

Central Eurasian Studies in the European Union: A Short Insight

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Almost twenty years ago, Mikhail Gorbachev was acceding to the supreme power in the USSR, and Glasnost soon launched on the territory of the Union. In the same fateful year, the First European Seminar on Central Asian Studies was being held at the University of Utrecht [VAN DAMME and BOESCHOTEN eds. 1987]. Still at the same time a reference work, the synthesis of a life-long research, and a milestone of Western discourse on nationality questions in the Soviet Union, and on Islam in Central Eurasia, was being published in its initial English version [BENNINGSEN and WIMBUSH 1985]. Remembering this particular moment of the studies on Central Eurasia in Western Europe allows us to pay homage to key institutions and figures of Central Eurasian studies in this part of the world, whose influence has permitted the present development of research in these specific area studies. Recalling this moment also permits us to weigh up the strength of institutional and intellectual continuities particular to Europe. Still, it allows us to assess the long way Central Eurasian studies have come, in Europe as in many other parts of the world, in a relatively short time.

An overview of European research institutions, and of the recent European bibliography has become a task out of reach for an individual—because of this continent’s linguistic diversity indeed; because also of the recent disciplinary differentiation of modern Central Eurasian studies. Things are made tougher by the big amount, and the variety of institutions involved in these area studies, and by the essentially sporadic nature of their mutual links. For all these reasons, the present study does not pretend to offer anything else than a necessarily empirical insight on the development of modern Central Eurasian studies, during the past eighteen years, in the countries members of the European Union at the time when these lines were written.¹ Beside the localization of the most visible research institutions and pub-

¹ The reader will also find in this paper some paragraphs on Switzerland and Norway, as well as on some new member states. Turkey and Russia, which form the subject of separate papers (respectively by İsmail Türkoğlu, and by Marsel Farkhshatov and Christian Noak), have been let aside from the present study, as well as European countries of the former CIS, from Moldova to Azerbaijan; although all are members of the Council of Europe since at

lishing facilities, we have set ourselves the risky and thankless task of trying to discern, in a few words, some key features of different research schools, as well as more global orientations of research on the scale of the EU. Beside regular library work, the present paper has been based in part on the regular review activity led by *Abstracta Iranica*,² completed by statistic data from various international associations of scientists, and by personal travels throughout Europe.

A great majority of the publications mentioned in the present study are recent works by young scientists who have begun their activity after 1985—in order not to repeat data that can be found in the (still very rare) existing directories [*e.g.*, SCHOEBERLEIN 1995]. These publications are for the most part absent from the review activity of the last twenty years, and will be largely commented in the second volume of the present work—where the reader can find more important developments on the tendencies of research since the turn of the mid-1980s. A last prolepsis should be added to these few words, on the present study as well as on this whole volume, about the *a minima* definition of Central Eurasia which has been adopted for this publication. Several areas usually associated with Central Eurasian studies—such as Afghanistan, Tibet, Mongolia, or Siberia—have been excluded from the present survey, for a mainly technical reason: specialists of these areas are organised, for long, on relatively strong institutional bases, which offer them proper facilities for regular critical surveys of specialized publications, which is still not really the case for people working on an area comprised between the Caucasian shore of the Black Sea, the Middle Volga, and the gateway to Gansu. The reader is invited not to forget these restrictions to the definition of our area—a result of the recent institutional developments of area studies, notably in Europe, more than a category of modern geographical thought.

1. Two Problematic Areas

To the risk of showing provocative, the author must admit that writing on Central Eurasian studies in the EU means dealing with a combination of two problematic geographical entities: Central Eurasia and the EU itself. On Central Eurasia, we

least 2001, many of them form both subjects and objects of Central Eurasian studies, and do face philosophical and methodological—to say nothing of organizational—problems of another kind than those which prevail in Westernmost European countries. A discipline, sociology (richly represented in Great Britain, but dealt with in a separate paper by Laura Adams) and a sub-area section, modern Xinjiang studies (with decisive contributions by the Swedish school: see the paper by Hamada Masami) have also been let out of the scope of this study.² ...Although the tradition of this journal has been focused on the review of publications from the CIS, in Russian or in Central Asian languages (mainly Tajik and Uzbek), for French-, English-, and more recently Persian-speaking readers.

shall not repeat here what has been suggested above and in the foreword of the present volume, on the problematic nature of this entity as a subdivision of modern area studies. Suffice to insist on the still essentially negative definition of this area, as a kind of middle³ between more substantially defined regions of the world—an area perceived through the lenses of modern colonizations, Occidental or Oriental, through its location *between* Russia, the Middle-East, South Asia, the Chinese world and Northern Asia. Moreover, the confusion, in this definition, of several dimensions—political, historical, cultural, religious—creates conditions favourable to essentialist approaches to this region: a region that everybody has come to consider a part of the non-West, but also a non-Russia, a non-China, a non-Iran, etc. (the Turan of the Persian epics, the “country beyond the river” of the ancient Greeks, and of the Arabs and Arab-speakers who perpetuated the latter’s legacy). In short, an entity deprived of a denomination of its own, a negative projection of everything surrounding or bordering it—of everything more civilized, more developed, or more conform to such or such credo (the faith in progress, socialism or, more recently, economic development and political pluralism), which has made Central Eurasia an ideal ‘significant other’ for many peoples of the “old continent” and beyond: a circular mirror, a crystal bowl, offering a perfect surface for distorted projections of the self.

What about Europe’s contribution, past and present, to these constructions? Here we come to the second problematic geographical entity of our combination: Europe itself, from where Central Eurasia has long remained perceived at a long distance, since WWII in particular;⁴ Europe where Central Eurasia has been so far rarely recognized the status of a full-right entity of area studies, that it has quickly gained elsewhere since the mid-1990s—in the CIS indeed, but also in the USA or in Japan (see in this volume the paper by Komatsu Hisao). Up till now, a majority of the now relatively numerous European scientists involved in modern Central Eurasian studies must satisfy themselves with their personal integration into already existing departments of universities and research institutes pertaining to other, better established area studies: the Arabic/Islamic, Iranian/Persian, Turkic/Ottoman, Slavic/Russian/Soviet/Eurasian, Indo-Aryan, Chinese, Tibetan, Mongolian/Siberian

³ Which is present in the Russian term “Middle Asia,” *Srednyaya Aziya*, as well as, for instance, in its German equivalent *Mittelasiien* [e.g., SIDIKOV 2003: 29-30].

⁴ A position summarized by an author who remains, after his untimely death, an emblematic figure of European travelling literatures of the second half of the 20th century—in the transcription of conversations with Tabrizi shopkeepers: “Vers l’ouest, Tabriz est le dernier bastion de l’Asie Centrale, et quand les vieux lapidaires du bazar parlent de Samarkand où ils allaient autrefois chercher leurs pierres, il faut voir de quelle oreille on les écoute ... l’Asie Centrale, dit-il encore, cette chose à laquelle, depuis la chute de Byzance, vos historiens européens n’ont plus rien compris.” Nicolas BOUVIER, *L’usage du monde*, Geneva: Droz, 1963 (3rd reed. Paris: Payot, 1992): 113.

studies. Many of these categories have been defined in the course of the 19th and the first decades of the 20th century, then deeply influenced by the climate of the Cold War period, and all of them enjoy a public recognition assessed by the existence of specific research departments, associations of scholars, libraries, journals, etc. The emergence of modern Central Eurasian studies seems to have been especially hampered in European countries which have a rich tradition in archeology and ancient history of these various cultural areas [BALLAND 1993b].

The existence of highly structured area studies, married with a more recent taste for approaches in social sciences is sometimes recognized an advantage of Europe over, for instance, the USA, where the basic motive for the development of area studies remains today, more than ever, political—especially when one comes to speak of the worlds of Islam. However, in Europe the traditional subdivisions of area studies have also been an obstacle to the visibility, if not to the mere emergence and structuration of modern Central Eurasian studies. In a period of stagnation of the public budgets of higher education and research, this situation brings potentially damageable limitations to the lobbying capacities of modern Central Eurasian studies—with immediate effects on the struggle for position openings, but also on the supplying of specialized public libraries, a factor of strong discrepancies between Western European countries (which, for instance, prompts many students and scientists from Paris to take regularly the train to London). At the same time, however, the rich academic substratum that can be found in Western Europe, and the existence of multiple opportunities in language training have also permitted the rapid emergence of a new generation of young scholars. As to the current fragmentation of Central Eurasian studies, inside each country, into many mutually independent research teams and university departments, it offers students and young scientists a multiple, highly differentiated, and still weakly hierarchical institutional basis for career and project developments.

If mutual links and cooperations between European countries are extremely numerous, most remain poorly formalized and documented, which makes their history difficult to write. Although multilateral cooperations are encouraged by the institutions of the EU, we still deal with a majority of short-term bilateral partnerships, between two countries members of the EU [e.g., ALLISON and JONSON 2001], or between one country of the EU and a specific institution of the CIS [e.g., GÖKAY and LANGHORNE 1996; DUDOIGNON *et al.* eds. 1997; AYMERMACHER and BORDYUGOV eds. 1999], or one country of the EU and individual partners dispatched throughout the CIS [e.g., KEMPER *et al.* eds. 1996; KÜGELGEN *et al.* eds. 1998; *ibid.* 2000]. In spite of the increasing success of its biennial meetings, the European Society for Central Asian Studies (ESCAS), created in the fateful year 1985 and established since that date at the University of Utrecht [<http://www.let.uu.nl/~escas/home.htm>], still plays a limited role in the communication of information on education and research activity in Europe. The ESCAS's main, and considerable con-

tributions to the increasing visibility of Central Eurasian studies in Europe have been, and remain the venue of its biennial conferences, and the regular publication of their proceedings.⁵ For years, academic information from the EU has been for the most part relayed by the successive mailing lists of the Central Asia Harvard Forum (archive available on <http://centasia.fas.harvard.edu>), then of the US-based Central Eurasian Studies Society [<http://cess.fas.harvard.edu>]. (It is to be noticed that, to the date of this paper, the CESS has much more European members than the ESCAS itself: an illustration of the lasting compartmentalization of area studies, of the personal links developed by the ESCAS in the CIS more than in Western Europe, and probably also of the difficulty to mobilize goodwill in one's own professional milieu.)

The question remains, moreover, as to the relevance of the European Union as an entity of Central Eurasian studies. The two decades which have passed since the mid-1980s have been a period of unprecedented development of electronic media, and of the movement of people and information: it is becoming more and more difficult, and meaningless to stick national, or even continental labels on individual scientists as well as on separate institutions or journals. How many European-born and -educated researchers are now working in international or multinational organizations, or still in Northern American universities, which makes their identification as 'European' quite problematic? Conversely, how many Northern American or Japanese scientists have been seeking for public recognition through the edition of their works by British or Dutch publishers, or in European-based journals? The now systematic use of English language by Scandinavian, German, Dutch, Swiss, or even—although more reluctantly—by French authors facilitates the present emergence of a common space which now tends to unite *volens nolens* the world community, questioning the validity of national or continental subdivisions of area studies. At the same time, however, the late structuration of modern Central Eurasian studies, in a time of globalization, should enhance the role of affiliations and links at the level of local institutions (schools, seminars, etc.), whence facilitating direct mutual contacts between them at the international, and intercontinental levels—with potential long-term effects on local structuration and hierarchization. This situation may offer us a structural explanation to the difficulty many European academic circles have felt, so far, to create associations of scientists on national level (for instance in France in the late 1990s, and more recently in Italy).

⁵ Beside the already mentioned [VAN DAMME and BOESCHOTEN eds. 1987], see: [DOR ed. 1990; AKINER ed. 1991; BALDAUF and FRIEDERICH eds. 1994; ATABAKI and O'KANE eds. 1998; BELLINGERI and PEDRINI eds. in print; RASULY-PALECZEK and KATSCHIG eds. in print].

