

October 2015

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"This Month in Mongolian Studies" is a monthly listing of selected academic activities and resources related to Mongolia. This list is based on information the ACMS has received and is presented as a service to its members. If you would like to submit information to be included in next month's issue please contact the ACMS at info@mongoliacenter.org and/or the editor, Marissa Smith, at msmith@mongoliacenter.org.

This publication is supported in part by memberships. Please consider becoming a member of the ACMS, or renewing your membership by visiting our website at mongoliacenter.org/join. Thank you!

ACMS Sponsored Programs and Events

Speaker Series Events

Calls for Papers, Conferences, and Workshops

CESS Award for Best Graduate Student Paper. This award gives special recognition to a paper written by a current graduate student and presented at the CESS Annual Conference. The winner of the prize will receive \$500 on attendance of the CESS Annual Conference, will be honored at the conference, and will be offered the opportunity to publish the paper in Central Asian Survey. The prize is awarded only to a conference presenter, and will only be given if papers are of sufficient quality to merit the award. Any graduate student enrolled in a program toward a degree beyond the B.A. or first university diploma is eligible. The applicant must be registered as a student during the semester that the conference takes place. The paper should be consistent with the framework of those presented at the CESS Annual Conference, addressing any topic in the humanities or social science study of Central Eurasia. The papers will be evaluated by a three-member jury representing a range of disciplinary approaches. The evaluation criteria include originality, appropriate use of sources, and quality of writing. The paper may be drawn from thesis work or intended for eventual publication, and should conform to standard academic guidelines in terms of style and presentation. Papers must be submitted electronically. It is the responsibility of the

paper writer to ensure that it is delivered in good order and on time. Papers (and any questions) should be sent to the Chair of the Awards Committee, [Dr. David Montgomery](#). The submission deadline is **October 7, 2015**. Visit: <http://www.centraleurasia.org/graduate-student-paper-award>

Position Openings

The Department of Central Eurasian Studies in the School of Global and International Studies at **Indiana University Bloomington** seeks an assistant, associate, or full professor of **20th and 21st century Central Asia**. Applicants must specialize in the region's economics, geography, history, international relations, political science, or sociology. Applicants should have fieldwork experience in the region. The appointment begins August 1, 2016. Proficiency in one or more Central Asian languages plus Russian is preferred. Applicants must demonstrate potential (assistant rank) or proven (associate or full rank) impressive research, teaching, service, program development, and public engagement. She or he is expected to teach courses at the undergraduate and graduate levels on relevant aspects of contemporary (20th and 21st century) Central Asia. Candidates should have the PhD at time of appointment and demonstrate commitment to research, teaching, public engagement, and working on program development with Indiana University's world-class faculty of Central Eurasian studies as well as the School of Global and International Studies. Application materials, including a cover letter, career statement describing research, teaching experiences and philosophy, CV, names of three references for assistant professor level and six references for associate and full professor level applications, samples of published and in-press work, and teaching evaluations should be submitted online at <http://indiana.peopleadmin.com/postings/1666>. Inquiries and any hard copy submissions can be directed to Ms. Jackie Breeding, CEUS, GISB 3024, 355 N. Jordan Avenue, Bloomington, IN 47405, or jmbreedi@indiana.edu. Applications received by **October 15, 2015** are assured full consideration.

The Department of History at Columbia University invites applications from distinguished scholars of any academic rank, from assistant tenure-track professor to tenured full professor, to fill the Richard Bulliet Professorship of **Islamic history** beginning July 1, 2016. A Ph.D, knowledge of Arabic and Persian, and preferably Turkic languages, and ability to do research with a focus on the medieval and early modern eras (8th to 16th c), **preferably including Iran and Central Asia** but open to North Africa and West Asia more broadly, are required. The candidate will be expected to teach undergraduate and graduate students and will train specialists in aspects of Middle Eastern and Islamic history. Review of applications will begin **November 30th**, and continue until the position is filled. Contact: Professor Rashid Khalidi (rik2101@columbia.edu) or Professor Marwa Elshakry (atme2335@columbia.edu), search committee chairs. Visit: <https://academicjobs.columbia.edu/>

Research Fellowships, Scholarships and Grants

Other News and Events

In the United States:

The Central Eurasian Studies Society's 16th Annual Meeting will be held **October 15-18th 2015** at the **Central Asia Program** at **George Washington University** in Washington DC. The convention will hold 60 panels, from political science, sociology and anthropology, to history and literature. It will cover the five post-Soviet Central Asian states, the Caucasus, Xinjiang, Afghanistan, and Russian Muslim regions. The Mongolia Society will hold its own convention in parallel to the CESS, in order to foster integration of Mongolian studies into the Central Eurasian field. Visit: <http://www.centraleurasia.org/annual-meeting>

Genghis Khan: Bring the Legend to Life is a continuing special exhibit at the Franklin Institute in Philadelphia. See the [Franklin Institute](#) website for more information. Exhibit runs from May 9th to January 3rd, 2016.

