

Mission Atlas Project

Uzbekistan

SnapShot

Country Name: Republic of Uzbekistan

Country Founded In: September 1, 1991

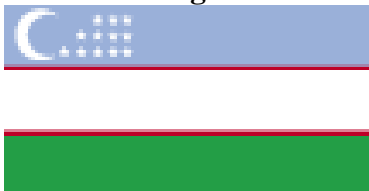
Population: 26,851,195

Government Type: Republic, authoritarian rule, with little power outside the executive branch

Geography: Central Asia, north of Afghanistan

Number of People Groups: Almost 60

Picture of Flag:



Religion Snapshot

Major Religion and Percent of population:

88% of the people claim to be Muslim (Mostly Sunni)

All religions:

Muslims	88%
Non-religious	15.1 %
Eastern Orthodox	9%
Zoroastrians	0%
Hindus	0%
Baha'is	0%
Jewish	0.20%
Buddhists	0.30%
Christians	1.28%.

Government interaction with religion:

According to the constitution which was ratified in December of 1992, Uzbekistan is officially a secular state. The government has restricted freedom of religion and has harassed and arrested hundreds of non-official Islamic leaders and believers, accusing them of extremism.

Any missionary activity or proselytizing is illegal in Uzbekistan. Religious conversions are illegal as well. Religious organizations must be registered with the government and registration is only granted to organizations that have one hundred members over the age of 18.

Services or meetings can not take place in people's homes and religious teaching can not be done on an individual basis. Also, no miners are allowed to be a part of religious group, which may be because Uzbekistan has the world's largest gold mine, so many people are miners.

The Orthodox Church has at times sought to restrict the activities of church groups outside the Orthodox camp.

Country Profile

Basic Facts

Name:

Republic of Uzbekistan

Demographics:

As of July 2005, the population of Uzbekistan was 26,851,195. The population growth rate is +1.67%.

Age structure stands 0-14 years 33.5%; 15-64 years 61.7%; 65+years 4.8% (2004 est.)

The birth rate stands at 26.22 births per 1000 population and the death rate 7.95deaths per 1000 population. Infant mortality rate is 71.1 deaths per 1000 live births.

Life expectancy is 60.82 years for males and 67.73 years for females.

Less than 0.1% of the adult population is infected with HIV/ AIDS.

The urban/rural division stands at 42.39 urban with a 2.7% urban growth rate.

The largest cities are Tashkent (2,495,000), Samarkand (450,068), Namangan (387,751), Andizan (362,362), and Buchara (303,203).

Language:

The official language of Uzbekistan is Uzbek, with 74.3% of the people speaking Uzbek. 14.2% of the people in Uzbekistan speak Russian and 4.4% speak Tajik. 7.1% speak other languages.

Society/ Culture:

Almost 60 people groups make up Uzbekistan.

The primary people divisions are:

Uzbek (80%)

Russian (5.5%)

Tajik (5%)

Kazakh (3%)

Karakalpak (2.5%)

Tatar (1.5%)

Other (2.5%)

The people of Uzbekistan are a diverse group of people. Almost 60 people groups make up Uzbekistan. Most Uzbeks hold hospitality to be something of importance. Many groups in Uzbekistan go out of their way to make guests feel welcome.

Age is also something very important to many in Uzbekistan. Young people are taught to fear and respect their elders. In many homes, it is the oldest person who says the prayers at meals, breaks the bread, and sits furthest from the door. People are addressed differently according to their age in relation to the one speaking.

Family is also important to most families in Uzbekistan. There are few single adults in Uzbek society. It is not uncommon for marriages to be arranged with little input from the bride or groom to be. In many families, the daughters must marry in order of age. Some couples marry and move into a home of their own; however, many marry and live with the groom's family. Most families also tend to have a high birth rate and women are generally expected to have their first child within their first year of marriage.

The people of Uzbekistan have a rich culture. They often have lavish celebrations and many enjoy music, poetry, and ancient crafts. The national dish of Uzbekistan is called "osh." It consists of rice, carrots, onions, oil, and lamb. Many homes serve this dish on Thursdays and it is a common dish served at celebrations. Fruit is also commonly served in Uzbekistan. Bread and tea are almost always served at meals. Many of the younger women in Uzbekistan wear more western clothes; however, some of the older women

still wear national dress, which is made of “atlas silk,” in a traditional multicolored pattern.

As in most predominately Muslim countries, men do not wear shorts in public. Dress for women is different in rural and urban settings. In Tashkent and other large cities, women may wear more western dress, including shorter skirts, shirts with bared shoulders, or pants. In rural 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, is not necessary for foreign women to cover their heads.

Uzbekistan is a male dominated society. Many men attend teahouses called *chaikhanas*. While foreign women are sometimes allowed in these tea houses, they are mostly a men’s club where men gather to talk. Local women do not typically go to these teahouses. In social gatherings, men and women usually sit separately, except for “honored guests.” Uzbek women do not typically shake hands and a man should never initiate greeting an unknown woman. Foreign women should dress conservatively when going to a crowded public place and should not travel alone in these places or after dark.

The people in Uzbekistan who are Muslim celebrate several religious ceremonies. Most take part in a month of fasting called *Ramazán*, *Eid Al-Fitr*, or *Ramadan*. 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.

Id-e Ramazan is a time of joy where relatives get together. Another important celebration is *Id-e Qorñan* or *Eid Al- Adha*, a feast that 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 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.

Other holidays include New Year’s Day on January 1, *Kurban Hait*, Women’s Day, in March, *Navruz* in March, Victory in May, Independence Day on September 1, Teacher’s Day in October, Constitution Day on December 8, and *Ruza Hait* in December.

http://foia.state.gov/mms/posrpt/pr_view_all.asp?CntryID=157

[http://www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

www.odci.gov/cia/publications/factbook/geos/af.html

www.plasma.nationalgeographic.com/mapmachine/profiles/af.html

<http://muslimministries.iteams.org/asia/uzbeks.php>

Government:

Uzbekistan is a republic with an authoritarian presidential rule. There is little power outside of the executive branch. The government, while names have changed, is similar to the way it was before the Soviet Union break up. The government is an evolution of Soviet civil law and still lacks an independent judicial system. It has increasingly cracked down on opposition groups and has made few attempts to develop democratic political norms since the country's independence. In an attempt to keep stability, the government has restrained personal liberty and freedom of speech.

President *Islom Karimov* was been chief of state since March 24, 1990, when he was elected by the Supreme Soviet, under the old Soviet Union. He was reelected in January of 2000. The president is elected by popular vote for a seven year term. The head of government, who is appointed by the president, is Prime Minister *Shavkat Mirziyayev*. He has been in office since December 11, 2003. In the executive branch, there is a Cabinet of Ministers that is appointed by the president with the approval of the Supreme Assembly. The legislative branch is made up of a bicameral Supreme Assembly, called the Oly Majlis, which consists of an Upper House or Senate and a Lower House or Legislative Chamber. The Judicial Branch consists of a Supreme Court in which judges are nominated by the president and confirmed by the Supreme Assembly.

While these branches and offices exist, Uzbekistan remains one of the most authoritarian states on Central Asia. Constitutional law is often ignored and the other offices can be superseded by executive decrees and legislation. The president appoints the prime minister, the full cabinet of ministers, the judges of the three national courts, and all members of the lower courts. He also has the power to dissolve parliament, which takes away the Oly Majlis's power to veto.

The human rights record in Uzbekistan is very poor. The government does not permit opposition parties and deaths of citizens have resulted as people have been accused of belonging to such parties. People are sometimes beaten, harassed, and tortured by the police and NSS forces. Prison conditions are very poor and people can be held for a long time before they receive a trial. It is not uncommon for people to be arrested on false charges, especially Muslims who are suspected of being extremists. Narcotics, weapons, or banned literature is often planted to arrest these people. Police and NSS have also used illegal searches and wiretaps. While the constitution prohibits censorship, it is still commonly practiced. The government limits freedom of speech, the press, and the freedom of assembly and association. The government has restricted freedom of religion and has harassed and arrested hundreds of non-official Islamic leaders and believers, accusing them of extremism. Discrimination against some minorities and women continues to be a problem, as well as trafficking women and girls to other countries for prostitution.

www.odci.gov/cia/publications/factbook/print/uz.html
<http://www.country-studies.com/uzbekistan/government.html>
<http://www.state.gov/g/drl/rls/hrrpt/2001/eur/8366.htm>

Economy:

The Gross Domestic Product of Uzbekistan stood at \$47.59 billion in 2004. Only 11% of the country is made up of intensely cultivated, irrigated river valleys. More than 60% of the population of Uzbekistan lives in densely populated rural areas. Uzbekistan is the world's second largest exporter of cotton. The country also produces a lot of oil, chemicals, and machinery. Intensive production of cotton and grain during the Soviet era severely depleted water supplies. Overuse of Agrochemicals has left the land poisoned and the Aral Sea and several rivers are half dry because of chemical pesticides and natural salts. As these chemicals are blown from the exposed lake bed, desertification is increasing. Much of the water 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, including DDT. The country is trying to lessen its dependence on agriculture and focus on developing the country's mineral and petroleum reserves.

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 in 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, when the Soviet Union began diverting the sea's rivers for irrigation for cotton, 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.

Agricultural products common to Uzbekistan include fruits, vegetables, grain, cotton, and livestock. However, for the reasons mentioned above, Uzbekistan is turning to other resources. Other industries include textiles, food processing, machine building, metallurgy, gold petroleum, natural gas, and chemicals.

Cotton accounts for 41.5% of Uzbekistan's exports. Gold accounts for 9.6% and energy products accounts for 9.6% of the exports. Other exports include mineral fertilizers, ferrous metals, textiles, food products, and automobiles. About 22% of Uzbekistan's exports go to Russia. China, Ukraine, Tajikistan, Bangladesh, Turkey, Japan, Kazakhstan, and the United States also receive exports from Uzbekistan. About 49.8% of its imports include machinery and equipment. Foodstuffs, chemicals, and metals are also imported. 22.3% of Uzbekistan's imports come from Russia and 11.4% some from the United States. Uzbekistan receives about 10.9% of the country's imports from South Korea and 9.5% from Germany. China, Turkey, and Kazakhstan also send imports to Uzbekistan.

In 2004, 28% of the population was below the poverty line. In 1995, the employment breakdown was 44% agriculture, 20% industry, and 36% services. Uzbekistan received \$87.4 million in economic aid from the United States in 2003.

Drug trafficking is becoming an increasing problem in Uzbekistan. It has become the primary transshipment nation from Afghanistan to Russia and Europe. Drug abuse in the country accounts for at least two thirds of the HIV cases in Uzbekistan.

There are many development opportunities in Uzbekistan. There is currently a group there that is running a Hospital Assistance and Medical Training program. This program is designed to provide medicines and equipment to poorly equipped hospitals, as well as to provide training to doctors and nurses. This same group is also providing a program to improve farming techniques, provide irrigated water, and improve leadership in villages. There is also a need in caring for handicapped children. There is currently a group providing attention and education to about 30 handicapped children.

There are many health needs in the country. In the Post Soviet Era, Uzbekistan's healthcare has fallen. In 2002, Uzbekistan only had 58 hospital beds per 10,000 people. Some, especially in villages, are unaware of basic hygiene and need to be taught the importance of things such as washing properly, brushing teeth, and taking care of children. Dentist and medical workers are much needed as there are limited medical resources available. Many health concerns have developed because of the contaminated land.

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.odci.gov/cia/publications/factbook/geos/uz.html>

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

<http://www.country-studies.com/uzbekistan/government.html>

http://www.fh.org/prayer_uzbekistan

www.usaid.gov/locations/europe_eurasia/car/index/html

Literacy:

Uzbekistan has a total 99.3% literacy rate, with 99.6% of men and 99% of women above the age of 15 able to read and write.

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

Land/Geography:

Uzbekistan is in Central Asia, north of Afghanistan and Turkmenistan. It is a completely landlocked country, joining with Afghanistan, Turkmenistan, Kazakhstan, Kyrgyzstan, and Tajikistan. Uzbekistan is one of the only two double landlocked countries in the world, Liechtenstein being the second. This means that it is surrounded only by other landlocked countries. 420km of shoreline of the Aral sea is in Uzbekistan. The country is mostly flat and rolling sandy desert with dunes. It also has broad, flat river valleys. In the eastern part of the country, The Fergana Valley is surrounded by the mountains of Tajikistan and Kyrgyzstan.

History of Uzbekistan

50,000 BCE-2,000 BCE

It is believed that Uzbekistan is one of the most ancient of man's habitats. Archeologists have identified evidence of Stone Age remains. The most famous of these are in Teshiktash and Amankutan. Craftsmen who made pots, burnt dishes, swords, and jewelry were well known in neighboring countries as well as countries outside of Central Asia.

Achaemenid Rule, ca. 550-331 BC

Uzbekistan's geographical location drew many foreign invaders. Uzbekistan was the ancient Persian province of *Sogdiana*. During the rule of Darius the Great, the Achaemenid (Persian) Empire expanded to its peak and included much of Uzbekistan. By the fourth century BC, Persian control of the outlying areas and the internal cohesion of the empire deteriorated. Although the outlying areas tended to resist Achaemenid rule, some areas, like the Bactriana, still fought on the Iranian side during the Battle of Gaugamela in 330 BC. During this battle they were defeated by Alexander the Great.

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. Although his expedition through Uzbekistan was brief, Alexander left behind a Hellenic influence that lasted several centuries.

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.

Central Asian and Sassanian Rule, ca. 150 B.C.-700 A.D.

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 country in ruins. The Hephthalites are believed to have remained in control for about a century, until they were defeated by the Western Turks and an upraise of the Sassanians. From this time, until the rise of Islam, the areas of the Hindu Kush were dominated by small kingdoms under Sassanian rule with Kushan or Hephthalite rulers. By the middle of the seventh century, the Buddhist culture and earlier Zoroastrian influence began to fade. Now there is little left that bears witness of these strong influences.

Islamic Conquest, ca. 637-900AD

After the death of Mohammad, Islam spread 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. Samarkand fell to the Arabs in 712. The Abbasid Dynasty grew stronger and was able to subdue the Arab invaders by the middle of the eight 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.

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. 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 rules 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, 1220-1506

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 descendants 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 lasted 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. 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 many advancements in the economy, as well as in social and military institutes that had been undermined by the Mongol domination.

Timor's successors supported Islamic art, culture, and the sciences and several well known poets and artists arose under the royal patronage. Science, town-planning, literature, and arts developed during this time in Uzbekistan. The boundaries of the state governed by Ulugbek, Timor's grandson, coincide with the boundaries of current day Uzbekistan. The Timurid Empire came to an end around the turn of the sixteenth century, however palaces, mausoleums, madrassahs, and minarets built under the Timurid's, are still present throughout Uzbekistan and can be seen today.

