

TURKISTAN OPERATION OF THE MISSIONARY ORGANIZATIONS

Christianity Propagandas and the Activities of the Missionary Organizations in the Central Asian Turkic Republics

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The activities of the Christian Missionary Organizations in the Turkish world gravely keep the public busy in recent years. Some people may think that the missionary activities are extremely exaggerated. How many people were Christianized until now? Moreover, since the Muslims have the right to speak of their own religion, the missionaries should have had the right to talk about Christianity. As though the only and the real aim of the missionaries was to tell about Christianity and baptize.

There were many other peculiarities in the discussions. For example, the ones who were criticizing the missionary activities did not know who the 'missioner' and what the 'missionary activity' was, according to the Christian sources.

However, these Christians do not want to share their beliefs personally and they are not harmless. We are face to face with not missionaries as individuals but with missionary institutions as organizations. Many of these missionary groups have a longer history than many states. And these missionary organizations have the ability to compete with the medium scale states due to their financial power and effects on the international relations.

Above all these, as well as the missionary activity, these organizations have political, economical, ecological, social and cultural strategic and systematic concerns.

The activities of the missionary organizations, as in history, are in harmony with the foreign policies of the global states. The international relations experts naturally define this as "mystic-humanistic power game." (1)

The Grand Chessboard: Central Asia

Central Asian Turkic Republics are on a "Grand Chessboard," according to the definition made by America's leading strategist Zbigniew Brzezinski.

Central Asian Turkic Republics gained their independence after the fall of the Berlin Wall in 1989. However, the Central Asian Turkic Republics, settled on limited number of the energy sources, had to face the American (and German-centered Europe) imperialism after the Russian imperialism.

The front of the western imperialism is certainly the missionary organizations. The European Union and United States have at first sent their missionary organizations to the Central Asia. Turkey did not have a concrete initiative to balance the US and EU.

Seeing the terrorist attacks in September 11 as an advantage, the US stationed in the Turkic Republics alleging the Afghanistan operation.

The "interreligious dialogue" after the September 11, was seated on a political ground. We have said that the "Interreligious dialogue" was a postmodern missionary movement. (2)

The US was trying to justify that the "Fundamentalist Muslims" were the only reason for the aim to settle in the Central Asia. However, weren't the Americans themselves, as in the President Bush example, the "Fundamentalist Christians"?

America Cannot Live Without An Enemy

The US needed a new foe by the time the Cold War ended. RAND's one of the high-level political scientists Graham E. Fuller, who worked at the US State Department for 20 years and at the CIA's long-term foresight department on the Middle East as a national correspondent and has spent his three years in Istanbul, identifies this situation as;

"Since the Cold War ended, it has become a fashion to speculate that the next ideological struggle would emerge between Islam and the West. The belief as a new 'ism' that would challenge especially the Western countries lies on the basis of this speculation. This proposition is not totally a baseless one: The symbolic and real power the West—especially the US puts forward in the cultural, political, economical and military arena, rather carries a scary and intervening characteristic. The West's existence in the world is convicted to create a reaction (enemy)." (4)

Islam may damage the countries' interests but it's not possible for it to threaten or arrange an attack against the West more than this. For this reason, it would not be realistic/ believable for the US to mark directly the Islamic countries as enemy. The US objects the formations, which do not submit the New World Order in the Islamic countries, as the "Islamic Fundamentalism." For instance, as in words of S. Sayyid, the West wants to produce an artificial "Islamic fundamentalism phobia" rather than the "red threat." (5)

"Islamic Menace": A Paranoia

The West and especially the US, again with the September 11 incident, wants to artificially instill the "Islamic paranoia" rather than the "Islamic Fundamentalist Phobia." And it realized this by identifying Islam with "terrorism" and the Muslims with "terrorist." All formations, possible to harm West's interests are labeled as terrorism by the West. As a matter of fact, behind all these speeches, the West is claimed to be under the "Islam Threaten." However, the "claim regarding the Islamic Menace", as Fred Halliday mentions, is not more than a "myth/legend." (6)

Indeed, it's not by chance that the occidental prefers to use the concept of "fundamentalism." As Ö. Faruk Abdullah, one of the professors in California University, takes attention, fundamentalism also means intolerant, selfish, racist, irrational, aggressive, old fashioned, fanatic, dogmatic, politically dangerous and unnatural. (7)

Other than Abdullah, even some Occidental researchers like Mark Juergensmeyer define the word "fundamentalism" as humiliating and unjust rather than illustrative. (8)

While the West uses fundamentalism and terrorism as a placard, it tries not to consider the Christian and Jew rooted fundamentalism and terrorism (9).

So what should the Muslims do in order not to be considered as fundamentalist and fanatic? We have to apply to the American strategists to give an answer to this question. Graham E. Fuller and Ian O. Lesser, RAND's famous writers, said, "Muslims' resistance to the colonialism and missionary activities is perceived by the westerners as, "fundamentalism: political and religious fanaticism". Islam as a culture has comparatively resisted more to colonialism penetrating inside and during the colonialism period the Christian missionaries could not succeed on the Muslim soil. The Europeans have accepted this resistance as a proof of the religious fanaticism as well as the political fanaticism." (10)

Missionary Organizations' Turkistan Operation

The missionary organizations, which took advantage of the inexperienced stance of the newly independent Turkic republics (11), are activating under different identities. This geography was swarming with many Christian missionaries and especially the US Protestant Churches. In addition, there are various kinds of new religious movements in here. (12)

Some observers support that there are mass conversions into Christianity in the Turkic Republics. (13) Although there is no doubt that the figures given in the media are exaggerated, it's true that some politicians paved the way for the Protestant missionary organizations to spread all over the world after the September 11 incident. After the collapse of the Soviet Union, Catholics, Protestants, Baptists, Seventh-Day Adventists, Evangelists, Korean Presbyterians, Jehovah Witnesses, Moonists and other groups coming from the South Korea, Western Europe and the United States of America haunted the Turkic Republics. There are also Bahais and Hindu rooted Krishnaists and Buddhists.

The activities of the missionary organizations occasionally cause shedding blood. "We have to state that Jehovah Witnesses' activities even cause struggles: "The Christian organization named Jehovah Witnesses that have caused resistance because of carrying out propagandas despite the public's protests in Kyrgyzstan was sent to the court." According to the Kz-Today agency's news, this organization, which was carrying out propaganda activities in the town of Taraz, was sued by the attorney generalship. Stressing that the members of the organization was acting against the law, the attorney asked the court to forbid the organizations' movements. Taking attention to a child introduced to the organization by his mother by force, the attorney said in the indictment that these children, whose families or relatives are the members of such organizations, ask for financial assistance from the state. The members of the mentioned organization cause struggle with the police forces in Kyrgyzstan because of continuing their propaganda studies despite the public opposition. (14)

Although the Jehovah Witnesses are mentioned as an organization, this does not reflect the reality. The Jehovah

Witnesses is one of the new marginal sects in Christianity.

This condition is also valid for Crimea. For example, a Crimean named Eneli Some, stresses in a web page titled as, "Qirimtatarlarni bol"mege istegenler" (Ones who want to separate the Crimean Tatars) that the missionary activities in Crimea separate the Crimean Tatars. According to Some, the groups holding propogandas in Crimea read as follows;

"Katolikler (Cenyup Afrikadan Burlar ozin qaraadamlarni oz dinge cevirmeyip da minda kelip Qirimtatarlarni oz dinge cevirmek icun calisalar), Marmonlar da bar minda, Evangelistler, Adventistler... biz (Qirimtatarlar) minda azmiz, 500.000 adam (o 20% Qirimda yasaganlarga baqqanda). Ve bu dige dinnerge kirgen Qirimtatarlarnen lafettim, episi olar magu ayttlar, Rus ya da basqa milletten adam bizim dinimizge inansa o bizge bizim soy-Qirimtatarlardan da yaqin ola!!!... O bizni Qirimtatarlarni bolecek bir istir." (15)

There are also some Russian missionaries in the Central Asian Turkic Republics. The basic target of the Russian Orthodox Christian missionaries is the Russian originated Christians. These have very few effect on Kyrgyz, Kazakh and Turkmen, because, the historical Turkish-Russian competition, basically nourishes by religious competition. Therefore, the Turkish tribes have seen the Orthodox Christianity as a Russian religion and interpreted adopting it as becoming a Russian and not tolerated marriage with them. Besides, as of end of 19th century, the Russians had interpreted Christianizing activity of non-Russian nations as Russianizing. However, the current Orthodox Christianity is having difficulty in finding adequate supporter among the Russian population in the region. (16)

At present, the Catholic missionaries are mostly sent by German Catholic Churches, Protestant missionaries by German Protestant Churches and Baptists and other Protestant groups are sent by the churches in the US.