In Mongolia:

Monthly Biobeers Talk: Biobeers is a monthly gathering of government and NGO staff, biologists, researchers, and other professionals interested in conservation. Each month, Biobeers sponsors presentations on topics relevant to Mongolian conservation, followed by an informal gathering to discuss activities and issues of interest. Biobeers is an opportunity to find out what is happening in the field of conservation in Mongolia, talk informally to other researchers and peers in your field, and share information about issues critical to the environment and people of Mongolia. Biobeers is organized by the Zoological Society of London's Steppe Forward Programme and the Wildlife Conservation Society. At Biobeers the beer is on us! Join the Yahoo! Group Mongolbioweb for announcements.

Elsewhere:

Recent Publications

Mongolian Studies: The Journal of the Mongolia Society is now available on JSTOR. [Click here for a link to the entry](#), including volumes 1-33.

Asian Highlands Perspectives 36: Mapping the Monguor by Gerald Roche and C. K. Stuart, published 2015). Nearly ten years in the making, this book focuses on the people officially referred to in China as the *Tu* and more commonly known in the West as the Monguor. The Tu live mostly in Qinghai and Gansu provinces, on the northeast Tibetan Plateau. The thirteen contributions in this collection shed new light on diversity among the Monguor, challenging representations that treat them as a homogenous category. This mapping of cultural and linguistic diversity is organized according to the three territories

where the Monguor live: the Duluun Lunkuang 'The Seven Valleys', where the Mongghul language is spoken; Sanchuan 'The Three Valleys', where the Mangghuer language is spoken; and Khre tse Bzhi 'The Four Estates', where the Bonan language is spoken. In addition to mapping diversity among the Monguor in terms of these territories, we also map the project of the contemporary Chinese state and Western observers to describe and classify the Monguor. Consisting of translations of valuable source materials as well as original research articles, this book is an essential reference work for Tibetologists, Sinologists, Mongolists, and all those interested in cultural and linguistic diversity in Asia. Includes maps, images, references, article abstracts, and a list of non-English terms with original scripts *Mapping the Monguor* is available as a free download at: [PlateauCulture](#) and can be purchased as a hardback [HERE](#).

Faces of the Wolf, by Bernard Charlier (Brill, 2015). In his study of the human, non-human relationships in Mongolia, Bernard Charlier explores the role of the wolf in the ways nomadic herders relate to their natural environment and to themselves. The wolf, as the enemy of the herds and a prestigious prey, is at the core of two technical relationships, herding and hunting, endowed with particular cosmological ideas. The study of these relationships casts a new light on the ways herders perceive and relate to domestic and wild animals. It convincingly undermines any attempt to consider humans and non-humans as entities belonging a priori to autonomous spheres of existence, which would reify the nature-society boundary into a phenomenal order of things and so justify the identity of western epistemology.

The Hunter, the Stag, and the Mother of Animals: Image, Monument and Landscape in Ancient North Asia by Esther Jacobson-Tepfer (Oxford University Press, 2015).

This book explores the archaeology of myth within North Asia from the pre-Bronze Age through the early Iron Age. It is the first study to explore the interweaving of petroglyphic imagery, stone monuments and landscape context to reconstruct the traditions of myth and belief of ancient hunters and herders. The ancient taiga, steppe and mountain steppe of Mongolia and the region to the north gave rise to a mythic narrative of birth, death and transformation. Within that tale reflecting the hardship of life of ancient nomadic hunters and herders, the hunter, the mother of animals and the stag are central protagonists. That is not, however, the order in which they appeared in prehistory. We tend to privilege the hero hunter of the Bronze Age and his re-incarnation as a warrior in the Iron Age. But before him and, in a sense, behind him was a female power, half animal-half human. From her came permission to hunt the animals of the taiga, and by her they were replenished. She was, in other words, the source of the hunter's success. The stag was a latecomer to this tale, a complex symbol of death and transformation embedded in what ultimately became a struggle for priority between animal mother and hero hunter.