Rise of the Uzbeks, ca. 1500-1700

Early in the sixteenth century, the Shaybani Uzbeks drove Barbur, who was a descent of both Timor and Genghis Khan, out of his father's kingdom in Ferghana. This is the land that straddles today's Uzbekistan, Tajikistan, and Kyrgyzstan. In 1504, after several unsuccessful attempts to regain this land, Babur crossed the Amu Darya and captured Kabul from the last of its Mongol rulers. By 1510, the Uzbeks finished their conquest of Central Asia. Two main states were set up. The most powerful state was the Khanate of Bukhoro, which contained the area around Tashkent and the Fergana Valley. The second state was established in Khorazm, at the mouth of the Amu Darya. These two states warred against each other and by the beginning of the seventeenth century, the Shaybanid Dynasty was replaced by the Janid Dynasty. By the middle of the seventeenth century, the Mughals handed control of the land north of Kabul to the Uzbeks, who had already gained control of the western city of Herat and areas in northern Afghanistan.

Arrival of the Russians and the Great Game, ca. 1700-1850

The years of fighting between dynasties and invasions from Iran weakened Central Asia. During this time, a new group of Russians entered Central Asia as merchants. These Russians became aware of the Russian slaves that were being sold to the Central Asians by Kazak and Turkmen tribes and increased hostility toward the Central Asian Khanates. These slaves were obtained by nomads kidnapping them in the border regions or by taking Russian sailors who were shipwrecked and then sold in slave markets.

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 Russian Conquest, ca. 1850-1917

During the nineteenth century, Russia became more interested in Central Asia. Competing with Britain for land, hostility over Russians being taken as slaves, and the need for cotton, which increased in the region due to the Civil War in the United States, all led turned Russian attention towards Central Asia. In the late 1800's, Russian forces began entering Central Asia and they captured Tashkent in 1865, Bukhoro in 1867, and Samarkand in 1868. By 1876, all of present day Uzbekistan was under Russian rule or was a protectorate of Russia, which allowed Russians to control foreign relations of the states and gave Russian merchants import concessions in foreign trade.

As Central Asia came under Russian rule, life did not change much initially. The Russians interfered little with the people and increased cotton production. In the last part of the nineteenth century, however, things begin to change. New Russian railroads were built and more Russians came to the area, which led to several revolts. Revolts also arose in eastern Uzbekistan as a new Russian decree canceled the Central Asian's immunity to being called to duty for World War 1. The revolts were quickly quieted by the Russians, however, the Russians began increasing their control over the states. The Pan-Turkish movement, also known as Jadidism, became the only means of Uzbek resistance towards

the Russians. This movement originated in the 1860's as a group hoping to preserve indigenous Islamic Central Asian culture, but by 1900 it had developed into Central Asia's first major movement of political resistance. The group was opposed by both Russians and Uzbek khans until the Bolshevik Revolution in 1917.

In 1917, revolutions broke out in Russia and spread to Tashkent. In Tashkent, the tsarist administration of the general was overthrown and replaced by a dual system that combined a provisional government with direct Soviet power. This completely excluded the native Muslim population and took all power from them. The Jadidists and other factions began the Basmachi revolt against Soviet rule. The Basmachi guerrilla fighters opposed and resisted Soviet rule for more than ten years. In 1920, Faizulla Khojaye, one of the Jadidist leaders, helped communist forces to capture Bukhoro and Khiva. As Bukhoro joined the Basmachi movement, Khojaye became the president of what became the Soviet Bukhoran People's Republic.

The end of the Basmachi revolt came as civil war in Russia ended and the communists drew back, promising local political autonomy. Lenin's New Economic Policy led many Central Asians to join the communist party. Many gained high positions in the new government of the Uzbek Soviet Socialist Republic, or the Uzbek SSR. Local leaders cooperated closely with the communist government to alter the traditional society of the region. New policies included the emancipation of women, the redistribution of land, and mass literacy campaigns.

Russia greatly increased the production of cotton, which created many problems. The balance between food crops and cotton was changed and the food supply lessened. As the Moscow government pushed for self-sufficiency in cotton, almost the entire agricultural economy of Uzbekistan was turned to cotton production. This had consequences on the water supply and contaminated the land, and these consequences are still affecting Uzbekistan and Central Asia today.

During World War 2, industrial plants from Russia were moved to Uzbekistan and other areas in Central Asia. Russian and other European workers flooded the area and larger cities were filled with immigrants. Other nationalities such as the Crimean Tartars, Chechens, and Koreans were forced to Uzbekistan because Moscow considered them subversive elements in European Russia.

Uzbekistan Russification and Resistance

In 1953, Stalin died and First Secretary Nikita Khrushchev relaxed the totalitarian control and brought back some of the Uzbek nationalists. Uzbeks began joining the Communist Party of Uzbekistan, but Russification was a requirement for those obtaining government positions. They were made to abandon their Uzbek lifestyles and identities and were no longer able to be a part of leading roles in Uzbek society. Uzbekistan became known as one of the most politically conservative republics in the Soviet Union.

As Uzbeks gained positions in society, unofficial networks based on regional and clans loyalties formed. These networks offered connections between its members and the state. One of these networks was under the leadership of Sharaf Rashidov. Rashidov, was the first secretary of the Communist Party of Uzbekistan, was in office from 1959 to 1982. During this time, he brought relatives and friends from his home and placed them into government and party leadership positions. He became an ally of Leonid Brezhnev, who was the leader of the Soviet Union from 1964 to 1982. Rashidov offered bribes to high officials of the central government which allowed the Uzbek government to only pretend to comply with Moscow's demands for more cotton production.

Uzbekistan the 1980's

In the years following Rashidov's death, almost the entire party and government was accused of falsely reporting cotton production figures. Uzbek leadership was kicked purged and corruption trials were carried out. Uzbekistan became known as corrupt among the Soviets, and the Uzbeks felt they were being falsely blamed and treated unfairly.

By the 1980's Uzbek nationalism had grown strong and in 1989 ethnic tensions resulted in violence in the Fergana Valley. During this time Meskhetian Turks were assaulted by Uzbeks and the Uzbeks and Kyrgyz youth fought each other in the city of Osh. As a result, Moscow reduced the purges and appointed an outside Muslim who was not involved in the purges as first secretary of the Communist Party of Uzbekistan.

By the late 1980's groups of intellectuals had formed political organizations in order to voice their grievances. One of these, Birlik, advocated for the diversification of agriculture in an attempt to salvage the Aral Sea. While these were concerns for the people, it was a safe way to express broader complaints with the Uzbek government. Uzbeks living outside the cities continued to support the communist party and the government.

Uzbekistan Independence

In 1991 there was an attempted coup against the Gorbachev government. This coup was a catalyst for independent movements throughout the Soviet Union. On August 31, 1991, the Supreme Soviet of Uzbekistan was declared an independent republic. An independence referendum was passed in December of 1991 and a parliament was elected and Karimov was chosen as the new country's first president. Uzbekistan joined the Commonwealth of Independent States. While the Communist Party changed its name, the government changed very little.

Karimov began cracking down on political opponents and groups have not been allowed to contest the elections. There have been restrictions on travel, political activism, and publishing in order to keep dissent minimized. The country has turned into somewhat of a police state, with threats of violence. Officially, Uzbekistan is a multi-party democracy, but because of terrorism and oppression, opposing groups have been unable to step

forwards. In 1995 Karimov was reelected in an unopposed election. Uzbekistan is now a republic with an authoritarian presidential rule. There is little power outside of the executive branch. The government is an evolution of Soviet civil law and still lacks an independent judicial system. It has increasingly cracked down on opposition groups and has made few attempts to develop democratic political norms since the country's independence. In an attempt to keep stability, the government has restrained personal liberty and freedom of speech. Uzbekistan remains one of the most authoritarian states on Central Asia. Constitutional law is often ignored and the other offices can be superseded by executive decrees and legislation.

The human rights record in Uzbekistan became very poor. The current government does not permit opposition parties and deaths of citizens have resulted as people have been accused of belonging to such parties. People are sometimes beaten, harassed, and tortured by the police and NSS forces. Prison conditions are very poor and people can be held for a long time before they receive a trial. It is not uncommon for people to be arrested on false charges, especially Muslims who are suspected of being extremists. Narcotics, weapons, or banned literature is often planted to arrest these people. Police and NSS have also used illegal searches and wiretaps. While the constitution prohibits censorship, it is still commonly practiced. The government limits freedom of speech, the press, and the freedom of assembly and association. The government has restricted freedom of religion and has harassed and arrested hundreds of non-official Islamic leaders and believers, accusing them of extremism. Discrimination against some minorities and women continues to be a problem, as well as trafficking women and girls to other countries for prostitution.

Terrorism in Uzbekistan

The past few years in Uzbekistan has seen a rise in terrorism. In 1999, militant Islamic groups tried to overthrow the government. Sixteen people were killed and hundred were injured as car bombs went off outside government offices in Tashkent. In August of 2000, there was fighting between Uzbek Islamic guerillas that came into Uzbekistan from bases in Tajikistan. After 911 attacks, the United States forged a close alliance with Uzbekistan. The United States were allowed to use Uzbek bases in their war in Afghanistan, which decreased Islamic guerilla activity, however, the year 2004 saw a lot of violence.

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Christian History

Nestorian Christianity reached Central Asia in the fourth century, however, it was 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, Uzbekistan 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 Uzbeks or other Muslim groups, so there were very few indigenous believers in Uzbekistan. This did not change until the 1990's when Western missionaries came to the area. Very few Uzbeks have been Christians for more than ten years. The number of Christians in Uzbekistan is growing, but many of those are meeting with Christians of other languages.

According to the constitution which was ratified in December of 1992, Uzbekistan is officially a secular state. According to this, freedom of religion is guaranteed. The government, however, has restricted freedom of religion and does not permit any independent form of religion. They have harassed and arrested hundreds of non-official Islamic leaders and believers, accusing them of extremism. Any missionary activity or proselytizing is illegal in Uzbekistan. Religious conversions are illegal as well. Religious organizations must be registered with the government and registration is only granted to organizations that have one hundred members over the age of 18. To be registered, a church must also have a building of its own, which is often very expensive. Services or meetings can not take place in people's homes and religious teaching can not be done on an individual basis. Also, no minors are allowed to be a part of religious group, which may be because Uzbekistan has the world's largest gold mine, so many people are miners. Religious leaders are under constant surveillance and phones are often bugged and homes watched. Western visitors almost always raise suspicions and secret police will often come to the local's home and talk about the visit when the visitors leave. Uzbekistan is 22nd in the world on the persecution index.

From 1900- 2000, Uzbekistan's Christian population has grown. They have gone from having 10 congregations to about 1,000 and from having only 5 denominations present to having about 80.

Religions in Uzbekistan

Non-Christian Religions

Buddhism, Hindu, Baha'i, and Zoroastrian

Uzbekistan has seen many religions and has often been an important religious center. Some believe that Zoroastrianism originated in this area. 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 Uzbekistan. It is estimated that by the middle of 2005, there are about 6,000 Zoroastrians, 60,000 Buddhists, 2,000 Baha'is, and 1,000 Hindus in Uzbekistan.

Islam

After the death of Mohammad, Islam spread 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. Samarkand fell to the Arabs in 712. The Abbasid Dynasty grew stronger and was able to subdue the Arab invaders by the middle of the eight 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.

During the Soviet Era, authorities did not prohibit Islam, 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 and up

Today, Uzbekistan has a large Muslim population, with between 70-90% 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, most in Uzbekistan claim to be Muslim, but it 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.

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, however, others celebrate in fear of Muslim extremists. The government does not allow men to attend university with beards or women to attend university in veils.

Uzbekistan is an important Islamic center. Samarkand and Bukhara are important to the Islamic world. Sunni Islam, which dominates the country, is acknowledged in the country, however Muslims must remain loyal to the authorities. There are about 2000 registered mosques and since the country's independence, almost 30,000 citizens have performed the hajj, or pilgrimage to Mecca. There are 1,965 Muslim organizations that are recognized in Uzbekistan. Some of these include the Council of Uzbekistan's Muslims, The Kaziyat of Karakalpakstan's Muslims, the Institute of Islam in Tashkent, 10 madrasahs, and the almost 2,000 mosques. The Fergana Valley is considered a strict, conservative Islamic area. Those in the Fergana Valley practice Wahhabism, which is the form of Islam that is practiced in Saudi Arabia.

Fundamental Islam exists in Uzbekistan and grew in the 1990's. The past few years in Uzbekistan has seen a rise in terrorism. In 1999, militant Islamic groups tried to overthrow the government. Sixteen people were killed and hundred were injured as car bombs went off outside government offices in Tashkent. In August of 2000, there was fighting between Uzbek Islamic guerillas that came into Uzbekistan from bases in Tajikistan. After 911 attacks, the United States forged a close alliance with Uzbekistan. The United States was allowed to use Uzbek bases in their war in Afghanistan, which decreased Islamic guerilla activity, however, the year 2004 saw a lot of violence.

Unfortunately, non-fundamental Muslims in the area face persecution by the government and being falsely accused of being extremists. The government has restricted freedom of religion and has harassed and arrested hundreds of non-official Islamic leaders and believers, accusing them of extremism. People are sometimes beaten, harassed, and tortured by the police and NSS forces. Prison conditions are very poor and people can be held for a long time before they receive a trial. It is not uncommon for people to be arrested on false charges, especially Muslims who are suspected of being extremists. Narcotics, weapons, or banned literature is often planted to arrest these people. Police and NSS have also used illegal searches and wiretaps. While the constitution prohibits censorship, it is still commonly practiced. The government limits freedom of speech, the press, and the freedom of assembly and association.

Non-religious

The non-religious in Uzbekistan make up over 15% of the population. This group includes the communists, the secularists, and those mainly divorced from any religious commitment. The non-religious resist the witness of the Orthodox Church due to the actions of many "Orthodox Christians" during the Russian occupation. These people are more open to witness from minority groups (such as the Koreans) than from the other Churches.

Judaism

There are about 55,000 Jews in Uzbekistan. Registered synagogues operate freely and they are allowed to hold cultural events, conduct education in Hebrew, and publish a community paper.

Atheism/ Non-religious

In 2000, there were an estimated 860,079 atheists in Uzbekistan. Another source suggests that in 2001, about 12.52% of the population claimed to be non-religious.

Jehovah's Witnesses

In 1995, there were an estimated 1,300 Jehovah's Witnesses in Uzbekistan, however, it was believed to be spreading rapidly. Recently, they have had difficulties with the government due to registration issues.

Catholic

Before the Russian Revolution, there were churches in several towns. In 1917, the Church of St. John the Baptist was built in Samarkand by Polish prisoners. During the Russian Revolution, however, these churches were closed down and the Church of St. John the Baptist was made into a sports hall. Toilets were placed by the High Altar. The church was not returned until 1997, and today over 50 people attend mass. In Urgench, a town of almost 200,000 people, the only church building that exists is a new Catholic chapel and a small Franciscan Friary. In Fergana, a predominately Muslim area, an old church that was built back in 1917 was taken by authorities and is now used to store old KGB files.

The Catholic Church in Uzbekistan is made up of many nationalities, including Armenians, Ukrainians, and Russians. In 1999, the Catholic Church opened its cathedral in Samarkand and in 2002, the Roman Catholic Church celebrated the centenary of the revival of Catholicism in Central Asia.

