

ANTHROPOLOGY UN2003: SOCIAL DYNAMICS OF INNER ASIA [short]
DYNAMICS OF POWER, INSTITUTIONS, AND SOCIETY IN INNER ASIA [long]
COLUMBIA UNIVERSITY, FALL 2016

SYLLABUS

INSTRUCTORS

Rune Steenberg Reyhe, rsr2151@columbia.edu [as of #9, October 4]

(consultation: Th, 4-6PM, IAB 1235)

Joseph MacKay, djm2223@columbia.edu (consultation: Th xxx, IAB 1228)

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BULLETIN DESCRIPTION

Inner Asia, positioned at the intersection of many great historical civilizations; is a region historically in flux, featuring great mobility of people, material, and ideas. This course explores the dynamic interactions, both historical and contemporary, of politics, identity and economy in Inner Asia in a transnational interdisciplinary framework.

REQUIREMENTS (UNDERGRADUATE)

- Class participation (20%)
 - Includes the preparation of three questions per week for the class readings (to be handed in by Monday each week)
- Mid-term exam (October 18) (20%)
 - Graded response by October 20
- One oral presentation in class of a reading (ca. 8–10 min) (20%)
 - One text is summarized orally in class and related to the session's general theme (graded response by instructor following the session)
 - Will be assigned and graded by Rune Steenberg in Oct. and Nov.
- Final take-home examination (ca. 15 pages) (40%)
 - There will be a limited choice of questions to discuss in writing
 - Students have three weeks (Nov 17–Dec 8) to fulfill the assignment

REQUIRED TEXTBOOK:

Golden, Peter B. *Central Asia in World History*. Oxford UP, 2011.

(ISBN-13: 978–0195338195, ISBN-10: 0195338197)

All other readings will be available online on CourseWorks.

STATEMENT ON ACADEMIC INTEGRITY

Please see <http://bulletin.columbia.edu/sipa/academic-policies>.

DISABILITY ACCOMMODATION:

For information about accommodation, contact: Disability Services at 212-854-2388 or disability@columbia.edu.

MEETINGS

Tu, Th 2:40–3:55 (Tu September 6 through Th December 8, 2016)

WEEK-BY-WEEK SYLLABUS

⟨1⟩ TU 6 SEPTEMBER

INNER ASIA: INTRODUCTION, GEOGRAPHY, PEOPLES AND LANGUAGES

Alan Timberlake, Joseph MacKay

Introduction to the course and the region, with an overview of its geography and history.

Introduction to peoples and languages of the region.

Readings

Golden, Peter B. 2011. *Central Asia in World History*. Oxford: Oxford UP [Introduction, pp.1-8]

Sinor, Denis. 1990. Introduction: the Concept of Inner Asia. In: Denis Sinor, *The Cambridge History of Early Inner Asia*. Cambridge: Cambridge UP [Pp. 1–18]

Bregel, Yuri. 2003. *An Historical Atlas of Central Asia*. Leiden: Brill [selected maps]

Menges, Karl. 1994. Languages and Migrations. In: E. Allworth (ed.), *Central Asia. 120 Years of Russian Dominance, a Historical Overview*. Durham, N.C.. Duke UP [Pp. 60–66]

⟨2⟩ TH 8 SEPTEMBER

THEORIES OF STATE AND EMPIRE

Joseph MacKay

This session will provide a theoretical overview of types of states and empires, considering how such large social orders may be thought of in the abstract. We will consider the concept of the state as a political, administrative, ideological, and social construct, and contrast it with empire as a mode of social organization. We will then begin to locate these accounts in Inner Asia and its history.

Readings

Tilly, Charles. 1985. War Making and State Making as Organized Crime. In: P. B. Evans, D. Rueschemeyer, & T. Skocpol (eds.), *Bringing the State Back In*. Cambridge: Cambridge UP, 169–191.

Nexon, Daniel H., & Thomas **Wright**. 2007. What's at Stake in the American Empire Debate. *American Political Science Review* 101(2): 253–271.

Weber, Max. 2004. "Politics as a Vocation" in *The Vocation Lectures*, tr. by Rodney Livingstone, and Edited by David Owen and Tracy Strong. Illinois: Hackett Books,

Suggested further reading

Scott, James C. 1998. *Seeing like a State: How Certain Schemes to Improve the Human Condition have Failed*. New Haven: Yale UP.

Ruggie, John Gerard. 1993. Territoriality and beyond: Problematizing Modernity in International Relations. *International Organization* 47(1): 139–174.

⟨3⟩ TU 13 SEPTEMBER

NOMADIC STATES AND EMPIRES. PERSPECTIVES FROM WITHOUT

Joseph MacKay

Nomadic people have often been seen and described as the cultural Other by sedentary cultures, a result of the fact that the written sources left by the sedentary cultures outnumber those left by nomadic cultures. This session will closely consider such canonical accounts of nomadic state and empire-building written by settled peoples—texts that often among the most widely read historical accounts of these societies.

Readings

Barfield, Thomas J. 2001. The Shadow Empires: Imperial State Formation along the Chinese-Nomad Frontier. In: S. E. Alcock, et al. (eds.), *Empires: Perspectives from Archaeology and History*. Cambridge: Cambridge UP. Pp. 10–40.

Herodotus, ed. Andrea L. Purvis & Robert B. Strassler 2007. *The Landmark Herodotus: The Histories*. New York: Anchor. [Pp. 305–312]

Qian, Sima 1993. The World beyond China. In: P. B. Ebrey (ed.), *Chinese Civilization: A Sourcebook*. New York: Free Press [Pp. 54–56]

Suggested further reading

Mackinder, Halford J., 1904. The Geographical Pivot of History. *The Geographical Journal*, 23(4): 421–437.

