

MISSION ATLAS PROJECT

Kazakhstan

SNAPSHOT

Country Name: Republic of Kazakhstan

Country Founded In: December 16, 1991

Population: 15,185,844

Government Type: Republic, authoritarian presidential rule

Geography: Central Asia, northwest of China, south of Russia

Number of People Groups: 54

Picture of Flag:



Religion Snapshot

Major Religion and Percent of population: 47% Muslim (Mostly Sunni)

All Religions and % for each:

Muslims	47%
Russian Orthodox	44%
Zoroastrians	0%
Hindus	0%
Baha'is	0%
Jewish	0.20%
Buddhists	0.30%
Protestant	2%

Government interaction with religion: Since 1992, Kazakhstan has claimed freedom of religion and many religions and denominations worship freely. The government allows missionaries and over 250 registered missionaries presently work in the country. These missionaries are required to respect Kazakhstan's laws and to conduct their activity in an open, respectful manner. Recently, the president signed a law trying to eliminate extremism, however, the law is very vague in defining extremism. Baptists and Jehovah's

Witnesses have both seen an increase in pressure from authorities since this law was passed. Although registration is not required, there have been reports of fines and persecution for unregistered churches or ministry groups.

Basic Facts

Demographics:

As of July 2005, the population of Kazakhstan was 15,185,844. The population growth rate is +0.3%. Age structure stands 0-14 years 23.7%; 15-64 years 68.4%; 65+years 7.9% (2005 est.). The birth rate stands at 15.78 births per 1000 population and the death rate 9.46 deaths per 1000 population. Infant mortality rate is 29.21 deaths per 1000 live births. Life expectancy is 61.21 years for males and 72.2 years for females. Less than 0.2% of the adult population is infected with HIV/ AIDS. The urban/rural division stands at 61.69% urban with a 1.2% urban growth rate. The largest cities are Almaty (1,309,000), Karaganda (641,529), Climbent (462,542), Semipalatinsk (363,350), and Pavlodar (361,031).

Encarta Encyclopedia: Johnstone and Mandryk
www.odci.gov/cia/publications/factbook/geos/kz.html

Language:

The official language of Kazakhstan is Kazakh with about 64% of the population speaking this. The language spoken by 95% of the population is Russian.

Society/ Culture:

Almost 54 people groups make up Kazakhstan.

The primary people divisions are:

- Kazakh* (53.4%)
- Russian* (30 %)
- Ukrainian* (3.7%)
- Uzbek* (2.5%)
- German* (2.4%)
- Tatar* (1.7%)
- Uygur* (1.4%)
- Other (4.9%)

Kazakhstan is the only country in the former Soviet Union where the indigenous ethnic group is not a majority of the population. This factor is a driving force behind many political and cultural issues. In many ways, the Kazaks and the Russian speakers live separately from each other. The Russians mostly live in the north and many Kazaks see them as usurpers. In an attempt to shift the Kazak population northward and to help with the absorption of the Russian dominated Northern provinces into the Kazakstani state, the

government moved the capital from Almaty in the south, to Astana which is in the north central part of the country.

Many in Kazakhstan see the role of the woman as a homemaker, although many women work outside of the home. The 1995 constitution implicitly defends women's rights. This constitution guarantees all people the right to work and forbids any type of discrimination. While this is the case, almost no women have been appointed to senior positions in the government or in businesses. One of President Nazarbayev's goals is to develop an economy that will allow the women to remain at home and care for their children if they want to. The custom of wife stealing also continues today. In this practice, a man may kidnap a woman that he wants to marry and then force the parents to negotiate a bride price.

Respect of Elders and hospitality is important in Kazak society. Both hands are used to shake the hands of someone who is older. In addition, elderly parents are cared for by their children. It is unacceptable to many in Kazakhstan to allow an elderly parent to live in a nursing home. Guests are often invited for tea or a meal and it is considered impolite to refuse at least a cup of tea. It is offensive to ask a guest too many questions.

Family is also important to most people in Kazakhstan. In many homes, men and women are considered equal, but the man is treated as the head of the home. In most places, it is considered important to know one's ancestors back several generations and also to know which tribe they are from. Extended families are common in the more rural areas.

The people of Kazakhstan have a rich culture. They often have lavish celebrations and many enjoy music, poetry, and ancient crafts. Music plays an important role in their lives and most can sing and play a musical instrument by ear. The most popular instrument is the *Dombra*, which is a two stringed instrument.

Textiles from the northeastern part of the country are often very colorful and used to make wall carpets and rugs with intricate designs.

Kazakhstan did not have a written language until the mid-nineteenth century, so most of their tradition has been passed down orally. These traditions were often memorized and recited by elders and poets. Many of the legends passed down are about the activities of *Batir*, a hero-warrior, and his horse saving the clan and its livestock from danger.

The most common stories are *Koblandy-Batir*, *Er Sain*, and *Er Targyn*, which all involve clashes between the Kazaks and the Kalmyks. These stories were recited in a song-like chant.

Several sports are played by the people of Kazakhstan. Kokpar is the same and Uzbekistan's and Afghanistan's Buzkashi. It is a sport similar to polo which uses a headless goat carcass instead of a ball. Another sport is GyzGuu. In this sport a boy and girl chase each other on horseback. If the boy catches the girl, he can kiss her and if she

catches him, she beats him with her riding whip. Falcon hunting is also a sport common in Kazakhstan.

As in most predominately Muslim countries, men and women do not wear shorts in public unless they are in a sporting event. Dress for women can differ in rural and urban settings, depending on which group of people make up the area. In many places and large cities, women may wear more western dress, including shorter skirts, shirts with bared shoulders, or pants. In more Muslim areas, however, this is not acceptable and women dress more conservatively. Shirts should be below the knee, and although a short sleeve shirt may be acceptable, the shoulders and front must be completely covered. In most places, it is not necessary for foreign women to cover their heads.

Major holidays include New Year's Day on January 1, International Women's Day in March, Nauryz in March, May Day on May 1, Independence Day on October 25, and Democracy Day on December 16. The people in Kazakhstan who are Muslim celebrate several religious ceremonies. Most take part in a month of fasting called Ramazan, Eid Al-Fitr, or Ramadan. This is not a public holiday, but Muslims celebrate it. Many start the month by wearing new clothes and going to prayer. Children often receive gifts during this time. At the end of the month, they take part in a three-day feast. This Id-e Ramazan is a time of joy where relatives get together.

Another important celebration is Id-e Qorban or Eid Al- Adha. This feast celebrates Abraham's sacrifice of a sheep in place of his son as ordered by Allah. Usually during this celebration, families slay a sheep and give some of the meat to the poor. Another important celebration is the celebration of Mohammed's birthday, which is called Mawleed Al-Nabi.

Ashura, another holiday, is the tenth day of the month Muharram according to the Islamic calendar. This is seen as a day of mourning of the martyrdom of Hussein and his followers at the battle of Kerbala.

Islam is the majority religion in Kazakhstan, although many people are not devout Muslims. It was introduced to the people in the seventeenth and eighteenth centuries, but it did not assimilate fully into the culture until later years. Today, many of the practices are mixed with shamanistic and animistic beliefs.

The people of Kazakhstan used to be mostly nomadic and life centered around animal husbandry. Traditionally, when one person greeted another, it was necessary to first ask about the person's livestock before inquiring about the human aspect of the person's life. In some more rural settings, honored guests are celebrated with a feast in which a lamb is killed. These guests are sometimes asked to bless the lamb and to ask its spirit for permission to eat its flesh. Curses and blessing are often related to livestock, since animal husbandry used to be central to the Kazak's lifestyle.

Food in Kazakhstan is similar to that of other Central Asian countries. Rice, savory seasonings, vegetables and legumes, yoghurt, and grilled meats are all served frequently. *Kymyz*, a fermented drink made of mare's milk is a traditional Kazak drink. Other drinks served are *boza*, an alcoholic drink made from millet, and musalla, which is a nonalcoholic type of grape juice.

The *dastarkhan* is a feast for special occasions and usually consists of meat and dairy products. Horse meat and mutton are popular for eating. *Qazy* is horsemeat sausage that is sometimes served sliced with cold noodles. In the more northern areas, the cuisine is more Russian.

http://www.lonelyplanet.com/destinations/central_asia/kazakhstan/culture.htm
http://foia.state.gov/mms/postprt/pr_view_all.asp?CntryID=77 <http://countrystudies.us/kazakhstan/19.htm>
[http://www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.) <http://countrystudies.us/kazakhstan/13.htm>
www.odci.gov/cia/publications/factbook/geos/kz.html
www.plasma.nationalgeographic.com/mapmachine/profiles/af.html
<http://muslimministries.iteams.org/asia/kazaks.php>

Government:

Kazakhstan is a republic with an authoritarian presidential rule. There is little power outside of the executive branch. President Nursultan A. Nazarbayev was elected chief of state December 1, 1991 in an uncontested election. The president is elected by popular vote for a seven year term. Nazarbayev's term expires in 2006, and many expect his daughter to run to replace him.

The head of government, who is appointed by the president, is Prime Minister Daniyal Akhmetov. He has been in office since June 13, 2003. In the executive branch, there is a Cabinet of Ministers that is appointed by the president. The legislative branch is made up of a bicameral Parliament which consists of a Senate and the Lower House of Parliament which is called Majilis. The president appoints all members of the Senate and 25% of the lower house of Parliament. The Judicial Branch consists of a Supreme Court and a Constitutional Council.

www.odci.gov/cia/publications/factbook/print/kz.html
<http://www.country-studies.com/kazakhstan/government.html>
<http://www.cpj.org/attacks03/europe03/kazak.html>
<http://www.state.gov/g/drl/rls/hrrpt/2001/eur/8366.htm>

Economy:

After the breakup of the Soviet Union, Kazakhstan's economy declined, however began picking back up from 1995-1997.

The economy has continued to improve since then mostly due to Kazakhstan's energy sector, economic reform, good harvests, and foreign investment. In 2001, the Caspian Consortium pipeline opened from Western Kazakhstan's Tengiz oilfield to the Black Sea. This greatly raised the country's export capacity.

Kazakhstan has large reserves of fossil fuel as well as other metals and minerals. Despite the country's arid conditions, Kazakhstan also depends on agriculture production of livestock, cotton, and grain. The country also depends on machine building, specializing in construction equipment, tractors, agricultural machinery, and some defense machinery. Intensive production of cotton and grain during the Soviet era severely depleted water supplies.

Overuse of agrochemicals has left some of the land poisoned and affected the Aral Sea and several rivers because of chemical pesticides and natural salts. As these chemicals are blown from the exposed lake bed, desertification is increasing. Much of the water around the Aral Sea is polluted due to industrial wastes and the overuse of fertilizers and this has led to an increase in many human health disorders. In addition to contamination from agrochemicals, the land is also contaminated by buried nuclear processing.

Another problem has developed due to the drying up of the *Aral Sea*. From 1936-1991, field tests which involved the release of weaponized pathogens were carried out on *Vozrozhdeniye Island* in the Aral Sea. Among the agents tested were strains of *Bacillus anthracis*, which is the causative agent of anthrax, *Yersinia pestis*, or plague, and *Francisella tularensis*, or tularemia. Viral agents, including the smallpox virus may have also been tested on the island.

In the 1960's, the Soviet Union began diverting the sea's rivers for irrigation for cotton and the sea began drying up. The result of this has been that a land bridge has formed from the Uzbek mainland to the island. In 2002, the United States and Uzbekistan began working on a plan to decontaminate the area and make sure it was safe from terrorists.

Aside from cotton and grain, the country also grows tobacco and sugar beets. Livestock is mostly made up of cattle and sheep. There are also rich fishing grounds in Kazakhstan and the area around the North Caspian Sea has become famous for its caviar producing sturgeon. However, over fishing has become a problem.

Industries in Kazakhstan include oil, coal, iron ore, manganese, chrome, lead, zinc, copper, titanium, bauxite, gold, silver, phosphates, sulfur, iron, steel, tractors, and other agricultural machinery, electric motors, and construction materials. Coal is mined at Qaraghandy and Ekibastuz. Oil fields are found in the Emba basin, in the Mangyshlak Peninsula, and at Karachaganak.

Oil and oil products account for 58% of Kazakhstan's exports. Ferrous metals account for 24% and chemicals 5% of the exports. Machinery makes up 3% of the exports in the country. Other exports include grain, wool, meat, and coal. About 13.5% of Kazakhstan's exports go to Russia and 13.4% goes to Bermuda. China, Germany, Switzerland, and France also receive exports from Kazakhstan.

About 41% of its imports include machinery and equipment. Metal products make up 28% of Kazakhstan's imports. Foodstuffs are also imported. 33.9% of Kazakhstan's

imports come from Russia and 13.6% come from China. Kazakhstan receives 9.6% of the country's imports from Germany and 6.8% from France.

In 2004, 19% of the population was below the poverty line. In 2002, the employment breakdown was 20% agriculture, 30% industry, and 50% services. Many highly educated people have been forced to take jobs that involve manual labor or low end service jobs. Cultivation of cannabis for CIS markets, as well as cultivation of opium poppy and ephedra is a problem in Kazakhstan. Government eradication of these markets has been limited. Kazakhstan is a transit point for narcotics going from Southwest Asian countries to Russia and other European countries.

One growing concern in Kazakhstan is the rise in Tuberculosis. The Red Cross is one group that is currently addressing this issue by awareness programs. People are needed to help promote an awareness of the disease throughout the region. One way to help prevent TB in the area is to improve nutrition of people who may be at risk. Vaccinations are also needed. People are also needed for food distribution around the Aral Sea.

In Astana there is a children's shelter that is a temporary home for children waiting for orphanage placement, termination of parental rights, or for relative return. There are orphanages throughout the country that need workers. Groups can also provide financial or other support to these orphanages. Aside from workers and money, groups can send or deliver medical supplies or basic toiletries to these orphanages.

People are also needed to teach English and business. Grants have been provided to several NGO's to promote an independent media, women's rights, civic education, and legislative oversight. USAID is also providing leadership and professional training. Water sanitation and agricultural workers are also needed.

Women's health is also an area that needs workers. It is estimated that the maternal mortality rate is about 80 per 10,000 births. It is noted that more deaths occur in the rural areas. It is estimated that of the 4.2 million women who are of childbearing age, 15% have given birth to seven or more children. In 1992, the number of abortions exceeded the number of births and it has been estimated that the average abortion rate is five per woman. This high abortion rate is partly due to the high price and unavailability in contraceptive devices. Education is needed to lower child deaths and abortions.

Briefing Series. Biological Decontamination of Vozrozhdeniye Island: The US-Uzbek Agreement. CNS Branch Office, Washington DC: Monterey Institute of International Affairs, 2002.
Johnstone, Patrick & Mandryk, Jason. *Operation World: 21st Century Edition*. Cumbria, CA: Paternoster Lifestyle, 2001. http://www.encyclopedia.com/html/section/Kazakhstan_Economy.asp
<http://www.odci.gov/cia/publications/factbook/geos/uz.html>
www.odci.gov/cia/publications/factbook/print/uz.html
http://www.fh.org/prayer_uzbekistan
www.usaid.gov/locations/europe_eurasia/car/index/html; <http://www.country-studies.com/kazakhstan/government.html>

Literacy:

Kazakhstan has a total 98.4% literacy rate, with 99.1% of men and 97.7% of women above the age of 15 able to read and write.

www.odci.gov/cia/publications/factbook/print/kz.html

Land/Geography:

Kazakhstan is in Central Asia, north of Uzbekistan, and Turkmenistan, and Kyrgyzstan. It is a completely landlocked country, joining with Turkmenistan, Uzbekistan, Kyrgyzstan, China, and Russia. Kazakhstan borders the *Aral Sea*, which is now split into two bodies of water, and the *Caspian Sea*. The country experiences earthquakes in the south and mudslides around *Almaty*.

www.odci.gov/cia/publications/factbook/print/kz.html

History of Kazakhstan

Stone Age and Bronze Age

Evidences of ancient Stone Age settlements have been found in Eastern and Central Kazakhstan. This area was rich with game and fruit. Northern Kazakhstan was an area of horse breeding and the formation of nomad civilizations. Archeologists have found dwellings, hand made articles of stone and ivory throughout Kazakhstan.

During the Bronze Age, archeology suggests that Kazakhstan was inhabited by tribes of the Andron and Begazy-Dandybay culture. They were farmers and cattle breeders, as well as warriors that used chariots. Drawn images of chariots can still be found on rocks in Kazakhstan.

Scenes on cliffs can be found of dances, sun-headed deities, and camels and bulls as impersonations of ancient gods. Burial mounds are scattered throughout the Kazakh steppes. Some of the more famous mounds are in the steppes of Sary-Arka and Tagiskent in the Transaral area. The people who inhabited this area were also metallurgists who made axes, knives, daggers, and decorations out of bronze.

6th and 7th Century BCE

In the 6th and 7th century, the Saks inhabited the area. They were considered to be a part of the network of Scythian culture. They set up their first state in South-East Kazakhstan. This people group had a written language and mythology and were known for their animal styled art which was sometimes made of gold and bronze. It was one of the south Saka tribes, known as the Massagetes, who was able to expel Alexander the Great in the 4th century. The Scythians were the first to master firing an arrow from a galloping horse.

The “Golden Man” or “Golden Warrior/Prince” was found at the Issyk burial mound near Almaty. A silver bowl with an inscription on it was also found near this site. Some think

the inscription may be in an Iranian language. It is believed that this was a time period where many elements of the inhabitant's culture developed.

Achaemenid Rule, ca. 550-331 BC

Central Asia's geographical location drew many foreign invaders. Many include Kazakhstan as being a part of the ancient Persian province of *Sogdiana*. The Silk Road was important for the transport of precious stone from India, silver goods from Iran, Byzantine cloths, Turkic slaves, and Afraiabian ceramics.

During the rule of Darius the Great, the *Achaemenid (Persian)* Empire expanded to its peak and included much of Central Asia. When Darius tried to subdue the nomads of southern Kazakhstan, he lost both his army and his life. By the fourth century BC, Persian control of the outlying areas and the internal cohesion of the empire deteriorated.

Alexander and Greek Rule, ca. 330-150 BC

From the years 330-327 B.C. Alexander the Great swept through Uzbekistan and the adjacent regions of the former Soviet Union. Within three years he had conquered the area. As his area expanded, Kazakhstan became a more important part of the Silk Road.

In 323 B.C., Alexander died and his empire fell apart. One of Alexander's commanders, Seleucus, founded the Seleucid dynasty and allowed Greek colonists and soldiers to enter the region of the Hindu Kush. Around 170 BC, Greco-Roman rule spread throughout most of Central Asia, but was defeated by two groups of nomadic invaders from Central Asia. These groups were the Parthians and the Sakas, from Kazakhstan. All Kazakh rulers were believed to be direct descendents of Alexander the Great and were known as the *Chingizds*.