Orthodox Churches

There are about 36 registered Orthodox groups in Uzbekistan, including churches, seminaries, and organizations. There are five registered Catholic groups and one Armenian group. There are an estimated 188,934 Russian Orthodox Christians and about 40,000 Roman Catholics in Uzbekistan. The Russian Orthodox Church is mostly made up of Russians, Tatars, Bashkirs, Chuvash, Mari, Uzbeks, Ossetians, and Udmurts. The Catholic Church in Uzbekistan is mostly made up of Ukrainians, Poles, Lithuanians,

Hungarians, and Byelorussians. The Armenian Apostolic Church is another church that is prominent in Uzbekistan.

In 1995, it had an estimated 30,000 people affiliated with it and consisted of Gregorians and Armenians. Other branches of the Orthodox Church in Uzbekistan are the Bulgarian Orthodox Church, the Georgian Orthodox Church, the Greek Orthodox Church, and the Ukrainian Orthodox Church.

Orthodox

The Russian Orthodox Church traces its roots back to 988. Russia adopted Christianity as the official religion when Prince Vladimir of Kiev became a Christian in 988. The ceremony for Prince Vladimir was based upon Byzantine rites and this would serve as a model for the rise of the Russian Orthodox Church.

The church traces its apostolic succession through the Patriarch of Constantinople. At the Council of Florence in 1439, leaders of the Catholic and Orthodox Church agreed to reunify the two branches of Christianity. The Russian people rejected the concessions to the Catholics and Metropolitan Isidore was kicked out of his position in the church. The Russian Orthodox Church today remains separate from the Vatican. In 1448, the Russian Orthodox Church separated from the Patriarchate of Constantinople and installed Metropolitan Jonas who was given the title of Metropolitan of Moscow and all of Rus.

Patriarch Nikon, in 1652 attempted to centralize the power that had been distributed locally while conforming Russian Orthodox rite and rituals to those of the Greek Orthodox Church. An example of this conformation was the insistence that Russians cross themselves with three fingers instead of two. People saw these changes as heresy and this led to Nikon's loss of power. One leader, Tsar Aleksey, however, maintained Nikon's changes and persecuted those who opposed Nikon's changes. They were persecuted until Peter the Great's reign, which allowed people to practice their own style of Orthodoxy.

The Russian Orthodox church grew during the seventeenth and eighteenth centuries. In 1686, the Metropolia of Kiev was moved from Constantinople to Moscow, which brought millions of followers under the authority of the Russian Orthodox Patriarch. Missionaries were sent across Siberia and into Alaska and the United States. In 1721, Peter the Great established the Holy and Supreme Synod to govern the church instead of leaving the authority with one person. Things remained this way until after the Russian Revolution in 1917. During this time, bishops elected a new patriarch. By 1914, there were 55,173 Russian Orthodox Churches, 29,593 chapels, and 112,629 priests in Russia. The church had to coexist with a secular government and followers were often disadvantaged and persecuted. During the 1920's and 1930's, many churches were converted into secular buildings and over 50,000 priests were sent to Labor camps or executed. Several seminaries were reopened in 1944, but relations between the Church and government got worse after Stalin's death. People were kept from many jobs due to their faith. University students were forced to take courses in Scientific Atheism.

In 1988, the Russian Orthodox Church celebrated its millennial anniversary. This became a turning point for the Russian Orthodox Church. The government changed from trying to work against religion to trying to use religion to gain support.

Russian Orthodoxy was introduced to Uzbekistan in the middle of the nineteenth century by the Russians. 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 Uzbeks or other Muslim groups, so there were very few indigenous believers in Uzbekistan.

Today, the Orthodox Church is the biggest branch of Christianity in Uzbekistan. There are 26 parishes in Uzbekistan and they are managed by the Central Asian Eparchy which is headed by the archbishop. There are five Orthodox Churches in Tashkent and at least one in every major city. There is a nunnery in Soldatskoye village and Tashkent Theological Seminary in Tashkent. Russians, Ukrainians, Tatars, and Koreans make up the Orthodox Churches.

In the past, the Orthodox Church has had close ties to Muslim leaders. A peasant in Troitskoye village reports that a mullah of a local mosque and the Emir of Bukhara were responsible for helping to build a local Orthodox church. Some Muslims see the Orthodox Church as a way of building peace between the nations and the Mufti of Uzbekistan Muslims makes visits to the Eparchy during major Christian holidays.

Russian Orthodox Churches have several unique features. The interiors are highly decorative, often decorated with frescos of saints or scenes that reach up to the domes. There is usually an icon of Christ in the main dome. There are often no pews and churches are lit with candles instead of electric lights. Worshippers often buy candles and place them on stands, a ritual that signifies asking a saint for a favor or for honoring a dead loved one. Colors, especially on the domes, have significance. Black represents submission, green represent the Trinity, blue represents the spirit of God, and Gold represents Jesus. Domes which are often very colorful, are designed to look like candles from a distance. The number of domes is also significant on a church. One dome represents Jesus, three indicates the Trinity, and five indicated Jesus and the four evangelists. The crosses on top of the domes have a crescent shape with horns upturned as part of the base. This represents an anchor, signifying that the church is a ship of faith in the sea of vanity. Many churches are not built symmetrically, believing that symmetry is the enemy of beauty.

Protestants/ Evangelicals/ Pentecostals

There are about 129 Protestant organizations of various denominations in Uzbekistan. Many in the country equate Christianity with Russian Orthodoxy and with the Russian government that tried to impose its ways on the people of Central Asia. In 2000, there were an estimated 44,000 Protestants, 12,500 evangelicals, and 150,000 Pentecostals in Uzbekistan.

The Baptist Union

The Baptist Union in Uzbekistan is mostly made up of Uzbeks and there are some all Uzbeks congregations.

The Full Gospel Christian Church

The Full Gospel Christian Church has its headquarters in Tashkent, however, has had interference and harassment by the government.

The German Evangelical Lutheran Church

The German Evangelical Lutheran Church is mostly made up of the remaining Germans and some Uzbeks.

Muslim Believers

There is also a group of about 11,400 Muslims who have converted to Islam but who have remained in Islam in order to witness.

There may be up to 900 congregations of isolated radio churches that are primarily made up of Uzbeks.

The Karakalpak Full Gospel Church

The Karakalpak Full Gospel Church was started in 1992 and is the main church in Nukus. They have been harassed by the government and their pastor was imprisoned.

The Korean Churches

The Koreans have several churches. These are the Korean Baptist Church, the Korean Methodist Church, the Korean Presbyterian Church, and the Korean Pentecostal Church.

Pentecostal

Pentecostal churches in Uzbekistan are mostly made up of Russians, Koreans, and Uzbeks. Most believers in Uzbekistan live in Tashkent and many of those believers do not attend registered churches.

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People Groups in Uzbekistan

Arab Tajiki (2,700)

The Tajiki Arab in Uzbekistan are found in pockets throughout southern Uzbekistan. Many can be found in refugee camps in Pakistan along the Pakistan- Afghanistan border, in parts of Afghanistan, and in Tajikistan. During the violence that existed during the Soviet Union's invasion of Afghanistan, more than one million Tajiks fled to Pakistan. These people go by many names and are sometimes called Arab, Tajiki, Balkh Arab, Central Asian Arab, Tajiki, or Arab speaking. Their language is Arabic, Tajiki spoken. This is a dialect of Farsi that is mixed with some Uzbek vocabulary.

Some of the Tajiki Arabs are pastoralists-nomads who migrate from river valleys to mountains. Many raise fat tailed sheep, but some of the wealthier men also raise the karakul sheep which provides karakul lambskins. The Arabs also farm cotton and wheat. In some places, they live in small villages in stone or mud houses with flat roofs.

Historically, the Central Asian Arabs lived in the plains in the north of Afghanistan that used to be called Turkistan. One scholar, Barfield, reports that these Arabs have not had contact with Middle Eastern Arabs since the time of Timur in the late 1300's and early 1400's.

The Arabs in Uzbekistan are Muslim, mostly from the Hanafite sect of Islam. Islam is an important aspect of daily life and often dictates what the people eat, how they behave, and how they dress, especially the women. They observe important Islamic rituals, such as the ones related to birth, death, puberty, and marriage. About 2.00% of the population of the Arabs in Uzbekistan claim to be Christian adherents, however the percentage evangelical believers is about 0.01%. There are few, if any, churches among them and there are no Bibles or Jesus films available in their language. There are no known agencies targeting these people at this time. There are some Christian audio recording available in the language.

<http://www.joshuaproject.net>
[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

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Arab, Uzbeki (700)

The Uzbeki Arabs are found in Uzbekistan and Tajikistan. In Uzbekistan, they are found in the Bukhara Province, in the middle and lower Zerafshan Valley in Samarkand Province, and a few are found in Katta-Kurgan town. Most of them live in small villages. They are also known as Jungari, Kashkadarya Arabic, Uzbeki Arabic, and Central Asian Arabic. They speak a dialect that is close to the North American Spoken Arabic. There are differences in the dialects spoken between the Bukhara and Kashkadarya regions. The dialect in Bukhara is strongly influenced by Tajiki and the dialect in Kashkadarya is strongly influenced by Uzbek and other Turkic languages. Overall, speakers use Northern Uzbek to communicate and as their literary language. Few of these people still speak Arabic.

The Uzbeki Arabs used to be known for their skills in raising sheep, however after the Bolshevik Revolution, Soviet authorities forced the Arabs to settle down and end their nomadic ways. For this reason, many fled to Afghanistan so they could continue their traditional lifestyle. The ones who remained in Uzbekistan tend to be endogamous and do not mix with speakers of other languages. Many are agriculturists and raise cattle. They are Sunni Muslims of the Hanafi school. The number of Christians is unknown. There are no Bibles, Christian audio recordings, or Jesus films available in their language. There are no known agencies targeting these people at this time.

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24655

Armenian (59,600)

The Armenians of Uzbekistan 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 Uzbekistan are primarily Orthodox Christians. They are about 50% Christian adherent, however 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. 16% are non-religious. 8% are atheist. There are multiple groups working among these people.

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24656

Avar (900)

The Avar are also called Batlux, Dagestani, 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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24657

Azerbaijani, North (54,500)

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. They are found throughout the former Soviet Union, with a large population found in Uzbekistan. In Uzbekistan they are found around Tashkent, Fergana, Andizhan, and Surkhandarya. 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.

This group of people has experienced many invasions. They were first captured by the Persians in the sixth century but were overtaken by the Turks the eleventh century. Russia took over the area in the beginning of the nineteenth century. In Uzbekistan, 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 is not allowed before the Soviet period. This has changed over the past decade, however, 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, however some are Sunni Muslims of the Hanafite branch. They practice Islam, however, 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 Christians of the Azeri in Uzbekistan 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.

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<http://www.janzteam.com/OSTEUROPE/en/cauc4.htm>

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Balkar (400)

The Balkars 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. The Balkar living in Russia live in high valleys where the farmland is terraced and the woods are complemented with alpine meadows. Herding and mining are done in these mountains as well. 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 Balkars constitute one nation though they are often separated due to the territorial isolation that took place in the fourteenth century. For ages the Karachais and Balkars 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 Balkars 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 Uzbekistan 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.

<http://www.joshuaproject.net>

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

http://www.adoptapeople.com/Profiles/p_code6/301.htm

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

<http://www.kafkas.org.tr/english/index.html>

Bashkir, Bashkort (42,600)

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 Muslims in the 10th century after interaction with the Arabs. They had a real tribal outlook that caused 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 new 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 horses milk.

The Bashkirs 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 Bashkirs are primarily Sunni Muslims, 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 Catholic, Orthodox, or Christian adherents. About 0.49% are evangelical. They are basically unreached by the Gospel with only a small group of Bashkort believers worldwide.

<http://www.adoptapeople.com/Profiles/clusters/8003.htm>

<http://www.imb.org/centralasia/people/bashkort.htm>

<http://www.hope4ufa.com/>

<http://www.joshuaproject.net>

<http://www.janzteam.com/OSTEUROPE/en/cr2.htm>

www.MIRFocus.com
<http://www.russiatoday.ru/en/profile/people/nat/891.html>

24660 **Bulgar (2,600)**

The Bulgar are of the Southern Slav people cluster. They are primarily found in the Balkan region of southern Europe, however are found throughout Central Asia and Europe. The largest groups of them are found in Bulgaria, Moldova, Ukraine, the United States, and Turkey. They are also known as Bogomil, Bulgarian, Moldavian, Palityan, and Pomak. This people group speaks the Bulgarian, however many are bilingual.

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 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 of the Bulgar people today Orthodox Christians. Some, however, are Muslims. They are believed to have been forcibly converted to Islam in the 1370's. Overtime, they have adopted Muslim customs, however, there is still an absence of Islamic practices among many of the Bulgar people who are Muslims. Their language lacks many religious words and important Muslim saints are unknown to many of the Bulgars. 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 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

24661 **Buryat (700)**

The Buryat are of the Mongolian people cluster. They are found in Russia, China, Mongolia, Ukraine, and Uzbekistan. The largest group of them lives in Siberia, along Lake Baikal, and on the border of Mongolia. They are also known as Bargu, Bargu Buriat, Bur'add, Buriat-Mongolian, Buryat, Mongolian Buriat, Northern Mongolian,

North Mongolian, Northeastern Mongolian, and Northern Mongolia. The Buryat speak the Buriat, which is a dialect of Mongolian, and are often bilingual.

The Buryat are descendants of western Mongol people and northern Siberians. The culture of the Buryat people is very similar to that of the Mongolians. They love music, dance, chess, and sports. They celebrate an ancient festival called Naadam that includes archery, wrestling, and horse racing. These people are breeders of cattle, horses, sheep, and goats. They are also agriculturalists on community farms. They eat mutton in the winter and dairy in the summer. Their tents are round, felt covered buildings with wooden doors. Others may live in the Soviet style apartment buildings.

Traditionally, there were four social classes that were the basis of the clan system. Arranged marriages are common among some and marriage outside of the tribe is often not accepted. Divorce has increased in recent times.

They are known for their Shamanism. They see the spiritual world as a reflection of the natural world. They believe in that the shaman has the power to communicate with gods, heal sickness and control life events. According to these beliefs, everything has a spirit. Houses, stones, trees, and animals all have spirits. But unlike other groups, instead of worshipping these spirits as gods, the spirits are seen as brothers. Tibetan Buddhism became more prominent among them in the seventeenth century, but this is mixed with Shamanism.

In Russia, the Buryat tend to be Russian Orthodox, however, their primary religion is Tibetan Buddhist. They are 48% Buddhist, 30% non-religious, 10% Shamanist, some Russian Orthodox, and about 5% Evangelical Christian adherent. They have the Bible or portions of the Bible, Gospel Audio and the Jesus Film available in their language.

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

<http://www.joshuaproject.net>

http://www.adoptapeople.com/Profiles/p_code2/1219.htm

<http://www.buryatmongol.com/history.html>

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

<http://www.peopleteams.org/buryat/default.htm>

24662

Byelorussian (19,100)

The Byelorussian 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 the Belarusan, which has four basic dialects. In some places, the Byelorussians depend on lumbering and growing potatoes to support themselves.