◀4> TH 15 SEPTEMBER

NOMADIC STATES AND EMPIRES. PERSPECTIVES FROM WITHIN

Joseph MacKay

Much Inner Asian history can be read as a dynamic and symbiotic, but at the same time often agonistic interdependence between nomadic and sedentary cultures. The hierarchical relations between the two was not fixed or stable, and surprisingly, often favor nomads. This session will consider alternate accounts, attempting to reconstruct regional history from the nomadic point of view.

Readings

Rossabi, Morris. 2011. Introduction. *The Mongols and Global History*. New York: Norton. Pp. 1–19.

Sneath, David. 2009. Tribe, Ethnos, Nation: Rethinking Evolutionist Social Theory and Representations of Nomadic Inner Asia. *Ab Imperio* 2009(4): 80–109.
[Of additional interest: discussion file]

MacKay, Joseph. 2016. The Nomadic Other: Ontological Security and the Inner Asian Steppe in Historical East Asian International Politics. *Review of International Studies* 42(3): 471–491.

Suggested further reading

Biran, Michal, 2013. The Mongol Empire in World History: The State of the Field. *History Compass* 11: 1021–1033.

Di Cosmo, Nicola. 2005. State Formation and Periodization in Inner Asian History. *Journal of World History* 10(1): 1–40.

◀5> TU 20 SEPTEMBER

FROM THE RUSSIAN EMPIRE TO THE SOVIET UNION

Alan Timberlake

During the 19th century the Russian Empire expanded rapidly to conquer the Central Asian steppes and city states. As the Russian (Tsarist) empire evolved into the Soviet Union, some political practices of regulating nomadic populations, religion, settlement, language, taxes and political evolved as well, but we see at least as many continuities as differences.

Readings

- Clem**, Ralph. 1992. The Frontier and Colonialism in Russian and Soviet Central Asia. In: Robert A. Lewis, (ed.), *Geographic Perspectives on Soviet Central Asia*,: London & New York: Routledge. [Pp. 19–36.]
- Crews**, Robert D. *For Prophet and Tsar: Islam and Empire in Russia and Central Asia*. Harvard UP, 2006. [Introduction, pp. 1–30]
- Golden**, Peter B. 2011. *Central Asia in World History*. Oxford: Oxford UP [Ch. 9, The Problems of Modernity, pp. 122–139]

Suggested further reading

- Cooper**, Frederick. 2005. *Colonialism in Question. Theory, Knowledge, History*, U of California P: Berkeley, Calif.
- Menges**, Karl. 1994. Languages and Migrations. In: E. Allworth (ed.), *Central Asia. 120 Years of Russian Dominance, a Historical Overview*. Durham, N.C: Duke UP, [Ch. 2]
- Pianciola**, Niccolo. 2004. Famine in the Steppe. The Collectivization of Agriculture and the Kazak Herdsmen, 1928–1934. *Cahiers du Monde Russe* 45(1–2): 137–91.

<6> TH 22 SEPTEMBER

FROM THE QING DYNASTY TO THE PEOPLE'S REPUBLIC OF CHINA

Joseph MacKay

Breaks and continuities in state building are likewise seen in the transformations of China from the Qing Dynasty through the republic of China to the People's Republic of China. This session will locate Xinjiang (and secondarily Tibet) in the context of a series of political ruptures, from the Qing decline to the rise of Chinese communism.

Readings

- Rawski**, Evelyn S., 1996. Presidential Address: Reenvisioning the Qing: The Significance of the Qing Period in Chinese History. *The Journal of Asian Studies* 55(4): 829–850.
- Clarke**, Michael E. 2011. *Xinjiang and China's Rise in Central Asia*. London.: Routledge. [Ch. 2, Xinjiang from the Qing Conquest to the Republic of China 1750–1949, pp. 16–41]
- Sperling**, Elliot. 2008. Don't Know Much about Tibetan History. *The New York Times* 04/13/2008. [Available at <http://www.nytimes.com/2008/04/13/opinion/13sperling.html>]
- Newby**, Laura. 1998. The Begs of Xinjiang: between Two Worlds. *Bulletin of the School of Oriental and African Studies* 61(2): 278–297.

Suggested further reading

- Hopkirk**, Peter. 2001. *The Great Game: On Secret Service in High Asia*. Oxford UP.
- Ho**, Ping-Ti. In Defense of Sinicization: A Rebuttal of Evelyn Rawski's "Reenvisioning the Qing. *The Journal of Asian Studies* 57 (1).

<7> TU 27 SEPTEMBER

NATION STATES

Alan Timberlake

The newest form of state structure in Inner Asia is the nation state. The Central Asian Republics declared at the collapse of the Soviet Union are recent and prominent examples. Also/ in old empires like Russia and China, the ideal of the nation state lingers beneath the surface and offers an imperative model both for national politics around the state apparatus and its self-legitimation and for ethnic groups or nations within the state's boundaries that do not have their own designated state territory. Ironically this is happening in an era of globalized finance where the nation state has been declared obsolete by many observers.

Readings

- Adams**, Laura L. 2010. *The Spectacular State: Culture and National Identity in Uzbekistan*. Duke UP. [Introduction: The Politics of Culture in Uzbekistan, pp. 1–20]
- Jones-Luong**, Pauline. 2002. *Institutional Change and Continuity in Post-Soviet Central Asia*, Cambridge: Cambridge UP. [Ch. 1: The Continuity of Change. Old Formulas, New Institutions, pp. 1–25]
- Roy**, Olivier. 2007. *The New Central Asia: Geopolitics and the Birth of Nations*. New York NYU P. [Ch. 7, From Nationalism to State, pp. 125–145]

Suggested further reading

- Jones Luong**, Pauline. 2002. *The Transformation of Central Asia: States and Societies from Soviet Rule to Independence*, Cornell UP, Ithaca.
- Janiak-Lüthi**, Agnieszka. 2015. *The Han: China's Diverse Majority*. U of Washington P, Seattle.

