

A Word From the Director

In August 2002, Indiana University established the Center for the Languages of the Central Asian Region (CeLCAR). In many ways, CeLCAR's appearance is a natural outgrowth of IAUNRC's activity to produce instructional materials for Central Asian and Azeri languages. Work during the last four years, funded largely by NSEP grants, has produced web-based language learning modules for Azerbaijani, Kazakh, Turkmen, and Uzbek. These are available at <www.cenasianet.com>.

The new center is funded under a four-year Title VI language resource center (LRC) grant from the Department of Education (DOE) totaling \$1.5 million. Along with the award to IU for CeLCAR, DOE also provided funds for the establishment of two other area LRCs, one for South Asian languages at the University of Chicago and one for Middle Eastern languages at Brigham Young University. The three new area LRCs join eleven other LRCs around the US.

The new grant to IU will allow CeLCAR to develop proficiency-oriented language instruction materials for five languages: Pashto, Tajik, Turkmen, Uyghur, and Uzbek. Work began in fall 2002 on the development of materials for Pashto and Uyghur, the two least developed languages of the five in terms of current resources. In fall 2003, CeLCAR will begin work on Tajik, Turkmen, and Uzbek. The materials development projects for each language will last three years. By late 2006, students of all five languages will have much better resources, in the form of textbooks, teachers guides, and interactive CD-Roms to facilitate their studies. The CD-Roms will be suitable both for language study as well as language maintenance. The latter is especially important because many students take intensive summer

language courses but have little opportunity immediately following the summer to practice their skills. CeLCAR hopes eventually to produce materials for other languages beyond the original five, in particular, Azeri, Kazakh, and Kyrgyz.

CeLCAR draws upon IU's resources in IAUNRC, Applied Linguistics, the Department of Central Eurasian Studies, and the departments of Language Education and Instructional Systems Technology in the School of Education. A team assigned to producing materials for each language



CeLCAR staff shown l-r: Khwaga Kakar, Bill Johnston, Roxana Ma Newman, Director William Fierman, Cynthia Ramlo, Talant Mawkanuli, Anna Jacobson.

includes a native speaker, an applied linguist, and a specialist on computer-assisted language learning. Serving as CeLCAR's director, I work closely with Associate Director Roxana Ma Newman and Chief Applied Linguist Bill Johnston. Both of them bring extensive experience in curriculum development and language teaching to our project. In addition, our current staff includes computer-assisted-language-learning (CALL) specialist Anna Jacobson, language developers Talant Mawkanuli (Uyghur) and Khwaga Kakar (Pashto), webmaster Cynthia Ramlo, and program assistant Peter Marsh.

In the first months of work, CeLCAR was privileged to work closely with Betty Lou Leaver, a leading specialist on cultural communication skills, content-based instruction, and language-learner strategies who has worked extensively in government foreign language schools. Ms. Leaver spent much of fall semester 2002 in

Bloomington, working closely with other CeLCAR staff to establish our strategic work plan and develop syllabi and lesson outlines for Pashto and Uyghur.

Much of our effort in the first months of CeLCAR's existence was devoted to logistic problems. Thanks to hard work by our staff, we now have a set of furnished offices in Coulter Hall West in the Ashton Complex close to IU's School of Education, and a ten-to fifteen-minute walk from IAUNRC in Goodbody Hall.

The resources currently being developed for Pashto and Uyghur will be used and tested at the 2003 SWSEEL (Summer Workshop in Slavic, East European and Central Asian Languages), the first summer workshop to offer these languages. After receiving feedback from the summer, CeLCAR will improve and build on the initial materials. As the gaps in learning resources vary for each of CeLCAR's languages, the individual language projects will be unique.

In addition to the above activity, CeLCAR will also take over work under an institutional grant that Indiana won in the National Security Education Program 2002 competition. The new grant will allow IU to begin to teach Kazakh and Uzbek to students at another Big Ten university campus through interactive video, and to establish intensive summer advanced Kazakh and Uzbek language courses in Almaty and Samarkand respectively. These courses, which will award IU academic credit, are open to qualified students from any US university. For more information on CeLCAR and its programs, see its website at <http://www.indiana.edu/~celcar/>.