Central Asian and Sassanian Rule, ca. 150 BC-700 AD

In the third and second centuries BC, the Parthians, a nomadic people speaking Indo-European languages, entered into the Iranian Plateau and established control in most of what is Iran. Bactria and Sogdiana first joined the Selevkids, but later became part of a Greco-Bactrian state and the Kushan Empire, which formed about 100 years later.

The Kushans, who were another Indo-European group entered Central Asia and established an empire that would last for almost four centuries. The Kushan Empire spread and become among the most powerful empires of its time. The empire reached from the Indus Valley to the Gobi desert and as far west as the Iranian Plateau.

By the beginning of the second century, the Kushan Empire reached its greatest geographic and cultural peak. It became a center of literature and art and also became a center of trade, especially in silk. It became part of a trade route into East Asia. Kanishka, who was the leader during this time was considered Kushans greatest ruler. During his reign, Mahayana Buddhism reached its peak in Central Asia.

During the third century, the Kushan Empire became fragmented and was easily taken over by the Sassanians, of the Iranian Dynasty, and the Guptas, of the Indian dynasty. These kingdoms were ununified and fell to the Hephthalites, or the White Huns. The White Huns destroyed the Buddhist culture and left most of the area in ruins. The Hephthalites are believed to have remained in control for about a century, until they were defeated by the Western Turks and the rise of the Sassanians. By the middle of the seventh century, the Buddhist culture and earlier Zoroastrian influence began to fade. Now little is left that bears witness of these strong influences.

The Turkic Kaganate from the sixth century was the earliest state in the region that was well documented. The Qarlugs, which was made up of Turkic tribes, established a state in eastern Kazakhstan in 766.

Islamic Conquest, ca. 637-900AD

After the death of Mohammad, Islam spread to the Middle East and Central Asia. Five years after the death of Mohammad, at the *Battle of Qadisiya* in 637AD, Arab Muslims defeated the Iranian Sassanians and began taking over the regions east of Iran. This raid brought local rulers under the control of the Umayyad caliphs.

Between the seventh and ninth centuries, most of Central Asia was converted from Zoroastrianism, Buddhism, Hinduism, and folk religions to Sunni Islam. Islam reached southern Kazakhstan in the eighth and ninth centuries. The Chinese army was defeated near present day Tashkent in 749. The Abbasid Dynasty grew stronger and was able to subdue the Arab invaders by the middle of the eighth century.

Semi-independent states began to emerge throughout the empire by the middle of the ninth century as the Abbasid rule began to deteriorate. One of the best known dynasties during this time was that of the *Samanid*. During this time, Iranian Muslim scholarship and Shia Islam dominated the area. Bukhara was the capital during this time. This dynasty lasted until the middle of the tenth century when Turkish tribes from the north and the *Ghaznavids* from the south took on the faltering Samanid Dynasty.

Ghaznavid and Ghorid Rule, ca. 1030-1220AD

In the ninth century, Turkic nomads from the north entered Central Asia. These people were people who lived in the grasslands from Mongolia to the Caspian Sea, which primarily made up what is now Kazakhstan. They came in as slave soldiers to the Samanid Dynasty and the Abbasid army. As the Samanids began to lose control of the area, these soldiers gained positions of power and they were able to establish their own states. As these Turkic people rose to power, other Turkic tribes were drawn to the area.

The first Turkic state in Central Asia was the *Ghaznavid Empire*. This empire spread Islam throughout Afghanistan, Pakistan, and parts of India. Mahmud, the most famous of the dynasty's rulers carried out raids into India, looting Hindu temples and converting the people to Islam. He started universities and saw many scholars arise.

The caliph in Baghdad, which was Islam's intellectual center at the time, recognized Mahmud as the temporal heir of the Samanids. In 1030 Mahmud died and around 1130 Ghazni was captured and destroyed by the rulers of the Kingdom of Ghor. Two large groups of Turks entered the region and undermined the Ghaznavids. The Qarakhanids, in the east, conquered the Samanids. The Seljuk family led a group of Turks into the western part of Central Asia and conquered the Ghaznavid territory of Khorazm.

The Seljuk Empire grew to dominate much of Central Asia and split into states that were ruled by Turkic and Iranian rulers. Until about 1200 AD, the Ghorids ruled what is present day Afghanistan, eastern Iran, and Pakistan and the Seljuk Turks ruled western Iran, Uzbekistan, and other parts of Central Asia. From 1200-1205, however, the Khwarazm Turks invaded from Central Asia and conquered most of the lands under Ghorid control. This empire was defeated by the Mongols in 1220.

Mongol Rule, ca. 1220-1506AD

In 1220 Genghis Khan, overran Central Asia, destroying its cities and people. This conquest quickened the process of Turkification in the region because Genghis Khan's armies, while led by Mongols, were mostly made up of Turkic tribes. As these armies settled, they intermixed with the local populations. His empire spread from China to the Caspian Sea. While his power was great, Genghis Khan failed to loosen the grips of Islam on Central Asia. By the thirteenth century, even his descendents were Muslims.

The Mongols destroyed Buddhist monuments and buildings. After Genghis Khan's death in 1227 Central Asia went through a period of fragmentation. This period continued until the 1380's with the rise of *Timor Lenk*, or *Tamerlane*. Timor, who was of both Turkish and Mongol descent claimed to be an ancestor of Genghis Khan and was able to consolidate the kingdoms, which founded a powerful state, with the capital in Samarkand, Uzbekistan. He started a series of military campaigns and by the late fourteenth century, he expanded his dynasty from India to Turkey. Movarounnahr, the new centralized part of Central Asia, saw much advancement in the economy, as well as in social and military institutes that had been undermined by the Mongol domination.

Rise of the Kazakhs and the Great Disaster, ca 1500-1800AD

After the fall of the Mongols, the administrative districts that had been set up during the Mongol Empire became the territories of the *Kazakh Khanate*. In the mid 15th century, the present day Kazakhs became a recognizable, distinct people group. They emerged from a mixture of tribes living in the region who developed a common language, culture, and economy.

The first Kazak leader was *Khan Kasym* and he united the Kazak tribes into one people. The Kazakhs went on to form one of the world's last great nomadic empires. This empire stretched north, east, and west of the Syr-Darya.

In the sixteenth century, this empire divided into three divisions based on extended family networks. These were the Great Horde, which controlled Semirech'ya and southern Kazakhstan, the Middle Horde, which was made up of north-Central Kazakhstan, and the Lesser Horde, which consisted of western Kazakhstan. The extensive political disunion and competition among the hordes significantly weakened the Kazakh Khanate.

In the 1630's, the Oyrats, who were a warlike Mongolian expansionist people, brought the ruin of the Kazakh Khanate. They subjugated eastern Kazakhstan, the Tian Shan, and parts of Xinjiang and formed the Zhungarian Empire. Between 1690 and 1720, the Kazakhs were repeatedly persecuted. Between 1723-1727AD, years that became known as "the years of Great Disaster," the Kazakhs were facing consistent raids by the Jungars. This stress made them susceptible to the Russian expansion during the nineteenth century.

Arrival of the Russians and the "Great Game" ca. 1700-1936AD

In the seventeenth century, Russian traders and soldiers began to move in on the northwestern edge of Kazak territory and were soon able to seize Kazak territory because of the Kazaks' weakened state. As they were forced westward, the Kazaks were consistently caught between the Russians and the Kalmyks. This sequence of events became known as the "Great Retreat."

In 1730, Abul Khar, a khan of the Lesser Horde, was forced to seek Russian assistance against the Kalmyks. In exchange for military defense and protection, the Lesser Horde had to accept becoming a protectorate of Russia. While it was meant to be a temporary alliance, this protectorate quickly became colonized and the Russians gained permanent control of the Lesser Horde. By 1798, Russia conquered the Middle Horde, and by the 1820's, the Great Horde was forced take Russia's side to avoid the Qugon Khanate.

In the eighteenth and nineteenth centuries, new dynasties were set up with centralized states and armies. These states, however, got caught in the middle of the "Great Game" as Russia and Britain both sought to gain control of Central Asia. Russia gained power in the Kazak steppes and Britain established their presence in Afghanistan, and the Central Asians continued fighting among themselves.

The Kazaks resisted Russian control and resented the disruption of their traditional nomadic lifestyle and livestock based economy. The first big uprising was between the years 1836-1847 and was led by Khan Kene of the Middle Horde. By 1860, present day Kazakhstan was ruled by the Tsars of Imperial Russia. In the 1890's, Slavic settlers began colonizing the area and the Trans Aral Railway, which was completed in 1906, brought even more settlers to the area. Between 1906-1912, more than a half million Russian farms were set up, which completed the downfall of the traditional Kazak way of life.

As more Kazaks became displaced and were starving, many uprisings began springing up throughout the area. In 1916, the Kazaks staged the largest uprising, which became known as the Central Asian Revolt. Russian forces brutally suppressed this resistance and thousands of Kazaks were killed and thousands more fled to China and Mongolia.

In 1917, the Alasha Orda, a group of secular nationalists, attempted to establish an independent, Western style state. The state lasted two years before surrendering to the Bolshevik authorities and the Red Army in 1920. In 1920, the area was organized into the Kirghiz Autonomous SSR and was renamed the Kazakh Autonomous SSR in 1925 when the Kazaks were officially distinguished from the Kirgiz. Between the years 1929-1934 peasants slaughtered their livestock to protest Stalin's agriculture policy. The agriculture policy and reactions against it lead to repeated famines and starvation. About 1.5 million Kazaks and up to 80 percent of their livestock died during this time. Kazakhstan became a full Soviet Republic in 1936.

World War II and the Virgin Land's Program, ca. 1930's-1970's

As a result of Stalin's collectivization millions of Kazaks were executed, died of starvation, or were forced to resettle in the southern part of the region. Some also fled to Afghanistan, Iran, Mongolia, and China. During the Second World War, Kazakhstan became home for up to two million deportees, exiles, and evacuees from the western parts of the USSR and northern Caucasus areas.

During World War II, increases in industrialization and in mineral extraction supported the war effort. Kazakhstan, however, still maintained an agricultural-based economy. In 1954, Nikita Khrushchev initiated the "The Virgin Lands" program, which was an effort to turn Kazakhstan's pasture lands into a major grain producing area.

In the 1960's this area saw extensive agricultural development. More settlers came to the area when the government paid bonuses to workers for participating in a program to relocate Soviet industry close to the coal, gas, and oil deposits. As a result of so many people coming to the area, by the 1970's, Kazakhstan had become the only Soviet Republic in which the eponymous nationality was a minority in its own republic.

Soviet Rule and the Rise of Nazarbayev, ca. 1980-1990

During the 1980's, the central government's power weakened as there was an increase in political independence as well as conflict. In 1986, Mikhail Gorbachev forced Dinmukhamed Kunayev, an ethnic Kazak, to resign because the economy was failing. He was replaced by Gennadiv Koblin, who was an ethnic Russian with no previous ties to Kazakhstan. This, along with resentment over the communist system in general, provoked street demonstrations in Almaty by ethnic Kazaks, and the Russians responded violently. During the two days of demonstrations, more than 200 people died or were executed. Some estimate there were more than 1,000 deaths.

Gorbachev began addressing some of the non-Russian concerns. He began to tolerate bilingualism in the non-Russian regions. In 1987, Koblin made a commitment to promote the local language and suggested that Kazak become the republic's official language. This campaign, however, was soon transformed into a campaign to improve the teaching of Russia.

During this time, Koblin also began to purge pro-Kunayev members of the CPK and replaced hundreds of republic level and local officials. By 1989, Koblin had failed to restore the republic's economy. The agricultural output had fallen so low, that he proposed to meet the meat quotas by slaughtering millions of wild ducks that migrate through Kazakhstan.

In 1989, Gorbachev began the creation of popularly elected legislatures and pushed for the loosening of central political controls. This enabled Koblin to be replaced by Nazarbayev in June of 1989. Nazarbayev was able to lessen the gap between the Kazaks and the Russians at a time of increasing nationalism. He was loyal to Gorbachev and supported his positions firmly. Although appointed by Moscow, Nazarbayev sought popularity by the Kazak population. He sponsored legislation that made Kazak the official language and allowed examination of the role collectivization and other Soviet policies had on Kazakhstan's history. He also allowed religion to play a more important role, which encouraged a rise in Islam. In March of 1990, Kazakhstan held its first multi candidate election since 1925.

Sovereignty and Independence, ca. 1990-today

In October 1990, Kazakhstan declared its sovereignty as a republic within the Union of Socialist Republics (USSR). The parliament named Nazarbayev its chairman and soon after that converted the chairmanship to the presidency of Kazakhstan. He remained loyal to the Soviet Union throughout the spring and summer of 1991, however, this commitment lessened when he learned that Gorbachev had negotiated an agreement with Chevron to develop Kazakhstan's Tengiz oil fields without consulting him.

Nazarbayev insisted that Gorbachev hand over control of Kazakhstan's mineral resources and this request was granted in June of 1991. Throughout 1991, Gorbachev's authority deteriorated. Nazarbayev continued supporting Gorbachev and encouraged other republics to sign a revised Union Treaty in an attempt to keep the Soviet Union together.

On December 16, 1991 Kazakhstan declared independence nine days before the Soviet Union was officially dissolved. Kazakhstan was the last of the republics to proclaim its independence. Nazarbayev was elected president in an uncontested election and remained in uncontested power until the 1994 elections. The new nation soon became a member of the Commonwealth of Independent States and Nazarbayev began moving the country towards privatization of the economy.

Kazakhstan signed a series of security agreements with the United States in 1994. The United States promised to take control of enriched uranium which was usable for nuclear

weapons and aid Kazakhstan in removing remaining nuclear weapons, closing missile silos, converting biological weapons production centers, and destroying the country's nuclear testing ranges. The United States financed these projects and had completed many by 1999.

In 1993 the constitution made the prime minister and Council of Ministries responsible only to the president and the new constitution in 1995 reinforced this. In 1994, elections gave Nazarbayev's allies a parliamentary majority, however, after they resisted his reform plans, the election results were dismissed as invalid and Nazarbayev suspended parliament and ruled the country by decree. New elections were held in December of 1995, but these results were denounced by the opposition. Nazarbayev's power increased and his term in office was extended until the year 2000. Major opponents were banned from the election.

In an attempt to shift the Kazak population northward and to help with the absorption of the Russian dominated Northern provinces into the Kazakstani state, in 1997, the government moved the capital from Almaty in the south, to Astana which is in the north central part of the country. New Parliamentary elections were held in 2004, but were criticized as being biased. Nazarbayev's presidential term expires in 2006, and many think that his daughter will run to replace him.

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<http://www.sitara.com/kazak/history.html> http://www.mfa.kz/eng/index.php?base=3&article_id=31#004
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Christian History

Christianity first appeared in Central Asia in the beginning of the third century in what is now Turkmenistan. Archeologists suggest that the first Christian buildings in the area date back to the end of the second century. Nestorian Christianity reached Central Asia in the fourth century and the beginning of the fifth century saw the foundation of an Episcopal Diocese for the Nestorian churches.

During the second part of the seventh century, the Metropolitan of the area around Turkmenistan converted many Turks. During this time, Nestorianism spread to southern Kazakhstan and in the eighth century, many Uigurs were converted. The church was almost completely wiped out by Islam during the time of the Arab invasion. It was not until the middle of the nineteenth century that Christianity returned to the region. At this

time, Kazakhstan came into contact with Christianity through the Russians and was exposed mostly to the Russian Orthodox Church.

As a result, many see Christianity as the religion of the Russians. During Stalin's reign, many minorities in the former Soviet Union were deported to Central Asia. This brought Protestants and Roman Catholics to the area for the first time. Local Christians never developed a vision to reach out to the minority Muslim groups, so there were very few indigenous believers in Kazakhstan. This did not change until the 1990's when Western missionaries came to the area.

Since 1992, Kazakhstan has claimed freedom of religion and many religions and denominations worship freely. There are over 250 registered missionaries presently working in the country and this is permitted by law. These missionaries are required to respect Kazakhstan's laws and to conduct their activity in an open, respectful manner. Recently, the president signed a law trying to eliminate extremism. However, the law is very vague in defining extremism. Baptists and Jehovah's Witnesses have both seen an increase in pressure from authorities since this law was passed. Although registration is not required, there have been reports of fines and persecution for unregistered churches or ministry groups.

There are several ministry groups from abroad that are working to reach the people of Kazakhstan and many new churches have been established since 1990 by Western, Russian, and Korean missionaries. By 2002, it was estimated that there were over 10,000 Kazakh Christians. The Jesus Film has been a very helpful tool in reaching the people of Kazakhstan.

Non-Christian Religions

Buddhism, Hindu, Baha'i, and Zoroastrian

Kazakhstan has people of many religions. Some believe that Zoroastrianism originated in Central Asia and likely spread as far as present day Kazakhstan. By the beginning of the second century, the Kushan Empire reached its greatest geographic and cultural peak. It became a center of literature and art and also became a center of trade, especially in silk. It became part of a trade route into East Asia. Kanishka, who was the leader during this time was considered Kushans greatest ruler. During his reign, Mahayana Buddhism reached its peak in Central Asia. By the middle of the seventh century, the Buddhist culture and earlier Zoroastrian influence began to fade. There are some small communities of Buddhists, Hindus, Zoroastrians, and Baha'is found throughout Kazakhstan. There are presently two Tibetan Buddhism and one Von-Buddhism group in Kazakhstan. There are 25 Baha'i groups throughout the country.

Nontraditional Religions

About 55 non-traditional religions are found in Kazakhstan. There are 14 known groups of Krishna's Conscience, five groups of Vaishnava, one transcendental meditation group, two Unified Churches who follow Reverend Moon, one White Brotherhood group, five churches of Scientology, and two Churches of the Last Testament.

Islam

After the death of Mohammad, Islam spread throughout the Middle East and Central Asia. Five years after the death of Mohammad, at the Battle of Qadisiya in 637AD, Arab Muslims defeated the Iranian Sassanians and began taking over the regions east of Iran. This raid brought local rulers under the control of the Umayyad caliphs. Between the seventh and ninth centuries, most of Central Asia was converted from Zoroastrianism, Buddhism, Hinduism, and folk religions to Sunni Islam. The Abbasid Dynasty grew stronger and was able to subdue the Arab invaders by the middle of the eighth century.

Semi-independent states began to emerge throughout the empire by the middle of the ninth century as the Abbasid rule began to deteriorate. One of the best known dynasties during this time was that of the Samanid. During this time, Iranian Muslim scholarship, Shia Islam, dominated the area. Bukhara was the capital during this time. This dynasty lasted until the middle of the tenth century when Turkish tribes from the north and the Ghaznavids from the south took on the faltering Samanid Dynasty. Rule changed hands many times over the next centuries, but Islam remained the predominate, and almost the only acceptable religion of the area until the Russian conquest.