The most remarkable centers, which issue Christianity to Turkistan, are in Germany. One of the reasons for this is the abundance of the German originated people in the region. Only in Kyrgyzstan, there are some 50,000 German originated population.

The German originated Christians in Kyrgyzstan were sent to Germany between 1988-1990 and then brought back to Kyrgyzstan after being raised in Protestant missionary schools in here.

Turkey is another important station for the missionary activities in the Central Asia. A great number of the missionaries sent to the Turkish states are Turkish citizens and there are propogandas made in Turkish through radios that broadcast or claim to broadcast from Istanbul.

For example, in the annual consultation meeting held for Turkey and Balkans in 1993, Turkey branch was responsible for raising Turkey's share equal to the number of the missionaries who were to be sent to the Turkic Republics and Balkans and taking care of the young people came from various places in the Balkans and Turkic Republics to Turkey. (17)

A similar development was seen in picking up Orthodox Gagavuz Turks by Protestant missionaries. Especially

Baptists, Adventists and Evangelists work on Gagavuz Turks. (18) In this respect, the operation of training a member are carried out by seminars and practical courses headed by Middle East expert Prof. E. Troeger in Krelingen.

It's worth to take into consideration that the Christian Turks meet some of the expenses of the missionaries sent from Turkey. The missionaries sent to Turkey are being sent via Moscow and instructed from three centers that are members of the "Islam in Europe" institution centered in Moscow and work under the inspection of a center in Tashkent. The number of the missionaries and the missionary organizations activating in the Central Asia show variety from country to country but it's hard to give a definite number.

There are in total 115 missionaries and 48 of them are Americans, 65 are Kazakhs and two of them are foreigners working under 15 American missionary organizations in Kazakhstan. In addition, there are also German originated missionaries and especially the Jehovah Witnesses activating in Kazakhstan. Ali Ak, a former deputy, is one of the persons who personally witnessed the Christianity propaganda in Kazakhstan. Ak had both shared his observations and provided various Kazakh editions of "Tassarrut Kulesi" one of the propaganda magazines of Jehovah Witnesses.

In Kyrgyzstan, there are 23 Americans, 14 Kyrgyz citizens and three foreigners and in total 40 missionaries activating under 9 American missionary organizations.

In addition, "Senim Union", which especially intensified its activities in recent years in Kazakhstan and Kyrgyzstan under Orthodox-Catholic-Protestant churches, also takes attention with its studies in the Central Asia. Some companies, who have opened branches in these countries, have started to open schools educating in English due to the increasing importance of this language through mediation of "Senim Union." (19)

Missionary Organizations' Strategies on Turkistan

Assistant Professor Sönmez Kutlu especially mentions about some of the strategies the missionary organizations implement in Turkish Republics and in other countries:

***Missiology visualized as Dialogue:** The Catholic Church carries out the dialogue studies, which itself put forward and developed after 1965 and played the main role in the Turkish World (20) as much as in the Islamic countries. Instead, Papacy has developed a new kind of a missiology or a postmodern missionary activity in order to be seemed as compassionate and sympathetic and demolish the negative image among the Muslim world that occurred as a result of the globalization process and the Christian holy wars in history. For this reason, some missionaries, who know well Kyrgyz, Uzbek and other Turkic languages and dialects or the Catholic Germans, are sent to this region as dialogue representatives. These sometimes observe, investigate and make researches on the ethnic, political and religious conditions and traditions in the name of a religious organization or a member/councilor of an international group in Turkistan. They also try to develop cooperation projects with the other Christian groups.

In a declaration, prepared by Joseph Card Ratzinger and published on the internet site after approved by the

Papacy, the Papacy shows frankly what it targets through dialogue. Accordingly, the real salvation of the humanity is only possible by believing in the Christ and devoting to the Church (see www.vatican.va for the declaration named, "Congregation for the Doctrine of the Faith") (21) and for this reason, dialogue does not mean giving up these, and it stresses that it should not be forgotten that the missiology continues.

***Inculturation:** This concept is defined in various ways. One of the real meanings of it is; "A Christian experience of a local church's (integration) fusion with the culture of that region's society..." In addition, inculturation also means "to transform the humanity from inside and renew it," or "Injecting the Bible's and Christianity's values to other cultures or the cultures' adaptation to these values." This process has some different ranks like change, assimilation and transformation. (22) This concept was officially recognized as a result of the Papacy's Dialogue attempts in post 1965 and started to be executed among the world as the most important factor of missiology. In addition, the other missionary groups as well as the Catholics do this.

***Slandering Campaign against Muslims and Islam:** The Christian missionaries echoingly reiterate that they work to provide peace and social justice in the world. Generalizing Hizbu't-Tahrir's activities to the similar incidents in Algeria, Afghanistan, Tajikistan and other countries in the region, these people try to slander Islam and Muslims and present Christianity as a peaceful religion. Muhtar Devleton, who has become an Evangelist afterwards, defined Islam and Muslims in their own magazine, "God in Kur'an is collimator and overpowering but in Bible, He is collimator and loving." (See Senin Colun, No: 23 (59), July 1997.)

On the other hand, the same people said that the Western Civilization is the art of Christianity, whereas Muslims could not establish a civilization and thus they repeatedly said in order to Christianize the weak people that Islam remained uncivilized." (23)

The current laws in the Central Asian Republics cannot abolish the missionary activities. In 1990s, the state, according to the laws they prepared after they gained their independence, is equally distant to all other religions. In other words, it's impartial. However, the religious organizations cannot also intervene in politics. Everyone has freedom of belief and a religious right of religious proclamation. As a matter of fact, the missionary organizations can activate in these countries by having same rights and freedoms with the members of traditional religion legally.

On the other hand, the public and various Islamic groups give different reactions to the missionary activities. The protests held against the missionary churches in Tajikistan in the last three months give signals that the radical groups would take this issue further. In the same way, the conversion of four Kyrgyz girls into Christianity in Jalal-Abad in January 2001 had infuriated the public and the people, and they were asked to leave the city when the number of the people converted into Christianity reached 130.

In recent times, the official posts have started to give similar reactions. Finally, the illegal missionaries, activating in Turkmenistan in January were arrested and sent to the court. In the statement made by Kazakhstan National Security Committee in 2000, it was said that some of the foreign missionaries, who were arrested because of espionage and imposing their thoughts against the Constitution under the religion mask were taken out of borders.

The missionaries are even presenting the chrestomathy from the Holy Book as taken from Koran in their propagandas they make in Turkish Republics: "It's well known that the Christianity propaganda is effective in Kazakhstan and Kyrgyzstan...The missionary activities are being carried out through mediation of the "Senim Vakfi" and the cooperation between Orthodox–Catholics–Protestants. The bibles that are published in the Kazakh, especially the "Selections from the Bible, the Old Testament and the Book of Psalms", are being distributed in houses, streets and even in the most holy places for Muslims. They do not abstain to show themselves as Muslims in the places where Muslims form the majority. They sometimes even distribute their books as Koran published in Istanbul." (25)

Missionary organizations are so professional on such tricks. For example, some missionaries are trying to instill Christianity on a web site (26) as if the site is going to give information "about Islam".

