

Inner Asian & Uralic  
National Resource Center  
Spring/Summer 2007 Newsletter



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The Inner Asian and Uralic National Resource Center (IAUNRC) at Indiana University is a United States Department of Education Title VI grant institution dedicated to increasing the general and scholarly understanding of the Inner Asian region and Uralic peoples. The Inner Asian and Uralic National Resource Center Newsletter is a biannual publication of the IAUNRC prepared by the Center's graduate assistants. To submit questions, comments, and suggestions about the newsletter or to request further information regarding the services of IAUNRC, please contact:

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On the Cover: Miniature musical instruments on display during the Navruz Festival

Editor: Brian Cwiek

## A Word from the Director

As I wrote in the "Word from the Director" in our Summer 2006 edition, the reduction in Federal funding was obliging the Inner Asian & Uralic National Resource Center (IAUNRC) to curtail certain programming and search for new sources of support. Although we are still operating with reduced funding, a new report issued by the National Academies of Sciences offers hope that the picture may improve in the foreseeable future. The report, which was commissioned by the United States Congress, is devoted to Title VI and Fulbright-Hays programs. It specifically identifies the "limited availability of funds" as hampering the ability of Title VI/ Fulbright-Hays to accomplish its broad mandate. (For the full report, see [http://books.nap.edu/catalog.php?record\\_id=11841](http://books.nap.edu/catalog.php?record_id=11841)).



Since then, we have searched for new options to sustain our Center's most important activities. We were especially concerned about Central Eurasian Studies language offerings, since Indiana University would be unable to offer the rich variety of language courses without external support. Traditionally language-teacher salaries have been the largest component in the IAUNRC budget. Moreover, our dependence on Title VI funds had grown in recent years with the addition of Kazakh and Uyghur to the regular academic year offerings.

One of the promising innovative ways to support our language instruction involves a partnership with Bilim, a non-governmental organization in Almaty (Kazakhstan) that receives funding from various organizations, among them the Open Society Institute (OSI). OSI has provided funds for two individuals to come from Kazakhstan and enroll in MA programs in IU's Department of Second Language Studies (SLS). OSI hopes that after their studies in SLS, the language teachers will return to Kazakhstan and contribute to the improvement of language teaching methods in their homeland. Ironically, this is likely to be more important in the case of Kazakh language teaching than teaching of English.

Bilim has already announced a competition for this program and I will be interviewing finalist candidates during a research trip to Kazakhstan late this spring. I hope that in our next newsletter I will be able to report positive results. Despite such interesting opportunities produced by our efforts to "stay afloat," we hope that an increase in Federal funding will demand less "creativity" on our part and permit us to resume some of the activities that we have been forced to curtail because of the cuts for the current academic year.

Sincerely,

*William Finner*

## Our Region



# Searching for the Gray Wolf in Azerbaijan

By Greg Burris

Officially, language study was my sole purpose in traveling to Azerbaijan in the summer of 2006, but before I had even arrived in Baku, I knew I would be spending my time away from the classroom, tracking down the Azeri Gray Wolf. The Gray Wolf has long been the symbol of pan-Turkists and ultranationalists in Turkey—groups that have continuously called for close relations, if not outright political unity, between Turkey and neighboring Turkic communities. When Azerbaijan achieved independence from the Soviet Union, it was only natural that these groups were the first from Turkey to lend support to the emerging class of Azeri nationalist leaders like Abulfəz Elçibey (“Əbülfəz Elçibəy”) and Iskender Hemidov (“İsgəndər Həmidov”).