From the region in which this narrative is set there are no written texts to illuminate prehistory. Hundreds of burials across the steppe reveal little relating to myth and belief before the late Bronze Age. What they tell us is that uncertain people and cultures came and went, leaving behind huge stone mounds, altars and standing stones as well as thousands of images pecked and painted on stone. This book uses that material as well as ethnographic materials to reconstruct the prehistory of myth and belief in ancient North Asia;

it does so by placing stone monuments and imagery within the context of the physical landscape and by considering all three elements as reflections of the archaeology of belief. Within that process, paleoenvironmental forces, economic innovations and changing social order served as pivots of mythic transformation. They underlie the long transition from animal mother to the apotheosis of hero hunter and warrior in North Asia.

The Mongol Century: Visual Cultures of Yuan China, 1271–1368 by Shane McCausland (Univ. of Hawaii Press, 2014). The Mongol Century explores the visual world of China's Yuan dynasty (1271–1368), the spectacular but relatively short-lived regime founded by Khubilai Khan, regarded as the pre-eminent khanate of the Mongol empire. This book illuminates the Yuan era—full of conflicts and complex interactions between Mongol power and Chinese heritage—by delving into the visual history of its culture, considering how Mongol governance and values imposed a new order on China's culture and how a sedentary, agrarian China posed specific challenges to the Mongols' militarist and nomadic lifestyle. Shane McCausland explores how an unusual range of expectations and pressures were placed on Yuan culture: the idea that visual culture could create cohesion across a diverse yet hierarchical society, while balancing Mongol desires for novelty and display with Chinese concerns about posterity. Fresh and invigorating, *The Mongol Century* explores, in fascinating detail, the visual culture of this brief but captivating era of East Asian history.

Chinese Architecture in an Age of Turmoil, 200-600, by Nancy Shatzman Steinhardt (Univ. of Hawaii Press, 2014). Between the fall of the Han dynasty in 220 CE and the year 600, more than thirty dynasties, kingdoms, and states rose and fell on the eastern side of the Asian continent. The founders and rulers of those polities represented the spectrum of peoples in North, East, and Central Asia. Nearly all of them built palaces, altars, temples, tombs, and cities, and almost without exception, the architecture was grounded in the building tradition of China. Illustrated with more than 475 color and black-and-white photographs, maps, and drawings, *Chinese Architecture in an Age of Turmoil* uses all available evidence—Chinese texts, secondary literature in six languages, excavation reports, and most important, physical remains—to present the architectural history of this tumultuous period in China's history. Its author, Nancy Shatzman Steinhardt, arguably North America's leading scholar of premodern Chinese architecture, has done field research at nearly every site mentioned, many of which were unknown twenty years ago and have never been described in a Western language.

Recent Outer Mongolian International Relations: a Time Capsule (e-book), by Dr. Jon D. Holstine. This is a "revised version of a master's thesis describing Mongolian foreign affairs through 1962, based on open sources. Originally copyrighted 1965 through University Microfilms," and with a foreword by Dr. Alicia Campi. This historical introduction traces Central Asian political developments involving the Mongols after the fall of the Yuan Dynasty in 1368 until the rise of Communist China. Subsequent chapters chronicle relations of the Mongolian People's Republic with the Soviet Union, the People's Republic of China, other nations, and the United Nations. Written from translations of the Soviet and mainland Chinese press, news accounts, and UN documents, the book provides a record of the MPR's publicly reported diplomatic dealings. It emphasizes the significance of Mongolia's

place in the complex of Chinese inner Asian politics, with attention to the role of Lamaist Buddhism (the Tibetan connection). This is a newly edited work.