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

Throughout their history, the Belarusians have suffered a lot. Under Stalin's rule, about 15% of their population was deported to concentration camps, where most of them died. Another 5% of their population died of starvation after the state took their produce. During World War II, three out of every four Belarusian towns were completely destroyed. The Germans killed more than a million Belarusians and deported tens of thousands more for forced labor. Stalin, after Russia regained the area of Belarus in 1944, continued killing and persecuting the Belarusians. The Belarusians were also negatively affected by the Chernobyl nuclear accident in 1986. The reactor was located northern Ukraine, however, radiation spread widely and more than 2,000,000 people were exposed. Epidemiologists began detecting unusually high rates of cancer and Neurological disorders in the Belarusian people by 1991.

The Belarusians have had to fight to maintain their culture. Aside from persecution and genocide, they have struggled to maintain their identity. In 1986 a group of students organized the Talaka Historical- Cultural Association in order to bring about a Belarusian national revival. They emphasized their ties to Poland and Lithuania and pulled away from their ties with Russia. In 1991 Belarus was recognized as an independent nation within the commonwealth.

Their primary religion is Russian Orthodoxy who make up some 50% of the people. The number of evangelicals is unknown. 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>

24663

Chechen (1,200)

The Chechen's 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.

There has been conflict between Chechens and the Russian government for most of the Twentieth Century. They are known to be a strong people and have a history of fighting for their independence. During World War II, they fought with the Red Army, however, from 1944-1957 Russia deported somewhere between a quarter and half of the Chechen population to Siberia and Central Asia from their Chechen homeland. They lost much of the productive farm land during that era. They also suffered deeply with the loss of their economic resources and civil rights. Many returned in 1968 but they returned to closed Mosques and repressive religious atmosphere. Muslim missionaries only stepped up the work during this period. When the Chechen Republic declared independence in 1991 the

Russian government came in to control the situation. This invasion has resulted in a ruining of relations and the land since then. In Russia, they are considered the Mafia of Russia and are generally feared and disliked by Russians.

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 to be'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 Muslims 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 Chechens, however, since the seventeenth century, Chechens have been known to be Muslims.

Today the Chechens are primarily Sunni Muslims. The number of Christian adherents and evangelicals are 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.tconline.org/news/lastfrontier/Chechen.html>

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

<http://www.russiatoday.ru/en/profile/people/nat/1472.html>

24666

Chuvash (12,300)

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 Orthodox Church members, however there are some Muslims among them. About 35% of the population is Orthodox Church. The percentage of evangelical believers is unknown. 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

24667

Circassian (1,100)

The Circassian are of the Caucasus people cluster. They are also known as the Cherkees, Kabado-Cherkes, and the Kabardian people. They are found in the northwestern Cherkees region in Russia, as well as in Ukraine, Saudi Arabia, Turkey, Syria, Jordan, Lebanon, Israel, and Uzbekistan. They speak Central Circassian which is closely related to Karbadian and Adyge. The written language is written in a different Cyrillic alphabet.

The term Circassian refers to a number of related groups and tribes in the northwest Caucasus mountains. The most prominent subgroups are the Abadzeh, Besleney, Bzhedukh, Gatyukay, Yererukoy, Kehgoy, Kheak, Nadkhokuadzh, Shapsug, and Temirgoy. Cherkees tribal loyalties are strong. The Cherkees call themselves the Adyge, revealing their strong relationship with the Adyge people, part of the Circassian peoples that live to the west.

Descending from ancient Kuban Basin peoples, the Cherkees were famed for their horse breeding and were considered a handsome people by outsiders, so much so that they were captured as slaves. They developed into a warrior society in order to protect themselves, and were later hired as mercenaries to powerful rulers. The Cherkees were introduced to Christianity by a Greek Monk in the sixth century. By the late ninth century they had established trade with the Slavs, Kievan Rus', and with the Byzantines. They finally adopted Christianity as their national religion in the twelfth century, but retained some of their pagan rituals. Contact with Byzantium was lost when the Mongols invaded in 1241. Some Cherkees moved east but others stayed in the west and became subject to Christian Georgia in the thirteenth century. Trade with the West resumed through Genoese merchants in the fifteenth century. The sixteenth century brought contact with the Crimean Tatars and the Ottoman Turks. By the eighteenth century, the Cherkees adopted Islam and began a strong relationship with the Turks. There was war in the region as Turks, Russians and Circassian boundaries closed in on each other. Generally, the Cherkees sided with the Turks and Muslims as the Christian Russia moved into its territories. Many Cherkees fled south to Syria, Jordan, Palestine, and Lebanon during the late nineteenth century. Those that stayed lived in rural areas and faced more problems with Russian authorities. They were religiously repressed through the closing of

mosques and schools. It was in the 1920's that the Kabards and the Cherkees were made into distinct groups. In the 1930's the Adyghe group was separated from the other Circassians. Not until the late twentieth century did the Circassians experience more solidarity. Much was left the same, however, because separate groups work to be in power and control the future of the region.

The primary religion of the Circassians in Uzbekistan is Sunni Islam. They were Orthodox Christians before being forced to Islam about 400 years ago. There are an estimated 400 Circassian believers in the North Caucasus, however, the number of Christian adherents and evangelicals in Uzbekistan is unknown. They have the Jesus Film, portions of Scripture, and Christian audio recordings available to them in their language.

Minahan, James. *Encyclopedia of the Stateless Nations: Ethnic and National Groups Around the World*. Vol. I, A-C. Westport, CT: Greenwood Press. p.443-448

<http://www.joshuaproject.net>

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

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

24668

Crimean Tatar (232,100)

The Crimean Tatar 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, Tartar, and Tatar people. The Crimean Tatar people are located in their historical homeland on the Crimean Peninsula in Russia, however, many were deported in 1944 to what is now Uzbekistan. Some were also deported to Tajikistan, the Ukraine, Georgia, and Azerbaijan. Many have returned to their homeland. They are also found in Bulgaria, Jordan, Moldova, Romania, Kazakhstan. In Uzbekistan, they are mostly found in the Tashkent, Samarkand and Ferghana provinces. The largest group of them is found in Turkey.

Their language is Crimean Turkish. There are several dialects: the Northern of 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. When the mass deportation occurred in 1944, the culture suffered serious setbacks. A generation of children was uneducated due to relocation and it was not until 1957 that they were allowed to publish their own newspaper in Tashkent.

Historically, the Crimean Tatars established the Khanate of Crimea in 1443 as a remnant of the Golden Horde. They were powerful in the 16th century through the end of the 17th century in the eastern European region. Turkey was an allied partner with the Crimean Tatars until in the 18th century Russia annexed the Khanate during its wars with Turkey. By the mid 19th century many of the Tatars immigrated to Turkey while Russians emigrated into the former Khanate. As the 19th century came to a close the Crimean

Tatars had established hundreds of schools, and were in a full awakening of nationalism. This eventually led to a call to the new government for cultural autonomy. They were given territorial autonomy later. In 1921, the Crimean Autonomous Republic was established and for a while toleration existed. By 1928, however, there were acts of suppression and sovietization of the Crimean Tatars. The Germans were welcomed as liberators in 1941, but this led to the deportation of 183,155 Crimean Tatars on May 18, 1944. Almost half of them died in concentration camps on the way to their new homes. They were declared traitors to the Soviet Union and deprived of autonomy. Further repression was taken during the 20th century, and only nearing the end of the Soviet Union were the Tatars allowed to return in small numbers to Crimea. Even with fall of the old government, there is still strong Russian opposition to the establishment of a Crimean State.

Due to their deportation, 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, however a small percentage of them marry in 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 Muslims 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 Video's 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>

24671

Dargin (2,400)

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, however, 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 Muslims. Islam entered the Dargin people 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

24672

Dungan (1,600)

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. They are originally from Shaanxi and Gansu in China and fled Chinese persecution over a hundred years ago. In Uzbekistan, they are mostly found in Fergana. They speak Dungan, which is divided into two main dialects, Shaanxi and Gansu. The Dungan in Uzbekistan speak the Shaanxi dialect. Many work as vegetable and rice farmers.

The Dungans are Sunni Muslims. There are few, if any, known believers among them. There are portions of Scripture translated in their language, however, 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)

24673

Estonian (1,000)

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.

They have been ruled by more powerful surrounding countries throughout their history. They were annexed to the USSR during World War II. They have, however, been able to maintain their culture. They hold a song festival every five years, a tradition over one

hundred years old. 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 Christians, however 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 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/>

24674

Georgian (5,700)

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 Georgians who live on the Black Sea, trace their ancestry back to Japheth, Noah's son. They are known for their horsemanship and in 79AD were said to have performed before the Roman Emperor Vespasian. They tend to be very nationalistic and many take pride in their "native son" Joseph Stalin. They are also known to be resourceful and ambitious. They were considered the "black sheep" of the Soviet Union.

Due to the location of Georgia, being sandwiched between the West and the East, it has been invaded numerous times, impacting the people in the culture and livelihood. Georgia became a Christian state in the fourth century and was a strong influence in the area until Islam became too aggressive to contain. The Arab-Georgian conflicts lasted from the seventh through the ninth century. By 1008 there was a united Georgian kingdom which had a Golden Age in the twelfth century. The Golden Horde engulfed the entire country in the thirteenth century. The tie to Byzantium has kept Georgia in contact with Christians, but the disruptions of the invaders, then the fall of Constantinople pushed Georgia into stagnation. The state disintegrated into three kingdoms, and fell further with the Turkish-Persian Wars. Russia influenced the

Georgina people, later taking them into the Russian Empire and Soviet Union. Internal strife in the Caucasus through most of the twentieth century was coupled with harsh purges by the Soviet leaders. Industrialization and urbanization expanded rapidly and the Georgian Communist Party pressed for nationalist policies. Under Gorbachev, Georgian nationalism grew into reforms and a national revival. The Georgina Orthodox Church and nationalist groups pushed for moral regeneration and independence. Georgia declared independence in April, 1991, but by the end of 1992 civil war erupted. In 1995, a popular election restored progression by electing Eduard Shevardnadze as President. He held office until legislative election manipulation in Nov. 2003 led to his resignation. Mikheil Saakashvili was elected president in early 2004. Since the independence of Georgia, many Georgians considered moving back under the Georgian government's active immigration policy.

The Georgian population is primarily non-Religious. In Uzbekistan, they are estimated to be about 30% Orthodox Christians 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>

00000

German, Volga German (11,000)

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.

By 1890's there were almost 1.8 million German inhabitants in Russia. The Volga region had run out of land and so the newer immigrants were sent to Siberia. 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. A labor commune of Volga Germans was established on October 19, 1918. Males in these camps had a very low survival rate. By

1919, pastors were sent to slave camps because they were considered propagandists against the Russian government.

Between 1921 and 1922, widespread famine wiped out one-third of those 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. The Law/Right of Return was used by many people of German ancestries who wanted to return to Germany but were living in Eastern Europe. In Uzbekistan, they are mostly found in the Tashkent district.

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>

00000

Greek (8,300)

The Greeks are sometimes called Dimotiki, Greek Crypriot, Hellenic, Romei, Romeos, and Urum. The Greeks in Uzbekistan are mostly from Russia. The Black Sea area was a place of trade between the Byzantine Empire and its neighbors for centuries. As power changed hands the Black Sea remained a place of importance in trade relations. The spread of religion also occurred throughout the Black Sea region. Greek Orthodox and missionaries have carried their Christianity to the Slavs, Khazars, and Alans. The Russians raided the Black Sea during the 9th and 10th Centuries but later traded with them. 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 Bolsheviks 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.

Greeks 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

24304

Gypsy, Domari, Luli (9,700)

The Domari are Gypsies. Gypsies are sometimes called Barake, Churi-Wali, Dom Gypsy, Ghagar, Ghorbati, Ghorbati Gypsy, Haleb Gypsy, Helebi, Indian Gypsy, Karachi, Kowli, Kowli Gypsy, Kurbat, Luli Gypsy, Middle East Gypsy, Mussulman Gypsy, or Nawar. The Domari speak a dialect of the Gypsy language Romany called Domari. It is related to the North Indo- Aryan language and contains many Arabic words.

These people originated in India and often worked as musicians, entertainers, and metal workers. They were discriminated against, and in most places today, they continue to be looked down upon. After moving to Persia, they were separated into two groups. The Romany-speaking European Gypsies traveled north, while the Middle Eastern Gypsies, who became known as the Domari, traveled south.

The Russian Gypsies have been settled in Russia for centuries. The post-communist policies on Gypsies in Eastern Europe have helped to solidify some of their identity. Most often they are required to assimilate into the broader culture or face exclusion. The Ruska Roma represents the largest group within the Gypsy peoples. They were living in Russia before the October Revolution in 1917 as horse traders who rented homes in the winter and traveled in the summer. Their reputation as horse traders and horse thieves shifted to car dealers and car thieves in the Soviet era. During the Soviet era many were deported to Siberia and Central Asia.

The Domari typically have dark skin and eyes and are considered outsiders wherever they are. Many are nomadic. It is not uncommon for them to have two or more occupations and will travel to wherever there is a need for their particular skill. Men will often be skilled in making sieves, drums, bird cages, reed mats, cloth, shoes, or kitchen utensils, and the women sell the crafts made. In some places, men and women make money telling fortunes. Many times, women and children must beg or steal food in order to survive. There are some Gypsy villages and communities in the Middle East and some are able to live in cities. Gypsies are often thought of as dirty, as many of them practice poor sanitation and hygiene. Many do not wear shoes and children are often poorly cared for. They use the same carts for their shops that they use for their transportation. Health care and education are often not very good among the Gypsies.

Gypsies often marry in their teens. Having more than one wife is acceptable, but occurs rarely. They hold to a strict social code that was derived from their Hindu background and they value justice, fidelity, morality, courtesy, and friendliness. Purity is of up most importance among Gypsy women and a woman must prove that she has never been with a man before she can be given in marriage. Any immorality can lead to a person being cast out the community.

The Gypsies in Uzbekistan are primarily Sunni Muslims. Some, however believe some of the Gypsy traditions, such as the belief that snakes, lizards, and ghosts can harm humans, and in the curse of "the evil eye." There are currently no Christian resources in the Domari language, however, they are believed to be about 25% Orthodox Christian adherents.

<http://www.joshuaproject.net>

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

<http://www.errc.org/cikk.php?cikk=1844>

<http://www.geocities.com/Paris/5121/pariah-ch14.htm>

Minahan, James. *Encyclopedia of the Stateless Nations: Ethnic and National Groups Around the World*. Vol. 3, L-R. Westport, CT: Greenwood Press.

24675

Han Chinese, Mandarin (1,000)

The Han make up 90% of the population of China. The Han are the largest people group on the world, making them about 1.3 Billion in number. Although most are founding 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 Han Chinese, Mandrin, Hoton, Huizui, Kreol, Mandarin, Northern Chinese, Pei, Potinhua, and Putonghua. In Uzbekistan, they speak Mandarin.

