oral histories shows that <i>ala kachuu</i> practices, to which people refer in present day context, were in fact a broad spectrum of tactical decision for marriages. These included: enrolment into the state programmes, migration, improvement of social status, acquiring new opportunities for private businesses (after 1987) and others. The stories told by men and women revealed that both parties could force the marriage, seeking to adapt to the ongoing economic reform. With references to archival sources, the paper tells how especially after 1987, the closure of certain socialist enterprises, building co-operatives and failure of meeting housing construction overambitious plans (in Osh after 1988), on the one hand, pushed both genders to a more expressive economic individuality. However, the welfare</p>

	<p>state failure in 1991 encouraged more reliance on families and kinships, while the violent conflict in Osh province (1990) led to an added dependency of women upon the male parts of the kin.</p> <p><i>Keywords: gender, labour, care, welfare, economy</i></p> <p><b>Julie McBrien (University of Amsterdam):</b> The worth of a woman, the future of a nation: evaluating women’s work and marriage in Kyrgyzstan</p> <p>For at least the last decade, there has been increased global public attention paid to the ways women around the world get married. Certain forms are problematized and initiatives like the UN’s Sustainable Development Goals aim to alter or eliminate them as part of broader projects of gender equality. In Kyrgyzstan, one of UNWomen’s concrete endeavors dealing with ‘problematic’ forms of marriage was the production and use of a high school textbook in which bride abduction and early marriage, among others topics, were handled. According to the director of UNWomen Kyrgyzstan, the book and its use in peer-to-peer education aimed to alter understandings of women’s value, specifically their potential economic value. With their value established, he asserted, the Kyrgyz would no longer so easily give, or allow their daughters be taken, into marriage. This reading of women’s (economic) value and its relationship to (perceived) marriage patterns seemed at odds however with women’s actual marriage practices and economic activity, as well as the discourses surrounding women’s work and its connection to marriage and family articulated by my Kyrgyz interlocutors. There were anxieties over women’s (non)marriage, but what forms were problematized, why, and how they related to women’s roles as economic providers differed significantly from those articulated by UNWomen. In this paper I will explore these contradictory anxieties but I will also look at the way both are similarly tied up with ideas about women, their well-being, and the future of the nation.</p> <p><i>Keywords: gender, labour, care, welfare, economy</i></p>
<p>16:00-17:30 Room 1 &amp; 2</p>	<p><i>HM4: Intersections of History and Literature II: Central Asian Literature and Globality</i> Chair: <b>Shioya Akifumi (University of Tsukuba)</b></p> <p><b>Chris Fort (University of Michigan):</b> A New Friendship? Reworking the “Friendship of the People’s Myth” from the Imperial Periphery in 1970s Central Asia</p> <p>This presentation argues that in the 1970s, Central Asian writers and litterateurs engaged in a broad project to recenter the transhistorical Stalinist myth of the “Friendship of the Peoples” around their nations. The friendship myth, coined in the 1930s, held that throughout all time, the peoples of the Soviet Union coexisted alongside one another in harmony, led through history by the achievements of the “elder brother” Russian people. In the 1970s, as the so-called “men of the ‘60s” became increasingly disillusioned with Soviet ideology and the friendship, many of them turned to their own nations. As is well-attested in scholarship on Central Asian literature in the Brezhnev period, non-Russian writers of the 1970s turned to the historical novel, documenting the achievements of their nation’s great personalities. Inherent in these historical treatments but commonly missed by scholars is a strict adherence to much of the friendship mythology: these writers maintain that their nations had amiable contacts with Russians thanks to which their cultures advanced. However, close examination reveals that cultural exchange in these novels is depicted as a two-way street: Central Asian writers asserted that contact with their cultures advanced Russian culture. This presentation looks specifically at how Uzbek writer Asqad Muxtor’s episodic novel <i>The Plane Tree</i> (1968) recenters important moments in Russian history to make Uzbeks key historical players. The conclusion of the presentation suggests this reconfigured friendship myth as a unique derivative discourse of the nation, one still in play in the national ideologies of post-Soviet Central Asian states.</p> <p><i>Keywords: derivative discourse, nation, post-socialism, post-colonialism, 20<sup>th</sup>-century Uzbek literature</i></p> <p><b>Christopher Baker (American University of Central Asia):</b> Ethnic Words and Soviet Things: Coming to Terms with Soviet Civilization in Esenberlin’s <i>Kōšpendiler</i></p> <p>This presentation focuses on <i>Kōšpendiler</i>, a trilogy written by Iliyas Esenberlin in the 1960s and 1970s, and the relationship of this text to classificatory practices in the imperial and Soviet eras. It explores Esenberlin’s understanding of the erudition that had marked and recorded his heritage in uncertain, overlapping classifications. My analysis centers on the conclusion of the work, a part of the novel Esenberlin wrote with more than a century of taxonomies on his mind. Its culmination is replete with references to sprawling compendia and to individuals studied in the categorization of existing and historical things. The concluding section unfolds in the headquarters of Russian Governor-General Vasilii Perovskii and among the paper instruments at his disposal for enumerating landscapes and peoples (the character was based on the real-life imperial officer who presided over the Orenburg region from 1833-1842, the same period in which <i>Kōšpendiler</i>’s concluding section begins). There are also cabinets filled with documents on the flora, fauna, and topographies of the steppe areas that sprawled to the south and east of Orenburg. There was nothing fortuitous about this setting or the books and maps with which Esenberlin surrounds the Russian governor-general in the novel. The conclusion was his effort to understand the erudition that had accumulated in the offices of men like Perovskii in the imperial era. It was his attempt to come to terms with this inheritance of paper and with the sediment of words and taxonomies in the steppe across which the Kazakh SSR sprawled.</p> <p><i>Keywords: Late-Soviet literature, Kazakh literature, historical fiction, cultural taxonomies</i></p> <p><b>Vsevolod Kritskiy (Graduate Institute of International and Development):</b> Global Histories of Central Asia: Imaginations, Eurocentrism and Postcolonialism</p> <p>This paper seeks to situate Central Asia’s place in global histories of the 20<sup>th</sup> century and provide pathways for global historians to engage with Central Asia as a site on its own merits. Based on my PhD dissertation which explored the spread of the nation-state in 1920s Central Asia, I interpret national delimitation as part of this spread, showing that Central Asian histories can not only enrich existing global histories, but also challenge them. This paper has three main elements: first, it seeks to locate Central Asia in the imaginations of “Europe” and “Asia” while paying attention to the overwhelming scholarly focus on its relationship with Russia and the Soviet Union. Second, I then look at how Central Asian history has been missing from key non-Eurocentric global history texts, and how the conclusions reached by my dissertation on the national delimitation of Central Asia can complement and confront these texts. Third, I explore the value of postcolonial approaches to 1920s Central Asia and find them lacking and unable to fully explain the diversity of</p>

	<p>relationships and interactions that I saw in the archival evidence. In filtering the main findings of my dissertation through the global history lens, my conclusion that national delimitation and post-delimitation border disputes were initiated and driven by local elites, authorities and borderlands inhabitants gains new significance, not just in anchoring the Soviet self, but also in the broader establishment of the post-Second World War international system based on the nation-state.</p> <p><i>Keywords: national delimitation, post-colonialism, nation-state, global history</i></p>
17.45- 19:00	<i>Keynote Lecture by <b>Nicola Di Cosmo</b> (Forum Alumni Auditorium)</i>
19.30	<i>Conference Dinner (Holland Hall)</i>

Keynote lecture by Nicola Di Cosmo

## **“Central Eurasia in Late Antiquity and the Early Medieval Period: Towards an Integrated View”**

17:45-19.00, Friday 28 June, Alumni Auditorium

Chaired by Beatrice Penati (President of ESCAS)

**Nicola Di Cosmo** received his Ph.D. from the Department of Uralic and Altaic Studies (now Central Eurasian Studies) at Indiana University in 1991, and held research and teaching positions at the University of Cambridge, Harvard University, and the University of Canterbury (New Zealand) before joining Princeton in 2003. His main field of research is the history of the relations between China and Inner Asia from prehistory to the modern period. Within that broad area he has published on the early history of China's relations with steppe nomads (e.g., *Ancient China and Its Enemies: The Rise of Nomadic Powers in East Asian History*, 2002) and on Mongol and Manchu history (e.g., *Manchu-Mongol Relations on the Eve of the Qing Conquest*, 2003), and he has edited several books, including *Military Culture in Imperial China* (2009) and *The Cambridge History of Inner Asia* (2009). His most recent works explore the use of proxy data from climatology and other palaeosciences in the study of the history of China and Central Asia, with special reference to early Eurasian nomads, the Mongol empire, and the Qing dynasty.

## ESCAS Programme Detail – Day 3 – Saturday, 29<sup>th</sup> June 2019

9:00-10:30  
Room 3

*PO5: Globalising and Localising Eurasia*  
Chair: **Diana Kudaibergenova (University of Cambridge)**

**Stsiapan Zakharkovich (Belarusian State University) | Artsiom Nazaranka (Belarusian State University): “Soft” Europeanization of the future Turkmen elites: students from Turkmenistan in the Republic of Belarus at the beginning of the XXI century**

There are around 20 thousand foreign students who study in Belarus. They come mainly from countries that previously belonged to the USSR. Turkmen students constitute majority of them – just about 50% (in 2016/2017 academic year – 43.3%) of the total. They study different educational programs in the HEIs in both the capital and regional centers. Turkmen students have become part of the everyday familiar landscape of Belarusian cities and universities. Field studies materials show that Turkmen mainly go to study at universities in Russia, Ukraine, Belarus, China, Turkey, the United Arab Emirates and Malaysia. Studying at universities in Belarus is quite attractive for Turkmen students and takes place in conditions close to optimal: Russian-speaking environment, high level of ethnic and religious tolerance, high level of urbanization, very high level of personal security. In such a situation, many Turkmen families able to pay for education abroad prefer Belarus. An important factor is also level of ICT development of Belarus – ubiquitous mobile communications, high-speed Internet, etc. Experiences of Turkmen students receiving higher education in Belarus are particularly interesting as they in close / reachable future will become part of the middle class, as well as local and regional elites in Turkmenistan. Belarus, according to some estimations is study destination for almost 10% of Turkmen students studying abroad. Knowledge and everyday experience gained over an average of five years spent in Belarus can have a significant impact on mindset and views of young people. Standards of European models of life, behavior, gender attitudes, stereotypes, experience of technological and communication knowledge involve representatives of future elites in globalization processes.

*Keywords: education, Turkmenistan, Belarus, soft power*

**Anise Waljee (GCRF COMPASS): Globalisation: a sideways look from one community in Tajikistan**

This paper looks at what the term ‘globalisation’ meant, for Central Asia as it emerged from the USSR (1991) into the ‘more global’ arena of a capitalist economic sphere and various ‘shades’ of democracy. Through the lens of one in-service teacher training institution’s experience of ‘transition’ and the testimony of those educators and their community living through that time (1991- 2006) in the remote mountainous region of Badakhshan, the paper examines how that particular transition was negotiated. In particular, the paper examines the nexus of faith and development in a community where the transition was catalysed by the presence of an international development agency (The Aga Khan Development Network) whose head (the Aga Khan) is also the religious head of the Badakhshanis and other communities residing in Europe, North America, Africa and Asia. This connection and contact brought its own meaning to ‘globalisation’ which needed to be negotiated beyond space and place. The paper explores how faith considerations and market forces coalesced and clashed as the Badakhshanis’ grappled with the macro forces of the shift from one economic system to another (a command economy to a market one) and from one political system to another (communism to ‘democracy’) and from a Soviet Social Republic to an independent nation via a devastating civil war (1992-97). It looks at how this one community made the transition from a state-citizen concord during Soviet times, through a long-standing but latent faith leader/follower relationship which, itself, needed to be re-negotiated within a development (and not just a faith) framework, to their current position within Tajikistan and the international faith community of which they are a part.