Chanter, s'attacher et transmettre chez les Darhad de Mongolie [Singing, attachment and transmission among the Darhad of Mongolia], by Laurent Legrain (Centre d'Études Mongoles et Sibériennes (EPHE), 2014). For more information about this publication in French, please visit the editor's website: <http://emscat.revues.org/2476>

Buddhism in Mongolian History, Culture, and Society, by Vesna A. Wallace (Oxford University Press, January 2015) explores the unique elements of Mongolian Buddhism while challenging its stereotyped image as a mere replica of Tibetan Buddhism. Vesna A. Wallace brings together an interdisciplinary group of leading scholars to explore the interaction between the Mongolian indigenous culture and Buddhism, the features that Buddhism acquired through its adaptation to the Mongolian cultural sphere, and the ways Mongols have constructed their Buddhist identity. The contributors explore the ways that Buddhism retained unique Mongolian features through Qing and Mongol support, and bring to light the ways in which Mongolian Buddhists saw Buddhism as inseparable from "Mongolness." They show that by being greatly supported by Mongol and Qing empires, suppressed by the communist governments, and experiencing revitalization facilitated by democratization and the challenges posed by modernity, Buddhism underwent a series of transformations while retaining unique Mongolian features. The book covers historical events, social and political conditions, and influential personages in Mongolian Buddhism from the sixteenth century to the present, and addresses the artistic and literary expressions of Mongolian Buddhism and various Mongolian Buddhist practices and beliefs.

Sinophobia: Anxiety, Violence, and the Making of Mongolian Identity, by Franck Bille (University of Hawaii Press, December 2014). Sinophobia is a timely and ground-breaking study of the anti-Chinese sentiments currently widespread in Mongolia. Graffiti calling for the removal of Chinese dot the urban landscape, songs about killing the Chinese are played in public spaces, and rumours concerning Chinese plans to take over the country and exterminate the Mongols are rife. Such violent anti-Chinese feelings are frequently explained as a consequence of China's meteoric economic development, a cause of much anxiety for her immediate neighbours and particularly for Mongolia, a large but sparsely populated country that is rich in mineral resources. Other analysts point to deeply entrenched antagonisms and to centuries of hostility between the two groups, implying unbridgeable cultural differences. Franck Bille challenges these reductive explanations. Drawing on extended fieldwork, interviews, and a wide range of sources in Mongolian, Chinese, and Russian, he argues that anti-Chinese sentiments are not a new phenomenon but go back to the late socialist period (1960-1990) when Mongolia's political and cultural life was deeply intertwined with Russia's. Through an in-depth analysis of media discourses, Bille shows how stereotypes of the Chinese emerged through an internalisation of Russian ideas of Asia, and how they can easily extend to other Asian groups such as Koreans or Vietnamese. He argues that the anti-Chinese attitudes of Mongols reflect an essential desire to distance themselves from Asia overall and to reject their own Asianness. The spectral presence of China, imagined to be everywhere and potentially in everyone, thus produces a pervasive

climate of mistrust, suspicion, and paranoia. Through its detailed ethnography and innovative approach, Sinophobia makes a critical intervention in racial and ethnic studies by foregrounding Sinophobic narratives and by integrating psychoanalytical insights into its analysis. In addition to making a useful contribution to the study of Mongolia, it will be essential reading for anthropologists, sociologists, and historians interested in ethnicity, nationalism, and xenophobia.

The Lama Question: Violence, Sovereignty, and Exception in Early Socialist Mongolia, by Christopher Kaplonski (University of Hawaii Press, December 2014). Before becoming the second socialist country in the world (after the Soviet Union) in 1921, Mongolia had been a Buddhist feudal theocracy. Combatting the influence of the dominant Buddhist establishment to win the hearts and minds of the Mongolian people was one of the most important challenges faced by the new socialist government. It would take almost a decade and a half to resolve the "lama question," and it would be answered with brutality, destruction, and mass killings. Chris Kaplonski examines this critical, violent time in the development of Mongolia as a nation-state and its ongoing struggle for independence and recognition in the twentieth century. Unlike most studies that explore violence as the primary means by which states deal with their opponents, *The Lama Question* argues that the decision to resort to violence in Mongolia was not a quick one; neither was it a long-term strategy nor an out-of control escalation of orders but the outcome of a complex series of events and attempts by the government to be viewed as legitimate by the population. Kaplonski draws on a decade of research and archival resources to investigate the problematic relationships between religion and politics and geopolitics and bio politics in early socialist Mongolia, as well as the multitude of state actions that preceded state brutality. By examining the incidents and transformations that resulted in violence and by viewing violence as a process rather than an event, his work not only challenges existing theories of political violence, but also offers another approach to the anthropology of the state. In particular, it presents an alternative model to philosopher Giorgio Agamben's theory of sovereignty and the state of exception. *The Lama Question* will be of interest to scholars and students of violence, the state, bio politics, Buddhism, and socialism, as well as to those interested in the history of Mongolia and Asia in general.