Christianity Propaganda in Kazakhstan

Kazakhstan is the weakest Central Asian country with its ethnical structure, religious differences, its close tie with Russia and the effect of the former communist system. Muslims in Kazakhstan show various ethnical distributions. There are some 11 million Muslims coming from 24 different ethnical groups, according to the Kazakhstan Religious Affairs Management data.

Kazakhstan is the most proper country also for the Christian Missionary Organizations due to this proper basis. Some various missionary activities are carried out in such systematic way by various organizations like Catholic and Protestant Churches, Seventh Day Adventists, Jehovah Witnesses and Peace Volunteers.

Baptists are the most active missionaries among the Protestants. Kazakhs converted by Baptists are: Kormangazy Abdumuratov, Tursunbai Auelbekov, Asylbek Nurdanov, Ashkat Akunkhanov. (27)

An agreement that allows the Catholic Church to activate in Kazakhstan is signed between Vatican and Kazakhstan. Vatican, under this agreement, which is signed between the head of Vatican Angelo Sodanya and Kazakhstan Foreign Minister Kasimhomart Tokaev, can activate in education, health and social fields. Vatican was to financially and morally help poor people and Catholics in the prisons and hospitals in Kazakhstan. Vatican spokesman Navarro Valls had stated that Vatican for the first time made an agreement with a Central Asian country. This agreement between Kazakhstan and Vatican was signed in Papacy building and Kazakhstan President Nursultan Nazarbayev had met with Papa II. Jean Paul. (28)

The Russian TV channels, broadcasting in Kazakhstan as well, has programs making propaganda about Christianity. In a similar way, the US and some European countries carry out missionary activities. The activities supported especially by Germany have two dimensions. One of this is to prevent Germans' immigration to the West by providing their self–confidence. Second is to Christianize the Kazakhs, who have financial problems and are alienated to Islam. German missionary organizations see Turks as the greatest rival and so they slander Turkey.

Ethnic Germans form 353,441 of the total 14,953,126 population in Kazakhstan, according to the last census held in 1999. At this condition, Germans are the fifth ethnic group in Kazakhstan. These Germans have their own churches

and they are mostly Lutheran and Catholic. Meanwhile, there are also some Mennoit, Baptists and Adventists among these Germans.

The number of the Jehovah Witnesses in Kazakhstan is around 12,992, according to "2001 Report of Jehovah Witnesses Worldwide," published by them. In other words, each of 1,288 people in Kazakhstan is a Jehovah Witness. The number of their congregation is 122. Jehovah Witnesses have made 2,628,245 times propagandas in Kazakhstan. (29)

Germany is trying to ban Germans' immigration and create colonies in Kazakhstan through their mediation. The ones, who were competing to write "Soviet citizen" on their identity cards, ignoring their real identities until 1980s, have halted this rivalry and spent effort on returning their own identities. Kazakh citizens, having German identity, have started to take benefit of it. Today, the nationality of the newly born children is written as "German" on their identity cards. By doing so, these children's return to Germany in the future and the usage of the financial aids Germany provides are simplified. Writing the word "German" on their identity cards dramatically increases and this may cause problems to Kazakhstan in the future. This implementation gives Germany the right to claim some rights on Kazakhstan. Kazakhstan officials cannot see the seriousness of the current situation. These developments are evaluated as preparing the grounds for Germany to realize its aims on the Central Asia. Kazakhstan has to find absolute solutions through Constitutional regulations. "(30) Germany, in this respect, charges the Missionary Organizations as well.

There are some 25 organizations activating under "Help Agency" in Kazakhstan and give a certain share to the young people they invite to the conferences in order to gain supporter. In addition, they provide financial assistance between \$40– \$60 and make these young people distribute books. A great deal of these people participate to such activities in order to earn money, but they do not openly mention about it. (31)

Christianity Propaganda in Turkmenistan

Other than Protestant Baptist Church (32), there are in total three Baptist Churches activating in Turkmenistan. These organizations are organized by United Bible Societies (UBS). (33)

One of the missionary organizations first settled in Turkmenistan is the famous "American Bible Society," which also activates in Turkey. (34) Bible Society has completed the translation of the Bible into Turkmen in 1993 and launched distribution.

Other than this, a church, where it writes "Mescid-i Hiristiyani" in front of it, is opened as a result of two British and two American Christian missioner popes' attempts in Gaja district of Ashgabat, where there is Aksa Mosque. This missionary group has also purchased an airport near Ashgabat, in order to build a church. The church has around 50 congregations and three of them are Russians and the others are Turkmens converted into Christianity. In the Catholic and Protestant Churches in Ashgabat there is Christianity propaganda for Muslims. The number of Protestants, which was only 5 in 1990, exceeded 500 within 10 years, according to the "Gospel Communications Network" data. America centered missionary radio namely as HCJN World Radio (35) started broadcasting in

Turkmen language in 2001. A missionary named Dave Hansen organizes these broadcasts in Turkmen. "Baptist World Alliance", an American Baptist missionary group, has picked Rahim Tashov and charged him as priest. Rahim Tashov is both brought to the head of a church and is given chance to establish a "Priest School" that makes Christianity propaganda. Another Turkmen priest activating in Ashgabat is Protestant Shokhrat Piriye. (36)

For this reason, Rahim Tashov was engaged in legal proceedings in 1999. As a result of search of "Rahim Tashov" on the internet, we have witnessed that the missionary organizations have launched an international campaign slandering Turkmenistan claiming that it violates the human rights.

The missionary groups have targeted ethnic Russians and other Orthodox Christians. For example, a Russian family, Anatoli Belyayev and his wife Natalia and daughter Yuri Senkin, were thrown out of Turkmenistan in March 2000 because of activating as missionary in the name of Baptists. Anatoli Belyayev was the leader of "Ashgabat Baptist Congregation." Russian Aleksandr Yefremov and Vera Semina, Vladimir and Olga Chernov from Ukraine were also among this group. (37) These developments were also voiced in Kitab-i Mukaddes Company's publications. (38)

Seventh-day Adventists (SDA) is organized under the leadership of Pavel Fedotov. Priest Fedotov activates under UBS. One of the leading names of SDA, Alexander Shvarts's attempt to build a church was hindered by Turkmen leader Saparmurat Niyazov. The government of Turkmenistan is relatively sensitive to the missionary organizations and controls their activities. The Turkmenistan administration only considers freedom to the Orthodox Russians. (39)

The restrictions regarding the missionaries in Turkmenistan immediately reflected to the "International Religious Freedom" reports. (40) International Religious Freedom, in a sense, works as if it's the US's missionary organizations' patronage instrument at the state level. Jehovah Witnesses activate in Turkmenistan and especially in Kazakhstan and Kyrgyzstan Republics in the Central Asia.

Excluding Nizari Ismailis (Agahanlar) sect, having some 200,000 population in Bedahsan region in Turkistan, the Muslim population generally is Hanafi and Maturidi. The Christian missionaries, trying to harm this sect leaving on Fergana Valley, support Bahai faith, which emerged from Ismailiya and Shiite cultures. World Churches Union supports a project organized by Agahans for the financing of the Ismaili population in the mountainous Bedahsan and they're providing tons of financial assistance to this humane aid. (41)

The book named, "Selections from the Bible, Old Testament and the book of Psalms" was distributed to the public free of charge after published in Kazakh, Kyrgyz and Turkmen by "Kitab-i Mukaddes," established in Istanbul.

The interesting thing is that these books published in Istanbul are distributed by Jehovah Witness Turks in 1992. Jehovah Witnesses, who were openly distributing these books traveling from city to city and house to house, rewards university and high-school students who reach a certain level.