2. In the Margins of the Seraglios

The relative weak level of coordination of Central Eurasian studies at the scale of the European continent can also be explained by the multiplicity, and by the extreme variety of the institutions involved in the recent, exponential development of the field. For government circles of most European countries, Central Eurasia was not identified up till fall 2001 as a pivotal region for political intervention. However, the EU has been present in the local implementation of development policies as soon as 1992 (after the Lisbon summit of the heads of states and governments, in that same year), with projects epitomized by the Technical Assistance to the CIS programmes [<http://www.tacisinfo.ru/>]. The high level of political involvement of the EU in the region is an explanation to the lasting presence, in Brussels and elsewhere through the continent, of a great many institutions which have become regular consumers of expertise on Central Eurasian countries, whether the European Commission itself [*e.g.*, WIESNER 1997], or pan-EU institutions like the European Bank for Reconstruction and Development [<http://www.ebrd.com/>], or still international bodies peopled by European experts like the Bretton-Woods institutions (the World Bank and the International Monetary Fund). Multinational organizations and NGOs of varied statuses, including several US-funded organizations, have for years become home to numerous scientists, and sometimes come to provide not unconsiderable logistic support to research projects. The Brussel-based International Crisis Group [<http://www.crisisweb.org/home/index.cfm>] offers a good example of close association between a multinational organization and the scientific community—with its international headquarters in Brussels, its advocacy offices in Washington DC, New York, London and Moscow, and its bureaus scattered throughout, among others, Central Eurasian countries. The ICG publishes *Crisis Watch*, a 12-page monthly bulletin, whence occasional reports and briefing papers are distributed widely by email and printed copy to officials in foreign ministries and international organizations, and made generally available via the organization's website. The Paris-based Internews [<http://www.internews.org/>], and the Nobel-Prize-for-Peace laureate multinational organization Médecins sans Frontières [<http://www.msf.org/>] provide other examples of regular or occasional association between multinational bodies and social scientists of various national origins.

The new member states of the EU enjoy a tradition of exchanges with the countries of the CIS which should be taken into account in the next future—if Western Europeans renounce their deplorable custom of erasing there any kind of trace of the period prior to the fall of the Wall. Moreover, the Czech Republic is now home of broadcasting organizations which have been playing a significant role, during the last fifteen years, in the public life of many Central Eurasian countries: beside UK's BBC World Service [<http://www.bbc.co.uk/worldservice/index.shtml>], the Prague-based US-funded *Radio Free Europe/Radio Liberty* (list of broadcast

services on: <http://www.rferl.org/>), and more recently *Transition online* [<http://www.tol.cz/>—the fruit of a combination of numerous multinational supports by a Czech nonprofit organization—have shown important instruments in Central Eurasian politics. Outside (to this date) of the EU, the involvement of Swiss public bodies has been for long symbolized by the presence of the International Committee of the Red Cross in several countries and regions of the Caucasus and Central Asia, since the first years of national independences [e.g., BORNET 1995]. It has been more recently enhanced, and has taken a strong political dimension after Switzerland's adhesion to the Bretton-Woods institutions in 1995 [BULLIARD 2003]. As we shall see, Switzerland has shown in the recent past an original and interesting mode of interaction between the NGOs and academe, although this feature can be considered, more largely speaking, a European specificity.

On a more strictly academic level, the EU can pride oneself on the multiplication of pan-European research institutions, which have come to play a role sometimes decisive in the coordination of projects, and in the communication of the results of collective research. The Strasbourg-based **European Science Foundation** [<http://www.esf.org/>] brings together scientists and funding agencies to implement pan-European initiatives [e.g., DUDOIGNON ed. in print]. The Brussel-based **INTAS**⁶ [<http://www.intas.be/>] is an independent international association formed in 1993 by the EU member states and like-minded countries acting to promote the scientific potential of the NIS partner countries through East-West scientific cooperation. It has played a role comparable to that of the ESCAS itself for bringing together scientists of Europe and the CIS around original projects [beside KEMPER *et al.* eds. 1996; KÜGELGEN *et al.* eds. 1998, see also an interesting example of multilateral cooperation, with participation of German, British, and Uzbekistani institutions: http://www.ruhr-uni-bochum.de/orient/INTAS99_252.html]. The **International Institute for Asian Studies**, in Leiden and Amsterdam [<http://www.iias.nl/>], a post-doctoral research centre which promotes the human and social sciences of the Asian continent, in which Central Asia is still a small minority against East Asian studies, organizes seminars, workshops and conferences; it also issues a newsletter accessible on the net [<http://www.iias.nl/iiasn/newslet.html>], and plays a facilitating role in bringing the (inter)national parties together [DUDOIGNON ed. in print]. The **European University Institute in Florence** [<http://www.iue.it/>], founded in 1972 by the European Community member states, provides advanced academic training to doctorate students, and carries out research in political and social sciences in a mainly European perspective [e.g., DE SANTI 2003]. Outside of the EU, but international in terms of staff, audience and perspectives, the International Peace Research Institute of Norway, in Oslo [<http://www.prio.no/>], has shown a strong

⁶ Acronyms for: The International Association for the Promotion of Cooperation with Scientists from the New Independent States of the Former Soviet Union.

involvement in the recent development of research projects.

As to the versicolour range of the private foundations involved, on several accounts, in the development of the field, a first category is made of associations representing the interests of émigré communities in Western European countries (mainly in the Netherlands, Sweden, and the UK). Some of them have played, beside apologies of varied religious or political causes, a role comparable to that of above-mentioned broadcasting organizations, in the diffusion of information, mainly through the Internet. Such is the case, for example, of the **Foundation for Research on Turkestan, Azerbaijan, Crimea, the Caucasus and Siberia** (in Dutch acronyms SOTA) in Haarlem, NL [<http://www.turkiye.net/sota/sota.html>]. Established in 1991 by Mehmet Tütüncü, it is dedicated to research and analysis on the “Turkic peoples” of the former Soviet Union, as well as the promotion of human rights in the “Turkic world.” It has a library and archive of 4,000 books and journals as well as 10,000 pamphlets, a unique resource on contemporary political movements in Central Eurasian countries. SOTA also maintains several websites, notably on the Karaims with a specific mailing list, as well as a quarterly journal of the Turkic world, *Bitig*, and since 1997 the *Turkistan Newsletter* coupled with a discussion list mainly, if not exclusively in Turkish. Beside information broadcasting, SOTA has a publishing activity, and proposes publications of its own [TÜTÜNCÜ ed. 1998], as well as monographs by Turkish researchers, or the proceedings of international collaborations led from Turkey [*e.g.*, KOCAOĞLU ed. 2001].

From this point of view, the EU also enjoys the presence of numerous private publishing companies involved in the valuation of the field, especially in Great Britain, Germany, and the Netherlands, from popularization to the publication of dissertations or proceedings of colloquia (see *infra* the bibliography). Beside these companies, the continent has many multinational journals published by private foundations as well as by academic societies and associations. The venerable annual *Central Asiatic Journal* (table of content of last issues at <http://www.harrassowitz.de/verlag/Central-asia/Central-asia.html>) has been since 1956 a landmark of research on Xinjiang and Mongolia. The no less prestigious *Central Asian Survey* [<http://www.tandf.co.uk/journals/carfax/02634937.html>] edited in London, since 1981, by the Central Asian Studies Society and successive private publishing houses, has played a key role in the promotion and communication of research on modern and contemporary Central Asia and the Caucasus [see also BROXUP 1990; *ibid.* 1992]. More recently, since 1996 the bi-monthly journal *Central Asia and the Caucasus* [<http://www.ca-c.org/>] in Luleå, Sweden, has been successfully launched by the Central Asia and the Caucasus Information and Analytical Center (recently renamed Center for Social and Political Studies). Initially published in Russian under the successive titles *Tsentral'naya Aziya* and, since 1998, *Tsentral'naya Aziya i Kavkaz*, the journal has been given since 2000 a separate English version (the translation of original papers written mostly in Russian). It has been offering, since

the ‘balkanization’ of research in the CIS after 1991, an invaluable tribune and place of debates and exchange to the scientists of the CIS, who are now often deprived of opportunities for communication of their work in their respective countries.

On the national level, Central Eurasian studies in Europe can be divided up in three linguistic zones inside each of which can be observed a particularly intense movement of scholars, students, and information: first a “Germanophonie” including Germany itself and Austria, as well as Switzerland which occupies in it a special position (thanks to the country’s tri-lingualism, and of the recent choice of English language for inner communication and academic publications; thanks also to the specific relations developed during the past decade by Switzerland with ‘Central Eurasian’ states, in particular Azerbaijan and several Central Asian countries). Second comes an Anglo-Saxon area with Great Britain and its particularly—although by far not exclusively, as we shall see—strong links with the USA and Canada; third a Scandinavian pole with a particular role of Sweden in Xinjiang studies, of Denmark in religious studies, of Finland in Finno-Ugric studies—and of a country, Norway, which outside the EU signals itself with participations in international projects, notably in the new, Eastern European members of the Union. The rest of Europe, where the amount of research and communication cannot be compared to those in these three linguistic areas, except perhaps in France (to which will be devoted some special paragraphs), appears strongly magnetized by the two former—by the German-speaking world in particular for classical, philological and historical studies, and by the Anglo-Saxon world as to contemporary studies. The relative significance of past and present European contributions to Central Eurasian studies, judging by the index of authors in Yuri Bregel’s bibliography of Central Asian studies [BREGEL 1996], or more recently by the members directory of the CESS (which in 2003 counted 224 members from Europe outside the CIS, *i.e.* 21% of the total amount of its members) must be nuanced by their poor visibility in the EU itself: to the contrary of the situation which now prevails in the USA, or even more in Japan, the strongest research institutions do not always enjoy the presence beside them of strong resource centres (libraries or archive collections). Moreover, education and research opportunities are by far not always located in sections dealing specifically with Central Eurasian studies, which often makes their localization a thankless task (see for instance the work in comparative linguistics achieved in the English Department of the Bonn University [<http://www.uni-bonn.de/Anglistik/research/memo/memo.htm>]; and for example REICHL 2000].

3. About Some National Schools

3.1. The 'Germanophonie'

Honour to whom honour is due: the German-speaking—and reading—areas, the latter still larger than the former, rightfully open our section on the national schools of Central Eurasian studies. Why do we bring together Germany, Austria, and Alemannic Switzerland? Because of the high degree of mutual integration of area studies in these three countries [*e.g.*, FRAGNER 1987], of which the present development there of Central Eurasian studies bears a special testimony. The intensive movement of university staff,⁷ the multiplicity of institutional partnerships at the scale of the whole Germanophonie, and the amount of publications emanating from this zone, in German or in English, can be explained by the traditional strength of area studies there, and by the recent development of a special interest, political and scientific, in countries of the CIS, especially in Germany and Switzerland. This turn is largely reflected now in the present diversity of institutional involvement in scientific exchanges and cooperations with these countries, and in the development of politological studies since the last decade of the Cold War period [GOLUNOV 1997].

The existence of strong public foundations with a special commitment in area studies, such as the German Levantine Society (Deutsche Morgenländische Gesellschaft, in Halle [<http://www.dmg-web.de/>]),⁸ or in another field the German Foundation for Foreign Policy [<http://www.dgap.org/>], has contributed to this development. Such is also the case of the specific involvement, in selective operations for the development of civil societies in Central Eurasian countries, of the foundations of Germany's main political parties (by alphabetic order: Konrad-Adenauer-Stiftung [<http://www.kas.de/>], Friedrich-Ebert-Stiftung [<http://www.fes.de/>],⁹ Friedrich-Naumann-Stiftung [<http://www3.fnst.de/reda/>]).¹⁰ To be mentioned also is the contribution by several prominent private foundations in long-term projects: see for instance the role sometimes decisive played by the Volkswagen Stiftung [<http://www.volkswagen-stiftung.de/>], or by the Körber Stiftung [<http://www.stiftung.koerber.de/index.html>] for studies on the CIS and on contemporary Islam, in Russia in particular [*e.g.*, BUCHER-DINÇ 1997]. To these institutions must be added the German institutes abroad, especially those in Istanbul and Beirut, and the support

⁷ Although it is not limited to this zone, and although these movements are intensifying all over the EU (between Germany or Switzerland and France, in particular).

⁸ Although involved mainly in Near-Eastern studies, the DMG has shown a living interest in the development of Islamic studies in Russia: see the DMG-Forschungspreis given to Michael Friederich in 2001 [FRIEDERICH 1998].

⁹ For instance [MUNAWWAROV and SCHNEIDER-DETERS eds. 2003].

¹⁰ For instance [AYMERMACHER and BORDYUGOV eds. 1999].

to publications they offer through their respective collections. Such public initiatives are completed by the existence of numerous high-standard private academic publishing companies, involved in a publication activity today unique in Europe by its quality and diversity. We should perhaps add in passing that Germany has also been home to some great figures of Central Asian and Caucasian émigré communities in Europe, especially since the end of WWII, which at the end of the Cold War have played some role, although a problematic one, in the development of a local interest in contemporary Central Eurasian themes [*e.g.*, HAYIT 1992; *ibid.* 1997].

