

## **M. Nazif Shahrani**

**Professor of Anthropology, Central Asian and Middle Eastern Studies; Chairman of Department of Near Eastern Languages and Cultures (NELC); and Director of Middle Eastern and Islamic Studies Program (MEISP), Indiana University, Bloomington.**

I was born in Afghanistan to a non-literate Uzbek-speaking rural family in northeastern province of Badakhshan. After completing primary school in the village, I attended boarding schools in Kabul, the capital. During my freshman year at Kabul University, I was introduced to anthropology and wished to pursue it as a career. Luckily, in 1967 while junior at Kabul University, I was awarded an East-West Center scholarship by the University of Hawaii, Honolulu, to complete my BA in anthropology. I remained enthusiastic about studying anthropology and earned my MA and Ph.D. at the University of Washington, Seattle (1970-1976). From summer 1972 through spring 1974 I returned to Afghanistan (with dissertation grants from the SSRC and the Wenner-Gren Foundation) to conduct field research on cultural ecological adaptation of a small pastoral nomadic community of Kirghiz and their Wakhi peasant neighbors to high altitudes (9,000-14,000 feet), extreme cold and closed border conditions in the Wakhan corridor and the Pamir region of my home province bordering former USSR, PRC and Pakistan. From this emerged *The Kirghiz and Wakhi of Afghanistan: Adaptation to Closed Frontiers* (1979), many articles and an hour-long ethnographic film called *The Kirghiz of Afghanistan*, which was aired in the US on PBS's *Odyssey* series (fall 1981).

The Communist coup in Kabul (1978), the Soviet military intervention (1979-1989), the armed resistance against Soviet occupation, and its continuing bloody aftermath in Afghanistan prevented me from returning "home". After a year of post-doctoral research at Harvard's Center for Middle Eastern Studies, I began my "nomadic" teaching career at the University of Nevada, Reno, then moved to UCLA, and Pitzer College, Claremont, followed by a year of post-doctoral fellowship at Stanford Humanities Center, Stanford University (1984-1985) before a regular appointment at UCLA (1985) where I earned promotion to associate professor with tenure (1988). I moved to Indiana University (1990-present) as a full professor with tenure.

Unable to return to Afghanistan and deeply disturbed by the events in my homeland, I devoted my research, writing and public speaking endeavors during the 1980s to a study and understanding of the widely popular anti-Communist and anti-Soviet struggle, the Afghan *jihad*, as well as its most visible human consequence-- the plight of millions of Afghan refugees in Pakistan and Iran. More specifically, I became personally and professionally involved in assisting the small community of Kirghiz whom I had studied earlier, as they were probably the first group of Afghan refugees in Pakistan following the Communist coup. Fortunately, the Kirghiz were resettled in eastern Turkey as a community (1983), and unfortunately they have become innocent victims of the Kurdish insurgency against Turkish government in the late 1990s.

Muslim Central Asia always fascinated me but during the Soviet reign it remained beyond my reach. However, with the collapse of the Soviet Union and the emergence of newly independent states, opportunities to conduct ethnographic field research in former Soviet Central Asian republics became available. I traveled to C.A. for the first time during summer 1992, and since I have spent eight months, including a six months ethnographic field research supported by a grant from Fulbright (1994) in Uzbekistan with brief visits to Kyrgyzstan and Kazakstan.

The impact of modern states, with all their varied institutional forms and ideological goals, upon the constitution of personal and collective identities and the dynamics of state-society relations has been of

major interest to me in my teaching and research. The effects of Soviet state programs aimed at deliberately transforming Muslim Central Asian societies and cultures, and the varied responses and experiences of some Uzbek families to Soviet rule, as well as the potential effects of Soviet legacies upon the future of state-civil society relations in the region in general, and in Uzbekistan in particular, was the focus of my project at the Woodrow Wilson Center for International Scholars (Smithsonian Institution, Washington D.C.) where I spent a year as a Fellow (1997-1998).

I enjoy reading Persian poetry, gardening and practice Shotokan (an Okinawan form of karate) .

## **CURRICULUM VITA: Summary**

### **M. Nazif Shahrani**

**Personal:** Born in Badakhshan province, Northeastern Afghanistan. Naturalized citizen of the US.

**Education:** Ph.D. and M.A. in Anthropology, University of Washington, Seattle, WA., (1972 & 1976); B.A. in Anthropology, University of Hawaii, Honolulu, (1970); and Kabul University (1965-67). Post-doctoral Fellowships at: Harvard 1976-77; Stanford University 1984-85; and the Woodrow Wilson International Center for Scholars 1997-1998.