When President Ayaz Mütəllibov (“Ayaz Mütəllibov”), a Communist holdover, cancelled the presidential elections in 1992, an alliance of oppositional forces gathered in Baku’s newly renamed Freedom Square and rallied supporters. They armed themselves with guns and even a tank, and—with crowds cheering “Gray Wolf! Gray Wolf!”—they marched on parliament, forcing Mütəllibov to flee to Moscow, where he remains to this day. Soon afterwards, the nationalists were launched into power; Elçibey was sworn in as the country’s new President while Hemidov, a former police chief who had established his own Gray Wolf political party, became its Interior Minister. The country’s new nationalist leaders did not survive long, however, and within two years, they had been stripped of power by another relic of the Soviet era: Heydər Aliyev (“Heydər Əliyev”).

Today, the Gray Wolf is barely remembered in Azerbaijan. During the days of the nationalist government, it was common for crowds to show their support by flashing the Gray Wolf hand-sign, but thirteen years later in 2006, the Gray Wolf seemed to have all but vanished from the political scene.

I began my search for the Azeri Gray Wolf over a meal of *khinkali* (“dumplings”) and shots of *chacha* (“grape brandy”) at one of the many Georgian restaurants scattered throughout Baku with Thomas Goltz, an American journalist who authored the book *Azerbaijan Diary*, and his friend, a former Azeri military prosecutor. They confirmed that the Gray Wolf movement was virtually dead and that the only Gray Wolves remaining were a small group that occasionally staged small demonstrations. From other sources, I learned that this group numbered no more than two hundred, and it was rumored that they received funding from like-minded groups in Turkey.

I continued my quest with a visit to the grave of Elçibey, the late nationalist leader whose flirtations with pan-Turkism inspired him to wear emblems of Atatürk (“Atatürk”) on his lapel. His final resting spot was adorned with the flags of several Turkic states like Kazakhstan, Uzbekistan, and Northern Cyprus. Above his grave, a sign read “Here lies an honorable Turkish soldier.” Further evidence of Elçibey’s pan-Turkic leanings was to be found in the office of his political party, the Popular Front, where an entire wall was decorated with photos of Elçibey with various foreign dignitaries including Alparslan Türkeş (“Alparslan Türkeş”), leader of the Turkish Gray Wolves.

“They armed themselves with guns and even a tank, and—with crowds cheering ‘Gray Wolf! Gray Wolf!’—they marched on parliament...”

I knew from secondary sources that several Gray Wolf publications were once readily available in Azerbaijan, and, with the ambitious hope that such pieces of literature would serve as an excellent basis for a future thesis, I sought to collect them. To my disappointment, I soon discovered that such sources are not at all easy to obtain. Although I had been assured that the national library collected copies of all published newspapers, no



The grave of former Azerbaijani Prime Minister Abulfəz Elçibey

issues of the old Gray Wolf periodical *Bozqurd* were to be found. With some prodding, a bookseller at the office of the Popular Front managed to dig up some old copies of works by Elçibey and even an Azeri translation of a book by the Turkish nationalist poet Ziya Gökalp (“Ziya Gökalp”). But the only genuine piece of Gray Wolf literature I found was curiously on display at Baku’s Miniature Book Museum: an Azeri translation of the Turkish ultranationalist manifesto *Nine Lights*.

With only a few weeks remaining before departing for the States, I began to feel as though my search had failed. It was just at this moment that a contact at a local news agency supplied me with the cell phone number of Iskender Hemidov, the former Interior Minister and leader of the Gray Wolf political party himself. Not long after Aliyev had taken power, Hemidov had been accused of embezzling state funds and implicated in a plot to topple the government with the aid of Chechen rebels and right-wing Turkish militia groups. The validity of these accusations remains anybody’s guess. After nearly a decade of imprisonment, he was released under pressure from the Council of Europe in 2004. Nervously, I called him on my cell phone and tried to explain to him in Azeri who I was and why I was calling him. He agreed to meet me, and the next day I found him waiting for me along with a man from the news agency at the location we had agreed upon. Speaking hardly a word, we got in his vehicle and drove south of town along the Caspian Sea. We eventually stopped at a shady and isolated beach where we were escorted by a young waiter to a private dining room. The television was turned on and remained so for the entirety of our conversation; I assumed this was done in order to hide the contents of our conversation from undesired ears. Over the next two