⟨8⟩ TH 29 SEPTEMBER

RESISTANCE AND RIOTS

Joseph MacKay

States in Inner Asian history, which rely on violence to a greater or lesser extent, have been challenged by popular or elite responses resistance and rebellions. Three prominent and recent examples of this trend are the two Kyrgyz revolutions in 2005 and 2010 and the unrests and violent government clampdown in Andijan in 2005. _

Readings

- Dwyer**, Arianne M. 2005. The Xinjiang Conflict: Uyghur Identity, Language Policy, and Political Discourse. *Policy Studies* 15.
- Olcott**, Mary B. 1981. The Basmachi or Freemen's Revolt in Turkestan 1918–24. *Soviet Studies* 33(3): 352–369.
- Scott**, James C. 2009. *The Art of Not Being Governed. An Anarchist History of Upland*. New Haven, Conn.: Yale UP.. [Ch. 1, Hills, Valleys and States. An Introduction to Zomia, pp.1–39]

Suggested further reading

- Scott**, James C. 1990. *Domination and the Arts of Resistance: Hidden Transcripts*. New Haven: Yale UP.
- Bovingdon**, Gardner. 2002. *Strangers in Their Own Land: The Politics of Uyghur Identity in Chinese Central Asia*. New York: Columbia UP.

⟨9⟩ TU 4 OCTOBER

CONCEPTS OF ETHNICITY

Rune Steenberg

This session gives basic insight into anthropological conceptualizations of ethnicity and identity. This first session covers the more classical grounds from Clifford Geertz's primordial over Fredrik Barth's game theory to newer, more constructivist approaches. Especially relevant for Inner Asia are the adaptations and utilizations of concepts of ethnicity and nation by the Russian and later Soviet states as well as by the Chinese Republic and later the People's Republic of China.

Readings

- Anderson**, Benedict. 2004. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London, Verso. [Ch. 3, The Origins of National Consciousness, pp. 37–46]
- Barth**, Fredrik (ed.), 1998. Introduction. *Ethnic Groups and Boundaries: The Social Organization of Culture Difference*. Prospect Heights, Ill.: Waveland [pp. 9–38]
- Dahbour**, Omar, and Micheline **Ishay** (eds.). 1995. *The Nationalism Reader*. Amherst, Mass.: Humanity. [Ch 18, O. Bauer: The Nationalities Question and Social Democracy, pp. 183–191 & Ch 19, J. Stalin: Marxism and the National-Colonial Question, pp. 192–197]
- Van Ree**, Erik. 1994. Stalin and the National Question. *Revolutionary Russia* 7(2): 214–238.

Suggested further reading

- Leach**, Edmund. 1954. Political Systems of Highland Burma. *A Study of Kachin Social Structure*. Cambridge, Mass.: Cambridge, Mass.: Harvard UP.
- Dahbour**, Omar, and Micheline **Ishay** (eds.). 1995. *The Nationalism Reader*. Amherst, Mass.: Humanity.
- Guibernau**, Montserrat, & John **Rex**. 2010. *The Ethnicity Reader: Nationalism, Multiculturalism and Migration*. Cambridge: Polity.

◀10▶ TH 6 OCTOBER:

CRITICAL APPROACHES

Rune Steenberg

The second session on theories of ethnicity takes a critical stance with respect to the classical approaches by introducing power and history into the equation and questioning the epistemology of the concepts of identity and ethnicity more generally. Post-colonial and radical critical theories are introduced.

Readings

- Brubaker**, Rogers, & Frederick **Cooper**. 2000. Beyond “Identity.” *Theory and Society* 29(1): 1–47.
- Scott**, James. 2009. *The Art of Not Being Governed. An Anarchist History of Upland Southeast Asia*. New Haven: Yale UP. [Ch. 7, Ethnogenesis, A Radical Constructionist Case, pp. 238–282]
- Bayar**, Murat. 2009. “Reconsidering Primordialism: an Alternative Approach to the Study of Ethnicity.” *Ethnic and Racial Studies* 32(9): 1639–1657.

Suggested further reading

- Ashcroft**, Bill, Gareth **Griffiths**, & Helen **Tiffin**. 2006. *The Post-Colonial Studies Reader*. New York: Taylor & Francis.. [Herein: Charles Larson: 8 Heroic Ethnocentrism: The Idea of Universality in Literature, 62–66; Aijaz Ahmad: 11 Jameson’s Rhetoric of Otherness and the ‘National Allegory’ 77–83]

- Guibernau, Montserrat, and John Rex.** 2010. *The Ethnicity Reader: Nationalism, Multiculturalism and Migration*. Cambridge, Mass.: Polity [Ernst Gellner, Nationalism as a Product of Industrial Society; Eric Hobsbawm, An Anti-nationalist Account of Nationalism since 1989; Étienne Balibar, 'Class Racism']
- Hall, Stuart.** 1986. Gramsci's Relevance for the Study of Race and Ethnicity. *Journal of Communication Inquiry* 10(2): 5–27.

◀11▶ TU 11 OCTOBER

NON-ETHNIC CATEGORIZATION

Rune Steenberg

Ethnicity and nation have become a self-evident part of most people's self-assertion in Inner Asia. But they have not always provided the main concepts for identification or classification of people, nor are they today the only ones. This session focussed primarily on means and concepts for classifying populations that have historically played important roles, but also opens up the debate of what alternative classifications co-exist with those of nationhood and ethnicity today. Some of the important historical categories are: Oasis Identities, local communities, *Alte Sheher* (the Six Cities): Transoxania, Pax Mongolia, Turkestan, Dar al-Islam, kinship, lineage, tribe, clan, neighbourhood, guilds, the nomad/sedentary-divide. The session is also meant to give a glimpse into the living worlds of historical populations of Inner Asia now disappeared, dissipated or transformed, as the Soghdians, Zunghar Mongols, Kipchak and Sart. The different empires involved in Inner Asia, from the Mongolian Empire and the Chinese Dynasties over Tibetan and Turkic Empires to the Russian and British colonial powers all had their own ways of classifying and administrating populations. Arguably the policies of the Qing Dynasty and the Russian Empire have been the most influential on contemporary Inner Asia. Including various administrative designations of “foreign” or “barbarians”.