**Present Position: Chairman, Department of Near Eastern Languages and Cultures;** Director of Middle Eastern and Islamic Studies Program; Professor of Anthropology, Central Asian & Middle Eastern Studies, Indiana University, Bloomington, Indiana.

**Previous Teaching and Administration:** Director of Middle Eastern Studies Program, Indiana University (1991-1994); Associate Professor, UCLA (1988-90); Assistant Professor, UCLA (1985-1988); Assistant Professor, Pitzer College, Claremont, CA. (1982-85). Lecturer, UCLA (1980-82); Visiting Assistant Professor, University of Nevada-Reno, Reno, NV. (1977-80).

**Scholarships, Fellowships, Awards:** The Woodrow Wilson Center Fellowship (1997-1998); Fulbright-Hays Faculty Research Abroad Fellowship (1994); International Research & Exchange Board (IREX) (1994, 1992); President's Council on International Programs, Indiana University (1992); Research Grants, Committee on Research of the Faculty Senate, UCLA (1986, 1987-88); Research Fellowship Award, American Research Institute in Turkey (1986); Andrew W. Mellon Fellow, Stanford Humanities Center, Stanford University (1984-85); Haynes Foundation Fellowship (1984); Social Science Research Council Fellowship (1983, 1972-74); Post-doctoral Research Fellow, Center for Middle Eastern Studies, Harvard University (1976-77); Wenner-Gren Foundation for Anthropological Research Grants-in-Aid Program: Fellowship (1972-74); and East-West Center Scholarship: U.S. Government in cooperation with the University of Hawaii (1967-70).

**Field Research:** Uzbekistan (1994 for six months, summer 1992, brief visits 1997 and 2000); Afghanistan (1972-1974, summer 1975, and summer 1996); Pakistan (1996, 1989, Summer 1988, & Summer 1980;); Eastern Turkey (Summers 1986, 1983 and a brief visit 1992).

**Languages:** English, Persian/Tajik, Uzbek, Kirghiz, Pashto, & Turkish.

**Professional Affiliations:**

- Member, IREX University Council (1998- present)
- Member, Joint SSRC/ACLS Committees on: Comparative Study of Muslim Societies (1988-93); and Committee on Soviet Union and its Successor States (1994-1996)
- Fellow, American Anthropological Association
- Fellow, American Ethnological Society
- Fellow, Middle East Studies Association

**Representative (partial) List of Publications:****Books**

- 2002 *The Kirghiz and Wakhi of Afghanistan: Adaptation to Closed Frontiers and War*. Seattle: University of Washington Press (due end of October).pp.
- 1984 *Revolutions and Rebellions in Afghanistan: Anthropological Perspectives*. M. Nazif Shahrani and Robert L. Canfield, eds. Berkeley, Institute of International Studies, University of California, pp.xiv + 394.
- 1979 *The Kirghiz and Wakhi of Afghanistan: Adaptation to Closed Frontiers*. Seattle, University of Washington Press, pp.xxiii + 264.

**In preparation**

*Family Lives and Public Careers in Soviet and Post-Soviet Uzbekistan: Dynamics of a Muslim Tradition in a Political Culture of "Scientific Atheism"*.

**Articles**

- 2002 "War, Factionalism, and the State in Afghanistan. *American Anthropologist*, 104(3) September 2002:715-722.
- 2001 "Pining for Bukhara in Afghanistan: Poetics and politics of Exilic Identity and Emotions". In *Reform Movements and revolutions in Turkistan 1900-1924: Studies in Honour of Osman Khoja*, edited by Timur Kocaoglu. Haarlem, Netherlands: SOTA, pp. 369-391.
- 2001 "Afghanistan can Learn from Its Past", *New York Times*, Op-Ed Page 13, Sunday October 14, 2001.
- 2001 "Not 'Who?' but 'How?': Governing Afghanistan after the Conflict," In *Federations* (special issue on Afghanistan), editor Karl Nerenberg; October 2001, pp. 7-8.
- 2000 "The Taliban Enigma: Person-Centred Politics & Extremism in Afghanistan" in *ISIM Nerwsletter*, 6:20-21. Published by International Institute for the Study of Islam in the Modern World, University of Leiden, The Netherlands.
- 2000 "Resisting the Taliban and Talibanism in Afghanistan: Legacies of A Century of Internal Colonialism and Cold War Politics in A Buffer State" *Perceptions: Journal Of International Affairs*, V(4):121-140. Published by the Center for Strategic Research, Ankara, Turkey.