Such a favourable substratum has given multiple and impressive fruits: several memorable congresses of the ESCAS [BALDAUF and FRIEDERICH eds. 1994; RASULY-PALECZEK and KATSCHIG eds. in print], local conferences which have illustrated the strength and influence of specific schools [*e.g.*, FRAGNER and HOFFMANN eds. 1994]; collections led from different institutions (such as “ANOR” at Klaus Schwarz in Berlin [<http://www.klaus-schwarz-verlag.com/schiler/anor.htm>] led from the universities of Berlin and Halle, or “Iran–Turan” and “Kaukasienstudien/Caucasian Studies” at Ludwig Reichert in Wiesbaden [<http://www.reichert-verlag.de/>] led from the universities of Bochum, Freiburg im Breisgau and Heidelberg, etc.). Pioneering cooperations with institutions of the CIS have proved instrumental in several field, as is suggested by the publication of collective epistemological works [*e.g.*, AYMERMACHER and BORDYUGOV eds. 1999], or that of catalogues and directories of public collections of manuscripts and documents [YUSUPOVA and DZHALILOVA eds. 1998; KURBANOV and SCHWARZ 1998; BABADJANOV *et al.* eds. 2000; KAZAKOV 2001]. Credit must also be given to the education and research institutions of the German-speaking area for the education of numerous young scientists from Europe and from abroad, especially from Eastern Europe and the CIS (especially from the Russian Federation, where it is sometimes a surprise for outsider visitors to find out so many German-speaking young researchers).

Germany in particular, a country with an especially strong tradition of excellence in linguistic training and philological studies, reinforced by the presence of rich library and documentary resources, occupies in this field leading positions, shown notably by decisive contributions of German Arabists on Northern Caucasus and on the Volga-Urals [*e.g.*, KEMPER 1998b]; of Turkologists in the history of modern Tatar language and literature [*e.g.*, FRIEDERICH 1998]; of Iranists on the study of contemporary Tajik language and literature [*e.g.*, FRAGNER 1999; RZEHA 2001]. The strength of Turkic studies, in particular [HAZAI and KELLNER-HEINKELE 1986; KREISER 1994], recently coupled with the development of social sciences, allows Germany to offer in Central Eurasian studies an amount and variety of research centres incomparably higher than in any other linguistic area of the European continent. Beside turcological meetings of major significance [*e.g.*, BAL-

DAUF *et al.* eds. 1991], the **Otto-Friedrich-Universität Bamberg**¹¹ has been home to already mentioned international conferences which have become milestones of Central Eurasian studies. Let's mention there the decisive role of Iranian and Turkic studies, and the high degree of their mutual integration. The Chair of Iranian Studies [<http://www.uni-bamberg.de/split/iranistik/index.htm>], under the direction of Bert G. Fragner and, since 2003 after the latter's provisional departure to Vienna, under that of Lutz Rzehak coming from Berlin, illustrates presently the mutual turn-over that we have evoked above, and the continuity of the interest of German Iranian studies in Tajik language and Central Eurasian studies. The Chair of Iranian Studies has been playing, in the 1990s, a pioneering role in the present questioning on the development of Persian language and Iranian identity in post-Soviet Central Eurasia [*e.g.*, FRAGNER 1989; *ibid.* 1991, 2001]. Its training activity has also given way to contributions to the current renewal of the early modern historiography of Central Asia [*e.g.*, SCHIEWEK 1998]. The Chair of Turcological Studies [<http://www.uni-bamberg.de/split/ls-kreiser/index.htm>] has played a pioneering role in the discovery of modern Uyghur and Tatar literatures [FRIEDERICH 1997; *ibid.* 1998], as well as on the history of Tatar émigré communities in the Germanic world in the first half of the twentieth century [CWIKLINSKI 2002].

Beside the interest shown by the **Berlin-Brandenburgische Akademie der Wissenschaften** for pre-Islamic East-Turkestanian languages and literatures [<http://www.bbaw.de/forschung/turfanforschung/>], several major poles of Central Eurasian studies in Europe are located in the universities of the federal capital. A research institute of national significance, the **Deutsches Institut für Internationale Politik und Sicherheit** [<http://www.swp-berlin.org/>] has developed a combination of historical and politological approaches to contemporary conflicts in former Soviet Central Eurasia [*e.g.*, REISSNER 1994; *ibid.* 1997]. In the **Freie Universität Berlin**, the Osteuropa Institut [<http://www.oei.fu-berlin.de/>], a major centre for multi-disciplinary approaches to Northern Asian societies [*e.g.*, SCHORKOWITZ 1992], has recently developed a particular attention for nationality questions inside the Russian Federation, with a special interest in Siberia. The Institut für Türkologie [<http://userpage.fu-berlin.de/~turkinst/>]¹² [NOWKA 1993] has been the host of major thematic colloquia and international conference (such as the PIAC in 1991 [KELLNER-HEINKELE ed. 1993]), beside providing a complete course in Turkic linguistic training [KLEINMICHEL and SHUMANJASOW 1995; SCHÖNIG 1998; *ibid.* 2000] and education in the history of contemporary literatures and oral traditions of Central Asia [KLEINMICHEL 1993; *ibid.* 1998]. It has also developed a particular interest in Crimean modern history and historiography [KELLNER-HEINKELE 1996ab; *ibid.* 1998], and in the social and political development in

¹¹ Universities are mentioned by alphabetical order of their home cities.

¹² In construction at the date of the present paper.

Central Eurasia, especially from the point of view of the evolution of the status and role of women [HEUER 1997; *ibid.* 1998]. Beside area studies departments, several other sections of the university have given the field some major dissertations [*e.g.*, JUNG 1989].

In the **Humboldt-Universität Berlin**, one must mention the historical role of the local Institut für Türkologie [NOWKA 1993]. Like other leading research and resource centres in Europe (see *infra* the case of the SOAS in London), the Zentralasien Seminar¹³ [<http://www2.rz.hu-berlin.de/zentralasien/start.htm>] associates Central Eurasian studies with Tibetology and Mongol studies; it provides training in modern languages and literatures of Inner Asia such as Dari, Kazakh, Pashto, Uzbek, Tajik, and Tibetan, as well as intensive courses of Uzbek in Samarqand, and online audio-lessons of Tajik. In its training and publication activity [<http://www2.rz.hu-berlin.de/zentralasien/studium.htm>], the Zentralasien Seminar offers, beside initiation in modern Uzbek and Tatar literatures, and in the history of cultures and Islam in Central Asia and the Volga-Urals region, a successful example of the association of Orientalistic traditions with the current development of history and social sciences [*e.g.*, BALDAUF 1988; *ibid.* 1992, 1993; EISENER 1994 (and a much awaited habilitation thesis to come); BELLER-HAHN 1998; *ibid.* 2000; KRÄMER 2002].

In the **Rheinische Friedrich-Wilhelms-Universität Bonn**, the Seminar für Sprach- und Kulturwissenschaft Zentralasiens [<http://www.zentralasien.uni-bonn.de/>] gives priority to Mongol, Manchu and Tibetan studies. Let us remember, however, the role recently played in the local development of Central Eurasian linguistics by the FWU's Department of English Studies [<http://www.uni-bonn.de/Anglistik/research/memo/memo.htm>], now a leading institution in Europe for studies on oral traditions in the Turkic world [*e.g.*, REICHL 1992; *ibid.* 2001]. Its neighbour the **Ruhr-Universität Bochum** has shown one of the main and most dynamic training and research centres in Germany. The presence of Russian and Eurasian studies at the Lotman Institute for Russian and Soviet Culture [<http://www.ruhr-uni-bochum.de/lirsk/>] has been characterized by memorable international cooperations on epistemological questions [AYMERMACHER and BORDYUGOV 1999]. The Seminar für Orientalistik und Islamwissenschaften [<http://www.ruhr-uni-bochum.de/orient/>], in association with the Volkswagen-Stiftung, provides a full doctorate course in Oriental philology and Islamology. His researchers have brought a decisive contribution to the current renewal of studies on Islamic institutions and the 'Islamic discourse' in modern Central Eurasia [KEMPER 1996ab; *ibid.* 1998ab].

An interest in Central Asian Turkic languages, notably in Kazakh, is present at the **Universität GH Duisburg-Essen** (Lehramtstudiengang Türkisch), as well as at the **Johann Wolfgang Goethe Universität Frankfurt**, notably in Kazakh [KIRCHNER 1992; *ibid.* 1993] and in the Siberian Turkic languages. At the **Albert-**

¹³ Philosophische Fakultät III, Institut für Asien- und Afrikawissenschaften.

Ludwigs-Universität Freiburg im Breisgau, the Institut für Kulturgeographie (see in particular <http://www.kulturgeo.uni-freiburg.de/mitarb/stadel/forsch.html>) has developed comparative studies on cultural geography and transformation processes in the southern periphery of the CIS [STADELBAUER 2000; *ibid.* 2001, 2002; this author also assumes the co-direction of the collection *Kaukasische Studien/Caucasian Studies* at Reichert Verlag in Wiesbaden with researchers of the university of Bochum and Heidelberg]. Siberian Turkic languages are studied, beside Chaghatay, at the **Justus-Liebig-Universität Giessen** [<http://www.uni-giessen.de/orientalistik/>], which has developed comparative linguistic studies [e.g., SCHÖNIG 2000] as well as cross cultural approaches with Slavic studies, and promotes regular exchanges with the University of Kazan in Tatarstan (Russian Federation). Modern Altaic studies are present at the **Georg-August-Universität Göttingen** (Seminar für Türkologie und Zentralasienkunde [<http://www.unigoettingen.de/en/kat/1496.html>]), a historical centre of classical Uyghur studies (see the respective works of G. Doerfer and K. Röhrborn), recently enriched with a regular teaching on modern Uyghur.

In **Halle**, the seat of the above-mentioned Deutsche Morgenländische Gesellschaft, the Institut für Orientalistik of the **Martin-Luther Universität Halle-Wittenberg** [<http://www.orientphil.uni-halle.de/>] offers programmes in pre-colonial history of Middle Asia and in history of mystical orders in pre-modern Central Eurasia [e.g., PAUL 1996]. At the same time, it has launched international cooperations which largely exceed these subjects—as shown in September 2002 by the international conference “Looking at the Colonizer.”¹⁴ The **Deutsches Orient-Institut Hamburg** has developed programmes in political science and in modern history of the Southern Caucasus and Central Asia [http://www.duei.de/doi/en/content/research/centralasia_caucasus/centralasia_caucasus.html] [STRASSER *et al.* eds. 2002].¹⁵ These programmes focus either on nation-building, security policies, and energy resources around the Caspian sea, before and after September 11 [FREITAG-WIRMINGHAUS 2000; *ibid.* 2002], or in change of community structures and political order in pre-colonial, colonial and post-Soviet Central Asia [GEISS 1999; *ibid.* 2001, 2003]. More directly involved in conflict resolution since the autumn 2001, the Institute has recently launched a series of round tables and research projects on Islam and politics in Tajikistan, with the participation of local political leaders [e.g., KREIKEMEYER and SEIFERT eds. 2002; SEIFERT 2002]. As to the **Universität Hamburg**, its Seminar für Geschichte und Kultur des Vorderen Orients [<http://www.uni-hamburg.de/PSV/PR/Planung/Awitt/Dienstl/Anbieter/geschic1.html>] has been developing teaching and research activity in linguistics, literature and over-

¹⁴ Reported by Ildiko BELLER-HAHN, *Central Eurasian Studies Review* 2/1 (2003): 25-26.