*Keywords: globalisation, Central Asia, Tajikistan, Badakhstan*

**Callie Berman (University of Cambridge): The Caspian caviar narrative: an analysis of global and regional knowledges in the formation of Caspian resource regimes**

If human appreciation for a resource is a function of interrelationships spanning culture, history and economics, then moments of systemic change offer salient insight into the institutional characteristics that then give value to a resource. Looking to the structurally dynamic post-Soviet space, this paper situates this process of resource appreciation in the context of the Caspian littoral states of Kazakhstan and Turkmenistan through the prism of caviar – a commodity that, for centuries, has brought the Caspian region to the world, and the globe to Caspian. While conventional analyses of Caspian resource management remain predominantly at the state level, this paper will demonstrate how, particularly in the context of transitioning economies, the amalgam of public and private entities, supranational organizations, and regional alliances coalesce to create the governing mechanisms that then become the state. Tracing the evolution and significance of Caspian caviar brings forth long-distance exchange networks and cross-border markets to underscore the importance of polycentric systems and multilayered institutions that have long defined the Central Asian region before the rise of the nation state. Acknowledging the relevance of these historic transjurisdictional efforts coordinating markets has important bearing for understanding Caspian nation-building processes. From here, this paper maps the diverse interplay of interests and actors connected by the caviar industry and Caspian resource management to ask how and which knowledges become relevant in emerging natural resource regimes. This vantage of knowledge production in the arena of resource governance ultimately opens new perspectives for analyzing the making of the modern-day Caspian region.

*Keynotes: Caspian region, caviar industry, markets, nation-building*

9:00-10:30  
Room 4

*SS16: China and Central Asia*  
Chair: **Kemel Toktomushev (University of Central Asia)**

**Serik Orazgaliyev (Nazarbayev University): Outward foreign direct investment and intergovernmentalism: China’s investment in Central Asia’s natural resource sector**

	<p>Over the last two decades, China’s participation in Central Asia’s energy sector increased dramatically. In this paper, we analyse the case study of China’s OFDI in Central Asia’s natural resource sector through the framework of intergovernmentalism, which defines national governments as the main drivers of integration. The existing research on China’s OFDI in the natural resource sector emphasised the importance of Chinese government’s complex approach to energy deals, which facilitated the provision of infrastructure projects and loans. As this study confirmed, support with loans and investment in the development of export pipeline infrastructure was crucial in securing energy deals for Chinese multinationals (CMNEs). Furthermore, this paper makes an important contribution towards the understanding of China’s investment in developing markets such as Central Asia. It illustrates that there is a strong empirical evidence to support the positive influence of intergovernmentalism on OFDI. Although the scholarly literature studied extensively FDI determinants and support of the home government on MNE activities abroad, there is little evidence-based research on the effect of governmental negotiations on OFDI.</p> <p><i>Keywords: Central Asia, Belt and Road Initiative, intergovernmentalism, energy, internalization, Chinese multinationals</i></p> <p><b>Assylzat Karabayeva (International University of Japan):</b> China and Central Asia regionalization and its regional and global impacts</p> <p>Since their independence, Central Asian countries have been having stable and friendly relationships with China. The China-led bilateral, regional and multilateral projects have significantly strengthened the strategic importance of China and Central Asia relations in the region-building. Thanks to China, Central Asian region reactivated as a key region in the contemporary world order. On the other hand, whether China and Central Asia cooperation is integration oriented still unclear. This paper takes China and Central Asia interactions as a ‘regionalization process’. It investigates the impacts of China and Central Asia regionalization processes on material rather than ideational outcomes. The paper will examine both internal and external impacts by looking at how the regionalization processes have been affecting on its component members’ relationship to each other as well as on third actors (Russia, the EU and the Eurasian Economic Union). The paper employs the international political economy approach as it is flexible to explain the regionalization from both social constructivist and rationalist perspectives. Such an intra-disciplinary conceptual framework ensures maximum insight in the region to study it in a broader global context. The author brings the hypothesis: China and Central Asia regionalization has a significant structural impact on its component states’ domestic political economy and empowers member states vis a vis third countries, particularly against Russia. The paper findings will assist scholars and experts to understand the regional process and its directions.</p> <p><i>Keywords: regionalisation, integration, Belt and Road, Initiative, international political economy approach</i></p>
<p>9:00-10:30 Room 5</p>	<p><i>PO9: Roundtable – Between participation, patronage and coercion: Exploring varieties of governance and order-making in Central Eurasia</i> Chair: <b>Philipp Lottholz (Collaborative Research Centre/Transregio 138)</b></p> <p><b>Catherine Owen (University of Exeter)   John Heathershaw (University of Exeter)   Franco Galdini (American University of Central Asia)   Eric McGlinchey (George Mason University)   Aksana Ismailbekova (Max Planck Institute for Social Anthropology)</b></p> <p>Recent research on political and social change in Central Eurasia has offered systematic and critical perspectives on the evolving nature of political regimes and forms of governance in the region. This has provided new potential for conceptualising various forms governance and order-making, as well as their implications and manifestations within societies, beyond established conceptions of ‘top-down’, ‘authoritarian’ or ‘hybrid’ rule, and to critically question the explanatory value of terms such as ‘corruption’, ‘clan politics’ and ‘patrimonialism’. Anthropological and ethnographic perspectives on the everyday practices, interpretations and understandings of the sources, forms and preconditions for sustainable and peaceful social order have inspired a more context-embedded perspective. However, open questions remain as to how to analyse, critique and engage with regressive and authoritarian tendencies in the politics and mechanisms of social ordering in Central Eurasian societies. The roundtable seeks to open up this debate and to chart new approaches to theory and research. Among other aspects, panellists will, first, take stock of past and emerging debates on the analytical categories and labels used to describe and understand modes of governance, such as ‘authoritarian’, ‘illiberal’ or ‘post-liberal’; second, juxtapose different disciplinary, theoretical and methodological approaches to studying political and social order, including those of IR, comparative politics, peace, conflict and security studies, anthropology and ethnography, as well as the complementarities and possible tensions between them; and third, assess the evolving nature of the production, dissemination, reception and use of knowledge by governmental, societal and civil society actors.</p>
<p>9:00-10:30 Room 6</p>	<p><i>SS12: Water Politics</i> Chair: <b>Jenniver Sehring (IHE Delft Institute for Water Education)</b></p> <p><b>Yéléna Mac-Glandières:</b> Logistics and the making of a "Caspian space": Azerbaijani perspectives</p> <p>Drawing from a reticular perspective on post-soviet transitions, this article acknowledges a recent shift of focus from hydrocarbon exploitation towards logistics in the littoral policies of three of the five Caspian states (Azerbaijan, Kazakhstan and Turkmenistan). This logisticization, anterior to the 2018 legal status deal, is both infrastructural (e.g. construction of new ports and logistical centres in Baku, Kuryk and Turkmenbashi) and discursive (multi-scale East-West sea trade rhetorics, including transcontinental BRI and TRACECA projects). I argue that this integration process in the Caspian Sea originates in Azerbaijan’s early “post-petroleum strategy” of rebranding as a «key transport and logistics hub [...] at the center of Eurasia» (<a href="https://en.president.az/azerbaijan/silkroad">https://en.president.az/azerbaijan/silkroad</a>). Today, Baku polarizes much of the new traffic resulting from this growing trans-Caspian networkification. As this dynamic is mostly trilateral and <i>de facto</i> excludes Russia and Iran, Baku is the only port providing a westward opening. This monopolar position stimulates competition between Turkmen and Kazakhstani ports which, on the regional level, serve similar hinterlands. In this article, I use the methodological framework of critical geopolitics to assess what I label as a « geopoliticization of logistics » by Azerbaijan. I resort to a multi-scale approach on network geography to review mainly primary sources (official speeches, state-sponsored policy papers,</p>

	<p>interviews with local reticular decision-makers) and investigate the use of logistics as a geopolitical tool in the rescaling and transformation of the Caspian basin: from a disregarded frontier to an integrated, functional maritime interface in which Azerbaijan seeks to hold a dominant position.</p> <p><i>Keywords: Caspian Sea, logistics, sea trade, ports, networks, Azerbaijan, Kazakhstan, Turkmenistan, center-periphery, post-Soviet reconfigurations, Silk Road, littoral policy</i></p> <p><b>Stefanos Xenarios (Nazarbayev University Astana)   Jenniver Sehring (IHE Delft Institute for Water Education):</b> Water security assessment in Central Asia: Research and policy implications</p> <p>The notion of water security in Central Asia (CA) has been variously interpreted through engineering, socio-economic, geophysical and integrated modelling approaches. Recently, there has been an effort to assess water security status in CA by introducing different measurable indicators and indexes. The approaches and methods are often interpreted in policy making outcomes to be discussed in regional and international fora. It is often however that the suggested approaches may represent water security in a fragmented manner while the relevant indicators cannot fully attribute security status on a country or regional level. This can result in the misinterpretation of water security situation in policy dialogues by also affecting bilateral and multilateral relations within CA countries. In this study, we have attempted to identify the contribution of different approaches and indicators towards water security assessment in the region and its reflection on policy making level. We adopt the water security framework proposed in the Asian Water Development Outlook (AWDO) as the main platform to conduct our assessment. Namely, the five key dimensions on household, economic, urban, and environmental and resilience to water-disasters are accounted as the main parameters to constitute an integrated water security concept for Asia but also worldwide. Against this background, we review the approaches and methods that directly or indirectly touch upon the above mentioned security dimensions. We also evaluate the potential of these approaches to be translated in policy making outcomes.</p> <p><i>Keywords: household supply, socio-economic security, water and wastewater systems, environment, resilience, dimensions</i></p> <p><b>Lei xie (Shandong University):</b> Nation Building and International Water Sharing: Kazakhstan’s Disproportionate Foreign Policy</p> <p>This article examines Kazakhstan’s ambitious multi-vector foreign policy. It adopts the case of international river sharing, an issue that intersect between domestic and foreign policies. Discursive discussions have been developed on how to define water scarcity and the consequent securitization. Among competing securitization agenda raised by international actors and domestic actors, the president and its government have proved the most successful. These securitizing actors had made strategic moves in order to establish dominance on the securitization of water scarcity. The President has transformed prioritizing ecological concern that involves unwanted securitization moves into an aggregated water securitization that integrates economic and political concerns. Subsequently, Kazakhstan’s water securitization has resulted in a disproportionate foreign policy that prioritizes closer economic relation with China. Kazakhstan’s dynamically evolving securitization strategy and practices can be explained by its national authorities’ placing high emphasis on economic performance in its nation building.</p> <p><i>Keywords: China, water management, international organisations, Ili, Irtysh</i></p> <p><b>Andrea Zinzani (University of Bologna):</b> Hydropolitics, International Development and Hydrosocial Transformations in Central Asia</p> <p>My contribution aims to provide an overview of the contemporary context of hydropolitics, of the role of international development actors and of hydrosocial transformations in Central Asian republics at diverse scales. By adopting a Political Ecology of Water and Development approach, my contribution on the first hand focuses on the implementation politics of IWRM initiatives in Uzbekistan by specifically analysing the Middle Zeravshan Valley at the local community level. While on the second hand analyses the design of the Chu-Talas Commission, shared by Kazakhstan and Kyrgyzstan, and the impact of its formalisation at the community level in borderlands of the Talas river basin. Qualitative ethnographic research was conducted from 2011 to 2015. Despite the efforts and the success story underpinned by international development organisations with regard to Central Asian water politics, over the last decade their projects mainly contributed to the strengthening of hydraulic bureaucracies and the empowerment of community level water users remain quite limited. Moreover, despite the emphasis on sustainable socio-environmental and economic development, international projects have led still weak socio-ecologic benefits to local communities in terms of water access, sharing and allocation.</p> <p><i>Keywords: political ecology, international development, hydropolitics, Central Asia</i></p>
<p>9:00-10:30 Room 9</p>	<p><i>PM4: [In Russian:] Russian Empire in Central Asia: Political Tasks and Forms of Their Realization   Российская империя в Центральной Азии: политические задачи и формы их реализации</i></p> <p><b>Chair: Alexander Morrison (University of Oxford)</b></p> <p><b>Svetlana Asanova (Branch of the Russian University of Oil and Gas (NIU) named after I.M.Gubkin in Tashkent):</b> Meanings of the Russian presence in Central Asia (on the example of Kuldja)   Смыслы российского присутствия в Центральной Азии (на примере Кульджи)</p> <p>Кульджинский вопрос занимал одно из основных мест в российско-китайских взаимоотношениях 70-80-х гг. XIX века, истоками уходя в середину 1860-х гг., когда Кульджа попала под власть таранчей. Находясь в составе Российской империи в 1871-1882 гг. кульджинские владения стали болевой точкой во взаимоотношениях между Россией и Китаем. В современной историографии есть две основные точки зрения на политику России в Кульджинском вопросе. Первая – цель России аннексия Кульджи, вторая – оккупация Кульджи была временной мерой. В тоже время нужно учитывать и иные точки зрения, встречающиеся в документах того времени: 1) большинство населения Кульджи мусульмане (65%) и контроль над ними был выгоден России, учитывая воинственность таракчей; 2) присоединив Кульджу, Россия получала твердые естественные границы. Кульджа лежит в котловине междугорья (с севера Алатау, с юга – Тянь-Шань), углом своим почти достигая до всех военных и торговых путей Западного Китая; 3) Кульджа по праву считалась в числе самых выгодных благодатных стран благодаря сочетанию плодородных</p>

