

RAB PASS - China-Silk Road 2,D223<

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<-.*-<= the Soviet Union, Afghanistan, Outer Sturdy Journey from Kashgar, Chinese, arwV, camps in the regi

°ours away, at4h have located pass itself is so high z.nd the marked by* SP\table altitudes, located customs and immigrations

The first Khunjerab* building the rr*=H^S Journey is *he worst pa on their respective sides of is Austrating^o^ the boulder -strewn ri ir China is still t. valleys and the trip

A drive for trucks and his fellow bus that took a reporter 10 hours injeep took Farouk and But in a passengers 28 hours, "takes on new meaning. The new Silk Road travelers are welcomed along the way with yak yogurt and freshly baked bread.

For those crossing the towering Khunjerab in either direction, tne town of Kashgar is a welcomed and exotic stop.

The town is 90 percent Uighur, a Turkic-speaking people dominant in the Xinjiang region. Kashgar is so far west that, under China's policy of having a single time zone for the entire nation, sunrise in mid-summer is well after 8 a.m. and sunset nearly midnight.

The time zone is one of the few ways Kashgar is linked to distant Peking or China's current politics. Uighur farmers live much as they have for centuries, raising fast horses, sheep, melons and grapes. Peking's strict one-child policy is eased here, and a wedding is still an elaborate three-day festival.

A Sunday market, attended by up to 80,000 Uighurs from country districts surrounding Kashgar, offered fur hats, mutton, camels, silk, lumber, cattle.

Close to the Soviet border, Kashgar once was the listening post of three empires - China, British-controlled India and Imperial Russia. The latter two powers kept consulates there for decades, and Moscow's old listening post is now Kashgar's main hostelry. Moscow's tours are filling new hotels in other ancient oases, Silk Road is still forbidding t> especially Turfan, but the Khunjerab crossing all but the determined.

Transport remains a serious problem. Many young travelers who from the Pakistan side ride from the border to Kashgar on the came bed an empty truck. Breakdowns are common, and rock jounci cliffside stretches of road for hours, sometimes days. For New Zealand trekker Deverell, however, transport was never a and sometimes

que?^Ynu'can hear you*" own footsteps," he mused, ' the only sound. It's like a music that builds.



GELB

ASIA - CHINESE MUSLIMS ENJOY NEW FREEDOMS

INDIANAPOLIS, SEPT. 1 (SPECIAL/WINTER) - A CHINESE MUSLIM ATTENDING THE FIFTH ANNUAL CONVENTION OF THE ISLAMIC SOCIETY OF NORTH AMERICA SAYS A MUSLIM RELIGIOUS REVIVAL IS TAKING PLACE IN HIS COUNTRY AND THAT THE FUTURE LOOKS "PROMISING."

ALI JING JIANG, A LANGUAGE TEACHER AT HEBEA UNIVERSITY OUTSIDE PEKING, SAID IN AN RFE/RL THAT THE CHINESE GOVERNMENT HAS RELAXED ITS POLICY ON RELIGION AND MILLIONS OF CHINESE MUSLIMS ARE NOW ABLE TO PRACTICE ISLAM.

JIANG SAID HIS PRESENCE IN INDIANAPOLIS IS ONE SIGN OF THE NEW FREEDOMS. HE SAID THAT FOR THE PAST FIVE YEARS, CHINESE ISLAMIC SCHOLARS HAVE INCREASINGLY BEEN ALLOWED TO EXPAND THEIR INTERNATIONAL CONTACTS AND PROVIDE LIVING PROOF TO THE OUTSIDE WORLD THAT MUSLIMS EXIST IN CHINA, A MARKED CHANGE FROM THE PREVIOUS OFFICIAL ATTITUDE.

JIANG SAID THERE HAVE BEEN MUSLIMS IN CHINA FOR MORE THAN 1,600 YEARS, AND THAT THE FIRST CHINESE MOSQUE WAS BUILT IN THE 8TH CENTURY. THE FIRST MUSLIMS WERE PROBABLY IMMIGRANTS FROM WESTERN ASIA.

"WE HAVE KEPT OUR ISLAMIC CULTURE, WHICH IS REGARDED AS A FOREIGN CULTURE," HE SAID. "WE USE A LOT OF ARABIC."

JIANG SAID MUSLIM FUNERAL AND WEDDING TRADITIONS, THE ISLAMIC NAMES THEY GIVE THEIR CHILDREN AND THE CLOTHES THEY WEAR SETS THEM APART FROM THE REST OF SOCIETY. "PEOPLE LOOK ON US AS SOMETHING FOREIGN," HE SAID, "AND WE LIKE THAI." HE SAID BEING REGARDED AS A SEPARATE MINORITY HAS HELPED MUSLIMS MAINTAIN THEIR SENSE OF IDENTITY.

CHINESE MUSLIMS THINK OF THEMSELVES AS A SINGLE GROUP, UNITED BY THEIR BELIEF IN ISLAM, JIANG SAID. OFFICIALLY, HOWEVER, THEY ARE DIVIDED INTO TEN MINORITY GROUPS, DIFFERENTIATED ACCORDING TO LANGUAGE, ETHNIC ORIGIN AND GEOGRAPHICAL LOCATION.

JIANG SAID CHINESE MUSLIMS TEND TO CLUSTER TOGETHER IN LARGE CONCENTRATIONS, MAINTAINING SEPARATE COMMUNITIES, AND THAT THERE IS A SIZEABLE ISLAMIC COMMUNITY OF ABOUT 180,000 IN THE PEKING AREA.

HE SAID NO ONE KNOWS HOW MANY MUSLIMS THERE ARE ALTOGETHER IN CHINA. THE OFFICIAL GOVERNMENT FIGURE IS .14 MILLION, BUT THAT STATISTIC HAS A SERIOUS MAIN ERROR. UNCHAINED: 0 FL 35, YEARS. JIANG SAID THERE WERE 60 ESTIMATED 40 MILLION MUSLIMS IN CHINA BEFORE THE COMMUNIST 'REVOLUTION,' AND THAT FOREIGN ISLAMIC SCHOLARS BELIEVE THIS IS ROUGHLY THE SIZE OF THE CHINESE MUSLIM POPULATION TODAY.

HE SAID MUSLIMS SUFFERED GREAT HARDSHIPS DURING THE 1960S AND 1970S WHEN THE CULTURAL REVOLUTION WAS IN FULL SWING. THEY WERE NOT ALLOWED TO WORSHIP, AND ALL MOSQUES WERE CLOSED. MANY WERE RAZED TO THE GROUND. ONLY ONE MOSQUE, IN PEKING WAS ALLOWED TO REMAIN OPEN - AND THAT WAS FOR FOREIGNERS.

JIANG SAID MUSLIMS WERE SUBJECT TO ANTI-RELIGIOUS INDOCTRINATION, ESPECIALLY IN THE RURAL AREAS. THEY WERE REQUIRED TO RAISE PIGS AND THEIR CHILDREN WERE FORCED TO EAT PORK IN SCHOOL.

"THAT SOMETIMES LED TO BLOODSHED AND STRUGGLE WITH THE LOCAL GOVERNMENT FORCES," HE SAID.

BUT HE SAID MUSLIMS CONTINUED TO ADHERE TO THEIR FAITH AND OFTEN WENT TO PRAY AMONG THE RUINS OF THEIR MOSQUES. "FOR 1,000 YEARS IT WAS ALL RIGHT," HE SAID. "WE DID NOT BELIEVE IT WAS SUDDENLY WRONG."

JIANG SAID THAT IN RECENT YEARS "THE GOVERNMENT HAS TRIED TO REACH A BETTER UNDERSTANDING WITH OUR PEOPLE AND WE FEEL THE SITUATION IS MUCH BETTER FOR MUSLIMS."

HE SAID CHINA'S MUSLIMS CAN PRACTICE THEIR FAITH AGAIN AND EVEN GET CERTAIN PRIVILEGES. IN AREAS WHERE FOOD IS RATIONED, HE SAID, MUSLIMS RECEIVE ISLAMIC COUPONS FOR LAMB AND BEEF. THEY GET PAID LEAVE FROM WORK TO CELEBRATE ISLAMIC HOLIDAYS. JIANG SAID MUSLIMS ARE ALSO EXEMPTED FROM A REGULATION REQUIRING CREMATION AND ARE PERMITTED TO BURY THEIR DEAD.

HE SAID THE GOVERNMENT HAS ALSO RELAXED CONTROLS CONCERNING ANOTHER TENET OF THE ISLAMIC FAITH - THE ANNUAL HAJJ, OR PILGRIMAGE TO MECCA. IN RECENT YEARS, ONLY ONE SMALL GROUP OF 12 TO 15 PERSONS

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ASIA CHINESE MUSLIMS ENJOY

NEW FREEDOMS

ANNOUNCED THAT **THAT** LAST YEAR

FOR THE FIRST TIME, THE GOVERNMENT COULD PAY HIS OWN JAY WAS FREE TO MARE THE

THE CHINESE MUSLIMS DID SO

RESTORING SOME OLD MOSQUES AND BUILDING THEIR ARCHITECTURE THE NEW MOSQUES ARE EASILY IDENTIFIABLE BECAUSE

TEMPLES. THERE ARE NOW FIVE MOSQUES IN PEKING. THAT IS NOT MANX, TOMMUNSIJ*E VOJUJLAL, 8UL. -AN. IMPROVEMENT, HFC ESTIMATED JHERE-JWUT.^E *BETUTLAL

WHILE THERE ARE MANY SIMILARITIES TO A SHORTAGE OF IMAMS EDUCATED IN THE FAITH BEFORE THE COMMUNISTS CAME TO POWER

IN THE OLD DAYS, JIANG SAID THE MOSQUES WERE ISLAMIC SCHOOLS EDUCATION BEFORE GOING TO

HIMSELF RECEIVED FIVE YEARS OF ISLAMIC PUBLIC SCHOOL FOR-CHINESE EDUCATION.

HE SAID RESPONDING TO REQUESTS FROM THE MUSLIM COMMUNITY, HAS ESTABLISHED FIVE OR SIX DIRECTORATES OF ALL OF THEM ARE CURRENTLY

RELIGION IS TAUGHT AS A NEGATIVE EXAMPLE, " HE SAID, "WITH CORRECT ATTITUDE."

MARXIST EXPLANATIONS OF THE PROHIBITION OF RELIGIOUS INSTRUCTION, AT HOME OR AT SCHOOL, FOR CHILDREN UNDER THE AGE OF 18. "OUR FAITH IS WEAKENED VERY VERY MUCH," HE SAID. "OUR ISLAMIC CAN BE PASSED DOWN TO CHILDREN ONLY IN THE WAY OF LIFE."

IN SCHOOL HE SAID, CHILDREN ARE TAUGHT TO REGARD RELIGION AS THINGS TO BE ASHAMED OF, AS PRIMITIVE BELIEF PRACTICED BY THE FORMS OF CHINESE SOCIETY. JIANG SAID SOCIAL PRESSURE HAS ERODED THE RESISTANCE OF RELIGION AMONG YOUNG PEOPLE, AND THAT HIS OWN TWO CHILDREN HAVE MOVED AWAY FROM ISLAM.

A LOT OF CHILDREN FROM MUSLIM FAMILIES SAY THEY DO NOT BELIEVE

THE NEW FREEDOMS, JIANG SAID THERE CONTINUES TO BE TIGHT CONTROL OVER MUSLIM ACTIVITIES. "EVERYTHING WE DO IS CONTROLLED BY

THE SOCIETY - THE OLD CHINESE MUSLIM, AND FINE-QUARTERLY PUBLICATION CALLED "CHINA MUSLIM." HAS 30 PAGES AND OBTAINS REPRINTS OF THE SPEECHES OF COMMUNISTS HOLD ALL THE SENIOR POSITIONS IN THE GOVERNMENT AND IN THE EDITORIAL OFFICE.

THEY CAN "FIT INTO THIS SOCIETY," HE SAID. HE SAID HE HAS SAID EXTENSIVELY IN CHINA AND HAS FOUND A GROWING COMMITMENT TO ISLAMIC MUSLIMS MUCH STRONGER THAN IT WAS 10 YEARS AGO. MD JIANG: "MORE AND MORE PEOPLE TRY TO BE INVOLVED IN ISLAMIC ACTIVITIES. THE TREND IS NOT GOING DOWN. IT IS GOING UP AND UP."

TB/OS

AMmlftm City in ('hum: Much Conquered but Little Changed

in

By John F. Burns

Str' \urk Times Sen,'t*

KASHI, China — At dawn, when a crescent moon lingers on the hon/on. the donkey carts are or. the move in this old Islamic town Through an open doorway in a whitewashed wall, the murmuring' of young boys reading the Koran filter :JUO an alley. Old men in icather boots gather silently on a nearby bench, watching the sun spreading a wash of pink JCTOSS the distant Pamirs peaks.