¹⁵ Reviewed by the present author in *Revue des mondes musulmans et de la Méditerranée* 101-102 (2003): 357-361.

all history of modern Azerbaijan. In the **Ruprecht-Karls-Universität Heidelberg**, the Seminar für Sprachen und Kulturen des Vorderen Orients [<http://vorderer-orient.uni-hd.de/>] has offered in the recent past remarked contributions on the history of the press in the Russian Empire and the early Soviet Union [e.g., ADAM 2000], and conversely on Russian Islam as it was represented in the late Ottoman press [e.g., MOTIKA 1991; ADAM 2002]. Research is being promoted in parallel on modern history of Northern Azerbaijan, and that of the *muhajir* Turkmen and Tatar communities in Rumania. An international project sponsored by the VW-Stiftung in close association with the Ruhr-Universität Bochum, “Islamische Bildung in der Sowjetunion und ihren Nachfolgestaaten,” illustrates an example of the high level of mutual integration between the two universities. The University of Heidelberg shows a particular dynamism in scientific meetings and publications (see the collection directed by R. Motika, M. Ursinus and Chr. Herzog “Heidelberger Orientalische Studien zur Geschichte des modernen Vorderen Orients” at Peter Lang Verlag in Frankfurt a/M., or by R. Motika’s co-direction of the already mentioned collection “Kaukasische Studien/Caucasian Studies” at Ludwig Reichert Verlag in Wiesbaden [e.g., MOTIKA and URSINUS eds. 2000]). Besides, the university has demonstrated in the recent past a particular ability to associate modern history with the study of the current political changes in the Caucasus and Central Asia, with a special attention for the evolutions of Islam throughout the modern period [e.g., MOTIKA 2001].

Home to the **Max-Planck-Institut für Gesellschaftsforschung** [<http://www.mpi-fg-koeln.mpg.de/>], **Köln** also hosts the Federal Institute for Russian, East European and International Studies (**Bundesinstitut für internationale und ostwissenschaftliche Studien** [<http://www.biost.de/>]),¹⁶ which leads research on the politics of the CIS and on the latter’s relations with the EU and Germany. The BIOS edits a collection of reports with particular attention for political problems in the Caucasus [e.g., TSCHERWONNAJA 1999; HALBACH 2000], as well as a collection of “Current Analyses” available online in PDF format [http://www.swp-berlin.org/biost/bb_99.htm]. In the **Universität zu Köln**, major contributions have been offered in the 1990s to nationality studies in the Russian Empire and the Soviet Union [KAPPELER 1992; KAPPELER *et al.* eds. 1994; NOACK 2000ab]. However, the Historical Seminar (see in particular the Ableitung für Osteuropäische Geschichte [<http://www.uni-koeln.de/phil-fak/soeg/>]) is now focused on Russia proper, whence former figures of the Köln school of Central Eurasian studies have moved to other places, or switched to different research and teaching themes: an illustration of the volatile nature of these specific area studies in most European universities and research institutions, where their presence is, most of the time, linked with that of individual scientists, and with the unpredictable geographical developments of their

¹⁶ This site was out of reach at the moment when the present paper was written.

careers. In the specific field of museography, the **Museum für Völkerkunde zu Leipzig** [<http://www.mvl-grassimuseum.de/>] has been playing an original role in the valuation and ethnographic and historical study of its collections of Central Eurasian art of the last centuries [e.g., SEIWERT 1989].

In the **Johannes Gutenberg-Universität Mainz**, the Seminar für Orientkunde [<http://www.uni-mainz.de/FB/Philologie-III/Orientkunde/turkolo.html>] has been for long a major centre of Turkology and Altaic studies under the direction of Johannes Benzing [JOHANSON and SCHÖNIG eds. 1988]. It has been playing more recently a dynamic role in linguistic studies, notably through the publication of the journal *Turkic Languages* [<http://www.uni-mainz.de/FB/Philologie-III/Orientkunde/joh.html>], under the direction of Lars Johanson [see also JOHANSON ed. 1998]. To be mentioned in passing: the present research by various scientists on the Turkmen dialects of Iraq, on the Uzbek modern language, or on the historical grammar of Azerbaijani language. In the same university, outside Turkic studies, the contribution of the Institut für Allgemeine und Vergleichende Sprachwissenschaft [<http://www.uni-mainz.de/FB/Philologie-II/av-sprachwiss/INSTITUT.HTM>] to Iranian languages [e.g., BUDDRUS 1986; *ibid.* 1989] also fully deserves mention, it is often neglected by current directories of area studies.

In the Bavarian Academy of Sciences in **München**, whence the **Kommission für zentralasiatische Studien** [<http://www.badw.de/deuweb/akad13.htm>] seems to have specialized in classical Tibetan studies, the **Osteuropa-Institut München** [<http://www.lrz-muenchen.de/~oeim/>] has launched comparative studies in geopolitics of the Caspian Sea basin [CLEMENT 1998], and in the economic and political transition in the Southern Caucasus [e.g., CLEMENT *et al.* 2001; *ibid.* 2002]. To be signaled also, the important historical and anthropological research activity led in the **Staatliches Museum für Völkerkunde** [<http://www.voelkerkundemuseum-muenchen.de/>], with a special interest in population movements in Badakhshan [e.g., RAUNIG 1991ab]. The Institut für Ethnologie of the **Eberhard-Karls-Universität Tübingen** [<http://www.uni-tuebingen.de/ETHNOLOGIE/>] shows interest for the history of communications in a transition zone from North Pakistan to Central Eurasia [e.g., STELLRECHT 1998; STELLRECHT and BOHLE eds. 1998], whence the Orientalisches Seminar [<http://www.uni-tuebingen.de/orientsem/>] has been promoting innovative sociological and anthropological work on Kazakhstan [e.g., KENDIRBAEVA 1997]. The Orientalisches Seminar has been maintaining regular links with the **Linden Museum** of Tübingen, concretized in the recent past by special exhibitions [KALTER and PAVALOI eds. 1997] which remember us the pioneering role played in Europe by museums in the current popularization of Central Eurasian themes.

In Austria, **Vienna** is home to several institutions with pan-European dimension, general or specific to Central Eurasian studies. The Institute for Advanced Studies (**Institut für Höhere Studien** [<http://www.ihs.ac.at/>]), Austria's premier postgraduate and training institution, founded in 1963, specializes in economy and

finance, political science, and sociology; it has been developing numerous projects and activities pertaining, in particular, to the relations of various member states of the CIS with the EU. In the **University of Vienna**, the Institute for Social and Cultural Anthropology [<http://www.univie.ac.at/Voelkerkunde/>], home of the Sixth ESCAS conference in 2002 [RASULY-PALECZEK and KATSCHIG eds. in print], has recently appeared as a leading institution for research in social sciences of Central Eurasia [e.g., RASULY-PALECZEK 2001]. Beside Finno-Ugric and Slavic studies, Turkology is developed in the Institute of Oriental Studies [<http://www.univie.ac.at/orientalistik/>], whence new developments in Iranian studies are now to be awaited after the recent arrival of Bert Fragner from Bamberg.

The present chapter has been opened by word on the special place of **Switzerland** in the recent development of Central Eurasian studies in Europe. On a rich literary and imaginary substratum (from the late nineteenth-century explorer Henri Moser to the late twentieth-century ‘traveler-writer’ Nicolas Bouvier), Switzerland has developed a particular involvement in Central Eurasian politics, superior to that of many Western European countries, since its adhesion to the IMF and World Bank, where she has formed regional lobbies with Azerbaijan and a majority of Central Asian countries (the so-called “Helvetistan”). Strong demands are now formulated by Swiss governmental institutions, and a rich NGO network for expertise on Central Eurasian countries. Beside the leading and particularly visible role of the **Swiss Cooperation Office** [<http://www.scisscoop.kg/>]¹⁷ in the region, the **Institute of Federalism** in Fribourg [<http://www.federalism.ch/>] has shown interested in the region, and brought about original contributions of Switzerland to the current debates on the reform of political institutions in several Central Asian countries [BULLIARD 2003]. **Swiss Peace** is present in both Afghanistan and Central Asia [<http://www.swisspeace.org/regions/asia.htm>], where it has launched projects linked with problems of governance, cross-border resources, and conflict management strategies [WEYERMANN 2003].

CIMERA, a Geneva-based private, non-profit organization active in the Balkans, the Caucasus, and Central Asia [<http://www.cimera.org/>], combines governance projects and research. Its activity has notably focused on media development and de-centralized governance [LOERSCH and GRIGORIAN 2000; DE MARTINO 2003; *ibid.* ed. in print]. The organization publishes a newsletter: *Media Insight Central Asia* [<http://www.cimera.org/en/publications/>]. On a more strictly academic plan, in the **Universität Bern**, the Institut für Islamwissenschaft und Neuere Orientalische Philologie [<http://www.cx.unibe.ch/islam/index.html>] proposes regular language training in Persian, Uzbek, Kyrgyz, as well as specific teachings and research support in Islamic philosophy, Sufism, the history of Islamic education in early modern Central Eurasia, and Islamic early modern historiography [KÜGELGEN

¹⁷ Site inalienable at the moment of this paper.

1998; *ibid.* 2002]. In Geneva, the **Graduate Institute of International Studies** [<http://heiwwww.unige.ch/>] specializes in geopolitics and international relations. Its teaching and research activity has been marked notably by the organization and publication of pioneering international colloquia [DJALILI ed. 1995; DJALILI and GRARE eds. 1995], as well as monographic works by prominent members of its staff [*e.g.*, DJALILI and KELLNER 2000; *ibid.* 2003]. Last but not least, a survey, even the most superficial, of Central Eurasian studies in Switzerland would not be complete without a mention for the pioneering work made for decades in the Institut d'Ethnologie of the **Université de Neuchâtel** [<http://www.unine.ch/ethno/>], especially on the trans-boundary links between Afghanistan and Central Asia [*e.g.*, CENTLIVRES and CENTLIVRES-DEMONT 1995].

3.2. *The United Kingdom*

The institutional and disciplinary diversity that we have found in the ensemble made of by Germany, Austria, and Switzerland can be observed in the United Kingdom. In this country, major public institutions can be found whether in leading universities or in independent public research centres. Both neighbour with private foundations which, in Great Britain as in Germany, play a significant role in the organization and communication of research. The lasting dominance of geo-strategic preoccupations is balanced by a tradition of excellence in philological and historical studies, and by the recent development of the interest of British Central Eurasian studies in social sciences—a field in which UK institutions have conquered, beside their Austrian counterparts, a leading place in Europe. One must admit that its unique library and documentary resources also allow the United Kingdom to exert an international attraction which largely exceeds the boundaries of the EU. Beside institutions inherited from a long colonial history, British research centres and educational institutions have particularized themselves, if compared with the situation in many European countries, by the continuity of a large-scale and regular effort at purchasing written documents and bibliography. Well before the recent expansion of Central Eurasian studies, London in particular enjoyed a unique accumulation of sources collections—well-known archival and manuscript, but also printed collections [SIMS-WILLIAMS 1985]—and library facilities [KEMSLEY 1982; SOUCEK 2000]. The School of Oriental and African Studies of the University of London, in particular, brings together an exceptional concentration of expertise and instruments for research and its communication, with a library [<http://www.soas.ac.uk/library/index.cfm>] with exhaustive covering, living collections of journals, and above all a modern ergonomics which remains difficult to find in many other European countries.

Among independent public institutes on the national level, the **Royal Institute**

of International Affairs [<http://www.riia.org/>] has acquired a now well-established reputation in political as well as economic studies [e.g., KASER and MEHROTHRA 1992; KASER 1997], through the publication of several landmark series in politics and economics, as well as through the organization of international conferences and their publication—to be signaled, in particular: the “Former Soviet South” Papers [e.g., WEBBER 1996], and the “Russia and Eurasia Programme” directed by Roy A. Allison from the University of Oxford: see *infra* and the bibliography [see also AKINER 1993; *ibid.* 1997ab]. The **International Institute for Strategic Studies** [<http://www.iiss.org/>] has launched in 1998 a “Russia and Eurasia programme” with distinct projects in Georgia and Central Asia, for providing practical advice on defense reform and crisis-management strategies [<http://www.iiss.org/prog-russiaeurasia.php>]. Future research priorities of the IISS include studies on the evolving geo-strategic significance of Central Asia and the Caucasus resulting, in part, from changes in the balance of external influences bearing in the region since September 11. Another centre of international reputation, the **International Institute for Muslim Minorities Affairs** [<http://www.imma.org.uk/>] has been providing, since 1979, invaluable data and expertise on the Muslim communities of Central Eurasia through its bi-annual research journal. To be mentioned also, for its specific, but major contributions to religious studies, the **Institute of Ismaili Studies** in London [<http://www.iis.ac.uk/research/>] has been particularly involved, in the 1990s, to the re-inception of the Ismaili communities of Central Asia in the overall history, medieval and modern, of the worlds of Islam [e.g., DAFTARY 1990; *ibid.* 1998]. Last, an illustration of the significant role played, sometimes incidentally, by private confessional foundations in the support of research, let us mention the **Institute for Bible Translation** in Bucks, through the interest shown by some of its scientists in the nationalities question in the former USSR [CRISP 1990; *ibid.* 1991].