	<p>почв с весьма обильным орошением и в случае необходимости могла накормить до 1 млн. человек; 4) встречаются мнения о том, что Кульджа по своим природным характеристикам может соперничать только с Ферганской долиной, при этом она выигрывает в меньшей плотности населения, что можно рассматривать как возможное место расселение безземельных крестьян из центральных губерний России; 5) Кульджа богата полезными ископаемыми: каменным углём, медью, железом и это обстоятельство можно было бы использовать на благо Семиреченской области. Таким образом, формируется целый круг проблем, оправдывающих стремление России контролировать данный регион, которые будут рассмотрены в докладе. Исследование выполнено за счет гранта Российского научного фонда (проект № 19-18-00162).</p> <p><i>Keywords:</i> Центральная Азия, Российская империя, Кульджа, внешняя политика</p> <p><b>Saule Uderbaeva (al-Farabi Kazakh National University):</b> The 1820 Diplomatic mission of A.F. Negri to Bukhara / Дипломатическая миссия А.Ф. Негри в Бухару в 1820 г.</p> <p>Важным вектором внешнеполитического курса Российской империи в XIX веке являлось восточное направление. В орбиту внешнеполитических интересов России попадают страны Центральной Азии и Среднего Востока. Министерство иностранных дел, военные департаменты России стали разрабатывать основные направления взаимоотношений с этими странами. Решение этой задачи сталкивалось с большими трудностями из-за отсутствия необходимой информации о внутривосточном состоянии стран Центральной Азии. Без необходимой информации сложно было выработать определенную стратегию и тактику. В целях улучшения организации отношений России со странами Азии в 1819 г. в структуре Министерства иностранных дел был создан Азиатский департамент, а также Азиатский комитет при Комитете министров. Российская империя отправляет в это период первые торговые и дипломатические посольства, организованные с помощью многочисленных военных и научных экспедиций. В Азиатском комитете предприняли попытку укрепить отношения с Бухарским эмиратом. С этой целью в 1820 г. из Оренбурга в Бухару была направлена дипломатическая миссия во главе с действительным статским советником Александр Негри. Он работал во внешнеполитическом ведомстве и считался знатоком Востока, владел турецким и персидским языками; в 1818 году он исполнял обязанности старшего советника Российской императорской миссии в Тегеране. В качестве основной цели посольства А.Ф. Негри предусматривались переговоры о расширении торговли между Россией и Бухарой. Правящие круги империи были чрезвычайно заинтересованы в развитии русско-бухарских экономических связей и укреплении политических позиций в ханстве. Миссия Негри по инструкции должна была собрать материалы о природных ресурсах, правителях среднеазиатских ханств, их отношениях между собой, а также с Афганистаном, Ираном, Османской империей, о положении в этих странах и Северной Индии, о возможностях судоходства по Сырдарье и Амударье. В докладе представлены и анализируются документы и материалы, касающиеся экспедиции, ее ход и результаты. Исследование выполнено за счет гранта Российского научного фонда (проект № 19-18-00162).</p> <p><i>Keywords:</i> Центральная Азия, Российская империя, Бухара, внешняя политика, А.Ф. Негри</p> <p><b>Dmitry Vasilyev (Moscow City University)   Irina Vasilyeva (Secondary School No. 10, Russia):</b> The Russian administration in the Trans-Caspian region as a variant of the regional political system   Российская администрация в Закаспийском крае как вариант региональной политической системы</p> <p>История присутствия Российской империи в Центральной Азии знает примеры реализации различных моделей управления, каждая из которых устанавливалась в зависимости от тех задач, которые правительство намеревалось решить на конкретной территории. Из этих задач выбиралась главная, которая и определяла не только облик той или иной административной модели, но и ее подведомственность. Среди органов центрального управления, которые реализовывали властные полномочия в регионе в XVIII – XIX вв., последовательно были Министерство иностранных дел, Военное министерство, Министерство внутренних дел даже Министерство государственных имуществ. В постановлениях верховной власти рубежа 1860-х–1870-х гг. определялись две цели занятия Красноводска – развитие транзитной торговли с ханствами и умиротворение Хивы. Именно в таком порядке, который нарушал уже успешно испытанную в соседнем Туркестане систему, когда гражданское устройство и торговые интересы шли за решением военных задач. То же самое в полной мере относится и к Казахской степи, относительно мирно вошедшей в состав империи. Не исключено, что порядок расставленных для восточного побережья Каспийского моря приоритетов был определен не столько неосведомленностью в региональных условиях, сколько исходя из внешнеполитических обстоятельств. Так или иначе, сформулированные цели предопределили появление в Красноводске двоевластия, когда вопросы безопасности военнослужащих, российских и иностранных торговцев были отнесены к компетенциям начальника военного отряда, а содействие развитию торговли, судебные разбирательства по коммерческим спорам, удостоверение различных актов, осуществление таможенных операций, сбор разнообразных сведений и разработка предложений по организации управления, развитию промышленности и упорядочению правового положения местного населения стали сферами ответственности агента Министерства финансов. Дальнейший ход событий расставил все по своим местам. Хивинский поход 1873 г. предопределил дальнейшее существование Закаспийского края под эгидой Военного министерства. Исследование выполнено за счет гранта Российского научного фонда (проект № 19-18-00162).</p> <p><i>Keywords:</i> Центральная Азия, Российская империя, Закаспийский край, административная политика, министерства</p>
<p>9:00-10:30 Room 10</p>	<p><b>MH9: Globalisation of agriculture in the Central Asian oases: Commercial crops in the 19<sup>th</sup>-20<sup>th</sup> c</b> Chair&amp; Discussant: <b>Beatrice Penati (University of Liverpool)</b></p> <p><b>Alisher Khaliyarov (The Ohio State University):</b> ‘What is the matter’? Madder as an Agent of Globalisation in Khiva</p> <p>The impact of industrialisation and globalization was felt in nearly every society in Asia in the 19th century. Surrounded by the Central Asian deserts, the Khanate of Khiva was no exception. The resource-hungry textile industry of the Russian Empire continued to grow rapidly by demanding more and more resources from neighbouring economies. Since dyeing was one of the important fields in the Russian textile industry, the country continued to remain dependent on dyes imported from the Caucasus and Iran, especially the madder root dye. Madder root was used to generate Turkey red colour for fabrics, a shade that was very popular in Europe. During the early decades of the 19th century, Khivan peasants acquired the madder root growing technique from Astrabadi migrants and began exporting madder root to Russia through Orenburg and Astrakhan. Vasiliy Perovskiy, Governor-General of Orenburg province, was a supporter of the first-guild Russian textile merchants, and aimed to enable them to invest in and become more involved with the</p>

	<p>Central Asian khanates, especially Khiva. Within two decades (1830s-1840s), madder root became the single biggest cash crop that Khivan caravans transported to Orenburg. The volume rose to 470 camel-loads of madder roots in a single caravan in 1851. However, the export of madder root decreased rapidly starting from the second half of the 19th century as the newly-invented European chemical dyeing process became popular in Russia. Although the export of madder root to Russia decreased sharply, the peasants of Khiva continued to grow it for local usage and exporting to Bukhara. Through the example of madder root, this paper demonstrates how globalisation in the 19th century shaped the local economy of Khiva.</p> <p><i>Keywords: madder root, caravan trade, textile industry, Khiva</i></p> <p><b>Akifumi Shioya (University of Tsukuba):</b> Speculation or Commerce?: Alfalfa Export from Khiva to the Global Markets in the Beginning of the Twentieth Century</p> <p>The Khorazm oasis is situated in the lower basin of the Amu Darya and artificial irrigation networks have existed in the basin since ancient times. Between the 1890s and 1910s, commercial crops (cotton and alfalfa) were widely sown in this area. What were the effects of the growth of commercial crop production? The author focuses on the export of alfalfa (feed) to the United States via Hamburg by the Russo-Asiatic Bank and the native merchants of Urgench. The author presents the possibilities and limitations of establishing agricultural plantations specifically for growing commercial crops through the introduction of motor irrigation in the Khorazm oasis before the Russian revolution. In doing so, the author focuses on the change in the relationship between the government of Khiva and the sedentarizing Yomut Turkmens. The author also examines the mutual mutually beneficial relationships between the sedentary inhabitants (especially the Uzbeks and Qaraqalpaqs) and the nomads or the semi-nomads (especially the Yomut Turkmens) before and after the Russian conquest over Khiva in 1873. This paper will examine the industrialisation of agriculture supported by the commercial capitals in the Khorazm oasis before the establishment of the Socialist regime in the region in the period from the 1920s to the 1930s.</p> <p><i>Keywords: Russo-Asiatic Bank, alfalfa, Khorazm, Turkmens, nomadic-sedentary relations</i></p> <p><b>Akira Ueda (Hokkaido University):</b> Spring wheat cultivation by Kyrgyz semi-nomads: The economic influence of cotton monoculture in Ferghana</p> <p>The purpose of this paper is to explain the role of spring wheat in Central Asia from the late nineteenth to the early twentieth century, by using Russian colonial sources. In general, winter wheat occupied a larger area than spring wheat in Ferghana Province. Sedentary inhabitants in the Ferghana Valley, who engaged in intensive cotton farming on irrigated land, preferred winter wheat because the harvest of winter wheat generally finished before the cotton harvest. Conversely, Kyrgyz semi-nomads, who engaged in both agriculture and pasturage in foothills, preferred spring wheat. This study will demonstrate that spring wheat cultivation by semi-nomads expanded under Russian rule. In Ferghana Province, due to the progress of cotton monoculture, the price of grain increased rapidly under Russian rule. This situation forced semi-nomads to increase their grain yields. However, water resources were limited in the foothills. Consequently, semi-nomads expanded their extensive rain-fed cultivation while maintaining a certain amount of livestock to sell in the market. Spring wheat was crucial in the coexistence of mobile pastoralism and agriculture. Semi-nomads sowed seeds in their winter quarters before moving to their summer quarters and harvested wheat when they returned in autumn. This example will suggest that the economy of nomads and semi-nomads expanded via a multipath approach under a specific historical environment.</p> <p><i>Keywords: spring wheat, cotton, nomadism, Kyrgyz, Ferghana</i></p> <p><b>Akmal Bazarbaev (Academy Sciences of Uzbekistan):</b> The Saxaul Fuel Trade in the Late 19th- and Early 20th-Century Central Asia: The View from Jizzakh</p> <p>Saxaul played a prominent role in the everyday life of people living in Central Asia in the late 19th- and early 20th centuries. The scrubby bush protected human life and agricultural produce from sandstorms, and was used as fodder by stockbreeders to feed their livestock in the steppes region. People also valued saxaul as fuel. In the winter they used saxaul firewood and charcoal to heat their houses, and used it for cooking food all year round. Saxaul was also an invaluable material for craftsmen and artisans. For this reason, extensive demand for saxaul wood meant that Central Asian cities and towns had to import saxaul from the steppes. In this paper, the author considers the economic importance of saxaul in Central Asia as a fuel. In particular, the author attempts to highlight both the seasonality and the regional specificity of saxaul trade, by exploring the territorial dynamics of this trade and its shifts with each passing season of the year. The author also considers how in the late 19th and early 20th centuries Jizzakh exported saxaul firewood and charcoal to its neighbouring regions, such as Samarkand, Bukhara, Tashkent, Chimkent, and Khujand. Statistical materials, memories of travellers, and archival documents serve as a source for exploring saxaul trade in Central Asia.</p> <p><i>Keywords: saxaul, Jizzakh, sedentary oasis regions of Central Asia</i></p>
<p>9:00-10:30 Room 1 &amp; 2</p>	<p><i>HM5: Pre-arranged Panel: Kazakh Intelligentsia between Soviet and National Identities in the Period of Late Soviet Subjectivity (part 1)</i> Chair: <b>Akifumi Shioya (University of Tsukuba)</b></p> <p><b>Nygmets Ibadildin (KIMEP University):</b> Kazakh Social Society in Transition</p> <p>Kazakhstan lives in the expectation of political transition. However personified political system is at risk if one of its creators and the main benefactors would be gone. It would question existing loyalties and balances among elite and different social groups. We look in this paper what is the legitimacy of the current President in different groups in Kazakhstan. He is supported for different reasons by very fragmented society of Kazakhstan. We examine these social practices of support from groups with various interests. First we define major groups and divisions, dominant, ex-dominant and subaltern and ex-subaltern groups based on ethnic, urban-rural, class, post-colonial and regional identities in Kazakhstan. Second we are deconstructing legitimacy of President's power expressed in his public messages and well-known quotes directed to different groups in the society. We understand that identities might be overlapping, floating and contextual and it can be hierarchy of identities. However for each identity President develops special message and discourse. Third part of the paper would be analysis of the risks for these groups in case of sudden power transition. This paper is in</p>

