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Drawing upon extensive fieldwork in the Xinjiang oasis of Turpan, Rudelson assesses the factors that undermine the creation of a pan-Uyghur identity.

The rising tide of ethnic nationalism that has swept across Central Asia in the past decade has energized efforts by the Chinese government to win favor among its ethnic minorities. As a result, China has granted the Uyghurs -- a Turkic Muslim people who inhabit the oasis of China’s far northwestern province, Xinjiang -- special privileges, opening up international borders, reestablishing long-severed transborder contacts and trade networks, and allowing intellectuals the liberty to construct their own versions of Uyghur history. From the outset, however, this process has been problematic, heightening intra and interoasis tensions. Greater freedoms for the Uyghur people have threatened China’s economic, ideological, and military control over this vital region and have produced resistance movements and separatist terror attacks. In this study, a leading expert on Central Asia explores the history, culture, politics, and geography of Xinjiang’s oasis communities, shedding new light on the competing idass, symbols, and allegiances that make up the many diverse Uyghur identities. Drawing upon extensive fieldwork in the Xinjiang oasis of Turpan, Justin Jon Rudelson assesses the factors that undermine the creation of a pan-Uyghur identity. He explains the historical and contemporary impact of the geography of the region, where oases are relatively isolated from one another, the fragmented visions and cross-cutting allegiances of the three major social groups (intellectuals, peasants, and merchants); and the inability of the Uyghur elite who spearheaded the nationalist movement to transcend their own provincialism, thereby engendering rival oasis identities and subverting ethnic unity. Oasis identities is a vivid, ground-breaking work offering insight into not only the turmoil besetting this important but little-studied region but also the barriers facing all emerging nations and cultures struggling to define their national identities.

Eastern Turkestan, now known as Xinjiang or the New Territory, makes up a sixth of China’s land mass. Absorbed by the Qing in the 1880s and reconquered by Mao in 1949, this Turkic-Muslim region of China’s remote northwest borders on formerly Soviet Central Asia, Afghanistan, Kashmir, Mongolia, and Tibet. Will Xinjiang participate in twenty-first century ascendancy, or will nascent Islamic radicalism in Xinjiang expand the orbit of instability in a dangerous part of the world? This comprehensive survey of contemporary Xinjiang is the result of a major collaborative research project begun in 1998. The authors have combined their fieldwork experience, linguistic skills, and disciplinary expertise to assemble the first multifaceted introduction to Xinjiang. The volume surveys the region’s geography; its history of military and political subjugation to China; economic, social, and commercial conditions; demography, public health, and ecology; and patterns of adaption, resistance, opposition, and evolving identities.

Throughout the course of the twentieth century, as newly formed nations sought ways to develop and formalise their national identity and acquire a range of identifiable national assets, we find new musical canons springing up across the world. But these canons are not arbitrary collections of works imposed on the public by the authorities. Rather they acquire deep resonance and meaning, both as national symbols and as musical repertoires imbued with aesthetic value. This book traces the formation of one such musical canon: the Twelve Muqam, a set of musical suites linked to the Uyghurs, who are one of China’s minority nationalities, and culturally Central Asian Muslims. The book draws on Uyghur and Chinese language publications; interviews with musicians and musicologists; field, archive and commercial recordings, and aims towards an understanding of the Twelve Muqam as musical repertoire, juxtaposed with an understanding of the Twelve Muqam as a field of discourse. The book brings together several years’ work in this field, but its core arises from a research project under the auspices of the AHRC Centre for Music Performance and Dance.

This comprehensive account examines the East Turkistan Islamic Movement (ETIM)—the most significant Muslim militant group in China—including its origins, objectives, ideology, leadership, and tactics. * Includes press releases issued by the Chinese government on violent Uyghur separatism and presents timelines of the ETIM’s attacks and other activities and of major events in the history of Uyghur separatism * Offers a bibliography that compiles scholarly and news sources pertaining to the ETIM and provides glossary of key terms derived from the Chinese, Uyghur, and English languages

The ten chapters of this book, all of them published previously in specialist works, derive from the author’s ethnographic research among the Uyghur of Xinjiang and Kazakhstan in the mid-1990s. Approaching beliefs and practices as politically embedded, the articles have historical value in documenting the possibilities and constraints of fieldwork in this region in the 1990s. They also offer a point of departure for new studies of the Uyghur and their relations with their neighbors in the increasingly difficult conditions which characterize the early twenty-first century. (Series: Halle Studies in the Anthropology of Eurasia, Vol. 31) [Subject: Sociology, Anthropology]