In Great Britain as in many European—and non-European—countries, research on modern Central Eurasian societies often goes with the close presence of language training centres. The latter are located mostly in the Near- and Middle East Departments of universities, in spite of recent evolutions among Russian and Eurasian Departments. In the **School of Oriental and African Studies of the University of London**, the Second Seminar of the ESCAS held in 1987 by the Central Asian Research Forum, and twice revised by its participants for a publication which was finally delayed up till the fall of the Soviet régime [AKINER ed. 1991], has offered the very symbol of the deep transformations that the field was experiencing at the turn of the 1990s [see also, for instance, AKINER *et al.* eds. 1997]. In the SOAS, two area studies centres have been competing with each other on Central Eurasian studies: the Centre of Near and Middle-Eastern Studies, recently incorporated into the newly created London Middle East Institute at the SOAS [<http://www.lmei.soas.ac.uk/>], and the Centre of Contemporary Central Asia and the

Caucasus [<http://www.soas.ac.uk/centres/centreinfo.cfm?centreid=5>] which has offered significant contributions to the recent development of sociological [e.g., KANDIYOTI 2002]¹⁸ and anthropological studies [TAPPER and MCLACHLAN eds. 1999] on Central Eurasia. Both centres have authority to bring students and young researchers from all the United Kingdom, and both exert, through their rich publication activity, a direct influence far beyond their immediate audience. Besides, the SOAS as a whole has shown a special interest in the development of Central Eurasian studies through the involvement of several disciplinary sections in various faculties and departments: for instance in the Department of Geography [e.g., EDMONDS 1985; *ibid.* ed. 2000], as well as in the Department of Development Studies [<http://www.soas.ac.uk/departments/departentinfo.cfm?navid=10>], in its Department of Political Studies [<http://www2.soas.ac.uk/Politics/studyingpolitics.html>], and in its Department of Sociology and Anthropology [<http://www.soas.ac.uk/AnthSoc/>] [TAPPER 1985; TAPPER and MCLACHLAN eds. 1999]—not forgetting more specific contributions [e.g., KIM and KING 1993; *ibid.* eds. 2001] by the School's Centre of Korean Studies [<http://www.soas.ac.uk/centres/centreinfo.cfm?navid=6>]. The whole ensemble offers an uncommon set of regional specialization and language combinations—not to forget another asset of major international significance: the library of the SOAS, that we have already been evoked in the previous pages. In the **School of Slavonic and East European Studies**, the Department of Social Sciences [<http://www.ssees.ac.uk/social.htm>] has long played a leading role, in Europe, in the first developments of comparative anthropological studies, and in the first promotion of gender studies on Central Eurasian societies [e.g., DRAGADZE 1984]. Although the SSEES seems to have centered its approaches on the Federation of Russia, notably through the latter's relations with other member states of the CIS, various departments have recently shown occasional interest in the specific modern history of various regions of Central Eurasian lands [e.g., MCCAULEY 2002].

However, the expansion of interest in modern Central Eurasian studies has also affected many institutions throughout the United Kingdom. The Centre for the Study of Religions in the **University of Aberdeen**, in Scotland, has devoted, between the late 1970s and the late 1990s, a regular interest in the study of the “survival” of Islam in the USSR, and of the transmission of Islamic learning in post-Soviet Central Eurasia [e.g., THROWER ed. 1983]. In the **University of Birmingham**, the Centre for Russian and East European Studies [<http://www.bham.ac.uk/crees/>] established in 1963 appears today, in close association with the University's School of Social Sciences, as one of the UK's leading research centres in the field—as suggest recent attempts at sociological approaches to Islam in the CIS [PILKINGTON

¹⁸ See in this volume the paper by Laura Adams.

and YEMELIANOVA eds. 2002; YEMELIANOVA 2002].¹⁹ In the **University of Cambridge** we must mention, although it does not concern the area covered by the present survey, the Mongolia and Inner Asia Study Unit [<http://www.innerasiaresearch.org/>] of the Department of Social Anthropology, which is also the editor of the remarkable bi-annual journal *Inner Asia* [<http://www.ericademon.co.uk/IA/IAcont.html>], and the centre of prolific and fruitful comparative studies [HUMPHREY and SNEATH eds. 1996; *ibid.* 1999]. At the Faculty of Oriental Studies, where little interest seems to have been shown in Central Eurasian matters after the departure of Denis Sinor, the newly formed Cambridge Central Asia Forum is now organizing its first meetings and conferences [http://www.oriental.cam.ac.uk/rediscovered_world.html], and may appear in the next future a basis for a new expansion of area studies. In **Edinburgh**, the Department of Eastern Cultures in the **Royal Museum of Scotland** [<http://www.nms.ac.uk/royal/>] has been among the most dynamic institutions of this category for the study of early modern traditional arts and crafts of Central Eurasian lands [*e.g.*, SCARCE 1991]. In Scotland too, the Department of Slavonic Studies of the **University of Glasgow** [<http://www.arts.gla.ac.uk/Slavonic/index.html>] has, from the mid-1980s onwards, developed a training and research activity oriented, notably, towards language questions in the former USSR [*e.g.*, KIRKWOOD 1989; *ibid.* 1991].

In the **University of Leeds**, the LUCRECES (Leeds University Centre for Russian, Eurasian and Central European Studies [<http://www.leeds.ac.uk/lucreces/>]) proposes courses in Russian and Eurasian Studies, with a strong political dimension, and a focus on the Russian Federation proper. It is associated with the Department of Russian and Slavonic Studies, but also with the Institute of Politics and International Studies and the Business School of the University, and coupled with the presence of the Leeds Russian Archive. No mention of the acting staff would be complete without referring to the presence in Leeds of high-rank specialists of the pre-modern history of Central Eurasia [*e.g.*, LEE 1996; BURTON 1997]. The Department of Politics, International Relations and European Studies at the **Loughborough University** [<http://www.lboro.ac.uk/departments/eu/>] is present in Central Eurasian studies, notably through regular research work on the new web of relations between Russia and the former southern periphery of the Soviet Union [*e.g.*, WEBBER 1996; *ibid.* 1997].

The **University of Manchester** has played a pioneering role in the recent development of Central Eurasian studies since the very beginning of the latter's current boom. In the Faculty of Art, the Research Group on Central Asia and the Caucasus of the Department of Middle Eastern Studies [<http://www.art.man.ac.uk/MES/research/index.html#group>], since its creation in 1993, has shown a particular presence in political studies on Central Asia and the Caucasus [*e.g.*, BOHR 1998;

¹⁹ Both volumes were still in print at the date of completion of the present paper.

HERZIG 1995; *ibid.* 2001], and has developed on this matter research projects in association with other institutions—for instance about the impact of sub-regional processes upon Russia and Iran’s diplomacies in Central Asia (Edmund Herzig and Annette Bohr, together with Roy Allison of Oxford University, for the RIIA). At **Oxford University**, the interest in Central Eurasian research has long seemed sporadic, in the form of occasional tribunes at the Oxford Centre for Islamic Studies [<http://www.oxcis.ac.uk/butbar.html>] and at the Russian and Eurasian Studies Centre at St. Antony’s College [<http://www.sant.ox.ac.uk/russian/>]. Politological studies, however, have enjoyed continuous developments [*e.g.*, HYMAN 1994ab; ALLISON ed. 1996; WARE and KISRIEV 2000], and the association with other institutions, inside and outside of the UK (with the University of Manchester, for example; see also [ALLISON and JONSON 2001]). In the **University of Reading**, the Centre for Euro-Asian Studies [<http://www.rdg.ac.uk/IEAS/>], directed by Yelena Kalyuzhnova, brings together English and Russian academics working in the fields of politics, economics, business, banking and security of the countries of the CIS. It publishes a collection, “Euro-Asia Studies,” which includes several monographs and collective works on the economic transition in the Central Eurasian area [KALYUZHNOVA 1998; KALYUZHNOVA and LYNCH eds. 2000].

As elsewhere on the European continent, research units not directly involved in area studies are more difficult to localize. Such is the case of numerous, in Great Britain, university departments which have been developing in a recent past a particular interest in Central Eurasian studies, as in the Department of International Relations of **Saint Andrews University**, in Scotland [http://www.st-andrews.ac.uk/~www_sem/IR/], a centre of regional politological studies since the mid-1990s [ANDERSON 1997; *ibid.* 1998], or in the Department of Sociology at the **University of Surrey**, in Guilford [<http://www.soc.surrey.ac.uk/>], now a centre of studies on politics and economics of transition in post-Soviet states [*e.g.*, DRAGADZE 2000].

3.3. France

Before reaching the Nordic countries, let’s open the brackets on France, a country which can of course hardly pride itself on a development of Turkic or Iranian studies comparable to that of Germany, or on the disposal of modern documentary resources comparable to those of Great Britain [*e.g.*, RICHARD 1999]. However, this situation has not prevented its researchers to show a continuous interest, before and after Perestroika [LEMERCIER-QUELQUEJAY *et al.* eds. 1986], in modern and contemporary Central Eurasian studies. This interest has been so far poorly reflected in the administration of research—in particular in terms of position openings, to say nothing of the enrichment of public libraries. For long, Alexandre Bennigsen’s seminar in the EHESS, and his publications [BENNIGSEN and WIMBUSH 1985; *ibid.*

1986] have remained the main, if not exclusive milestones of Central Eurasian studies in France, and their influence can still be deeply felt in many fields, in and outside the tiny circle of specialists of Central Eurasia. After Bennigsen's untimely death and the departure of several of his disciples abroad, to the UK and the USA in particular, or their change of speciality, modern Central Eurasian studies in France went through a bad patch, symbolized notably by the dispersion of numerous documents from the library created by Bennigsen in the EHESS.

For two decades between 1982 and 2002, Central Eurasian studies have represented a rather very weak percentage of the overall publication activity of the trans-institutional Research Group "Peripheral Islam" of the CNRS [*cf.* DUDOIGNON and SERVAN-SCHREIBER eds. in print]—except rare exceptions [*e.g.*, GABORIEAU 1996], and recent collective attempts at approaching the Communist world, the result of international cooperations [HALBACH 2001; MOTIKA 2001]. Young specialists of modern Central Eurasia have long suffered, and still suffer a disbalance in position openings, characterized by a lasting dominance of ancient and medieval history of Eastern Central Eurasia (mainly Xinjiang), over modern and contemporary studies on Westernmost regions of this part of the world [BALLAND 1993a; GORSHENINA 1998]. For facilitating a better integration, coordination and visibility of reviving modern Central Eurasian studies, an informal group "Asie intérieure" of the CNRS was created in February 1992 for all scientists involved in Central Eurasian studies [BALLAND 1993b]. The latter have then been brought together in a first national association of scientists, editor of the now defunct information bulletin *La Lettre d'Asie Centrale*.²⁰ However, up till now the organization of research and higher education remains divided according to cultural areas inherited from a long history of Oriental studies: Turkic, Iranian, Russian/Eurasian, Chinese and Mongolian studies. More recently, the launching of the "Réseau Asie" [<http://www.reseau-asie.com/>] by the CNRS, the Maison des Sciences de l'Homme of Paris, and the Fondation Nationale des Sciences Politiques, has paved the ground to a better association between Central Eurasian studies and Asian studies as a whole.