Readings

- Golden, Peter.** 1998. Nomads and Sedentary Societies in Medieval Eurasia. In: *Agricultural and Pastoral Societies in Ancient and Classical History*, Philadelphia, Pa.: Temple U. Pp. 71–115.
- Ubiria, Grigol.** 2015. *Soviet Nation-building in Central Asia: The Making of the Kazakh and Uzbek Nations*. London: Routledge. [Ch. 2, Central Asia before the Russian Conquest]
- Newby, L.J.,** 2007. “Us and Them in Eighteenth and Nineteenth-Century Xinjiang. In: I. Bellér-Hann, C. Cesáro, R. Harris, & J. Smith-Finley (eds.), *Situating the Uyghurs between China and Central Asia*. Ashgate: Hampshire, pp. 15–29.

Suggested further reading

- Millward, James A.,** 2007, *Eurasian Crossroads: a History of Xinjiang*, New York: Columbia UP. [Ch. 3]
- Thum, Rian.** 2014. *The Sacred Routes of Uyghur History*. Cambridge, Mass.: Harvard UP.
- Barthold, Vasilii Vladimirovitch.** 1962. *Four Studies on the History of Central Asia*. Leiden: Brill

◀12▶ TH 13 OCTOBER

MANAGING POPULATIONS IN COLONIAL EMPIRES

Rune Steenberg

Following the revolutions of the early 20th century, nationalism became a central dogma in the establishment of new modern states. The Soviet Union and Republican China both introduced ethnic categorizations and policies as a scheme in their administration. This effort was supported by linguistic and ethnographic research, and the categories were pervasively introduced into public and quotidian discourse via propaganda, the educational system and not least, the administration of access to resources.

Readings

- Brower**, Daniel. 1997. Islam and Ethnicity: Russian Colonial Policy in Turkestan. In: Daniel R. Brower & Edward J. Lazzerini (eds.), *Russia's Orient. Imperial Borderlands and Peoples, 1700–1917*. Bloomington, Ind.: Indiana UP. Pp. 115–35
- Martin**, Virginia. 1997. Barimta: Nomadic Custom, Imperial Crime. In: Daniel R. Brower and Edward J. Lazzerini (eds.), *Russia's Orient. Imperial Borderlands and Peoples, 1700-1917*. Bloomington, Ind.: Indiana UP. Pp. 249–270.
- Slocum**, John W. 1998. Who, and When, Were the *Inorodtsy*? The Evolution of the Category Aliens in Imperial Russia. *The Russian Review* 57: 173–90
- Crossley**, Pamela Kyle. 1990. Thinking about Ethnicity in Early Modern China. *Late Imperial China* 11(1): 1–35.

Suggested further reading

- Brophy**, David. 2005. Taranchis, Kashgaris, and the “Uyghur Question” in Soviet Central Asia. *Inner Asia* 7(2): 163–84
- Mullaney**, Thomas. 2010. *Coming to Terms with the Nation. Ethnic Classification in Modern China*. Berkeley: U California P.
- Newby**, Laury J. 1998. The Beggars of Xinjiang: between Two Worlds. *Bulletin of the School of Oriental and African Studies* 61: 278–97.

<13> TU 18 OCTOBER

IN-CLASS MID-TERM EXAM

Rune Steenberg

You will be asked to discuss class readings in relation to larger themes and questions treated in class so far. Specifics to be announced.

<14> TH 20 OCTOBER

POPULATION POLICIES IN THE USSR AND REPUBLICAN TO MAOIST CHINA

Rune Steenberg

After the revolutions of the early 20th century, nationalism became a central dogma in the establishment of new modern states. The Soviet Union and Republican and Maoist China both introduced ethnic categorizations and policies as a scheme in their administration. This effort was supported by linguistic and ethnographic research, and the categories were pervasively introduced into public and quotidian discourse via propaganda, the educational system and not least, the administration of access to resources.

The local populations were not passive objects to these changes. As violent resistance to new measures was crushed, more subversive measures were utilized to express dissent. At the same time many of the new concepts and categories were adapted into local ideologies and local progressive movements. Some of the most important movements are covered in this session, possibly including: the Basmachi, the Jadids as well as Pan-Turkic and Pan-Islamic movements and philosophies.

Readings

- Slezkine**, Yuri. 1994. The USSR as a Communal Apartment, or How a Socialist State Promoted Ethnic Particularism. *Slavic Review* 53(2): 414–452.
- Hirsch**, Francine 2000. Toward an Empire of Nations. Border-Making and the Formation of Soviet National Identities. *The Russian Review* 59(2): 201–26.
- Mullaney**, Thomas. 2006. *Coming to Terms with the Nation. Ethnic Classification in Modern China*. Berkeley, Calif.: U California P. [Ch. 1: Identity Crisis in Post-Imperial China, pp. 18–41]
- Haugen**, Arne. 2003. *The Establishment of National Republics Soviet Central Asia*. Basingstoke: Palgrave-MacMillan. [Ch. 8, Drawing Borders].

Suggested further reading

- Han**, Enze. 2013. *Contestation and Adaptation: the Politics of National Identity in China*. Oxford UP. [Ch. 2, Politics of Nation Building in China in Historical Perspective]
- Mullaney**, Thomas. 2004. Ethnic Classification Writ Large: The 1954 Yunnan Province Ethnic Classification Project and its Foundation in Republican-Era Taxonomic Thought. *China Information* n° 18, 207–241. Ethnic Classification in Modern China.