William Fierman
Director

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Võro Language Revival

Kara Brown is a PhD student at IU's School of Education and a Fulbright Scholar. In fall 2002 she returned from Estonia, where she conducted research on the Võro language revival, in the context of the Council of Europe and European Union's concern with regional language promotion.

In the world of regional and minority language policy, power and protection are often linked with being a member of an ethnic or linguistic minority group. Given the high stakes of this label, it is important to ask – who decides who is and is not a minority? The pan-European organizations, like the Council of Europe and the European Union, while focusing their efforts on minority groups in legal instruments like the “European Charter for Regional or Minority Languages” and the “Framework Protection of National Minorities,” leave it to state committees to determine who “counts” as a minority. In Estonia, the government has established a legal definition through the Law on Cultural Autonomy for National Minorities (passed in 1924 during the first period of Estonian

“The Võro are reluctant to declare themselves a minority... They feel limited by the constraints of “official identities,” yet sense pressure to make a case before Europe about their cultural and linguistic uniqueness.”

independence and then again in 1993 after Estonia regained its independence from the Soviet Union). According to this law, national minorities “are distinct from Estonians on the basis of their ethnic, cultural, religious, or linguistic characteristics.”

While those like the Russians and the Ukrainians easily fit this definition, the question of what a regional-language group might be is more problematic – especially one, like the Võrokesed, who considers itself ethnically Estonian and can speak fluent Estonian. Identity choice, therefore, is a zero-sum game – either you are Estonian or non-Estonian (in Estonian, *eestlane* or *mitte-eestlane*). But are the

Võrokesed Estonian? Complicating this identity puzzle for the Võro is the “Language Act” of 1995, which states that the official language of their homeland is Estonian – “literary Standard Estonian” excluding regional languages related to Estonian. So, while the Võro may not label themselves as a national minority, their language is not the official language of the Estonian Republic.

The Võro have avoided this official identity question for most of the post-Soviet period (since August 1991). Võro-language activists are satisfied with being considered, and considering themselves, Estonians, who speak a regional language in addition to standard Estonian. On all official documents (e.g., passports, identifications cards) and in the national census, they are counted as Estonians. The presumed political, cultural, and economic benefits of the European Union have introduced new pressures, however, for groups in Eastern Europe and the former Soviet Union, like the Võro, to provide clear and compelling answers to both the European Centers and national governments to the questions: Who are you and what do you want?

For the Võro, the responses to these queries are difficult to articulate. According to Estonians I interviewed and observed during 2001-2002, to be an officially recognized minority is *not* to be an ethnic Estonian. This is an idea that is difficult to swallow for citizens of a nation of under one million whose territory has been ruled by outsiders for centuries and whose state has a cumulative independence of barely three decades. Furthermore, to pressure the government to recognize them as a unique linguistic minority would be considered a violation of the cultural and political solidarity among Estonians – a solidarity that allowed them to achieve independence from the Soviet Union.

Thus far, the activities of the Võro-language activists have been carefully tucked into this “cultural solidarity” framework. Regional-language activities are always presented as academic projects (e.g., summer university courses, edited series of “scientific texts,” conferences) that are non-threatening and perhaps even helpful to the development of the Estonian language. In this arrangement, the Võro

never needed protective language laws since they received government funding for their cultural projects. Yet, by not becoming political or having a political agenda, a comprehensive Võro-language-development policy failed to emerge and the government substituted a string of cultural programs for an official policy. In the educational sphere, the consequences of being apolitical were clear. As of September 1, 2002, the Ministry of Education has granted national minorities the right to study some subjects in their mother tongue two hours a week. The Võro-speaking

“...to be an officially recognized minority is *not* to be an ethnic Estonian. This is an idea that is difficult to swallow for members of a nation of under one million whose territory has been ruled by outsiders for centuries...”

children, however, as “Estonians,” are legally not provided with the same opportunities.