Continued on page 6

# New Horizons for Navruz

By David A. Knighting

This year marks the eleventh annual Navruz celebration at Indiana University, which was held in the Wilkie Auditorium on March 24, 2007. The Navruz Student Association, in cooperation with the Inner Asian and Uralic National Resource Center, are proud to be a part of this ongoing tradition. Navruz, or Nowruz, is one of the oldest continuously celebrated holidays in the world. Its origins are unknown, perhaps dating as far back as Neolithic times. Falling on the spring equinox, Nowruz is a celebration of Spring and the New Year, recognizing Spring as a time of renewal in nature. Nowruz was an important holiday during the Parthian and Sassanid eras. Many aspects of the Sassanid Nowruz, such as the freeing of prisoners, royal audiences with the public, and the distribution of gifts, were maintained into recent times. Nowruz continued to be a popular holiday in Iran under Islamic dynasties of Iranian, Turco-Mongol origin.

If the Farsi name is *nowruz*, why is the IU club named Navruz? The answer to that is simple. Navruz reflects a more Turkic pronunciation of the word. In the Turkophone world, Navruz is a very important part of the yearly cycle. Nowruz spread far beyond the borders of present-day Iran. This was due to the migration of Persians abroad and the influence of Medieval Persian culture on their neighbors. Today, in addition to Iran, Navruz is celebrated in many parts of the Near East, the Caucasus, Central Asia, Afghanistan and South Asia.

The largest festival of its kind in the Midwest, Navruz has been celebrated officially at IU since 1997. It was first organized by a group of IU students, many of whom had roots in countries that celebrate Navruz. Their goal was to inform the IU community about Navruz, and, by extension, about the countries that celebrate it. This has remained a central part of the mission of the IU Navruz Student Association. Through the use of cultural performances, displays, and samples of regional cuisine, we encourage interest in the peoples that celebrate Navruz. Since its inception,

the Navruz Festival and Student Association have shown consistent growth.

On March 5, 2007 to mark the eleventh anniversary of Navruz at IU, the Navruz Student Association was a co-sponsor of a pilaf tasting contest. The first of its kind in the US and perhaps anywhere, it saw American, Iranian, Kazakh, Tajik, Turkmen, Uzbek and Uyghur teams competing against each other in a good-natured contest to see who could make the tastiest pilaf. The Uyghur team led by Department of Central Eurasian Studies Visiting Professor Gulnisa Nazarova won the official judging, with the Tajiks receiving the people's choice award. Thanks to the hard work of our volunteers and the continued generosity of many donors from the IU community, we are certain that the Navruz festival will remain a strong tradition at IU.

*David A. Knighting served as the Acting President and Treasurer of Navruz Student Association for 2007. For more information about Navruz, or how you might be involved next year, please visit the Navruz Student Association's website:*

<http://www.indiana.edu/~navruz/>

*A streaming video with clips from this year's Navruz Festival is available in the Outreach section of the IAUNRC's website:* [http://www.indiana.edu/~iaunrc/site/outreach/past\\_events.html](http://www.indiana.edu/~iaunrc/site/outreach/past_events.html)



*Iranian dancers perform at the Navruz celebration*

## Divya Citizenship

By Suncem Kocer

Martin Stokes gave a talk titled "On Sezen Aksu and Divya Citizenship in Turkey" on February 26 at Indiana University. His recent work has explored issues of space, place, movement, nationalism, globalization, ethnicity, race and identity, sentiment, emotion and intimacy. Dr. Stokes is the editor of *Ethnicity, Identity, and Music: The Musical Construction of Place*, and the co-editor of *Nationalism, Minorities and Diasporas: Identities and Rights in the Middle East* as well as *Celtic Modern: Music on the Global Fringe*.