◀15▶ TU 25 OCTOBER

ETHNICITY AND NATION BUILDING IN POST-SOVIET CENTRAL ASIA AND POST-MAO PRC

Rune Steenberg

The decades following the collapse of the Soviet Union became an era of nationalism in many parts of Inner Asia. Building upon administratively strengthened categories both new governments and local groupings used ethnic and national sentiments as a means of mobilization. This included a great deal of invention of tradition, neo-traditionalism and folklorization of culture mainly in the name of the titular ethnicities of the former administrative system. “Tribes,” “clans” and regional solidarity groups became central focus points on a sub-national level.

During the reform era in post-Mao China, identity politics developed into one of the main battlefields for access to state resources. It was seen as a scheme of integration of peoples of different cultural background into the great all-Chinese family of nations, but during the 1980s and 1990s as political control was eased and new groups came to prosperity, ethnicity came to play a crucial role for forming trust networks, opposing assimilative pressures (often more modernist than typical of any particular ethnic group) and phrasing discontent with the government.

Readings

- Adams**, Laura. 2010. *The Spectacular State. Culture and National Identity in Uzbekistan*, Duke UP, Durham and London. [Ch. 1 Mapping the Landscape of National Identity in Uzbekistan, pp. 21–68; Ch. 3, Cultural Content and Postcolonial Civic Nationalism, pp. 101–152.]
- Doi**, Mary M. 2002. *Gesture, Gender, Nation: Dance and Social Change in Uzbekistan*, Bergin & Garvey, Westport, Connecticut. [Ch. 5. Independence, pp. 113–128]
- Mullaney**, Thomas. 2011. *Coming to Terms with the Nation*. Berkeley: U California P. [Ch. 5: Counting to 56, pp. 120–133]

Gladney, Dru C. 2004. *Dislocating China: Reflections on Muslims, Minorities, and Other Subaltern Subjects*. U Chicago P. [Ch. 2, Cultural Nationalisms in Contemporary China, pp. 6–26]

Suggested further reading

- Blakkisrud, H., & Sh. Nozimova,** 2010. History Writing and Nation-Building in Post-Independence Tajikistan, *Nationalities Papers* 38(2):173–189.
- Finke, Peter, & Meltem Sancak.** 2012. To Be an Uzbek or Not to Be a Tajik? Ethnicity and Locality in the Bukhara Oasis. *Zeitschrift für Ethnologie* 137, pp. 47–70.
- Roy, Olivier.** 2007. *The New Central Asia: Geopolitics and the Birth of Nations*. New York NYU P. [selection]
- Harrell, Stevan.** 2001. *Ways of Being Ethnic in Southwest China*. Seattle: U Washington P. [selection]
- Rudelson, Justin.** 1997. *Oasis Identities: Uyghur Nationalism along China's Silk Road*. New York: Columbia UP.

◀16▶ **TH 27 OCTOBER**

ETHNIC CONFLICT

Rune Steenberg

Ethnic conflict has become a buzzword and something like an explanation unto itself in both international politics and media. Yet, by this session, the critical historical treatment of ethnicity should provide the students with a more informed understanding of the complexity behind these clashes of mini-civilizations. We look here more closely at the Uyghur case in Xinjiang and the clashes in Osh, Kyrgyzstan. In 2010 in order to apply what we have learnt about political institutions and ethnic identity thus far.

Readings

- Bovingdon, Gardner.** 2013. *The Uyghurs: Strangers in Their Own Land*. New York: Columbia UP. [Introduction, pp. 1–22, Ch. 1, Using the Past to Serve the Present, pp. 23–39]
- Liu, Morgan.** 2014. Massacre through a Kalaidoscope. In: Madeleine Reeves, Johan Rasanayagam, & Judith Beyer (eds.), *Ethnographies of the State in Central Asia: Performing Politics*. Indiana UP, Bloomington, 261–284.
- Roche, Sophie, & Sophie Hohmann.** 2011. Wedding Rituals and the Struggle over National Identities. *Central Asian Survey* 30(1): 113–128.

Suggested further reading

- Bichsel, Christine.** 2009. *Conflict Transformation in Central Asia: Irrigation Disputes in the Ferghana Valley*. Routledge, London & New York.
- Fumagalli, Matteo.** 2007. Informal Ethnopolitics and Local Authority Figures in Osh, Kyrgyzstan. *Ethnopolitics* 6(2), 211–233.
- Megoran, Nick.** 2004. The Critical Geopolitics of the Uzbekistan–Kyrgyzstan Ferghana Valley Boundary Dispute, 1999–2000. *Political Geography* 23(6): 731–764.
- Rezvani, Babak.** 2013. Understanding and Explaining the Kyrgyz–Uzbek Interethnic Conflict in Southern Kyrgyzstan. *Anthropology of the Middle East* 8(2): 60–81.

◀17▶ **TU 1 NOVEMBER**

ANALYZING ECONOMIC PRACTICES

Rune Steenberg

Here we go beyond abstract models of optimal free market systems of Western capitalism to examine economic practices of Inner Asia. We include: an introduction to political economy (modes of production, commodity exchange), economic anthropology (theories of the gift, embeddedness), and Bourdieu's capital forms. These analytical tools will be applied to Inner Asia throughout the rest of the course.