For more than 2,000 years Kashi, Regie which ai.vt is known as Kashgar. As ha> iived by its own rhythms, ab-sorbing only as much as it has cared ties declared to from the alien udes that have flcw-d through, -e town

T'ie Chinese 'trs made their power fe'. here in the Han dynasty. •Si the third century B.C. The Russians were a pervasive influence for a century and a half before World War II. and :r. between the dusty streets were trod by Tibetans. Mongols. Ind.ans and British. u.T-i-ng others.

Because the town sunds at the farthest fringe of the deserts 'hat cushion China from the est. it has always attracted conquerors, adv-turers and traders. Bet none na-rude more than a passing im- pj.t ..'r. the Uighurs. a Turkic- •tpeu'cr.g peop e who migrated from tie western perimeter of Moi.soLz and who had beer predominant ip Ka-hi for a: leasfehtg

centuries when Marco Polo passed through in 1275,

Today they account for about 50 percent of we town's population of 180,000, tu.d not even Chinese communism has made much last-ing difference in their ways.

Geography has been the Uighurs' ally It is more than 2,000

(3,200 kilometers) from here most of it vast seas of scrub that cover much of Uighur Autonomous in which Kashi is situated.

if nature's isolation were in-the Communist authori- the town closed to in the 1950s, an edict not lifted until 1983.

A few days here furnish vivid memories of free donkey cart rides, of spontaneous invitations to private weddings, of friendly chatter at dusk in the precincts of the Id Kah mosque, where the muezzin's cry has been heard for 1,000 years. Even the donkey drivers' discordant cry, "Posh! Posh!" an Uighur word meaning stand aside, is offered with a toothy smile.

Hospitality is a part of our culture," said Abdullin Shakir, a carpet salesman in the Hong Kong Bazaar, so named for its profusion of inexpensive co-vis.

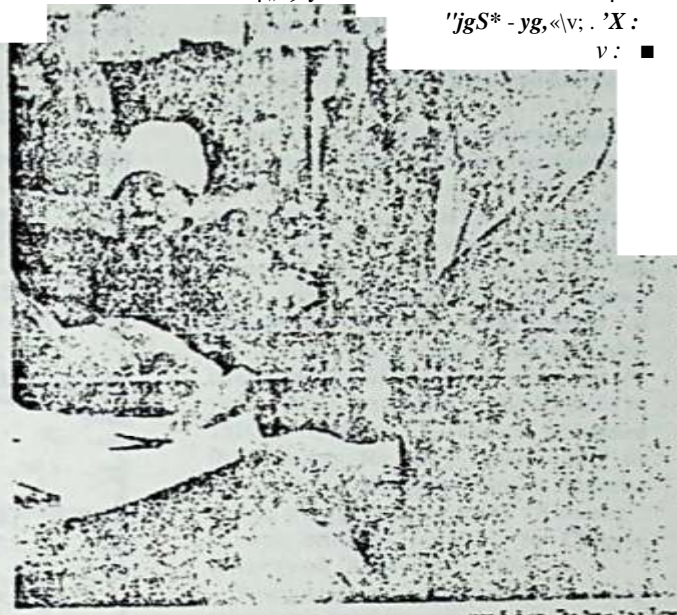
This year, with die opening to foreign-rs of the Karakoram highway that crosses the mountains from he*e to Pakistan, officials e-

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A Uighur vendor hawking melons in a covered market.

pt*c; force..' visitor' Pack- [Jjwnd. a t. ighcr with C":ne.. packers, in particular, are irr.vtag subordinates. says the town :\$ th- in force. most authentic of s'' suro.v . * 1. t- One local official. AbcuHahun zh-ar towns m X-r.r.jur; wh. -epep

uiation of 15.5 million includes a diminishing proportion of Uighurs. for 30 percent of the commerce, an now about six million. Officials say the market accounts underestimate that serves the pre-

"Kashi," said Mr. Dawud with a tense that Kashi's economy is pre-smile, "is keeping to its ethnic char-dominantly zoverment-comroiled. acteristics." This was a polite way of Every Uighur need is net. saving that here, unlike the Xinjiang whether it is bolts of silk, top b '-cts capital of I'rirr.qi. the Uighurs have fashioned from yak b.iccs. or c|rr,~ managed to maintain their culture and els. Hours can be spent hagg.;nc religion without major inroads by the over a few dollars.

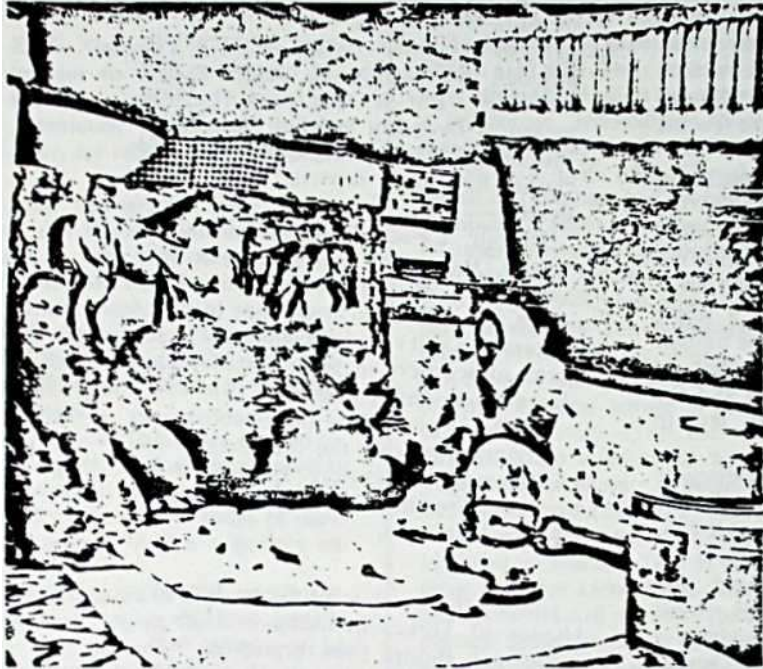
Chinese. As a customer, the Uighur Is no ing the town has resisted history. beside a dusty track where draft While the rest of ihe country strug- animals are taken through their gles with the challenge of modern-paces.

ization. Kashi seems content to re- Old men with fierce faces and main a tableau of a distant time. jutting beards spend an hour or more

The sense of being carried back testing camels and horses. . trying across the centuries comes most everything f-om gallops to . emergency vividly or. Sundays, when the citi-stopsTwhen the aroma¹, has beer, rated zens of Kashi and outlying villagers the bargaining begins. often in the mingle at the weekly market. In a most'canianskr- •

ic.iii.i£ off a poplar-lined road that. Hi* wiy enters the town from the west, as It is noi many years since the ¹ many as "0.000 people crowd Chinese attempted'M rein ail this in together to trade, to eat and to gossip. Duma Mao Zedong's Cultural * Most travel by donkey, some by Resolution. wh*c:i began m ??? c. :ihe horse or camel. Whole families nde market was disbanded Bui the ' Uighurs together, and the sun is still low when revived their trading in a cemetery the road begins to choke wuh the beyond the town ar.u. ti • the late crowd. 19"0>. saw their er.utr* <- ; neursh.p

Even in the spring heat the men embraced and M-c s ■ brand of rareiy shuck heavy black coats of communism condemned. cotton or velvet that reach pas: the:: Mao's 40-fc-et ;!2-me:ar» siatjc ' burn te ns. S">rie sleep on their way still gazes soi'emnlv northward from a to njkst leaving the arama-'s to find pimth on the Chinese • Je of town, but a the way. Th«e women, mere local Uighur o'fic.a: says quietly that it decorous, sit upright in thick-knit is there solely a> stclclur.es and veils. "a reminder of our wer-t tin es "



Left: Many Turkic Muslims still pursue a nomadic existence. *Above:* the family gathers in traditional surroundings to drink the no-less-traditional cup of tea

While China celebrates the coming anniversary of the founding of Xinjiang Uygur as an autonomous region, the Turkic Muslims look back on decades of slaughter, persecution, and betrayal. A report by E Alperkin

^ Next month China celebrates the 31st anniversary of the founding of "Xinjiang Wei Wu Er Zi Zi Chu", or the Xinjiang Uygur autonomous region. But the Turkic Muslims of Eastern Turkestan have very little to celebrate. The decision to set up the autonomous region rather than fulfilling promises of self-determination made by Mao was against the Turkic Muslim's wishes.

At the sixth Congress of the Chinese Communist Party in Mao Zedong announced that after a communist takeover in China the peoples of Mongolia, Tibet, and Eastern Turkestan would have the right to self-determination and the choice between full independence or the establishment of federated republics within the framework of a Federalist China. But Mao denied the "people full independence after seizing power.

Faced with this situation, the Turkic Muslims of Eastern Turkestan asked to form a federated republic. Mao also rejected this request calling it a "demand hostile to history", and he upheld "that

Eastern Turkestan had always been an inalienable part of an indivisible China, even before dividing China into federated republics".

In order to justify their domination of Eastern Turkestan, the Chinese claim that this country was annexed to China 2184 years ago. It is true that China in order to control the silk road, staged invasions of Eastern Turkestan as early as 104 BC. but they were thwarted by the native population, and the total period of Chinese rule as a result of six invasions over a period of 855 years was only 157 years. After the defeat of the Chinese in 751CE, Eastern Turkestan remained independent for 114 years until its conquest by the non-Chinese Manchu rulers, who gave it the name "Xinjiang". It was officially annexed to Chinese territory on 18 November 1884.

When it became apparent that Mao was taking this hard line on the possibility of republic status, the Turkic Muslims requested that the Manchu name "Xinjiang" be changed to the historical name "Eastern Turkestan", or if that was not acceptable, to "Uyghuristan". Mao also rejected this request and decided instead to form an autonomous region for.

The draft programme for the introduction of regional autonomy for non-Chinese peoples in Eastern Turkestan was formulated at the second enlarged session of the Nationalities Affairs Commission in December 1951 and finally ratified by the Central Government Council on 8 August 1952. It foresaw three types of autonomous units; a unit inhabited by a single national minority; a unit with one large majority and several local minority units, having sub-autonomous status, and a unit with several minorities, none of which was in the majority.

In February 1955 a special committee was created to prepare for the regional autonomy of Eastern Turkestan, and in August the provisional government adopted a resolution calling for it. The first Eastern Turkestan Provincial People's Congress approved the resolution in September 1955 and dispatched it to Peking, where the State

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approved x,njii*nu-v,*NNu Er 2i a o,rcsul1 .hc

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present this process".
«c°nKnjly pursued , of N>Mtmat.c
assimilation of the Tu'rkic Muslims ,nlo the
Chinese population.

L rider the pretext of cultural reform the Chinese
communists eliminated the traditional Arabic
script used for almost ItKKIyears Some
37().(HK) books w ritten in
this script, including the Holy Quran. Hadith. and
other religious works which Mao claimed to be
"remnants of the past", were destroyed. Mao's
socio-economic reforms drove almost the entire
population of Turkic Muslims into 3U.IXX)
communes. They were forced to marrv Chinese,
and 30 to 4(1 per cent of children born came
from mixcd.marriages.

Under the pretext of unification of national
education schools operating under the' Islamic
Waqf (Islamic endowments) were closed and the
children transferred to other schools that taught only
Marxism. Leninism, and Maoism. Claiming that
attendance at Mosques. Islamic gatherings, and
Quran recitations "hindered production", the
Chinese communists prohibited the Turkic Muslims
from fulfilling their religious duties. Throughout
Eastern Turkestan 29.CXX) Mosques were closed
and more than 54.000 imams and religious teachers
were arrested and tortured or used for forced labour.

The Turkic Muslims staged revolts against the
assimilation policies

throughout the period 1954 to 196X.
Between 195(1 and 1972.'some 360.ntvi
Turkic Muslims were executed. More than I
(KI.(HK) fled to neighbouring countries and
more than 5<HI.(MI(I were driven into the
19 hard-labour camps.

Since the death of Mao there has been a
measure of liberalisation, mostly in the fields of
economics, culture, and religion, at hough the
teaching of religion is still forbidden. But it
appears that these measures have not satisfied
the Turkic Muslims. Indeed, a number of armed
clashes have been reported since Mao's death.

Despite Eastern Turkestan's natural wealth,
the people still live at a hare subsistence level.
Importance has been given to education hut the
level of illiteracy is still very high, and only 2ft
per cent of teachers in institutes of higher
learning are Turkic Muslims.

In the 35 years since the establishment of
communist rule the Turkestanis still lack a
modern literature, and only 1ft per cent of all
publications in the region are in Turkic
languages.