Dr. Stokes' lecture discussed the public politicized stances of Sezen Aksu, currently one of the most influential Turkish pop music stars. Dr. Stokes began his lecture by playing a song titled "Ne aglar-sin ("Why do you cry?")," which came from a bestseller Aksu album released in 1996. Stokes argued

that this album, *Isik Dogudan Yuk-selir* ("Light Rises from the East"), was immediately politicized within the Turkish national context. The songs on this album allow for readings that reverberate in the public arena where Islam, a campaign for European Union membership, the situation in the Middle East, and the Turkish government's new neo-liberal policies compete for public approval. Furthermore, in addition to speaking to these issues, the album has been influential in creating a space for publicly negotiating the meaning of the Turkish nation. Based on a textual and inter-textual analysis as well as an interview with Aksu, Stokes argued that the album constituted a site for contestation of gendered meanings of nation, politics of intimacy, and feminist citizenship. According to Stokes' conclusions, Turkish pop music is a vital part of political discourse in Turkey.

*Suncem Kocer is the president of the Turkish Student Association.*

*Dr. Martin Stokes is an Associate Professor of Music and the Director of the Middle East Studies Center at the University of Chicago. His lecture was sponsored by the Inner Asian and Uralic National Resources Center, Department of Communication and Culture, Ottoman and Modern Turkish Studies Chair, Turkish Student Association, and Indiana University Student Association.*



*Department of Central Eurasian Studies Lecturer Shahyar Daneshgar performs with Mahsa Akgari at the Navruz celebration*

# Language: A Hot Topic in Central Eurasia

## Visiting Scholars Spring 2007

**Massura Nadyrmagambetova** is the Director of the College of Foreign Languages in Aktau City, Kazakhstan. She has studied English language and multicultural education at the Pedagogical Institute in Tselinograd and the Academy of Education in Almaty, respectively. She hopes to improve the quality of education in Kazakhstan through researching new methods of educational management while in the United States.

**Chaimun Lee** holds a doctorate in sociology from the University of Minnesota. He is currently an Associate Professor in and Chairman of the Sociology Department at Kyungpook National University in the Republic of Korea. The focus of his research while at Indiana University is the ethnic solidarity between Korean minorities in the United States and Central Asia as part of a broader interest in ethnic and race relations.

**Svetlana Son** holds a doctorate in linguistics from the Al-Faraby Almaty State University in Kazakhstan. She is currently Docent of the Department of Russian Language at Kazakh National University. She is the author of numerous publications concerning language issues in Kazakhstan with an emphasis on the use of language among the Kore Mar (Kazakhstani Koreans).

**Dariga Tokpayeva** is a member of the faculty at the Academy of Financial Police of the Republic of Kazakhstan in Astana. She did her legal studies focusing in criminal law at the Karaganda Juridical Institute associated with the Ministry of Internal Affairs of the Republic of Kazakhstan. Her current research interests include financial crimes and teaching methodologies.

By Chaimun Lee, Eric Schluessel, and Svetlana Son

Language is an important part of human culture: It is both a system and a symbol. In modern Central Eurasia, language has become one of the most talked-about and politically sensitive topics in the contestation of state, local, ethnic, and religious identities. Under the Soviet Union and in the areas it influenced, language was declared one of the primary markers of ethnic belonging, and it has remained a vital part of ethnonational consciousness in the region through the present day. Today, research on language in Central Eurasia, is a growing field, following the opening up of some formerly inaccessible areas and topics to scholars, as well as the simultaneous politically-motivated shift in state attempts to exercise control over language's form, status, and function. Most investigations of language focus solely on anthropological or political aspects, but a growing number of researchers combine both perspectives in their work.