The Võro are reluctant to declare themselves a minority in large part because it would force them to become political. They feel limited by the constraints of “official identities,” yet sense pressure to make a case before Europe about their cultural and linguistic uniqueness. Since the stakes of becoming an official minority are too high, the Võro-language activists are now exploring new possibilities for what to call their language and themselves (e.g., an indigenous minority language, or indigenous minority language speakers) and ways that their language can be recognized in future legislation. As such, the legal frameworks and power of the pan-European organizations are expanding the political imaginations of the Võro and turning reluctant political actors into people who are starting a new conversation about identity and belonging in the post-Soviet world.

Contributed by Kara Brown.

IU Student Assists Environmental Conservation in Mongolia

Carol Stock recently graduated from IU's School of Public and Environmental Affairs with an MPA (Master's of Public Affairs) and an MSES (Master's of Science in Environmental Science). While a student at IU, Ms. Stock worked in Mongolia, helping to develop the "Eastern Steppes Biodiversity Project" (ESBP). This initiative, sponsored by the United Nations Development Programme (UNDP), is designed to assist the eastern region of Mongolia conserve its biodiversity by raising awareness and promoting sustainable management of the steppe ecosystem. Although Ms. Stock's work with ESBP is now complete, its impact continues. The following is based on an interview with Stock about her work in Mongolia and with the ESBP.

As part of her work, Ms. Stock assisted UNDP staff in designing and implementing a plan for the future year in local environmental education for the three eastern provinces of Hentii,

Dörnöd, and Sühbaatar. Buying a van and equipping it with educational material, the project made environmental education mobile, allowing staff to reach various *Sum* (local) centers in Mongolia and disseminate information to interested students and teachers.

Stock was also directly involved with the independent evaluation of the "Eastern Steppes Biodiversity Project." Over the course of three weeks, she traveled with evaluators who conducted 90 interviews with all of the stakeholders in the biodiversity project: national cabinet ministers, various local *Sum* officials, as well as rangers and herders.

In Stock's view, the interviews in Mongolia revealed a split in the attitudes of local and federal officials toward environmental issues. National government officials, focusing on issues of economic development, were concerned that ecological matters would hinder socio-economic expansion, while local *Sum* officials were more sensitive to the impact of development on local ecologies

and more receptive to the training offered by UNDP.

Ms. Stock noted that the independent evaluation of the "Eastern Steppes Biodiversity Project" advocated a more focused effort on the federal level, in the form of a full-time staff member who would work specifically on the relationship with the national government in Mongolia's capital, Ulaanbaatar, in an attempt to communicate the value of the Eastern Steppes Biodiversity program and future development projects.

A former Peace Corps volunteer, Stock is currently working in Thailand as a researcher for the Southeast Asia Unit for Social & Environmental Research (USER) with the International Global Change Program at Chiangmai University.

Stock's work in Mongolia was funded by an International Enhancement Grant and the IUSA. A slideshow of her experiences in Mongolia can be viewed at <http://www.indiana.edu/~iaunrc/>.

Turkish Through Songs

IAUNRC has joined forces with the University of Texas at Austin and the Ottoman and Modern Turkish Studies Chair of Indiana University to make possible the publication of the innovative text, *Turkish through Songs*.

Written by Yildiray Erdener, a Professor of Turkish Language and Culture at the University of Texas, *Turkish through Songs* is an instructional work that uses Turkish folksongs "as a vehicle to teach the Turkish language" to beginning speakers.

A scholar of the *aşık*, Turkish minstrels who recite or sing old Turkish poetry and lore, Professor Erdener derived the idea for the text from watching *aşıks* who "moved from reciting to singing when they were unable to remember a word or a phrase of a poem."

In addition to making "the learning process easier," Professor Erdener ar-

gues that Turkish folksongs are repositories of age-old Turkish myths and traditions, "which provide insight into the values, thoughts, attitudes, ideas, and the living conditions of common people in Turkey." *Turkish through Songs* offers a rich and varied collection of these forms to students of the language, including "Mahmut'um," which echoes myths of the Oghuz tribes contained in *The Book of Dede Korkut*, and "Çannakale," which recounts the experiences of Turkish soldiers who fought in the Gallipoli campaign of 1915.