A central role in training activity has been traditionally, and is now effectively played by the **Institut National des Langues et Civilisations Orientales** in Paris [<http://www.inalco.fr/>] created in 1795 by the Directory, under its first name of "Ecole des Langues Orientales." This role has been illustrated by the organization of the Third Seminar of the ESCAS in 1989 [DOR ed. 1990]. It is worth mentioning that the INALCO, beside a lasting interest in nationality questions in the Russian Empire and the USSR, has been the first institution in France, and among the first ones in Europe, to develop a regular teaching in modern and contemporary history

²⁰ Association de recherches et d'informations sur l'Asie Centrale (ARIAC)/Maison des Sciences de l'Homme/Bureau 108/54 Boulevard Raspail/F-75006 Paris. Fax:+33 (0)1 4548 8353; no website nor e-mail available to this date.

of Central Asia, with special attention to nationality questions [*e.g.*, POUJOL 1988; LARUELLE 1999], and in the anthropology of the Caucasus [*e.g.*, LONGUET-MARX 1990]. Beside training in Persian, Turkish or Russian, its Département Eurasie provides initiation to several Central Eurasian languages, with variations from year to year: Kurdish, Pashto, Georgian, Armenian, Azeri, Turkmen, Kazakh, Mongolian and Korean are now on the catalogue [*e.g.*, KHOUSSÉÏNOVA and DOR 1997; BLACHER 2002], whence a regular teaching of Kyrgyz, with an ethno-linguistic approach, existed well before the disruption of the USSR [DOR 1975; *ibid.* 1991; 1992]. The INaLCO has also played a pioneering role in the discovery and valuation of modern Central Eurasian literatures [*e.g.*, DOR ed. 1994; DOR 2000]. Several doctoral schools are now proposed to advanced students: a classical “Oriental Languages and Civilizations” school with the University of Paris III (Sorbonne Nouvelle [see LAZARD 1990; *ibid.* 1992]), as well as an “Asie Mineure et Intérieure” doctoral school, which has been created in 1997 in association with the Graduate School of Advanced Studies in Social Sciences (EHESS), and introduces to multi-disciplinary research on the Turkic and Iranian worlds. Beside this training activity, the INaLCO also maintains several research centres of its own, the majority of which are closely associated with the Centre National de la Recherche Scientifique (CNRS, the State Agency for Scientific Research)—such as the “Centre Georges-Dumézil d’Etudes Comparées sur le Caucase,” the “Centre d’Etudes sur la Russie et l’Eurasie,” the “Centre de Recherches sur l’Oralité,” etc.

In the already mentioned **Ecole des Hautes Etudes en Sciences Sociales (EHESS)**, current research on modern and contemporary Central Eurasia is based mainly in various centres of regional studies. During the 1990s, the Centre d’Etudes du Monde Russe, Soviétique et Post-Soviétique [<http://www.ehess.fr/centres/cemrps/>] has played a pioneering role in the development of studies in nationality questions in the Russian Empire and the Soviet Union—showing a special interest in the demographic specificity of Central Asia [*e.g.*, BLUM 1993; *ibid.* 1994], before concentrating more recently on the politicization of Islam in the Northern Caucasus, or on various aspects of current nation-building inside the Russian Federation [*e.g.*, LE TORRIVELLE 2000]. Together with the Centre d’Histoire du Domaine Turc [<http://www.ehess.fr/centres/chdt/index.html>], the CEMRS publishes the quarterly Cahiers du monde russe [<http://www.ehess.fr/editions/revues/cmr.html>], which in the recent past has been devoting many specific papers, and thematic issues [DOR and VEINSTEIN eds. 1991; DUDOIGNON and GEORGEON eds. 1996; DUDOIGNON ed. 2000] to Central Eurasian themes, preceded by an issue on Soviet anthropology [BERELOWITCH ed. 1990]. The newly founded Institut d’Etudes sur l’Islam et les Sociétés du Monde Musulman (IISMM [<http://www.ehess.fr/centres/institut/>]) has been created in 1999 inside the EHESS for facilitating the coordination of research on the worlds of Islam, at national as well as international level. To be mentioned in passing, the sporadic interest of the Groupe de Sociologie de la Défense in

Central Eurasian thematics, not exclusively linked with security matters [e.g., JAHANGIRI 1994; *ibid.* 1995].

These regional centres of the EHESS are closely associated with each other, and with regional or disciplinary research teams of the **Centre National de la Recherche Scientifique (CNRS)**. The research team “**Monde iranien**” [<http://www.ivry.cnrs.fr/iran/>] has been the first in the CNRS to develop, in the late 1980s, projects on contemporary Central Eurasia. From the Islamic revolution in Iran and the Soviet occupation of Afghanistan to the current development of international Islamist conglomerations, its researchers have shown a specific sensitivity to ethnic and territorial continuities between Central Eurasia and the Middle East [e.g., BAZIN 1991; ROY 1992; BALLAND 1994; *ibid.* 1997ab], as well as to the logics of community building [e.g., DUDOIGNON 1993; ROY 1994; *ibid.* 1999b, 2000] and of conflict resolution [e.g., ROY 1990; *ibid.* 1993, 1995; DUDOIGNON 1994; *ibid.* in print c], and finally to the multiple stakes of the current politization of Islam on the Eurasian continent [e.g., ROY 1989; *ibid.* 1999a, 2000]. Early modern history of Central Eurasian lands is not absent from these preoccupations, and the period from the seventeenth to the early nineteenth century is the object of regular publications [e.g., SZUPPE 1996; *ibid.* 1997, 1999; BABADJANOV and SZUPPE 2002]. *Monde iranien* is also co-editor, with the French Institute of Research in Iran (*infra*), of the annual journal *Abstracta Iranica*, which remains to this date the main resource for commented bibliography on modern Central Eurasian studies, and is the partner of the Toyo Bunko for the publication of the present two-volume work.

Still in the EHESS, the research team “**Etudes turques et ottomanes**,” heir to Alexandre Bennigsen’s activity, now concentrates the numerically most important group of scientists working, in France, on modern and contemporary Central Eurasia. It has brought about, in the 1990s, special contributions to the ethnolinguistics of the Kyrgyz and Kazakhs [DOR 1991; *ibid.* 1992; JACQUESSON 1996, *ibid.* 1998], and to the historical study of the exchanges between Central Eurasian learned and intellectual milieus, and those of neighbouring areas, from Turkey to China [e.g., GEORGEON 1996; *ibid.* 1997; ZARCONI 1996; *ibid.* 2000]. In association with the Centre d’Histoire du Domaine Turc of the EHESS and the Department of Turkic Studies of the Marc Bloch University of Strasbourg (*infra*), the research team *Etudes Turques et Ottomanes* of the CNRS also publishes the annual journal *Turcica* [<http://www.ehess.fr/centres/chdt/pages/turcica.html>], a landmark of Turkic studies in Europe, and supports external periodical publications including the newly created *Journal of History of Sufism*, which has devoted, at least in part, its first two thematic issues to Central Eurasian subjects [ZARCONI *et al.* eds. 2000; *ibid.* 2002].

In Paris and its neighbourhood, the University of Paris-Sorbonne (Paris IV) has developed, notably on Central Eurasia, a tradition of comparative geographical studies perhaps unique in Europe [e.g., DE PLANHOL 1990; DE PLANHOL *et al.* 1988; BALLAND ed. 1992]. On the campus of Nanterre, of the **Bibliothèque de Documen-**

tation Internationale Contemporaine (BDIC [<http://www.bdic.fr/>]) of the Universities of Paris, one of the main library resources at the disposal of French contemporaneists working on the former USSR. In Nanterre, we also used to find (up to its recent moving to the centre of Paris) the **Centre d'Études Mongoles et Sibériennes** [<http://web.mae.u-paris10.fr/recherche/centre2.htm>],²¹ the result of an association between the CNRS and the University of Paris X Nanterre, which although specializing in Mongol populations of Inner Asia, has been developing in the 1990s anthropological research on Turkic-speaking societies of Central Asia [e.g., TREBINJAC 2000]. On the same campus, the trans-institutional **“Pole Est” in the University of Paris X (Nanterre)** [<http://www.bdic.fr/pole-est/seminaire.htm>] has developed seminars and publications on the transformation of the state, and on social and cultural practices in post-Communist areas, with a particular attention for the political and ideological history of the last thirty years of the 20th century. In the **Fondation Nationale des Sciences Politiques** [<http://www.sciences-po.fr/>], an institution with a strong past in modern Central Eurasian studies [e.g., CARRÈRE D'ENCAUSSE 1966 (Engl. transl. 1988)], a higher cycle of Soviet and East-European studies is developed by the Institut d'études politiques, whence in the Centre d'Études et de Recherches Internationales (CERI) a bi-annual journal, the *Cahiers d'études sur la Méditerranée orientale et le monde turco-iranien* (CEMOTI [<http://www.ceri-sciencespo.com/cerifr/publica/cemoti/presente.htm>]) has offered since the fateful year 1985 a tribune to young researchers in social sciences of Central Eurasian societies, to which the CEMOTI have devoted many papers and several topic issues [AUBIN and VANER eds. 1993; DUDOIGNON and JAHANGIRI eds. 1994; DE TINGUY and DJALILI eds. 1997; BESSON ed. 1998; LARUELLE and UHRÈS eds. 2002]. To be signaled, albeit its activity is directed towards archaeology and ancient history, the research team UPR 315 **Archéologie de l'Asie Centrale: peuplements, milieux, techniques** of the CNRS, for its contributions in historical geography of Central Eurasia and its possible relations with the anthropology of modern societies [e.g., FRANCFORT ed. 1990; GENTELLE 1991; *ibid.* 1992].

In the regions, very few training and research centres can bear the comparison with their equivalents in Paris: from this point of view, we observe in this field the continuity of the over-concentration of resources in capital, in spite of purely rhetoric attempts at decentralization. In Alsace, the **Centre d'Études sur l'Asie Intérieure, l'Espace Turc et le Monde Ottoman** (CeRATO) has been recently integrated into the research team ESA 7043 “Cultures et sociétés en Europe” of the CNRS and the Marc-Bloch University of Strasbourg [<http://u2.u-strasbg.fr/upresa7043/>]. To this date, the CeRATO remains the only French regional research centre devoted to modern Central Eurasian studies. It has distinguished itself in a

²¹ More complete informations are available on the site of the French Mongolists' association: <http://www.anda-mongolie.org/asso/cems.htm>.

recent past through the organization of international colloquia [GYSELEN and SZUPPE eds. 1999; DUDOIGNON ed. in print], as well as individual publications of its researchers in various fields, especially in ethnomusicology [e.g., DURING 1998, and the numerous soundtrack documents edited by the same author in the 1990s]. To be mentioned, beside a continuous interest in the history of reform and modernization movements in Central Eurasian Islam [e.g., DUDOIGNON 1996; *ibid.* 1998, in print *b*]: a special and still quite rare effort at identification of the protagonists of modern cultural and political history of Central Eurasia, and at weighing up the specific impact of collectivization and sovietization upon varied re-traditionalization processes in contemporary Central Eurasian societies [DUDOIGNON 1995; *ibid.* 1997, 2001a, in print *a*]. To be mentioned also in this research team: a special interest in translation of literary monuments of modern and contemporary Central Eurasian literatures [e.g., MİRZÂ SIRÂDJ AL-DÎN HAKÎM 1998; ZIYÂ 2002]. Research on Central Eurasia has gone in parallel with the development of Turkic studies at Marc Bloch University [<http://u2.u-strasbg.fr/ici/UMB/site/index.html>]. To be mentioned among other regional research centres, the **Université de Provence** has been providing, since a period previous to the end of the USSR, a regular teaching in linguistics and anthropology of Central Eurasian Turkic-speaking societies, with an original treatment of the geopolitical reshaping of the late 1980s [IMART 1987ab]. In the university, the Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman in Aix-en-Provence (IREMAM [<http://www.mmsh.univ-aix.fr/laboratoires/iremam/>]) hosts the *Revue des mondes musulmans et de la Méditerranée* [<http://www.revues.org/remmm/>], the most attractive French journal for communication of research in modern history and social sciences of the worlds of Islam; the *ReMMM* has recently developed a sporadic interest in the modern societies of the Central Eurasian world [ROY ed. 1991; AIGLE ed. 2000; DUDOIGNON 2002]. One word should still be added to this section, as for many other European countries, on the difficulty to localize the scientists who work in generalist sections of universities, and even more those, sometimes prolific in academic publications, established in private organizations (such as economists working in commodity markets or consulting agencies, with occasional links with academic institutions [e.g., VERLEUW 1999; COVILLE 2002]).