The Han are from China and ruled China for centuries. In 1276, after the Mongol invasion, they began fleeing to other countries. In many places, the Diaspora of Han are usually not welcomed and are mistreated. Many of them settled in urban areas and got involved with business and commerce and became influential where they settled. They 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, however

their primary religion is Buddhism. They are about 1% Christian adherent and the number of 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>

24676

Hungarian (200)

The Hungarians, also known as Magyars, came from Asia during the Middle Ages. They settled in Russia around the Danube River, the Black Sea, and the Carpathian Basin. They are related to the Finns and Estonians. The Hungarians were assimilated by their conquerors over the centuries so there are elements of the Turks, Ottomans, Slavs and Russians transplanted in their culture. They adopted Christianity about AD 1000 and affiliating with the Roman Catholic Church. The Austrian-Hungarian Empire was created in 1867 and lasted until the end of World War I. Their land was carved up and they became disjointed. Russia occupied the lands and took the Hungarians to the edge of ruin. Through torture, trials, executions, and military occupation the Hungarians suffered greatly. There is only a small population of Hungarians in Uzbekistan, most of which fled or were deported from their homes in Russia. They speak Hungarian, which is a member of the Ugric branch of the Finno-Ugric languages.

The Hungarians are primarily Roman Catholic (about 65%). In Hungary, the two major Protestant groups are the Hungarian (Calvinist) Reformed church and the Hungarian Lutheran church. The Bible, the Jesus film, Christian radio broadcasting, and gospel audio recordings are available in the Hungarian language.

<http://en.wikipedia.org/wiki/Hungarians>

<http://www.joshuaproject.net>

<http://www.globalvolunteers.org/1main/hungary/hungarypeople.htm>

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

00000

Irani (30,000)

The Irani people of Uzbekistan are of the Persian people cluster. They are also called Bagdadi, Balochi, Ebhele, Farsi, Parsiwan, Persian, and Qazilbash. They speak and Eastern and Western Farsi, an Indo-Iranian language. Farsi is an Indo-Iranian language and is one of the oldest languages still in use today.

The Irani people descend from the Persian groups that settled in Iran around 1000 BC. The Persians became the rulers of the Achaemenid dynasty during the sixth century BC. The Persians were ruled by many dynasties over the centuries. Some of the ethnic Persians were the Sassanids, the Buwayhids, and the Samanids. Unethnic Persians that rules were the Seleucids, Seljuk Turks, Mongols, and the Safavids.

Many are farmers; however some rely on crafts such as hand woven items, rugs, and pottery to make a living. Irani society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. Irani women are generally submissive to their husbands in public, however, in private are given more freedom in the decision making. The men are responsible for defending family honor, especially concerning the purity of their daughters and sisters. Marriages are often arranged and marriages between cousins are preferred.

In more urban areas, the Persians are divided into five social classes. Former villagers who came into the towns make up the lowest group and are often unskilled laborers who live on the outskirts of towns. Real estate investors, merchants, and other businessmen make up the higher class. The ulama is the social class that is made up of priests and clergymen.

Until the Arab invasion, the Persian people were primarily Zoroastrian. The Zoroastrian religions stresses the struggle between the forces of good and evil. In the sixteenth century, Shia Islam became the national religion of Islam. Most Persians today are of the Ithna Ashari branch of Shia Islam. There are few, if any, known Irani Christians in Uzbekistan. The Bible, Jesus Film, Christian radio, audio recordings, and web recordings have been translated into their language.

<http://www.joshuaproject.net>
<http://www.adoptapeople.com/Profiles/clusters/8034.htm>
http://www.adoptapeople.com/Profiles/p_code1/932.htm
<http://www.peopleteams.org/psw/>
<http://philtar.ucsm.ac.uk/encyclopedia/islam/shia/shia.html>
<http://www.uga.edu/islam/shiism.html#ithna>

24677

Jew, Bukharic, Central Asian (44,900)

The Bukharic Jew people group is sometimes considered the Central Asian Jew people group. The Central Asian Jew is also sometimes called Sarikoli, Sarykloy, Tadzik, and Tajiki. In Uzbekistan, they prefer to be called "Israel" or "Yahudi." They have a strong sense of Jewish identity, however 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 Jews speak Bokhara, which is a Jewish dialect of Tajik. This is one of the Asian Jews distinguishing features.

Most of the ones in Uzbekistan 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, some were imprisoned by the State. They were at times compared to Nazis in the media. 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. Recently, many have left Uzbekistan due to economic hardship and because of fear of a nationalistic trend in the government.

In the past, the Bukharan 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 Bukharan Jews are indigenous to Uzbekistan and Tajikistan. They settled mostly in Bukhara, which is how they derived their name "Bukharan." These people claim to be descendants 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, however, 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 not adhere strictly to Jewish practices, however, 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. There are few, if any, known Christians among the Bukharic Jews in Uzbekistan. 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/jsourc/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>

24678

Kalmyk- Oirat (600)

The Kalmyk people are of the Mongolian people cluster. They are mostly found in Mongolia, Russia, and China, however small groups of them are also found in Kyrgyzstan, the Ukraine, the United States, and Uzbekistan. They are also called the Durbet, Jazyk, Kalmuk, Kalmyk-Oirat, Kalmytskii, Kalmytz, Khalmag, Oirat, Qalmaq, Volba Oirat, Weilate, Western Mongol, Western Mongolian, Western Mongul, and Xinjiang Mongol. The Kalmyk speak Kalmyk-Oirat.

In China, they are called the Oirats. They left their homeland of Dzhungaria, in the present day Xinjiang province, in the beginning of the seventeenth century and settled in the northern Caucasus region. Many, however, returned to Dzhungaria in 1771, in order to flee from Russian imperialism. Those who stayed in Russia became known as the Kalmyks, which in Turkish means “to remain behind.” Many of those who stayed were deported to Siberia and Central Asia during World War II.

The Kalmyk were traditionally nomadic people who were known for their love of horses. They place a lot of emphasis on respect for the older generations. Younger generations are expected to show respect and obey the elders of the community. Interrupting an older person in conversation is considered very rude. When entering a house, younger people are to give way to older people, and if an old came to a house, young people are expected to open the door from him and support him from both sides.

Marriage and family is important to the Kalmyk people. Traditionally, it was a symbol of adulthood. While monogamy was common, polygamy was sometimes practiced among the chiefs and higher class. Marriages were often arranged after consulting with an astrologists about compatibility. Engagements would sometimes last six to seven years. Today, couples often marry in their mid twenties. Divorces among them is becoming more common and abortion, in places such as China, is the primary means of birth control. Households are usually made up of extended families.

Hospitality another tradition that is very important to them. They are known to offer food and drinks to complete strangers, without asking them any questions. A guest will usually be seated to the right side of his guests, which is the place of honor. In the pat and in more rural places, the host will meet a guest before he even reaches the house in order to help with the horse, and the other family members will take the guests inside and give him a pipe, tea, and pastry, while the horse is being seen after. Sometimes sheep are slaughtered for guests and those staying overnight will not leave without receiving a gift and a special ceremony. On the way out, a guest is accompanied to the main road by horsemen.

Traditionally, fire played an important role in Kalmyk traditions. They believed fire could cleanse everything they had fire ceremonies. They used to see fire as sacred and before eating, sacrifices were to be made to the God of fire. If water was spilled on a fire accidentally, it was considered very bad and to please the God of fire, they would throw a piece of butter or fat into the fire.

The primary religion of the Kalmyks is Tibetan Buddhism. They were traditionally animists and Shamanists until the late sixteenth century. Only about 0.40% of them are Christian adherent. They have portions of the Bible, the Jesus Film, and Christian Radio Broadcasts available in their language.

<http://www.joshuaproject.net>

<http://www.kalmykiaembassy.ru/html/emap.html>

http://www.ksafe.com/profiles/p_code/1632.html

24679

Karachai, Alan (500)

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 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 Muslims of the Hannafi school but they also practice their former animist traditions. Each village has its own Mosque. There 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>

24680

Karakalpak, Black Hat (505,600)

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. 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. When fighting with the Russians, the Karakalpak were known as fierce fighters and were known for their proficiency in taking people captive. They used to be a loose allegiance of semi-nomadic tribes, however, 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 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. Unlike several other groups in Afghanistan, if a woman's husband dies, she is entitled to half of the inheritance, and the rest goes to the man's sons.

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 and pious and observant of the religious customs among all the other nationalities within Central Asia. The Karakalpak republic in Uzbekistan is one of the major centers of Sufism.

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.

24681

Kazakh (992,000)

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. In Uzbekistan, they are mostly found in the western part of the country. They speak Kazakh which belongs to the Turkic branch of the Ural-Altai 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, and during the Russian Civil War, during 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.

They 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 cannot survive without living with a clan. In cities, outside of Afghanistan, western dress is common among the Kazak, however, within Afghanistan, the Kazak's dress more like other groups within their region. A common sport among the Kazakhs is a sport called "girl chasing" in which a young man and a young woman on separate horses, chases the man and if she catches him, lashes him lightly with a whip.

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 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 daughter-in-law without asking for gifts. When a girl marries, she becomes part of the husband's immediate family.

The Kazaks are known as 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 a black, red, and purple velveteen. They have a rich heritage of literature which has been handed down orally. Some play a two stringed instrument called a Combra.

The Kazakh people of Afghanistan are mostly Sunni Muslims, however, many combine the Islamic practices with their traditional folk religions, which involves worship of spirits and fire, animism, and ancestor worship. Many consult Shamans, 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 Uzbekistan. They are only about 0.30% Christian adherent. There are Bibles, Jesus Films, Christian audio resources, and radio broadcasts available in their language.

<http://www.pcgn.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>

00000

Khemshin, Kemshili (1,000)

The Khemshin people are of the Armenian people cluster. They are also called Kemshili. They came to Central Asia around 1944 and a small group of them live in Uzbekistan. They speak Armenian and are primarily Sunni Muslim. About 10% of them are Christian adherent, however, the percentage of evangelicals are unknown. They have the Bible, or

portions of it, the Jesus Film, the God's Story Video, Christian Radio Broadcasts, and Christian Audio Recordings.

<http://www.joshuaproject.net>

24683

Komi (700)

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. The Komi, who inhabited the northern part of what became known as Russia, were conquered by Russia in 1472 and were made a part of the Russian Empire. During the 1940-50's, they suffered under the Russification policies and some moved or were forced to parts of Central Asia.

Many of them 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 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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24684

Korean (250,000)

Many of the Korean people of Uzbekistan 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. Many Koreans became Communist Party members. 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. In Uzbekistan, they are found mostly on collective farms in Tashkent Oblast in the Lower, Central, and Upper Chirchik Districts. Other groups of Koreans are found on farms and orchards in the Fergana Valley. Large groups of Koreans also live near Samarkand and in the Karakalpak Autonomous Republic. The Koreans pioneered rice and cotton farms in the arid regions of Uzbekistan. 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, Chejuma, Chosun, Chosun Jok, Hanghohua, Hanguk Mal, and North and South Korean.

The Bible, Jesus film, Christian radio broadcasting, and Gospel audio recordings are available in the Korean language. About 22.30% of them are Christian adherent and an estimated 3.28% 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>

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24685

Kumyk (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. They acknowledge the influence of other languages but consider themselves native to the Dagestan area. 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 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 Muslims of the Hannafi school. Some, however, are Shiite Muslims 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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26646

Kurmanji, Northern Kurd (2,200)

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. They are literate in Kurmanji, which is published. There are radio broadcasts in Kurmanji as well. The Urfi dialect is used. The Kurds in Uzbekistan typically speak Turkish.

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.

The Kurds have a rich history and consider themselves to be descendants of the Medes, which are mentioned in the Old Testament. Two of the most famous Kurds are King Darius, mentioned in the Old Testament book of Daniel, and Saladin, who retook Jerusalem in 1187 from the Crusaders. Like Saladin, the people in general, resist subjugation by other nations. They were conquered by the Arabs in the 7th century and have desired independence from their various rulers since that time.

The Kurds are often persecuted in Turkey and Iran. In Turkey, where almost half of all the Kurds live, the government has continued to refuse to recognize them as a separate ethnic group. In addition, until recent times, they made it illegal to speak Kurdish in public. The Iranian government has a history of persecuting this group, as does the Iraqi government. In Iraq, Kurdish villages have been destroyed, they were assaulted by chemical weapons, and many were forced into detention camps. They have fled to areas surrounding their former localities, seeking refuge. Currently Kurds campaign for an independent nation.

Today, most 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. The Kurds are tribal people. 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, then later practiced Zoroastrianism. Today the Kurds are primarily Sunni Muslims. Kurd minorities have been associated with the secret and unorthodox sects of Islam. The number of Christians among the Kurd in Uzbekistan 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>

24682
(420,000)

The Kyrgyz (Kighiz) are found in Afghanistan, China, Uzbekistan, Turkmenistan, Kazakhstan, Kyrgyzstan, Russia, Tajikistan, the Ukraine. In Uzbekistan, they are mostly found in the Ferghana Valley. They Kirghiz 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 Kirghiz speak Kirgiz, a Kirghizian language belonging to the Turkic group. This is divided into the northern and southern groups. Yensei is a Kirghiz script which was lost. Now Kirghiz have adapted a new script based on the Arabo- 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 Kighiz 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 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 groom-to-be's family to that of the future bride's. The family is usually composed of three generations, with 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 puts saddles it back up 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 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 descendants are the Kirghiz people. They have many taboos, some of which include where one can use the bathroom, how they speak to each other, and an abhorrence of cursing or lying.

The Kirghiz are Sunni Muslim, however 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. Most do not have their own mosques and are unfamiliar with the Islamic holidays. It is possible that only a few among them actually know the basic tenants of Islam. They are few, if any, known Christian adherents and evangelicals. They 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/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

24687

Lak (3,400)

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 were also 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 emigrating to neighboring areas for economic reasons. In Russia, they assimilated into Russian culture and became one of the most multilingual groups in the former Soviet Union.

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 tukhum. The eldest women 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 Muslims. There are Bible portions and the Jesus film in the Lak language. There is almost 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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24688

Latvian (1,300)

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. A large group of them is also found in the United States. Some were deported to Siberia and Central Asia in the 1940's of which only 20% returned alive. Others live near their homeland in Russia, or in cities where they moved for employment. 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.

They are about 82% Orthodox Church members. The number of evangelical Christians is unknown. They have the Bible, Gospel audio recordings, the Jesus film and Christian radio broadcasting in the Lett or Latvian language.

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<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

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24302

Lezghian (3,700)

The Lezghian people are of the Caucasus people cluster. They are also called Lezghi people. Lezgin homeland is in Dagestan and Azerbaijan. The Lezgins 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 Muslims, having been fully converted to Islam in the 19th century. In some areas, they are Shiites Muslims. In Russia, they are known as one of the more devout Muslim groups. In Uzbekistan, they are about 1% Christian adherent. They have portions of the Bible, the Jesus film, and Christian Audio Recordings in the Legzi language.

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<http://www.joshuaproject.net>

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

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24303

Lithuanian (2,000)

The Lithuanians are of the Baltic people cluster. They are found through out Eastern Europe and Central Asia. There are also large groups of them found in the United States and Western Europe. 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.