	<p>its initial stage and it can turn out that when it would be presented or published it would have more historical value as transition would have happen.</p> <p><i>Keywords: Kazakhstan, authoritarianism, power transition, identity, post-Soviet identity, social situation</i></p> <p><b>Gulnara Dadabayeva (KIMEP University):</b> The Kazakh political elite in early XX century: Was western liberalism applicable to Kazakhstan?</p> <p>The first decades of the XX century dramatically changed a life and minds of the Kazakh people due to such events as February and October revolutions, civil war and Stalin’s modernization 1920-30s. Less known for a wide Kazakhstan’s public novel by Iliyas Esenberlin “A Dangerous Fording” is devoted to problems of the growing gap between Kazakh political elite and common people in early XX century. In 1900s Kazakh political elite united around Alash was deeply convinced that western political liberal ideas could lead people to a better future. Most historical events that happened in 1917-1920s directly or indirectly forced ordinary Kazakhs to make a choice in favor of the Soviet power. Later, 1960-70s “thaw” was a wonderful time to reflect on problems of nation-state construction including Kazakh national elite conduct to meet challenges of the time, a period that is unfortunately still underestimated by CIS and foreign scholars (Kruglov 2014). As Suny (1993) rightly emphasizes “blinkered by shared intellectual inheritance of the Enlightenment and materialism, Marxists and liberals alike fail to appreciate the profound political impact of nationalism.” The book was first published in 1969 and was seeking uneasy answers to the question why people’s choice was made in favor of simple political decisions which sometimes demonstrates better understanding of historical reality. The author argues that opposite to views of some local and western scholars (Kendirbayeva; Esenova; Rottier) it was Soviet “imperial” transformation in 1960-70s that provided new tools to analyze Kazakh liberal elite failure in 1917-20s to choose model for nation-state building.</p> <p><i>Keywords: esenberlin, Kazakh writer, Soviet subjectivity, ethnic identity</i></p> <p><b>Arzuu Sheranova (Corvinus University of Budapest):</b> Pre-modern tribal identities’ impact on nation-building of post-independent Kyrgyzstan</p> <p>Nation-building in Central Asia (CA) is a top-down, political elite-driven national project. Central Asian nation-states, ‘products of Soviet ethnic engineering’ missed traditional Westphalian national consciousness because they did not seek for independence from the Soviets until the collapse of the USSR. Prior it Central Asians were not formed as nations; they historically existed in their traditional societal organizations of tribe/clan or kinship. Societal organizations in Kyrgyzstan to various degrees had an impact on political processes and challenged political leaderships’ efforts in nation-building, state-building and democratization processes (Marat 2008, Roy 2008, 2010, Collins 2006, Cummings 2012, and Cooley 2012). The Kyrgyz nation-building launched after gaining the independence is still an on-going project. Today, very few researches focus on relationship between tribal identities and the current nation-building in Kyrgyzstan. The study by presenting some examples (1) explores how tribal identities present in official nation-building of Kyrgyzstan, (2) examines the nature of relations between tribal identities and official nationalism, and (3) studies how the Kyrgyz leadership manages tribal legacies. First, the research explores and describes tribal identities the Kyrgyz leadership borrows to its nation-building. Second, it examines the ways tribal legacies are managed by the political elites: how important are they for the political elites. By studying it, the research seeks to understand the under-studied interplay between tribal identities and official nationalism in Kyrgyzstan, and to contribute to the broader studies on nation-building in the post-Soviet space.</p> <p><i>Keywords: tribal relations, nation-building, post-Soviet, Kyrgyzstan</i></p>
Break	
11:00-12:30 Room 3	<p><i>PO11: Central Asia and the Great Powers</i> Chair: <b>Ulugbek Khasanov (University of World Economics &amp; Diplomacy)</b></p> <p><b>Sureyya Yigit (ZDS - Women's Democracy Network):</b> Mongolia First: The Dual Pursuit of Preference and Presence</p> <p>Mongolia, landlocked between Russia and China has tried to accommodate both neighbours. Whereas the existing literature by Campi, Delaplace, Soni, Tumurchuluun and others have extensively scrutinized Sino-Mongolian relations, there is little concerning President Battulga’s ‘Mongolia First’ foreign policy approach - a shift away from Beijing, towards Moscow. The paper aims to bridge this gap by focusing on recent presidential actions and nuances, as well as implemented policies compared to declared aims and goals. Focusing on Russian and English written materials, corresponding with Mongolian academics and policy-makers, a far-reaching snapshot of contemporary political and economic relations will be taken and closely examined. The central premise concerns that despite much discussion about diminishing the Chinese relationship, Beijing’s determination to pursue the ‘Mongolia-China-Russia Economic Corridor’ as part of its Belt and Road Initiative has maintained strong bilateral ties; especially so due to the lack of a viable third neighbour. Moscow’s silence with regard to Mongolia’s Prairie Road development strategy to bring about a new driving force for bilateral good neighbourliness has also been noted. While Ulaanbaatar has displayed sinophobic electioneering rhetoric and proffered a change in posture, standpoint and approach, a China-Mongolia comprehensive strategic partnership has been forecast. Alongside almost 90 per cent of exports going to and one-third of imports still coming from China, it all amounts to evidencing economic and political interests overriding nationalistic ideological preferences in the Mongolia-China relationship.</p> <p><i>Keywords: Mongolia, Prairie Road Development, Russia, China, BRI</i></p> <p><b>Abdulmamad Iloiev (Institute of Ismaili Studies London):</b> Small Countries in the ‘Great Game’: The Geopolitics of Wakhan in the late Nineteenth Century</p> <p>The late nineteenth century was probably one of the most dramatic periods in the history of the small mountainous kingdoms of the Pamirs and the Hindu-Kush. Caught in the crossfires of the Anglo-Russian colonial rivalries (romanticised as the ‘Great Game’) in Central Asia, they struggled to survive among their old (Badakhshī <i>mīrs</i>) and newly emerging masters (i.e. Yaqub Bek of Kashgar, the Afghans, the Manghits of Bukhara, the Chinese Qing); for each of these masters individually tried to seize the moment to claim their so-called ‘historical rights’ over Pamir. The theme of the ‘Great Game’ is widely discussed in Russian, British, Chinese, Afghan and other sources, however very little is written about the impacts of the game on the peripheral nations. Examining the geopolitics of Wakhan, this paper</p>

	<p>advances a broader argument concerning the role and significance of the local powers in shaping the modern political and social landscapes of the region. It argues that the downfall of the Wakhan kingdom and its division into Afghan and Bukhara domains, was followed by a dark era of ethnic and religious persecutions, displacement of the Wakhi people and depopulation of their historical land (Wakhan), and the emergence of new migrant communities in China (Xinjiang Province) and British India (Northern Areas of modern Pakistan).</p> <p><i>Keywords: Great Game, Pamir, Wakhan, Wakhi</i></p> <p><b>Mariam Bibilashvili (University of Tsukuba): Small States in a Globalized World: Georgian Perspective</b></p> <p>The scholarship of IR is mostly focused on highlighting the roles, ideas, and interests of big powerful states of the global system and it is generally dominated by the discourses developed through observing the foreign policy behavior of a few major powers of the globe. However, there are many small rather weak states in the international system and their strategies of survival in a globalized world are of as much importance for the development of the IR scholarship as the decision-making logic of powerful actors. The goal of this paper is to draw attention on self-positioning strategies of small states in the international system by looking at the case study of Georgian foreign policy development after the collapse of the Soviet Union. In order to do so, the method of discourse analysis will be employed following the theories of International Relations, Globalization, and Nation Branding. After defining and conceptualizing the notion of ‘small’/‘weak’ states the case study of Georgia’s pro-western foreign policy strategy will be analyzed. The findings of the study are intended to fill the gap in knowledge when it comes to the understanding of the foreign policies of small states from the perspective of self-positioning and nation-branding. Georgia as a small state characterized by the Soviet past, territorial conflicts, social and economic issues, and an officially declared pro-western foreign policy, as opposed to the most post-Soviet countries still remaining strong political and economic as well as cultural ties with Russia, provides a unique case for the purpose of this study.</p> <p><i>Keywords: Georgia, foreign policy, globalisation, international relations, national identity</i></p>
<p>11:00-12:30 Room 4</p>	<p><i>PO22: State, public memory and national identity</i> Chair: <b>Diana Kudaibergenova (University of Cambridge)</b></p> <p><b>Dina Sharipova (Scholar): Patriotism and National Identity in Kazakhstan</b></p> <p>The issues of national identity and nation-building are at the center of public discourse in Kazakhstan. Since 1991 the debates on the nature of national identity, national idea, and Kazakh language have never stopped. The interest toward these issues is not only a result of internal dynamics in political life and socio-economic conditions but also a consequence of external factors. The recent events in Ukraine related to Crimea contributed to the discussion on the essence of national identity and further construction and consolidation of the nation in Kazakhstan. Scholarship on Central Asia claims that countries of the region, including Kazakhstan, are rather “nationalizing states” in which the process of ethnicization (Kazakhization, Uzbekization, Kyrgyzization) is well under way. It is reflected in renaming the streets and cities with local names, changing toponyms, the expansion of the local languages, etc. At the same time, the formation of civic identity, i.e. based on citizenship, promoted by political elites “from above” is far from complete. How successful is the government of Kazakhstan in promotion of civic national identity and patriotism? Although much research has been done on nation-building in Kazakhstan, little has been written on people’s perceptions of national identity and patriotism. This study answers the following questions: How do people perceive their national identity in modern Kazakhstan? What are the components of civic national identity according to the population? The study draws on an original nation-wide survey (N= 1,600) conducted in January 2016 in Kazakhstan and two focus groups held in Almaty in April, 2017.</p> <p><i>Keywords: national identity, patriotism, Kazakhstan, ethnicity, perceptions, religion</i></p> <p><b>Lucyann Kerry (American University of Armenia): Does Armenia Need Borat? A Comparative Study of Armenia and Kazakhstan's National Branding with Film</b></p> <p>Through the conceptualization of a nation as a marketing brand, former Soviet Republics such as Kazakhstan and Armenia have worked to establish new brand identities for the global marketplace. This research examines the use of feature film for the national branding of Armenia and compares it with the Kazakhstan experience. It argues that Armenian filmic storytelling is an underutilized resource that has potential for further development. With its stories primarily focused on the 1915 Armenian genocide and national crises, the Armenian film industry is challenged in generating more diverse and meaningful stories for the global film marketplace. Becoming more market centered in its storytelling could lead to a greater global consumption of its film product and the promotion of the nation through branding. This research further argues that the branding experience of Kazakhstan in response to the misrepresentations from the film <i>Borat! Cultural Learnings of America for Make Benefit Glorious Nation of Kazakhstan</i> (2006 Larry Charles) may serve as a useful guide. The research uses a comparative case study analysis of these branding efforts with in-depth interviews of Armenian film industry professionals. In assessing the branding process of Armenia in comparison to Kazakhstan, it concludes that the use of the mythic past and alternative genres offer more appealing stories for global audiences as a re-imagining of nation.</p> <p><i>Keywords: branding, Armenia, Kazakhstan, film. Storytelling, Borat, re-imagining nation, Armenian cinema, Kazakh cinema</i></p> <p><b>Nelly Bekus (University of Exeter): Distributed Agency of Collective Memory: De-Centred Post-Colonialism of Astana</b></p> <p>The proposed paper will discuss the challenges of the postcolonial paradigm that in recent years became canonised in the scholarship on the national readings of Soviet past in Central Asia. Cityscapes of capitals provide an important insight into the process of negotiating memory in public space through a complex interaction between human and material agency. Drawing on the idea of city as a distributed agency, this paper explores the dynamics of social memory in Astana through the prism of various memory-related buildings, spaces, sites and objects in capital cities, which become an landmarks of mnemonic evolution of post-Soviet Kazakhstan in which the postcolonial othering of the Soviet past has been combined with the elements of affirmative re-appropriation of Soviet legacy. Rather than approaching the postcolonial framing as a way of fixing some underlying issues of nation-building projects, the paper explores how postcolonial othering contributes to disruptions of national memory and identity narratives implicitly destabilising the mnemonic foundation of post-Soviet nations. It shows that some nations’ attempts to decentre the postcolonial reading of the Soviet legacy can be explained by their implicit desire to preserve “temporal integrity” that forms a mnemonic foundation of the post-</p>