Although Kazakhstan adopted Islam in 1043, most Kazakhs knew very little about Islam until the 17th century. The conversion to Islam, for most, was a sign of social elevation. Most did not turn from their Shamanistic beliefs or traditional common law. The nomadic people of Kazakhstan more quickly accepted the beliefs of the Sufi ascetics because it was more compatible with their way of life. During the Soviet Era, authorities did not prohibit Islam, but rather they used it to control the people. Many were unaware of the basic tenants of Islam. During this time, the Soviets had about 65 registered mosques. Since the country's independence, thousands of mosques have been opened. In 1996, it was reported that there were about 4,000 mosques in the country. In 1992, many Kazakhs made the hajj to Mecca, the first Kazakhs to do so since 1926.

Today, Kazakhstan has a large Muslim population, with about 45% of the population being Sunni Muslims of the Hannafi School. There are also independent Sufi sects that are operating underground. Islam came to the country in the seventh century with the Arab invasion. During Soviet rule, mosques and madrassahs were closed and religious festivals were banned. Muslims were forced to go underground and secretly practiced their religion. Today, many in Kazakhstan claim to be Muslim, but its more of a cultural identification than a religious one. Many do not know or practice the basic tenants of Islam. Folk Islam is very common and the people mix many folk traditions from other religions, such as Zoroastrianism, in with what they know of Islam. Many eat pork and drink alcohol and a personal understanding of Islam is weakest among the younger

generations. However, much of Kazakh life is based on Islamic practices. Weddings, circumcision, and funerals are usually Islamic.

In an attempt to restore Islam to the area, Middle Eastern countries and Asian countries such as Pakistan, Iran, and Turkey are funding the construction of new mosques and schools. They are sponsoring the training of new Islamic leaders and have sent Arabic teachers into the country. Many observe Ramadan, but people celebrate for differing reasons. Some celebrate Ramadan as a religious practice. Others celebrate in fear of Muslim extremists. There are 1,282 Muslim groups in Kazakhstan today.

Judaism

At least 11 Jewish groups are known in Kazakhstan. The Jewish community is made up of Bukharan Jews as well as European immigrants from the 19th and 20th centuries. Most of the Jews in Kazakhstan are Ashkenazi and a small number of them a Bukharan Jews. These peoples have been in the area for about 2,000 years. Their relationship with the government is good and there have been few reports of anti-Semitism.

Close to 8,500 Jews came to Kazakhstan during World War II in order to escape the Germans. Most of the Jewish community in Kazakhstan lives in Almaty. Other, smaller groups are found in Karaganda, Chimkent, Astana, Semipalatinsk, Kokchetav, Dzhambul, Uralsk, Aktyubinsk, and some smaller villages. In Almaty, there is a Jewish cultural center, a Jewish theater, and an orchestra. There is also a Jewish home for the elderly. There are synagogues in Almaty, Chimkent, Astana, and Pavlodar and thousands of Kazakhstan's Jewish people attend these regularly. There are 14 Jewish day schools in Kazakhstan with over 700 students attending them.

Atheism/ Non-religious

As is all too usual these days, the non-religious or atheistic groups are emerging as dominant. One source suggests that up to 29% of Kazakhstan's population is non-religious. This condition without doubt sprang largely from of Communist education.

Church-like Religious Groups

At least one Mormon congregation meets in Kazakhstan.

120 Jehovah's Witness congregations are found in Kazakhstan

A Reformed Adventist congregation also meets. Recently, some of these have had difficulties with the government due to registration issues.

Catholic/Orthodox groups

Catholics/ Orthodox Churches exist in Kazakhstan. About 233 registered Orthodox groups meet in Kazakhstan, including churches, seminaries, and organizations. There are 68 registered Catholic groups and one Armenian group.

The Russian Orthodox Church is mostly made up of Russians, Mordovians, Byelorussians, and Chuvash.

The Catholic Church in Kazakhstan is mostly made up of Ukrainians, Poles, and Byelorussians.

The Armenian Apostolic Church is another church that is prominent in Kazakhstan.

Other branches of the Orthodox Church in Kazakhstan are the Bulgarian Orthodox Church, the Georgian Orthodox Church, the Greek Orthodox Church, and the Ukrainian Orthodox Church.

Today there are 66 Roman Catholic congregations and two Greek Catholic Congregations. In Almaty, there are two monasteries of the Franciscan Order. It is estimated that there are about 300,000 Catholics in Kazakhstan. Priests are usually native Poles, Italians, Lithuanians, Latvians, and Koreans.

Protestants/ Evangelicals/ Pentecostals

Evangelical Christianity remains weak and underrepresented in Kazakhstan. One of the first Protestant missionaries to the Kazakhs was George Hunter. During the Soviet rule, Protestants also faced a lot of persecution. About 843 Protestant organizations of various denominations in Kazakhstan meet in the country.

Many people in the Kazakhstan equate Christianity with Russian Orthodoxy and with the Russian government that tried to impose its ways on the people of Central Asia. Among the Protestants there are 214 various Baptist congregations, 6 Methodist congregations, 36 Lutheran congregations, 3 Mennonite congregations, 148 various Presbyterian congregations, 32 Pentecostal congregations, and about 177 nontraditional or charismatic groups.

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People Groups in Kazakhstan

24252

Armenian (19,000)

The Armenians of Kazakhstan are also known as the Armiane, Ermeni, Ermini, Hai, and Western Armenian. The Armenians use the Armenian language. Armenians come from the Trans-Caucasus Mountains of Armenia. They are an ancient people from the Caucasus with a 3,000 year history that has been researched and detailed. They have a deep tie to Christianity, since 303 when they became the first nation to declare it as the state religion, though many are Muslim. The Armenians have struggled to remain both Christian and free, defending against Turks, Mongols, Persians, Soviets, and Kurds, and so on. The Diaspora of Armenians has a varied and broken connection to this republic. Before leaving Armenia, they experienced much suffering. In the first part of this century, almost half of the people in Armenia were slaughtered by the Turks.

The Armenians in Kazakhstan are primarily Orthodox Christians. They are about 50% Christian adherent, but the percentage of evangelical believers is unknown. They have portions of the Bible, Christian radio, the God's Story video, and the Jesus Film available in their language.

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<http://www.joshuaproject.net>

24253

Avar (2,900)

The Avar are also called Batlux, Dangestani, Daghestani, and Maarulal. They are one of the major Daghestani ethnic groups in the former Soviet Union. They are made up of a complex mix of related, but distinct ethnic groups. They are mostly found in the Dagestan, in the North Caucasus Mountain region of Russia and are one of the largest people groups in that region. They controlled much of the river valley and plateau area in the highlands. They are also found in Uzbekistan, Azerbaijan, Georgia, Kazakhstan, Kyrgyzstan, Turkmenistan, and the Ukraine. They speak the Avar language, which is part of the northeast Caucasian linguistic family. Since many of them live in isolated mountain areas, dialects between groups are often incomprehensible to others groups.

The Avars have a family centered lifestyle. Girls marry near the age of 15 to the preference of her parents. Divorce is possible for both whereas in years past only men had this possibility.

They were farmers on the collected lands of the Soviets but this did not change their community values. Only a small percentage of their land is arable, and they have created terraces to maintain the land. They fish in the Caspian, and herd sheep as other sources of food. Their homes are built on the mountain slopes. Most are of stone and are two or three stories.

They are Sunni Muslims, many of the Shafi School. Many attend mosques regularly, pray daily, and carry out common Muslim practices. The percentage of Christian adherents and evangelicals is unknown. In some areas, the Georgian Orthodox Christianity was introduced between the 5th and 12th centuries. Avar Christians are largely Nestorian. They have the Bible or portions of the Bible, Gospel audio and the Jesus Film in their language. There are no known groups working among them. There are about 650,000 people in the Avar people cluster, and among those, there are only about 30 known believers.

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24254

Azerbaijani, North (88,700)

The Azerbaijani, also known as the Azeri, are of the Turkic affinity block. They are also called Azeri Turk, Turkmen, and South Azerbaijani. The name is derived from words meaning “fire” and “guardian” and points to the sacred oil fires that were lit by fire worshippers in their homeland. This group speaks Northern Azerbaijani. The two main language subgroups are North Azerbaijani, and South Azerbaijani. The differences in the two are in the sound and grammar. The language was written in fourteenth century. The Azeri language is of the southwestern branch of the Turkic language group.

In Kazakhstan, some of the Azeri are rural farmers, while others live in the cities and work as technicians and engineers. In some places they work as industrious workers in larger cities and towns. Some work in lower skilled jobs. They also used to be known for their rug weaving.

The clan structure was common in the Azeri tradition. A clan, called *hoj*, would carry the name of a common ancestor. Landless peasants made up the lowest class, called *tavyrga*. Marriage to first cousins was encouraged before the Soviet era. After which there were

unions outside the extended family. It was common that forty members of the extended family live in the same house, called a gazma.

The clan works the land for the mutual survival of its members. Marriage outside the family was not allowed before the Soviet period. This has changed over the past decade, though they still encourage marriage within the family or clan in order to protect their culture. Although many are Muslims, having more than one wife is only acceptable in cases of infertility.

The diet of the Azeri has consisted of rice pilaf, boiled and grilled meats like goat, beef, and lamb. A traditional yogurt soup is called dovga. The traditional mutton stew is called bozartma. Tea and wine are traditional and popular drinks.

The Northern Azerbaijani are mostly Shiite Muslims, but some are Sunni Muslims of the Hanafite branch. They practice Islam. The Azeri women tend to be less restricted than the women of other Muslim groups. Many of the women work outside of the home and are allowed to be in leadership positions. The number of Christian of the Azeri in Kazakhstan is unknown. They have the Bible, the God's Story video, Christian audio recordings, and the Jesus Film in their language. In Russia, they are 78% Muslim, 20% non-religious, and about 2% Russian Orthodox.

<http://www.joshuaproject.net>

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Balkar (2,200)

The Balkar are of the Caucasus people cluster. They are also called Alan, Karachai, and Karachay. They are mostly located in the Kabardino-Balkaria in the southern region of the Russian Federation, however they can also be found in Uzbekistan, Armenia, Kazakhstan, and Kyrgyzstan. They speak the Karachay-Balkar language which has Turkic roots and is different from other languages in the area. It is the literary language that uses a Cyrillic alphabet.

The Balkar are believed to be the descendants of the Huns, Karachais, Kypchak, Khazar, Bulgarians, Alan, and Caucasian peoples. Their roots are very intertwined with the history and culture of these different groups because they maintained friendly cultural and economic relations with those around them. The Karachay and Balkar constitute one nation though they are often separated due to the territorial isolation that took place in the fourteenth century.

For ages the Kurachais and Balkar have raised the yailag cattle in the alpine pastures along with their sheep. The two groups refer to themselves as the Taulu. The area has long been the stage of conflict between outside forces that have wished to exert control over it, from tribes to nation states. The last instance was the movement of Russia into the lands that the Ottoman Empire controlled at the end of the eighteenth century. Many of the Muslims in the territory favored the Turks over the Russians.

In the years following, the Balkar sought some independence in their territory but were caught in between wars and government shifts. The Karachai-Balkar state finally collapsed after the Soviets took the territory back from the Germans. Like other people groups, between 25% and 50% lost their lands when they were deported to Siberia and Kazakhstan between 1944 and 1957, treated in completely inhumane ways. One account of such treatment was when a Karachai region was given two hours to evacuate by the Russians. Anyone who resisted was killed and houses were burned. About 63,333 people, about half of which were children, were loaded into livestock wagons and sent to the deserts of Kazakhstan, Uzbekistan, and Kyrgyzstan. Those that survived the deportation were allowed to return to the territory, but were under KGB scrutiny until the end of the Soviet Union.

Since then, the Karachay-Balkar people have sought and struggled to find the freedom they want, meeting barriers in government and themselves as loyalties are split due to their diverse background and deep needs.

They are primarily Sunni Muslims, with some pagan elements still retained. The percentage of Christians among the Balkar people in Kazakhstan is unknown. They have the Bible or portions of the Bible, Christian audio recordings, and the Jesus Film available in their language. Many connect Christianity with Russian oppression.

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24255

Bashkir, Bashkort (41,200)

The Bashkir or Bashkort people are of the Ural-Siberian people cluster. They are also known as Bashkirian people. This group speaks the Bashkir language. They are mostly found in Russia and make up about 0.9% of the people in Russia. Most live in Bashkortostan, an autonomous republic of the Russian Federation, however even within their own republic they are a minority, outnumbered by the Russians and Tatars. Large populations are also found in Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan, Ukraine, and Belarus.

The Bashkir were cattle breeders and hunters before they set up trading centers in the Urals. They were nomadic shepherds before settling down. Along the Silk Road they not only interacted with merchants but with their religion. They became Muslim in the 10th century after interaction with the Arabs.

The Bashkir were tribal in their outlook which allowed the group to adhere well throughout most of their history. During the past several centuries the number of other peoples moving into the Bashkir area has burgeoned. There are over 100 nationalities in Bashkortostan. There were many farmers that lost land. Most still are small farmers, but some have acquired jobs as skilled industrial workers.

Family is important to the Bashkir people and the newly married couples live with the husband's parents at first. Polygamy exists on a small scale, mostly among those of high social status. Many of their traditions have been lost. However, there is still a strong sense of kinship and loyalty to kinsmen.

The village is considered the key to their social structure. Many live in peasant communities and rely on farming and animal breeding. They raise horses and sheep, as well as cattle and goats. Koumiss is a fermented drink they make from horse milk.

The Bashkir are closely related to the Russian Tatars and are only distinguished by their language dialect. They speak Bashkir, however many claim Tatar as their native language. Before the Russian Revolution, the Bashkirian culture did not exist, rather they thought of themselves as being Tatars until the 1930's.

The Bashkir are primarily Sunni Muslim, however, to many, being a Muslim is more about maintaining family traditions than about spiritual convictions. The older generations practice Islam most fervently. To them, Christianity is closely linked with being Russian. A small minority of Christians converted by the Russian Orthodox Church called the Nagaibaks still exist. There are tensions still lingering from Communism and from foreign peoples. They have the Bible, Christian radio broadcasts, and the Jesus film available in their language. They are 70% Sunni Muslims. About 7% are Christian adherent and about 0.89% are evangelical. They are basically unreached by the Gospel with only a small group of Bashkort believers worldwide.

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24257

Bulgar (11,000)

The Bulgar people are from the Southern Slav people cluster. They are primarily found in the Balkan region of southern Europe, but are also found throughout Central Asia and Europe.

The Bulgar people are often thought of as Bulgarian since they speak Bulgarian and have many features and practices that are Bulgarian. The Pomaks, however, are different from Bulgarians in their non-Bulgarian names and their practice of Islam, instead of Orthodox Christianity.

Many rely on farming to make a living. They grow rye, barley, corn, flax, tobacco, and hemp. They also raise cows, goats, and sheep. Some of the women make a living with weaving. Foods common to them are bread, potatoes, beans, yogurt, cheeses, lamb, and goat. In some places they live in two story buildings, living in the top story and keeping the animals on the first floor.

Marriages are often arranged and many marry in their mid to late teens. Although polygamy is allowed by Islamic law, it is uncommon. Weddings often combine Muslim and Christian traditions.

Most Bulgar people today are Orthodox Christians. Some, however, are Muslim. There is an absence of Islamic practices among many of the Bulgar people who are Muslim. Their language lacks many religious words and important Muslim saints are unknown to many of the Bulgar. They do, however, observe some of the feast days of some of the Christian saints. To them, Christianity is closely linked with being Russian, so there is often a mistrust of Christians. About 72% are Christian adherent, most of those being Bulgarian Orthodox. They have the Bible or portions of the Bible, Christian Radio Broadcasting, Gospel audio recordings and the Jesus Film available in their language. Many of them are not religious or atheist.

<http://www.joshuaproject.net>

http://www-gewi.kfunigraz.ac.at/csbsc/ulf/pomak_identities.htm

24258

Byelorussian (191,000)

The Byelorussian people are of the Eastern Slav people cluster. They are found throughout the former Soviet Union. They are also known as White Russians, Baltorusins, Baltorussians, Belorussians, Belarusins, Baltorusians, Belorus, Beloruthenians, White Ruthenians, and Krivichis. They speak Belarusan which has four basic dialects.

The Belarusians are made up of several groups that evolved into this ethnicity. Some of these groups are the Krivichi, Radzimichi, Dregovichis, and Viatichi people. Among the Russian people, they are sometimes looked down on and simply categorized as Russians.

In Kazakhstan, their primary religion is Russian Orthodoxy and they are 65% Christian adherent. The percentage of evangelicals is only about 1%. They have the Bible or portions of the Bible, Gospel audio recordings, Christian Radio Broadcasting and the Jesus Film available to them in their language.

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport , CT: Greenwood Press, 1994.
<http://www.joshuaproject.net>
<http://www.peopleteams.org/teambelarus/default.htm>
<http://www.russiatoday.ru/en/profile/people/nat/897.html>

24259

Chechen (48,700)

The Chechen are of the Caucasus people cluster. They are also called the Nokhichi or the Shishan people. They are found throughout Central Asia and part of the former Soviet Union. Many Chechens live in the southern region of Russia between the Black Sea and the Caspian Sea. They speak the Chechen language, which is also known as Nokhchin, and Nokshin Muott.

Chechen society is generally patriarchal, with relaxation having come with the twentieth century. Women are often allowed to work outside of the home. It is not uncommon for Chechens to marry outside of their clan and marriage between blood relatives within three generations is forbidden. The groom's family pays the bride's family a dowry to guarantee against divorce. In the past, the wife was not allowed to eat with her husband or speak to his relatives. She was to show absolute submission.

Chechens have a variety of occupations and tend to be at all income levels. Many are farmers and grow grains, fruits, and vegetables. Others work in oil refineries or raise fine-fleeced sheep.

They are the most devout of the Muslim in the Russian federation. There may be a growing Christian population. Ancient church ruins make it clear that there used to be some Christians among the Chechen, however, since the seventeenth century, Chechen have been known to be Muslim.

Today the Chechen are primarily Sunni Muslim. The number of Christian adherents and evangelicals is unknown. They have portions of the Bible, radio broadcasts, and the Jesus Film available in their language.

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport , CT: Greenwood Press, 1994.
<http://www.joshuaproject.net>
http://www.adoptapeople.com/Profiles/p_code/982.htm
<http://archives.tonline.org/news/lastfrontier/Chechen.html>
<http://www.peopleteams.org/chechen/>
<http://www.russiatoday.ru/en/profile/people/nat/1472.html>

24261

Chuvash (21,900)

The Chuvash are of the Ural-Siberian people cluster. They are also known as the Bolgar and Bulgar people. They are found throughout Central Asia and the former Soviet Union. They speak Chuvash which belongs to the Turkic group of languages. It is said to be the only remaining branch of the Old- Bulgaric language.