During the Middle Ages the Germanic lords set up feudal systems, introduced Christianity and organized the tribes. The Lithuanians were ruled by Poland from 1501 through the 1800's. The Lithuanian society was shaped by the Roman Catholic culture. Lithuania was occupied by the Germans in WWI, and experienced turbulent governmental upheaval after 1917. In 1920 Poland invaded and Lithuania battled in through the 1930's to establish stability. The occupation by the Russians in 1941, divided Lithuanians into many groups that fought for Germany, while others were taken away to German labor camps. About 200,000 Lithuanian Jews were murdered. By 1944, the Soviets had overtaken all of Lithuania, shipping 120,000 – 300,000 religious, cultural, or national leaders off to prison camps in Europe, Siberia, and Central Asia. Nationalist strength grew in the 1980's and a independence declaration in 1990 was restated in 1991 to Russia. Government instability in the 1990's was due to scandal, resignations, and dismissal. Lithuanians did not enjoy the economic growth that other post-communist peoples did. In 1999 they suffered from the highest suicide rate in Europe, with many unemployed and still suffering from the turbulent past.

In Uzbekistan, they are about 85% Roman Catholic members. 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, Jesus film, Gospel audio recordings, and Christian radio broadcasting in Lithuanian.

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

<http://www.joshuaproject.net>

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24305

Mari, Low (3,600)

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, however 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 groups 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 farm and are in the metal and paper industries. They are also known to be woodworkers.

They are about 80% are Russian Orthodox. 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 lightening. The number of evangelicals is unknown. They have the Bible, Jesus film, and Christian radio broadcasting in the Eastern Mari language.

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<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/udmitem/>

<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.

24306

Moldavian (7,300)

The Moldavian 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 are also referred to as the Moldavians. They speak Romanian and most today use a Cyrillic script.

Their homeland was established in the 14th Century and in the following centuries experienced wars over that territory. The Ottomans, Poles, Russians, and Habsburgs were all interested in this land. The Russians and Turks fought over the area in the 18th Century and the Russian empire conquered the people. Consequently, around 100,000

Moldavians moved into Russia. After the Russian revolution, Moldova became a Romanian province when it entered into a union with Romania. In 1924, a Moldovan ASSR was proclaimed to counter the Romanian claims and create a Communist buffer. After 1939, the larger Moldovan area was overtaken and harshly “Russified,” including the relocation of 100,000 Moldavians. A short period of Axis occupation only exacerbated the situation later, when Romania itself was taken over in 1944. National communists later replaced Stalinism in the area. Brezhnev banned Moldovan Romanian cultural contacts by 1970. In 1989, the Latin script was reintroduced and Moldovan language was declared the same as Romanian. In 1990 the Moldovan SSR changed its name to Moldova. They declared independence on August 27, 1991 and in December 1991 Moldova joined the Commonwealth of Independent States (CIS). There has not been a significant migration of Moldavians to Moldova. The Moldovans remain the second poorest of the European nations after Albania.

There are some differences between Moldovians 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.

They are 80% 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

24307

Mordvinian (14,600)

The Mordvinian are also called the Mordva, Erzya, or Moksha. They are mostly found in the Middle Volga region and in the Mordvinian Autonomous Republic parts of Russia. They are part of the Finnish groups of people. They speak Erzya, which is in the Finnic group of the Uralian branch of the Uralic-Altaic family. They are almost all bilingual and the population of this people group is decreasing, as many are assimilating into the cultures they live in.

They are primarily Orthodox Christians.

<http://www.peoplegroups.org/MapSearch.aspx?country=Uzbekistan>

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Nogay, Nogai (200)

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, however can also be found in Uzbekistan, Bulgaria, Turkey, and Kazakhstan. Most came to Uzbekistan 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 Cumans, a Turkic tribe also known as the Kipchaks, and the Mangit, a Mongolian group were among the tribes that made up the Khanate. The Russian Empire expanded under Ivan IV effecting the Nogai. The Khanate dissolved in the 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 low lands. Some make a living making rugs, weaving, doing pottery, and gold and silver smithing. 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 Uzbekistan. They have portions of the Bible available to them in their language, however 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.

24308

Ossete (7,100)

The Ossete 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. Some Ossetians remained Christians and enjoyed the Russian protection against the Kabards, while other converted to Islam. These Christians settled Vladdikavkaz in response to the protection and expansion of Russia in the Caucasus. Ossetes generally favored the Russians to their Muslim neighbors. Tensions were high during World War I and after the Bolshevik Revolution groups tried to meet in concilliary meetings to work out the future. The Civil War hit the area in the middle of 1918. Ossetians were among those that were arrested and executed by the Bolsheviks and Muslims. In 1924 North Ossentia was created as an autonomous region. It was occupied by Germans in World War II. The Ossentians did not cooperate with the Nazis, but the Muslim Digors were deported with other Muslims to Central Asia by Stalin (Stalin's mother was Ossentian).

In 1957 some Digors returned to Ossentia, but many remained in various parts of Central Asia. The 1980's sparked a nationalist movement. After the collapse of the USSR, Ossentians fought the Ingush in their villages over the right to Vladikavkaz. Ethnic tension remains.

The New Testament, Christian radio broadcasting, the Jesus Film, and Gospel audio recordings are available in the Ossetin language. They are 35% Orthodox Christian. Some are Muslims.

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

<http://www.joshuaproject.net>

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24309

Parsee (30,400)

The Parsee people, which literally 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. In 1785, Emir Shah Murad of Bukhara captured a large number of Persian speaking Iranians and forced them into Bukharan slavery. Their descendents mixed with other groups of merchants that

originated in Iran, but settled in Central Asia for business reasons. Most of them were Shiites Muslims of the Ja'farite rite. They remained in the region comfortably, until 1910 when a series of mutual massacres between the Sunnis and Shiites occurred in Bukhara. There are three primary spoken languages among the Parsee; however, the one spoken among most of the Persian people in Uzbekistan is Dari-Parsi or Western Farsi. Most in Uzbekistan also speak Uzbek.

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 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 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 deeds."

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, wisdom is the most valued character trait by Zoroastrians. Guardian angels, who are treated more like a magical genii to disperse wishes, are also primary to religious beliefs, conscience is the most important 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 last 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 faiths systems and gods. The Bible is treated honorably as a religious text and Christ is also seen in positive light and as a Messiah, though multiple idols may be worshiped. There are few if any known believers among the Parsee in Uzbekistan. There are no known groups working among them.

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24310

Polish (3,600)

The Polish are among the Western Slav people cluster. Until the late 18th century the Polish people lived in their independent state, but when Prussia, Russia and Austria-Hungary partitioned the Polish homeland for themselves. 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 Soviet Union. There were many Poles deported by Stalin into Siberia and Central Asia and half a million of those deported died during transit. The rest of the Poles were subject to the cruelties of Nazi occupation.

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.

Before Poland became Christian under the reign of *Prince Mieczyslaw* during 962 to 992, Christians from Moravia had already come into the country. However, no organized church existed. When *Mieczyslaw* married the Catholic daughter of the Bohemian prince, he embraced Christianity. In order for the priesthood to be independent of Germany, *Boleslaw the Great* (992 to 1025), established protection and patronage to the priests. The pope promptly appointed Bishops. In 1006, the Benedictines migrated to Poland.

Between 1025-34, a revolution occurred against the church and its ministers. Nevertheless, *Casimir I* restored Christianity by building churches and convents. By 1079, the Church had grown in stature. They stood up to the corrupt king gaining esteem and influence in the political realm that continues today. The following years brought continued growth in political matters. Over the next one hundred years, debates raged between the state, the pope, and the church over power and rules.

During the 14th century, bishops were elected by the State. Much of this influence came from German missionaries moving eastward. Battles were conducted during the Reformation over the church and state influence. For instance, in 1518, Lutheranism spread to Poland. In addition, Calvinism came in 1548. The debates included arguments over celibacy, Mass in the vernacular, and communion. However, in 1587, Catholicism was given official recognition while Protestants were restricted.

Jesuits came to Poland to open schools. The 1700s brought oppression on Protestants who were considered heretics. Over the years, the laws were loosened on toleration of Protestants. Because of World War II, Poland was transformed into a single religious state. Communism had little effect on the Catholic Church's efforts. After years of Catholic influence, the state-sponsored atheistic propaganda only served to bond most to the church's appealing message.

Today, the people are tied to the Church leadership through love and confidence. The Catholic Church continues to dominate political aspects of Poland. Without question, Poland is one of the most strongly dominated Roman Catholic countries in the world. The highlight of the Catholic Church in Poland was the election of Karol Cardinal Wojtyla who became Pope John Paul II in 1978. In Poland, Protestant beliefs are allowed, but evangelicals are discriminated against and considered sectarian by established denominations. The Polish in Uzbekistan are about 12.5% Evangelical. They have the Bible, the Jesus film, Christian radio broadcasting, and Gospel audio recordings.

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24311

Pushtun, Northern, Afghani (2,000)

The Pashtun are also known as the Pathan, Pukhtun, Afghan, or Pushtun. They are mostly found in Afghanistan and Pakistan, however are also found in other parts of Central Asia. There are also groups of Pashtuns residing in Xinjiang, China, eastern Iran, and some other Persian Gulf states.

The primary language of the Pashtun is Pashto. Pashto belongs to the eastern subgroup of the Iranian branch. The language consists of approximately 20 dialects that are usually divided into two main groups. The northeastern dialect is known as "hard" and the

southwestern is known as “soft”. Like other Persian languages, Pashto is written in an adapted form of the Arabic alphabet. Pashto has a tradition of prose and poetry, some dating back as far as the seventeenth century. The language is still developing and since the 1940’s has tended to pick up more and more of the eastern dialect group.

The Pashtun are a tribal people and consists of about sixty different tribes, and are usually divided between the Durrani and Ghilzay confederacies and among many tribes along the Pakistani border. The Durrani are mostly found in Afghanistan, in the cities of Herat and Kandahar, on into the Baluchistan region of Pakistan, in the city of Quetta and surrounding areas. The Ghilzai are mostly found north of Kandahar among the cities of Ghazni, Jalalabad, and into Pakistan’s northwest region. These two groups share family ties, but tend to be antagonistic towards each other. The Durrani and Ghilzay groups are usually further divided into many subgroups or sub-tribes, most of which have the suffix "zai" or "khil" added to them.

Family is very important to the Pashtuns. The family in Pashtun culture is an extended family. Extended families often live together in the same house or in separate houses clustered together. Even in the larger cities, smaller villages are made up extended families. The core of the Pashtun social structure is the kalay, or village. The average kalay is a small socio-economic group that is usually formed from between 50 to 200 individuals. The kalay are related through established reciprocal relationships where they share tools, goods, services, and favors, as well as being related by blood. It usually consists of a few extended families that are directly related to a common ancestor. Pashtuns trace their descendants through the male line. Each tribal group claims a common male ancestor and is then divided into subtribes, clans, lineages, and families. This genealogy is important because it is what establishes inheritance and obligations, as well as social caste. Wealth is generally shared in a Pashtun family and for the appearance in society, poorer family members will be helped by wealthier members. The reputation of the entire family often depends on the reputation of individual family members. For this reason, an individual’s behavior is a matter of interest for all family members. One family member can ruin or elevate the reputation of an entire family.

The Pashtun family generally consists of a man, his wife, his sons and their spouses and children, and his unmarried daughters. When the father dies, the sons determine whether to stay together or divide the family assets. Authority among brothers is determined less by age and more by economic skill and personal social standing. When a father dies, all male heirs are to be considered equal in the inheritance. Brothers many times will chose either to own things jointly or to be compensated financially for their share. Wives and daughters do not receive an inheritance.

The families are patriarchal, and women are usually confined to work within the home. Women are responsible for the care of the home and for the disciplining of the children. The oldest male member of the family, usually the grandfather, is in charge of the finances. The grandmother usually is in charge of overseeing all of the housework assignments.

In the home, women have a good bit of authority. Pashtun women are usually strong and hard working. For the Pashtuns, the role of the woman is to take care of the household. Some women may have a small garden and a few chickens. They may also sew or weave and make rugs and felt. Nomad women have more freedom and usually make tents. Outside of the home, women have little place. Women must remain veiled and must not be alone in public. They are kept separate from men and play little part in society. Women can take no part in public decision-making.

According to Islamic law, divorce for a man is very easy. To divorce his wife, a man must simply say "I divorce you" three times in front of witnesses. A woman, on the other hand, must appear before a judge and present reasons for requesting a divorce. Although divorce is allowed, it is very rare. If a woman remarries after divorce, the man loses the bride price as well as his honor. According to Islam, polygamy is allowed. A man may take up to four wives, but he must care and provide for each of them equally. In some cases, the women live together in the same house, and in others, a separate house is built for each wife and her children.

Children are valued in Pashtun culture. The birth of the first child calls for a full day of celebration. A name is given to the child on the third day by the father's brother. If the father dies, the uncle is responsible for caring for the child. Six nights after the baby is born, friends and relatives visit and bring gifts. Girls are not mistreated, but the needs of the boys are always put first. Children stay with the woman and are nursed until the next child is born or until the child is too old for nursing. They may be breast fed for more than two years, but weaning may sometimes be very sudden. When children are born, they are bound tightly to a wooden cradle with a drain for urine, or they may be carried by the mother in a shawl. The children are cared for by a large group of female relatives and surrounded by a lot of affection, but they are not picked up or comforted when they cry or are hurt. Childhood is short, and children are quickly taught to take care of themselves and work. Physical punishment is often used, but younger children get away with more than the older children do. As the children grow older, they move freely from the women's part of the house to the public areas, where they learn the ways of living in a group setting.

Children are taught to respect and obey the elderly. They are also taught the values of independence, individual initiative, and self-confidence. Boys are taught the duties of hospitality and caring for guests as well as caring for livestock or keeping a shop. Girls begin learning to help their mothers as soon as they can stand. Both young girls and boys are taught the values of honor and shame and when to show pride as well as when to show honor. Boys are circumcised at the age of seven in a ceremony that usually involves a feast and activities like wrestling. After a boy's circumcision, he begins to wear a turban. It is at this point that they are seen by the society as men. There is no rite of passage for girls, but by age 9 or 10, girls know the skills necessary to be a wife and mother. Some of these duties include grinding wheat and corn, cooking, fetching water, cleaning and sewing.

Marriages are almost never for love, rather they are arranged by the families. Many times a girl will be promised to a boy at a very young age. Marriage is considered an obligation. The average age for marriage of boys is 18-20, and for girls, the average age is 16-18. An ideal marriage is between paternal cousins. Marriages will take place between the groom and a daughter of one of his father's brothers. However, some families try to gain socially by marrying outside of the family. It is not uncommon for a woman of a lower social class to marry a man of a higher social class.

The process of a marriage is much different from the Western culture. First, women meet discretely to discuss the union. The Pashtun are a proud people and want to avoid the risk of a public refusal. After this meeting, the two families meet and discuss the financial aspects of the marriage. The trousseau, dowry, and the bride price is decided in this step. After this is complete, the official engagement begins. During this time, female relatives of the groom bring gifts to the home of the bride. The bride is given sweets to eat before the wedding. The wedding is a three-day event that involves much feasting and dancing. This party is paid for by the family of the groom, and during this time, the marriage contract is signed, there is reading from the Quran by the local Mullah, and there is the tossing of sugared almonds and walnuts onto the bridegroom. The bride is escorted to her new home with an elegant procession. The lavishness of a Pashtun wedding is seen as an indicator of status and wealth.