Jehovah Witnesses are against the military service. Despite the Turkmenistan courts' decisions, Jehovah Witnesses

try to resist against this obligatory service. Nikolai Shelekhov is one of these resisting people. 21-year-old Shelekhov was sentenced to 1.5 years imprisonment. He was sentenced to another 1.5 years in Kazakhstan in 2000. Jehovah Witnesses carry this slandering campaign to the international arena. (42)

Christianity Propaganda in Kyrgyzstan

A dramatic number occurs when we consider the figures of the America and Europe rooted officially established missionary organizations in Kyrgyzstan. Kyrgyzstan state has established an official unit under the name of the Religious Affairs State Commission in 1996 in order to connect this excessive religious institutionalization and to follow the activities. The groups wishing to activate in the country and form an organization as of 1997 had to be approved by the mentioned Commission and the Justice Ministry. There are in total 300,000 institutions approved by the mentioned two institutions as of 1999. Some 210 units of these institutions are established by the Christian sects. When we look at the places of worship, Muslims have 120 mosques, Russian Orthodox has 40 churches and other Christian groups have 200 churches and place of worships. (43)

The members and the consul of the US Congress are visiting the Religious Affairs Commission and the members of Kyrgyzstan Parliament and state the problems regarding the religious freedoms to them and ask for the solutions of these problems. For example, the delay in the issue of the Baptists and the Jesus Christ Church in Kizilkaya in 1999 is overcome as a result of such a contact.

According to the information given by the local media in various dates, the current number of the organizations having missionary activities in Kyrgyzstan is around 100–200. Especially during the Soviet Union period, some missionary activities were observed in the regions having more religious, moral and ethical degeneration. Main missionary organizations like Baptists, Jehovah Witnesses and Peace Volunteers, the Protestant missionary organizations financially supported by Germany, had sent their members to anywhere. (44)

The missionary activities in Kyrgyzstan are mostly working on the university youth and workers, who are having financial difficulty and mostly harmed from the religious degeneration. At first rank, the missionaries are approaching to their targets with the financial assistance as the most significant method and then start their real activities after discovering their weaknesses and tendencies. Masses, which lack adequate equipment in terms of religion, are trying to take advantage of each opportunity for their social needs, whereas the missionaries are searching to take attention on the Christian propaganda. For this reason, they prefer big organizations that would provide large mass's participation and they target to reach them through speeches, activities and brochures.

For example, some 25–30 thousand people all around Kyrgyzstan had participated to the meeting held in Spartak Stadium in Bishkek on August 24–25, 1994. Books and brochures were distributed free of charge in this meeting, in which there were also participants from the US and Russia.

The missionary activities in Kyrgyzstan show the expected effect on certain sections. As a matter of fact, in an article titled as, "God told me on the seventh day of the fast" published on Senin Yolun (Your Path) daily, Medine Abdurrazokova tells that he has become Christian drawn by a missionary on a private TV channel named Pyramid.

Daily Alem's May 1997 publication gives the following information about the missionary activities in Kyrgyzstan: Holy Scripture School had been very effective in attracting the young people to this religion between 1995–1997. More than 30 students including Kyrgyzs are continuing their education in this school at present. In this school, some 1700 German mark is spent for only one student. In the past, the school received in total 15,000 German marks for various expenses.

The same daily newspaper gives the following information about the Baptists activities; "Taking their job serious, Baptists had last year implemented various programs on young people under the "Evangelization Plan" in order to convert the native population into Christianity. 67,000 German marks were spent only to these programs. In addition, some 39,000 German marks were spent for the holiday–aimed programs. These programs have been effective in places like Colpan–Ata, Karakol, Kara–Balata, Tokmak and Bishkek."

Giving information about "Moon" sect's activities, Orda daily says in an article published on June 1997, "The spread of the "Moons" during Gorbachev's Perestroika period increased. The upper–level administrators beside Gorbachev had been effective in the spread of the Moonism. Moonists have purchased the ministers' children and high–level administrators by providing them education possibilities in foreign countries. Moonists have also sent themselves to various travels in a foreign country. The interaction, which was intense in the beginning, reduced due to the reactions in Kyrgyzstan."

An event happened in 1997 as if justifying the daily news told above. In a mass wedding ceremony the Moon sect had arranged for its people in the US, the Republican People's Party (CHP) leader Deniz Baykal was also invited and he participated to the ceremony held on November 30, 1997. Baykal had announced that the former Russian President Mikhail Gorbachev and Kyrgyzstan President Soldier Akayev had also participated to this ceremony. Thus, daily Orda's interpretation was confirmed and had become obvious that the Moonists are trying to attract the countries' high bureaucrats in order to widespread their ideas and beliefs. (45)

One of the most active and effective missionary activists are "Jehovah Witnesses." The number of them amounts to 13,693 in Kyrgyzstan, according to their own publication named "2001 Report of Jehovah Witnesses Worldwide". In other words, every one of 1,269 people is a Jehovah Witness. The number of their congregation is 35 and the Jehovah missionaries in Kyrgyzstan are making 626,290 hours propaganda. (46)

In a research made by Bakit Murzarahimiov, one of the students in Os University's Theology Faculty, he collected the following ideas about Jehovah Witnesses' activities in Kyrgyzstan: "Jehovah Witnesses are gathering a house in the town of Prigorodnoe in Bishkek. This house is allocated to them by a German originated person. The Jehovah Witnesses have named this house as, "Kingdom Hall." Jehovah Witnesses have places in many points of where the public leaves most and especially in Bishkek's Red Soldier and Orozbekov streets and Hasanbay Mikro city. They have started seminars to the increasing number of the participants as of 1991–1992 in Bishkek's Spartak Stadium. In order to raise the participation to these programs, they gather the people from the counties and villages by busses they rent. As an example, on August 25–27, 1994, many participants had filled the stadium and many people had to watch the seminar outside the stadium.

Other than the musical shows in these seminars, religious experts, coming especially from the US and Russia, distribute books and brochures to the participants and make various speeches and pray. All kinds of people at all ages have participated to these programs, in which the announcements are made in Russian and around 25–30 thousand people participate. It's possible to read publications in nearly all languages particularly in English and Russian. It's also interesting that these books are published on the first quality paper and printed in Germany. We can see the publications making propaganda in Kyrgyz in Kyrgyzstan. The Holy Scripture, which is published in 1991, spread all over Kyrgyzstan. The Christian world is trying every way to get to the virgin places. In August 1998, the famous stock market speculator George Soros started to activate in the Turkish world through the mediation of the union he has founded. In an inquiry prepared by this union, some 18 questions were prepared for this analysis of this religious condition in Turkistan. (47)

The questions in this inquiry resembles to the inquiry questions (48) around the city of Trabzon asked by the missionaries and the US diplomat-like missionaries, who were sent to the Ottoman soil by the famous American missionary organization BOARD. Such inquiries made by the American missionaries reflect the public.

The missionaries are given similar instructions in each period and they were asked to make an inquiry on various issues. There are many examples. (49) Below are the basic missionary groups activating in Kyrgyzstan:

1. Vaskrisenski Sabor: One of the most effective organizations activating since 1944.
2. Baptists: While the participation was around 2,000 in 1992, this number rose to 3,000 in 1993 and increased rapidly in the following years.
3. Seventh day Adventists.
4. Presbyterians: This is one of the most affective organizations and 70 percent of this group is formed by Koreans.
5. Moon Organization.
6. World New Apostle Church: Majority of this is formed by German originated people.

The other religious groups are; Christian Malaccans, Christianized Pomortsi Group, Literania Group, Los Angaliski Christian Misyasi and Bothi Buddo Congregation formed by Korean persons. (50)

The other active missionary groups following the Christians are; Buddhists and Fire worshipers. For example, other than Bahais in Bishkek coming from Philippines, Equator, Tajikistan and Russia, some priests from India, "Krishna" doctrine, are also carrying out intense activities.

Assistant Professor Sönmez Kutlu stresses that the "Catholic, Orthodox and other Fundamentalist Christian groups activating in Kyrgyzstan are making duty distribution and cooperation like in Turkistan."