The Chuvash are likely descended from Bulgar ancestors that moved from Asia into the Mid-Volga area. The Chuvash influenced the Turkic language in the 4th century and the language today shows the different dialects that have been mixed over its history. They established their own Chuvash Empire that came under the influence of Ilmaic and Mongol forces in the 13th century. In 1552 Russia took over the Chuvashia area and the people became Orthodox Christian. The Russians acted as protectors of the Chuvash. There is no Chuvash written history until the 1500's. The first Russian documentation of the Chuvash name was in 1521. By the 1800's, Chuvash as a written language had developed. In 1920 the area of the Chuvash was called the Chuvash Autonomous Region, but in the 1990's it was called the Chuvash Republic.

The Chuvash are primarily Christian, however there are some Muslim among them. About 35% of the population is Christian adherent, with most of those being Orthodox Christians. The percentage of evangelical believers is only about 1%. Some of the population is animistic or non-religious. They have the New Testament, Bible portions, Christian Radio broadcasting, and the Jesus film in the Bolgar language.

<http://www.unpo.org/member.php?arg=17>

<http://www.joshuaproject.net>

<http://www.mnsu.edu/emuseum/cultural/oldworld/europe/chuvash.html>

http://www.ozturkler.com/data_english/0007/0007_15_07.htm

<http://www.chuvashia.com/cap/main.asp?prev=103&pos=11>

http://www.helsinki.fi/~tasalmin/europe_report.html#Chuvash

24262

Crimean Tatar (3,100)

The Crimean Tartar people are of the Ural-Siberian people cluster. They are a part of the larger Tatar population found in Russia. They are also known as Crimean Turks, Kazan Tatar, Krymchak, Nogai, Tatar Nogay, and Tatar people. The Crimean Tatar people are located in their historical homeland on the Crimean Peninsula in Russia. They are also found in Bulgaria, Jordan, Moldova, Romania, Kazakhstan. The largest group of them is found in Turkey.

Their language is Crimean Turkish. There are several dialects: the Northern Steppe dialect, the Central dialect, and the Southern or coastal dialect. The dates of their written language go back to the thirteenth century. Some reforms were made to the literary language in the nineteenth century. The Arabic script, the Latin alphabet, and the Russian Cyrillic, in that order have been used as the Crimean Tatar alphabet.

It has been difficult for the Crimean Tatars to maintain their identity. They have assimilated into Russian culture, however, the older generations still hold to their ethnic traditions. Children do not have schools of their own and are educated by the schools of the ethnic majority. For this reason, they do not learn about their own history, language, or culture. About 75% of these children cannot read or speak their native language of Krym.

Family is very important to this group. It is common for two to three generations to live in the same house. They tend to marry within their own culture, though a small percentage of them marry into other groups. Families are patriarchal and patrilineal, where the lineage is traced through the male. Work is often divided by gender and men tend to work outside of the home, while women work within the home, taking care of the house and children.

The Crimean Tatars are Sunni Muslim of the Hanafite branch. The Quran, however, is not available to them in their language. There are few, if any, known Christians among them. There are portions of the Bible, the Jesus film, and Christian radio broadcasts available to them in their language. There are no Christian audio recordings or God's Story videos available.

http://www.eki.ee/books/redbook/crimean_tatars.shtml

<http://www.joshuaproject.net>

<http://www.kresy.co.uk/krym.html>

http://www.ethnologue.com/show_language.asp?code=crh

<http://www.unpo.org/member.php?arg=20>

<http://www.irex.uz/?id=publications&file=art006>

24265

Dargin (1,800)

The Dargin people are of the Caucasus people cluster. They are also called Darghinian and Dargwa. They are mostly found in the mountainous south of the Dagestan Republic in southern Russia. Smaller groups are found scattered throughout Kazakhstan, Armenia, Ukraine, Azerbaijan, Turkmenistan, Kyrgyzstan, and Uzbekistan. The Dargin people are made up of four smaller groups and are comprised of more than 360,000 people. They speak Dargwa. Traditionally they were highland agriculturists and traders. They have been able to maintain their traditional extended family structures, village assembly, and council of elders. They are originally from the North East Caucasus area.

The Dargins are Sunni Muslim. Islam entered the Dargin culture in the eighth century, however, they did not completely accept Islam until the fifteenth century. Only about 1% of them are Christian adherents. They have the Jesus film and portions of Scripture available to them in their language.

http://www.mirfocus.com/pages/ppl_dr.html

<http://www.joshuaproject.net>

<http://languageserver.uni-graz.at/ls/lang?id=3065>

http://www.kafkas.org.tr/english/bgkafkas/Ethnicgeography_Dargin.htm

24266

Dungan (29,700)

The Dungan people are of the Chinese-Hui people cluster. They are also known as Hui, Huizu, Huizui, and Khoton. The Dungan are found mostly in Qirghizstan, Qazaqstan, Western China, however groups of them are also found in Kazakhstan, Kyrgyzstan, Uzbekistan, and Canada. In Kazakhstan, they are mostly found near the Kyrgyzstan border, between the cities of Almaty and Dzambul. They are originally from Shaanxi and Gansu in China and fled Chinese persecution over a hundred years ago. When they arrived, they were poor peasants.

They speak Dungan, which is divided into two main dialects, Shaanxi and Gansu. The Dungan in Kazakhstan speak the Shaanxi dialect. Their language is mostly Mandarin Chinese, but heavily influenced by Arabic, Persian, and Turkish. Many are bilingual, speaking either Russian or Kazakh in addition to Dungan.

The Dungan are culturally Chinese. Many work as vegetable and rice farmers and live on collective farms. Settlements are often found along river valleys and the villages usually have electricity, running water, and gas. Some also raise cattle or are involved in growing opium. As a people, they are proud, nationalistic, and conservative. They often call themselves “Chinese Muslims” even though they have cut their ties to China. Only small groups of them live in cities. Those living in cities are often writers, historians, linguists, poets, or newspaper editors.

The Dungan in Kazakhstan are more conservative than the Dungan people in other countries in several ways. They tend to be more religiously devout. In addition, they do not usually allow their girls to marry a Dungan from another place. Dungan society tends to only allow marriage within the same tribe. Family is valued among the Dungan and children are very important to them. The average number of children for a Dungan family is eight.

The Dungan are Sunni Muslim of the Hanafite school. The Dungan in Kazakhstan are more devout Muslim than those living in Kyrgyzstan. The older generations are the more devout, with many of the youth indifferent to Islam. There are few, if any, known Christian believers among them. There are portions of Scripture translated in their language, but they do not have the Jesus film, Christian radio broadcasts, or God’s Story video translated in their language.

<http://www.joshuaproject.net>

<http://www.tagnet.org/esd/groups.html>

<http://www.pinyin.info/readings/texts/dungan.html><http://www.hartford->

http://www.ethnologue.com/show_language.asp?code=dng

[hwp.com/archives/53/index-de.html](http://www.hwp.com/archives/53/index-de.html)

24267

Estonian (3,600)

The Estonian people are of the Finno-Ugric people cluster. They are also called Estlased, Estonia, Northern Estonian, and Southern Estonian. They are found throughout Europe, Central Asia, and the former Soviet Union. They speak Estonian, which is a Finnic literary language that uses Latin script.

Traditionally these people were farmers and fishermen. While some traditions are still maintained, the Estonians are also strongly influenced by the West. In Estonia, they have a very high standard of living and are technologically advanced. They tend to be educated and are closely related to the Finns culturally, religiously, and linguistically.

Estonians are primarily Orthodox Christian, though Lutheranism is the traditional Estonian religion. In Estonia, rallies and evangelistic concerts have been successful in reaching the Estonian youth. Some youth from Estonia have been a part of Gospel outreach teams to the former Soviet Union and as a whole, Estonian Christians are active in evangelism. The Estonians are about 61% Christian adherent and about 1% evangelical. The Estonians have the Bible, Jesus Film, Christian radio broadcasts, and Christian audio recordings available to them in their language.

<http://www.janzteam.com/OSTEUROPE/en/bnw2.htm>

<http://www.hope4cee.org/Estonia/>

<http://www.joshuaproject.net>

<http://www.ekklesia.ee/english/weare.htm>

<http://www.bgcworld.org/cplantin/estonia.htm>

<http://www.visitestonia.com/>

<http://www.riik.ee/en/>

24300

Gagauzi Turk (1,000)

The Gagauzi Turk is of the Turkish people cluster. They are also called Gagauzi Balkan or Maritime Gaguz. They are found in Kazakhstan, Bulgaria, Romania, Russia, Moldova, Turkey, and Ukraine. Their primary language is Gagauz.

Traditionally, their economy was based on raising sheep and cattle. Many of them are educated farmers. They have maintained their nationality and do not tend to mix with other nationalities. Some are unfriendly and suspicious towards outsiders.

The Gagauzi Turks are primarily Orthodox Christian. Their Orthodoxy is closer to Greek Orthodox than it is to Russian Orthodoxy. They have the Jesus film and portions of Scripture available in their language.

<http://www.peopleteams.org/gagauzi/>

<http://www.joshuaproject.net>

<http://www.ibtnet.org/pdf/gagauzi.pdf>

24268

Georgian (9,300)

The Georgian people are of the Caucasus people cluster. They are also called Adjari, Adzhar, Gruzin, Imerxey Georgian, and Western Georgian. They are mostly found in Europe, Central Asia, and the former Soviet Union. The Adjari are a separate ethnic group and speak a Georgian that is heavily influenced by Turkish. Gruzin is the Russian word for the Georgians. Within the Georgian people there are subgroups that are distinct in religion and location in the Caucasus. They speak Georgian, a language in the Caucasus language family which has had its own script since pre-Christian times.

The Georgian population is primarily non-religious. In Kazakhstan, they are estimated to be about 30% Christian adherent, but the number of evangelicals is unknown. They have the Bible, Jesus Film, Gospel audio recordings, and Christian radio broadcasting in their Georgian language.

<http://www.joshuaproject.net>

<http://www.janzteam.com/OSTEUROPE/en/cauc3.htm>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Gruzian

<http://www.imb.org/centralasia/pray/Adjari.html>

<http://www.cia.gov/cia/publications/factbook/geos/gg.html>

24269

German, Volga German (505,000)

These ancestral Germans moved to the Volga valley in Russia in July 1763 when Catherine II, the Russian Empress invited them to settle there. The situation in Germany at that time was bad. There was religious persecution, poverty was extreme following the Seven Years War and there were high taxes. An invitation to leave was welcomed by many. When they settled they were expected to farm the land only in the Volga region. The government paid for a church within each colony, but required it to be repaid for the cost. Four years later there was a set of detail instructions and regulations for them to follow.

When the Germany declared War in 1914, hostility towards the Germans in Russia grew and the passage of the Laws of Liquidation formally gave threat to the Russian Germans. The laws were not enacted but served to keep the Germans in submission. The first relocation of the Volga Germans took place in July of 1915, when they were sent to Eastern Russia. In the communities of the Germans, of which 76% were Lutherans, the religious solidarity was seen as a threat when the Bolsheviks took over in 1917. The Volga-Germans were severely persecuted.

Between 1921 and 1922, widespread famine wiped out one-third of the Germans still in the Volga Region. On December 19, 1924, the Volga German ASSR was established but later closed on August 28, 1941. The city of Engels was the capital of the Volga-German ASSR. In the 1930's, collectivization began and private property was removed. Nearly all the clergy were killed and the churches were beyond repair.

With World War II the condition of the Volga Germans only worsened as they were considered enemies of the state. Along with the closing of the Volga-German ASSR, the Decree of Banishment forced a mass evacuation. The young men were sent to the Russian Army and young women became domestic servants in the big cities. Everyone else was banished.

In September 1955, amnesty was given to the remaining Volga Germans but they were asked not to return to their original settlements. In August 1964, the U.S.S.R. admitted guilt in charging innocent people and urged Soviets to give assistance to Russian Germans. In January 1965, the Decree of 1941 was voided. Afterwards, many Volga Germans attempted to return to their former cities and found they were unwelcome. They settled in the Ural Mountains, Siberia, Uzbekistan, and Kazakhstan. Others immigrated to the United States and Canada. In Kazakhstan, they are mostly found in the northern part of the country.

They are 76% adherent to Christianity. They have the Bible, Gospel audio recording, Christian radio broadcasting, and the Jesus film available in Standard German.

http://en.wikipedia.org/wiki/Volga_Germans
<http://www.lhm.org/LID/lidhist.htm> see article
<http://www.joshuaproject.net>
<http://www.volgagermans.net/>
<http://www.grhs.com/archive/reviews/volga.html>
<http://www.irex.uz/?id=publications&file=art006>

24272

Greek (46,000)

The Greeks are sometimes called Dimotiki, Greek Crypriot, Hellenic, Romei, Romeos, and Urum. The Greeks in Kazakhstan are mostly from Russia. Greek Orthodox and missionaries have carried their Christianity to the Slavs, Khazars, and Alans.

During the era of the Golden Horde, Greeks immigrated to the Russian lands and contributed much to their culture. After the fall of Byzantium, trade with the Ottomans and Russians made use of the Greeks.

Conditions for the Greeks changed drastically from the Tsarist years to the Bolshevik revolution. The Greeks fought against the Bolsheviks and many were deported to remote areas of Russia. Churches and schools of the Greek Orthodoxy were closed. More hardship came during World War II under the Nazis. The Greeks were caught in the Crimean War conflict and some were deported to Kazakhstan, Uzbekistan, and Siberia with the Crimean Tatars. After Stalin died, many Greeks were allowed to return to the Black Sea region. Many immigrated to Greece as well.

They are 90% Greek Orthodox. They have the Bible, Gospel audio recordings, and the Jesus film in Greek.

<http://www.joshuaproject.net>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Greek

Han Chinese, Mandarin (1,000)

The Han make up 92% of the population of China. The Han are the largest people group in the world, making them about 1.3 billion in number. Although most are found in China, the Han Chinese are found in almost every country in the world. They are also called Beijinghua, Cantonese, Chinese, Guanhua, Guoyu, Hakka, Sino-Mauritian, Mandrin, Hoton, Huizui, Kreol, Mandarin, Northern Chinese, Pei, Potinhua, and Putonghua. In Kazakhstan, they speak Mandarin.

In 1276, after the Mongol invasion, the Han began fleeing to other countries. In many places, the Diaspora of Han were not welcomed and were mistreated. Many of them settled in urban areas and got involved with business and commerce and became influential where they settled.

The Han often believe their culture to be superior, so many have been able to maintain their culture and language, depending on which country they live in. They have maintained many of their customs, especially those concerning marriage and family. Children are treated affectionately and boys are often indulged. Growing up, children are pushed to do well in school and they are expected to spend a lot of time on their studies. They are known for their politeness and avoid conflict and confrontation. Saving face is very important to them, so they must not lose ground in an argument, or it will cause great embarrassment.

Their traditions are centered on harmony. Relationships are very important among the Han people, and it is often who you know that is more important than what you know or what you can do.

The Han are a superstitious people that value luck as a way to get through life. They believe their ancestors are in the spirit realm. Many are irreligious in practice. Their primary religion is Buddhism. The percentage of Christian adherents and evangelicals among them is unknown. The Bible, Jesus film, Christian radio broadcasting, and audio gospel recordings are available in the Mandarin language.

<http://www.joshuaproject.net>

<http://www.imb.org/easia/peopleplaces/upg/han.htm>

<http://www.adoptapeople.com/Profiles/clusters/8072.htm>

24273

Ili Turki (120)

The Ili Turki people are of the Turkish people cluster. Small groups of them are found in China and Kazakhstan. They are originally Turks who migrated from the Ferghana Valley. In Kazakhstan, they lived along the Ili River in the Ili Valley.

The younger generation is beginning to intermarry, especially with Kazakhs and Uygurs. Many of their customs are fading and being replaced by the customs of the Kazaks and Uzbeks. As a people, they love to dance and tell stories.

They are also called T'urk and Ili Turk. Their language is Ili Turki, which some believe is a link between the Chagtai and Kypchak dialects of Uzbek. This language is also influenced by Kazak and Uygur and has borrowed words from Arabic, Persian, Chinese, and Russian languages.

They are primarily Sunni Muslim with no known Christian believers among them. They do not have their own mosques, but most pray regularly and observe Islamic laws. Women are required to wear veils. They do not have any Christian resources available to them in their language. Their best chance of hearing the Gospel is by hearing Christian radio broadcasts that are aired in Uzbek, Kazak, and Uygur.

<http://www.joshuaproject.net>

<http://www.asiaharvest.org/pages/profiles/china/chinaPeoples/T/Tuerke.pdf>

24260

Ingush (21,000)

The Ingush are of the Caucasus people cluster. They are mostly found in Russia and Kazakhstan, however, groups of them can be found in Kyrgyzstan and Uzbekistan. They are mostly located in the Caucasus region and in the southeastern part of the former Soviet Union. In Kazakhstan, they are mostly found in Uzyn-Agach and in a village southwest of Urdzhar. They came to Kazakhstan in 1946, when they were exiled from the Chechen Republic. They were deported from their home as punishment for supporting the German's in World War II. About 50% of them died on their way to Siberia and Central Asia. They were given the opportunity to return to their homeland in 1958, but many chose to stay in Kazakhstan. They are also called Chechen, Galgai, and Ingus. Their primary language is Ingush, but most also speak Russian.

The Ingush are known for their hospitality and courage. Many are tall and wear Western clothing. They have a rich culture and enjoy dancing, wood carving, music, and felt making. Many are farmers that grow grains or they raise sheep or other livestock. Those living in the mountains trade eggs and dairy products for the grain produced by the plains dwellers.

Work is usually divided by gender. Men are responsible for defending the homes, taking care of the livestock, and doing construction work, while women are responsible for gardening, cooking, and caring for the children. Men are the heads of the home and are considered the owners of everything under their roof. This includes the women. Ingush society is tribal and men owe complete allegiance to the head of their clan. Different tribes are grouped by distinctions in language.

Marriages are often arranged. On occasion, a mother may arrange for her daughter to elope, however, if the man changes his mind, she may never get the opportunity to marry.

Upon marriage, the wife becomes a part of the husband's clan and never speaks her parents names again. While intermarriage was not allowed in the past, many are beginning to intermarry with Russians today.

The Ingush are primarily Sunni Muslim. They converted to Islam in the 1800's and remain devout. There are few, if any, known Christians among them. They do not have any resources available to them in their language.