Professor Erdener supplements the songs presented in the work, which provides commentaries on varied aspects of Turkish history and folklore. This allows interested students to gain a deeper understanding of the contexts that Turkish oral poetry reflects. In his discussion of the *Köroğlu* epic, an ancient tale surviving among all the Turkic peoples of

Central Asia and Anatolia, Professor Erdener contrasts the Ottoman variant of the myth, where the hero *Köroğlu* is a bandit who fights against the representatives of the Ottoman Empire, with Uzbek and Turkmen versions, where he "is the ruler of a Turkmen tribe."

Comprised of thirteen songs and one children's rhyme, *Turkish through Songs* includes a CD-Rom created by Professor Erdener, who sings the songs in the book and provides instrumental accompaniment on the *saz*, "a long-necked fretted folk-lute."

In addition to *Turkish through Songs*, Professor Erdener has published numerous studies on the tradition of Turkish folklore, including *The Song Contests of Turkish Minstrels*. A graduate of Indiana University, Professor Erdener earned his PhD in Folklore and Ethnomusicology in 1987.

Central Asian Terrorism

Christopher Baker, a graduate student in the Central Eurasian Studies Department, gave a lecture last summer on "Islamic Extremism and Central Asian Security" for the International Studies Summer Institute at IU, a colloquium for high school students and teachers interested in area studies.

In his lecture, Mr. Baker focused on the the Islamic Movement of Uzbekistan (IMU), a radical organization devoted to building an Islamic state on the ruins of the current Uzbek regime, and the Hizb-ut-Tahrir, or Party of Liberation, a secretive Islamic organization that operates in small cells throughout Central Asia.

Discussing the Hizb-ut-Tahrir, Baker noted that the movement prophesizes the destruction of the extant Central Asian regimes and the creation of a "pure" Islamic state united by a renewed caliphate. Although the movement eschews violence, Baker argued that its elaborate organizational structure poses its own challenges to Central Asian security: in his view more extreme Islamic organizations might infiltrate the Hizb-ut-Tahrir and use its infrastructure to project terror into Central Asian states and societies.

In his discussion of the Islamic Movement of Uzbekistan, Baker outlined two distinct interpretations offered by Western scholars – a national vision, which argues

that the organization is devoted to violently redrawing the present political and cultural landscape of Uzbekistan, and a pan-Islamic vision, which maintains the IMU wants to shatter Central Asia as a divided political entity and create an "Islamic super state" in the region.

Evaluating the current status of the IMU, Baker maintained that the U.S. campaign in Afghanistan decapitated the leadership of the movement and dispersed its membership, forcing it into the unstable tribal districts of Pakistan, and into the border regions of Iran, where IMU forces are rumored to be receiving support and training from Iranian security services.

Baker's lecture on terrorism in Central Asia was part of a broader effort to bring the expertise of Center students and faculty to the Summer Institute. In addition to lectures, the Center produced fact sheets for the colloquium, which highlighted regional problems and facilitated discussion among Institute participants. Outlining the background and dimensions of regional conflicts in the Eurasian world, the fact sheets also addressed environmental, gender, and cultural issues, such as the fate of the Roma people, who continue to struggle to maintain their "rich Roma culture" in the diaspora communities scattered across Hungary.

IAUNRC's Visiting Scholars For 2002-2003

Fall Semester 2002

Botagoz Shaimardanova is head of the department of biology at Pavlodar State University in Pavlodar, Kazakhstan. As a Fulbright Scholar, she will be working with Flynn Picardal at SPEA until December 2002. She is researching industrial pollution's effects on the ecosystems of northeastern Kazakhstan.

Aigul Zabirowa has come to IU as an independent visiting scholar through the Open Society Institute. She is a Senior Lecturer at Eurasian State University in Astana, Kazakhstan. She will be working with Bill Fierman in Central Eurasian Studies.

Academic Year 2002-03

Temirbek Bobushev is Director of Research at the American University of Kyrgyzstan. He has come to IU as a Fulbright scholar to compare models of economic development and will be in Bloomington from August 2002 to May 2003. He is hosted by Robert Campbell in the Department of Economics.

Kanykei Muhtarova, Music Director and Piano Instructor at the American University in Bishkek, Kyrgyzstan, has come to IU for one year as a Junior Faculty Development Program Fellow. She will be focusing on arts management and music curriculum and working with Mary Goetze at the School of Music.