Kutlu states about his personal observations on the missionary activities in Kyrgyzstan: "Adventists are carrying out their missionary activities around the universities in Kyrgyzstan especially on the students studying British language. They use English as an instrument. They open English language courses and promise them to send them to the US or Britain. However, although they make propaganda in different languages for 5–6 years, it's understood that they cannot succeed in their aim. We can see that these students are not satisfied with the knowledge they gain about

the Christ and Christianity when they come to the fourth class. For this reason, the missionary groups mostly target the new students at the faculty.

Baptists, contrary to others, have targeted the ordinary public and have intensified their activities among them. For this reason, they own more supporters. Some 90 percent of the participants are mostly formed by women. Their worshipping place called "Siyunuu Uyu" works as a school, a library and a worshipping place. It's said that a day nursery school was opened for children of the women left by their husbands. It's understood that they place great importance to set the people who are poor and damaged and contact with them one by one. The high amount of divorces in Kyrgyz families and the magnitude of women who are left by their husbands with their children caused the Baptists to choose them as targets.

Evangelists are trying to affect the public by using any kind of communication instrument. Some TV channels are making Christianity propaganda through the conversation programs on condition of high amount of money. Since they rent these TV channels for long hours, it's been impossible to stop these programs. They use Keremet TV for such programs. Catholics usually work among the people who previously came from the East Block countries and among the Russian public. They cannot be as effective as they can on Kyrgyz public.

Protestants are mostly the missionary groups coming from the US, Britain, Germany and other Western Europe countries. They devote their studies usually to the scientific searches meetings. It's told that there is a relation between Soros Foundation, established by an American businessman (mentioned above as the global speculator George Soros), and them. Kyrgyzstan–Soros Foundation is carrying out joint studies in Kyrgyzstan. There are charges that there are some missionaries among the doctors working with the peace volunteers.

The groups coming to the region attribute importance to three ranks at first: These are; establishing the church, keeping the church alive and becoming integrated with the public of the region. The first two of these ranks are completed generally in Turkistan and specially in Kyrgyzstan and the third rank is still being tried to be completed in such a way that; each group establish Churches and worshipping places in important points of the city center after finding adult 10 Kyrgyz citizens. They even find representatives from schools and towns and try to gain congregation to them. They also nationalized the name of the churches with "Kyrgyz Baptists Siyini Uyu" and "Kyrgyz Seventh Day Adventists."

At first, well–educated missionaries and then Kyrgyz and Uzbeks, who are trained at the missionary schools at their small ages, are appointed as priests. The religion man at the church and the minority number of congregation are formed by the Kyrgyzstan citizens. The initial founders are charged with the coordination of churches and the realization of common big projects/programs.

When it comes to the injection of the values to the culture and the integration to the culture, at first they use the image of Christ and the Muslims' love to Christ. They act as if they are Muslim and do not mention about the Christ, as it is presented as the son of God in the Christian belief. Then they start to effect the person's religious beliefs and openly tell that he has become a Christian after installing the image of Jesus into his mind. They apply to many ways like money support, private interviews, hypnotism and foreign education. Generally, the Christian values' and

culture's propaganda are made in the media, magazines in Kyrgyz and in the public meetings. They even claim that there are Christian factors in Kyrgyz culture and try to develop and revive these factors. For example, claiming that Manas is mentioned as a saint in holy books and mentioning about the cross—found in the archeological excavation around Issik Lake are the most important interferences. In addition, they approach to Kyrgyz people by using familiar religious concepts. For example, evaluating Kyrgyz people's familiarity to Ahmed Yesevi's poetry and Manas style, the missionaries teach the Christian belief's basic concepts through the religious books close to this style and use these religious/cultural concepts a lot.

Books written in Kyrgyz and Russian languages play the most important role to expand the Christian belief and values in Kyrgyz culture. Insomuch that since they were written in such names that they were evoking Islamic concepts and meanings, the people, who were interested in religion in the post—Russian period read these books unknowingly in order to learn Islam. However they were having problems when they understood that the real thing trying to be told in the books was Christianity. After they unconsciously find themselves Christianized, they are excluded from their environment as a Christian, even if not so. Such news are written in newspapers.

While the Bible was well translated in Kyrgyz in early 1990s, the Quran was translated in Kyrgyz in 1999 by an Uzbek citizen Alaaddin Mansur. However, there's difficulty in understanding since it carries several problems in terms of Kyrgyz language. Other than the Holy Book, many books making Christianity propaganda are written. The missionaries want to form a Christianity literature in Kyrgyz language. On the other hand, when we look at such works written about Christianity, it's obvious that the Kyrgyz public is under a heavy cultural and religious bombardment. In terms of the books about Islam, they are written in old traditional understanding of religion and most of them are in Uzbek, which is hard to understand and is far from meeting the public's needs. In addition, their number is few." (51)

Christianity Propaganda in Azerbaijan

The missionary activities have found proper basis due to the current materialistic and moral problems. (52) More than 100,000 books and some 175,000 newspapers (Mujde and Blagovestie) aiming propaganda are brought. Targeting this country, Malta and Lebanon have some radio programs making Christianity propaganda.

Some \$20 billion is spent on propaganda activities in Azerbaijan from the day it gained its independence until 1996. It's interesting that especially the soldiers fighting at the front are chosen as targets during the Christianity propaganda in Suşa, under military occupation. (53)

In 1992, the former Azerbaijan President Ebulfez Elcibey was taking attention to the missionaries, who were settling in Azerbaijan under the researcher, journalist and businessmen identities and preparing reports periodically. (54) According to the information given by Azerbaijan Religious Researches Center, the number of churches is seven while there are 15 small mosques. There are around 40 Christian, Jew, Krishna and Bahai organizations officially activating. In addition, the number of the unofficial organizations is around 900. As a matter of fact, although Baku Bible Institute under Baku State Hospital making Christianity propaganda in Baku, was closed, the activities are still being carried out.

In a similar way, the Greater Grace Organization also arranges some religious conversations, courses and seminars in miscellaneous places of the city. "Giving Life Kind Organization", which is a Christian Organization centered in the US, actively carries out its movements. In addition, the Krishna, who takes attention with their commune life style and statue of vegetarian and has especially widespread among the young people, is one of the foremost missionary organizations in Azerbaijan.

Jehovah Witnesses carry their activities near Zagalata region in Azerbaijan. In addition, they distribute brochures and Storovejvaya Basriye magazine, published outside Azerbaijan, in Sebayil and Nesimi rayon. They sometimes send books and brochures from here to Georgia to make propaganda. (55) According to "2001 Report of Jehovah Witnesses Worldwide", the number of Jehovah Witnesses in Azerbaijan was 314. In other words, every one of 24,676 people was a Jehovah Witness. Their congregation number was 1 and the Jehovah missionaries made 72,627 hours propaganda. (56)

It's stated that the missionary organizations in Azerbaijan have accelerated their activities in recent years. Mustafa Ibrahimov, head of the Religious Affairs Directorate under the Prime Ministry, said that the missionary organizations activate under different names and some 3,000 Azeri have changed their religion in the recent years. (57) One of the most dangerous things for Azerbaijan is that the missionaries have also leaped to the army. As a matter of fact, Caucasian Muslims Spiritual Directorate deputy head Hadji Sabir, stressed that the missionary groups in Azerbaijan are trying to Christianize the army. (58)

The missionary organizations also establish children villages for homeless children. For this reason, war children are chance for the missionaries. (59) In addition, with the patronage pretext of the war children, the missionaries in Azerbaijan implement the projects regarding the establishment of a children village. Although Baku administration had at first rejected to approve this project recognizing that the missionaries aim to make a Christian propaganda through this children village, the missionaries target to reach their aim by alternative ways:

S.O.S Kinderdorf International Child Villages Union, established after the Second World War and centered in Vienna, also targets Azerbaijan. The union, which takes attention with the children camps in the Muslim countries, also has approved to establish two more children camps in Azerbaijan. S.O.S officials have made an agreement with Azeri administration to establish child camps in Baku's Hatai and Hizi towns. In this scope, some 5–hectare soil is saved in Hatai. In addition, in order not to hinder the realization of these projects, S.O.S. officials have taken the support of the Azerbaijan Women Union having a respective place in the society. S.O.S. Union announced that they target the children, whose families died in Karabag and live under bad conditions in immigrant camps. In addition, Internat type schools, which are established during the Soviet period for the settlement of orphan children, are promised to be backed financially.