	<p>Soviet nation-states' identity alongside the "territorial integrity".</p> <p><i>Keywords: post-colonialism, social memory, agency, Kazakhstan</i></p> <p><b>Kulshat Medeuova (L. N. Gumilyov Eurasian National University): Commemorative Practices in Kazakhstan  </b> Коммеморативные практики в Казахстане</p> <p>Волны популярности исследований памяти связаны с постимперскими, постколониальными, а также постсоветскими трансформациями геополитической карты мира. Поэтому память может быть экстенсивным понятием, особенно, когда речь идет о травматических констатациях, колониальных разрывах, модернизационных трансформациях. Чем сильнее разрыв, тем сложнее градация памятных «номинаций». В докладе будет рассмотрено: память как инструмент эссенциализации и мифологизации исторических реконструкций; различие между городскими и руральными форматами памяти; типология казахстанских акторов, вовлеченных в «битвы за память». Эмпирический материал сгруппирован на тему постсоветского строительства, ревитализации мазаров и мемориальных комплексов как своеобразных мест памяти и знаков реверса к важным именам, маркирующим обширные, граничащие с воображаемым культурные пространства. Такие объекты, если они спонсируются государством, являются мегаломанскими монументальными комплексами с сохранившимися традициями советской индустрии памяти. В этом проявляется гибридный характер современных практик памяти, не смотря на их позиционирование как национальных. Гибридность варьируется по исполнению, техническим возможностям, способам артикуляции месседжей. В них могут присутствовать идеи некропольной архитектоники, они могут быть новоделами и даже масштабными реконструкциями больших территорий, используемых в качестве новой сценографии государственной коммеморации. Понимание памяти как инструмента конструирования национального, государства, пронизанного контекстами текущей идеологической программы, будет рассмотрено в оппозиции к пониманию памяти как инструмента, могущего работать и вне дидактики государственной идеологии, но охватывающего местные, локальные практики и практики языков самоописания или культурного капитала с достаточно широкой линейкой акторов коммеморации.</p> <p><i>Keywords: memory, places of memory, actors, frontiers, Kazakhstan</i></p>
<p>11:00-12:30 Room 6</p>	<p><i>SS13: Gender and sexuality I</i> Chair: <b>Julie McBrien (University of Amsterdam)</b></p> <p><b>Syinat Sultanalieva (University of Tsukuba):</b> Feminism as a self-colonising practice? Analyzing feminist narratives on the role of women in Kyrgyzstan</p> <p>This paper aims to conceptualize the current feminist narratives in Kyrgyzstan concerning the societal expectations and roles of women, while also localizing these narratives within the greater context of the country's status as a 'transitional democracy' that is catering to both 'liberal' and 'conservative' global and regional agendas, as well as analyzing the relationship between these local narratives and the global feminist discourse. The paper proposes that while Kyrgyzstani gender activism and scholarship might lack critical reflection and analysis of this self-colonising practice, where Kyrgyz feminists and activists might seem as becoming a kind of 'native' informants or agents of Western feminist imperialism, it may be necessary to re-consider the necessarily negative connotations of reproduction of "Western" feminist ideologies in non-Western localities - described by some scholars as becoming 'watered down copies' of the "Western" (Tlostanova, Koobak, Thapar-Bjorkert, 2016). This view itself may be considered an example of the European "zero point epistemology" (Santiago Castro-Gomez, 2005), while striving to break away from the European knowledge imperialism. Although the postcolonial and decolonial projects are of high significance on their own and are applicable throughout numerous localities around the globe, their application to some other localities requires care and ability to retract - as in the case of post-Soviet Central Asia, specifically - Kyrgyzstan, whose historiography, the paper suggests, can put forward the concept of 'nomadity of being' as an alternative to 'coloniality of being' (Maldonado-Torres 2007, as cited in Tlostanova 2012).</p> <p><i>Keywords: gender studies, nomadity, coloniality, Kyrgyzstan, historiography</i></p> <p><b>Nodira Kholmatova (European University Institute):</b> Unveiling Gender Relations: Return Migration and Reintegration of Women Migrants in Tajikistan</p> <p>My study focuses on return migration and reintegration of women in Tajikistan, which presents an opportunity to address theoretical and empirical gaps in the study of gendered labor migration. Migration is a gendered process that transforms migrants, their families, and their communities. The country context, which migrants return to, makes a substantial difference (Cassarino, 2004; Kuschminder, 2017) in the study of reintegration of women migrants. Tajikistan belongs to a small group of countries in which there is an extreme contrast between a very traditional society and increased female mobility. Female migrants might not make up a substantial portion of the migration flow, but they are involved at all levels of the transnational migration regime. In this paper, I examined the experiences of female migrants across four regions of the country by analyzing 60 in-depth interviews with women and 25 focus groups with families and community members in Tajikistan. The intersection of age, family status and wealth inform the variation in reintegration strategies (Kuschminder, 2017) among Tajikistani women migrants. A female Tajikistani migrant faces the competing imperatives to earn money and behave in line with traditional norms that are suspicious of migration (Kholmatova, 2018). This research explores the obstacles that female migrants encounter and the strategies that women develop to readjust to their society of origin. In order to maintain a transnational lifestyle, women come up with strategies that allow them to perform their traditional gender roles and migrate to earn money. Regardless of how long they had been in Russia, all women in my sample were constantly engaged in finding ways to meet traditional social and cultural norms. Beneficial as this behavior is for reintegration and maintaining social status at home, it can create problems, as it impedes women from developing strategies to cope with the uncertainties inherent in migration.</p> <p><i>Keywords: return migration, reintegration, gender relations, patriarchy, Tajikistan</i></p>
<p>11:00-12:30 Room 9</p>	<p><i>PM7: Constituting the Uyghur Self between Homogenization and Fragmentation</i> Chair: <b>Ablet Kamalov (Turan University)</b></p>

	<p><b>Rune Steenberg Reyhé (Czech Academy of Sciences):</b> Oasis Identities Reconsidered: The Politicisation of Homogeneity, Commercialisation of Difference and Fragmented Developments in Uyghur Customs and Narratives</p> <p>Common social theory of modernity and nation building see a drive towards standardisation and homogenisation of customs and identities within the political entities of modernising states. The gradual disappearance of local identities and traditions give way to more homogenised ways of living, speaking and to national identities. The case of the Uyghurs in Xinjiang in parts confirm, contradict and complicate this picture. There is no doubt that Uyghur ethno-national identity has strengthened and been solidified across local and class divides since Rudelson in 1997 described the Uyghurs as being scattered into “Oasis Identities.” At the same time, recently local variations have received much attention both by Uyghur intellectuals and scholars and by the tourism industry. Also, while TV and increased geographical mobility has led to a degree of standardisation of customs, the differences between different oases are still pronounced. This becomes obvious when comparing the clearly different marriage customs of Kashgar and Atush, two cities in southern Xinjiang but 35 Kilometers apart in the early 2010s. What also becomes apparent is that many of the differences in custom do not stem from very far back in time but are recent developments not least connected to the different impact of Reform Islamic thought and of government policies in these two oases. Taking marriage customs as a case in point, this paper examines the trajectories of homogenisation and fragmentation of Uyghur customs – both in the lived practice and in local vernacular writing on this topic – to show the non-linear and mosaic development of both new standards and new deviations across the XUAR.</p> <p><i>Keywords: China, Uyghur, customs. collective identities, modernization</i></p> <p><b>Ildikó Bellér-Hann (University of Copenhagen):</b> Exemplariness in Uyghur Historical Representation in Reform China</p> <p>Due to the political tension which characterizes Xinjiang's position in the People's Republic of China today, the history of Xinjiang and that of the Muslim Uyghurs, the region's dominant ethnic minority, have been heavily contested. The Chinese centre pursues diverse strategies ranging from privileges and positive discrimination to extreme repression. Historical writings which openly contest the main tenets of the official historiography are banned. Nevertheless, throughout the reform period (post-1980) there has been an extraordinary outpouring of regional and sub-regional histories in minority languages. The biographies and works on local history under scrutiny are part of this knowledge production. Drawing on scholarly discussions of exemplariness and morality, the paper probes the textual strategies employed to convey diverse moral messages about the past, with implications for the future. The questions include the following: are we dealing here with expressions of individual celebrity of greatness in terms of normativity or exceptionalism? To what extent can protagonists' projected behaviour be explained in terms of a value-based rationality? Can these historical accounts be considered expressive of communally held social values? Do they point to the existence of a bounded moral community? The paper also investigates to what extent the notion of exemplarity is deployed merely to emphasize normativity: can it also incorporate innovative imaginaries, thus becoming intimately connected to social and moral change and foreshadowing new patterns of normativity?</p> <p><i>Keywords: textual strategies, exemplariness, normativity, local history</i></p> <p><b>Ondřej Klimeš (Czech Academy of Sciences):</b> The “Two-Faced Persons” Campaign against Uyghur Elites in Xinjiang</p> <p>In recent years, the Uyghur ethnic group living in the strategic and resource-rich Xinjiang region of China has been subjected to increasingly restrictive policies seeking to enhance the party-state's control over their social and political life and to limit their religious and cultural expression. A number of techniques, such as digital surveillance, collection of biometric data, and grid-style management, have come about as a result of China's quest for technological governance and innovation. Interestingly, under the Xi Jinping leadership and the Cheng Quanguo regional administration, the party-state has also revived some strategies of totalitarian power maintenance, which seemed to have been shelved decades ago. The authorities nowadays again seek to penetrate the most private spheres of Uyghur lives for instance by posting cadres and volunteers to Uyghur households. Beijing has also consolidated its ideational governance over Uyghurs in order to make their values and beliefs conform more closely to the PRC state-project. Besides seeking complete control over religion, culture, media, education, public discussion, and other ideational realms, Xinjiang authorities have also reinstated mass imprisonment of Uyghurs in political reeducation camps. This paper examines another such restoration of Maoist-style political strategy – the ‘Two-Faced Persons’ campaign launched in 2017 in order to purge and discipline the allegedly disloyal Uyghur elites, which has by now succeeded in eliminating their stunning proportion. This research examines the campaign within the context of Xinjiang governance consolidation under the Xi Jinping leadership since 2012 and the Chen Quanguo regional administration since 2016, and assesses its impact on the Uyghur community.</p> <p><i>Keywords: China, political campaign, elites, Uyghurs</i></p>
<p>11:00-12:30 Room 10</p>	<p><b>MH10: Crime and disorder in Russian Turkestan</b> Chair: <b>Akmal Bazarbaev (Academy Sciences of Uzbekistan)</b></p> <p>Discussant: <b>Yue Shi (Peking University)</b></p> <p><b>Alexander Morrison (University of Oxford):</b> The Smorguner Murder, Tashkent 1899</p> <p>In September 1899 Russian society in the European quarter of the city of Tashkent was gripped by a major scandal. The commander of the 5th Orenburg Cossack Regiment, Colonel Arsenii Dmitrievich Stashevskii was on trial for the murder of Aaron Alexandrovich Smorguner, the editor of Central Asia's leading unofficial Russian-language newspaper, Russkii Turkestan. Stashevskii had wounded Smorguner fatally with a revolver in the chancellery of the Tashkent regional court. The details of his trial, conviction and eventual pardon by the Tsar are highly revealing of ideas of military 'honour', antisemitism and the public sphere in late Tsarist Russia, of the class background of the Russian officer corps, and more broadly of Russian colonial society in Tashkent. This paper will explore all these aspects of this sordid case.</p> <p><i>Keywords: Turkestan, murder, antisemitism, newspapers</i></p>