Readings

- Wolf**, Eric. 1982. *Europe and the People without History*. Berkeley, Calif.: U California P., [Ch. 3: The Modes of Production, pp. 73–100] **Lehman D208 .W64 1982**
- Bourdieu**, Pierre. 1986. The Forms of Capital. In: J. G. Richardson (ed.), *Handbook of Theory and Research. for the Sociology of Education*. New York: Greenwood Press, pp. 241–258.
- Graeber**, David. 2011. *Debt. The First 5000 Years*. Brooklyn, N.Y. New York: Melville House. [Ch. 5, A Brief Treatise on the Moral Grounds of Economic Relations, pp. 89–126]

Suggested further reading

- Parry**, Jonathan. 1986. The Gift, the Indian Gift and the “Indian Gift” *Man* 21(3): 453–473.
- Gregory**, Christopher A. 1982. *Gifts and Commodities*,. London: Academic Press.
- Hann**, Chris, & Keith **Hart**. 2011. Economic Anthropology. History, Ethnography, Critique. Cambridge, Mass.: Polity. [Ch. 1–2, pp. 1–34]
- Pfeffer**, Georg. 2003. *Hunters, Tribes, Peasants: Cultural Crisis and Comparison*. Orissa: National Institute of Social Work and Social Sciences. [Ch. 1–3, pp. 1–41].
- Sahlins**, Marshall. 1972. *Stone Age Economics*. Chicago: Aldine Publishing. [Ch. 6, Exchange Value and the Diplomacy of Primitive Change, pp. 276–314]

<18> TH 3 NOVEMBER

THE ANCIENT SILK ROAD TRADE

Alan Timberlake

The ancient so called Silk Road was one of the earliest and largest trade networks of the premodern world. It was both the testing ground for various commercial schemes and models and a “total social institution” in Marcel Mauss' sense of being much more than a mere economic endeavor in our contemporary limited understanding of the word: the Silk Road was both a transporter and generator of religions, identities and political ideologies and systems.

Readings

- Hansen**, Valerie & Anne **Mata-Fink**. 2005. How Business was Conducted on the Chinese Silk Road during the Tang Dynasty. In: William N. Goetzmann & K. Geert Rouwenhorst. *The Origins of Value: The Financial Innovations that Created Modern Capital Markets*. Oxford UP, Oxford, pp. 43–64.
- Liu**, Xinru. 2001. The Silk Road: Overland Trade and Cultural Interactions in Eurasia. *Agricultural and Pastoral Societies in Ancient and Classical History*, 151–179.
- Millward**, James A. 2013 *The Silk Road: a Very Short Introduction*. Oxford Oxford UP. [Ch 1 Environment and Empires, pp. 19-28 Ch. 2 Eras of Silk Road Flourish, pp. 29-39]

Suggested further reading

- Burton**, Audrey. 1997. *The Bukharans: A Dynastic, Diplomatic, and Commercial History, 1550–1702*. Macmillan, London.
- Chen**, Xuanzang (translated by Anthony C. Yu). 2013. *The Journey to the West*. Vol. 1. Chicago & London: U Chicago P.
- Chin**, Tamara. 2013. The Invention of the Silk Road, 1877. *Critical Inquiry* 40(1): 194–219.

- Christian**, David. 2000. Silk Roads or Steppe Roads? The Silk Roads in World History. *Journal of World History* 11,: 1–26.
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- Elverskog**, Johan. 2011. *Buddhism and Islam on the silk road*. University of Pennsylvania Press, Pittsburgh. **Hansen**, Valerie. 2012. *The Silk Road: A New History*. Oxford UP, Oxford.
- Liu**, Xinru. 1998. *The silk road: overland trade and cultural interactions in Eurasia*. American Historical Association, Washington DC.
- Whitfield**, Susan. 2015. *Life Along the Silk Road*. University of California Press, Berkeley.

TU 8 NOVEMBER

ELECTION DAY, NO CLASS

<19> TH 10 NOVEMBER

NON-MODERN ECONOMIES

Rune Steenberg

Nomadic economies never existed in isolation but were always tied into some kind of agricultural system. In the history of Inner Asia we find several non-modern long term symbiotic systems of economic exchange and political dominance. Using the basic analytical tools from the sessions above, we take a closer look at the inner dynamics of these economic systems and their relation to political and social institutions. We also look more closely at what has been deemed “peasant economies”, their corporate kinship groups and the exploitative relationship between political elites and a toiling population.

Readings

- Humphrey**, Caroline, & David **Sneath**. 1999. *The End of Nomadism. Society, State and the Environment in inner Asia*. Durham, N.C.: Duke UP. [Ch. 6 Spatial Mobility and Inner Asian Pastoralism, 218–276]
- Bellér-Hann**, Ildikó. 2008. *Community Matters in Xinjiang, 1880–1949: towards a Historical Anthropology of the Uyghur*, Leiden Brill. [Ch. 3 Economic and Social Organisation, 3.3 The Economy, pp. 91–115]
- Scott**, James. 2009. *The Art of not Being Governed* [Ch. 6. State Evasion, State Prevention: The Culture and Agriculture of Escape, pp. 178–219]

Suggested further reading

- Dear**, Devon. 2014. Holy Rollers: Monasteries, Lamas, and the Unseen Transport of Chinese–Russian Trade, 1850–1911. *International Review of Social History* 59. S22. 69–88.
- Perdue**, Peter. 2005. “From Turfan to Taiwan: Trade and War on Two Chinese Frontiers. In: Bradley J. Parker & Lars Rodseth (eds.). *Untaming the Frontier in Anthropology, Archaeology, and History*, Tucson: U of Arizona P, pp. 27–51.
- Cribb**, Roger 1991: *Nomads in Archaeology* . Cambridge UP [Ch. 3 Nomad pastoral economy, pp. 23–43]
- Kreutzmann**, Hermann. 2015. *Pamirian Crossroads. Kirghiz and Wakhi of High Asia. Harrassowitz, Wiesbaden*. [Kirghiz pastoralists across boundaries, pp. 319–350].
- Jacquesson**, Svetlana. 2010. Reforming Pastoral Land Use in Kyrgyzstan: From Clan and Custom to Self-Government and Tradition. *Central Asian Survey* 29(1): 103–118.