24256

Jew, Bukharic, Central Asian (800)

The Bukharic Jew people group is sometimes considered the Central Asian Jew people group. The Central Asian Jew is also called Sarikoli, Sarykloy, Tadziki, and Tajiki. They have a strong sense of Jewish identity, though the Jews of Asia have a distinct lifestyle. Most of these Jews are Ashkenazim which are descendents of the Jews who inhabited the Germanic region of Europe. They speak Eastern Yiddish, a German dialect that is mixed with Hebrew. The Bukharic Jew speak Bokhara, which is a Jewish dialect of Tajik. This is one of the Asian Jews distinguishing features.

Most of the ones in Kazakhstan came from the former Soviet Union either before or during World War II. They have met difficulties it seems in every era. The Soviet era was particularly hard for Jews in Russia, with synagogues shut down and religion repressed, and people imprisoned by the State. A movement for Jewish rights was bolstered by the Six-Day War and many began applying for entry into Israel in the 1970's. Under Gorbachev more freedom was attained and in the early 1990's ten's of thousands of Jews were emigrating annually. Approximately one million fled after the fall of communism.

In the past, the Bukharic Jews worked as peddlers, shoemakers, barbers, factory workers, and collective farmers. Today they continue working in these traditional occupations and are also working as engineers, doctors, teachers, and musicians. In addition, women often dance at Jewish and Muslim weddings.

In the past, these people faced a lot of persecution, especially from the predominant Muslim population. They were often forced to live in mahallas, which were isolated parts of cities, and were required to wear signs on their clothing marking them as Jews. They also had to pay special taxes that other groups did not have to pay. In the past ten years, however, they have gained more freedom.

The Bukhara Jews settled mostly in Bukhara, which is how they derived their name "Bukharan." These people claim to be descendents from the ten tribes of Israel who were forced to Persia in the fifth century. Traditionally, these families were patriarchal and patrilineal and households were made up of extended families. Nuclear families, however, are becoming more common.

In the past, Bukharan Jews only married other Bukharan Jews. Ashkenazic Jews in larger cities, are now intermarrying with Muslims. Traditionally a matchmaker was sent to the parents of the bride and a dowry and bride price was agreed upon.

Jews in the cities tend to adhere less strictly to Jewish practices. The Bukharic Jews tend to hold tightly to their traditions and religion. They follow the Law of Moses and have strict laws concerning diet, circumcision, and the Sabbath. Among the Bukharic Jews in Kazakhstan, they are about 1% Christian adherent and evangelical. They have the Bible, Jesus film, Christian radio broadcasting, and Gospel audio recordings in their language.

<http://www.adoptapeople.com/Profiles/clusters/8095.htm>
<http://www.peopleteams.org/forzionsake/upgs.htm>
http://www.jewishvirtuallibrary.org/jsource/History/Human_Rights/sjmove.html
<http://www.wzo.org.il/en/resources/view.asp?id=1547&subject=131>
<http://www.blossomingrose.org/chernobyl/howmany.htm>
http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Jewish
<http://www.joshuaproject.net>

24275

Karachai, Alan (2,900)

The Karachai people are of the Caucasus people cluster. They are mostly found in Russia, however, they are also found in Kazakhstan, Kyrgyzstan, and Uzbekistan. They are sometimes known as the Alan or the Karachay people. They speak Karachay-Balkar.

They came to Caucasus Mountains in the 13th Century when the Golden Horde drove them along with the Bulgars and Kypchaks out of their way. They all resisted the Crimean khans of the 16th – 18th centuries. They later were assimilated into the Alan tribe. They came under Russian control in 1828 and lost land rights in 1870. Many left for Turkey in reaction to the land reform. In 1940, the Karachay were deported to Central Asia and thousands died. In 1957, they were allowed to return to their homeland.

Many still farm and raise cattle, goats and sheep. Others enjoy the modern conveniences of gas stoves and glass windows. Women and girls care for the home while the men and boys care for the livestock. Most rural women have long hair but keep it covered with scarves. Singing is a regular part of their lifestyle.

They are Sunni Muslim of the Hannafi School, but they also practice their animist traditions. Each village has its own mosque. The number of Christians among them is unknown. There are Bible and New Testament portions in the Karachay language, as well as the Jesus film and gospel audio recordings.

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Karachayev
<http://www.joshuaproject.net/peopctry.php>

24276

Karakalpak, Black Hat (1,400)

The Karakalpak, which is translated “black hat,” are of the Kazakh people cluster which descend from the Turks. They are sometimes called the Black Hat, Kara-Kalpak, or the Karapapakh people. They are found mostly in Uzbekistan, with about 92% of them living in the Karakalpak Republic in Uzbekistan. They are, however, also found in Iran, Turkey, Kazakhstan, Afghanistan, and Turkmenistan. In Kazakhstan, they are mostly found around the Aral Sea. The Karakalpak people speak Southwestern Karakalpak, which is similar to Uzbek. A written language was not available until 1925, after the Karakalpak Republic was founded.

They are believed to have descended from Iranians and Mongolians. They were Turks who became dominated during the Mongolian invasion. The Karakalpak were known as fierce fighters and for their proficiency in taking people captive. They were a loose allegiance of semi-nomadic tribes until, in the 1920’s, they established the Karakalpak Republic, also known as Karakalpakistan, in Uzbekistan. This republic is a combination of the Khivan Khanate and Khorezum People’s Republic.

The Karakalpak tribes are divided into clans which are called uru. The uru are then divided into family groups called Koshes, which all share a common male ancestor. These groups are very loyal to each other and share land.

They often live in small villages with less than 50 houses. Many Karakalpak are farmers and herders. In many places, women and children are responsible for harvesting the crops, while the men are responsible for planting the crops and herding the animals. In some places, both men and women are able to work in factories.

The families are patrilineal, which means their descent is traced through the male lineage. Big families are seen as ideal and usually consist of as many as four generations within the same household. The Karakalpaks place a strong emphasis on sharing meals together and believe the time spent together at meals will keep their relationships close.

Karakalpak girls often marry young and the groom must pay a bride price to the girl’s family. After they marry, the girl is expected to leave her home and live with her husband’s family.

The Karakalpaks are mostly Sunni Muslim of the Nanafi sect. They tend to be orthodox in their beliefs and they are known for being the most pious and observant of the religious customs among all the other nationalities within Central Asia.

There are few, if any, known believers and no churches among the Karakalpak people. There are no known groups working among them. They have a Bible translation or parts of the Bible, the Jesus Film, and Christian audio recording available in their language, however, there are no radio broadcasts available to them.

<http://www.joshuaproject.net>
http://www.ozturkler.com/data_english/0007/0007_10.htm
<http://karakalpak.homestead.com/>

http://www.ethnologue.com/show_country.asp?name=Afghanistan
Weeks, Richard. Muslim People: A World Ethnographic Survey. Westport, CT:
Greenwood Press, 1978.

24277

Kazakh (9,000,000)

The Kazakh are a Turkic people. They are also known as Hazake, Mazax, Qazaq, or Qazaqi people. They are the second largest Muslim group within Central Asia. While most live in Kazakhstan, they are also found in Mongolia, Ukraine, Russia, China, Afghanistan, Azerbaijan, Turkmenistan, Kyrgyzstan, Uzbekistan, Turkey, Tajikistan, Iran, Germany, Belarus, and with smaller populations in a few other countries. They make up about 40% of the population of Kazakhstan and are spread throughout the country. They speak Kazakh which belongs to the Turkic branch of the Ural-Altaic language family. Their written language is based on the Arabic alphabet.

As clans joined together for protection, the Kazak became a distinct ethnic group in the late fifteenth and early sixteenth centuries. During the nineteenth century, Russia claimed Kazakhstan. During the Russian Civil War in the 1920's-1930's, about half of the Kazak population was killed. During this time, many fled to parts of China and Mongolia. Since the 1960's, however, many have returned to Kazakhstan.

The Kazakh used to be nomadic shepherds, however, they lost much of their land during the Soviet rule and were forced to do collective farming. They lived in yurts, dome shaped tents. Many times, poor, individual families could not survive without living with a clan.

Kazakh society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. In some places, however, this is gradually changing and shifting legal authority over to the heads of collective farms. This has caused a breakdown in the overall traditional family structure.

The nuclear family, which generally consists of a man, his parents, his wife or wives, and their children, is the most important unit within the Kazakh society. Traditionally, feudal lords and tribal chiefs practiced polygamy and marriages were arranged. Richer men could marry up to four wives, while the poorer could not afford the bride price to even marry. This changed, however, and families began exchanging their daughters as each other's daughters-in-law without asking for gifts. When a girl marries, she becomes part of the husband's immediate family.

The Kazaks are known to be warm-hearted, sincere, and hospitable people. In some places, a guest will be presented with a sheep's head. As a sign of appreciation, the guest cuts a slice off the right cheek and puts it back on the plate.

They are known for their handmade embroideries, which usually consist of flower and animal horn patterns on black, red, and purple velveteen material.

The Kazaks have a rich heritage of literature and music. Much of the literature has been handed down orally. Others are skilled at playing a two stringed instrument called a Dombra.

The Kazakh people of Afghanistan are mostly Sunni Muslim. Many combine the Islamic practices with their traditional folk religion which involves worship of spirits and fire, animism, and ancestor worship. Many consult Shamans and priests to cure the sick, communicate with spirits, and manipulate the spirits to control events.

There are few, if any, Christians among the Kazakhs in Kazakhstan. There are only about 0.30% Christian adherent. There are Bibles, the Jesus film, Christian audio resources, and radio broadcasts available in their language.

<http://www.pcg.n.org.uk/Uzbekistan%20-%202001.pdf>

<http://www.joshuaproject.net>; <http://www.chsource.org/Kazak.htm>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-kazak.htm>

24280

Komi (2,800)

The Komi people are of the Finno-Ugric people cluster. They are found in Russia, Kazakhstan, Finland, Latvia, Uzbekistan, parts of the Western Arctic, and the Ukraine. They are also known as Komi-Zyrian. Their language, Komi-Permyak, is 80% cognate with Komi-Zyrian. There are ancient literary and cultural traditions that have been passed down through densely populated villages.

Many of the Komi practice shamanism, however, their primary religion is Orthodoxy. Around the end of the 14th century, they converted to Christianity, largely due to the work of missionary Saint Stephen of Perm. This missionary constructed a Komi alphabet and translated religious text into the Komi language. They are about 40% Orthodox Christian and there may be about 200 Evangelical Christians. They have the Jesus film and portions of the Bible in their language.

http://www.helsinki.fi/~tasalmin/europe_report.html#Permyak

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Komi

http://www.ethnologue.com/show_language.asp?code=KOI

<http://www.joshuaproject.net>

<http://www.unpo.org/member.php?arg=31>

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24281

Korean (108,000)

Many of the Korean people of Kazakhstan came from Russia. They joined the Bolsheviks during the Civil War, due to hatred of the Japanese for their treatment of their families in Korea years earlier. The Koreans successfully worked Rice farm collectives established on the Ussuri River. Some Koreans moved to Central Asia on the promise of free,

irrigable land. Stalin deported the remaining Koreans in the Far Eastern territory to Central Asia. While most have adopted Central Asian clothes and farm implements, many have been able to maintain their traditional customs, foods, furniture, and architecture.

Koreans are found throughout the world. They are also known as Chaoxian, Chejumul, Chosun, Chosun Jok, Hanghohua, Hanguk Mal, and North and South Korean.

The Bible, the Jesus film, Christian radio broadcasting, and Gospel audio recordings are available in the Korean language. About 22% of Koreans are Christian adherent and an estimated 12.5% of the ones living in Kazakhstan are evangelical. Their primary religion is secularism.

http://www.adoptapeople.com/Profiles/p_code2/967.htm

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Korean

<http://www.joshuaproject.net>

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.

24282

Kumyk (1,800)

The Kumyk are of the Caucasus people cluster. They are found in Turkey, Russia, the Ukraine, Kazakhstan, and Uzbekistan. They are also known as Kumuk, Khaidak, Khaidaq, and Khasav. They are from Russia in the Southern Dagestan Republic in the northern and eastern Caucasian plain. Some believe that the Kumyk are a mix of the Turkic peoples that moved into the Caucasus plain and intermingled with the indigenous peoples.

There are language similarities with Han, Kazak, and Kipchaks in the Kumuk language. The language is mutually intelligible with Azerbaijani. Their language is part of the Oghuz group of the Kypchak division of Turkic languages. The language is in the Cyrillic script.

Traditionally, the Kumyk were farmers and fishermen, however today, many of them have moved to large scale production of cereals and cotton. Other Kumyk manage collective farms. In the more rural areas, they are known for their handicrafts of gold, silver, and iron. They are also known for their woolen textiles and carpets.

Family is very important to them and marriages are often endogamous.

They are Sunni Muslim of the Hannafi School. Some, however, are Shiite Muslim due to their loyalty to Persia in the sixteenth and seventeenth centuries. Only about 1.00% of these people are Christian adherent and there are few, if any, known evangelical Christians. There are portions of the Bible, the Jesus Film, and Christian Radio broadcasts in the Kumuk language.

http://www.unpo.org/news_detail.php?arg=33&par=56

http://www.ethnologue.com/show_language.asp?code=KSK

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46638

Kurmanji, Northern Kurd (25,000)

The Kurds are divided into the Northern and Southern Kurds. The Northern Kurds are also called the Turkish Kurd, Yazidi, Yezidi, and Kermanji. Large numbers of Kurds came to the Caucasus region during the 19th and 20th centuries seeking refuge from the wars between Ottoman Turkey and Tsarist Russia.

Many live in cities and have a higher standard of living than those in Turkey. They usually do not face discrimination and many even hold high political offices throughout Central Asia. In Kazakhstan, they live near Kyrgyzstan, between the cities of Almaty and Symkent. They are literate in Kurmanji, which is published. There are radio broadcasts in Kurmanji as well. The Urfi dialect is used. The Kurds in Kazakhstan typically speak Kurdish.

Kurds in some areas, especially southern Kurds, are very poor. They have no politically recognized homeland, which has sometimes led them to be called “the Orphans of the Universe,” however they have a strong ethnic identity. They are the largest ethnic group in the world without a country of their own. They are from an area sometimes called Kurdistan, which refers to a region covering southeastern Turkey, northeastern Syria, northern Iraq, and western Iran.

Today, most Kurds make a living by farming and raising livestock. Some live in permanent homes, however, some are still semi-nomadic. They move to the mountains during the summer and travel to the plains during the winter months.

The Kurds are diverse and have differing tribal associations, lifestyles, and religious practices depending on where they live. In the absence of a national Kurdish state and government, individual tribes are the highest source of authority for the people.

In Kurd society, there is a clear division of labor by age and sex. Marriages are usually arranged and it is not uncommon for first cousins to marry. Upon marriage, the wife usually moves into the husband’s household. Family is very important to the Kurds. Men are the ones who make the decisions and women are under the authority and protection of the men. A woman’s honor is very important, so she must dress very modestly. Kurds value family loyalty and honor.

Traditionally, Kurds practiced a religion called Yazdanism, later practicing Zoroastrianism. Today Kurds are primarily Sunni Muslim. Kurd minorities have been associated with the secret and unorthodox sects of Islam. The number of Christians

among the Kurd in Kazakhstan is unknown. They have the Bible, Christian radio broadcasting, Gospel audio recordings and the Jesus film available in the Kurdi language.

http://www.adoptapeople.com/Profiles/p_code/77.htm
<http://www.xs4all.nl/~tank/kurdish/htdocs/index.html>
<http://www.ibtnet.org/pdf/kurdish.pdf>
<http://www.perspectives.org/students/ip/kurds/>
<http://www.eki.ee/books/redbook/maps/bigmap4.gif>
<http://www.eki.ee/books/redbook/kurds.shtml>
<http://www.joshuaproject.net>
<http://www.xs4all.nl/~tank/kurdish/htdocs/facts/society.html>
<http://mm.iteams.org/asia/kurds.php>

24279

Kyrgyz (320,000)

The Kyrgyz are found in Afghanistan, China, Uzbekistan, Turkmenistan, Kazakhstan, Kyrgyzstan, Russia, Tajikistan, and the Ukraine. In Kazakhstan, they are found mostly in the Eastern part of the country, wedged between the Hindu Kush, the Himalayas, and the Tein Shan mountains.

The Kyrgyz became a distinct nationality in the fourteenth century and settled where they are today in the fifteenth century. They are also called Kara, Ke'erkzi, and Kirgiz. The Kyrgyz speak Kirgiz, a Kirghizian language belonging to the Turkic group. Yensei is a Kirghiz script which was lost. Now Kirghiz have adapted a new script based on the Arab-Persian alphabet.

The Kirghiz are a nomadic people and travel almost all year round. Many of the Kirghiz practice high altitude pastoralist, raising fat tailed sheep, yaks, goats, camels, and horses. They are able to manage the high altitude living by their multilayered clothing and housing styles. They live in Yurts, round tents that can be heated by fire. The more wealthy Kirghiz live in stone and mud homes. The Kirghiz in Kazakhstan tend to be more urbanized.

The Kirghiz are a patrilineal society, where the line of decent is traced through the males. The more wealthy Kirghiz may practice polygamy. Many also follow levirate marriage customs, such as a widow with a least one child is entitled to a husband from the same lineage as her deceased spouse. Contrary to Islam, the women often receive no inheritance, and instead of the sons getting an equal portion of the inheritance, they receive an inheritance based on their birth order. Usually the oldest son inherits the father's prestige, political standing, and pasture lands, while the youngest son inherits the family yurt and the herd. In many places, the khan is the judge, mediator, and political and economic leader.

Marriages in Kirghiz society are usually arranged, sometimes even before birth. A gift, such as a roasted sheep, is often presented to the bride-to-be and gifts are often given from the future groom's family to that of the future bride's. The family is usually

composed of three generations, with newly married couples living with the husband's family.

Household decisions are made by all adult members of the household and no one member can impose his or her will on the rest of the house. Men are usually responsible for herding horses and cattle, cutting wood and grass, and other heavy household chores, while women usually hold the responsibility of milking, shearing, and grazing the animals.

The Kirghiz are very hospitable. All visitors, strangers or friends, are offered the best at the meal. In many places, mutton from the sheep's head shows a high respect for the guest. A guest must leave food in his bowl to show that the host has been generous and that he has received more than his fill of food. When a guest arrives on horseback, the host unsaddles the guest's horse, and then re-saddles the horse when the guest leaves. Anyone moving his tent is entertained by his neighbors a gift of farewell or welcome.

Dependence on alcohol, tea, and opium is a growing problem among the Kirghiz. The diet among the Kirghiz herdsmen usually consists of animal byproducts, as well as some cabbages, onions, and potatoes. They often drink goat's milk, yogurt, and tea with milk and salt. The more wealthy may eat beef, mutton, horse, and camel meat with flour and rice. Butter is stored in dried sheep and cattle stomachs.