	<p><b>Inomjon Mamadaliev (B. G. Ghafurov Khujand State University):</b> Экономическое Преступление – Как Фактор Социального Конфликта (Отношение Власти и Народа)   Economic Crimes - as a factor in Social Conflict (the relations between power and the people)</p> <p>The proposed topic covers one of the most unsavoury episodes in the history of the Russian administration in Khujand in 1874 - 1876. It concerns the financial fraud of district administrators and members of the economic administration, such as collecting additional money from the population, imposing fines of various kinds, the collection of money for public works, such as the erection of telegraph poles, building repairs, cleaning irrigation channels. The main characters are Russian district officials and representatives of the local elite. The paper is based on materials from the Central State Archive of the Republic of Tajikistan (F.12 op.1, 25) where "Resolution No. 71 of the Investigation Commission on the Abuses found in the management of the Khujand district. " This concerns the embezzlement of public funds against budget assignments for the years 1874 - 1876, which led to social instability in Khujand.</p> <p>Предлагаемая тема посвящается одной из щепетильных эпизодов в истории русского управления в Ходженте (хронологически охватывающий 1874 – 1876 года), экономическим преступлениям. То есть главным образом, речь пойдет о финансовых махинациях уездных начальников и членов хозяйственного управления, такие как сбор с населения дополнительных денежных средств, наложение штрафами разного характера, сбор денег на хозяйственных нужд, как проведения телеграфных столб, ремонт помещений и зданий, очистка оросительных арыков. В этом процессе, как главными героями выступают действующие русские чиновники, в управлении уездной администрации и подставные лица, которые являются представителями местной элиты. Доклад основан на материалах в Центральном государственном архиве Республики Таджикистан за Фондом №12 (оп.1, д. 25) где храниться «Постановление за №71 Следственной Комиссии по делу о злоупотреблениях, обнаруженных в управлении Ходжентским уездом». В настоящем материале освещается события, а именно вопрос сбор денежного излишка с жителей Ходжентского района общественных сумм против сметных раскладок за 1874 – 1876 года. в итоге приведшее к социальной нестабильности.</p> <p><i>Keywords: Corruption, Criminality, Turkestan, Khujand</i></p> <p><b>Sanavar Shadmanova (Academy Sciences of Uzbekistan):</b> Epidemics in late 19th- and early 20th- century Turkestan: The Views of Politics, Muslim people and Colonial medicine</p> <p>Epidemics in Turkestan at late 19<sup>th</sup> and early 20<sup>th</sup> centuries was one of the most dramatic pages in colonized territory in the world. There are many actors such as colonial politics, ordinary people and Russian doctors around epidemics. Actor that a term was proposed by the French philosopher Bruno Latour can be not only people, but also objects that influence people's actions. Each of these groups offered its own strategy to combat epidemics, and often these strategies were diametrically opposed each other. By given the views of all parties involved, the epidemic no longer looks like a single, monolithic phenomenon. Each of the actors had their own vision of the epidemic. This work offers not a chronology of epidemics in Turkestan, but a demonstration of relations between various actors about epidemics and an analysis of how each of them interpreted a crisis situation. I forward an idea that politics, Muslim people and Russian doctors had their own strategy for struggling against epidemics and these various approaches sometimes criticized or opposed each other in the process. The main goal of this paper is to show how different societies reacted to brief but devastating epidemic crises, how they interpreted and how they dealt with, and also the focus is on the relationship between power, medicine and the population around epidemics in Turkestan. To reach the purpose, I compare facts in archival documents and periodical materials.</p> <p><i>Keywords: epidemics, Turkestan, modern medicine, colonial policy, Russian doctors, Muslim people</i></p>
<p>11:00-12:30 Room 12</p>	<p><i>EX9: Roundtable: Studying patronage and kleptocracy: local and global aspects</i> Chair: <b>John Heathershaw (University of Exeter)</b></p> <p><b>Aksana Ismailbekova (Max Planck Institute for Social Anthropology)   Alisher Ilkhamov (SOAS, University of London)   David Lewis (University of Exeter)   Tom Mayne (University of Exeter)   Paolo Sorbello (University of Glasgow)</b></p> <p>Patronage and kleptocracy are concepts which have been developed by modern social science to denote practices of social relations and political governance that are widespread across time and space. They are not particular to Central Asia and, moreover, being transnational in form during the globalization era cannot take place today without the facilitation of ‘enablers’ in democracies which are supposedly ruled by law. A person looking to move illegally obtained money can far too easily hide his or her identity and disguise the origins of dubious funds by using a complex international web of shell companies and bank accounts to wire monies across the globe, investing them in a variety of assets, including high-end real estate. Often such figures are politically exposed persons (PEPs) – public officials, their family, and associates – from a kleptocracy, a nation where state funds are embezzled by the ruling elite. These PEPs build and maintain their kleptocracies insofar as they contract a powerful network of lawyers, bankers, company service providers, and reputation managers who help protect their funds and improve their reputation internationally by, for example, getting unflattering coverage removed from the internet or making various charitable donations, activities that, in effect, clean dubious money and its owner’s reputation. Patronage is therefore transnational and instrumental as well as ‘local’ and constructed on the basis kinship identities. This roundtable addresses the topics of kleptocracy and patronage in these global and local aspects. We may also delve into some contemporary and historical cases from Central Asia.</p>
<p>11:00-12:30 Room 1 &amp; 2</p>	<p><i>MH11: Reconsidering the "Red East"</i> Chair: <b>Beatrice Penati (University of Liverpool)</b></p> <p>Discussant: <b>Flora Roberts (Tübingen University)</b></p> <p><b>Jonas van der Straeten (Darmstadt University of Technology)   Mariya Petrova (Darmstadt University of Technology):</b> From state hubris to private hybrids. Tracing the Soviet urban experience in Samarkand, Uzbekistan</p> <p>Within Western scholarship on cities in Central Asia, a widespread fascination with Soviet mass housing, architecture and urban planning has arguably informed the selection of case studies and the underlying narratives, many of which revolve around the</p>

	<p>transformation of ethnically diverse, primarily Muslim cities into centrally planned Soviet cities. Yet, medium sized cities like Samarkand today consist mainly of private houses, often built in a visibly unplanned manner during Soviet rule. This paper aims at an analysis of the Soviet urban experience in Central Asia that is both critical towards common preconceptions of the socialist city and balanced in its sources. The underlying case study draws on a wide array of historical material, including contemporary Soviet literature on construction and architecture in Central Asia, archival sources from Tashkent and Samarkand and in-depth oral history interviews with owners of houses and apartments. The paper shows that a scarcity of building material for Soviet housing projects, chaotic planning and conflicts of competence opened up considerable scope for individuals to (re-)build, repurpose and renovate houses and apartments. It traces how ideas of socialist urban planning transformed on their way from the center to the periphery and from the top to the bottom of the Soviet administration; how they were appropriated by private individuals and translated into various hybrid arrangements that form much of the city's material legacies today. It documents, for example, the repurposing of space in prefabricated buildings, the gradual reconstruction of Soviet type houses into traditional courtyard houses, or the amalgamation of local building techniques and state-built infrastructure networks in Uzbek <i>mahallas</i>. In Samarkand, as in other medium sized cities on the periphery of the former Soviet Union, these practices have left traces in the urban landscape which cannot not be ignored in studies of their contemporary condition.</p> <p><i>Keywords: urban history, Soviet history, Samarkand, urban planning, architecture, construction</i></p> <p><b>Rebekah Ramsay (University of Central Asia):</b> Nomadic Hearths of Soviet Culture: "Women's Red Yurt" Campaigns in Kazakhstan, 1925-1935</p> <p>This paper discusses the "red yurt" campaigns in early Soviet Kazakhstan, in which party and state institutions sponsored mobile centers of Soviet culture in rural pastoralist communities. It argues that these campaigns represented a simultaneous attempt to create a regionally-specific model of everyday Soviet culture and a globally transferable model of cultural modernization. "Red yurts" combined medical, legal, public health, literacy, and other services, focusing on the complex of everyday domestic practices and household material culture referred to in Russian as "byt" and in Kazakh as "turmys". While, of course, realities on the ground lagged dramatically behind idealistic visions of fully-staffed, well-equipped yurts modeling new Soviet life to nomadic communities, this very idealism makes the campaign particularly interesting, since it suggests the ways in which those involved envisioned the proper life of a Kazakh Soviet citizen in the abstract. In conversation with other literature on nomadic encounters with the Soviet state, like the work of Paula Michaels and Alun Thomas, this paper considers how red yurts sought to exemplify Soviet "culturedness" (<i>kul'turnost'</i>) within a nomadic <i>byt</i> (two concepts which have so far been discussed primarily for the Russian context). It draws from archival documents, periodicals, and promotional literature, in both Kazakh and Russian, to examine the nature of the red yurt campaigns and what they suggest about early Soviet state-building in pastoralist Central Asia.</p> <p><i>Keywords: interwar period, Soviet history, Kazakhstan, cultural revolution, modernity, material culture</i></p> <p><b>Xavier Hallez (EHESS):</b> The revolution in "Orient" by Soviet Russia's "Orientals" (1917-1926)</p> <p>This paper presents the political projects of three « Oriental » revolutionaries involved in the construction of a new society after the two Russian revolutions of 1917: Mirsaid Sultan-Galiev (Tatar), Turar Ryskulov (Kazakh) and Elbegdorž Rinčino (Buryat). They became key actors in the creation of soviet and communist national organs and political leaders for their compatriots. The premise to their political activity was the recognition of the right for Oriental people to participate in all revolutionary institutions. National communists had always to face strong reluctance by Russian communists to let them be part of the decision-making process. The pretext was the absence of proletariat among Oriental populations, as proletariat was the sole repository of revolutionary power according to communist vulgate. Sultan-Galiev, Ryskulov and Rinčino built their political project in order to address this challenge. They mobilized Muslim, Turkic and Mongol designations to shape an Oriental proletariat. Muslims, Turks or Mongols were presented as oppressed people in a bipolar opposition between Occident and Orient. Occident was the oppressor and Orient the oppressed. The revolution in Orient implied liberation from Western yoke. The three studied leaders didn't aim at independence from Soviet Russia, but they wanted a balanced relationship and the end of colonialism. Their point was that Orient should emancipate itself from Occident thanks to the revolutionary forces it could generate. Soviet Orient was designed to undertake this task. Hence, they imagined the emergence of large political entities, Muslim, Turkic or Mongol, which could stand up for Oriental people, including populations outside Russia sharing these designations. Sultan-Galiev, Ryskulov and Rinčino sought to intervene beyond the frontiers of Soviet Russia and to burst imperial boundaries which divided Orient. Their purpose was to initiate a geopolitical refoundation through the diffusion of the revolution.</p> <p><i>Keywords: Russian revolution, national communism, Central Asia, Mongolia, decolonisation, Russian Muslim</i></p>
Lunch	
14:00-15:30 Room 3	<p><i>PO12: Central Asia and International Relations (1)</i> Chair: <b>Jeremy Smith (university of Eastern Finland)</b></p> <p><b>Stefanie Ortmann (University of Sussex):</b> Beyond Spheres of Influence: the myth of the state and Russia's seductive power in Kyrgyzstan</p> <p>This paper questions the analytical value of 'spheres of influence' for understanding power and the state in the post-Soviet region and beyond, based on a critical deconstruction of the ontological and epistemological assumptions inherent in the concept. It proposes an alternative reading of power and the state, drawing on the concept of 'seductive power' at a distance and Timothy Mitchell's 'state effect'. Rather than 'sphere of influence', a highly politicized concept conveying an ontology that flattens and divides space, essentializes the state and relies on an intentionalist account of power, we need an analytical framework that can help us make sense of the multiple, varied spatialities and historical legacies that produce the state and power. I demonstrate this through an extended discussion of Russian power in Kyrgyzstan, a country often described as a Russian client state. Mobilizing recent re-conceptualizations of state and power in anthropology and political geography, I present an analysis of Russia's seductive power in Kyrgyzstan and the way it contributes to producing Kyrgyz state-ness. I also show how Russia's Great Power myth is itself evolving and conclude that the differentiated, relational production of space and power in either Kyrgyz or Russian myths of the state is not captured by a 'return to spheres of influence'.</p> <p><i>Keywords: Russia, space, power, Kyrgyzstan</i></p>