◀20▶ TU 15 NOVEMBER

MODERNIZATION. PLANNED CENTRALIZED ECONOMY AND ITS INFORMAL SHADOW

Rune Steenberg

The modernization efforts of various colonial powers in Inner Asia, directed at both agriculture. Industry and commerce, took on new dimensions in the Soviet modernization campaigns of the early 20th century. The Soviet Union and later the PRC established centralized plan-economies in the “shadows” or cracks of which. developed informal or secondary commercial systems based on personalistic ties and social relations: the so called “shadow economies”.

Readings

Hann, Chris and Keith **Hart**. 2011: *Economic Anthropology. History, Ethnography, Critique*.

Cambridge: Polity. [Ch. 7 The Socialist Alternative, pp. 121–141]

Yan, Yunxiang 2003: *Private Life under Socialism: Love, Intimacy, and Family Change in a Chinese Village, 1949–1999*. Stanford: Stanford UP. [Ch. 1. The Changing Local World: Political Economy, Public Life, and Social Networks, pp. 17–41]

Ledeneva, Alena V. 1998 Russia’s Economy of Favors. Blat, Networking and Informal Exchange. Cambridge: Cambridge UP. [Introduction, Ch. 3 The Soviet Order: A View from Within, pp. 73–103]

Suggested further reading

Humphrey, Caroline, 2012. Favors and Normal Heroes. The Case of Postsocialist Higher Education, *HAU Journal of Ethnographic Theory* 2(2): 22–41.

Kreutzmann, Hermann. 2013. The Tragedy of Responsibility in High Asia: Modernizing Traditional Pastoral Practices and Preserving Modernist Worldviews. *Pastoralism* 3(1): 1–11.

Nove, Alec. 2011, *The Soviet Economy*. Routledge.

Peterson, Maya Karin. 2011. *Technologies of Rule: Empire, Water, and the Modernization of Central Asia, 1867–1941*. Cambridge, Mass.: Harvard UP.

Verdery, Katherine. 1996. *What Was Socialism, and What Comes Next?* Princeton, N.J.: Princeton UP.

Yang, Mai-fair Meihui. 1994: *Gifts Favors and Banquets. The Art of Social Relationships in China*. Ithaca: Cornell UP. [Part 1, Introduction; Ch. 1, Guanxi Dialects; Ch. 4, Recent Past].

— VIDEO: On Sedenterization/Urbanization in Mongolia 2000: *Icy Winds of Change* [17 min.]

◀21▶ TH 17 NOVEMBER

REFORM, TRANSFORMATION, NEO-LIBERALISM

Alan Timberlake

The 1980s saw a turn towards reform policies in both the SU and PRC. In Central Asia this process was radically accelerated when the SU collapsed in 1991. Economists from the World Bank and IMF attempted to steer the Central Asian countries towards capitalist free market systems. For many of the countries of the region this proved initially devastating as the existing infrastructures fell apart without any serious alternatives replacing them. Trade now resurfaced from the shadows of informality to provide what to many was the only viable escape from poverty, but a far cry from neo-liberal economic models these trading schemes still rely heavily on personal connections and social networks that are weakened or changed in the new circumstances of monetization and commercialization.

Readings

Kuehnast, Kathleen, & Nora **Dudwick**. 2004, *Better a Hundred Friends than a Hundred Rubles? Social Networks in Transition. The Kyrgyz Republic*. Washington: The World Bank.

[Selection]

Humphrey, Caroline. 2007. New Subjects and Situated Interdependence: After Privatisation in Ulan-Ude. In: *Urban Life in Post-Soviet Central Asia*, edited by Catherine Alexander, Victor Buchli and Caroline Humphrey. London: UCL Press, pp. 175–207.

Suggested further reading

- Everett-Heath**, Tom. 2003. *Central Asia: Aspects of Transition*. London: Routledge and Curzon.
- Kreutzmann**, Hermann, ed. 2012. *Pastoral Practices in High Asia: Agency of “Development” Effected by Modernization, Resettlement and Transformation*. Dordrecht; New York: Springer.
- Luong Jones**, Pauline. 2004. *The Transformation of Central Asia: States and Societies from Soviet Rule to Independence*. Cornell Univ. Press, Ithaca.
- Nazpary**, Joma. 2002. *Post-Soviet Chaos: Violence and Dispossession in Kazakhstan*. Pluto Press.
- Sievers**, Eric W. 2002. Uzbekistan’s Mahalla: From Soviet to Absolutist Residential Community Associations, *The Journal of International and Comparative Law at Chicago-Kent* 2, pp. 91–158.
- Werner**, Cynthia A., 1999. *The Dynamics of Gift Exchange in Rural Kazakstan*. In I. Svanberg (ed.), *Contemporary Kazaks. Cultural and Social Perspectives*, Richmond, pp. 47–72.

⟨22⟩ **TU 22 NOVEMBER**

MARKETS, TRADE AND CRAFTS

Rune Steenberg

As we have already seen, trade has longstanding traditions in Inner Asia. Traditionally, depending heavily on trust networks, trade was dominated by certain ethnic elites. Actually, returning to the radically constructivist approaches to ethnicity above, it may be argued that trade helped define and construct these groups as categories later to be given ethnic labels. We explore how these developments continue in the contemporary nation-state setting with strong national ideology and with trade more than ever tied to state resources and control albeit often in informal ways. Besides trade, the session will also explore the tradition for artisanship and the challenges it faces from cheap industrial mass production, not least imported from eastern China.

Readings

- Spector**, Regine A. 2008. Bazaar Politics: The Fate of Marketplaces in Kazakhstan. *Problems of Post-Communism* 55(6): 42–53.
- Højer**, Lars. 2012. The Spirit of Business: Pawnshops in Ulaanbaatar. *Social Anthropology / Anthropologie Sociale* 20(1): 34–49.