John D. Soper Lectureship

Malik Hodjaev arrived in Bloomington in fall 2002 for a visiting appointment in the Department of Central Eurasian Studies as the first holder of the John D. Soper Lectureship. A native Uzbek and graduate of the Moscow and Samarkand State Pedagogical Institutes, Mr. Hodjaev brings over fifteen years of experience in language instruction to his courses. Before coming to Indiana University, Mr. Hodjaev was the Director of the Regional Language Center in

Samarkand, where he supervised Uzbek and English language instruction and the development of curricula for Uzbek, English, and other languages.

Established in 2001 with an endowment provided by the parents of John D. Soper, the Lectureship honors the memory of a brilliant Turkologist and scholar of the Turkic peoples. Embodying their son's passion for the languages and cultures of the Turkic world, the Lectureship provides salary support for Turkic-language instruction at Indiana University.

Continued from previous page.

Bakytkul Ospanova is a librarian at the American Studies Resource Center of the Kazakh State University of World Languages. She will be at IU from August 2002 to July 2003 and will be associated with the School of Library and Information Science. Her faculty contact is Thomas Nisonger.

Zamzagul Seilova is Senior Lecturer at Karaganda State University in Karaganda, Kazakhstan, who has come to IU as a Fulbright Scholar for the academic year. Her work focuses on finance and regional development and her faculty contact is Michael Alexeev in the Department of Economics.

Rashit Zagidullin is Director of the Center for Intercultural Communication and Translation Studies at the Kazakh University of International Relations and World Languages in Almaty, Kazakhstan. He will be at IU for the academic year as a Fulbright scholar and will work on a guide to multicultural America for Kazakh students, businesspeople, and translators. His faculty advisor is Bill Johnston in TESOL and Applied Linguistics.

Zemfira Zeynalova is returning to IU as a Fulbright Scholar to research distance learning in technology-supported education reforms in Azerbaijan. A professor in linguistics at the Academy of Sciences in Baku, Azerbaijan, Ms. Zeynalova will be working at the Center for Research on Learning and Technology at the School of Education.

IU Introduces Kazakh Language Courses

For the first time in its history, Indiana University began offering Kazakh language courses during the regular academic year, expanding opportunities for students interested in Turkic languages and cultures. Taught by Talant Mawkanuli, the Fall courses include beginning and intermediate levels of instruction.

A graduate of the Central Eurasian Studies program at Indiana University, Dr. Mawkanuli specializes in Central Asian cultural history and

Turkic sociolinguistics. He is the author of numerous articles and other works, including *A Comparative Study of the Turkic Languages in China* and "A Study of Comparative Turkic Phonology."

A Kazakh-language instructor in CEUS, Dr. Mawkanuli also works for CelCAR, where he is helping to develop language materials and curricula for first year Uyghur.

Dr. Mawkanuli has taught Kazakh for many years in SWSEEL, as well as at the University of Wisconsin and University of Washington. IU has been able to add Kazakh to its offerings thanks to a supplement to IAUNRC's Title VI award announced in spring 2002.

Discover Finland

Professor Tapio Hokannen, a visiting Assistant Professor from Joensuu, Finland, is at Indiana University teaching Finnish language and grammar. Professor Hokannen strongly recommends that any student seeking a better understanding of Finnish attempt to find an opportunity to study and/or work in Finland. One such program is offered by the Center for International Mobility (CIMO), an organization that operates under the protective wings of the Finnish Ministry of Education. Among other activities, CIMO is responsible for offering scholarships and trainee exchange opportunities for students. Professor Hokannen's assessment of CIMO follows.

For IU students interested in studying Finnish, absorbing Finnish culture, and establishing new contacts, CIMO might be a useful option. Since many people believe that an effective learning tool is to learn by doing, CIMO has established a trainee exchange program in which the placement of the trainee depends on his or her acquired skills. For example, native speakers of English and other major languages such as German and French may work as assistant language teachers; international students of Finnish language and culture work in the cultural sector, etc. This program is considered useful for both students and recent graduates, whose studies preferably include languages and arts, education, or pre-school education.