The activity of S.O.S. foundation, which, by making a 10–year agreement with Azerbaijani Child Fund in 1997, applied to establish a child camp in the towns of Lenkaren and Goradis that was restructured after the occupation, was halted some time ago. As a result of the inspections made by Azerbaijani security units, the activities of the union, which were determined to carry missionary activities, were halted with a decree named, "The citizens of foreign countries cannot make religious proclamation" and was signed by Azerbaijan President Haidar Aliyev. The

foundation, in order to by-pass this agreement, gave guarantee that the women, working in these child villages, would be Azeri. In addition, it succeeded taking the support of the Azerbaijan Women Organization, having a respective place. Meanwhile, S.O.S. officials were reacted since it chose the Azeri women to be charged in child villages among the ones who converted into Christianity.

Nuriyev takes attention to the Bibliya Institute, which was shut down sometime ago and was activating in Baku University, gave diploma to 250 Azeri citizens. Nuriyev said, "We have returned to the Christian missionaries' polygon since the distribution of the Soviets. There are 11 missionary organizations, which do not hide their missionary identities and some 38, who hide in Azerbaijan. We have stopped 20 of them with the help of young Azeri people other than the Azerbaijan security units. The ones activating for two years were working underground." (60)

It's stated that the missionary activities in Azerbaijan have been accelerated. Mustafa Ibrahimov, head of the Religious Affairs Directorate under the Prime Ministry, said that the missionary organizations activate under different names and some 3,000 Azeri have changed their religion in the recent years as of January 2001. (61) Some sources state that some 7-8,000 people have converted into Christianity as a result of foreign financed activities.

In Nahcivan, they try to impose their own beliefs on people while they also provide fiscal assistance. A missionary organization called ADRA works on young people and gives English language courses and carries missionary activities. ADRA publishes a magazine called "Idrak ve Proqnoz." This organization is an aid organization under Seventh Day Adventists, which we have mentioned its activities in Turkey above. (62) If the sensations are right, ADRA is carrying a correspondence activity in favor of Armenians in Azerbaijan. We are going to mention about ADRA's activities below. (63)

Missioners have intensified their studies on the sects mentioned below:

Wealthy families educated in Russian and preferred Russian in their religious education, refugees, which form the 15 percent of the Azerbaijan public and need humanitarian aid and the children at the nursery schools and the students with scholarships.

Other than the youth organizations, Turan, Vahdet, Musavat, Genc Azer, Islam Party, Halk Azatlik Partisi and Azerbaijan Public Front Party had signed the common statement prepared on the missioners. (64)

"Daily 525th Gazet, which publishes important news on the army in Azerbaijan in recent months, discussed the missionary activities in the army. According to the news, the Christian missioners have accelerated their activities regarding the Azeri army. "Kaygi Cemiyet" comes above all other missionary groups...Ministry officials have justified that the Azeri officers have participated to a missionary activity with their uniforms held in a theatre called "Sevil" in Baku.

...Some of the media organs take attention to the danger that the officials, newly Christianized in the army, can be reluctant in a possible fight against the Armenia and they state that this condition is a weakness of the country." (65)

One of the main missionary organizations centered in Azerbaijan is Seventh Day Adventists. Let's note that the

Azeris converted by Adventists have formed a web site. (66) In the Yeni Musavat web site, the missionary organizations' and especially the Adventists' activities are mentioned. We are going to present Yeni Musavat's news interpretation without changing any words:

"Humanitar yardım adı altında dini təbliğat: Bir Daha Missioner Təşkilatlar Haqqında Son vaxtlar ölkəmizdə missioner təşkilatların fəaliyyəti artır. Bu qurumlar artıq təkəcə Bakıda deyil, Azərbaycanın müxtəlif rayonlarında da aktiv fəaliyyət göstərirlər. Dərd orasındadır ki, missioner təşkilatlar ölkənin ən iri idman komplekslərində, saray və salonlarında yığırlar. Halbuki, yerli təşkilatlarımıza belə yerlərdə toplantı keçirmək imkanı verilmir.

El Oyunları Sarayı Missionerlərin Toplantı Yerinə Çevrilib Daim missioner təşkilatlarla bağlı informasiyalar yayın Dini Arasdirmalar Mərkəzi növbəti bülletenində bir daha bu məsələlərə toxunub. Sənədə göstəriləyinə görə, bu qurumlar hər ay keçirdikləri iri toplantılar üçün həmin kompleksin rəhbərlərinə külli miqdarda pul ödəyirlər.

Məsələn, nəçə vaxtdır ki, "Həmdədənlər kilsəsi" özünün aylıq toplantılarını El oyunları idman sarayında keçirir. Hazırda 1000 nəfərdən çox üzvü, 70–ə yaxın mütəsəkkil və intizamli özekləri mövcud olan bu təşkilat gənclərlə isə xüsusi diqqət yetirir. Dini Arasdirmalar Mərkəzinin verdiyi məlumata görə, hazırda kilsənin 25 yaşına kimi olan üzvləri 8–ci km. yaşayış massivində "Sevinc" kinoteatri yaxınlığındakı "Bayram" sadıq evində toplaşirlər.

Adventistlər "Humanitar Yardım" Perdesi Altında Dini Təbliğat Aparırlar?

2000–ci ilin yanvarından yenidən qeydiyyatdan keçən bir çox missioner təşkilatları öz fəaliyyətlərini Azərbaycanın əyalətlərinə köçürməyə başlayıblar. Onların fəallaşdığı yerlərdən biri də Gəncədir. Dini Arasdirmalar Mərkəzinin bülletenində göstəriləyinə görə, bu seherdə bir çox təşkilatların – "Yeddinci günün adventistləri" prosviterianlığının, "Həmdədənlər kilsəsi"nin, "Nəhəmiyə icması"nin, "Yeni Apostol" kilsəsinin, "İyeqova şahidlərinin" nümayəndəlikləri fəaliyyət göstərir. Bu təşkilatlar öz işlərini əsasən gözə çarpmamaqla qururlar. Ona görə də onların ofisləri adətən seherin köhnə məhəllələrində yerləşir. Sənbe və bazar günləri bu ofislərdə ümumi yığıncaqlar, dua mərasimləri keçirilir. Bakıda olduğu kimi, Gəncədə də əsas etibarilə kimsəsizlər, imkansız insanlar, pravoslav rusdilli əhəli missioner təşkilatlarına cəlb edirlər.

Dini Arasdirmalar Mərkəzi Gəncədə xüsusilə də "Yeddinci günün adventistləri" prosviterianlığının fəallıq göstərdiyini qeyd edir. Mərkəzin bülletenində təşkilat barədə qısa məlumat da verilib: "Qeyri–ənənəvi xristian missioner təşkilatı olan Prosviterianlıq 1860–ci ildə yaranıb, qısa müddətdə Rusiyaya təbə olan ərazilərə ayaq açıb. Hazırda onların Ukrayna, Belarus, Orta Asiya və Pribaltikada səbələri var. İndi bu qurum bütün dünyada "humanitar yardım" perdesi altında dini təbliğatla məşğuldur. Kilsə tərəfindən təsis edilmiş ADRA (Adventist İnkisaf və Yardım Agentliyi) təşkilatı 120–dən artıq ölkədə bu istiqamətdə işləyir. Təşkilatın rəsmi saytında onların Azərbaycanda 531 min insana humanitar yardım göstərməsi qeyd olunur. Amma əlaqədar təşkilatlardan aldığımız məlumatlar həmin rəqəmin çox–çox kiçik olduğunu göstərir."