Tribal custom is the most important aspect of Pashtun political organization. Second to these customs is Islamic law. There are two major principles of social organization among the Pashtun, honor and taxes. In areas where honor is most important, there is no central political authority. In areas where taxes are most important, land ownership gives status and the political authority is centralized by the upper class. In the past, the role of the government was to collect taxes, so there was little cooperation among the people. Pashtuns in both Pakistan and parts of Afghanistan wanted to form a new country called "Pashtunistan". Major decisions are made by jirgas. Jirgas are made up of tribal, ethnic, and religious leader. Another function of the jirgas is to settle disputes. It is said that most disputes among Pashtuns are over zar, zam, and zamin, which means gold, women, and land.

Every Pashtun lives by a set of standards called the Pashtunwali, or "the way of the Pashtun." Pashtunwali is centralized even more than Islam. Several things make up this code, most revolving around honor and self-pride.

One of the most important codes is known as Melmatia, which is being a good and generous host. The Pashtuns are generous hosts and as a guest of a Pashtun, your protection is guaranteed. The only way harm will come to the guest of a Pashtun is over the dead body of the host. The Pashtun extend their lives and an old Afghan proverb says, "The first day you meet you are friends. The next day you meet you are brothers." Mosques are generally open as shelter for travelers. In addition, many families will have a guest home set aside. To host a guest is an honor and shows status. Many compete for the reputation of being the most hospitable. Hosts will try to outdo their neighbors and many times, hospitality will include lavish entertainment, which is beyond the means of

the host. This generous hosting, however, puts the person being hosted in a debt to the host. It creates a relationship of dependence. Gracious hospitality must be offered to anyone who sets foot on a Pashtun's property, it can even be imposed upon those who do not ask for it. There is one account of a woman seeing a visitor on her property and running two miles from her house with a glass of lemonade. This was so that no one could say that she had given her guest nothing when she was on her land.

Tied in with Melmatia is Nanawati. This providing shelter or refuge for anyone who asks for it. Anyone who begs for mercy in battle is to be spared. All wrongs, except murder, must be forgiven when forgiveness is asked for by a woman, a Sayyed, or a Mullah. Also, anyone who takes refuge in a mosque or shrine must have his life spared. Those seeking refuge cannot simply settle, however. They must become dependents of a Khan, or landlord, who they then owe unconditional loyalty and protection.

Badal, which is also very important to the Pashtuns means revenge, or avenging blood with blood. As mentioned earlier, the major causes of feuds are women, gold, and land. In Pashtun society, people do not forget the past. Wrongs done are usually bottled up until an opportune time to seek revenge. If a Pashtun kills another man who has killed a relative, this is not a crime, but an honorable act. Failure to take revenge is seen as weak or dishonorable. Under Pashtunwali, a Pashtun is free to settle losses by a direct reciprocal revenge.

Ghayrat, another aspect of Pashtunwali, is upholding personal and family honor. This is held so high, that often business deals can be closed with nothing more than a nod of the head. The Pashtuns are very proud and even take sports seriously as a matter of honor. Dishonoring a Pashtun is as good as killing him. Shameful crimes such as adultery are to be punished by death for the sake of family honor.

Tureh, or bravery, is another important part of Pashtunwali. Other codes held to are Namus, which is defending a woman's honor and Sabat, or loyalty. Pashtun are to never kill those considered weak or helpless such as a woman, a minstrel, a Hindu, or an uncircumcised boy. According to Pashtunwali a Xadi, a festivity or joy cannot happen during the same year as a major family Gham. A marriage, for example, cannot take place during a national state of mourning or after the death of a close relative.

For a woman, the code is a little different. The main way a woman gains status among other women is through the emotions of sadness, suffering, and grief. It is suggested that just as a gun and turban represent manhood, tears and the endurance of hardship represent womanhood. While emotion in the Western world is seen as uncontrolled, irrational, and weak, emotions among Pashtun women is valued as learned, controlled, and cultural. The main ingredient for stories among Pashtun women is Gham, which is sadness and sorrow. Women often compete in telling of their hardships. A woman will begin her story with a statement similar to, "I'll make you cry more than anyone else can." Young, unmarried women are not expected to take part in the telling of these stories. Until a woman is married, she is considered ignorant and not a mature woman.

Pashtuns are very expressive and use many gestures and facial expressions when communicating. They are very affectionate towards the same sex, but are forbidden to touch the opposite sex if they are not closely related. When greeting one another, Pashtuns shake hands with both hands, hug, and kiss each other on the cheek. Another way of greeting is with a handshake, while placing the right hand over the heart. People are often seen walking together arm in arm. When someone enters a room, people stand and greet the person extensively. Even when they sit down, the greetings continue. Factual questions and business are never brought up until much later in the conversation. To do so would be seen as rude. Also, as a sign of affection, Pashtuns may complain about not having heard from or seen their guest in a long time. These complaints, although they seem angry, are meant to show care for a person.

Pashtuns love to tell stories. Men and women both usually have a repertoire that they know by heart and love to tell. The Pashtuns use stories to teach children about moral issues. One such story is about foolish people who get what they deserve. Other favorite stories are about Mullahs that make fun and are used for humor. The stories make the Mullah look very foolish, but turn out to show them as very wise in the end. Adults love stories of love and heroism. They also love to transmit their history through stories. Real life heroes are told about in stories both for entertainment and for gain social status and respect. For a woman, the more hardship she speaks of, the more she is respected. Women tell their stories to other women, but never in an audience of men.

Poetry also holds a big place among the Pashtuns. The Pashtuns are a romantic people. Most Pashtuns, both literate and illiterate, consider themselves poets. Poetry is usually spoken and not written, and therefore gives the illiterate an equal opportunity of expression. Pashtun poetry flourished from the 9th to the 17th centuries.

To be a Pashtun is to be a Muslim, usually a Sunni Muslim. With only a few exceptions, Pashtuns tend to be Sunni Muslim of the Hanafi legal school. Pashtuns are 99% Sunni Muslim. Religion is very important to Pashtun daily life. People in a Pashtun village may convert to Islam, but this is rare since all children are declared Muslims at an early age. Anyone who seeks to leave the faith will face persecution from the family and tribe. To save the reputation of the family, they cut off the non-Muslim from the family and in some cases may even kill him.

Among Sunni Muslims, there is no formal clergy, however, a Mullah takes the role of a religious leader. The village Mullah usually receives some religious education, which allows him to teach children and lead Friday prayers. A Mullah is responsible for taking care of the mosque and leading the call to prayer five times a day. They also officiate the rites of passage that make the stages of life-birth, circumcision, marriage, and death. Another important religious leader is the Sayyed. The Sayyed is believed to be a saint descended from Mohammed. Since he is not an ancestor of the Pashtun, the Sayyed is not part of the tribal structure and is not bound by the Pashtun code of honor. For this reason, he is often called upon to settle between conflicting groups.

During the Soviet war, a third type of religious leader emerged in Pashtun area. This group, called the Taliban, was made up of young, Islamic militant leaders. They challenged the authority of the traditional leaders and took on a more political approach to Islam. The Taliban held to a strict interpretation of the Quran and made strict laws for everything. Regulations were set for things as little as the length of a beard, the length of a man's hair, and the length of a woman's burkha. Punishments for breaking any laws were harsh and beatings, amputations, and public executions were commonly used.

Most Pashtun villages have a mosque where the people meet to pray every Friday at noon. The mosque is also used to house travelers. Sometimes shrines are built to honor religious leaders and the people of the village come to visit them. The Pashtuns believe that several supernatural forces exist and live among them. It is believed that Jinns are born from fire. Jinns can enter and possess an individual and cause them to do evil. The Pashtun also believe in ghosts of disturbed spirits, witches, and fairies.

While there are no churches among the Pashtun, there are some believers. The number of Pashtun who are Christian adherent or evangelical is unknown. They have Christian audio recordings available in their language, however still need the Bible, radio broadcasts, the God's story video, and the Jesus Film translated into their language.

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998

Russian (1,500,000)

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, Pomors. Their primary language is Russian. Russians in Uzbekistan live almost exclusively in Tashkent and other industrial centers.

Russians in Uzbekistan 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. In 1992, a survey suggested that the Russians in Uzbekistan felt more fearful and insecure than they did before Uzbekistan gained independence. The Russian population has decreased in Uzbekistan since independence was declared.

The Russian state was formed in 1521 but the Rus' of Kiev are well known for their leaders Prince Vladimir who converted to Byzantine Orthodox Christianity in 988. The Kievan Rus were isolated from the Catholic West because of this decision, and the Mongol invasion of the 13th century held Russia in a developmental lurch for two centuries. The Mongol control forced many Rus' into the West, creating Byelorussians and Ukrainians emerged as well. Moscow replaced Kiev as the most powerful Russian city as Ivan I became Prince of Muscovy and the collector of tribute to the Mongols. Muscovy gained strength and the people of Russia expanded as the Mongol rule faded.

In 1453 Moscow was declared the Third Rome by the Russian Orthodox leaders. In 1480, tribute payment ceased and by 1500 much of the ethnic Russian territory was under Muscovy control. Ivan the IV annexed the Volga river basing and Central Asian lands and Cossacks settled into these areas, as well as the frontiers of Siberia. More expansion led to wars with Poland, and conflicts with China. Peter the Great led Russians into Western empowerment, but through oppressive means. He took control of the northern Baltic area after defeating the Swedish King Charles XII. Under Peter the Great, the Russian Orthodox Church became controlled by the government. Russia expanded into Crimea and the Black Sea with Catherine II at the head of the Empire. Russian relations with the Ottoman Empire had weakened Turkey until they were not a threat any longer. Expansion into the Caucasus and into Alaska came in early 19th century. Russia became larger than its original ethnic Russia. Russification programs ensued under the leadership of Nicholas I and Alexander II. Central Asia was taken in the 1860's, and Far Eastern relations forced the sale of Alaska to the United States to pay for work in the Far East. World War I and the defeats Russia suffered created ground for the Bolshevik revolution and the end of the Romanov's 300-year dynasty. Civil infighting led the Russians to chose between the new Red Army and old leadership calling themselves White Army. This ended in 1920 with foreign intervention. Lenin's death in 1924 left the Union of Soviet Socialists Republic in the hands of Joseph Stalin.

Stalin and the Russian people dominated the government and anyone thought to be opposed to Stalin and his policies were executed. The failed alliance with Germany in World War II, forced Stalin into the court of the allies. The Russian losses of 20 million in this war, along with the suppression of the people suspected of working with the Nazis, was a great loss to the Russian people. The state emerged from the war as a superpower. The lands that Russia held prior to WWI were regained in the aftermath of the second war. The peoples of these nations were forced into collectives and many were deported to slave or work camps in Siberia and Central Asia. The USSR used this slave labor for its heavy industries as it attempted to build huge military stores. Stalin's death ended some oppression of the peoples of the USSR. The Russian people and the Soviet Man became the ideal to which all peoples were to adhere. Soviet Russification led to many

new generations of people that call themselves Russian who are of other ethnic descent. Russians felt that the Soviet shadow obscured what it meant to be Russian. Nationalism surfaced during the Gorbachev era with three separate movements that reacted to the West and to Soviet policies. The Russian people have suffered much repression and loss of birth rates due to the environmental pollution by the industrial, petroleum, and nuclear waste created in the Soviet era.

The Russian people in Uzbekistan are 30% adherent of Russian Orthodoxy and about 2.11% of those are Evangelical. They have the Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus film in Russian.

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24313 **Shorian (300)**

The Shorian people are part of the Ural-Siberian people cluster. The Shorian people are sometimes called Tatars, but they call themselves the Chysh Kizhi, “people of the taiga.” They are part of the Tatar people. They were only a tribe in the larger Tatar group that went by the name Shor. The Shor clan lived in the Kondoma River basin in Russia and had contact with Russian missionaries. Eventually, the Russians called the whole of the Kuznetsk Tatar people by the Shor name. The Shorian people are only found in Russia and Uzbekistan, however, only a few hundred are found in Uzbekistan.

Historically, they were also called Mountain Shor, Mrassa, Kondoma, Aba, Chysh, and Kuznets Tatars. The Shors resemble the Khants and Mansis people in appearance. Their language belongs to the old Uighur subgroup of the eastern division of the Turkish-Tatar language group. The Shor language differs from the Chylkum Tatar, Kamas, and Khakass languages. There are two dialects, the Mrasu in the Tom and Mrasu river basins, and the Kondoma in the Lower-Tom and Kondoma River Basins. The dialects are similar except in phonology. The Shor language is rich in vocabulary, and has borrowed some from Mongolian and Russian languages.

The Shor were historically a nomadic people that roamed the taiga. Their economy revolved around hunting, fishing, and gathering cedar nuts. Over time they picked up the Turkic language and Mongolian and Tatar ethnic features. They were subject to the Kagans, Uighur Khans, Mongol and Kalmyk landlords, paying them tribute from the 6th

century on. Russian didn't show up until the 17th century, when they sought to conquer the Siberian peoples for their wealth. The Shors were well known for the furs they trapped, and for their ironware. At this time, they were known as the "Blacksmith Tatars." The Russians, however, brought in more sophisticated iron tools and were finally able to subordinate the Shor economy. The Shor were forced to pay a fur tax and many were forced to look for other means of income. Thereafter Russian products circulated and changed the Shor way of life.

In the 20th century the Shor were settled and began farms, giving up most of the traditional hunting roles. The land was caught up in a territorial administrative system struggle where the Shor begged for a new system. The Shor were forced in to the Soviet school structure and language learning. Their role as coal miners was increased and the population in the area grew with none-Shor residents. The role of the Shor diminished over time in their area in some ways, but they remained the best at discovering new mineral deposits. The Russian influence changed their identity and ideology toward Russian standards of progress. The great wealth of the land was not shared with the Shor, and they suffer from alcoholism and rampant STD's. The Shor population is declining. Virtually nothing is published in the Shor language anymore and there is little sense of nationality among them.

Shamanistic-animistic beliefs were common among the Shor people throughout most of their history and Shamans were central figures in Shor culture. In the eighteenth century, missionaries from the Russian Orthodox Church began working among the Shor people. Many made superficial conversions, however, the practice of animism undermined the Russian Orthodox work among the Shor in most places. In Uzbekistan, the Shor people are primarily Orthodox Christians. The number of Christian adherents and evangelicals among the Shor in Uzbekistan is unknown. There are no Gospel materials in the Shor language.

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<http://www.joshuaproject.net>
<http://www.eki.ee/books/redbook/shors.shtml>

24314

Tabasaran (500)

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 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. A nation state emerged in the 12th century, but it became part of the Khanate of Derbent between the 13th and 15th centuries. Foreign invaders that threatened their existence include the Arabian Caliphs, Mongol-Tatars, and Turkish sultans. In the 1800's

the Russians exerted reign over them. 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 Muslims of the Shafi school. Among some of the Tabasarans, 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>

24315

Tajik (2,000,000)

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 Uzbekistan, they are mostly found in the ancient cities of Bukhoro and Samarkand. The Tajiks are also known as the Afghani Tajik, the Persian Tajik, Tadjhik, and Tadjhiki. 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 Tajik houses are square, with flat roofs. 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. This has caused job instability and tension has developed between the Uzbeks and Tajiks, as they often compete for jobs. Many living in urban areas must live in government housing. Relations between Tajiks and the Uzbek government are strained. In 1992, the Uzbek government closed several Tajik schools. During the same year, the Uzbekistan government refused safe haven to Tajiks fleeing war in Tajikistan and more than 30,000 Tajik refugees were returned to their country. Tajik refugees in Afghanistan blame Uzbekistan for the bombing of one of their camps.