Studying language in Central Eurasia presents certain challenges that require a cross-disciplinary approach to research, as presentations on the "Language Policy and Planning" panel at this year's student-run Central Eurasian Studies Conference demonstrated. Consider, for example, the Koreans of Central Asia, whose ancestors were deported from their homes north of present-day North Korea under Stalin in 1937. Today, only some elderly Koreans in Kazakhstan, Uzbekistan, and Russia speak the Yukchin dialect of Korean, which is otherwise only spoken in Hamkyung Province of North Korea, and is thus inaccessible to outside scholars. According to visiting scholar Chaimun Lee from the Republic of Korea, this linguistic variety possesses certain archaic characteristics not found in other dialects. Today, though, of the 100,000 Kazakhstani Koreans, 97.7% speak Russian as their language of everyday communication, and only 25% retain any knowledge of Yukchin.

We can understand how this came about through developing an academic understanding of language policy and planning. Language policy and planning (LPP), in which every state is to some degree engaged, refers to deliberate efforts to influence the behavior of others with respect to the acquisition, structure, or functional allocation of language. While contemporary Central Asian LPP efforts are directed at the creation of national solidarity in the newly-independent entities, these directives

concern the status of minorities as much as that of the majority. Visiting scholar Svetlana Son, from Kazakhstan, researches the shift from the Korean language to Russian among the Korean diaspora. According to her work and that of other LPP scholars, language shift is both politically and socially rooted, resulting not only from state controls, which may ban or limit the use of a minority language, but also from on-the-ground perceptions of language status or of the opportunities presented by a shift to another language. However, as is often the case, members of the second or third generation of a diaspora or displaced minority that has "lost its mother tongue" begin to see themselves as missing a vital part of their distinctiveness, especially where language is a critical component of that identity. Much of the LPP literature is devoted to the question of how to best maintain a minority language, especially in public school systems, which tend strongly to impose a linguistically homogenizing program.

Research on LPP, especially in politically sensitive areas, has long tended to focus on the legislative aspects of the planning process. From this point of view, a powerful state acts, and its population is acted upon, reproducing the elite vision. However, a significant body of ethnographic work reveals a much more complex picture. LPP is accepted or rejected, sometimes neither overtly so, on the basis of locally-rooted language attitudes, which may descend from connections and conflicts invisible to the state.

Resistance to planning, the usual topic of LPP studies, may include everyday acts of passive opposition, the hiding of old books, or the attempt of a minority elite to seize power over LPP. Policies can also be embraced for similarly obscure, often personal, reasons. Either way, once official LPP has begun in an area, it seems to remain the single dominant mode of language discourse on all sides.

*Eric Schluessel is a PhD student in the Department of Central Eurasian Studies and a Foreign Language & Area Studies Fellowship recipient. His research interests include the politics of language and identity in Xinjiang. He intends to spend next year studying abroad at Xinjiang Normal University.*

**“LPP is accepted or rejected, sometimes neither overtly so, on the basis of locally-rooted language attitudes, which may descend from connections and conflicts invisible to the state.”**

# Interview with György Ránki Hungarian Chair

By IAUNRC Staff

A correspondent from the Inner Asian and Uralic National Resource Center recently spoke with Visiting György Ránki Hungarian Chair Professor of Central Eurasian Studies, Dr. Ágnes Fülemlé. Originally from the Institute of Ethnology of the Hungarian Academy of Sciences, where she is a Senior Research Fellow, she expects to maintain her position at Indiana University through the 2007 – 2008 academic year.

Dr. Fülemlé's research interests include history, art history, and ethnography, with a particular focus on Transylvania. Beginning in the 1990s, Dr. Fülemlé has conducted intensive fieldwork in the Kalotaszeg region (Transylvania). Together with her husband Balazs Balogh she published a book focusing on forty of the primarily Reformed Presbyterian, Hungarian communities in the region. Capitalizing on her research interests, Dr. Fülemlé taught several courses during the last academic year at IU on ethnicity and both historical and contemporary society and culture in Hungary.