In practice, CIMO arranges approximately 3,000 work

placements per year. The trainees participating in this program are paid for their work and provided with accommodations. Their exchange period ranges from four weeks to 18 months, but it is natural that trainees working in the field of education often extend their stay to either one semester or a full academic year. Regardless of the timing or length of the stay, the application deadline for the trainee exchange program is February 15.

An average of 900 people participate in the scholarship programs run by CIMO every year. One of them, a scholarship program for international students of Finnish, is based on cooperation between CIMO and departments of Finnish language and culture at Finnish universities.

The objective of the scholarship programs is twofold. First it aims to encourage international mobility of scholars and to create links between institutions of higher education in Finland and those abroad. Also, since the scholarships are available to post-graduates and young researchers, they also contribute to the internationalization of research and teaching practices. There is no deadline for the scholarship programs, but it is worth noting that the applicant must first have a contact with a Finnish university, which then submits the application.

For further information, visit Discover Finland homepage at www.cimo.fi.

Ritka Magyar Hungarian Folk Dance Ensemble

Lisa Overholser, a PhD student in the Folklore/Ethnomusicology department at IU, became interested in Hungarian culture studies when she played a piece by Béla Bartók for her master's piano recital. Her area of specialization is Hungarian folk music and dancing, as well as the intersection of "art" and "folk" forms. Lisa composed the following article about the importance of maintaining folk dance and Hungarian cultural tradition. The Hungarian Cultural Association and the IU Folk Music and Folk Dance Club are co-sponsoring a dance workshop, tentatively scheduled for Feb. 16, 2003 at Alumni Hall in the IMU Union. The intention is to recreate a Hungarian Tanchaz, which means "dancehouse," a social event whose primary purpose is to teach large groups of people Hungarian folk dances. The IAUNRC is helping sponsor the February event.

New York City is home to many ethnic communities. Indeed, the diversity that is reflected in New York's vibrant artistic and cultural life, not to mention in its everyday life, is one of the city's hallmarks. Nestled among larger ethnic communities that have

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been so visible in the city's history (Irish, Polish, Italian, and Jewish communities, for example) are much smaller ethnic groups that often must work harder to maintain a sense of "community."

One such group is New York City's Hungarian community, a group that, despite its relatively small size, manages to exert a strong Hungarian presence in the Big Apple. At the Hungarian House, located on 82nd Street on Manhattan's East Side, a small but dedicated group of dancers meets Monday and Wednesday evenings to learn new Hungarian dance steps and prepare them for performance. The artistic director and choreographer of the group, István Gyékényesi, founded the *Ritka Magyar Hungarian Folk Dance Ensemble* a little over two years ago. Gyékényesi invests his free time in the Ensemble, giving new life to old dance forms that are quickly disappearing or already have disappeared from daily life, and restoring them to a "lived" form of expression.

The dance group serves an important function in the Hungarian-American community in addition to being an expression of pure artistry. It maintains a Hungarian cultural heritage that members of the group embrace with pride: not only is it a chance for them to come together as a community, but all rehearsals are also conducted strictly in Hungarian, despite the fact that all members speak fluent or near-fluent English. Additionally, most of the dances are based on materials that Gyékényesi himself has collected during fieldwork throughout Hungary and Transylvania. Some of these materials now reside at the Hungarian Academy of Sciences, along with collections of such notable fieldworkers as Béla Bartók and Zoltán Kodály.

Ritka Magyar Hungarian Folk Dance Ensemble often performs in conjunction with *Életfa*, the resident Hungarian string band in New York City. Early next spring, both groups may come to the Bloomington campus

for a concert and dance workshop. They have performed together all over New York City and in modern and experimental contexts, as well as more traditional ones. Both groups, for example, performed at the Tonic nightclub, an experimental music venue, in a July concert that featured a mixture of African and jazz music with Hungarian melodies and rhythms. And *Ritka* was also recently scheduled to perform at a gala commemoration

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event for the Isadora Duncan Dance Company, a modern dance troupe that has incorporated Hungarian folk dancing gestures into its choreography in a nod to Duncan's contact with Hungarian folk dances throughout her lifetime. That such provocative performance choices will be embraced and simultaneously questioned by lovers of Hungarian music and dance is inevitable; the fact remains that Hungarian folk forms are alive and well in New York City, and clearly serve as a resource for how some members of the community choose to express their cultural heritage. Owing to the efforts of groups such as *Ritka*, Hungarian cultural forms are assured a presence in the lively cultural and artistic life of one of the world's most important performing arts centers.