It is common among Tajiks for three generations to live in one house. 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 they’re features are not always easy to recognize. Tajiks have seen centuries of war and tribal conflicts.

The Tajiks are 99% Sunni Muslims 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 Muslims, some spiritism and folk Islam is seen among the Tajiks. There are few Christians among the Tajiks. Only 0.03% of the Tajiks in Uzbekistan claim to be 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://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%20Afghanistan.htm)

24316

Tatar (574,200)

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. In Uzbekistan, they are mostly found just west of Samarkand and east of Navoi. 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 Tatar speak Russian.

The Tatar people survived Mongolian invasion in the thirteenth century as well as the Russian conquest in the sixteenth century. By the nineteenth century, their cities were among the great cultural centers in the Islamic world. It was in the nineteenth century that the Tatar dispersed to Central Asian countries. The Tatar 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. In Russia, some work in manufacturing industries and petroleum refineries. Others work on community farms. In more urban areas of Russia, they live like the other Russians. 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 Muslims 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 Uzbekistan, the Tatar are about 1.50% Christian adherent, with about 0.10% 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>

24319

Turk (130,400)

The Turk people are of the Turkish people cluster. They are found in over 45 countries of the world. In Uzbekistan, they are mostly found in the southeastern part of the country. They are also called Anatolian, Baharlu Turk, Meskhetian Turk, Ottoman Turk, Rumelian Turk, and Urum.

They are originally from Meskheta, which lies along the borders of Georgia and Turkey. During the Ottoman Empire, Turkish settlers moved into Meskheta, which resulted in a mix of the Turk and Meskheta populations. The Russians call them the Meskhetian Turk, which means “Turks from Turkey.” In 1944, Stalin forced them from their homeland in Georgia to the southeastern part of Uzbekistan. He considered them a problem because they had strong ties to Turkey and seemed to be resistant to Soviet assimilation. Stalin may have seen them as a threat, although they showed no signs of disloyalty. Contrary to this possible belief, more than 20,000 Meskhetian Turks died fighting Nazi forces in the Red Army. Another 20,000 or so fought with the Red Army against enemy forces. About 15,000 of them died of starvation or cold in their deportation to Uzbekistan.

In 1989, there was an outbreak of ethnic violence in the Ferghana Valley and many Meskhetian Turks were forced to be uprooted again. They scattered across Central Asia, Russia, Turkey, Ukraine, and Azerbaijan. Many feel they were unjustly removed from their homeland. Many want to return to Georgia, however, their government won’t allow them to return unless they take on Georgian names and consider themselves Georgians.

Traditionally they 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 Uzbekistan. Today, in Uzbekistan, most 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 all Sunni Muslims of the Hanafite school. They are considered to be devout Muslims, 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 also 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.

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<http://www.joshuaproject.net>

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

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

24320

Turkmen, Turkoman (149,200)

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. In Uzbekistan, they mostly reside on the Turkmenistan and Uzbekistan border. There has been some tension between the Turkmen and Uzbekistan government, although officially, the two governments are friendly toward each other. 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 them, between the sedentary farmers and the nomadic herdsmen. The farmers tend to live in oases, river valleys, and 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 Turkmani are known as being strong, hospitable, sincere, and trustworthy, as well as hot-headed and vengeful. They are known to be 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 Turkmani 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 Muslims 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, Jesus Films, 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>

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

24321

Udmurt (3,000)

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 from the Udmurt Autonomous Republic in Russia. 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- Altaic language family. They are closely related to the Komi people.

This people groups 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. In 1552, they voluntarily accepted Russian annexation.

They are primarily Orthodox Christians and 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.

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<http://www.joshuaproject.net>

24322

Uighur (43,800)

The Uighur people, which 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 Uzbekistan. In Uzbekistan, they are found in the Andizhan area.

They 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 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.

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 Uighurs have maintained their culture and simplicity though living an isolated life, however they have also been able to have contact with many cultures. They have been described as both simple and sophisticated. The Uighurs are known as 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 Uighurs 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 a dozen pigtailed. When women marry, they often wear their hair in two pigtailed.

The Uighurs are Sunni Muslims. While they used to be Muslim in name only, the Uighurs are becoming more devout in some areas. While the Bible has not been translated into their language, the New Testament and Scripture portions have. The Jesus Film, God’s Story Video, Christian radio broadcasts, and Christian audio recordings are also available in their language. There are few, if any, known Christians among them.

<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/Uygur.pdf>
<http://www.china.org.cn/e-groups/shaoshu/shao-2-uygur.htm>
<http://www.paulnoll.com/China/Minorities/min-Uygur.html>

24323

Ukrainian (48,600)

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 Uzbekistan. They've mostly settled in Tashkent and other large towns. 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.

The factors that contribute to the level of consumption are the lack of economic opportunity, demoralism, and no faith in professed ideals. "Alcohol is an anesthetic that helps to survive the operation called life," as quoted by Bernard Shaw. Traditionally, drinking for the average Ukrainian is a ritual and is a part of any social event or family occasion. Generally when family or friends get together, a bottle of vodka comes out. It is considered poor manners to refuse to drink when everyone is partaking, it is seen as an affront and a show of no respect for those around. Among the Ukrainians, education is greatly valued. Most of 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 Ukrainians are Orthodox Christians. According to some, the Apostle Andrew sailed through the Black Sea and landed in the area that is known as the Ukraine and preached the Gospel to the tribe's people. The late 10th century saw the arrival of Christianity in the Ukraine with the baptism of *Prince Vladimir*. In 988 the Prince accepted Christianity as the religion of the territory and had everyone baptized.

A split in the Church, the Roman Church from the Orthodox Church, occurred in 1054. The Orthodox Church later split into three segments, all having some relation to the Moscow controlled Russian Orthodoxy and Roman Catholicism. In 1596 a number of Ukrainian Bishops seeking to achieve for their brethren a level of recognition similar to that of the Catholics, brought their church into full union with the Pope. Although they were in union with the Pope, they were allowed to maintain their distinct liturgy and rites. The Soviets, in their attempt to crush the Ukrainians spirits, destroyed hundreds of churches in the 1930's.

This union and the New Economic Policy eventually produced regrettable consequences for Ukraine. Beginning in the late 1920s, Joseph Stalin sensing nationalistic ideas developing in Ukraine and deciding to show the rest of the empire what happens to problem children brutally reversed both trends. Peasant landholdings were forcibly collectivized and crops were extorted to support industrialization. The resulting artificial famine in 1932 and 1933 cost the lives of an estimated 5 million to 7 million Ukrainians. In the mid-1930s Stalin initiated mass arrests and executions of his opponents or possible opponents, resulting in the devastation of Ukraine's intelligentsia by the end of the decade. Meanwhile, in Galicia an extreme form of nationalism, embodied in the *Organization of Ukrainian Nationalists (OUN)*, developed and called for independence at any cost. In the latter half of the decade he smashed the Ukrainian intelligence agency and went after the *Ukrainian Orthodox Church* destroying over 250 buildings. *Stalin* sought the complete helplessness and hopelessness of the people, even to the point of wanting to deport the whole country.

Having a reputation as a known rebellious region, Ukraine suffered more than the average under the Russians. The first war and the famine were over. As the world approached another World War, the Ukrainians first greeted the Germans as liberators perhaps partly as a result of the 7 million persons Stalin had murdered through the "famine." The tactics of the Nazis quickly transformed this hope. The war, along with the famine, took over half of the male and a quarter of the female population. Six million Ukrainians died in the fighting of WWII.

Many of the Ukrainian people are Orthodox Christians. Many are also non-religious. The percentage of Christian adherents is unknown and the percentage of evangelicals is estimated to be about 3.5 percent. The Bible, God Story Video, Jesus Film, audio recordings, web, and Christian broadcasting have been translated into their language.

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<http://www.lonelyplanet.com/destinations/europe/ukraine/culture.htm>.

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24324

Uzbek, Northern (17,000,000)

The Uzbeks, literally meaning “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 Uzbekistan, they are found mostly in the eastern part of the country. 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. Many in Afghanistan are also stockmen and breed the karakul sheep. 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, however 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, most of the Hanafite branch. 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 are all available in their language.

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24326

Vietnamese (200)

There is a small population of Vietnamese people living in Uzbekistan. They are also called Annamese, Annanese, Ching, Cing, Gin, Jhing, Jing, King, Kinh, and Viet. They speak Vietnamese.

The Vietnamese people came to Russia in the 1920's when Ho Chi Minh lived in Moscow after converting to Marxism-Leninism. He was looking for a way to rid Vietnam of French imperialists. During the 1920's and 1930's, Vietnamese communist came to the Soviet Union for refuge and to study and prepare themselves to overthrow the French. In 1954, Ho Chi Minh's Vietminh defeated the French. Vietnam was divided into the north, which was ruled by Ho Chi Minh, and the south which was under Ngo Dinh Diem. When this happened, the Soviet Union sent military advisers and financial assistance to North Vietnam. After North Vietnamese victory in 1975, all of Vietnam was united under communist control and the Soviet Union provided economic assistance for the new country.

Their primary religions is Mahayana Buddhism. They are about 7% Christian adherent, however it is unknown how many of them are evangelical. They have portions of Scripture, the Jesus Film, God's Story Video, Christian radio broadcasts, and Christian audio recordings are all available in the Vietnamese language.

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Unclassified/ Other Individuals 67,000

Missiological Implications

1. Evangelical Christians and Churches should work to change the Uzbek perception of Christianity. The people of Uzbekistan have a history of outsider powers 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 approach will help in tearing down barriers and stereotypes. The Christians in minority groups (such as the Koreans) also can be effective in Christian witness
2. Evangelical Christians and Churches should seek also to change the Uzbek concept of Christianity in relationship to history and Western culture. One of the biggest challenges facing those seeking to work with the people of Uzbekistan is how Christians are perceived. 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 the 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 an Afghani 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 western stereotype, many Muslims do not expect Christians to be able to meet the cultural requirements for decency. It is hard 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, however when pressed, 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. Any time a question arises, ask the mentor what he or she would do and why. This will help decrease costly mistakes.

3. Evangelical Christians and Churches should seek to introduce methods for reaching the minority groups who are more inclined to Traditional Religions (Udmurt, Shor, Kyrgyz, Balkar, Bukharic Jew), the followers of Orthodox and Catholic traditions, and the non-religious.
4. Evangelical Christians and Churches should emphasize evangelism among Muslim women and develop methods to employ in this effort. It has recently been suggested by field missionaries 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 Uzbekistan, it takes women to reach women, however, just targeting Muslim women would one reverse the problem. 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. A Christian family will stand out in Uzbekistan, and will gain much respect. As a Muslims do notice that Christian marriages are different than their own, so living out a strong marriage in front of a Muslim 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."

The method of Chronological Bible Storying has been used with effectiveness in reaching Muslim women and should be modeled for Christians in Uzbekistan.

5. Evangelical Christians and Churches should develop methods of providing a place of acceptance and safety for converts to Christianity. When a person converts to Christianity, it is important to respect local customs, or Christians will loose 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 wants 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.

Something of Isa Mosques or other groups that could support converts in their spiritual growth process should be considered.

Evangelists in Uzbekistan should recognize the critical hindrance of fear. This fear can be with either the missionary or the Muslim. Converting to Christianity is a huge step for a person in Uzbekistan that can have a variety of severe consequences. 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. In addition, it is not legal to proselytize in Uzbekistan. Doing so openly could have severe consequences for any national or international worker the missionary has had contact with. If one person gets caught, it is possible that the entire group that person is associated with will face consequences. For this reason, evangelists must be very careful in meeting with Muslims so as not to endanger them. For a Muslim to be persecuted because he or she converted to Christianity and is standing firm in their faith is one thing; to be persecuted because of contact with a missionary is another. As much as possible, evangelism and discipleship needs to be done through national believers. It is not wise for missionaries to attend the church

6. Evangelical Christians and Churches should continue definite for the people of Uzbekistan and the churches located in the region. 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. Muslims must have contact with strong Christian families. Christians must live open and transparent lives before their Muslim friends and neighbors. The more contact a Christian has with a Muslim, the better the opportunity 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, men or women wearing shorts or tight fitting clothing is not appropriate.
7. Evangelical Christians and Churches should promote Christian lifestyle and friendship patterns in order to share the Good News with followers of Islam. Christians must know and understand the individual Muslim. Muslims in Uzbekistan, even within the same people group, can be very different; therefore it is important not to generalize. In order to avoid this, each individual must be understood.

Christians should be encouraged to spend time asking open ended questions in order to learn of their background. Believers should be guided to care about the people 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.

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.

8. Evangelical Christians should be introduced to the more effective methods of reaching Muslims and the non-religious. In discussing religion, it is important to remember that it is better to lose the battle in order to win the war. Muslims 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, however referring to Him as the Son of God would be considered blasphemy and the Muslim would be offended. Starting with common ground will help to develop understanding and trust in a non-threatening way.

Those evangelizing followers of Islam should not to demean Islam, Mohammed, or the Quran in any way. Doing either of these would lose the respect of the Muslim. It is okay to admit that you do not agree with the views of Islam, but to do something such as calling Mohammed a pedophile or the anti-Christ, as some public figures have done, will quickly shut the door to further communication. Demeaning their prophet or Holy book in any way will anger them and possibly get the missionary kicked out of the country or imprisoned.

9. Evangelical Christians and Churches should make the most of the Uzbek commitment to Hospitality that is a key aspect in working among Muslims. It is a common element among Muslims worldwide, whether in the Middle East 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.
10. Evangelical Christians and Churches should seek ways to meet the humanitarian and social needs in Uzbekistan. Many development and aid workers are needed. This gives a person legitimate access to the country, however, in order to maintain the company's reputation, it is important that the person do what they say they are there to do. A person can not go as a "missionary." They must go as a Christian who is called by God to help the people of Afghanistan in whatever way they say they are going to help and they must work with integrity towards that job.

11. Evangelical Christians and Churches should seek to introduce a commitment to personal evangelism and witness in the lives of Christians in Uzbekistan. Many indigenous believers in Uzbekistan 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. There are three primary church groups in Uzbekistan. These are the Russian local Christians, the indigenous Christians, and the expatriate workers. For the most, the Russian Christians do not reach out to local Muslims. While evangelism takes place, it is rarely to non-Russians. The indigenous Christians tend to see the Russians as oppressors and do not cooperate with them. The expatriate workers are fairly new to the region. Most of them have been in the region less than three years and many do not cooperate with any of the local registered churches.

12. Evangelical Christians and Churches should seek to aid the believers in Uzbekistan to train leaders for the congregations. There is a lack of leadership among the indigenous church. Workers are needed to disciple and train local believers so that they are able effectively lead the local body of believers.

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