Almost all Kirghiz play a musical instrument, the komuz. They have songs that express people's anger, joys, sorrows, and losses and sing for almost every occasion, including songs to say goodbye to a guest. They are known for their epic poem called "Manas" which tells a story of a hero whose descendents are the Kirghiz people.

The Kirghiz are considered Sunni Muslim, though they tend to hold to their more traditional, pre-Islamic practices. They have continued with their old practice of ancestor worship and Islam is not a big part of everyday life among the Kirghiz. Many villages do not have their own mosque and are unfamiliar with the Islamic holidays. It is possible that only a few among them actually know the basic tenants of Islam. There are few, if any, known Christian adherents and evangelicals. The Kyrgyz have portions of the Bible, Jesus Film, God's Story video, Christian audio recordings, and radio broadcasts translated in their language.

<http://www.china.org.cn/e-groups/shaoshu/shao-2-kirgiz.htm>

<http://www.chsource.org/Kirgiz.htm>

<http://www.orientaltravel.com/people/Kirgiz.htm>

<http://www.joshuaproject.net> www.gl.iit.edu/govdocs/afghanistan

24284

Lak (617)

The Lak are of the Lori-Bakhtiari people cluster, which is a part of the Indo- Iranian affinity block. They are from the Dagestan Republic in what they call Lakstan. Many Lak live in the basins of the upper Kazikumukh, Tleusarakh, and Khatar Rivers in the former

Soviet Union. They live in the high mountain passes that make them isolated in the winter. They also live throughout Central Asia. They are also called Kumux and Laki.

They are related to the Dargins. In the Lak language there are five dialects: Kumuk, Vikhli, Ashtikuli, Vitskh, and Balkar-Calakan. Before the nineteenth century, the Lak wrote in Arabic, however, in 1928 they were forced by the Russians to use the Latin script. Ten years later, the Cyrillic alphabet replaced the Latin alphabet and Russian words replaced the Arabic and Persian works. Today the Cyrillic alphabet is used in literature. About 95% of the Lak speak their language but they are multilingual.

Traditionally they were shepherds, raising sheep and goats. They practiced transhumant shepherding, which required them to move their livestock from mountain to lowland areas as the seasons changed. In areas where they continue to shepherd, the men raise and tend to the livestock, while the women are responsible for the farming. They depend on meat and milk for food, but also grow peas, barley, wheat, and potatoes.

Many Lak are local craftsmen. They continue to be known for their jewelry and coppersmiths. Today they also work as merchants and make saddles and harnesses. Some work as masons, candy makers, and tinsmiths. Women work in rug weaving, spinning, and making ceramics. They have a history of migrating to neighboring areas for economic reasons.

Family is important to the Lak people. They used to live in extended family units called Takhums. These were made up of several families, descending from a common male ancestor. Marriages were often arranged and kept within the Takhum. The eldest woman often played a major role in arranging these marriages. A bride price is a custom that still exists today, but it is more of a symbolic transaction than a financial one.

The Lak were exposed to Christianity by the Armenians and Georgians in the sixth century, but they converted to Islam in the eighth century. They are believed to be the first people in the Dagestan area of Russia to encounter Islam. They are Shafi Sunni Muslim. There are Bible portions and the Jesus film is in the Lak language. There is little to no Christian witness among them.

http://www.adoptapeople.com/Profiles/p_code5/980.htm

<http://www.joshuaproject.net>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Laksian

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Minahan, James. *One Europe, Many Nations: A Historical Dictionary of European National Groups*. Westport, CT: Greenwood Press, 2000.

24285

Latvian (3,300)

The Latvians are of the Baltic people cluster. They are also called East Latvian, Latgalian, Lett, Lettish, and the Upper Latvian people. They are mostly found in Latvia, but are also found in large groups throughout parts of the former Soviet Union. They are

Scandinavian in culture with storytelling and singing being important cultural facets. These served as means of perseverance during the Soviet occupation. There is also a naturalist appreciation among the Latvians. They are creative artisans as well. The Latvians are generally a quiet, humble people that keep to themselves.

In Kazakhstan, they are about 90% Christian adherent and about 12.5% evangelical. They have the Bible, Gospel audio recordings, the Jesus film and Christian radio broadcasting in the Lett or Latvian language.

Minahan, James. *One Europe, Many Nations: A Historical Dictionary of European National Groups*. Westport, CT: Greenwood Press, 2000.

<http://www.peopleteams.org/latvians/>

<http://www.joshuaproject.net>

http://www.iclub.lv/life/LB/ph_birzulis.htm

<http://www.eki.ee/books/redbook/livonians.shtml>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Latvian

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.

24286

Lezghian (13,700)

The Lezghian people are of the Caucasus people cluster. They are also called Lezghi people. The Lezghian homeland is in Dagestan and Azerbaijan. The Lezghians are believed to be the descendents of merging Alty, Akhty, and Rutul peoples. They are bilingual in Azeri. Their neighbors are the Aguls, Azeri, Rutuls, Tabasarans, and Tsakhurs. They resisted Russification and have strong traditional culture. In their homeland, they are geographically isolated and remain among the least educated in the former Soviet Union.

Many have retained their traditional rural lifestyle. They raise sheep and goats in highland areas and cattle in lower land areas. Weaving, pottery, making rugs, and gold and silversmithing are also ways of earning income for them.

They are primarily Sunni Muslim, having been fully converted to Islam in the 19th century. In some areas, they are Shiite Muslim. In Kazakhstan, there are few, if any, known Christian believers among them. They have portions of the Bible, the Jesus film, and Christian audio recordings in the Legzi language.

Minahan, James. *One Europe, Many Nations: A Historical Dictionary of European National Groups*. Westport, CT: Greenwood Press, 2000.

<http://www.joshuaproject.net>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Lezgin

http://www.adoptapeople.com/Profiles/p_code/1939.htm

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24287

Lithuanian (10,964)

The Lithuanians are of the Baltic people cluster. They are found through out Eastern Europe and Central Asia. The Lithuanians are also known as the Samogit, so named for the Samogitian Hills in west Lithuania. They are Baltic descendents of the tribes that settled along the Baltic coast and inland thousands of years ago. Their language is related to ancient Sanskrit. It is part of the Baltic group of languages.

In Kazakhstan, they are about 85% Christian adherent, likely Roman Catholic. Lithuanians have saints that are believed to intervene with God on behalf of peasant welfare. One of these saints is St. Casimir. Other saints are believed to perform lesser miracles. St. George, for example, is considered the protector of animals. They also have a strong devotion to the Virgin Mary and those in Lithuania make pilgrimages to the shrine of Our Lady of Siluva. Those who used to live under Prussian control tend to be Lutheran. They have the Bible, the Jesus film, Gospel audio recordings, and Christian radio broadcasting in Lithuanian.

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<http://www.joshuaproject.net>
http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Lithuanian
Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.

24288

Mari, Low (12,000)

The Mari people are part of the Finno-Ugric people cluster. They are also known as Cheremis, Eastern Mari, and Low Mari people. They are mostly found in Russia along the banks of the Volga River. Groups of them are also found in Uzbekistan, Kazakhstan, the Ukraine, Latvia, Tajikistan, and Turkmenistan. Although they are one people the Mari speak two distinct dialects; Meadow Mari and Hill Mari.

This people group is believed to have appeared as an ethnic group in the sixth century. In the eighth century, they fell under the rule of the Khazar Empire and survived with slash and burn agriculture, hunting, and fishing. By the ninth century, Volga Bulgarians gained control of the people and remained in power until the twelfth century when the Mongol Tartars took over. During the middle of the sixteenth century, the Russian Empire took control of their area.

Many Mari farm or are in the metal and paper industries. They are also known to be woodworkers.

They are about 90% Christian adherent in Kazakhstan and are primarily Russian Orthodox. They are only 1% evangelical. They first came in contact with Russian Orthodox in the sixteenth century by missionaries. They tend to mix Orthodoxy with shaman practices. Pagan rituals take place in the birch forests for fear that the Mari will die. This tie to nature is ancient and the Kugu Sorta is an influential animistic sect among this group. According to Finnish mythology, which some of the Mari believe in, the Juma

is the god of sky, thunder, and lightning. The number of evangelicals is unknown. They have the Bible, the Jesus film, and Christian radio broadcasting in the Eastern Mari language.

Minahan, James. *One Europe, Many Nations: A Historical Dictionary of European National Groups*. Westport, CT: Greenwood Press, 2000.

<http://www.geocities.com/ojoronen/FGPEOPLE.HTM>

http://www.christusrex.org/www1/pater/maps/Russia_Autonom.jpg

<http://www.pantheon.org/articles/j/juma.html>

<http://www.mircorp.com/wwml.html>

<http://languageserver.uni-graz.at/ls/lang?id=5719>

<http://www.udmnet.ru/udमितem/>

<http://www.dlc.fi/~kokov/finnougrian.htm>

<http://www.ibtnet.org/pdf/mari.pdf>

<http://www.joshuaproject.net>

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.

24289

Moldavian (29,500)

The Moldavians are of the Romanian people cluster. The largest groups of them are found in Moldova, the Ukraine, and Russia. The Moldavians are those descendents from the territory occupied by current Moldova, but their exact ancestry is still debated. They speak Romanian and most today use a Cyrillic script.

There are some differences between Moldavians and Romanians but they are very similar in culture and language. The term Moldovan is used to distinguish a person using the Romanian language that lives in the Bessarabia region formerly controlled by the Soviet Union.

In Kazakhstan, they are 82% Christian adherent, likely of the Romanian Orthodox Church. There are few, if any, known Evangelicals. They have the Bible, the Jesus film, Gospel audio recordings, and both Christian radio and audio recordings in the Romanian language.

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http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Moldavian

24290

Nogay, Nogai (155)

The Nogay people are of the Ural-Siberian people cluster. They are also called Nogai and Nogay Tatar people. In some places, they are known as the Volga Muslims. They are mostly found in Russia and Romania, but can also be found in Uzbekistan, Bulgaria, Turkey, and Kazakhstan. Most came to Kazakhstan when large groups of them were deported during World War Two.

The Nogai are related to Emir Nogai, a famous leader of the Golden Horde of the 13th century. After the death of Nogai, the Nogai Khanate was founded after the collapse of the Horde. It included parts of the Volga River to the Irtysh River and extended from the Caspian Sea toward the Aral Sea. The Khanate dissolved after 1557. The Kalmucks invaded and forced some Nogai tribes to withdraw from the steppe to the North Caucasus hills. A Greater Nogai tribe migrated in the Volga River area and the Lesser Nogai tribe roamed farther west. The Nogai remained nomadic until the early 1800's when some chieftains made an alliance with Moscow. The Nogai fought with the Russians against the Kabardians, the Kalmucks and people of Dagestan. Many settled in the North Caucasia and assimilated with the Russians, Crimeans, Astrakhan Tatars, Circassians, and Kumyks.

Traditionally, the Nogai economy was based on raising goats and sheep in the highlands and cattle in the lowlands. Today some make a living making rugs, weaving, doing pottery, and gold and silversmithing. In cities, some work in blue collar jobs.

The Nogai language is now a Turkic dialect of the Cuman, with three dialects of themselves. The Nogai people are divided into the Ak, Kara, and Archikulak subgroups. Their subgroup identity may be stronger than their Nogai identity.

Their primary religion is Sunni Islam. There are few, if any, know evangelicals or Christian adherents among these people in Kazakhstan. They have portions of the Bible available to them in their language, but they do not have access to the Jesus Film, the God's Story video, Christian audio recordings, or Christian radio broadcasts in their language.

http://www.ksafe.com/profiles/p_code2/377.html

<http://www.joshuaproject.net>

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.

24291

Ossete (4,200)

The Ossetes are of the Caucasus people cluster. They are also Allagir, Iron, Tagaur, Western Ossete, and Western Ossetian. They are mostly found in Georgia and Russia, however are also found in the areas of the former Soviet Union. They speak Osetin, which is an Indo-European language of the Iranian group. They use a Cyrillic script. It is influenced by Turkic languages.

They are involved in dairy farming, cattle breeding, and timber harvesting. The production of hydroelectric power and metal casting is important in their economy.

The Alans are their ancestors. They call themselves the Iristi. Their presence in the Caucasus is due to invaders like the Huns, Arabs and Georgians. Their intermarriage of

the tribes has led to divisions into three subgroups, the Irons, Tuallags and the Digors. The Iron and Digors are mainly in Russia and the Tuallag are in Georgia.

They adopted Christianity in the 4th -5th centuries, with Russian orthodoxy influencing them in the 18th century. Kabardian mediation in the 17th century led to the introduction of Islam. Today the New Testament, Christian radio broadcasting, the Jesus Film, and Gospel audio recordings are available in the Ossetin language. They are 36% Orthodox Christian and 1% evangelical. Some are Muslim.

http://www.ethnologue.com/show_language.asp?code=oss

<http://www.joshuaproject.net>

<http://www.ibtnet.org/pdf/ossetic.pdf>

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Parsee (10,000)

The Parsee people, which means “inhabitant,” are of the Indo-Iranian affinity block. Alternate names for this group are Fasli, Kadini, Shahenshahi, Shahinshahi, Zardast, Zarrushti, and Zarushti. They are known to the Russians as Persy. They are found in Iran, Afghanistan, Pakistan, China, Bangladesh, Canada, India, Kazakhstan, Tajikistan, Sri Lanka, Uzbekistan, the United States and the United Kingdom.

There are three primary spoken languages among the Parsee; however, the one spoken among most of the Persian people in Kazakhstan is Dari-Parsi or Western Farsi. Most in Kazakhstan are bilingual.

This people group traces its origin to the Persian Kings of the Old Testament including King Darius, Cyrus, and Xerxes who aided in the rebuilding of the Temple. In the Old Testament, Cyrus is noted as the only Gentile whom called “anointed”. The magi who came to worship at Jesus’ birth are also believed to have been Parsee. Because of their ancient heritage, which is dated at before 3000 BC, they are very proud and cling to their identity of royal heritage. The Parsee are known as the Zoroastrian Iranians who refused to adopt Islam during the Arab conquest.

Parsee communities are tightly knit closed groups that view themselves as superior to all other religious groups and races. Parsee women who marry outside their people group are no longer considered Parsee. One must be born Parsee and must participate in the blood covenant ritual to truly be Parsee. This ritual takes place just before children reach puberty. The child is bathed and then offered bull’s urine considered to be the blood of their god, by the temple priest and thus establishes a covenant allowing their soul to be one with their god. Then the child is given a white shirt and a band of the covenant that is tied around the waste. These articles are never to be removed and are to be worn the rest of their lives as a reminder of the covenant. The Parsee people hold to a code of conduct which is summarized as, “good thought, good word, good deed.”

Their primary religions are Islam of the Shiite branch and Zoroastrianism. Zoroastrianism has fire as its supreme deity of worship believing it to be the son of god. All religious rituals and rites of passage are performed with burning fire present and it is often lit by sandalwood and oil. Fires burn continuously in homes and the temple fire is forbidden to burn out. Fire worship may include one falling prostrate before the flames. They do hold to the belief in a Wise Creator god with wisdom as the most valued character trait by Zoroastrians.

Guardian angels, which are treated more like a magical genii to disperse wishes, are also primary to religious beliefs, with conscience as the most important responsibility of such angels. Resurrection and salvation are part of their religious terminology though they differ in meaning from Christian definitions. Ancestor worship is an emphasized aspect of worship. Pictures of deceased loved ones hang in homes and are prayed and bowed to. August marks a time dedicated to ancestor worship during which forgiveness is sought and the spirits are asked to join the people. Demons manifest themselves in the likeness of lost family members.

The Parsee people celebrate six seasonal festivals known as Gahambars. Each festival lasts five days and is a time of worship dedicated to Ahura Mazda. After worship, there are assemblies of feasting, fellowship, and acts of goodwill.

Upon a baby's birth, mother and child are confined with a lamp to ward off demons. Children are often given three names, the first a personal name, the second is the father's name, and the third is the family name.

Parsees respect other faith systems and gods. The Bible is treated honorably as a religious text and Christ is seen in a positive light and as a messiah. Multiple idols may be worshiped as well. There are few, if any known believers among the Parsee in Kazakhstan. There are no known groups working among them.

<http://www.joshuaproject.net>

http://www.urbana.org/_articles.cfm?RecordId=381

<http://www.feltd.com/parsee3.html>

http://www.ijfm.org/PDFs_IJFM/14_2_PDFs/04_Parsees.pdf

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24271

Plautdietsch, Low German (100,000)

The Plautdietsch, or low Germans, are of the Germanic people cluster. They are found in Belize, Bolivia, Brazil, Canada, Costa Rica, Germany, Kazakhstan, Mexico, Paraguay, Russia, and the United States. In Kazakhstan, they are found in several locations. One of

the bigger populations of this people group is found in Alma Ata, near the China border. They are also called German Mennonite or Volga German. They are linked to Germany, Holland and the Friesland but are considered by the Russian government to be German since they are Mennonite. There is ambiguity about which goes first. The language is called Mennonite Plautdietsch, which means Low German in their language. It is a derivation of the Volga German. Most, however, are bilingual in Russian.

In the middle ages groups from the Netherlands, Germany and Switzerland moved to Western Prussia to find refuge and to live on the land and practice their faith. The settlers were of various languages and dialects including Low Franconian, Low Saxon and Frisian. Dutch was used in the church because literature came from the Netherlands. The everyday dialects were adapted from these languages. In the 18th century, Catherine the Great invited immigration into Southern Russia and a group of poor Mennonite farmers responded. Later more wealthy groups who knew High German through Luther's Bible followed.

The Russification policies of the late 1800's sent many to Canada and the United States. New colonies were established in from the Orenburg region to the Amur region in the early 1900's. More emigrants left before the mass deportation of Mennonites in the 1930's. The Germans in the Soviet Union were deported to Siberia at the beginning of World War II. West-Siberian Mennonites over 15 years old were sent to labor camps where many died. Post-Stalin Russia was a little better but not much was done to help them. They did not have civil rights as 'Germans' until well into the 1980's under Gorbachev. Thus, the emphasis upon being Mennonite developed as a reaction to the mistreatment of ethnic Germans and those thought to be so.

The majority of them claim Christianity as their religion and about 80% of them are Christian adherents. They have the Bible, the Jesus Film, and Christian radio broadcasts available to them in their language.

http://odur.let.rug.nl/~degraaf/publications/1996russian_mennonites.htm

<http://www.mennolink.org/doc/lg/intro.html>

<http://web.uvic.ca/geru/472/dialects.htm>

<http://www.joshuaproject.net>

24292

Polish (59,000)

The Polish are among the Western Slav people cluster. Until the late 18th century the Polish people lived in their independent state. In Post-WWI, a new Poland was created and Poles moved into these new areas of Lithuania, Ukraine, and Belarus. After the 1939 repartitioning of Poland by Russia and Germany, nearly two million Poles ended up living in the Soviet Union.