Among overseas research institutes, the **Institut Français d'Etudes sur l'Asie Centrale** (IFEAC [<http://www.ifeac.org/>]) has become since its very creation in 1993 [CHUVIN 1994] the showcase of French research on Central Eurasia, ancient, medieval and modern. Beside occasional proceedings of its international conferences [DUDOIGNON and GEORGEON eds. 1996], the IFEAC also publishes a bianual journal, the *Cahiers d'Asie Centrale*, in the form of thematic issues which are often the result of an international colloquium [ZARCONI ed. 1996; SZUPPE ed. 1997; *ibid.* 1998; MUMINOV *et al.* eds. 1999; JACQUESSON ed. 2002, etc.], as well as several collections of monographs [e.g., PEYROUSE 2003; MASSANOV, in print],

and bilingual dictionaries [BALCI *et al.* 2002; MOUKHTAROV *et al.* 2003]. The IFEAC also supports the edition of external publications [DUDOIGNON *et al.* eds. 1997; CHUVIN ed. 1999; DUDOIGNON ed. 2000; BABADJANOV and SZUPPE 2002], not forgetting the production of musical CDs. The IFEAC is now closely associated with two other overseas institutes of Iranian and Turkic studies. The **Institut Georges-Dumézil d'Études Anatoliennes** (IFEA) in Istanbul [<http://www.ifea-istanbul.net/>] has recently developed research activities and library resources on the Southern Caucasus [ZARCONI 1994]. It has a particular authority to organize research on the relations between Turkey and Central Eurasian lands [*e.g.*, TOUMARKINE 2000], as well as on the perceptions of Central Eurasia in Turkey [COPEAUX 1992; *ibid.* 1997, 2000]—notably through its programme “Turkey–Black Sea–the Caucasus” [BALCI and BUCHWALTER eds. 2001]. The IFEA publishes several collections which have occasionally shown interest in Central Eurasia: “Anatolia Moderna” [ZARCONI 1991], “Varia Turcica” [GABORIEAU *et al.* eds. 1990; BACQUÉ-GRAMMONT and DOR eds. 1992], as well as a new collection of monographs published in Paris [BALCI 2003]. The **Institut Français de Recherche en Iran** (IFRI [<http://www.ifriran.org/>]) is co-editor and publisher of *Abstracta Iranica*, and as such it assumes with the Toyo Bunko the partnership for the edition of the present volume. The IFRI also edits the online bibliographical database “Data Iranica” [<http://www.ifriran.org/Data/Datairan.htm>], which although still in an experimental state should be fully available in a predictable future on the Internet. More recently, the **Centre Français de Sciences Sociales et Humaines de Moscou** [<http://www.chez.com/obsmoscou/>] has been created in 2000 for facilitating contacts between French and Russian scientists. The Moscow Centre should develop cooperations with already existing overseas institutes; it is currently preparing with the IFEAC a colloquium on “Islam and politics in the former USSR: comparative analysis of the Volga-Urals and Central Asia” (to be held in Kazan in April 2004).

3.4. *In the Nordic countries*

Among the member states of the EU, several countries of various demographic significance have developed traditions of their own in Central Eurasian studies. We have to deal more rapidly with them, because of the relative paucity of our informations on them. We had mentioned, in the introduction to this paper, the high level of mutual integration of Central Eurasian studies in the Nordic countries. Home to significant and culturally dynamic migrant communities from the CIS (among whom the editors of the already mentioned journal *Central Asia and the Caucasus*), **Sweden** offers the example *par excellence* of a country with rich documentary resources of the most various kinds [*e.g.*, JARRING 1991] married with a dynamic

tradition of training and research, more particularly in Xinjiang studies.²² The country has been the theatre of a recent renewal of Central Eurasian studies, with a general shift from philology to social sciences, in close mutual connections with the developments of research in the rest of Europe, in particular in neighbouring Nordic countries [JUNTUNEN and SCHLYTER 1999].

Beside the occasional interest shown by the **Scandinavian Institute of Asian Studies** or the **Swedish Research Institute in Istanbul** [<http://www.srii.org/index.htm>] in the organization and publication of international colloquia on Central Eurasian themes [e.g., HAELLQUIST ed. 1991], the **Swedish Institute for International Affairs** (Utrikespolitiska institutet [<http://www.ui.se/home.htm>]) has shown a particular dynamism in the current development of research, notably through its collections of occasional papers [JONSON 1997] and of conference papers [JONSON and ESENOV eds. 1999; *ibid.* 2000], as well as through the publication of separate volumes, the results of international partnerships, notably with British institutions [JONSON and ARCHER eds. 1996; ALLISON and JONSON eds. 2001; see also JONSON *et al.* eds. 2002]. Thanks to its past contributions to modern Xinjiang studies, in the framework of Lutheran missionary activity in the Western provinces of China, **Lund University** [<http://www.ace.lu.se/index.html>], now home to the third largest collection of Uyghur manuscripts in the world since the donation in 1982 by Amb. Gunnar Jarring (1907-2002) [EHRENSVÄRD and EKSTRÖM 1988], has developed through the twentieth century a powerful tradition of history and social sciences of Eastern Central Asia. In **Uppsala University**, the Department of Asian and African Languages [<http://www.afro.uu.se/kurser/turk.html>] provides a complete range of training and research in turkology, with a special interest in endangered Turkic languages like Karaim or Qashqa'i [<http://www.afro.uu.se/forskning/turkforsk.htm>]. It has been a major centre for the development of Central Eurasian studies in Sweden during the last half-century [ROSÉN and UTAS 1994]. A regular association between different other sections of the university, e.g. the Centre for Multiethnic Research [<http://www.multietn.uu.se/>] and the Department of East European Studies [<http://www.east.uu.se/>], has permitted fruitful cooperations, concretized by the edition of abundant pedagogical and popularization materials, and the publication of an impressive amount of high-quality collective works—on nationalities questions in the post-Soviet states [e.g., BENSON and SVANBERG eds. 1998; SVANBERG ed. 1999], on national minorities of the CIS [e.g., CORNELL 1999ab; FOLKERID and SVANBERG eds. 2000], or on religion in the northern periphery of the worlds of Islam [SVANBERG and WESTERLUND eds. 1999]—, as well as numerous monographic works on tradition and reform in Central Eurasian Islam [e.g., WENNERBERG 2002], on nationality questions [e.g., SVANBERG 1996ab], or on the geopolitics of the Caspian Basin and Central Asia [e.g., CORNELL 2000].

²² See in this volume the paper by Hamada Masami.

Among neighbouring Nordic countries, **Finland** offers modern historians the unique resources of the **Library of the University of Helsinki** [<http://www.lib.helsinki.fi/>]. This institution, thanks to the registration of copyright of the period when the country was part of the Russian Empire (from 1809 to 1917), keeps copies of innumerable publications, periodical or not, of this time, and has long permitted Western scientists deprived of access to Soviet libraries to make research about Russia's "Muslim" press and publications of the Tsarist period. In the **University of Helsinki** [<http://www.helsinki.fi/university/>] itself, as almost elsewhere in Europe, several departments are involved in the development of Central Eurasian studies, in particular a Department of Finno-Ugric Studies [http://www.helsinki.fi/hum/sugl/sugl_engl.html] unique in Europe by its strength and diversity. Beside studies on the Slavic populations of the CIS and the émigré communities from Russia in Finland, the **Finnish Institute for Russian and East European Studies** [<http://www.rusin.fi/index.htm>] in Helsinki has been devoting a particular attention to Finno-Ugric populations of the Russian Federation [e.g., LALLUKKA 1990; *ibid.* 1997].

Denmark has been one of the very first countries in Western Europe to devote a special interest to the problematics of continuity and change in contemporary Central Eurasian societies, at the eve of the new era, and to mobilize the efforts of the international scientific community on this specific area [e.g., CHYLINSKI ed. 1984]. In the **University of Copenhagen**, the Carsten Niebuhr Institute of Near-Eastern Studies (Carsten Niebuhr Institutet for Nærorientalske [<http://www.hum.ku.dk/cni/>]) has hosted in 1995 the Fifth Seminar of the ESCAS [ATABAKI and O'KANE eds. 1998], in collaboration with the Nordic Institute of Asian Studies [<http://nias.ku.dk/>]. The Carsten Niebuhr Institute has distinguished itself during the last fifteen years through the promotion of teaching and research on cultural contacts between Turkic peoples, focusing on linguistic contacts, the reforms of writing systems and language reforms, and their effect on culture and education, as well as on the reception and description in modern Turkic societies of their own history and culture [e.g., SCHAARLIPP 2002]. In the University of Copenhagen also, the Department of Minority Studies has shown an early interest in nationality questions throughout Soviet and post-Soviet Central Eurasia [e.g., KRAG 1984]. As to the **Nordic Institute of Asian Studies**, a research institute under the Nordic Council of Ministers, and the co-organizer of the already mentioned Fifth Seminar of the ESCAS, it appears as one of the most convincing illustrations of the ability of Nordic countries for federating their efforts in research on the Eurasian continent. In the region of Jutland, the Department of Slavonic Studies at the **Aarhus University** [<http://www.au.dk/en/hum/slavisk/>] has in a recent past shown interest in Turkic languages and Turkic-speaking countries of the CIS (*cf.* articles by E. THAU-KNUDSEN in *Den Store Danske Encyklopædi* [<http://www.dnl.dk/>]). The Department of Ethnography and Social Anthropology of Aarhus University [

www.hum.au.dk/etno/home.htm] is among the relatively rare research institutions in Europe to devote a particular attention to modern and contemporary Caucasian societies [HØIRIS and YÜRÜKEL eds. 1998]. Beside area studies, the Institute of Political Studies of Aarhus University [<http://www.au.dk/dan/heder/>] has recently developed research activity towards the Islamic world, with a special interest in Central Eurasian matters [*e.g.*, MOZAFFARI 1997].

Although not a member, so far, of the EU, but a pillar of the Nordic Council, **Norway** maintains close academic links with the other countries of the region, and has notably developed research projects, in political sciences in particular, towards the Eastern part of the European continent, notably through the **International Peace Research Institute** of Norway [<http://www.prio.no>] which has its seat in Oslo. Besides, the **Nordic Society for Middle Eastern Studies** [<http://www.hf.uib.no/smi/nsm/nsmhome.html>] located in Bergen, has been coordinating information on research and training activity on the worlds of Islam; the society currently hosts the web-server of the European Association for Middle Eastern Studies [<http://www.hf.uib.no/smi/eurames/eurahome.html>].

3.5. In other European countries

At the southern end of the continent, training and research centres in **Italy**²³ have shown recent efforts at coordination of studies on the area, in the form of a nascent national association of Central Eurasian studies, although research on the region remains in the country very weakly differentiated from modern Russian or classical Oriental studies—the accentuation of an overall characteristic of Central Eurasian studies in Europe, which in Italy is compensated by a close and often fruitful association of Slavonic and Islamic studies. Home to the Sixth Seminar of the ESCAS [BELLINGERI and PEDRINI eds. in print], the Department of Eurasian Studies of the **Università degli Studi Ca' Foscari di Venezia** [<http://helios.unive.it/~eurasia/>], a major centre of Turkic studies in the peninsula [SCARABEL 1992], provides an example of this association of Slavonic and Islamic studies [*e.g.*, BELLINGERI 2000]. Also in the northern part of the country, the Faculty of Foreign Languages and Literatures of the **Università degli Studi di Torino** [<http://hal9000.cisi.unito.it/wf/DIPARTIMEN/Storia1/Ricerca/>] has been in the last decade a leading centre of historical research on the colonial and early Soviet periods in Central Asia [BUTTINO 2003], as well as on ethnic conflicts of the end of the Soviet period [*e.g.*, BUTTINO ed. 1993]. In the capital, the Faculty of Oriental Studies of the

²³ I would like to express my gratitude to Miss Alice Moscaritolo, doctorate candidate in the EHSS, for her kind assistance in the preparation of these data on Central Eurasian studies in Italy.

Università degli Studi di Roma La Sapienza [<http://w3.uniroma1.it/studiorientali/dottorati/islam2.htm>] can pride oneself on a rich past in studies on modern Central Asian literatures; it devotes occasional research to modern history of the Muslim communities of the Russian Empire and the Soviet Union.

Last but not least, the most complete offer in Central Eurasian studies is perhaps provided in Italy by the **Università degli Studi Federico II di Napoli**, where several faculties are directly involved in the development of the field. Beside a doctorate on “Turkey, Iran, and Central Asia” in the Faculty of Letters and Philosophy—the centre of training in Islamology, Iranian and Turkic philology, and (mainly pre-modern) history of Iran and Central Asia [BERNARDINI 1997]—the Faculty of Political Sciences has developed an occasional interest in modern history of Iran and Central Asia, and in political and economic geography of Central Asia. To be mentioned also, the research activity at the Department of Asiatic Studies in the Istituto Universitario Orientale [<http://www.iuo.it/dipsa-new/inizio.html>]. In Italy as elsewhere in Europe, it remains extremely difficult to localize occasional research on Central Eurasian countries and regions in ‘generalist’ departments of universities and other scientific institutions—such as the projects on Uzbekistan which are developed for a decade, in association with the TACIS programmes of the EU, in the Department of Statistics of the **Università di Bologna** (see for example [<http://www2.stat.unibo.it/filippucci/curriculum.htm>])—, since this research activity is often linked with the consulting activity of individual scientists who do not regard themselves involved in area studies, and do not always communicate the results, or postulates, of their work in publications of an academic nature.