Məlumatda deyildiyinə görə, hazırda "Yeddinci günün adventistləri" kilsəsinin Gəncədə iki ibadət evi var. Burada mütemadi olaraq kilsəyə yeni qosulanların "xaç suyuna çəkilme" mərasimi keçirilir: "Kilsəyə daxil olan hər kəsin qərsinə daha 12 nəfəri bura cəlb etmək öhdəliyi qoyulur. Adventistlərin ailə qurmaq məsələlərində də dəqiq qanun mövcuddur:

nigaha giren hər iki tərəf mütləq Adventist kilsəsinin üzvü olmalıdır. Onların əsas suları ümumdünya xristian

hemreyliyiine nail olmaqdir. Ele buna göredir ki, kilseye daxil olan hemvetenlerimiz Qarabagi isgal etmis ermeni seperatçilarina "xristian qardas" münasibeti besleyirler. Kilse üzvləri ile söhbətlərdən məlum olur ki, onlar isgal olunmuş torpaqların birdefəlik ermənilərə bağışlanmasına razidirlər." (67)

Journalist Shahla Abdinova had broadcasted a documentary film on ANS TV in July 2002 about "Ganja Adventist Church." The missionary organizations were uneasy by Abdonova's title as, "An unknown, secret and hidden organization."

Some of the missionary activities in Azerbaijan were being carried out by Germans. In this respect, it's worth to name here the missionary priest Gunther Oborski, from German Lutheran Church. The issue was brought to Haidar Aliyev while he was going to be excluded from the country but Aliyev had to permit him to stay in Azerbaijan.

Zaur Balayev, Yusuf Farkhadov, Kasim Kasimov Roman Abramov, Asif Mardanov and Azer Gastmov are among the cooperating people in the Protestant missionary activities in Azerbaijan. (68)

Missionary Activities in Uzbekistan

Evangelist–Lutheran Congregation, Evangelist–Christian Baptists, Seventh Day Adventists, Greek Catholic Church, New Havariyyun Church, Jehovah Witnesses, Christian Presbyterians Church, Christian Protestants Church and Full Bible Christians Church are among the missionary groups activating in Uzbekistan.

Tashkent Baptist Church in Uzbekistan was charged in 1999. One of the organization models in places where churches were not yet established, is the "Christian Fellowship" and "House of Prayer". "Karakalpak" is one of the main targets of the missionaries in Uzbekistan. We should note that missionary Yangibayev translated the Bible into Karakalpak dialect.

The number of the Protestant members registered to some 63 congregations under seven different missionary organization in Uzbekistan is around 10,000. Only 35 of these congregations belong to the Koreans. (69)

We should mention that the Orthodoxies make propaganda in the Central Asian Turkic Republics and especially in Uzbekistan. Backed by Moscow Patriarchate, these activities are centered in Uzbekistan. It's well understood from the Anatolia Agency's news that Uzbekistan President Islam Kerimov also permits the Christianity propaganda putting off the issue as interreligious dialogue on the state television. However, Kerimov follows a violence policy against Muslim Uzbeks.

The Orthodox Church established in Tashkent 125 years ago, carries the Central Asia's greatest Christian Culture Center's establishment studies. This center, which Russian Patriarch II Alex laid the foundation, is expected to operate in 2002. (70)

The studies started as fiscal assistance and distributing books were carried out with the publication of the Bible and books introducing Christianity in Uzbek language. As a result of these studies, there has been a rise in the number

of the Uzbeks converting into Christianity in recent years. (71)

The major names read as follows: Nikulin and Boris Akrachkov, Ivan Starukhtas, Sergei Danileiko, Noicholai Rudinsky, Dmitri Pitirimov, Rashid Turibayev, Parakhat Yangibayev, Eset Tanishev, Na'IL Asanov, Tamara Dosova and Sanjar Jabarov, Navayo Zhizn, Nikolai Shevchenko, Pavel Peychev, Ibrahim Yusupov and Leonty Lulkin. (72) Pitirimov and Akrachkov are determined by the Uzbek officials that they have stationed in Gulistan, 120 km. far from Tashkent and activate there. There is also a book named, "Approaching Armageddon." (73)

Conclusion

Empowering of the Christianity in the Central Asian Turkic Republics will also reflect to the international politics. Maybe the missionaries will convert the Central Asian Turkic Republics into Christianity, which the Russians could not do for a century while we burn with the excitement of the Turkish World, from Adriatic to the Chinese Wall and wait for the "21st century to be the Turkish Era."

Plinly Fisk and Levi Parsons were working for ABCFM (74), the first missionaries arrived in the Ottoman soil on January 15 1820. (75) ABCFM charged Fisk and Parsons with a letter of intent on December 1, 1833: "This holy and promised land will be seized back with a crusade." (76)

As it's mentioned in Bartlett Report (1880), which summarizes ABCFM's activities, "Turkey, in means of missionary activities, is the key for Asia." (77) For this reason, the Missionary Organizations use Turkey as a station to Christianize the Turkic Republics.

1. M. Seyfettin Erol, "Orta Asya ve Kafkaslarda Mistik-Hümanistik Güç Oyunu: Misyonerlik Faaliyetleri, Stratejik Analiz", *Monthly International Relations and Strategic Researches Magazine*, February 2001, issue: 10.
2. See the last section of "Haçlı Seferlerinden Dinlerarası Diyaloga Türkiye'yi Hıristiyanlaştırma Projesi" on www.bayzan.net, in order to obtain information on what the Catholic Church means about the concept of Dialogue.
3. See www.rand.org for RAND Corporations web site
4. Graham E. Fuller, *Kuşatılanlar İslam ve Batı'nın Jeopolitiği*, translated by, Ö. Arkan, İst.-1996, Sabah pub., p. 1.)
5. S. Sayyid, *Fundamentalizm Korkusu/A Fundamental Fear*, translated by, E. Ceylan, N. Yılmaz, Ank.-2000, Vadi yay., s. 19. For some of the designs of Islamic Fundamentalism Foby in the West, see John L. Esposito, *The Islamic Threat: Myth or Realty*, New York-1992, Oxford University Press; Jochen Hippler and Andrea Lueg (eds), *The Next Threat: Western Perceptions of Islam*, translated, L. Friese, London-1995, Pluto. We should state that John L. Esposito was interested in Turkey's religious life and political formations.
6. Fred Halliday, *İslam ve Çatışma Miti*, translated by U. Özkırımlı. G. Koç, İst.-1998, Sarmal pub.
7. Ömer Faruk Abdullah, *Suriye Dosyası*, translated by, Hasan Basri, İst.-1985, Akabe pub., p. 12 vd.
8. Mark Juergensmeyer, *Yeni Soğuk Savaş*, translated by, A. Yalçın, İst.-2001, Pınar pub., 18 vd.
9. For comparative studies see, Martin Manty and Scott Appleby (ed.), *Fundamentalisms and the State*, Chicago, Chicago University Press, 1993; Gilles Keppel, *The Revenge of God, The Resurgence of Islam, Christianity and*

Judaism in the Modern World, Cambridge, Polity Press, 1994; Hava Lazarus Yafeh, "Contemporary Fundamentalism—Judaism, Christianity, Islam" *The Jerusalem Quarterly*, 57, Summer 1988.

10. Fuller, Lesser, *Kuşatılanlar*, p. 20.

11. For summarized information about Turkic Republics see,
www.yesevi.edu.tr/Bilgibankasi/TurkCum/TurkCum.htm

12. September 5, 2000 dated *Milliyet* daily.

13. www.dwelle.de/turkish/toplum/236339.html

14. 16/02/2001 *Zaman* daily.