	<p><b>David Lewis (University of Exeter):</b> Where is Central Asia in Greater Eurasia? Russian Geopolitical Thinking and the ‘Pivot to the East’</p> <p>Since 2015 Russian foreign policy makers have increasingly deployed the concept of ‘Greater Eurasia’ as a strategic frame for a new Russian policy in Asia, the so-called ‘Pivot to the East’. This paper explores how Russian foreign policy elites articulated and activated this geopolitical imaginary, particularly with regard to relations with Central Asia. Although Central Asian states are at the heart of the geography of Greater Eurasia, in geopolitical terms the project is largely focused on relations among ‘Great Powers’, notably Sino-Russian relations. Although Kazakh foreign policy discourse has also promoted the idea of Greater Eurasia, it has provided it with new meanings often distinct from those articulated by Russian foreign policy thinkers, and other Central Asian foreign policy thinkers have not been engaged in this new geopolitical imaginary. The occlusion of Central Asia in the Greater Eurasian project points to deeper contradictions that may limit its utility for Russian strategic thinking in the longer term.</p>
<p>14:00-15:30 Room 4</p>	<p><i>PO21: Rule, Rights and Corruption</i> Chair: <b>Emir Kulov (American University of Central Asia)</b></p> <p><b>Jeroen Van den Bosch (Adam Mickiewicz University):</b> One Man to Rule Them All: Comparing Personalist Rule in Central Asia and Sub Saharan Africa</p> <p>This paper analyzes the variations of personalist rule in a global context by comparing three clusters of one-man rule: Central Asia, West Africa and Central Africa. The aim is to draw parallels and identify crucial differences in the colonial legacy, Cold War period and post-Cold War order between all three clusters. The author will use various theoretical frameworks related to the study of dictatorships to compare relevant cases; and do an attempt at process-tracking to highlight which regional or internal factors led to the unstable, violent forms of strongman rule in Africa and (more) stable, but also highly repressive forms of predatory personalist rule in Central Asia. The author will account for resource curses and the external influence of ‘black knights’ or foreign patrons.</p> <p><i>Keywords:</i> dictatorship, personalist rule, Central Asia, Sub Saharan Africa, repression, authoritarian promotion</p> <p><b>Medet Tiulegenov (American University of Central Asia):</b> Entangled in the normative struggles: human rights and UPR in Central Asia</p> <p>Human rights is a highly contested issue in regard to its claim of universalism and as such it showcases very much how countries participate in the processes of normative globalization. The notion of human rights itself is not discarded altogether, whereas its meanings are very much contested which can be often observed in various bilateral relations between democratic and authoritarian countries. Since 2008 the UN's Universal Periodic Review (UPR) has meant to enable a deliberative platform for countries to present voluntarily their reports on human rights situation and undergo review from other states. Recommendations made by states on these reports could have been either accepted or rejected. These quadrennial exercise gave by now two rounds of engagement by all countries in expressing their attitudes towards human rights related recommendations. Human rights related interaction of Central Asian countries with external actors is not limited to UPR, but this paper looks at the issue receptiveness to any external pressure on through the lens of this mechanism. Conceptually this paper attempts to revisit diffusion models of susceptibility for norms acceptance due to coercion and learning (Risse and Sikink 1999, Finnemore and Sikink 1998, etc.) as well as to tap on the more recent localization as a contentious process literature (Checkel 1999, Acharya 2004, Wolff and Zimmerman 2015). Empirically this paper looks, on one side, at substance of issues, as well as type of recommendations and by whom they were made to five post-soviet Central Asian states, and on other side also looks to whom and which recommendations they make themselves. Data on these two way interactions over two cycles is compared (among countries) along the main variable - whether a recommendation is accepted or rejected. This analysis aims to highlight variety of patterns of localization of human rights in Central Asia.</p> <p><i>Keywords:</i> Central Asia, human rights, UPR, diffusion of norms</p> <p><b>Alisher Ilkhamov (SOAS, University of London):</b> Two models of grand corruption in Central Eurasia</p> <p>One can distinguish at least two models of grand corruption observed in the post-Soviet Eurasia. The first one has to do with the Soviet legacy, particularly with the remnants of command economy and related administrative restrictions the state imposes upon society and economy. This type of corruption is well familiar for those who has experience living under the Soviet rule. The second one is emerging model and related to the nascent or already established private sector in economy. This type of grand corruption emerges out of the opaque relationship between state and private sector, often represented by the so-called oligarchs, the relationship that amount to the level of collusion between them wherein one part of private businesses is granted privileges over the rest of businesses. The analysis and juxtaposition of both types of grand corruption may explain many phenomena of political and economic developments in the post-Soviet space, especially the logic of evolution of ruling regimes in this sphere of the world.</p> <p><i>Keywords:</i> grand corruption, government corruption, private sector, integrity of public office, command economy</p>
<p>14:00-15:30 Room 5</p>	<p><i>HM8: Mapping the Religious Landscapes in the Eurasian Sphere</i> Chair: <b>Gulnara Dadabayeva (KIMEP University)</b></p> <p><b>Tim Epkenhans (University of Freiburg):</b> Anti-Shia Agitation and Sunni Normativity: Tajikistan’s religious policy between domestic and global Trajectories</p> <p>Over the past decade, Tajikistan’s authoritarian government has broadened its approach to secular identity politics and legitimation by adding a narrow interpretation of Hanafi Sunni Islam to its imagination of the Tajik nation and society. Since then, government institutions, such as the Islamic Center (the former <i>Qoziyotor Muftiyot</i>), have rigorously imposed a restrictive version of Sunni Islam on</p>

	<p>the religious sphere in Tajikistan. Independent religious scholars have been marginalized, while the Islamist IRPT has been banned and its members have been persecuted. Simultaneously, the government (mostly through the Islamic Center) has resorted in its agitation against independent scholars and the IRPT to anti-Shia tropes and motifs, insinuating that Shiites are not part of the Muslim <i>umma</i>. These narratives are highly ambiguous since they do not distinguish between the different Shia branches, such as Twelver (dominant in Iran), Zaidis (such as the Houthis in Yemen) or the Ismailis, who constitute a significant minority in Tajikistan. From a domestic perspective, the Islamic Center's anti-Shia agitation appears to legitimize the Tajik government's political and social exclusion of the Ismaili population from Tajikistan's body politic including the recent (Autumn 2018) crackdown on local autonomy in the Pamirs by Tajikistan's security forces. At the same time, the anti-Shia agitation mirrors Tajikistan's foreign policy realignment away from Iran closer to Saudi Arabia, which increasingly pursues sectarian politics. The paper discusses the anti-Shia agitation from a comparative perspective, scrutinizing the reciprocity between domestic and global trajectories in sectarian politics.</p> <p><i>Keywords: Tajikistan, Islam, politics, Shia, identity politics</i></p> <p><b>Sergei Sushkov (University of Central Asia):</b> Eriugena and Mu'tazilites: Interaction between Christian West and Islamic East</p> <p>The proposed paper is based on my exploration of the origin and nature of Eriugena's philosophical-theological system and aims to highlight the problem of affinity between his conception and that of the Mu'tazilites' (and even a direct influence of one upon the other), with a view to establishing the fact of close interaction between Christian West and Islamic East at the stage of formation of their religious doctrines. This approach would allow scholars not only to consider a possibility of Eastern turn in Eriugenian studies, but also to look anew at the world-wide impact of the intellectual legacy of such key figures of the Middle East and Central Asia as al-Kindi, Allaf, al-Nazzam, al-Farabi, and others. From this perspective, the enigma of Eriugena as a cultural phenomenon proves to be better understood to the extent of intimate uniformity of Christian and Islamic thought, when both are deeply engaged in providing a profoundly philosophical view of the religious truth. In particular, the Mu'tazilah doctrines of God's unity, absolute good and the 'first obligation', including a coherently dialectical approach to the problems of infinity and wholeness, appear to have made a tremendous impact on Eriugena's thinking, making his system into a highly original intellectual endeavour and giving its author the name of the "Hegel of the ninth century". In a broader sense, the proposed approach may give impetus to further studies concerning the prospect of inter-Faith dialogue, both in the past and at present, with a specific emphasis on the intellectual contribution of the Islamic East to it.</p> <p><i>Keywords: Christian-Islamic interaction, Eriugena and Mu'tazilites, unity, absolute goodness, first obligation, infinity, dialectic, wholeness, inter-face dialogue</i></p> <p><b>Meqsud Selim (Northwest Minzu University):</b> Zelîlî's <i>Sefer-nâme</i>: Some geographical matters in 18 centuries in Kashgar</p> <p>This paper focuses on the historical changes of place names through the examination of <i>Sefer-nâme</i>, a poetical work in Chaghatay by Muhemmed Siddiq Zelîlî (1680-1755) who has been one of famous poet 18 century. This work was collected to his composite volume <i>Divan-i Zelîlî</i> with other hagiographical verses such as <i>Tezkire-i Chihilten</i> and <i>Tezkire-i Muhemmed</i>. Sherif Buzurukvar occupied approximately 30% of the volume. <i>Sefer-nâme</i> is a kind of travel book by Zelîlî himself, describing his journey in Kashghar region. His travel began from Yarkend, goes through Yengihisar to Atush, stay there more than three years. After that go to Hoten and stay there for long time. Therefore, <i>Sefer-nâme</i> includes rich geographical information such as place names and on mazars which author and his companions have visited in 18 centuries. In this paper find out place names in <i>Sefer-nâme</i>, then to compare with now correspondence names firstly, trying to find out changing rules of pronunciations and writings of that place names. After that try to find correct locations and changing territory of place names. For example, Meşhed, Hoten, Hita, Tiznab, Qarğalıq, Lohoq, Taq Günbez, Lohoq, Qızıl. Qızıl is a township in Yengisar today, but in <i>Sefer-nâme</i> Qızıl is a village name in nearby today's Qızıl. Lohoq is a county in Hoten region today, this word already changed to Lop today. In the conclusion of this paper, based on Zelîlî's <i>Sefer-nâme</i> try to find some features of Xinjiang Chagatay documents at 18-19 centuries. For example, plural suffix &lt;-lar/-ler&gt; sometimes write it &lt;-la/-le&gt;, <i>Yığla-</i> (cry) this verb changed <i>Yığlışibân</i> after added suffix in <i>Sefer-nâme</i>. Until now, common idea about writing rules of Chagatay that played same writing rule from Ali Sher Nevâyî to 20 centuries. According to above examples there are some writing features, especially Turkic words and verbs, in latest Chagatay documents in Xinjiang.</p> <p><i>Keywords: Chagatay, Kashgar, Yarkend</i></p>
<p>14:00-15:30 Room 6</p>	<p><i>SS18: Gender and sexuality II</i> Chair: <b>Syinat Sultanalieva (University of Tsukuba)</b></p> <p><b>Zhanar Sekerbayeva (University of Tsukuba):</b> Role of Medical Specialists in Negotiating "Normalization" of Transgender People in Kazakhstan</p> <p>The paper is interested in studying how the gatekeeping practices of healthcare professionals in Kazakhstan are shaping the gender identities of Kazakhstani transgender individuals as they seek legal affirmation. The research is interested in negotiating "normalization" by medical specialists who are taking the role of "judges" deciding who fits prescriptions as a woman or as a man. The situation regarding access of transgender people in Kazakhstan can be described as dependence on the authorities to receive permission for recognition of transgressive existence. According to accounts of transgender people, the gender recognition procedure requires humiliating procedures in order to change gender on official documents, which includes physical and psychiatric medical examinations, hormone therapy, sterilization, and gender reassignment surgery. Majority of researches available that study medical specialists in the binary construction of doctor-transgender patient interaction mostly focus on transgender people as "victims" of the gatekeeping power abuse by the former, who are able to pronounce whether a transgender patient is "fit" for a gender marker change in their legal documents. The article aims to look at this issue from a different point of view, by which it hopes to fill the gaps in theory and practice of negotiating transgender identities. In this paper the main focus will be on the medical specialists and their experience of participating in the "normalization" of transgender identities, while also cross-referencing this with experience of the same process by transgender people. The research focus is on the personal stories of medical specialists, their self-perception and experience of gatekeeper position.</p> <p><i>Keywords: normalisation, transgender, Kazakhstan, medicine, gender</i></p>