While her relocation to Bloomington and Indiana University may seem like a step away from her interests, Dr. Fülemlé insists that this is not the case. She names Indiana University's Lilly Library as a superlative resource for continued research, noting that its collections of books from the 15th, 16th, and 17th centuries

are unmatched outside of Europe. The library's resources afford her the opportunity to pursue her research on the history of dress, and printed images.

Dr. Fülemlé notes the increasing importance and value of Hungarian studies as a vehicle for understanding contemporary Europe. In terms of nationalism studies, the Hungarian case is exemplary of the development of a national identity and its concomitant symbols, particularly in Eastern Central Europe. In her opinion, Indiana University's Hungarian Studies program is the most prestigious in the United States, and its status is enhanced because the Department of Central Eurasian Studies offers students the opportunity to focus in Hungarian Studies at the doctoral level. The program is supported by an unparalleled set of resources, including significant funding, as well as extensive material resources in Indiana University's libraries.

As the Visiting György Ránki Hungarian Chair, Dr. Fülemlé also coordinates the annual Hungarian Chair Symposium, which was held this year from Saturday April 14 through Sunday April 15. This year's theme was "Strategies of Identity Construction: Ethnic Politics, Minorities, and European Integration in Transylvania." The conference included panels by noted scholars such as Member of European Parliament for Hungary and Professor of Political Science, György Schöpflin. (Information on the conference can be found at <http://www.indiana.edu/~ceus/index.shtml>) The Hungarian Chair Symposium is part of a larger set of annual events related to Hungarian culture at IU, including the Commemoration of the 1956 Revolution and Celebration of Hungary's 1848 independence.

Dr. Fülemlé is also involved in sharing Hungarian culture with American school children, for example during the the annual St. Miklas Day program in December sponsored by the Inner Asian and Uralic National Resource Center.



*Interview during fieldwork in Magyarvista in the Kalotaszeg region of Transylvania (2005)*

the Hungarian-American Enterprise Scholarship Fund. Dr. Fülemlé has three children, who are also visiting Bloomington for the length of her appointment as the Visiting György Ránki Hungarian Chair.

*The 2007 György Ránki Hungarian Chair Conference was held at the Kelley School of Business Graduate and Executive Education Center at Indiana University, Bloomington.*

*Dr. Ágnes Fülemlé may be reached at her office, 238 Goodbody Hall, Indiana University, Bloomington, or via the world-wide-web at <http://www.indiana.edu/~ceus/hungarian/welcome.html>.*

*A streaming video of this year's celebration of the 1848 Hungarian Revolution is available on the IAUNRC's Outreach portion of its website at [http://www.indiana.edu/~iaunrc/site/outreach/past\\_events.html](http://www.indiana.edu/~iaunrc/site/outreach/past_events.html).*



*Conducting fieldwork in Nyárszó in the Kalotaszeg region of Transylvania (2005)*

## ACES Conference

Indiana University hosted the Fourteenth Annual Central Eurasian Studies Conference organized by the Association of Central Eurasian Students (ACES) from March 31 to April 1. With approximately one hundred presenters from several countries sharing their research over the course of two days, the Fourteenth Annual Central Eurasian Studies Conference continued a trend of annual growth. Richard Anderson, Associate Professor of Political Science at University of California Los Angeles, delivered a keynote address entitled, "Soviet Ethnic Policy and the Discursive Roots of Central Asian Authoritarianism." Department of Central Eurasian Studies Professor György Kara was honored as the conference's Distinguished Lecturer and gave the conference's closing presentation, entitled "Origins, Functions, and Changes of Writing Mongolic." According to ACES president Eric Schluessel, "Overall, the conference was a great success - one, I think, that will be very good for our reputation in the coming years, and it taught us a great deal about how to make the event even better." The Fifteenth Annual Central Eurasian Studies Conference will be held at Indiana University Bloomington in Spring 2008.

## Gray Wolf

*Continued from page 2*

hours, I did my best to hold a conversation in Azeri about ultranationalism in Azerbaijan.