One of the greatest problems for the Uygurs
of Turkestan today is Chinese settlement. Before
1949 there were only 2(H).(Kid Chinese settlers
in the region. Present day figures indicate more
than five million. The percentage of Chinese
settlers in the region has risen from ft per cent
to 40.2 per cent, while Uighur numbers have
dropped from 75 per cent to onlv 44.5 per cent.
Every year almost 200.000 Chinese settlers pour
into Eastern Turkestan, actively encouraged by
the central government "to help develop the
remote and undeveloped region". New settlers
arc regularly offered "hardship money", which
amounts in some cases to double the pay of other
Chinese living in other regions.

To speed up the assimilation policy . the
Chinese government is following a policy of
encouraging mixed marriages between Turkic
Muslims and Chinese. Special bonuses arc
offered for those who participate. The
government has also established an institute for
the purpose of propagating and . . encouraging
intermarriages between the two groups.

Muslims in Deng's China

Dr Masood Abedi
Special to Saudi Gazette

DENG Xiaoping's China is more tolerant to religion. Those who suffered enormously under the Cultural Revolution spearheaded by the Gang of Four, are relatively happier under Deng.

China, the demographic giant of the world, has just about 70 million Muslims.

They have a long, chequered history. Although, ethnically Chinese, with a sprinkling of Turkic people, their persistence, impregnable determination and distinctive identity led the Muslims of China to a life permeated with tension created by the rulers of different ages.

However, with the relaxation granted by the present regime, the focus of attention is clearly on economic and social disparities—which, incidentally, are the issues of main concern as regards Muslim minorities all over the world

Islam was introduced in China in 651 CE and spread chiefly among the Wei and Hui tribes. In later centuries, the people of Turkic origin also embraced Islam.

At present the Muslims of China are led officially by the Peking Islamic Association founded at the Dongsu Mosque in Peking in 1979. Its current chairman is Imam Al-Haji Salah An Shiwei.

Another organisation that looks after the Muslim community affairs is the China Islamic Association, founded in 1953, and currently headed by Burhan Shahidi and Al-Haji Muhammad Ali Zhang-jie.

Apart from Islam, other religions practised in China are Buddhism, Christianity, Confucianism, Taoism as well as ancestor worship

Governments since the time of Mongol king, Kublai Khan, systematically kept the Muslim regions underdeveloped, though at times, their attitude towards the Muslims remained tolerant.

Despite the upheaval of the recent history Islam in China has survived and retained something of its vitality.

Most of the Muslims of China belong to the Turkish stock inhabiting the country's remote north-west, on the border with the Soviet Union. Very little is known about them in the outside world, or even within China. Indeed, no such major community of Muslims has been so little known as that of China. We must also note that the south-east region of China traded with foreigners and their cities allowed foreign settlements as those of the Arabs in the first millennium.

Although a subject of controversy, it is believed that Islam's most trodden entrance to China was along the "Silk Road", by way of Turkestan, during the 7th-10th centuries CE. This thoroughfare of history was traversed by Muslim merchants.

It has been recently acknowledged by historians of the Far East, that the Chinese papermaking-fcs early as 750 CE (<1^4 AW)! Their skills and knowhow were utilised by Muslims and t\jR made them a prosperous, technological-minded community within and outside Muslim countries. By 580 CE (236 AH), Samarkand, the capital of Turkestan, had become the major distributor of paper in the East. Subsequently, paper distribution extended to Egypt and then, via Spain and Italy, into Germany in 1390 CE (792 AH), just prior to the Gutenberg Revolution—the beginnings of the printing industry in the West.

A far more numerous and important group of Asian Muslims arrived in China in the early 13th century. From 1219 CE, when Genghis Khan launched his western campaign, until the plunder of Baghdad in 1258 CE (656 AH), the Mongols conquered vast regions of West Asia which were largely inhabited by Muslims. Tens of thousands of them were sent eastwards to China, mostly as soldiers and civil servants. The social and political pressures on the Muslims led to some superficial assimilation through intermarriages with the Chinese.

Having become ethnically Chinese through inter-marriage, these Muslims adopted the Chinese language and Chinese dress. Mosques were built in the style of pagodas, the muezzin calling to prayer inside the courtyard. Knowledge of Arabic was confined to the Imams or *akhunds*, although, as with other non-Arabs, the use of Arabic greetings became a Muslim watchword. Nevertheless, observance of ritual and dietary laws ensured that the Chinese Muslims retained a separate identity as a religious community, which they tenaciously guarded

all through the Qing dynasty (1644-1941).

In spite of Marco Polo's intrigues and conspiracies, the Muslims in China enjoyed the great respect and achieved the highest honours during the reign of Kublai Khan (1215-1294 CE), several of them becoming his ministers. They occupied almost all the leading positions in the army.

niirmg ihp Yuan dynasty (1279:1368 CE—678-770 AH), Muslims made important contributions to the Chinese society. For example, Fon-Lcin, a Muslim, helped encourage Chinese trade and was one of the richest traders in China—the owner of 80 boats. In the field of science, they distinguished themselves in pharmacy, astronomy and as fabricators of the cannon. The most well known Muslim scientist was Tcha Ma Lou-ting, who invented the *wannieli* calendar which was adopted as the official calendar in 1281 CE (680 AH).

With the decline of the Mongol dynasty, the Muslim lost their political and social standing. Under the Qing dynasty they were subjected to persecution, which culminated in five major Muslim rebellions against the Qing's in the western and northern provinces in about a century; the most notable occurring in the 18£0s and 1870s in Yunnan province. The tradition of resistance against Chinese central governments continued into the 20th century when for about 40 years the clan of Mao Bufang maintained a largely autonomous government in Qinghai province, complete with its own military forces. Ma-Zhugying led a revolt against the central government in Xinjiang in 1930 and for a period of six months maintained a degree of local independence.

Commenting on the volatile relationship between the Muslims and the Han (the ethnic Chinese), one historian recorded: "Islam has been characterised through the ages by the attempt to retain its identity as a religious minority while adopting many of the outward forms of the surrounding Chinese culture. Only when tension between two divergent aims has become too great.

Editor-in-chiefs regular weekly column ***With the Events*** will remain suspended as he is abroad. The column will reappear after his return to Jeddah.

has the Muslim community broken out into rebellion and warfare against its Chinese overlords".

The estrangement between Islam and Confucianism is significant. The traditional view that a Chinese is "Confucian in office, aoiist in retirement and Buddhist as death approached" depicts the guiltless practicality and ecclesiasticism characteristic of the Chinese attitude to religion. Consequently the Cultural Revolution, only magnified and gave cohesion to deep-rooted views held by the Han Chinese on religion.

The recent liberal attitude of the pragmatic Deng regime towards autonomy in Xinjiang has to be viewed with caution. For a start, Xinjiang has faced a greater military presence—totally of Han origin—than any other province in China. In 1953.92 percent of the population of Xinjiang—an area of 1,647,240 square kms—was Muslim, while Hans numbered only eight percent. Today, of the total population of 18.3 million, the Muslim population is only 59.9 percent compared to the 40.2 percent of the Hans. This rapid increase of the Han population is due to the policy to control the Muslim percentage and growth as well as, due to the presence of technicians, engineers, administrative and political officials, uncongenial surroundings of Xinjiang. These newcomers dominate most of the important jobs in the economic and political spheres as a matter of overall policy to keep check against the local Muslim population.

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primary education¹⁵ and oily m. teariBa--^ location. Moreover, tion is in J>mm^ and sccon3ary educa- Chinese i-12 T h^<^* TMd no. Which they mi .mS *CC Jurther handicaps Udder In f ? overcome to climb .he social

Ito .o unl ' ?C Muslim slud^* who do S *T*n''? have >o do a one-year course *o perfect their Chinese.

Communist countries, it is reugron that Chinese policies have been most moderate. At the end of the Cultural Revolution in 1976, there JHCXC 1*400 mosques In Xinjiang; today there axe. 12.000 places of worship. The rights of religious practice were re-established after the third

enum_ in Decmber 1978 Since then. 20.000 Muslims attended the Friday prayers in the Eid Ah Mosque at Kashgar—the biggest in China—and for Eid Al-Kabir and the festivities celebrating the end of Ramadan the number of worshippers was 50,000.

In an atheist Communist country these figures reflect the indomitable structure of Islam and its devoted followers in China.

Taking advantage of this increased governmental flexibility, the Islamic Association of the region was re-established in 1980 The 2,800 Imams are paid by the government, which spent 300.00CTyuan (\$2^5,000) to this rmt in 1980-83. In addition, 200,000 Muslim books, including 8,000 copies oTtKe Quran, were printed in Xinjiang in 1983. Mean- while, two-thirds of those prosecuted for religious reasons were rehabilitated after the Cultural Revolution.

Perhaps it can be said that the religious movements and tolerance of the Chinese hierarchy are an additional attraction for China's lucrative tourist trade, which tantamounts to the reality that the atheist state nays for the unkeep of the mosques and their Imams. The Muslims do not grudge being a small inconvenience for the survival of their

of the most spectacular signs of the new religious fervour and of the greater

■.rancee of the government is the huge •n^eLe in the number of pilgrims to Mak- ST *Peking Review* of September 17. 1984 snorted that some JJOO. Muslims,would ■^i t^~Makkah that autumn, constituting trav^f " pilgrimage since the founding of the UTg>IP^f? J£49 p_i0r to the Pilgnm- »* N^* ^ by !!« Chine* Islamic Asso- •*C: org_t was reported that a delegation of aat,on* iLrs including Imams and Islamic 48 members- * shen zjanxi, vice-

^ol an ht a aJociation. went toMakkah president of n ^ j(UrmaI added ,hat these in late AwPj* delegates to the National pilgnms gnd members of the

*oP.e * SnSuttee of Chinese People s Nat,onuativ?Conference. and that they also Kuwait after the pilgrimage a the visited Kuwaiti Ministry of Islamic invitation OM® (here u big incrEASE in

What is noteworthy about the recent pilgrimage is that the Chinese constitution forbids "foreign control" of religion, so relations with believers in the outside world is one of the most delicate issues. In fact, some believe that Pilgrimage was going on through Pakistan during the Cultural Revolution. This way the Chinese government continues its controls and keeps track of the level of "foreign control" through the Islamic Association, which according to Imam Hang Shenqui of Xinjiang's Doug Guan Mosque "acts as a bridge through which the government maintains the touch with Muslim affairs and opinions, and its policy is oonveyed to the Believers."

Given that the Chinese Islamic Asyoda- works dosply with.the State Commission for Nationalities Affairs, all aspects of rcli- ^ gious "au(onomy)" have to be sanctioned by this government-controlled body—and in the special case of the pilgrims, all of them had to be vetted by this body and a large minority were selected by them.

There is no denying that many freedoms have been granted to Muslims by the present ^ policy of liberalisation. In Xinjiang, the - Islamic lifestyle once again obliterates all but the most official level of Chinese influence.

Ironically the freedom in the religious sphere has heightened the apparent economic and social disproportion between the Muslims and the Hans. Although there are glaring headlines in the *People's Daily* about plans to make the northwest a "great development area" in the coming century— and about the advantages it would bring for Muslims—the reality once again is more sober. For example, in the oil town of Karamay, a massive investment project, it was revealed that 80 percent of the population is Hans who have recently been encouraged to migrate there. In a town of 117,000 inhabitants—over half of whom are employed directly or indirectly in oil industry—all the technicians, engineers and managers are Hans.

However, one thing is dear that Muslims in China are not all that badly off when compared to other Communist countries, spedally Russia.JThis may be due to the strong friendly ties*wtlh Pakistan that Muslims in'Chffia"113VeTfi5t suTTcre^Thuch.

After centuries of seclusion. China's relations with the outside world are on the mend.

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China too has a problem wrtth r-y Muslims

By David Bonaxle >, • V.

The recent unrest in Soviet Kazakhstan highlights the problem of ethnic minorities in the Central Asian Muslim region of China as well as the Soviet Union. Historically, these minority areas are relatively new annexations to the Czarist and Chinese empires which were eventually succeeded by communist regimes. While the nature of the problem is common to both the countries, it poses a greater hazard to Moscow than Peking.

The Soviet Union, unlike China, faces the problem of a rapid numerical growth of its Asiatic peoples over the coming decades by comparison with its Caucasian population, which stagnated. In the long term, the issues of Islamic faith and racial discrimination may cause Moscow leaders great difficulties.

The main Turkic-Muslim minorities

in Chinese Xinjiang region are the Uygurs and the Kazakhs, of whom the latter are liable to present a problem in the short run, whereas the Uygurs, numbering nearly 5 million could be a more serious long-term liability.