In some places, young couples live with a set of parents during the first few years of marriage. Families normally have one or two children, but rural families have three to four. Though nuclear families are the norm, single parent households are on the rise.

Traditionally, fathers are stern while mothers serve as mediators between him and the children. While both parents normally are employed, the children take on tasks such as cooking, cleaning, etc.

Religion is a major component of Polish life. They are primarily Roman Catholic and live in relational community based on their past and present as Catholics. Catholicism is important to their identity as Poles.

Today, the people are tied to the Church leadership through love and confidence. In Poland, Protestant beliefs are allowed, but evangelicals are discriminated against and considered sectarian by established denominations. The Polish in Kazakhstan are about 12.5% Evangelical. They have the Bible, the Jesus film, Christian radio broadcasting, and Gospel audio recordings.

<http://www.teamwarsaw.blogspot.com/>

<http://www.worldmap.org/php/country>

<http://www.joshuaproject.net>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Pole

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24293

Romanian (33,000)

The Romanian people are found throughout the world, with a large group of them in Kazakhstan. They are also called Istrio-Romanian and Oltenia. Their primary language is Romanian.

They are primarily Orthodox Christians. In Kazakhstan, they are 12.50% evangelical. They have the Bible, the Jesus film, Christian radio broadcasting, God's Story video, and Gospel audio recordings in Romanian.

<http://www.romania.org/romania/history3.html>

<http://www.answers.com/topic/romania>

<http://www.joshuaproject.net>

39315

Russian (12,254,200)

The Russian people are also called Russ, Olossu, and Eluosi. They are the descendants of eastern Slavic origins. Russians include those who have intermarried with the following groups but consider themselves Russian: Menshcheryaks, Polekh, Goryuns, Starozhily (old inhabitants), Bukhtarmans, Polyaks, Semeikis, Kerzhaks, Urals, Kamchadals, Zatundren, Sayans, Karyms, Kolymchans, Yakutyans, Markovs, Russkoustins, and Pomors. Their primary language is Russian. Russians in Kazakhstan are mostly found in large cities and in the northern parts of the country.

Russians in Kazakhstan are still dealing with lingering anti-Russian sentiment. They are facing official discrimination, with discriminatory laws. Some of these restrictions include restrictions on Russian political parties, refusal to grant Russians dual citizenship, and a refusal to make Russian an official language. As the former “colonizers,” however, some of the Russian population has been reluctant to learn the local language and adapt to the local control during the post-Soviet era.

The Russian people in Kazakhstan are 31.30% adherent to Russian Orthodoxy and about 0.5% are Evangelical. They have the Bible, Gospel audio recordings, Christian radio broadcasting, the God’s Story video, and the Jesus film in Russian.

<http://www.nationmaster.com/country/rs>
<http://www.ahart4russia.com/Ekaterinburg.htm>
<http://www.eglobalaccess.com/carrie/uzbek/culture.htm>
<http://www.peopleteams.org/stavteam/default.htm>
<http://www.hope4ufa.com/>
http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Russian
<http://www.pcn.org.uk/Uzbekistan%20-%202001.pdf>
<http://www.russianservice.com/regions.asp?Main=Uzbekistan>
<http://www.joshuaproject.net>
http://www.stopvaw.org/printview/Ethnic_minorities4.html
Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport , CT: Greenwood Press, 1994.

24295

Tabasaran (225)

The Tabasaran people are of the Caucasus people cluster. They are mostly found in the northeastern part of Dagestan in Russia, however small groups of them can be found in Uzbekistan, Kazakhstan, Azerbaijan, Turkmenistan, and the Ukraine. They are also known as the Ghumghum, Tabassaran, Tabasarantsy, and the Tabasaran Zhvi people.

They are referred to in the Primitive Christian Church and in Armenian historical documents in the 5th and 7th centuries. The Tabassarans adopted Islam in the 8th and 9th centuries. Until the Russian Revolution, they were usually classified as Lezgins, which was a general term describing all the ethnic groups in what is now Dagestan.

Tabasaran economy is based on herding cattle and sheep and carpet making. In some areas they are able to raise barley, corn, wheat, rye and soybeans. The landscape determines their economic means, while they are skilled in wood and stone carving and weaving. With capitalism came the demise of their families and their local lifestyle. Under the Soviet economy machinery was introduced in cultivating crops and people were deported from their settlements to farm large areas in the plains. Despite these changes, the Tabasarans mainly live in their ancient regions and attend to a rural life. They speak Tabassaran and use a Cyrillic alphabet. It is considered one of the world’s hardest languages and has 36 cases.

They are primarily Sunni Muslim of the Shafi School. Among some of the Tabasaran heathen traditions have been incorporated into their Muslim practices. Some of these practices are the celebrations of sowing and plowing and the worship of old trees. In some places, they are very devout Muslims and tend to be influenced by Islamic fundamentalism. In some places, due bad treatment by the government, they have become anti-Communist, anti-Russian, and anti-Christian. The number of Christian adherents and evangelicals among them is unknown. There are Bible portions, the Jesus film, and Christian audio recordings in Tabassaran.

http://www.ksafe.com/profiles/p_code5/1606.html

<http://www.tabasaran.com/relig.htm>

http://www.hfe.org/_old/prayer/caucasus/caucus5.htm

<http://www.redeemercommunity.org/Mission%20Files/BLTC%20Newsletter%20Feb05.pdf>

<http://www.eki.ee/books/redbook/tabasarans.shtml>

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<http://www.joshuaproject.net>

24296

Tajik (26,000)

The Tajiks are of the Indo- Iranian affinity block. They are found throughout Eastern Europe and Central Asia, however, the largest populations of them are found in Tajikistan, Uzbekistan, and Afghanistan. They are believed to be the original Persian population of Afghanistan and Turkmenistan. In Kazakhstan, they are mostly found in the southern part of the country. The Tajiks are also known as the Afghani Tajik, the Persian Tajik, Tadzhiq, and Tadzhiqi. Their primary language is Tajiki, however, most speak Dari. The literacy rate among the Tajik men is about 10% and even lower among the women.

The Tajiks are known as proud, hardworking, gracious, and hospitable. They have a rich tradition and have passed down a heritage of folklore, folksongs, and folk dances through each generation. Buzkashi, or “goat pulling,” is their national sport. In Buzkashi, men of horses pick up and drag a goat carcass to a certain place on a field, sometimes miles away.

The Tajik place a lot of emphasis on etiquette. The young must greet the elders. When friends and relatives meet, they shake hands and pat each other’s beards. Men will often bow with their right hand over their check, and women, with both arms across her chest. They never remove their hats while talking to another, unless a very serious situation is being discussed. They often go out of their way to greet and help strangers, however in recent times, some have become a little more cautious.

The Tajiks that live in the more rural areas work as migrant farmers and herdsmen. They farm wheat, barley, and grain. Some live a semi-nomadic life. These Tajiks will often

plant their crops in the spring; take their herds to highland grazing grounds during the summer, then return to harvest their crops in the fall.

When working in the fields, men wear turbans over colorful caps. Rural women tend to wear veils. The Tajiks living in more urban areas often work as skilled artists or traders. Women in the urban areas wear shawls. Many have moved to the cities and will work on farms during the summer, then return to the cities for the rest of the year.

It is common among Tajiks for three generations to live in one house. Many Tajik houses are square, with flat roofs. In many homes, senior family members, guests, and juniors sleep on different sides of the same room.

In Tajik society, women do not receive an inheritance and they are under the authority of their father, or if married their husband and father-in-law. Traditionally marriages were arranged and one could not intermarry. Today, it is not uncommon for Tajiks to intermarry with Uzbeks and Pashtuns, so their features are not always easy to recognize.

The Tajiks are 99% Sunni Muslim of the Hanafite sect. They are very devout and are known to be strong in their faith and adhere closely to its beliefs. Islam is seen in every part of their lives. There are a few Ismaili Shias that live in the more remote areas. Although devout Muslim, practices of spiritism and folk Islam are seen among the Tajik. There are few, if any, Christians among the Tajiks in Kazakhstan. They have portions of Scripture, the Jesus Film, the God's Story video, and radio broadcasts available in their language.

<http://www.joshuaproject.net>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-tajik.htm> <http://www.chsource.org/Tajik.htm>

<http://www.imb.org/centralasia/pray.htm>

<http://www.russianservice.com/regions.asp?Main=Uzbekistan>

<http://www1.umn.edu/humanrts/ins/uzbeki95.pdf> [www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

24298

Tatar (343,000)

The Tatar people are of the Ural Siberian people cluster and the Turkic affinity block. They are found in all of the former Soviet Union and in places in Turkey and China. Their main population is found around the Volga region of Russia. They are also known as the Dada, Dadan, Kazan Tatar, Tatar, Tata'er, Tura, and Turkish Tatar. They speak Tatar, which belongs to the Turkic language family of the Altaic language system. About thirty percent of the Tatars speak Russian.

The Tatars are very diverse. Some have blue eyes and blond hair, while others have Mongoloid features. They often have little facial hair.

Most of the Tatar people have lost their tribal structure. They've become settled and are mostly peasants and merchants. Many have small families and couples live apart from their families after they marry. Those living in more rural areas are more traditional. They live in homes with three generations living under the same roof.

The father is the head of the household for the Tatar people. He is responsible for the family income and strenuous labor. Women are usually responsible for household duties like cooking, cleaning, and carrying water. Sometimes they also take care of livestock.

Marriages are monogamous and intermarriage between the Tatar and other ethnic groups is acceptable. Marriages between cousins do happen, but they are uncommon. During the wedding ceremony, the newlyweds drink sugar water from the same cup as a symbol of a sweet life together. Sometimes the groom moves in with the wife's family, and does not return to his own family until the first child is born.

Several ceremonies are held for children. Three days after a baby is born, the baby receives a religious blessing. Seven weeks later, the child's cradle rites are performed. In many places, forty days after the child's birth, the child is bathed in water that is taken from 40 different places. This is a ceremony intended to bring good health to the child. The child is usually given an Islamic name, with the surname of the father or grandfather.

The culture of the Tatars is rich. They play music on instruments such as the Kuni, which is a wooden flute, the Kebisi, a type of harmonica, and a two-stringed violin. Men dance in a way that involves a lot of squatting, kicking, and leaping. A game that is common among them is called the "jumping walk" contest. In this game, people race holding an egg on a spoon in their mouths.

The Tatar are mostly Sunni Muslim of the Hanafite branch, however, most are not devout. Folk Islamic practices are common, such as the belief in supernatural powers like the "evil eye." Many, in other areas of the world, eat pork, which is forbidden in Islam and many do not take part in Islamic fasts. In some places, however, they celebrate festivals, such as the Saban Festival, or the "rites of spring," which have their origins in shamanism. Many are suspicious of Christianity due to the Russian Orthodox Church's attempt to convert them through coercion. In Kazakhstan, the Tatars are about 1.50% Christian adherent, with about 0.09% being evangelical. They have portions of Scripture, the Jesus Film, the God's Story video, and radio broadcasts available in their language.

<http://www.joshuaproject.net>

<http://realafghan.com/history/language.htm>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-Tatar.htm> <http://www.chsource.org/Tatar.htm>

24299

Turk (48,600)

The Turk people are of the Turkish people cluster. They are found in over 45 countries of the world. They are also called Anatolian, Baharlu Turk, Meskhetian Turk, Ottoman Turk, Rumelian Turk, and Urum. Their primary language is Turkish.

Traditionally Turks were farmers who used sophisticated agricultural techniques. They used wood and ceramic conduits for crop irrigation. They grew fruits and vegetables. They also raised cattle. They lost many of their agricultural practices in their move to Central Asia. Today, in Central Asia, many of the Meskhetian Turks are semi-nomadic.

Family is important to the Meskhetian Turks. They have maintained their marriage traditions. The marriages are arranged and the girl's father receives a bride price. After the matchmaking is conducted, the families celebrate with a banquet. Weddings always take place on a Friday. The day before the wedding, a mullah confirms the wedding in the presence of two witnesses. The wedding is celebrated with colorful costumes and decorations. After the celebration, the newly married couple lives in a new home which is made especially for the new family.

The Meskhetian Turks are considered to be Sunni Muslim of the Hanafite school. They are considered to be devout Muslim, however they also hold to some folk practices. One of these practices is lighting a fire over a grave and praying for the dead. They also celebrate rituals and festivals that are centered around agriculture. They hold to some of their beliefs in magic and sorcery. Some still try to bring rain with magic. Another practice is the use of "moon water," which is water that is left outside under a clear sky for the night, for healing.

The Turks have the Jesus Film, God's Story video, the Bible, Christian radio broadcasts, and Christian audio recording available to them in their language.

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.

<http://www.joshuaproject.net>

<http://www.irinnews.org/report.asp?ReportID=47557&SelectRegion=Asia&SelectCountry=KYRGYZSTN>

<http://www1.umn.edu/humanrts/ins/uzbeki95.pdf>

24301

Turkmen, Turkoman (3,265)

The Turkomani people are of the Turkmen people cluster. They are found in Turkmenistan, Iran, Afghanistan, Turkey, India, Uzbekistan, Iraq, Jordan, Kazakhstan, Russia, Kyrgyzstan, Pakistan, Ukraine, Tajikistan, and Syria. They are also known as the Anauli, Azerbaijani, Chaghatai, Esari, Goklen, Jagarta, Trukhmeny, Turkoman, and Yomud. They speak Turkmen which belongs to the Oguz group of Turkic languages. This language borrows many words Arabic and Persian, as well as Russian. After converting to Islam, they used an Arabic script, then a Latin alphabet was used from 1920-1940. Since 1940, however, it has used a Cyrillic script. Each tribe among the Turkmen speaks its own dialect of the language.

They are very similar to the Anatolian Turks, however are different in that they have retained strong tribal and clan divisions. The Turkomani are a tribal group and divide themselves into tribal confederations by territory. They used to be called, “children of the desert” because they used to rob caravans of Persian traders. At one point, they were also involved in slave trading. They used to be nomadic herdsmen, however, now they are more semi-nomadic. They raise cattle and sheep and farm cotton, wheat, and barley. There tends to be a division among the sedentary farmers and the nomadic herdsmen. The farmers tend to live in oases, river valleys, and on mountain slopes, while the herdsmen roam the plains for pastures for their herds. Due to lack of rainfall, the Turkomani are forced to live near water sources. No strong political leaders or tribal chiefs have emerged from the Turkomani.

The Turkomani are known to be strong, hospitable, sincere, and trustworthy, as well as hot-headed and vengeful. They are usually tall and thin. Men generally wear baggy pants, coarse shirts, and wool hats. Women wear jewelry and cover their heads. The society is male dominated and the older males in the family have the most authority. Sons must be obedient and respectful of elders, especially their fathers. Women are under the authority of men in their society. Family is very important to the Turkomani. Marriages are often arranged and families tend to intermarry in order to preserve wealth. They tend to marry within their tribe.

Like the Tajik, they Turkomani enjoy playing Buzkashi, which is a game like polo where teams on horseback try to put a headless carcass in the goal. They are well known for their carpets and rugs, which are woven by both men and women.

The Turkomani are Sunni Muslim of the Hanafi branch, however, mysticism and other religious traditions are still practiced. There are few, if any, known believers or churches among these people. There are currently portions of the Bible, the Jesus Film, Christian audio recordings, and radio broadcasts available in their language

<http://www.joshuaproject.net>

<http://www.farsinet.com/pwo/people.html>

<http://www.ksafe.com/profiles/clusters/8039.html>

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24328

Udmurt (15,786)

The Udmurt are of the Finno-Ugric people cluster. They are mostly found in Russia, however, large groups of them can also be found in Kazakhstan, Uzbekistan, Belarus, and the Ukraine. They are also known as the Kalmez and Votyak people. They used to be called the Votyaks, Ary, Ariane, and Otiaki. They speak Udmurt which is a part of the Permian group of the Finnic branch of the Uralic-Altai language family. They are closely related to the Komi people. This people group is believed to have appeared as an ethnic group in the sixth century.

They are primarily Orthodox Christian, but many practice Shamanism. Traditionally, they were animists whose lives revolved around the shaman. In the sixteenth century, Russian Orthodox missionaries began the long process of trying to convert them. Their effort became even more intense in the 1800's. During this time, the missionaries developed a literary language for them. Many only accepted Russian Orthodoxy superficially. The number of Evangelical Christians among them is unknown. They have portions of the Bible, the Jesus Film, and Christian radio broadcasts available to them in their language.

Olson, James. *An Ethnohistorical Dictionary of the Russian and Soviet Empires*. Westport, CT: Greenwood Press, 1994.
<http://www.joshuaproject.net>

24329

Uighur, Kashgar Turki (287,000)

The Uighur people, whose name literally means “allied,” are of the Uighur people cluster and the Turkic affinity block. They mostly live in northwestern China, however significant populations of them can be found in Kazakhstan, Uzbekistan, and Kyrgyzstan, with a smaller population in Afghanistan. They make up less than 1% of the population of Kazakhstan. In Kazakhstan, they are mostly found in the western part of the country, west of Almaty.

The Uighur are also known as the Huihe, Kashgar, Kashgar Turki, Kashgar-Yarkand, Taranchi, Uighuir, Uiguir, Uigur, Weiwuer, and Yuanhe. They originated from the Turkish nomads who resided in Siberia. In 840AD, they were forced to leave their homeland and many fled to western China. They are said to be the ancestors of the Huihui of China. During the seventh century Arabs and Persians immigrated to China for trade. Those who became permanent residents built mosques and intermarried with the Han. Their offspring was identified with other Muslim immigrants during the thirteen and fourteenth century. They lived along the Silk Road which allowed them to become the middle men between the Orient and Europe. Uyghur, an Altaic Turkic language, is their heart language, however, most of them are bilingual and only 15% speak Uyghur as their first language.

In some places, the Uighur are shepherds and farmers and in other places they are involved in manufacturing, mining, trading, and transportation. Most consume meat and milk daily. Tea is a common drink among them. Noodles and bread are staple foods. Guests are often honored with a meal of Paulo, which is sweet rice mixed with mutton, sheep fat, carrots, raisins, and onions.

The Uighur have maintained their culture and simplicity though living an isolated life. Their isolation has not been total as they have also been able to have contact with many cultures.

They have been described as both simple and sophisticated. The Uighur are known to be proud, happy and independent. More traditional men wear a qiapan, which is a long gown

with a distinctive, slanted collar. Women wear broad sleeved dresses with black waist coats. Many, however, are starting to dress more western. Most Uighur wear a small cap that has four pointed corners. Long hair, for women, is regarded as a sign of beauty. In the past, girls combed their hair into a dozen pigtails. When women marry, they often wear their hair in two pigtails.

