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*Minorities, Mullahs, and Modernity:
Reshaping Community in the
Former Soviet Union*

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Mark Saroyan

Edited by Edward W. Walker

*With an introduction by
Ronald G. Suny and Gail W. Lapidus*

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Minorities Mullahs And Modernity

Michael A. Reynolds

Minorities Mullahs And Modernity:

Minorities, Mullahs, and Modernity Mark Saroyan,1997 **Minorities, Mullahs, and Modernity** Mark Saroyan,1997 **Modern Hatreds** Stuart J. Kaufman,2015-06-22 Ethnic conflict has been the driving force of wars all over the world yet it remains an enigma What is it about ethnicity that breaks countries apart and drives people to acts of savage violence against their lifelong neighbors Stuart Kaufman rejects the notion of permanent ancient hatreds as the answer Dissatisfied as well with a purely rationalist explanation he finds the roots of ethnic violence in myths and symbols the stories ethnic groups tell about who they are Ethnic wars Kaufman argues result from the politics of these myths and symbols appeals to flags and faded glories that aim to stir emotions rather than to address interests Popular hostility based on these myths impels groups to follow extremist leaders invoking such emotion laden ethnic symbols If ethnic domination becomes their goal ethnic war is the likely result Kaufman examines contemporary ethnic wars in the Caucasus and southeastern Europe Drawing on information from a variety of sources including visits to the regions and dozens of personal interviews he demonstrates that diplomacy and economic incentives are not enough to prevent or end ethnic wars The key to real conflict resolution is peacebuilding the often overlooked effort by nongovernmental organizations to change hostile attitudes at both the elite and the grassroots levels

Why Do Uzbeks Have to be Muslims? Irene Hilgers,2009 In this work the late Irene Hilgers analyses the revival of Islam in the public sphere in postsocialist Uzbekistan with particular reference to its role in the construction of a new national identity Data collected during fieldwork in 2003 2004 are contextualized with reference to the history of the Kokand Khanate and the suppression of religion during the Soviet era Hilgers analyses current state ideology and the official structures for controlling religion but also the continued significance of popular religion as expressed at shrines and in healing rituals and the tensions associated with Wahabi currents The tight association between Uzbek identity and Islam is also illustrated through the problems encountered by converts to Christianity Throughout the work Hilgers deploys her rich ethnographic materials to shed fresh light on major debates concerning secularization and the nature of Soviet and post Soviet modernity

Islam in Post-Soviet Uzbekistan Johan Rasanayagam,2010-11-08 The Uzbekistan government has been criticized for its brutal suppression of its Muslim population This book which is based on the author s intimate acquaintance with the region and several years of ethnographic research is about how Muslims in this part of the world negotiate their religious practices despite the restraints of a stifling authoritarian regime Fascinatingly the book also shows how the restrictive atmosphere has actually helped shape the moral context of people s lives and how understandings of what it means to be a Muslim emerge creatively out of lived experience

Russian Minority Politics in Post-Soviet Latvia and Kyrgyzstan Michele E. Commercio,2011-06-06 The collapse of the Soviet Union suddenly rendered ethnic Russians living in non Russian successor states like Latvia and Kyrgyzstan new minorities subject to dramatic political economic and social upheaval As elites in these new states implemented formal policies and condoned informal practices that

privileged non Russians ethnic Russians had to react In Russian Minority Politics in Post Soviet Latvia and Kyrgyzstan Michele E Commercio draws on extensive field research including hundreds of personal interviews to analyze the responses of minority Russians to such policies and practices In particular she focuses on the role played by formal and informal institutions in the crystallization of Russian attitudes preferences and behaviors in these states Commercio asks why there is more out migration and less political mobilization among Russians in Kyrgyzstan a state that adopts policies that placate both Kyrgyz and Russians and less out migration and more political mobilization among Russians in Latvia a state that adopts policies that favor Latvians at the expense of Russians Challenging current thinking she suggests that the answer to this question lies in the power of informal networks After the fall of the Soviet Union the Communist party Komsomol youth organization and KGB networks were transformed into informal networks Russians in Kyrgyzstan were for various reasons isolated from such networks and this isolation restricted their access to the country's private sector making it difficult for them to create effective associations capable of representing their interests This resulted in a high level of Russian exit and the silencing of Russian voices In contrast Russians in Latvia were well connected to such networks which provided them with access to the country's private sector and facilitated the establishment of political parties and nongovernmental organizations that represented their interests This led to a low level of Russian exit and high level of Russian voice

Commercio concludes that informal networks have a stronger influence on minority politics than formal institutions **The Postsocialist Religious Question** C. M. Hann,2006 Assumptions of increasing secularization have been called into question across the globe but under the socialist variants of modernity traditional forms of religious belief and practice were subject to quite specific forms of repression in favour of scientific atheism What is the legacy of this socialist experience for the postsocialist era How is religion mobilized in the public sphere to support assertions of ethnic identity and the building of nations and states In the private sphere how does religion help persons to cope with uncertainty and dislocation What has been the impact of external influences including pressures to implement religious human rights as well as the missionising efforts of modernist universalizing faiths both Christian and Muslim This book explores new configurations of local national and global religious communities through ethnographic studies from two regions Central Asia and East Central Europe The main focus is on the consequences of changes in the sphere of religion for generalized civility which is understood minimally as the acceptance of diverse beliefs and practices in everyday social life **Liberalization and Leninist Legacies** Beverly

Crawford,Arend Lijphart,1997 **Islam in Russia** Shireen Hunter,Jeffrey L. Thomas,Alexander Melikishvili,2004-05-03 Traces the shared history of Russia and Islam in expanding compass from the Tatar civilization within the Russian heartland to the conquered territories of the Caucasus and Central Asia to the larger geopolitical and security context of contemporary Russia on the civilizational divide The study stresses political and geopolitical relationships **Politics of Modern Central Asia** Bhavna Dave,2010 The focus for this set encompasses the region as a whole as well as each individual country

comprising the Soviet legacy cultural and social institutions modern economic and political transition and geopolitics and security **The Dynamics of Azerbaijani Mugam in the Twentieth Century** Inna Naroditskaya,1999 *Crises and Conflicts in Post-socialist Societies* Sabine Fischer,Heiko Pleines,2008 Papers presented at the Changing Europe summer school in Warsaw in Sept 2007 **The Ottoman-Russian Struggle for Eastern Anatolia and the Caucasus, 1908-1918** Michael A. Reynolds,2003 The Muslim World Book Review ,1998 *Journal of the Society for Armenian Studies* ,2000 Dynamics of Political Development in Central Asia Phool Badan,2001 *Slavic Review* ,2004 American quarterly of Soviet and East European studies varies **Workers and Intelligentsia in Late Imperial Russia** Reginald E. Zelnik,1999 **Political Salience of Ethnic Identities** Ebru Erdem,2006 **The Tunnel at the End of the Light** Stephen S. Cohen,Andrew Schwartz,John Zysman,1998

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