The Uygurs are more settled in their lifestyle and better off than the 500,000-odd Kazakhs in Xinjiang, many of whom are still semi-nomadic pastoralists. About 40,000 Kazakhs fled China for Soviet Kazakhstan in the 1950s, when the Chinese authorities were adopting a get-tough policy towards Islam and the nomads.

As in the case of China, Islamic areas are located mainly near the frontiers of the modern state, since they were acquired either through wars of territorial expansion or in self-defence. The Russian memory of being ruled by the Mongol Tartars in the Middle Ages is much more vivid and repulsive to them than

the Chinese recollection of the rule of the despised Manchus from the 17th until the 20th centuries.

Now the spectre of Islamic fundamentalism—or just revival of Islam—has caught the Soviets unprepared ideologically. Unused to letting subject races run their own affairs at the top level, Moscow would find it difficult to suppress Islamic demonstrations with violence. However, the growth of Islamic consciousness may be less violent or rapid than the growth of fundamentalism in the Middle East. It will probably be more a question of the backward Asiatics wanting a bigger share of the economic cake.

Since World War II the Russians have been more sensible in their treatment of racial and religious minorities than the Chinese. The Russians recognized, after Stalin's death, that many of

the minorities were not to be treated as second-class citizens. It is not surprising that the Chinese are trying to correct some of these errors. Some progress has been made in restoring the un-ESges, beliefs and pastimes of minorities. But after a too long period, which they were exempted from a strict birth-control policy of one child

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Along the ancient ^m Silk Road

By Wang XI

PEKING (CNF) — The ancient Silk Road used by 13th century explorer Marco Polo during his journey from Europe into the central plains of China has been reopened under the modernization drive, and tourists are pouring in.

The route, linking eastern China with West Asia and the Middle East, was pioneered more than 2,000 years ago by envoys of the Han Dynasty sent to explore the isolated western regions which today make up Xinjiang province.

The early explorers were followed by merchants from the East, who took their camel caravans through some of the most inhospitable country in the world to trade in what is now Pakistan.

They trekked over mountains and through burning desert sands where man and beast struggled to stay alive in temperatures of more than 47 degrees Celsius (116 F).

Many travelers were carried to their deaths when the mountain snows melted and sent flood water pouring into the valleys below.

Today, camel trains have been replaced by automobiles, trucks, motorcycles and pedal cycles as 20th century traders and tourists travel the Sino-Pakistan highway which links Kashi in Xinjiang's southwestern corner with Rawalpindi in northwest Pakistan.

The road soars through the Kunjirap Pass, whose name in Urdu means "bloody valley." The pass, through the Pamir Mountains, was first opened to Pakistani and Chinese traffic in 1982, but since last year visitors from other countries have been allowed through.

In the first three months after the pass was opened to all nationalities, nearly 7,000 visitors from 34 countries crossed through into China.

Previously, the only other tourist routes into the country were through Hong Kong or the east coast. Many of today's tourists

are young backpackers, attracted by the region's romantic image, rugged scenery and cheap hotels and lodging houses.

In the reverse direction, the pass is used as a short-cut by Muslims making the pilgrimage from China to Makkah.

The highway for 265 miles (425 km) on the Chinese side is surfaced mostly with sand and stones, but the government plans to asphalt it soon at a cost of \$27 million.

Xinjiang covers one-sixth of China's area and has a population of 13 million, comprising more than a dozen ethnic groups such as the Uyghurs, Khazaks, Huis and Tajiks.

Popular tourist centers include Kashi (formerly Kashgar), Turpan to the northeast, and close to Turpan the 2000-year-old ruined city of Jiaohe.

Kashi has been a major East-West trading center since the 7th century, and today its huge and colorful bazaar attracts a non-stop flow of merchants and tourists.

The market area is a maze of narrow streets where traders sell a vast range of traditional handicrafts and musical instruments, Persian-style carpets, embroidered Uyghur caps and decorated small daggers, which local people carry in their belts for cutting meat and fruits.

The weekend market draws thousands of people to trade animals, skins and clothing. In a clearing near the market, burly men take turns to test ride horses, while groups of camels are tethered nearby awaiting buyers.

In the city center stands the Aitinel Mosque, the biggest in China and a gathering point for thousands of Muslims during religious festivals.

Turpan is near the legendary Mountain of Flame, a region marked by rolling red stone peaks that look like a blazing fire under the sun. Here, mid-year temperatures can soar to nearly 50 degrees Celsius (120 F.)

Eight miles (13 km) west of Turpan is Jiaohe, founded in the second century B.C. Parts of its walls remain intact, and tourists can visit the "graveyard of a thousand mummies."

In the ancient towns of Xinjiang, tourists



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more than 1,400 years ago

Xinjiang, the Gobi desert covers part of oases
since has rich agricultural products wheat, rice,
cotton and fruits,

cattle and large herds of sheep, Chirac
and mineral wealth includes oil and coal.

Lack of efficient transportation has long been a
problem in the development of Xinjiang, but
gradually new roads and railroads are opening up
more of the province, three times the size of France.

There are now 13,750 miles (22,000 km) of
roads, some linking Xinjiang with the Soviet Union
as well as Pakistan. Urumqi, the provincial capital,
now has a 1,180-mile (1,890-km) railroad link to
Lanzhou in central China, going on to the east coast
via Xian.

A southern railroad was opened in 1984 to

link Turpan with Korla, and a northern line is being
built to link Urumqi with Shihezi to the west.

The 312-mile (500-km) line will be completed in
1990 and will link up with a line running from the
Soviet republic of Kazakhstan.

The east-west railroad through Urumqi is being
increasingly used for freighting goods to Europe,
saving an estimated 30 percent of the cost of shipping
via the Suez Canal.

Air links also have been opened up through
Urumqi. Regular flights connect the city with
Belgrade in Yugoslavia and Bucharest in Romania.

The Xinjiang Air Company recently has bought four
Soviet-built passenger aircraft and is to start flights to
the Middle East and

South Asia.

The aim is to expand Xinjiang's connections
even further with the outside world, and to haul
into the 20th century the trade links pioneered
centuries ago by the Silk Road camel trains.

Resurrection of ^m a legendary road

Dr M. Abedi
Special 10 Saudi Gazette

CHINA has been friendly with Pakistan for a long time and stood by it in precarious times more than any country in the world. At crucial times, when supply of arms to Pakistan was restricted by many so-called friendly nations, China was the only source of weapons. The strong friendly ties have continued, despite the efforts, and political manoeuvres of some countries.

Perhaps it was a marriage of convenience for both side in the early stage; but the relationship between the two countries has remained stable. Surrounded by hostile nations, they both need each other.

This friendship could very well be the analogue to the 500-mile Karakoram all-weather highway, which connects China and Pakistan, running through the Pamir, the Karakoram and the Himalaya mountain ranges. The road runs from Kashgar in Xinjiang—the historical ancient city of the Chinese Turkestan—through the fabled remote Hanza region to Rawalpindi, the old section of Pakistan's capital. Islamabad. This route was once travelled by Marco Polo, more than 700 years ago. It was weaved through ferocious and aweinspiring mountain chain of the world, reaching the desert of Xinjiang, following the ancient Silk Road at Kashgar.

History tells us that Marco Polo was not the first traveller to explore the hazardous and long route into the central plains of China, but the emissaries of the Han dynasty over 2000 years ago ventured on this route, linking Eastern China with West Asia and the Mid-east, through the inhospitable and isolated western regions, now known as Xinjiang province. The ancient travellers trekked from arid sandy regions into the highest peaks of snow-clad mountains and again into the burning desert sands of the Indus river. One could imagine what a torturous, long, tedious journey it must have been, before the advent of mechanised travel.

Karakoram Highway was originally conceived in 1965 as a sure and safe alternate route of supplies to Pakistan in the case of an outbreak of hostilities with the Pakistan from south or north.

THE ancient Silk Route is modern way to tourism. In the first three months after its opening last year, about 7,000 people from 34 countries travelled throughout Karakoram Highway, also important strategically.

The chances of a conflict with Russia are not conceivable, though probable, but the legendary two-way Khunjerab traffic route could be useful, particularly in view of the Russian involvement in Afghanistan. In the case of India, the danger is always there. There have been on and off armed clashes apart from three wars. The issue of Kashmir remains unsettled and recently India has occupied the Siachin Glacier.

India is also at odds with China, over the issue of a large chunk of territory in Jammu and Kashmir on the Chinese border.

Needless to say India was perturbed over the reconstruction of the ancient land route connecting China and Pakistan. New Delhi lodged a protest once turned down by China. Peking described the matter as purely between Pakistan and China. India, which has a defence agreement with the Soviet Union, saw the danger that China and Pakistan were getting uncomfortably closer to each other.

The 16,000-foot high Khunjerab Pass route, though in use by the local peoples of China and Pakistan since 1978, was formally opened on May 1, 1986 as the border crossing. Apart from its strategic importance, both the Chinese and Pakistanis see this highway link as a tourist attraction.

The Khunjerab Pass is the most beautiful land route joining the ancient Silk Road at Kashgar and has been aptly called as the "Kingdom of Ice". Khunjerab, meaning the "Val

ley of Blood," has a long history during which many adventurous travellers lost their lives.

In winter, according to official reports, Khunjerab is covered with more than two metres of snow, with temperatures falling to 40° below zero.

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It is masterpiece of engineering and can be termed as the climax of one of the greatest and most scenic land journeys, from Khasgar to Islamabad over breathtaking precipices, canyons, and rivers flowing from the steependous heights of the world's tallest mountains, passing through the haunting sandstorms valley of the Indus. The road travel is still daunting, through the heart of Central Asia by the sky-high peaks like Kongur, Lakaposhi and Mustaghab aptly nicknamed the "Father of lees". The north-east of this highway faces the mighty K2, also called Mount Godwin Austin, the second-highest—8,475 metres—peak of the world.

The routes also winds through the most panoramic areas of Gilgit, Skardu and Hunza.

Some 24,000 Pakistani and Chinese workers, supervised by the top engineers, were involved in the construction of this highway. The cost in human life over the 15 years period to complete it, was some 400 workers, who fell victims to the advancing glaciers and huge mudslides which also delayed the progress.

The other problem was overnight heavy rains or melting glaciers, which mercilessly washed down the mountainsides. But the will and the hard work made this project feasible against all odds.

The natural disasters are an everyday occurrences and despite human insecurity one could still see Pakistani soldiers and work force busy with shovels and bulldozers busy to keep the road clear.

The highway also has an array of monuments to remind the passers by of those determined men who fell or were crushed by the sudden avalanche in making this journey by road possible. Every now and then one could see the signs warning the traffic of constant perils of falling boulders of the size of an apartment building, descending upon the route from the overhanging Karakoram.

In short, despite the cost, both in material value and loss of life, this modern road is a marvel of en-

gineering.

In the first three months after the opening of this road in May 1986, nearly 7,000 visitors from 34 countries travelled through this road.

China and Pakistan have plans to exploit their highway link to earn the much required foreign exchange by developing tourism.

Plight of minorities in China'

S (Sr—'
Donna Anderaon

9.5.1987

REFORMS that brought affluence to other countryside dwellers have been slow in reaching Peace Village and its Zhuang minority people in China.

They still live in wooden houses perched on a rocky mountain so steep that some of the rice paddy terraces are wide enough only for two or three rows of plants.

They farm with hand tools and use bamboo poles suspended on trees to divert water from mountain streams to their back porches. Primitive water-powered systems of hollowed logs grind grain at an agonisingly slow pace.

In the village head's home of hand-hewn boards, women cook on open fires on the second floor while livestock and chickens live on the first.

Peace Village is in Southwestern China's Guangxi Zhuang autonomous region, about four kilometres up a trail from the nearest mountain road, far from the burgeoning development of mainstream China.

China's 55 minorities generally inhabit remote mountainous or desert areas that lack an industrial base, making them poorer than other areas. Up to 100 million of the country's one billion people live in poor areas.

Government figures indicate that the growth of agriculture and industrial production is slower in minority areas than in majority Han Chinese areas.

In Peace Village, residents lack the television sets, tape recorders and other appliances that have become success symbols of China's economic reforms.

The village is in Longsheng county, home also of

the Dong, Yao and Miao minority people and officially classified as a poor area.

Impoverished regions have become a sensitive issue among Communist leaders as reforms push development in some areas faster than in others.

In recent months, official media reports urging aid for poor areas have been published more often than success stories of peasants and private entrepreneurs becoming rich.

The average annual per capita income in Longsheng is 230 yuan (62 dollars), slightly above the official poverty level of 200 yuan (54 dollars), said

About 30,000 people do not produce enough to eat, and only government aid prevents them from starving, Dai said,

But he said the county as a whole was not entirely bereft of the benefits of the economic reforms: some towns are developing and some things are better than before.