As the regional lingua franca, the Uyghur language long underpinned Uyghur national identity in Xinjiang. However, since the ‘ bilingual education ’ policy was introduced in 2002, Chinese has been rapidly institutionalised as the sole medium of instruction in the region ‘ s institutes of education. As a result, studies of the bilingual and indeed multi-lingual Uyghur urban youth have emerged as a major new research trend. This book explores the relationship between language, education and identity among the urban Uyghurs of contemporary Xinjiang. It considers ways in which Uyghur urban youth identities began to evolve in response to the state imposition of ‘ bilingual education ’ . Starting by defining the notion of ethnic identity, the book explores the processes involved in the formation and development of personal and group identities, considers why ethnic boundaries are constructed between groups, and questions how ethnic identity is expressed in social, cultural and religious practice. Against this background, contributors adopt a special focus on the relationship between language use, education and ethnic identity development. As a study of ethnicity in China this book will be of huge interest to students and scholars of Chinese culture and society, Asian ethnicity, cultural anthropology, sociolinguistics and Asian education.

For more than half a century many Uyghurs, members of a Muslim minority in northwestern China, have sought to achieve greater autonomy or outright independence. Yet the Chinese government has consistently resisted these efforts, countering with repression and a sophisticated strategy of state-sanctioned propaganda emphasizing interethnic harmony and Chinese nationalism. After decades of struggle, Uyghurs remain passionate about establishing and expanding their power within government, and China’s leaders continue to push back, refusing to concede any physical or political ground. Beginning with the history of Xinjiang and its unique population of Chinese Muslims, Gardner Bovingdon follows fifty years of Uyghur discontent, particularly the development of individual and collective acts of resistance since 1949, as well as the role of various transnational organizations in cultivating dissent. Bovingdon’s work provides fresh insight into the practices of nation building and nation challenging, not only in relation to Xinjiang but also in reference to other regions of conflict. His work highlights the influence of international institutions on growing regional autonomy and underscores the role of representation in nationalist politics, as well as the local, regional, and global implications of the “war on terror” on antistate movements. While both the Chinese state and foreign analysts have portrayed Uyghur activists as Muslim terrorists, situating them within global terrorist networks, Bovingdon argues that these assumptions are flawed, drawing a clear line between Islamist ideology and Uyghur nationhood.

Vancouver has one of the largest populations of Chinese in North America. In The Chinese in Vancouver, Wing Chung Ng captures the fascinating story of the city ‘ s Chinese residents in their search for identity between 1945 and 1980. Ng also discusses the experiences of ethnic Chinese in various Southeast Asian countries and the United States, forcing a rethinking of “Chineseness” in the diaspora. Ng juxtaposes the cultural positions of different generations of Chinese immigrants and their Canadian-born descendants and unravels the ongoing struggle over the definition of being Chinese. Though not denying the reality of racism, Ng ‘ s account gives the Chinese people their own voice and shows that the Chinese in Vancouver had much to say and often disagreed among themselves about the meaning of being Chinese.

How have Westerners seen the People’s Republic of China over the years? The question raises many important issues, which this book aims to present, analyze and explain. The basic conclusion is that Western perspectives are somewhat more complex than simply viewing China’s realities. Involved also are politics and power relations, trends in journalism and scholarship, as well as individual and group personalities and psychologies. Based on extensive personal experiences in China dating back to 1964 and wide-ranging travel in Tibet and ethnic regions since the 1980s, the author attempts to distinguish trends in different Western countries. However, most of the material will concern the United States, which has been the dominant contributor to Western perspectives during the whole period of concern to this book. The perspectives are taken up by topic, including politics, economy, society, and ethnic minorities. Inherent in each topic is the way cultures see and react towards each other. Images and perspectives can affect policy, and have done so many times in the past, which adds to the importance of this book. It also takes up questions of the sources of Western perspectives, both in terms of direct sources, such as newspapers, television or the internet, and deeper ones, such as social values and temperament. Contents:IntroductionHistorical BackgroundPolitical and International Relations Perspectives on China, 1949 – 1971Trends in Political and Foreign Relations Perspectives on China, 1971 – 2001Political and General Western Perspectives on China in the Twenty-First CenturyPerspectives on the Chinese Economy, Population Policy and Environment to the End of the Twentieth CenturyThe Twenty-First Century: Perspectives on the Chinese Economy, Population Issues and EnvironmentSocio-cultural Perspectives on the People’s Republic of ChinaPerspectives on the Ethnic MinoritiesConclusion Readership: Undergraduates, graduates, academics and researchers who are interested in Chinese politics, economy and society, especially its ethnic minorities. Keywords:Political and Foreign Relations,Chinese Economy,Population Policy and Environment,Socio-cultural Images,Ethnic MinoritiesKey Features:The book deals with a range of perspectives/images on the People’s Republic of China, including the highly important and controversial topic of Western perspectives on the ethnic minorities, especially Tibet and the TibetansThe book incorporates the author’s extensive personal experiences in the People’s Republic dating back to 1964, and his extensive travel in Tibet and ethnic regions since the 1980s

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