- 1998 The Future of the State and the Structure of Community Governance in Afghanistan. In *Fundamentalism Reborn?: Afghanistan and the Taliban*. William Maley, ed. London & New York: Hurst & Co. and Columbia University Press; pages 212-242. [Translated in Arabic and published in serial form in a monthly paper *Sada El-Mashrek*, beginning with No. 15, Feb. 1998; Montreal, Canada
- 1998 The State and the Future of Local Self-Governance in Afghanistan: A Peaceful Strategy for Structural Resolution. In *Critique & Vision: An Afghan Journal of Culture, Politics & History*. Nos. 7 & 8 (Spring and Autumn 1998):7-64
- 1998 Make Afghanistan Part of the "Silk Road Strategy Act of 1997". In *Silk Road: A Journal of West Asian Studies*. 1 (5): 18-21.
- 1996 Articles on "Afghanistan", "Islamic Movements", "Sardar Muhammad Daoud", "Muhammad Zahir Shah", and "Uzbek". In the *Encyclopedia of the Modern Middle East*. Richard Bulliet, Philip Mattar and Reeva Simon, General Editors. New York: Macmillan.
- 1996 Afghanistan's *Muhajirīn* (Muslim 'refugee-warriors') in Pakistan: Politics of Mistrust and Distrust of Politics. In *Mistrusting the Refugees*, edited by E. Valentine Daniel & John Chr. Knudsen. Berkeley, Los Angeles & London: University of California Press. pp.187-206.
- 1995 Islam and the Political Culture of "Scientific Atheism" in Post-Soviet Central Asia: Future Predicaments. In *The Politics of Religion in Russia and the New States of Eurasia*. Michael Bourdeaux ed., M.E. Sharpe, Inc. publisher. pp. 273-292.
- 1995 Afghanistan. In *The Encyclopedia of the Modern Islamic World*. John Esposito, Editor in Chief. New York: Oxford University Press. I:27-32.
- 1995 Durrani Dynasty. In *The Encyclopedia of the Modern Islamic World*. John Esposito, Editor in Chief. New York: Oxford University Press. I:390-392.
- 1994 Honored Guest and Marginal Man: Long-Term Field Research and Predicaments of a Native Anthropologist." In *Others Knowing Others: Perspectives on Ethnographic Careers*, edited by Don D. Fowler & Donald L. Hardesty. Washington D.C. and London: Smithsonian Institution Press. pp. 15-67.
- 1993 Central Asia and the Challenge of the Soviet Legacy. *Central Asian Survey*. 12(2):123-135. (Reprinted in *Central Asia and the Caucasus after the Soviet Union: Domestic and International Dynamics*, edited by Mohiaddin Mesbahi (1994). Gainesville: University Press of Florida pp.56-71.)
- 1993 The Lessons and Uses of History. *Central Asian Monitor*. (1): 24-27.
- 1991 Local Knowledge of Islam and Social Discourse in Afghanistan and Turkistan in the Modern Period. In *Turko-Persia in Historical Perspective*, edited by Robert L. Canfield. (A School of American Research Book), Cambridge and New York: Cambridge University Press,

pp.161-188.