Although Peace Village has no television sets, the county overall has 2,000 of them

While still low, per capita income has doubled since 1979 and "the government now allows us to do things according to our local conditions." Dai said.

man Mao Tse-tung, the county had no preferential status because of its poverty, he said.

"We were ordered to plant two or three crops of rice a year by officials who had never seen our mountainous terrain and weather conditions," Dai said.

With current policies encouraging sideline occupations for peasants, a lumber and wood-processing industry has sprouted. Officials complain, however, that local people are slow to catch on to the kind of private entrepreneurship that has spurred the economy elsewhere.

The county now pays lower taxes, is helped with construction projects and gets loans for farmers' sideline businesses. Minority students are admitted to colleges even though their scores on entrance examinations may be lower than other students.

Another improvement cited by Dai is increased government tolerance of minority cultures and the once-banned religious and folk customs.

Most county residents are Buddhist, said Dai. In the house of the head of Peace village, a large altar dominates an otherwise almost bare room. Five Buddhist temples that were closed or occupied during the Cultural Revolution have been reopened.

The historically stormy relations between minorities have been good for decades, Dai said. The minorities now intermarry and co-operate in holding festivals and housebuilding. They each have their own language, but speak Mandarin to each other.

The county also is doing a study of its minorities' origins from records, elderly people's stories and stone inscriptions. — AP

Impoverished regions have become a sensitive issue among Communist leaders as reforms push development in some areas faster than in others.

county head Dai Ling. But many of the county's 160,000 people live below the poverty line, which makes it a poor area.

ASIA - BETTER TRAINING URGED FOR MINORITIES
HONG KONG, MAY 15 (SPECIAL-REVZIN) - A CHINESE SOCIOLOGIST SAYS
THAT SOME OF CHINA'S PROGRAMS TO REDUCE POVERTY IN ETHNIC MINORITY
REGIONS HAVE INADVERTENTLY MADE THE MINORITIES MORE DEPENDENT ON
GOVERNMENT HELP. ^{/H}

FEI XIAOTONG IS DESCRIBED BY BEIJING'S "CHINA DAILY" AS A
"RENOWNED SOCIOLOGIST WHO HAS BEEN DOING RESEARCH WORK ON MINORITY
GROUPS FOR SEVERAL DECADES." FEI SAID THAT THE GOVERNMENT SHOULD HELP
DEVELOP MINORITIES' SKILLS RATHER THAN GIVING THEM SUBSIDIES.

CHINA HAS 55 ETHNIC MINORITY GROUPS. ALTHOUGH THEY MAKE UP ONLY ABOUT FOUR
PERCENT OF THE NATION'S TOTAL POPULATION, THEY OFTEN OUTNUMBER THE ETHNIC CHINESE
IN STRATEGIC BORDER AREAS. WHILE SOME OF THE MINORITIES HAVE ASSIMILATED, OTHERS
MAINTAIN A CULTURE THAT IS MARKEDLY DIFFERENT FROM THE CHINESE.

IN THE RIGID IDEOLOGICAL ATMOSPHERE OF THE MAC TSE-TUNG ERA, THE GOVERNMENT
TRIED TO SUPPRESS MINORITIES' RELIGION, CULTURE AND LANGUAGE. SINCE THE LATE
1970'S, THE GOVERNMENT HAS ALLOWED MORE CULTURAL FREEDOM AND HAS IMPLEMENTED
PROGRAMS TO REDUCE POVERTY IN REMOTE REGIONS WHERE MOST OF CHINA'S MINORITIES
LIVE.

FET CITED EXAMPLES OF EARLIER MISGUIDED PROGRAMS. IN THE 1950'S, CHINA
ESTABLISHED RUBBER PLANTATIONS IN HA IN-N. A TROPICAL ISLAND IN SOUTHERN CHINA.
BUT LI AND MIAO PEOPLE - TWO MAJOR MINORITIES ON HAINAN - WERE NOT TAUGHT TO WORK
IN THE RUBBER INDUSTRY. AS A RESULT, FEI SAID "THE GAP IN LIVING STANDARDS
BETWEEN THE (CHINESE) SETTLERS AND THE TWO NATIVE MINORITY GROUPS WIDENED RATHER
THAN NARROWED." HE ALSO SAID THAT WHEN CHINA TRIED TO INDUSTRIALIZE THE BACKWARD
REGION OF INNER MONGOLIA, FEW MONGOLIANS WERE INVOLVED IN THAT PROCESS.

FEI ADDED "I THINK IT IS HIGHLY NECESSARY FOR ECONOMIC DEVELOPMENT IN MINORITY
REGIONS TO GO HAND-IN-HAND WITH THE DEVELOPMENT OF THE LOCAL PEOPLE THEMSELVES. IN
THE EXPLOITATION OF THE COUNTRY'S BORDER AREAS, KNOWLEDGE AND EXPERTISE FROM
OUTSIDE SHOULD BE AIMED AT AIDING THE DEVELOPMENT OF A LOCAL ECONOMY AND CULTURE. "

FEI CONTINUED THAT "THE STATE POLICY OF ASSISTING MINORITIES THROUGH
GOVERNMENT SUBSIDIES AND MATERIAL ASSISTANCE IS BY NO MEANS INCORRECT BUT IT IS
CERTAINLY NOT ENOUGH. IN THE LONG RUN, THIS POLICY WILL PROBABLY LEAD TO A HABIT
OF RELYING SOLELY ON OUTSIDE HELP ON THE PART OF MINORITIES. OUR PURPOSE SHOULD
BE TO ENABLE THE MINORITIES TO FULLY DISPLAY THEIR INHERITED ADVANTAGES AND
GRADUALLY STAND ON THEIR OWN."

THE SOCIOLOGIST SAID THAT CHINESE SHOULD THINK OF MINORITIES AS PEOPLE WHO
HAVE DEVELOPED SPECIAL SKILLS, RATHER THAN MERELY AS PEOPLE WHO WEAR COSTUMES AND
SING FOLK SONGS. FOR EXAMPLE, HE SAID, THE MIAO AND YAO MINORITIES ARE SKILLED AT
CULTIVATING MOUNTAIN AREA'S, YET WERE FORCED TO SETTLE ON THE PLAINS IN THE
1950'S.

SIMILARLY, HE SAID THAT THE HUI PEOPLE COULD USE THEIR TRADITIONAL TRADING
SKILLS TO RUN A TRADING CENTER IN QINGHAI PROVINCE IN WESTERN CHINA.

TODAY'S "CHINA DAILY" SAYS THAT THE GOVERNMENT HOPES TO HELP ANOTHER 15
MILLION MINORITY MEMBERS EMERGE FROM POVERTY BY 1990. IT SAID THAT THE GOVERNMENT
WILL INCREASE MINORITY AREAS' ECONOMIC CONTACTS WITH FOREIGN COUNTRIES AND OTHER
PARTS OF CHINA. THE NEWSPAPER ALSO SAID THAT EFFORTS WILL BE MADE TO LET MORE
MINORITIES BECOME CADRES AND TO OFFER THEM TECHNICAL TRAINING.

CHINA'S POLICIES TOWARD MINORITIES ARE MORE BENEVOLENT THAN THEY ONCE WERE.
BUT ARE STILL FAR FROM SUCCESSFUL IN REDUCING THE WIDESPREAD POVERTY THAT EXISTS
IN MINORITY REGIONS. BG/

URUMQI, MRY 31 <XINHUR CORRESPONDENT WfING YOUFU) - THE Ufisi.i
LANDLOCKED XINJIANG UYGUR AUTONOMOUS REGION IS BECOMING INCREASINGLY
PROSPEROUS UNfl SR "CHINAS 'POLirTOF OPENING TO THE REST OF THE WORLD.

ACCORDING TO THE REGIONAL FOREIGN AFFAIRS DEPARTMENT, XINJIANG
WAS VISITED BY 48,500 FOREIGNERS, OVERSEAS CHINESE, AND HONGKONG
AND MACAO PEOPLE LAST YEAR -- 200 TIMES AS MANY AS IN 1978, A
YEAR BEFORE THE COUNTRY ADOPTED THE OPEN POLICY.

XINJIANG HAS AN AREA OF 1.6 MILLION SQ KM -- ONE-SIXTH OF
CHINA'S LANDMASS, OR THREE TIMES THE SIZE OF FRANCE. ITS
5,000-KM BORDER IS SHARED WITH THE SOVIET UNION, THE MONGOLIAN
PEOPLES REPUBLIC, PAKISTAN, INDIA AND AFGHANISTAN. THIS
PUNJAB-NATL REGION HAD A POPULATION OF 13.44 MILLION AT THE
END OF 1984.

EXTENDING A WELCOME

THE REGIONAL CAPITAL OF URUMQI AND THE NEW LIGHT INDUSTRIAL
CITY OF SHEHEZI WERE FIRST IN XINJIANG TO OPEN TO FOREIGNERS, TOWARD THE END
OF 1978. TURPAN CITY, BEST KNOWN FOR ITS ANCIENT RUINS, OPENED A YEAR LATER
KASHI CITY, AN IMPORTANT TOWN ON THE
ANCIENT SILK ROAD THAT LINKED CHINA WITH WEST ASIA, OPENED IN
1984; AND THE CITIES OF HAMI, CHANGJI, KURLE, ARTUX AND AKSU
OPENED LAST YEAR.

WITH THE APPROVAL OF THE LOCAL AUTHORITIES, FOREIGNERS CAN GO
TO ANOTHER 20 CITIES AND COUNTIES ON TOURIST VISITS, SCIENTIFIC
SURVEYS, TECHNICAL EXCHANGES AND TRADE DISCUSSIONS.

XINJIANG HAS OPENED 11 PEAKS, INCLUDING MOUNT QOGIR, THE
SECOND-HIGHEST IN THE WORLD, TO FOREIGN MOUNTAINEERS SINCE 1980.

MOREOVER, THE HORGOS AND TUERDAT PASSES ON THE SINO-SOVIET
BORDER IN WESTERN XINJIANG OPENED FOUR YEARS AGO. THE KUNJIRA?
PASS ON THE SINO-PAKISTAN BORDER OPENED IN EARLY 1983 AND OPENED
TO PEOPLE OF THIRD COUNTRIES IN MAY 1985.

FLIGHTS FROM BEIJING TO ADDIS ABABA AND ISTANBUL MAKE STOPS IN
URUMQI, AND AN AIR ROUTE FROM URUMQI TO ALMA-ATA IN THE SOVIET
UNION WILL OPEN SOON.

(TWO LINES GARBLED)

UP WITH A RAILWAY IN THE SOVIET UNION. TRACK LAYING ON A 240-KM
SECTION IS EXPECTED TO BE COMPLETED IN OCTOBER.

LAST YEAR, THE CENTRAL GOVERNMENT EARMARKED 125 MILLION YUAN
(ABOUT 34 MILLION U.S. DOLLAR) FOR THE ASPHALTING OF A 420-KM
SECTION OF THE SINO-PAKISTAN HIGHWAY ON THE PAMIR PLATEAU. THIS
PROJECT IS SCHEDULED FOR COMPLETION NEXT YEAR.

OVER THE PAST FEW YEARS, XINJIANG HAS BOUGHT FOUR JET
AIRLINERS AND OPENED EIGHT AIR ROUTES TO THE MAJOR CHINESE CITIES
OF BEIJING, SHANGHAI, TIANJIN, GUANGZHOU, CHENGDU AND XIAN.

COOPERATION

THE INFLUX OF FOREIGN TOURISTS ALONE BROUGHT 8.56 MILLION U.S.
DOLLARS TO XINJIANG LAST YEAR. THE REGION ALSO SENT 273 GROUPS
TOTALLING 915 MEMBERS ABROAD FOR VISITS, SCIENTIFIC SURVEYS,
TRADE DISCUSSIONS AND ECONOMIC COOPERATION IN 1986.

XINJIANG NOW TRADES WITH HONGKONG AND 50 COUNTRIES INCLUDING
AUSTRALIA, BRITAIN, CANADA, FRANCE, THE FEDERAL REPUBLIC OF
GERMANY, JAPAN, POLAND, THE UNITED STATES AND THE SOVIET UNION.
ITS FOREIGN TRADE VOLUME ROSE FROM 24.36 MILLION U.S. DOLLARS TO
284 MILLION U.S. DOLLARS LAST YEAR.