Contributed by Lisa Overholser

Central Eurasian Studies Lecture

Thomas Allsen, historian of the Mongol Empire and professor at the College of New Jersey, presented his research on “Technician Transfers in the Mongolian Empire” for the Central Eurasian Studies Lectures at Indiana University in 2002. Established by the Department of Central Eurasian Studies (CEUS) in 2001, the program supports an annual lecture and publication series that showcases outstanding scholars in the field.

Emphasizing the ideological rather than purely economic motivations of the Mongolian elite, Allsen argued that the Mongol Empire facilitated an unprecedented inter-

change and mixing of discrete artistic forms and cultural traditions – a result of the Mongol elites’ constant shifting of “artisans, scholars and technicians from one cultural zone of the empire to another.”

A prominent historian of the Mongol empire, Professor Allsen’s publications include *Commodity and Exchange: a Cultural History of Muslim Textiles in the Mongol Empire*, and *Culture and Conquest in Mongol Eurasia*. The recipient of a Guggenheim Fellowship in 2002, Professor Allsen is currently working on a book entitled *The Royal Hunt in Eurasia*.

Honoring Professor Allsen’s contributions to scholarship, the lec-

ture also highlighted the expertise and unparalleled resources of IU in the field of Central Eurasian studies.

As part of its ongoing effort to build awareness of Eurasian civilizations and cultures, the IAUNRC provided major funding for the event, allowing CEUS to print copies of Professor Allsen’s lecture for those in attendance.

The Research Institute for Inner Asian Studies (RIFIAS) on the IU campus is handling distribution of the publication. Copies may be purchased by emailing Barbara Gardner, RIFIAS secretary at blgardne@indiana.edu.

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IAUNRC Welcomes New Associate Director

Professor Edward Lazzerini joined the IAUNRC this fall as an Associate Director, and CEUS as a Visiting Professor, bringing his expertise in the Turkic peoples of Central Eurasia to IU's educational and outreach activities.

A graduate of the University of Washington, Professor Lazzerini began his career as a scholar of Russian imperialism, but quickly turned his efforts to the histories and cultures of the Turkic peoples subsumed within the Russian empire in the eighteenth and nineteenth centuries – a result of his fascination with what he described as a “virtually ignored field.” According to Lazzerini, with the exception of “the ancient and medieval” history of Central Eurasian empires, few academics

examined the region until the 1970s, leaving the histories of Turkic tribes and peoples in the eighteenth and nineteenth centuries largely “untouched.”

Interested in issues of cultural and intellectual history, Professor Lazzerini's own specialty is “Turkic modernism” – a term that encompasses the efforts of Turkic intellectuals in the eighteenth and nineteenth centuries to fuse the ethnic and Islamic traditions of the ancient,

Central Eurasian past with the unsettling landscape of European and Russian

modernity. Professor Lazzerini's current work focuses on the modernist thought and “changing mental landscape” of the nineteenth century, a proud and venerable Turkic people now concentrated in the Republic of Tatarstan (a member republic of the Russian Federation), with various diaspora communities scattered throughout Central Eurasia.

The author of numerous articles on the histories of Turkic peoples and cultures, Professor Lazzerini also co-edited *Russia's Orient*, a collection of essays that

explores the collision of traditions that occurred as the Russian empire expanded into the Far East, Central Asia, and Transcaucasia.

Before coming to Indiana University, Professor Lazzerini was a professor in the Department of History at the University of New Orleans. As an Associate Director at the IAUNRC, Professor Lazzerini deals with education and outreach activities, directing his considerable expertise to the ongoing efforts of the Center to illuminate the complexities of the Inner Asian and Uralic worlds.

In addition to his work for the Center administration, Professor Lazzerini teaches in the Department of Central Eurasian Studies, where he is a Visiting Professor. Besides offering courses on the ancient and medieval history of Central Asia,



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