Hemidov confessed that he did not hope for pan-Turkic political unity. According to him, all Turkic states—Turkey, Azerbaijan, Kazakhstan, etc.—should be independent and sovereign. Instead, an organization along the lines of the European Union should be established to increase political cooperation. Unlike the Gray Wolves in Turkey who have been among the most vicious enemies of Kurdish nationalists, Hemidov admitted that the Gray Wolf was a totem only for Azerbaijan's ethnic Azeri majority. He claimed that other ethnic groups should be allowed to observe their own cultural practices and speak their own languages. For him, the Gray Wolf was a symbol that brought all Turkic peoples great pride. Interestingly, Hemidov refused to call the language of Azerbaijan anything but Turkish. According to him, all Turkic "languages" were nothing more than "dialects" of Turkish. When I asked him to discuss how he first came in contact with Gray Wolf ideas, he smiled and answered "My father was a Turk, and my mother was a Turk. I was born a Gray Wolf."

As our conversation came to a close, we shook hands and said good-bye. As a token of my gratitude, I gave him a small flag of my home state. The last I saw of him, he was driving around the streets of Baku with a Texas flag prominently displayed on the dash of his car.

Although the Azeri Gray Wolf has all but disappeared, Azeri ultranationalism continues to survive in another form. Today in Azerbaijan, it is not difficult to find those who call for the liberation of South Azerbaijan—home to some 20 million ethnic Azeris—from Iranian "occupation." The number of such "pan-Azerbaijanists" does not seem to be very large, but books about the crimes of Iran are easy to come by on the streets of Baku, and one newspaper—*Turkestan* ("Türküstan")—even boasts as its emblem a highly ambitious map of "Greater Azerbaijan" that includes in its territory large portions of Iran and Iraq along with the entirety of Armenia. For this small but vocal group of ultranationalists, it seems as though the Gray Wolf is the symbol of yesteryear. Instead, they rally under the banner of Babek ("Babək"), the fabled eighth-century Azeri warrior who sacrificed his own life in fighting to expel the Arabs who had invaded the region. The symbols may have changed, but the dream of irredentist nationalism lives on.

*Greg Burris is completing his Master of Arts in Central Eurasian Studies. His primary research interest is ultranationalist movements in Turkey and Azerbaijan. This autumn he will be relocating to Istanbul.*

## Newspaper and Journal Donation A Boon to Mongolian Studies

*By Christopher Atwood and IAUNRC Staff*

The Mongol Society has donated micro-filmed copies of rare twentieth-century Chinese and Mongolian-language periodicals to the Herman B Wells Library at Indiana University. Four of these were published between 1908 and 1915. The largest single item in the collection is *Unen*, which appeared in Ulaanbaatar between 1957 and 1992 as the chief organ of the Mongolian People's Revolutionary Party. John Gombojab Hangin, an eminent Mongolist who taught at IU from 1965 to 1989, collected virtually all of these publications over many years, bequeathing them and a large number of books to the Mongol Society upon his death.

With financial support from the Inner Asian and Uralic National Resource Center, the "Hangin Collection" was inventoried several years ago and its contents subsequently deposited in the Wells Library or the Denis Sinor Institute for Inner Asian Studies. An additional grant from IAUNRC made it possible to microfilm *Unen* and the other newspapers. While the Library of Congress and Harvard University possess partial collections of *Unen*, none is as extensive as that at IU. As for the other periodicals, IU's holdings may be unique outside of Inner Mongolia. Collectively these publications are a matchless source for documenting Chinese and Japanese policies toward Inner Mongolia and the growth of the Mongol intelligentsia and political activism during the twentieth century.

The conversion of these publications to microfilm guarantees that they will remain available for researchers long after the papers' originals disintegrate. The Mongolia Society formally presented the Wells Library with the microfilm at a celebration of Tsagaan Sar, the Mongolian New Year, in February.