- 35 - (PTO)

HRUE o^'UNT FURTHER^o?n^{TAS} PLt1N TU INCREASE XINJlflNGS FOR
 UNION, r? ^CIDEJ^m 55^o MILLION U.S. DOLLRRS IN 1S90.
 ASli THE FOCtUS OF RADE 70 7nE SOUIE7 FOREIGN
 TE'm^ftNG EXPoITQ 2'LIHE GUL-F COUNTRIES. THEY
 ppClJUES RND UG^S, 2i2x5^{fl}US, FARM PRODUCTS, ANIMAL
 pp^T, CHENICRLPCD^F?iRIFil G00I)S IN EXCHANGE FOR
 Pt.ROLEUM PR03UK^{PER7}IUIZERS, KOTOR VEHICLES, FARM BY-PRODUCTS?
 .. OPERATIONfir ?2^S?N^D MACHINES. ROLLED STEEL 1
 INVOLVING 2A NT, XINJIANG NOW ARE 18 FOREIGN-FUNDED ENTERPRISES,
 WORKING no Tr^ON U.S. DOLLARS IN FOREIGN INVESTMENT.

ENGINEERS FIND
 THE FEDERAL REPUBLIC
 AND THE SOVIET UNION
 HELPED DISCOVER A

si Crr-/N^7...IV 'unR' 'tiMT vu:iuunn cnoiiaN NORTHERN XINJIANG?
 TUC-a- A--V.E^{riYS1CflL} SURVEY WORKERS ARE SEARCHING FOR OIL ^» r c
 ^-r55in?-i.i^{h5} TfiRIM BfiS3N IN SOUTHERN XINJIANG. SOVIET
 i sCHMCI ANS ARE HELPING XINJIANG SERVICE AIRLINERS.

NEW VITALITY _____ -

XINJIANG TURNED OUT 16.33 BILLION Y U A N-WURTH OF N U r A C^{UKE.il}
 GOODS AND FARft PRODUCTS IN 1936? UP 11.2 PERCENT FROft i Ht
 PREVIOUS YEAR. IT HAS REPORTED GOOD HARVESTS FOR NIN E YEARS IN A
 ROW? AND ITS GRAIN OUTPUT ROSE 9.7 PERCENT FROft 1985 TO 5.45
 MILLION TONS LAST YEAR.

RuSO IN 1986? XINJIANG SIGNED 1?OSOSECONoftIC COOPERATION
 CONTRACTS WITH OTHER PARTS OF CHINA.

EARLIER THIS YEAR? THE XINJIANG REGIONAL AUTHORITY ES REV I SED
 R E G U IONS FOR THE ENCOURAGE ft E NT OF FOREIGN INVEST ft E NT AS PART
 L P T EFFORTS TO IMPROVE INVESTMENT CONDITIONS AND OPEN THE
 REGION...STILL WIDER TO THE REST OF THE WORLD.

(XINHUA IN ENGLISH/ MAY 31/87) kk/

FROM THE FINANCIAL TIMES, JUNE 16, 1987

r-/ * r r »;# r^ -jrrT' -T.F-fj ■ . v. rr fAV.*<?:SuT >•

Robert Thomson finds business brisk at a border crossroads

* '1 . k_ jr v- * - J t .; :£-<>I1 -v'iv"■ 4. \ST: r_- V*•

China's back-door trade thrives

THE BUSTLING Sunday bazaar in the silk road city of Kashgar bears the marks of what some locals call the "open back door." Jhrhur merchants - the Modem, Turkic speakers who predominate - have Pakistani cigarettes laid out on alongside hair remover that proposes: "If fail to remove the hair, price wiD be returned." • ».

As yet, the "open bads door" it not open wide enough far a disgruntled Chinese customer to cross the border far a refund, although Pakistan Is only 500 km away and the Soviet border is 180 km from this oasis, where the streets are lined with kebab sellers and the Moslem calMo-prayer echoes through the

• The Xinjiang Uighur autonomous region, the province in China's far west, has attempted to take advantage of the thaw in Sino-Soviet relations <nri the opening of the Karakoram Pass to Pakistan by pushing ahead with road and rail development that will enable informal border trade to burgeon in coming fma. Trade between Xinjiang and the fioviet Union resumed in 1063 after ii. _____:



a 23-year lapse. The region had fashioned an agreement in 1060 far bonier trade, but Peking and Moscow fell out over ideological and military difference* and the pact collapsed ■ '■... . * Mr Gao Nertren, a director of Xinjiang's Bureau of Foreign Economic Trade, said total barter trade between the autonomous region and eight districts in the Soviet Union

had grown from SFr 85m (537m) fat 1983 to SFr 100m last year, although that was down on the 1985 figure of SFr 147m. ,

"The fall was because the exchanged goods are very different. K -depends on our needs and their needs at the time," said Mr Gao, ; Yin- who expects that the figure will rise significantly by the end of the decade. Chinese exports consist of leather goods, cotton, bops and light industrial products, while imports from the Soviet Union include trucks, cement, steel, heavy machinery and refrigerators. , -Local barter trade with Pakistan has grown on average by 10 per cent annually in recent years and in 1968 reached 5250,000, although His expected to increase substantially when improvements on the Karakoram Pass road are completed in the next year or ao.

At present, XjaJiang and Pakistan representatives meet around the middle of the year, with each region hosting alternate negotiations. Mr Gao Nairen said last year's talks were more difficult than most because the Pakistani representatives raised prices unreasonably.

Cigarette prices, he said, were lifted 400 per cent when he and the other Chinese officials began tire bargaining session. After the negotiations are concluded, the two rides generally agree that convoys of Chinese trucks will cany the i(>ng side of the to Pakistan and return loaded with Pakistan's barter goods, which are mainly textiles, herbs, and cigarettes.

Mr Ahmet Jiang, the director of Kashgar's planning department, said the city's first faint venture was likely to be with a Pakistani company for the construction of an 58m hotel He, too, was confident that "we will have more trade when the roads are better*"

JLfajiaMis beginning to exploit EheTioslem connection with the Middle East and has already arranged limited five sheep exports to the United Arab F.mirates. Senior Moslem officials have visited slaughtering facilities in the province and found that they accord with the doctrinal #}. though focal offiriitl« mlio anti! the quality of local sheep is improved,

<* t K' xsviC,

ASIA - CHINA IN THE SHADOW OF THE MOSQUE

KASGHAR, JUNI 29 (AFP) - "EIN KOMMUNIST KANN NIEMALS MOSLEM WERDEN. ABEFT EIN MOSLEM KANN IN DIE KOMMUNISTISCHE PARTEI EINTRETEN. DER GLAUBE IST SACHE DES HERZENS, DER PERSOENLICHEN ENTSCHEIDUNG UND DER UEBERZEUGUNG". MIT MUEHE ZEIGT DER IMAN SALAY DAMOHON HAJI, RELIGIOESER FUEHRER DER MOSCHEE VON KASHGAR, GRENZEN ZWISCHEN MOSLEMS T4JND DEN CHINESISCHEFEN .KOMMUNISTENAUF, DIE STELLUNGNAHME DES STELLVERTRETENDEN BUERGERMEISTERbVON KASGHAR. EINER MOSLEMISCHEN STAUT MIT 240.000 EINWOHNERN DER PROVINZ XINJINAG. RUND 5.000 KILOMETER NORDOESTLICH VON PEKING IST DA SEHR VIEL EINFACHER: "EIN MOSLEM KANN DER KOMMUNISTISCHEN PARTEI BEITRETEN. AB DIESEM ZEITPUNKT MUSS ER SEINE RELIGION VERGESSEN". DER STELLVERTRETENDE BUERGERMEISTE -ZHANG -BIN-, -HST-MITGLIED DER PARTEI.

RUND 13 MILLIONEN EINWOHNER DER PROVINZ XINJIANG GLAUBEN AN DEN ISLAM. DOCH 6EBEN ZAHLREICHE MOSLEMS IHRE RELIGION PREIS, UM IN DIE EINTRETEN ZU KOENNEN. VON EINIGEN DER STARK TRADITIONELL GEPKAEGTEN MOSLEMS WERDEN DIESE LEULE ALS "OPPORTUNISTEN" CHAKAKT.ERISIERT.

DER 55JAEHRIGE KADIR BARET IST EINER' VON DIESEN "ABTRUENNIGEN". MITTLERWEILE BEKLEIDET ER DEN POSTEN DES STELLVERTRETENDEN DIREKTORS IM BUERO FUER AUSWAERTIGE ANGELEGENHEITEN DER VERWALTUNG VON KASHGAR. VEKLEGEN MEINTE ER: "DIE KOMMUNISTISCHE PARTEI GLAUBT AN DEN MARXISMUS. DA ICH NUN MAL MITGLIED BIN SOLLTE MAN MEINEN, DASS AUCH ICH DAKAN GLAUBE...". BARET TRAT 1951 IN DIE PARTEI EIN. ZWEI JAHRE NACH DER MACHTUEBERNAHME DURCH DIE KOMMUNISTEN. "DER MARXISMUS WENDET DIE RICHTIGE POLITIK AN. MAN DARF NIEMALS VERGESSEN, DASS ES DIE KOMMUNISTEN WAREN, DIE UNSER LAND BEFREITEN", ERKLAERT ER SEINEN SCHRITT.

~ "TrtVERSICHERT, DASS ER NICHT MEHR IN DIE MOSCHEE 8EHT UND SICH AU' UEBERZEUGUNG VON SEINEM GLAUBEN LOSGESAGT HAT. DENNOCH TRAEGT ER DIE TRADITIONELLE KOPFBEBECKUNG DER MOSLEMS. SEINE EHEFRAU GLAUBT AN DEN ISLAM, SEINE BEIDEN KINDER, 17 UND 19 JAHRE ALT. HABEN SICH NOCH NICHT ZWISCHEN DER PARTEI -UND -DER -RELIGION ENTSCHIEDEN...DEB 51JAEHRIGE BUERGERMEISTER, SAMAT MUSA. ENTSAG7E AUS DEN GLEICHEN CHEN 6RUENDEN~WIE BARET SEINER RELIGION. ER IST SEIT 1960 MITGLIED DER KPCH. SEINE SECHS KINDER BESUCHTEN ALLE DIE RELIGIONSSCHULE UND SIND, EBENSO WIE SEINE FRAU. HEFTIGE VERFECHTER DES 6LAUBENS. MUSA BETONT, DASS DIESE TATSACKL KEINERLEI "PROBLEME FUER'DIE FAMT7.IE MIT SICH BRINGE. "WIR RESPEKTIEREN UNS UND WIR RESPEKTIEREN DIE ENTSCHEIDUNG DES ANDEREN. HEINE AUTORITAET WIRD NICHT IN FRAGE GESTELLT. ICH BIN NACH WIE VOR HAS .OERHAUPT DER FAMILIE" .

FUER DIE JUNGEN"HOSTEMS, DIE EINE KARRIERE IN DER VERWALTUNG ANSTREBEN, IST DIE FRAGE EINES BEITRITTS IN DIE PARTEI ENTSCHEIDEND. DER 23JAEHRIGE BEAMTE MOHAMMED VERSICHERT, DASS ZWISCHEN DEM KOMMUNISMUS UNO DEM ISLAM 'WENIG IJNT'ERSCHIED" BESTEHT. "HIER WIE DORT WIRD DER MENSCH ZUR RECHTSCHAFFENHLIT AUFGEFORDERT UND DASS ER NICHT AN SICH SELBST DENKE SONDERN AN DIE AND_ERFN".

'--VON EINER VERBREITUNG DES~ISIAM'~nT CHINA TRAEUMT IMAN SALU DAMOHON HAJI IN SEINER MOSCHEE MIT DEN BLAU-WEISSEN MAUERN. "WIR TUN UNSER BESTES, ABER ES FEHLT UNS AN MOSCHEEN", ERKLAERT ER. "JEDES MAL WENN WIR EINE NEUE BAUEN WOLLTN, MUESSEN WIR DIE GENEHMIGUNG DER REGIERUNG EINHOLEN". DIE FESTSTELLUNG, DASS ES AUFGRUND DER PARTEI VON GENERATION ZU GENERATION UENI6ER KORANGLAEUBIGE 6EBEN SOLL, SEI .fALSCHj JEDER DER DEN KORAN ERLERNEN WOLLE, KOENNE DIES TUN. "ES IST EINPACH, IN CHINA MOSLEM ZU SEIN. MAN KANN SEINE RELI6ION FREI AUSUEBEN", FUEGT DER IMAN HINZU. FOLGLICH STEHE ES MIT DEM ISLAM IN -*WIANG BESSER ALS JEMALS ZUVOR.