15. <http://groups.yahoo.com/group/crimea-l/message/932>

16. Assoc. Prof. Sönmez Kutlu, "Sovyet sonrası dönemde Türkistan'da Misyoloji ve İnkültürasyon (Kırgızistan örneği)" www.yeniarayislar.com/ayinkonusu/misyoloji.htm. The author references to the following article about the Russian Orthodoxy Missionary: Seyfettin Erşahin, "Türkistan'da Misyonerlik Faaliyetleri", *Diyanet İlmi Dergisi*, volume: 34, issue: 3 (1998), 96–99.

17. For detailed information see, İsa İnandı, *Türk Dünyasında Misyonerlik*, Bilig, (2), Summer 1996, p. 45.

18. Yakup Aygıl, *Hıristiyan Türklerin Kısa Tarihi*, İst.–1995, Ant Yay., s. 79. According to the information obtained from Turkish–Orthodox Patriarchy press spokeswoman Sevgi Erenerol, they are Armenians and the real name is Agop.

19. M. Seyfettin Erol, "Orta Asya ve Kafkaslarda Mistik–Hümanistik Güç Oyunu: Misyonerlik Faaliyetleri, Stratejik Analiz", *Monthly International Relations and Strategic Researches Magazine*, February 2001, issue: 10, p. 12.

20. The author references the following article for the activities of the Catholic and other churches' in the Turkish World: İsa İnandı, "Türk Dünyası'nda Misyonerlik", *Bilig Bilim ve Kültür Magazine*, issue: 2, 1996, p. 34–48.

21. For 28 January 2000 dated Speech see,

www.vatican.va/holy_father/john_paul_ii/speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000128_cong-doctrine-faith_en.htm

22. The author references to the article named: For the detailed information for the birth of this concept and its relation to Missiology see A. Roest Crollius, "İnkültürasyon", translated by, Ali İsra Güngör, *Dini Araştırmalar*, volume:1, issue:1, May 1998, p. 93–105.

23. Kutlu, same article.

24. M. Seyfettin Erol, same article.

25. Assoc. Prof. Ömer Turan, *Avrasya Coğrafyası'nda Misyonerlik Faaliyetleri*, *Avrasya Etüdlere Dergisi*, Fall/1999 issue.

26. www.aboutislam.com/Turk/default.htm

27. www.persecution.org/humanrights/kazakhstan.html

28. M. Necati Özfatura, *Misyonerliğin Tahribatı*, *İcmal Magazine*, issue: 173, December 1998, p.71.

29. www.watchtower.org/statistics/worldwide_report_statistics.htm

30. Dr. Garip Kafkaslı, *Kazakistan'daki Almanlar*, 15 December 2000 dated, *Yeni Düşünce Magazine*.

31. M. S. Erol, same article, p. 12 vd

32. For detailed information see, www.vom.com.au/persecution/article.asp?idno=49;
www.mcjonline.com/news/00b/20001120e.htm ;
www.worthynews.com/news-features/turkmenistan-church-closed.html.

33. www.biblesociety.org/latestnews/latest89.html.

34. www.americanbible.org

35. For information about the mentioned radio see, www.hcjb.org/wrn/
36. www.biblesociety.org/latestnews/latest89.html.
37. http://prcenter.newmail.ru/news2000/6_mar_turkmen.htm ;
www.worthynews.com/news-features/newsroom-turkmenistan-baptist-missionaries-deported.html.
38. www.biblesociety.org/latestnews/latest89.html.
39. As an example see, www.biblesociety.org/latestnews/latest89.html.
40. www.state.gov/g/drl/rls/irf/2002/13987.htm.
41. Kutlu, same article.
42. www.minidev.com/stk/sivil_toplum128ek.asp
43. See, *International Religious Freedom'un 1999, 2000 and 2001 dated Kyrgyzstan Reports*:
www.uscirtf.gov/dos99Pages/irf_kyrgyzre99.php3; www.uscirtf.gov/dos00Pages/irf_kyrgyzre.php3
www.uscirtf.gov/dos01Pages/irf_kyrgyzre.php3. Ayrıca See, Kutlu, aynı makale.
44. For detailed information about the missionary organizations activating in Kyrgyzstan See, Bakıt Murzaraimođlu, *Bađımsızlık Sonrası Kırgızistan'da Faaliyet Gösteren Hristiyan Kökenli Misyoner Gruplar*, A.Ü. Sosyal Bilimler Enstitüsü, Ank.-2000. (Basılmamış Yüksek Lisans Tezi)
45. "Sahte Mesih Moon ve Türkiye'deki Faaliyetleri" based book is to published by IQ publications.
46. www.watchtower.org/statistics/worldwide_report_statistics.htm
47. Dr. Mustafa Erdem, "Misyonerlik ve Kırgızistan'da Misyonerlik", *Dini Araştırmalar*, volume: 1, issue: 3, January-April 1999.
48. See, Emin Çölaşan, "Anadolu gezileri!" 24.9.2000 dated *Hürriyet* daily; Emin Çölaşan, "Međer dahası varmış", 27.9.2000 dated daily *Hürriyet*.
49. See, Kocabaşođlu, s. 31.
50. M. Seyfettin Erol, same article.
51. Kutlu, same article.
52. See, Cihan Aktaş'ın observations, November 28, 1996 dated daily *Yeni Şafak*.
53. November 16, 1996 dated daily *Milli Gazete*. September 19, 1995 dated *Milli Gazete* made "Azerbaycan Sahipsiz" title as the headline and said that the missionaries were gathering in Azerbaijan however it does not give any details. (Refik Pak's news. In the news, they said that they have taken the list of the missionaries in Azerbaijan.)
54. April 21, 1992 dated daily *Türkiye*, Murat Arvas's news.
55. M. Seyfettin Erol, "Orta Asya ve Kafkaslarda Mistik-Hümanistik Güç Oyunu: Misyonerlik Faaliyetleri, Stratejik Analiz", *Monthly International Relations and Strategic Researches Magazine*, February 2001, issue: 10. Can also be reached from the *Eurasian Strategic Researches Center's web site*:
www.avsam.org/turkce/stranlmak/makturki-s10.htm.
56. www.watchtower.org/statistics/worldwide_report_header.html
57. www.turan.tc/haber/2001ocak.htm
58. www.turan.tc/haber/agustos2001.htm
59. A missionary web site regarding Azeris; www.farsinet.com/azeri/index.html
60. July 27, 1999 dated daily *Yeni Şafak*. For missionary activities in Azerbaijan see, 23.2.1999 dated daily *Yeni Mesaj*, "Azerbaycan'a Misyoner Tuzađı" titled news.
61. www.turan.tc/haber/2001ocak.htm
62. www.adra.org/ADRANews/051702.html.

63. UMCOR/Azerbaijan Head Of Mission see, www.maarif.aznet.org/aze/umcor_az1.shtm
64. M. Seyfettin Erol, same article.
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66. <http://rda.aznet.org>
67. www.yenimusavat.com/1411/hadise.htm, N 332 (1574), 29 Dekabr 2001.
68. www.persecution.org/humanrights/azerbaijan.html. The title is also interesting "Azerbaijan--Christian Persecution in Azerbaijan" This web site is International Christian Concern (ICC), organized by an organization related directed to CIA centered in Washington.
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75. For the activity of this missionary organization in Ottoman see, Kocabaşoğlu, Kendi Belgeleriyle Anadolu'daki Amerika/19. Yüzyılda Osmanlı İmparatorluğu'ndaki Amerikan Misyoner Okullar, İst.-1991, 2. edition, Arba pub; Şamil Mutlu, Osmanlı İmparatorluğu'nda Yabancı Okullar, İst. Üniv. Sos. Bil. Enst., Yakınçağ Tarihi Bilim Dalı, not published, İst.-1999; Esra Danacıoğlu, Anadolu'da Amerikan Misyoner Faaliyetleri, H.Ü Sosyal Bilimler Enstitüsü, Ank.-1987.
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