	<p><b>Swetlana Torno (Heidelberg University):</b> Timing Education and Marriage in Women’s Life Courses in Tajikistan. Global Trends in Local Lives?</p> <p>Following the restructuring of work patterns as a direct consequence of industrialization, the life courses of populations in Europe experienced considerable standardization. This phenomenon, termed “the institutionalization of the life course” by the sociologist Martin Kohli (1985), divided the life courses into three major parts: education (preparation phase), working period, and retirement (period of rest). By the time Kohli published his paper, trends of “de-standardization” and “individualization” came to the forefront. Changes included the postponement of the age at marriage and birth of the first child, phases of education between employment periods, and employment after retirement. Such shifts in the reorganization of life courses are not confined to Europe. While the Soviet modernizing project produced a high degree of standardization in peoples’ lives throughout the Soviet Union, its dissolution went hand in hand with social and economic insecurity leading to disarrangements in common biographical patterns. Focusing on the timing of education and marriage in women’s life courses, this paper documents how global shifts take hold in local lives in Tajikistan. Along with findings from a micro-census, I present case studies that shed light on the circumstances and women’s strategies to place education after family formation. The paper is based on eleven months of stationary fieldwork in a provincial town in Tajikistan on the re-organization of familial care arrangements and women’s life courses.</p> <p><i>Keywords: life course, timing, education, marriage, women, Tajikistan</i></p>
<p>1400-1530 Room 9</p>	<p><b>AN1: Migrations and Diaspora Rescheduled.</b> Chair: <b>Julie McBrien (University of Amsterdam)</b></p> <p><b>Elena Borisova (University of Manchester):</b> Don’t change your surname!’: kinship and economy of migratory knowledge in Tajikistan</p> <p>Based on 14 months’ ethnographic fieldwork with migrant families in rural Tajikistan and Russia, my paper explores the unexpected effects of recent developments in Russian migration policy on the everyday life of migrants and their families in the context of normalized transnational migration between Tajikistan and Russia. The hunt for a Russian passport reflected in official statistics has become an unavoidable strategy to secure one’s ‘legality’ while remaining and working in Russia in the face of the commercialization of work permits and the politics of forced immobilization through entry bans. At the same time, the desire to obtain a passport at any cost pushes people to look for dubious paths to Russian citizenship including fictive marriages, which involve complex transnational corruption schemes. Used strategically, citizenship becomes stripped of its affective dimensions and becomes synonymous with ‘legality’ and the promise of better working and living conditions. Along with extending the eligibility criteria for citizenship and following mass conferment of citizenship upon Tajik nationals, the Russian state is also introducing more punitive measures to make citizenship revocable for those new citizens who have violated the bureaucratic application procedure (very often without their prior knowledge). This in turn creates a never-ending demand to legalise one’s status by restarting the application process from scratch. The effect is a rather arbitrary movement between the status of il/legal migrant, temporary resident, and citizen, giving birth to a proliferation of transnational bureaucratic practices, and a lucrative economy of document production, which penetrates people’s everyday lives in peculiar ways by reshaping the very notions of a good life, belonging, marriage, and kinship.</p> <p><b>Javeed Ahwar (University of Amsterdam):</b> The Afghanistani diaspora in Hamburg: between making new home in Germany and rebuilding the old home in Afghanistan</p> <p>My paper provides new empirical evidence coming from my five months ethnographic fieldwork on the Afghanistani diaspora community in Hamburg-Germany. During the fieldwork carried between August and December 2017, I learnt that Afghanistani diaspora associations attempt to re-route themselves in the new environment — Germany. By doing so, they choose not to act under the umbrella of a united Afghanistani community but to mobilize separately along ethnolinguistic lines. Similarly, the engagement of elite members of the diaspora in post 9/11 state-building is equally ethnocentric and ethnically motivated. My research findings suggest that quite opposite to popular believe, the identity “being Afghanistani” only exists for outsiders and foreign researchers, while within the community, ethnicity and language speak louder than nationality. Very particularly, the ever growing division between Pashtun and non-Pashtuns refers to the longstanding historical disputes over the distribution of power as well as recent political hegemony of Pashtuns. During my ethnographic fieldwork, I learnt that each diaspora organization acts as a factory of identity-making imposing harsh in-and-out group sanctions fixating membership in ethnolinguistic clubs. Doing more than 100 ethnographic interviews with members of different ethnolinguistic associations, mosques, and cultural experts, I can classify these associations into [1] associations focusing on the well-being of the diaspora community in Hamburg, [2] associations channelling their aid to the educational sector of Afghanistan, and [3] associations that act as lobby groups and critiques of the Kabul government who lobby for redistribution of power, change the status of Persian [Dari] language in Afghanistan and attempt to rewrite history. Despite that Pashtun members of the diaspora have been disproportionately represented in Kabul government, I believe that a more inclusive (country, ideology, ethnicity and language-wise) representation of the diaspora in governance can contribute to the state-building and peace processes in Afghanistan.</p> <p><i>Keywords: diaspora, state-building, integration, Afghanistani</i></p> <p><b>Natia Jalabadze (Tbilisi State University)   Lavrenti Janiashvili (Tbilisi State University):</b> Central Asian Cultural Influences on the Culture of Repatriated Meskhetian Turks in Georgia</p> <p>In the proposed paper we aim to discuss the impact of Central Asian culture on the population deported from South Georgia’s Meskheti province in 1944. The Communist regime exiled Georgia’s 90,000 Muslim residents, the so-called Meskhetian Turks (MT) to Central Asia’s different republics. In 1958 a large group of MTs moved from Central Asia to Azerbaijan and later in the North Caucasus. Between 1975s-1980s after the efforts of some Georgian dissidents and intellectuals, hundreds of Meskhetian families returned from Central Asia to Georgia. Because of their constant migration they had to adapt to different environment and conditions several times. The long-term fallout from the Georgian state infrastructure and the years of deportation caused MT’s firm consolidation and solidarity. Although they now live dispersedly in a rather vast territory, the formation of a single socio-cultural space and maintaining strong unity</p>

	<p>is one of their main features. We had an opportunity to observe the traditional life of repatriate MTs in their places of residence in Georgia. Living in Central Asia has influenced their mode of lives, which is represented in almost all aspects of material and spiritual culture: farming traditions, forms of settlement, types of economic and residential buildings, family, wedding and kinship relationships, burial and mourning rituals, etc. We shall demonstrate how intercultural communication has influenced the culture of the deported population and discuss the dynamics of cultural diffusion.</p> <p><i>Keywords: culture, Central Asia, Mesketian Turks, Georgia, intercultural communication, cultural diffusion</i></p>
14:00-15:30 Room 10	<p>MH12: A Global Space: the Jewish Cemetery of Khujand, Tajikistan [film panel] Co-Chairs: <b>Farangis Yokubzoda (Khujand State University)   Flora Roberts (Tübingen University)</b></p> <p>This 30-minute documentary shot in autumn 2018 follows Jura Abaev, the last Jew living in the ancient city of Khujand, as he travels to visit the only Jewish cemetery in Northern Tajikistan. This unique historical document centres on the figure of Abaev, born in Khujand in 1937 to Khatamo Shurat, an actress at the Pushkin Theater, and Ribi Abaev of Samarkand, a factory worker. Jura Abaev chose to stay on in Khujand even as the city's Jewish community dwindled. A living repository of local Jewish history, he now has the care of the cemetery, which is in a rural area some distance from the city.</p>
14:00-15:30 Room 12	<p>EX10: <i>Not In My Name - RFE/RL documentary [film panel]</i> <b>Film presentation followed by discussion with producer Noah Tucker (RFE/RL)</b> Chair: <b>Asel DoolotKeldieva (American University in Central Asia)</b></p> <p>The panel will feature a showing of the film, <i>Not in Our Name - The Spread Of Extremism In Central Asia</i> [40 minutes], followed by discussion with producer Noah Tucker about the reception of the film and the progress of RFE/RL Central Asia's Regional Counter-Extremism Project, a research and documentary project developed by Radio Free Europe/Radio Liberty (RFE/RL) to help communities in Central Asia understand and prevent the spread of violence and extremism. <a href="https://pressroom.rferl.org/p/6831.html">https://pressroom.rferl.org/p/6831.html</a></p>
14:00-15:30 Room 1 & 2	<p>HM6: <i>Pre-arranged Panel: Kazakh Intelligentsia between Soviet and National Identities in the Period of Late Soviet Subjectivity (part 2)</i> Chair: <b>Xavier Hallez (School for Advanced Studies in the Social Sciences (EHESS))</b></p> <p>Discussant: <b>Isabelle Ohayon (CNRS / CERCEC)</b></p> <p><b>Baurzhan Zhanguytin (Abay university):</b> Magzhan Zhumabayev: The fate of a poet in the context of the Soviet project of “new man” creation</p> <p>Мағжан Жұмабаев оғалтаыра нравственнм ориентиром для многм поколений казахского общества. он был гениальным поэтом. Однако он не вписывался в проект создания «нового человека». Так же, как и на стихи Осипа Мандельштама, Николая Гумилева, Владислава Ходасевича, Георгия Иванова, опала на стихи Мағжана Жұмабаева растянулась на 70 лет. Мы утверждаем, что борьба за реабилитацию, расстрелянного в 1938 году поэта, продолжалась в послесталинский период. Она не завершилась 8 июля 1960 года после решения о реабилитации решением трибунала ТуркВО , как это принято утверждать. На основе материалов архивов , выявленных в Российских и Казахских архивах, мы реконструируем сложные этапы процесса реабилитации поэта.</p> <p><i>Keywords: magzhan zhumabayev, reprisals, rehabilitation, soviet subjectivity</i></p> <p><b>Zauresh Saktaganova (E. A. Buketov Karaganda State University):</b> Сталинские репрессии: сюжет из истории Академии Наук Казахской СССР в начале 1950-х годов   Stalinist Repression: an example from the history of the Academy of Sciences of the Kazakh SSR at the beginning of the 1950s</p> <p>In this article the author examines the history of political repression of the late 1940s - early 1950s in relation to the scientific and creative intelligentsia in Kazakhstan, identifying the causes of two waves of these repressions in the post-war Stalin period. A distinctive feature of post-war repression is the “explicit personification of political accusations”, which has a simple explanation - shifting the focus of attention to certain individuals was also connected with the denunciations of countrymen, neighbours, colleagues, foes, and envious informers. Denunciations appear as a consequence of politics: the authorities waited for and provoked these denunciations. The paper focuses on a letter sent to the central party leadership in Moscow in which T. Shoinbayev accuses the president of the Academy of Sciences of the Kazakh SSR, K.I. Satpayev of having an “Alash” past, hiding his feudal-Bai origin, and supporting “nationalists” and “hidden enemies” of Soviet power in the Institutes of the Academy of Sciences of the Kazakh SSR.</p> <p>В данной статье автор рассматривает историю политических репрессий конца 1940-х – начала 1950-х гг. по отношению к научной и творческой интеллигенции в Казахстане, выявляя причины двух волн этих репрессий в послевоенный сталинский период. Отличительной чертой послевоенных репрессий является «явная персонификация политических обвинений». А «персонификация политических обвинений» имеет простое объяснение – перенос акцентов внимания на определенные личности был связан еще и с доносами земляков, соседей, коллег, недругов и просто завистников-доносчиков. Доносы появляются как следствие политики: власть ждала и провоцировала эти доносы. Автор публикует письмо Т. Шоинбаева, отправленное центральному партийному руководству. В нем Шоинбаев обвиняет президента Академии наук Казахской ССР К.И. Сатпаева в «алашском» прошлом, сокрытии свое феодально-байского происхождения, поддержке в институтах АН КССР «националистов» и «затаившихся врагов» советской власти.</p> <p><i>Keywords: Stalinism, repression, denunciations, Kazakh SSR</i></p>

Break	
16:00	<i>ESCAS Members Colloquium (Forum Alumni Auditorium)</i>
16:45	<i>Keynote Performance by <b>Hamid Ismailov and Razia Sultanova</b> (Forum Alumni Auditorium)</i>
17:45	<i>Reception closes</i>

## Keynote Performance: Hamid Ismailov and Razia Sultanova

16:45, Saturday 29 June, Forum Alumni Auditorium

The author and journalist Hamid Ismailov will make a presentation addressing the question **'Is world literature a homeland for Central Asian writers, or are they its migrants and refugees?'** The presentation will be accompanied by readings from Hamid's latest novel *The Devil's Dance* and music from Dr Razia Sultanova. Introduced by David Lewis

**Hamid Ismailov** was born into a deeply religious Uzbek family of Mullahs and Khodjas living in Kyrgyzstan, many of whom had lost their lives during the Stalin era persecution. Yet he had received an exemplary Soviet education, graduating with distinction from both his secondary school and military college, as well as attaining university degrees in a number of disciplines. Though he could have become a high-flying Soviet or post-Soviet apparatchik, instead his fate led him to become a dissident writer and poet residing in the West. He was the BBC World Service first Writer in Residence. Critics have compared his books to the best of Russian classics, Sufi parables and works of Western post-modernism. While his writing reflects all of these and many other strands, it is his unique intercultural experience that excites and draws the reader into his world.

Dr **Razia Sultanova** is musician, musicologist and ethnomusicologist. Born in the USSR she studied and consequently worked at both the Tashkent and Moscow conservatories. She worked at the Union of the Soviet Composers and the Russian Arts Study Institute in Moscow and having moved to reside in the UK in 1994 at the University of London and has since 2008 worked at the University of Cambridge. Razia Sultanova is the author of four books and five edited volumes on the music of Central Asia, Middle East, gender and music, and music and society.

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