WAEHREND DIE RELIGIONSAUSUEBUNG IN DER ZEIT DER KULTURREVOLUTION (1966 BIS 1976) VOELLIG VERBOTEN WAR, UEBT DIE KOMMUNISTISCHE PARTEI SEIT 1979 GEGENUEBER ALLEN GLAUBENSRICHTUNGEN SEHR 6ROSSE TOLERANZ. SEITHER 6EH0EREN ALLE RELIGIONEN PATRIOTISCHEN ZUSAMMENSCHLUESSEN AN. DIE DIREKT VOM STAAT KONTROLLIERT WERDEN.
(PTO) FW/

FluP^{HN}tr^{^t} fit^{l2i} {BtN^{^IH}BEST!MM?E!J, VERWILTUNGSBUEROS DIE OFFIZIELLE ZEIT EINGtSTELI TUF SIE
Ist SnunuP^{Tn9lE} OtrTLICHE UHRZEIT DAS IEBEN DER dlfcSt 7FlT'n^{ABER} AUChni?HLEIE UHK ftuF
DEM GROSSER PLATZ VON KASHGAR PROVING I? D^{IE} BEIDFN MiTrn5^{MBANDU}UHR^{EN} DER STADTBEUOHNER
ZEI6EN VERSCHIinP^{IE} MOSLEMIRucu^{Tn?}SCHIEDLICHEN BEVOELKERUNGSGRUPPEN IN DER

SttLj i SE»

FRF<hc^{ICK} 8?ER[^]STUHBEN* 12 22 RE[^]EIBENE[^]SPROCHE UNTERRICHTET,
ES5^HfSg?g«TM « ; « ! "«E5'c8?S2l,!!W!r5SK",8^ESE«^s™IE» »E.
STATlSTikTN^{N7nFmDrcL}or.!^{R5TE} ^REMDSPRACHE ENGLISCH ANGEBOTEN.
PRO2ENT AiiQ nncPbSI ?^{ETZT} SICH DIE BEVOELKERUNG VON KASGHAR ZU 70 HAN KAN BP
P ' e c p T r ^ 0 ZU 30 PROZENT AUS HAN ZUSAMMEN. D^{ENN?}EH ^IEHT EIN-t[^]Rp^RpRTri^{Vr}>Aii:I^{EN}
AUF DEN STRASSEN. DIE STADT GLEICHT VIELMEHR FROrH^l Trwp^{BII}ScLS??^{Ri} TN DEW^{Die}
'MtN5CHENMENGEN DURCHEINANDLrUOGEN- AllPrf yiTDDcf'fr[^]SF.^ *IT eeICHT GEBOGENEN
ADLERNASEN. DIE MAENNER TRAGEN ScDcru^{r??}F^{LTE} SCHNAEUZER ODER LANGE BAERTE. DIE
FRAUEN GEHEN ZUMELS. VERSCHLEIERT UND VERHALTEN SICH AEUSSERST dlSKRET. Tr_i(Uaf_kllirD
DERARTIGE EINDRUECKE SIND SELTEN IN CHINA. DENN DIE MEISTEN MAENNER DIESES
LANDES HABEN KEINEN BART. AUCH LAUFEN DIE MENSCHEN IN DER REGEL MIT SCHLICHTEN
GRAUEN ODER GRUENEN KEIDUNGSSTUECKEN UMHEN. ABER NICHT NUR DIESER UNTERSCHIED, DER
GLAUBE UND DIE SCHULEN ZEIGEN DiT UNMOEGELICHKEIT EINES EINHEITLICHEN HITEINANDERS
ZUISCHEN UIGUREN UND ■ CHINESEN AUF. AUCH IN DER KUECHE WERDEN KLARE GRENZEN
6EZOGEN. WAEHREND 'niF THINFSEN 5CHWEINEFLEISCH BEVORZUGEN UND LAMM NICHT MOEGEN,
ESSEN DIE UIGUREN KEIN SCHUEIN! BEREITEN ABER DAS MOSLEM IS CHEN

wSSjls SSS,8f5^{EK}rUi''IS- ?8!IS^{Bi}1H55»

.i-EHRER.^LAotN OFFtN UtBt HEN „ERDn VON DEN MINDERHEITEN IN St CHS UNTERSCHIEDLICHE |
ERSCHEINDENDEN VIER ZEITUNGEN KOMMEN IN
XINJI^PRCH?SN iPRPCHEN HERAUS. DIE FERNSEHSENDUNGEN WERDEN IN VIER ^{VERS^}i„rr,ccH UND
UIGURISCH AUSSESTRAHLT.
MANDARIN-CHINES S CH U 1985 zu STUDENTENDEMONSTRATIONEN
DAS SCHWIERIGE N E B t N t £ L E R DER UIGUREN-MINDERHEIT FORDERTEN AU REFUEHRT.
UEBER 0-0°0 « T URUHQI EINE EROESSERE poLITISCHE UND

Sl^{RTSCH}NKONTROLLE SOWIE PE EINSTELLUNG DER ATOMVERSUCHE. FW/

VON KLAUS ADAM

Wir sahen tagelang nicht einen Strauch, nicht eine Pflanze, noch nicht einmal einen Grasalm. Absolut nichts als Steine und angehäufte Sandhaufen.» Diese Tagebucheintragung stammt von Francis E. Younghusband, einem jungen britischen Anseeoffizier, der Ende des vergangenen Jahrhunderts mit einer kleinen Expedition auf dem



Abfall für China

Zwei Ereignisse haben die Wüste Gobi in jüngster Zeit aus dem Abseits Zentralasiens in bemerkenswerte Nähe gerückt. Da sind einerseits die phantastischen Funde versteinerten Sauriers, wobei die Entdeckung von Embryos in Eiern mit zerbrochener Schale zu den Höhepunkten bisheriger Forschung auf diesem Gebiet gehört. Interessanter ist allerdings die Nachricht, dass China sich im Zug von Gegengeschäften schon mehrmals angeboten hat, abgearbeitete nukleare Brennelemente und atomaren Abfall aus Kernkraftwerken der Schweiz und der Bundesrepublik in der Gobi endzulagern. Ein entsprechendes Abkommen geht demnächst vor das Parlament.

gleichsweise geringe Erdbebenstärken aufweisen, was für ein geplantes Endlager, für Atommüll nicht unwichtig sein dürfte. Allerdings verläuft in einer Entfernung von rund 1000 Kilometern im Südwesten und Nordwesten der Gobi die Grenze zweier Erdschollen, und diese Schamierzonen stellen extrem erdbebengefährdete Ge-

■ biete dar. Andere, berührt-berachtigte Beispiele solcher Schamierzonen, wo große Blöcke der Erdoberfläche gegeneinander stossen oder voneinander wegdriften, sind der San-Andreas-Graben in Kalifornien oder die Pazifikküste Südamerikas.

Die Gebirgszüge der Gobi sind seit Jahrmillionen der schurfenden, schmirgelnden Arbeit des Windes ausgesetzt. Wie ein gewaltiges Sandstrahlgebläse wirkt der Wind auf die vegetationslosen Hänge und Kuppen ein, schlägt kleine Teile los und trägt sie fort. Hinzu kommt die unbarmherzige Witterung: Gluthitze im Sommer mit Temperaturen von über 40 Grad im Schatten und eisige Kälte im Winter, wobei bis zu 30 Minusgrade keine Seltenheit sind. Dieser

■ extreme jährliche Temperaturwechsel ist ein Kennzeichen der zentralasiatischen Wüsten und lässt sie noch unwirtlicher erscheinen als beispielsweise die Sahara. Er ist auch für die schnelle Verwitterung des Gesteins verantwortlich.

Steinpfaster und Salztonebene

Dazu berichtet F. Younghusband: «Kleine Steine werden von unsichtbarer Hand hochgerissen und mit so hoher Geschwindigkeit vom Wind über die Ebene gefegt, dass sie uns beträchtliche Schmerzen verursachen. Am anderen Tag marschierten wir durch eine Kette kahler Hügel, die einen höchst phantastischen Anblick boten, wie sie sich in Abständen von vielleicht 500 Metern mit scharf zerklüfteten Spitzen aus der Ebene erhoben. Die Hügel der Gobi sind vollständig kahl und schutzlos in einem solch extrem trockenen Klima den eiskalten Winden des Winters und der sengenden Hitze der sommerlichen Sonne ausgesetzt. Das Gestein wird zuerst mürbe, platzt auf und zerfällt dann größtenteils.»

Die Sätze vermitteln recht eindrucksvoll ein Bild von der zerstörenden Gewalt der Witterung in diesem Raum. Aber mit der Zerstörung wird anderes aufgebaut. Das zerfallene und verwitterte Gesteinsmaterial

• Weg von Peking nach Indien die Wüste Gobi vom Ostrand aus durchzogen.
• Tatsächlich macht diese Beschreibung dem Namen alle Ehre, denn das mongolische Wort Gobi bedeutet soviel wie «Steinwüste». Die Gobi gehört zur Gruppe der zentralasiatischen Wüsten, zu denen noch die ebenfalls in China gelegene Ordos-Wüste (im Knie des Huang-he), das Tarim-Becken mit der berüchtigten Takla-Makan im Nordwesten nahe der Grenze zur UdSSR und Afghanistan sowie die beiden kleineren Wüsten Ala-Schan und Beischan zwischen der Gobi und dem Tarim-

Becken gehören. Sie alle sind umrahmt von Hochgebirgen, die teilweise bis 8000 Meter

Höhe erreichen, und werden voneinander durch mittelgebirgsartige Bergländer und Schwellen getrennt

Die Gobi selbst ist ein weitgespanntes Hochbecken mit einer Höhenlage von 1000 bis 1500 Metern. Die umgebenden Gebirgszüge sind, im Gegensatz zu dem erdgeschichtlich jungen, an der Grenze zu Indien liegenden Himalaja, einer älteren, der sogenannten variszischen Gebirgsbildungsphase zuzurechnen. In Mitteleuropa und in dieser Phase die Mittelgebirge entstanden. Dies ist insofern von Bedeutung, als diese «alten» Gebirgssockel eine w.

pro

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Onds^opSL J^{frach,t}tsci, ^wInntr

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H?*® Chinas i^den n^{stfinnc} ** iS

*HW>e und JanLtian^{8bic<en vo**}

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<<OsteWt,^taStt5at

Da nur die grosseren Steine der Wind-erosion in der Gobi siandhalten konnten, be-
steht die Oberfläche wrieter Gebiete aus
'tinem Stein/laster, das der Wüste ihren
Namen gegeben hat Der aus Gesteinen des
Erdaltertums (Devon, Karbonaufgebaute
i tJte Gebirgssockelist im Becken der Gobi
Wnzwischen von riner mehrere hundert Me-
[fer hoben Schicht aus Gesteinsschutt (Sedi-

tnente) der umrahmenden Hohenzuge ver-
built. Zua Beckeninneren hin wird diese
Decke flacher, das Gesteinspflaster wricht
kweissen Salzkrusten und Salztonebenen.
foie stammen von den Flüssen, die nach der
pSchneeschnmelze aus den Gebirgen in das
lecken fliessen. Das Wasser findet in dem
lecken keinen Abfluss und verdunstet an
Icn tiefsten Stellen. Je nach Stärke der
Ichneeschnmelze und der Wasserführung
Ider Flüsse bilden sich hintereinander ge-

: 2Tu-ertⁱAⁿ d**1 Hfingen der Ghats und nes
Himalaja in Indien sowie der Berglan- 5*^r
.ⁿ Sudostasien und Sudchina müssen die
uifmassen aufsteigen, die Feuchtigkeit
kondensiert, und es tretenHehr ergiebige,

. ju@ Teil sintflutartige Regenfälle auf. Die
Folgen sind Oberschwemmungen, die vor
mlem im Mündungsgebiet von Ganges und
Brahmaputra auch im vergangenen Jahr
wieder zu verheerenden Schaden geführt
haben. Auslaufer dieser regenbringenden
Winde reichen zwar weit nach Norden bis zum
nordchinesischen Bergland. Doch die .
Hochlandw im Lee dieser «regenfangen- den»
Gebirgsketten bleiben trocken. Mehr noch:
Hier lassen die nunmehr trockenene t beissen
Sudwinde vor allem in den Becken- , zonen wie
der Gobi auch die letzte Feuchtig*

■ keit des vergangenen Winters rasch verdun-
. sten. In der Gobi wird dies noch durch die ;
Fohnwirkung unterstützt, denn ähnlich wie

bei uns in den Alpen erwärmen sich die
■ Luftmassen beim Herabweben von den urn*
gebenden Gebirgen und sind so in deT
Lage, das noch im Boden befindliche
Wasser

, «aufzusaugen».