## Central Eurasia in the Classroom

*By IAUNRC Staff*

*The staff of the Inner Asian and Uralic National Resource Center recently interviewed Ruth Ann Kerr about the role of Central Eurasia in the high school classroom. She currently teaches high school social studies at Immaculata High School in Somerville, New Jersey. For the last two decades, Mrs. Kerr has been teaching a course that she developed entitled "Eastern Civilization" that explores the history and cultures of the former USSR, China, and the Middle East. A primary focus of the course is examining the relationships between these areas, which promotes an integrated Eurasian view of history. In some years, closer examination of areas such as Tibet and Xinjiang also provides students with a chance to discuss important issues of religion, identity and politics that appear in contemporary news sources. The following are excerpts from the interview.*



*Mongolian Calligraphy by Mongolian artist Jalair Dovdon Batbayar*

*The Mongolia Society was founded in late 1961 as a private, non-profit, non-political organization interested in promoting and furthering the study of Mongolia, its history, language, and culture. The aims of the Society are exclusively scholarly, educational, and charitable. Visit the Mongolia Society's website at <http://www.indiana.edu/~mongsoc/> for more information.*

*Christopher Atwood is an Associate Professor of Central Eurasian Studies. He will return to Indiana University for the 2007-2008 academic year after completing his term at the Institute for Advanced Study in Princeton, New Jersey.*

*How did you develop an interest in studying and teaching about Central Eurasia?*

I've always had an interest in those regions. My father was a military person and I realized that his experience was taking him to this area. It seemed like these were areas that our country knew relatively little about and it seemed to me that from the Cold War experience, knowledge of those areas was something that we needed to have in-depth for the future. At the end of the Cold War, I did not want our country to be stuck in a position where we did not have a basic understanding of those areas because those are the most important areas for the coming century.

*Continued on page 7*

## New Website!

The staff of the Inner Asian and Uralic National Resource Center is proud to announce the launch of the newest version of the Center's website. As a United States Department of Education Title VI grant institution, the IAUNRC shares in one of most important tasks of the National Resource Centers across the country, namely making information and resources related to its region available to the public. In an effort to further this goal, the IAUNRC's website now contains many new and updated resources in an easy-to-use format. These resources include:

- A listing of current Center-related events
- Information about the peoples and countries in the Center's region
- Interactive photo galleries
- Video and audio recordings of Center-sponsored activities
- Archived recordings of Radio Liberty and Radio Free Europe broadcasts
- Links to teaching resources available online
- Current and past newsletters available for download in PDF format
- Access to the Center's collection of CDs, DVDs and cultural artifacts
- Updated information about the IAUNRC and its region

These resources and more are just a click away!

See the Center's website at <http://www.indiana.edu/~iaunrc>.

## Classroom

*Continued from page 6*

*Do you find that students are generally interested in studying these areas?*

Absolutely. I do not think that there is a more curious group of people in the world than students in high school. They're curious about everything...They're like sponges. They cannot get enough information about new and different topics, especially if they are new or require a different way of thinking.

*What do your students take away from your course?*

I've discovered that the students, once they're involved in learning about areas that are so critical to the world right now, and never lose track of what is happening there. They read the newspaper every day. I have had students come back to me years after they graduated from college and tell me that they have kept track of a particular country or topic.

*How does the study of Central Eurasia fit into a broader history curriculum that emphasizes the United States and Western Europe?*

Whether you look at the Mongol Empire, the dynasties of China or Islamic civilization, you find cultures that were extremely rich and had profound influence on Western Civilization. From my perspective, there is not a day that I teach American history when I do not refer back to one of those examples. For example, there are parallels between the ancient Silk Road trade and modern trade with China...Students that are not exposed to studying those regions cannot see the broad context of their own history or its relevance to developments around the globe.

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# Inner Asian & Uralic National Resource Center

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