The Uighur are Sunni Muslim. While they used to be Muslim in name only, the Uighur are becoming more devout in some areas. The entire Bible has not been translated into their language, though the New Testament and some Scripture portions have been. The Jesus Film, God's Story video, Christian radio broadcasts, and Christian audio recordings are also available in their language. It is estimated that only 0.22% of the Uighur in Kazakhstan are believers.

<http://www.oxfam.org.uk/coolplanet/kidsweb/world/pakistan/pakpeop.htm>

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_language.asp?code=uig

<http://www.asiaharvest.org/pages/profiles/china/chinaPeoples/U/Uyгур.pdf>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-uygur.htm>

<http://www.paulnoll.com/China/Minorities/min-Uyгур.html>

24330

Ukrainian (486,000)

The Ukrainian people are of the Eastern Slav people cluster. They are found in almost 40 countries of the world, however, the largest groups of them are found in Russia and the Ukraine. Massive resettlements of Ukrainians dating from the end of the nineteenth century brought many Ukrainians to Kazakhstan. They speak Ukrainian, which borrows from Polish. Ukrainian is an eastern Slavic language and is very close to the 9th century Slavonic used before the Slavonic from Bulgaria arrived with Christianity in the 10th century. In the latter half of the 19th century this language was banned, but has persevered and is becoming more widespread. It became the official language of the Ukraine in 1990. Many have intermarried with Russians, which has complicated their ethnic composition.

Peasant dishes made up of grains and staple vegetables, potatoes, cabbage, beets and mushrooms, make up the average diet. Meat is normally fried, boiled, or stewed. Cherries and plums are used to sweeten desserts and are sometime baked into sweet breads. The sacred dish in the country is "*Salo*," pig fat. This goes back for centuries, it has the same love that the French have for wine. Borscht, a beet and mixed vegetable broth, is the national soup and is normally served with cream.

In some places, alcohol is an immense problem and plays a major role in Ukrainian society. Ukrainians consume an enormous amount of spirits. It affects the whole of the society, from the workforce, lifespan, and the complete moral atmosphere of the country. Unlike in the past when Vodka was one of the only spirits one could purchase,

Ukrainians in their homeland and many other places now have the complete gamut of alcohol including beer, wine, brandy, and rum. It is estimated that there are nearly 1 million confirmed chronic alcoholics or potential alcoholics in Ukraine.

Among the Ukrainians, education is greatly valued. Most all children receive a high school education and many of those go on to attend the university or some other form of higher education. Kiev University in Ukraine is recognized as one of the top schools in the world.

Many of the Ukrainian people are Orthodox Christian. Many are also non-religious. In Kazakhstan, they are 65% Christian adherent with the percentage of evangelicals unknown. The Bible, God's Story video, the Jesus Film, audio recordings, and Christian broadcasting have been translated into their language.

<http://www.usukraine.org/cpp/resources/education.shtml>.
<http://www.lonelyplanet.com/destinations/europe/ukraine/culture.htm>.
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Uzbek, Northern (373,000)

The Uzbek, whose name literally means "master of oneself," are a Turkic people group. They are also known as the Ouzbek, Ozbek, Usbaki, Northern Uzbek, Uzbeki, and Wuzibieke. The northern Uzbeks are usually the Uzbeks that are north of Afghanistan. Those in Afghanistan and Pakistan are usually called Southern Uzbeks. They are found throughout Central Asia, with almost 20 million of them residing in Uzbekistan. Afghanistan has the second largest population of Uzbeks and Tajikistan has the third largest population. In Kazakhstan, they are found mostly in the rural Chimkent region. They have broad, flat faces, and usually have lighter skin than the Pashtuns. They speak Northern Uzbek, which is a Turkic language of the Altaic language family. It is closely related to the Uighur language. Most Northern Uzbeks are bilingual, with many speaking Russian or Tajik. The Uzbeks are believed to be descendants of Central Asian Turks who aided Genghis Khan. The unity of the Turks and Mongols eventually faded and different kingdoms formed. The Uzbeks descended from these kingdoms.

Most Uzbeks used to be semi-nomadic farmers, however today, many are farmers or live and work in larger towns. The farmers grow cotton, fruits, vegetables, and grains. In some places, noodles are a staple food and are used for two common dishes, Ash, which is noodles mixed with yogurt, and Ashak which is an Uzbek style of Ravioli. Bread and tea is almost always part of an Uzbek meal. It is common for Uzbeks to eat with their fingers.

Family is very important to Uzbeks. Uzbek families are patriarchal, with the male ruling over several generations. They often live with extended families, with three generations under one roof. Unlike other groups, marriage between siblings or between other close relatives is forbidden. Most marriages are arranged and it is not uncommon for them to marry Uighurs or Tartars. It is very uncommon to see a single adult in Uzbek society. Daughters must marry in order of age. Women are expected to have their first baby within the first year of marriage. Traditionally, the groom's family had to offer gifts to the bride's family and cover the cost of the wedding feasts. The ceremony would take place at the house of the bride, then after the ceremony, she would be taken to the groom's home. Sometimes, friends and family would take the bride after the ceremony, and the husband would have to offer gifts to "redeem" her.

Uzbeks often live in villages headed by an elder. Several villages make up an elat, which is governed by a council of elders. Uzbeks interact with various ethnic groups and tend to have close relationships with the Uighurs and Kazaks.

Age and respect for elders is very important in Uzbek culture. The oldest person is the one who prays at meals and breaks the bread. There are different ways of addressing people according to their age.

Many Uzbek men enjoy playing Buzkashi, which is a game like polo where teams on horseback try to put a headless carcass in the goal. Singing and dancing is also an important part of Uzbek culture. Most dances are solo dances, with the dancer turning circles while waving her arms. They also have a unique tambourine dance. The Uzbeks love poetry and are taught to recite poems from an early age.

The Uzbeks are Sunni Muslim, mostly of the Hanafite branch. They are about 80% Muslim. Islam is an important part of the everyday life of an Uzbek, however, there are still some traditional beliefs mixed in with their practice of Islam. There are few, if any, known Christians among the Uzbeks. They have portions of Scripture, the Jesus Film, God's Story video, Christian radio broadcasts, and Christian audio recordings available in their language.

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Unclassified/ Other Individuals 1,000

Missiological Implications

1. *Evangelicals should prioritize Great Commission Missions in Kazakhstan and seek to equip local Christians to evangelize among the many people groups who*

reside in this ancient land. Christians should seek to develop a low profile approach to training local believers in some of the methods of personal evangelism, especially approaches that emphasize reaching Muslims for Christ. Many indigenous believers in Kazakhstan are not reaching out to their neighbors. It is important to disciple them and encourage them to reach out to those with the same or a similar culture. It is also important to emphasize unity among the churches.

Witnesses should develop relationships with people for the goal of introducing them to Jesus Christ. Christians must know and understand the individual Muslim or unbeliever. Muslims in Kazakhstan, even within the same people group, can be very different; therefore it is important not to generalize. Some groups are more devout Muslims and others are only Muslim in name. The same applies for those who claim Christianity in Kazakhstan. In order to avoid this, each individual must be understood. Spend time asking open ended questions in order to learn of their background. This will allow one to address the person's needs, hopes, and fears in a more specific way. Ask what they believe and why. Try to understand how their family and relationships are affected by their faith. Understand their struggles and show genuine concern. Care about them as people and friends, and not just a project or someone to convert.

Since many will be suspicious about the motives of a Christian or an American, it is important to show concern for them as people. If a Christian says or implies that he or she is there to convert the Muslim or to "save their soul", the Muslim will likely be defensive. It is better to acknowledge the differences of religion and use common ground to develop trust. It is important for Christians to be honest in acknowledging that they are followers of Christ, but not to go on to say that they are there to change the Muslim's religion. While this is the hope of many missionaries, it is better to say that the reason for being there is because they are committed followers of God and they believe God has brought them to the place they are serving to love and help Muslims. This will help lower the defense of the Muslim community in which the missionary serves, but only if those words are followed by loving and helpful actions.

2. *Evangelicals should seek ways to witness to the truth of Jesus Christ without demeaning or criticizing Islam or the cultures of Kazakhstan.* In discussing religion, it is important to remember that it is better to lose the battle in order to win the war. Muslims and Orthodox Christians can have a great sense of pride in themselves as well as their religion, and to damage this could be detrimental to the relationship a Christian is trying to establish.

When having theological discussions, do not focus on the difference between the religions or quickly raise issues that would cause an argument. For example, referring to Jesus as the Messiah or the Spirit of God would be acceptable to a Muslim since those are titles the *Quran* gives Him. Referring to Him as the Son of God would, however, be considered blasphemy, and the Muslim would be

offended. Another example would be a missionary attacking the Orthodox Christian practices. Starting with common ground will help to develop understanding and trust in a non-threatening way.

Evangelical witnesses should also remember not to demean Islam, Mohammed, or the *Quran* in any way. In dealing with Catholics or Orthodox Christians, it is important not to disrespect some of their rituals or criticize Mary or their Saints. Either of these approaches would lose the respect of those the missionary is trying to reach. The witness might admit that he/she does not agree with the views of Islam or Orthodoxy. To use any approach, such as calling Mohammed a pedophile or the anti-Christ, as some public figures have done, will quickly shut the door to further communication.

Through contact with Muslims, Christians have opportunities to share what devoted followers of Christ should look like. A Christian should study the culture and know what is offensive and avoid those behaviors. They should refrain from eating pork or drinking alcohol in the presence of a Muslim, as this is very offensive. Likewise, wearing shorts or tight fitting clothing is not appropriate behavior for either men or women.

3. *Evangelical Christians should seek to implement approaches to evangelism and church development that will provide a contextualized Christian environment for believers in churches that will be able to disciple these Christians and reproduce naturally in the society.* This approach calls for understanding and appreciation for the cultures. The approach should also incorporate means of establishing congregations into which believers can be drawn and disciplined and that reproduce by starting other congregations. These congregations should demonstrate strong local characteristics and be local rather than Western.

When a person converts to Christianity, it is important to respect local customs, or Christians will lose even more respect. For example, it may not be wise to encourage a Muslim woman who has become a believer to stop veiling. Since veiling is not in opposition to the teachings of the Bible, to encourage her to stop, would just be to make her more western and not more Christian. If the woman does unveil and her husband and family are not believers, this creates a lot of problems and confirms that Christian women disrespect their husbands. The women can be seen as morally loose and in rebellion. This is not the message Christians want to give. A new convert's testimony will have no value if the first sign of his or her faith is perceived as rebellion and immorality.

4. *Evangelicals should recognize and learn to deal with the intense folk religions that exists in all religious groups—Muslim and Orthodox—in Kazakhstan.* Women in Kazakhstan reported three common emotions. The first is a sense of powerlessness. In reaction, some women look to the darker side of Islam, go to shrines, and buy amulets. They seek to gain power by pronouncing curses. The second common emotion that comes up is fear. Muslim women fear gossip,

slander, shame, and dishonor. In addition, women in Folk Islam settings fear evil spirits, the evil eye, and death. The third common emotion is a lack of identity.

5. *Evangelicals should seek means to alleviate the fear many in Kazakhstan feel toward the West, Christianity, and change.* Fear is a critical hindrance in work among Muslims. This fear can center either in the missionary or in the Muslim. Conversion to Christianity in Kazakhstan is a huge step that could eventuate in severe consequences. Islam may not be important to the government or a specific people group, but it may be very important to an individual family. In some areas, if someone even thinks a Muslim is considering changing religions, it could mean death or expulsion from the family. Families will kill other family members who turn from Islam to save the honor of the family. For some branches of Orthodox Christianity, leaving the Church means leaving the family or even the loss of salvation. These fears and points of shame must be talked about and dealt with openly.
6. *Evangelicals should seek ways to reverse the typical attitude toward Christians and Westerners that exists among the peoples of Kazakhstan.* The people of Kazakhstan have a history of people betraying and oppressing them. In addition, many equate Christianity with Russian Orthodoxy and Russian oppression. For this reason, the message of Jesus Christ must be spread through relationships that are built on trust and understanding. This will help in tearing down barriers and stereotypes.

Most Muslims believe that Christians have perverted historical data as well as their Scriptures, with a bias against Islam. Both Muslim men and women view Christian women as undesirable. Many Muslims see them as disrespectful to their husbands, immodest, treated badly by Christian men, and sexually loose. In addition, women without children are seen as not truly feminine. For most, Muslims think all Americans are Christians. Furthermore, all Americans are like those represented by television shows like Bay Watch, MTV, or the new reality shows. If a Kazakh asks if you are a Christian, it is better to ask them what they mean when they say "Christian." This will likely open a door to explain what it really means to be a follower of Christ.

Because of the stereotypes concerning Westerners, many Muslims think Christians cannot meet the cultural requirements for decency. It is difficult for Western people to get an accurate feel for what really is acceptable. For example, one may be told that a certain way of dressing is an acceptable way of dressing in public. When pressed, however, the Muslim may say, "It is okay for YOU to wear that, but I never would." Therefore, Christians cannot assume that a certain behavior or dress is acceptable just because they are told by the locals that it is. All situations and behaviors must be analyzed before accepting them as suitable. Since acceptable practices vary from culture to culture, it is best for missionaries to find a local mentor to help them. Anytime a question arises, ask the mentor what he or she would do and why. This will help decrease costly mistakes.

7. *Evangelicals should prioritize evangelistic work among women in Kazakhstan.* Field evangelists have suggested that only 6 out of 200 believers in the Muslim world are women. In order to balance out the proportion of men to women, there needs to be an effort to reach entire families. In Kazakhstan, even among the Orthodox Christians, it takes women to reach women, however, just targeting women would not reverse the problem.

With a few exceptions, Muslim women do not want to hear that Christians hope to free them from their lives that these Westerners perceive as oppressive. Both Muslim and Christian women are concerned about the things that make up daily life. Muslim women think, act, and react like women. Women, Muslim, Christian, or other, face the same problems, only in a different setting. It is where and how the solutions are looked for that has more relevance to religion.

An evangelist should be careful not to isolate further the women that he/she is trying to serve. Sometimes, going to a woman's house for a long visit can create gossip, and hurt the woman's honor. In areas where this is a possibility, it is best to ask the woman to set boundaries for you. Let her decide when, where, and for how long you meet. Respect a sudden change in plan. If a missionary senses that the woman is uncomfortable, she should mention this to the woman and consider leaving. Share about religious things only with permissions and be careful when giving them religious materials to keep. If religious materials are found by a husband or other family member, this could bring the woman danger or end the missionary's privilege to have contact with the woman. Further, it is the task of Christian women to take the Gospel to Muslim women. Very few, if any, circumstances make it appropriate that a man speak alone to a woman about spiritual issues. A man speaking with a woman about such matters could dishonor both him and the Muslim woman and possibly put them in danger.

8. *Evangelicals should seek ways to fit in with the local feelings on hospitality to seek closer ties with the people.* Hospitality is another key aspect in working among Muslims. It is a common element among Muslims worldwide, whether in the Middle East, Central Asia, or Indonesia. Usually this task falls on the woman of the house. It is important for women to observe and follow the customs of hospitality appropriate for that culture in order to build relationships with Muslims. Not knowing and practicing the customs of hospitality can lead to an appearance of being rude or cold, which could possibly shut the door to further meetings with neighbors and friends.
9. *Evangelicals should seek to win entire families to faith in Christ and responsible Christian living in Christian congregations.* Entire families need to be reached and disciplined. Missionaries need to work as families to model Christian families for non-believers and new believers. They need to see what a Christian husband looks like and how he honors and protects his wife and family. They need to see how a Christian wife acts and speaks respectfully to her husband. They even need

to see how a Christian child respects the parents and how he or she is brought up. Most are nominal Muslims of nominal Christians, so a practicing Christian family will stand out in Kazakhstan, and will gain much respect. As a man is exposed to a Christian family and strong marriage, he will see a beautiful picture of Christ and the church in the wife's voluntary submission to a loving husband, who constantly lays down his life for her needs and desires. Unbelievers do notice that Christian marriages are different than their own, so living out a strong marriage in front of an unbeliever can be a powerful witness. If God is in a home, He will shine through even when the family is simply going about their daily lives. Harold R. Cook says, "When a couple goes out to the mission field, its witness to Christ and the Christian life is more than that of two individuals. Something else has been added. It is their joint witness as a Christian family. Here is a place where one and one equals more than two."

10. *Evangelicals should seek means to help meet the many physical and material needs that exist in the country.* Development and aid ministries provide legitimate access to the country. Christian workers who enter the country for humanitarian purposes should, however, do what they say they are there to do in order to maintain the reputation of Christians. Missionaries are allowed in Kazakhstan, but they sometimes face persecution and hardship from the government. It is often easier and more productive to go as a humanitarian worker.
11. *Evangelicals should help meet the needs for leaderships among the indigenous churches.* Workers are needed to disciple and train local believers so that they are able effectively lead the local body of believers. Methods of leadership training by extension could prove effective.
12. *Evangelicals should encourage the evangelization and contextualized church approaches to the minorities in Kazakhstan.* 38.4 % of the people are from Indo-European groups. These peoples include over 4.8 million Russians, 600,000 Ukrainian, 120,000 Belarusian, and 60,000 Polish. These peoples might be more effectively reached in their own languages and congregations.

The first step to removing this barrier, or any other, is prayer. The battle is a spiritual one, so missionaries need prayer to face it. Second, to help dispel these misconceptions, it is important for missionaries to live an incarnational life-style. Unbelievers must have contact with strong Christian families. Christians must live open and transparent lives before their unbelieving friends and neighbors.

In developing a clear understanding of Muslim women and how they see themselves, Christians can begin forming relationships that will lead to an opportunity to share the gospel. Muslim women need to hear how they are viewed in God's eyes. As mentioned earlier, Muslim women are given the idea that their bodies are polluted and polluting. How refreshing it is for them to hear that Jesus, a respected prophet in Islam, did not view women in that way. Jesus, in Luke 8 reaches his hand to a woman who had been

bleeding for twelve years. In fact, Jesus treats women with great care and respect. His story begins with the faith of a woman. As Jesus ministers, He talks with and commends the faith and actions of the women He encounters. He defend them and offers them relationship and undeserved forgiveness. God left His throne in Heaven, becoming the person of Jesus Christ and served women. The widow of Nain, the Samaritan woman at the well, Peter's mother-in-law, the woman caught in adultery, Jairus's daughter, the woman with a hemorrhage of blood, and the Syro-phoenecian woman are just some of the women Jesus saw fit to love and serve. In addition, the God who created woman, and her body, looked upon it and said it was good, with all its functions.

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