Suggested further reading

- Alff**, Henryk. 2014. Post-Soviet Positionalities: Relations, Flows and the Transformation of Bishkek’s Dordoy Bazaar. In: H. Alff & A. Benz (eds.): *Tracing Connections: Explorations of Spaces and Places in Asian Contexts*. Berlin: WVB, 71–90.
- Tilly**, Charles. 2005. *Trust and Rule*. Cambridge UP, New York. [Ch. 1: relations of trust and distrust]
- Botoeva**, Aisalkyn, & Regine A. **Spector**. 2013. Sewing to Satisfaction: Craft-based Entrepreneurs in Contemporary Kyrgyzstan. *Central Asian Survey* 32:4: 487–500.
- Kuper**, Alan. 2008. Changing the Subject—about Cousin Marriage, among Other Things. *Journal of the Royal Anthropological Institute*, 14(4): 717–35.
- Humphrey**, Caroline. 2002. *The Unmaking of Soviet Life: Everyday Economies after Socialism*. Ithaca: Cornell UP. [Ch. 7, pp. 153–163]

⟨23⟩ TU 29 NOVEMBER

GEOPOLITICS, GLOBALIZATION, FINANCIALIZATION

Rune Steenberg

As a part of new international trade routes and not least China's ambitious plan of creating a new Silk Road infrastructural belt across Central Asia, many Inner Asian regions have achieved new political and possibly economic relevance. Tibetan Caterpillar Fungus exported en masse at orbitant prices to the Chinese luxury consumer market is a case in point. Yet, as they become increasingly tied into the world market and international economics, they also become increasingly vulnerable to the fluctuations and crises of the world economy. The US sub prime crisis and financial collapse of 2008 and the world wide phenomenon of financialization have impacted the Inner Asian economies, as has the fall in oil prices and Russia's political fall-out with the West. All this is felt most strongly by the most vulnerable population on the ground in Inner Asia, thousands of miles away from the crises' epicentres. E.g. the Caterpillar Fungus trade slumped as the result of slowing growth in the Chinese economy which slowly moves away from its export focus and even more directly by Xi Jinping's vehement anti-corruption campaigns.

Readings

Godement, François. 2015. Europe Scrambles to Benefit from China's 21st-Century Silk Road. *Global Asia* 10(3): 34–38.

Lapavitsas, Costas. 2013. The Financialization of Capitalism: "Profiting without Producing." *City* 17(6): 792–805.

Sulek, Emilia. 2011. Disappearing Sheep: The Unexpected Consequences of the Emergence of the Caterpillar Fungus Economy in Golok, Qinghai, China. *Himalaya, the Journal of the Association for Nepal and Himalayan Studies* 30(1): 9–28.

Suggested further reading

Frank, Andre Gunder. 1999. ReOrient: From the Centrality of Central Asia to China's Middle Kingdom. In: K. A. Ertürk: *Rethinking Central Asia. Non-Eurocentric Studies in History, Social Structure and Identity*. Reading: Ithaca Press. Pp. 11–38.

Kalb, Don. 2013. Financialization and the Capitalist Moment: Marx versus Weber in the Anthropology of Global Systems. *American Ethnologist* 40 (2): 258–266.

Mackerras, Colin & Micael Clarke. 2009. *China, Xinjiang and Central Asia History, Transition and Crossborder Interaction into the 21st Century*. London : Routledge.

Wolters, Alexander. 2013. Islamic Finance in the States of Central Asia: Strategies, Institutions, First Experiences. In: *PFH Forschungspapiere/research. Papers* 2013/01, PFH Private Hochschule Göttingen.

⟨24⟩ TH 1 DECEMBER

CORRUPTION: VALUE AT THE NEXUS OF STATE, MONEY AND SOCIAL RELATIONS

Rune Steenberg & Joseph McKay

This session combines the earlier big topics of state, identity, social networks and economic practices in looking at the discourse of corruption and the practices around it, both from a state and a non-state perspective. We use this focus to reiterate some of the central points of the course. The students will also have a chance to ask questions.

Readings

Graeber, David. 2005. Value: Anthropological Theories of Value. In: James Carrier (ed.), *A Handbook of Economic Anthropology* 439–454.

Urinboyev, Rustamjon, and Måns **Svensson**. 2013. Living Law, Legal Pluralism, and Corruption in Post-Soviet Uzbekistan. *The Journal of Legal Pluralism and Unofficial Law* 45(3): 372–390.

Suggested further reading

Dodd, Nigel. 2014. *The Social Life of Money*. Princeton UP. [Ch. 4, Guilt, pp. 245–290]

Gregory, Chris A. 2012. On Money Debt and Morality: Some Reflections on the Contribution of Economic Anthropology. *Social Anthropology* 20(4): 380–396.

Haller, Dieter, & Cris **Shore**. 2005. *Corruption: Anthropological Perspectives*. Ann Arbor, Mich.: Pluto, 2005.

Ledeneva, Alena V. 1998. Russia's Economy of Favors. Blat, Networking and Informal Exchange. Cambridge: Cambridge UP. [Ch. 5, pp. 139–174]

Werner, Cynthia A. 2000. Gifts, Bribes and Development in Post-Soviet Kazakhstan. *Economic Development: An Anthropological Approach, Human Organization* 59(1): 22.

Yang, Mai-fair Meihui. 1994. *Gifts Favors and Banquets. The Art of Social Relationships in China*. Ithaca: Cornell UP. [Ch. 4, On the Recent Past of Guanxixue, pp. 143–172]

⟨25⟩ **TU 6 DECEMBER**

DISCUSSION OF PAPERS, OPEN QUESTIONS, WRAPPING UP

⟨26⟩ **TH 8 DECEMBER**

GUEST SPEAKER PROF. ALEXANDER COOLEY ON *Great Games, Local Rules*

We will discuss the book's main arguments, the students will have a chance to ask questions before we discuss the most recent developments in the region.

Suggested Reading

Cooley, Alexander. 2012. *Great Games, Local Rules: The New Great Power Contest in Central Asia*. New York: Oxford UP.

PAPERS DUE: SUNDAY 11 DECEMBER, 12PM.