- 1990 Rebuilding Cultural Consensus: Human Resources as a Cultural Issue. *WUFA: Journal of the Writers Union of Free Afghanistan*. (Special Issue in Honor of the late Louis Dupree) 5(4):195-204.
- 1990 Afghanistan: State and Society in Retrospect. In *The Cultural Basis of Afghan Nationalism*, edited by Ewan W. Anderson and Nancy Hatch Dupree. London and New York: Pinter Publishers, pp. 41-49.
- 1988 Social Transformations in an Afghan Kirghiz Pastoral Nomadic Community Resettled in Turkey: A Brief Report, *The American Research Institute in Turkey (ARIT) Newsletter*, 7:3-4.
- 1987 Geopolitics and the Moral Dimensions of the Russian-Afghan War. *Afghan Refugee Information Network (ARIN) Newsletter*, 25:2-8.
- 1986 The Kirghiz Khans: Styles and Substance of Traditional Local Leadership in Central Asia. *Central Asian Survey*, 5(3/4):255-271.
- 1986 State Building and Social Fragmentation in Afghanistan: A Historical Perspective. In *The State, Religion, and Ethnic Politics: Afghanistan, Iran, and Pakistan*. Ali Banuazizi and Myron Weiner, eds. Syracuse, N.Y., Syracuse University Press, pp.23-74.
- 1986 Russian Puppets in Afghanistan. *The Minaret: The Islamic Magazine*, 7(5):18-20.
- 1986 Afghanistan Fights for its Soul: Islamic Self-Determination, Not Soviet Army, is the Issue. In *Los Angeles Times*, May 7, 1986, Part II, page 5 (Ed-Op page). [Also re-printed in *International Herald Tribune*, May 10-11,1986, Page 4, under the title "The Afghan Resistance Has to be Part of the Deal"].
- 1985 U.S. and Afghanistan. In *The Christian Science Monitor*, January 17, 1985, Page 18 (Opinion Page).
- 1984 "From Tribe to Umma": Comments on the Dynamics of Identity in Muslim Soviet Central Asia. *Central Asian Survey*, 3(3):27-38.
- 1984 Kirghiz. In *Muslim Peoples: A World Ethnographic Survey*. (2nd Ed.). Edited by R. V. Weekes. Westport, Ct.: Greenwood Press, pp. 405-411.
- 1984 Introduction: Marxist "Revolution" and Islamic Resistance in Afghanistan. In *Revolutions and Rebellions in Afghanistan: Anthropological Perspectives*. Edited by M. N. Shahrani and R. L. Canfield. Berkeley, Institute of International Studies, University of California, pp. 3-57.
- 1984 Causes and Context of Responses to the Saur Revolution in Badakhshan. In *Revolutions and*

- Rebellions in Afghanistan: Anthropological Perspectives*. Edited by M.N. Shahrani and R. L. Canfield. Berkeley, Institute of International Studies, University of California, pp. 139-169.
- 1984 The Kirghiz of Afghanistan Reach Turkey. *Cultural Survival Quarterly*, 8(1):31-34.
- 1983 Comments on Akbar Ahmad's article "Islam and the District Paradigm: Emergent Trends in Contemporary Muslim Society." *Current Anthropology*, 24(1):84-85.
- 1981 Growing in Respect: Aging Among the Kirghiz of Afghanistan. In *Other Ways of Growing Old*. Edited by Pamela Amoss and Steven Harrell. Palo Alto: Stanford University Press, pp. 175-191.
- 1981 The Kirghiz Odyssey. In *Odyssey: The Human Adventure*. Edited by Jane E. Aaron. Boston: Public Broadcasting Associates, pp. 16-19.
- 1979 Ethnic Relations Under Closed Frontier Conditions: Northeast Badakhshan. In *Soviet-Asian Ethnic Frontiers*. Edited by W. McCagg, Jr. and B. Silver. New York: Pergamon Press, pp. 174-192.
- 1978 Ethnic Relations and Access to Resources in Northeast Badakhshan. In *Ethnic Processes and Intergroup Relations in Contemporary Afghanistan*. Edited by J. W. Anderson and R. F. Strand. Occasional Paper No. 15 of the Asia Society, New York, pp. 15-25.
- 1978 The Retention of Pastoralism Among the Kirghiz of the Afghan Pamirs. In *Himalayan Anthropology: The Indo-Tibetan Interface*. Edited by J. F. Fisher. The Hague, Mouton Publishers, pp. 233-250.
- 1978 For a Holistic Approach Toward Aging. In *The Governor's Conference on Aging, Nevada's Approach to the Affairs of the Elderly*. Edited by Shelley Lescott. Division of Aging, Department of Human Resources. Carson City, Nevada.
- 1976 Nomadism, and Pastoralism. In *Encyclopedia of Anthropology*. Edited by Phillip Whitten. New York: Harper and Row.
- 1976 Kirghiz Pastoral Nomads of the Afghan Pamirs: A Study in Ecological and Intra-Cultural Adaptation. Ph.D. dissertation submitted to the University of Washington. (341 pages)
- 1976 Kirghiz Pastoralists of the Afghan Pamirs: An Ecological and Ethnographic Overview. *Folk*, 18:129-143.

And other journal articles, book chapters, papers, book and film reviews.