Two Western European countries have also played a significant role in the recent development of Central Eurasian studies. **Belgium** hosts the **European Institute for Asian Studies** [<http://www.eias.org/>], a Brussels-based research and policy think tank, editor of a Briefing Papers series and of the online journal *EurAsia Bulletin*. Although focused on the Easternmost part of the continent, the EIAS has recently given a special attention to political developments in countries of the south of the CIS—with a special care for security matters, and topics linked with the “fight against terrorism.” In the **Vrije Universiteit Brussel**, the Department of Political Science [<http://poli.vub.ac.be/>] has developed comparative research in conflict resolution, with a special interest in the Southern Caucasus [e.g., COPPIETERS *et al.* eds. 1998]. Since 1996, its website hosts the journal *Caucasian Regional Studies* [<http://poli.vub.ac.be/publi/crs/>] issued in English and Russian by the International Association for Caucasian Regional Studies.

In the **Netherlands**, we have already mentioned the neighbouring of pan-European public institutions (like the International Institute of Asian Studies in Leiden (IIAS [<http://iias.leidenuniv.nl/>]), private foundations with an international audience (such as the above-mentioned Stichting Onderzoekcentrum Turkistan en Azerbaidzjan (SOTA [<http://www.euronet.nl/users/sota/>]), and public institutions of

higher education and research. In the Institute of Social Studies of The Hague, the **Centre for the Study of Transition and Development** (CESTRAD [<http://www.iss.nl/cestrad/>]), although focusing on Eastern European countries, has recently played a pioneering role in the development of comparative studies in economic transition of southern countries of the CIS [*e.g.*, SPOOR 1995, 2000; *ibid.* ed. 2003; SPOOR and KRUTOV in print]. Remains to be mentioned one of the very first and still main centres of Central Eurasian studies in the country, if not in the EU as a whole: the **Universiteit Utrecht**, home to the First Seminar of the ESCAS in 1985 [VAN DAMME and BOESCHOTEN eds. 1987], and to memorable conferences concerning in part Central Eurasian studies [*e.g.*, DE JONG and RADTKE eds. 1999], has been among the first in Europe to provide systematic training in studies on Central Eurasian societies, and has brought about specific contributions on trans-boundary nationality questions [*e.g.*, ATABAKI 2001]. To be mentioned also, among numerous Dutch institutions partly involved in the development of area studies, the Research Group on Language and Minorities of the **Katholieke Universiteit Brabant te Tilburg** [*e.g.*, BOESCHOTEN 1998].

Before getting to the Eastern European new members states of the EU, let us allow oneself a short detour through the **University of Cyprus**, where the Department of Turkish Studies [<http://www.ucy.ac.cy/tou/index.html>] has been launching, in the last two decades, various initiatives for the development of cross-disciplinary approach to modern Central Eurasian cultures and societies [*e.g.*, HAZAY and KELLNER-HEINKELE 1986].

This short insight would be not only incomplete, but unfair without at least a short mention of several new member states of the EU, some of which have been for long among the most active centres of Central Eurasian studies. Several of these countries have also been home, in different periods, to important and dynamic émigré communities from various regions of the Russian Empire and the USSR [*e.g.*, MENDEL 1998], which has contributed to enrich the local substratum of more recent development of Central Eurasian studies. It remains to say that the integration of these centres in international organizations of scientists, and their general visibility from abroad remains relatively weak, which, beside the language limitations of the present author, makes still uneasier than for the Western part of the continent any attempt at cataloguing institutional offers in the development of area studies. In most Central European countries, research is still organized on a different basis than on the rest of the continent, a significant role being traditionally played in the development of research, outside the universities, by the institutes of the national Academies of Sciences. The **Czech Republic** has provided to Turkic and Iranian studies some of their greatest figures of the past century, especially in the field of North-Eastern Persian (Tajik) language and literature: suffice to remember here the names of Jan Rypka (1886-1968) [commemorations in TABAROV 1986; MAJEWSKA 1988, etc.] and Jiří Bečka [*e.g.*, BEČKA 1995]. The Oriental Institute of

the **Academy of Sciences of the Czech Republic** edits the journal *Archiv Orientální*,²⁴ one of the main European resources in Orientalistic approaches to Central Eurasian cultures and societies. In the **Slovak Academy of Sciences**, in Bratislava, the Institute of Oriental and African Studies (Ostavy spoločenských vied [<http://www.orient.sav.sk>]) is a reknown centre of regular studies in comparative literature and oral tradition of the Turkic world.

In **Hungary**, another European country with a particularly rich past in area studies, research on the Central Eurasian world seems inseparable from an overall quest on the Finno-Ugrian origins, and multiple Turkic connections of the Magyar people. (From this viewpoint, that of the quest of origins, it would be interesting to propose comparative studies of the postulates and paradigms of Central Eurasian studies at the two ends of the continent, in Hungary and in Japan.) Scientific activity in this field remains concentrated in Budapest, where it involves several institutes of the **Hungarian Academy of Sciences** (Mágyár Tudományos Akadémia [<http://www.mta.hu/>])—such as the Institute of Ethnology [<http://www.neprajz.mta.hu/>]), the Institute of Historical Sciences [<http://www.tti.hu/>], and the Institute for Musicology [<http://www.zti.hu/>], but also the Institute for World Economics [<http://www.vki.hu/eindex.shtml>], which has earlier than many other European institutions devoted regular attention to the economic transformations in Soviet Central Asia [e.g., KISS 1987]. In the **Eötvös Loránd University of Budapest** (Eötvös Loránd tudományegyetem, ELTE), the Department of Inner Asian Studies (Belső-ázsiai Tanszék [<http://www.btk.elte.hu/innerasia/>]) remains oriented principally towards the Buddhist world: Mongol, Tibet, Siberia, and beyond towards the East and the South. In the **Attila József University of Szeged** [JATE], however, the Department of Altaic Studies [<http://www.arts.u-szeged.hu/eindex.html>] has developed a large combination of research on the anthropology of Altaic peoples [e.g., MOLNÁR 1994], as well as on the history of Islam in the Volga-Urals region, on the history of the khanate of Crimea, on Crimean Tatar sources for the history of Eastern Europe, and on the history of international relations between Europe and the khanate [e.g., IVANICS-RESS 2001].

In **Poland**, the dynamic national school of Iranian studies showed an early interest in pre-modern and early-modern Central Asian history [e.g., KRASNOWOLSKA 1987], as well as in ethnography of religious practices [e.g., JASIEWICZ 1988; *ibid.* 1991]. Moreover Poland can praise oneself on the presence of public collections of documents of various kinds for the history of the pre-Soviet period [e.g., JASIEWICZ 1994]. In the **Uniwersytet Jagellonski of Krakow**, the Institute of Oriental Philology [<http://www.filg.uj.edu.pl/ifo/>] provides training and research facilities in Eurasian linguistics, with a special interest in the languages of Afghanistan,

²⁴ Description available at [http://www.lib.cas.cz/cgi-bin/kodovani/toASCII/knav/journals/cz/Archiv_orientalni.htm].

and more largely speaking in Turkic languages, including those of Siberia [*e.g.*, SIEMIENIEC-GOŁAŚ, 2000]. In the **Uniwersytet im. Adama Mickiewicza of Poznań** [<http://www.amu.edu.pl/>], the Chair of Oriental Studies of the Faculty of Foreign Languages provides a wide range of trainings in Turkic linguistics, with a particular interest in the history of the Crimean Tatars and their language (works by Henryk Jankowski). As to the Ethnography Department of the University, it has been devoting, well before the fall of the Wall, regular researches on traditional cultures and modernization processes in Central Eurasian societies [JASIEWICZ 1982].

Conclusion

Such a necessarily very uncomplete—the word, for sure, is weak—descriptive survey may at least serve to underline the overall strength, as well as the extreme institutional and disciplinary diversity of modern Central Eurasian studies throughout the recently enlarged European Union. It also stresses the relatively weak level of mutual integration of research and training centres. Conversely, we have also signaled the significance of regular links which have been established, during the last decade, between European institutions and centres situated on other continents—in North America and in Japan, in particular, as well as with various academic centres throughout the CIS. We have also observed a comparatively high level of mutual coordination of training and research activity in several areas inside the EU, like the Germanophonie, or the Nordic countries—the latter also signal themselves by multiple regional cooperations with institutions around the Baltic Sea.

More significantly perhaps, the very recent structuration of Central Eurasian studies, in an era of globalization, has probably enforced, in Europe at least, mutual links between scholars of various countries, whence it was enhancing the importance of strictly local affiliations; the intermediary, national level seems doomed to play a secondary role, very different from that played by national schools, and by national associations of scholars in other, more anciently established area studies. Last but probably not least, in the European Union more than elsewhere, modern Central Eurasian studies have mushroomed in the overall framework of already, strongly established area studies—mainly the Russian/Soviet, Turkic, Mongolic, Chinese, Persian, and Arabic studies. This may be an explanation to the lasting domination of the field by disciplines with a strong philological component, although the latter are now balanced by the recent interest of social scientists, and by the spectacular fortune of politological approaches.

These aspects of the recent, exponential development of modern Central Eurasian studies in Europe contribute to explain the dispersion of researchers and students in a great many institutions of most varied profiles and orientations, which makes their localization an extremely uneasy task. However, this extreme disper-

sion of initiatives, coupled with the leading role played now by new generations of scientists, and with the popularity of Central Eurasian themes among publishers, have also contributed to limit the centralization and hierarchization of the field—with two direct consequences, mutually opposed: first, a rapid diversification of research and publication activity; and second, the increasing, sometimes a considerable amount of literature which does not always correspond to the most commonly admitted academic standards; it can be read, for a decade, about the most fashionable subjects touching the recent past and the present of Central Eurasian societies. In light of this diversity, can we speak of a specific ‘European’ contribution to modern Central Eurasian studies, at least for the two last decades? Answering to such a question, from the viewpoint of the contents of training and research, remains difficult, at least for an individual. It should give us very soon the matter of another, much more developed paper. For the moment, the author must satisfy himself with referring to the numerous ‘European’ reviews to be (re-)published in the second volume of the present work. He must also insist again on the exceptional density, complexity, and irrelevance of the EU as a geographical entity of modern Central Eurasian studies.

As to the present orientations of research and, especially, the publication activity in Europe, we shall conclude the present introductory survey, and introduce our further studies, on a feature which is—we fear—quite common to modern Central Eurasian studies at large, *i.e.* in countries in and outside Europe, and in the most various disciplines, from philology to social sciences. During almost two decades since the end of the Cold War, Central Eurasian societies have been, and are still approached like, for instance, African societies used to be in a recent past (with the catastrophic consequences that we know for our understanding of modern African societies): with a total lack of interest for their contemporary history—as if nothing would have happened in that region of the world during the last half-century. Questioning Central Eurasian societies in terms of identity, focusing on political Islam as the key, if not exclusive factor of the current public scenery, in Central Asian cities as well as in rural areas of the Northern Caucasus, is much easier than dealing with complex economic, social, and political phenomena in economic, social and political terms. It is simpler than having to take into account a recent history which entirely remains to be written: in spite of the recent publication of several commendable syntheses, the whole colonial and Soviet periods, to say nothing of more than a decade of independence west of the Tian-Shan, are still waiting for an elementary periodization!

The total lack of diachronical vision, over the short and the medium durations, among human and social scientists—among the historians themselves...—who deal with modern and contemporary Central Eurasian societies, may be a key explanation to the essentialist visions which remain so common on this region of the world, almost two decades after the end of the Cold War. Such visions merely perpetuate

intellectual habits typical of remote observers, that Europeans used to have until the late 1980s. The ‘Islamic’ connection, and the tropism of identity so characteristic of that period of time allow too often foreign scientists, Europeans among others, to avoid questioning themselves about the incidence of the tremendous economic and social upheavals of the second half of the twentieth century on the specific functioning of political systems which remain so opaque to many observers, especially to political scientists. This short-sightedness seems to have become the main common denominator of many prominent research centres of the northern hemisphere, most notably, albeit not exclusively, in the European Union—with potential consequences easy to imagine, if we accept to remember the results that this way of looking at the world recently had in other regions of the world.

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