; Im Winter bildet sich fiber den unend- lich
weiten Hochflachen Zentralasiens rin stabiles
sogenanntes Kaltehoch aus. Zur gleichen Zeit
berrscht fiber Sudchina und r Sfidostasien ein
tieferer Luftdnick. Da i Luftmassen immer
bestrebt sind, Druck- unterschiede
auszugleichen, komrat es zu
Luftmassenverschiebungen und damit zu j
Winden aus den Hochlandem Richtung ' Suden.
Diese Nordwinde sind trocken und bitterkalL ^s
Schneesturme bringen sie in den Bergen zwar
etwas Niederschlag, aber in der Gobi reicht es
bestenfalls zu riner dfinnen Schneedecke. Und
aelbst diese • -.....

wird hiiufig von dem nichsten Sturm wie- ■
der fortgetragen.

1. Wenn auch mit diesen Klimaphanome-

- nen cine einleuchtendeUrsache für die Aus-
w pragung der Wüste Gobi und ihreErhaltung
- gegeben ist, so stellt sich doch die Frage,
warum gerade dieses 5de, jegliches Leben
verbannende Stuck Land zu den
fossilreich- sten der Erde gehSrt. Da man
hier Knochen- reste, ja sogar
mineralisierte Magenfullun- gen riner
Vielzah! unterschiediicherTierar- ten
ausgegraben bat, die ganz klar darauf
> Jundeuten, dass diese Saurier, Nashomer,
Schweine und andere mehr sich von Blat-
• tern, Wurzeln und Beutetieren ernihrl ha- !
ben, liegt die Vermutung eines grossraumi- \
gen Kiima- und Vegetationswechsels nahe.

. Aber welche Ursachen können den Um- ;
ichnung von einer pflanzenreichen und :
dementsprechend feuchten Landschaft zu
einer kargen Wfiste ausgedst haben? Ob- (
wohl es keine eindeutigen Beweise gibt,

spricht dies dafür, dass die Verschiebung der Erdschollen im Lauf der Jahnmillionen dafür verantwortlich ist. Ohne hier näher auf die Theorie der Plattentektonik einzugehen, steht fest, dass vor rund 40 Millionen Jahren der Himalaja noch nicht und Indien als eigene Scholle bestand. Zu dieser Zeit konnten also die feuchten Sommermonsune weit über die Gebiete der heuligen Wüsten Zentralasiens hinwegstreichen und als Regenbringer wirken. Wilder und Steppen konnten sich ausbreiten und Lebensraum für viele Tiere bieten, deren Reste man heute als Fossilien ausgräbt. In der Folgezeit jedoch wanderte Indien - mit einer Geschwindigkeit von etwa 30 Zentimetern pro Jahr - nach Norden und kollidierte spätestens vor 15 Millionen Jahren mit der eurasischen Platte. Dieser gewaltige Zusammenstoss, der bis heute noch andauert, faltete an der Grenze den Himalaja auf und schuf damit eine Barriere für die regenbringenden Monsunwinde. Sie regnen sich seitdem an den steilen Flanken dieser gewaltigen Gebirgskette ab. Damit war gleichzeitig die Geburtsstunde der Wüste Gobi gekommen, und die Pflanzen- und Tierwelt fiel der Trockenheit allmählich zum Opfer.

Abgeschiedenheit als Pluspunkt

Sowohl diese Wüste jegliches Leben auf ein Minimum beschränkt. Oder höchste Anpassung fordert, so wirksam waren gerade diese Eigenschaften für die Völker an ihrem Südrand. Für sie war die Gobi ein Schutzwall nach Norden, eine natürliche Grenze gegen Eindringlinge und feindliche Heerscharen. Die wenigen Karawanenwege, wie die berühmte Seidenstrasse etwa, die aus dem Mittelmeerraum entlang der Wüstensaume nach China führte, liessen sich dabei mühelos bewachen. Über die Seidenstrasse gelangten nach langen Strapazen in Schnee, Geröll und Sand auch die ersten Europäer in das Reich der Mitte. Nicolo und Maffeo Polo, Kaufleute aus Venedig, gehörten dazu. Sie suchten Ende des 13. Jahrhunderts nach einem sicheren Landweg und lukrativen Handel mit Porzellan und Gewürzen. Diese Reise sollte in die Geschichte eingehen, denn Nicolos Sohn Marco gewann das Vertrauen des chinesischen Grosskhans und durfte 24 Jahre in seinen Diensten durch China reisen. Seine Erlebnisse, die er in vielen Schriften festhielt, sind auch heute noch zeitgeschichtliche Dokumente von allerhöchstem Wert. Erst als sich die Nomadenvölker im heutigen Gebiet der Volksrepublik Mongolei zusammenschlossen und immer wieder mit ihren Reiterscharen durch die Gobi nach Süden vordrangen, begannen die chinesischen Könige Mauern am Rand der Wüste zu bauen. Sie waren die Vorläufer für die Grosse Mauer, die von den Chinesern ab 200 v. Chr. durchgehend errichtet wurde. Teils dieses weit über 6000 Kilo-

meter langen Weltwunders sind noch heute, obwohl stark verfallen, südlich des Huanghe-Kniees am Rande der Gobi und der Wüste Ala-shan zu bestaunen. Im frühen 13. Jahrhundert gelte dann ein Name über die weiten Flächen der Gobi und der Steppe Zentralasiens, der selbst in Europa Angst und Schrecken auslöste: Dschingis-Khan. Er war es, der den Mittelpunkt der damaligen Welt in die Mongolei stellte. Sein Reich spannte sich vom Pazifik bis nach Europa und war doppelt so gross wie das römische Imperium. Doch Streit und Auseinandersetzungen zwischen den einzelnen Mongolenstämmen führten nach seinem Tod zu einem schnellen Verfall dieses Weltreiches.

Mit der Eingliederung der Mongolei in das chinesische Reich im 17. Jahrhundert verlor auch die Grosse Mauer an Bedeutung und fiel langsam dem ständigen Temperaturwechsel und den zermurbenden Winden zum Opfer.

Für die heutige politische Situation ist das Jahr 1911 von Bedeutung. Hier gelang es mongolischen Freiheitskämpfern mit russischer Unterstützung, die Aussere Mongolei - heute: Volksrepublik Mongolei - vom chinesischen Reich abzutrennen, eine Grenzziehung, (die bis in die Gegenwart Bestz'nd hat. Der Grenzstreifen verläuft mitten durch die Wüste Gobi. Der südliche Teil war indes in Geheimverhand-

lungen zwischen der UdSSR und Japan den Japanern zugesprochen worden, die in den dreissiger und vierziger Jahren auch in dieses Gebiet eindrangen. Parallel zur kommunistischen Bewegung in China und dem grossen Marsch von Mao Tse-tung bildeten sich auch in der Inneren Mongolei aufständische Gruppen mit gleicher Ideologie. Noch vor der Gründung der Volksrepublik China wurde am 1.5.1947 die Innere Mongolei zur Autonomen Region Neimenggu erklärt. Zwar räumlich angegliedert und politisch abhängig von der Zentralregierung in Peking, hat die Innere Mongolei heute eine weitgehende Kulturheil

Seit der Gründung der Volksrepublik China (1.10.1949) versucht man zumindest die Randsaume der Gobi stärker landwirtschaftlich zu nutzen. So entstanden am Huanghe fruchtbare Bewässerungskulturen. Die östlichen Teile der Gobi, die schon früher von den feuchten Südost-Monsunen erreicht werden und dementsprechend

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Asia - The Slow Sinification of the Muslim Uighurs
[from Le Monde, 26/8/87, F-539/26] (Soper/RLPS; 27 Aug. 1987)

Recently a correspondent for the French newspaper Le Monde, Patrice de Beer, visited the city of Kashgar in the Chinese province of Xinjiang (Eastern Turkistan), near the Soviet border. He subsequently wrote an article dealing with two highly sensitive issues - (1) the strained relations between the native Uighurs and the Chinese and (2) the problem of how to reconcile membership in the Communist party with being a Muslim.

The Le Monde correspondent asked an Uighur peasant directly what he thought of the Hans. The peasant avoided the issue by saying, "That is not my business. I don't think about them, and I see some only when I go to the market." But de Beer reports that another Uighur, a young professor, was more outspoken about his attitude: "I don't like the Hans. They dominate us, and we are obliged to obey them. If you don't speak Chinese, you can't find good work in the city." Like all his students, he knows only a few words in Chinese. Correspondent de Beer met this professor at a place called the "English corner", where people go to practice speaking English on Sundays. He observed that even there the young Uighurs and young Chinese do not mix, as is the case in other aspects of life.

De Beer reports that there is a group of Uighurs who have become sinified. Most of these are members of the Communist Party of China, but not all are. For such Uighurs, there is another problem - how to reconcile Islam and communism. Islam has rebounded after the Cultural Revolution, a phenomenon that can be seen clearly in the popularity of the mosques, especially during traditional holidays. Also, pork is not to be found in Kashgar, which is 91% Uighur, although more than half of the political cadres are Han.

De Beer asked an aksakal imam, Salay Damollah Haji, whether it is possible to be both a Muslim and a Communist. "No" was the answer. But what if a Muslim joins the Party? The imam's response was, "That depends on what he thinks about himself at heart." De Beer notes that a compromising attitude is indispensable for communists to carry out recruitment in a Muslim environment. In Kashgar the percentage of Party membership in the population as a whole is half that of the national average, 2%. The deputy for foreign affairs, Barat Kadir, has been a Communist since 1951, but he goes to the mosque at Kurban bayrami, and his wife is a believer. He has a colleague whose wife and six children are all Muslims; according to him, "that poses no problems for us." Other officials in Kashgar told the Le Monde correspondent that they do not want to join the Party because they would not be able to practice Islam any more.

Chinese young OM dreams only of returning to where his parents live now. But the V feel as if they are in Xinjiang a P country- ^ ,,

corn6

But for the Hans to leave Xinjiang, they ^ exodus *oul^he authorization, for, as de Beer points out, ^egic region^ af be a serious set-back for Beijing in this m and try to be Chinese must therefore demonstrate pragma th e Uighurs. discrete as possible in their relations wi^g committee. According to Yalkin Turak, from the . vitable, there ar |others blem s between Uighurs and Hans are disputes aroo;9 that the times scuffles, but they are nothing ^ admitted that ^ in the same family." But the of t^ For eXampl two communities live in def|£tos^ cannot see a Han in the Sunday bazar

VS-s

In December 1985, there was a demonstration in Urumchi, during which students demanded that the Uighurs be given the right to genuinely administer their affairs, that the nuclear tests at Lop Nor be halted, and that the practice of sending Chinese to Xinjiang for "reform through labor" cease. According to Hamidin Niyaz, the President of the regional Assembly, the protesters "did not understand the situation well, but I succeeded in convincing them."

With that quote, de Beer ends his article in Le Monde. It needs hardly to be said that a listener in the Muslim areas of the USSR will see in this report parallels with his own situation, but what is interesting here is how openly the Uighurs in China would talk about their true feelings to a foreign journalist.

A little bit of autonomy goes a long, long way...

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THE old mu Wihod obediently while a duster of Hongkong anthropologists jot him tffocuft. Then helit the incense oia a stick next to the offering of mooncake, ht port and rice wine, burned some paper, and finally bowed until his forehead touched the ground.

A couple of local boys danced from one unsandalled foot to the other, giggling hyv tericaDv, perhaps in antidpa-tioa of the fire-crackers, perhaps because of all the attention lavished on this strange display by the village head.

From a Hongkong perspective, the ceremony appeared to be unremarkably Chinese but the man performing it was not He was a Yao, or at least the state had seen fit to call him a Yao, and that is what made him interesting.

In January this year things began to change for the 8,155 inhabitants - including 6,859 self-styled Yaos - of Lantian township, a group of settlements in the mountains of Longmen county a few hours drive northeast of Guangzhou. It was for the first time officially designated the Lantian Yao Minority Autonomous Township.

But why so late? Or to put it differently - when in China is a minority not a minority? A simple question that yields rather complicated gin-

LMtiu township In Snanfdong, two of the latest wthalc troops te tooefft from toUg recognised ns an official Mi#ority.

nisi liberators who in <1950 attacked their customs and dress, left them in doubt as to Me benefits of minority status.

However, the Laotian people were known locally as Yao, and despite uncertainty as to their true origins and identity, they realised that the label would not disappear so easily. So in 1960, ready to accept the inevitable, they applied to have Meir status reviewed.

Fortunately for them, Me issue stayed on the shelf for the next 23 years, probably owing to them some of the worst accusations of backwardness and feudalism hurled at minorities during the Cultural Revolution. In 1983 they strongly urged the authorities to give them minority status. According to the official booklet celebrating their recognition, this was a question of "a pure and simple awakening of national consciousness" without regard for the benefits that might later accrue to them.

But the people of Lantian can now have three-child families without being fined, and have been promised extra state assistance for cadre training, education, disaster relief and

they do not adhere to the legend of the founding-father Fanhu, a multi-coloured dog who married a Chinese princess dsca 2,400 BC; they do not have the usual 12 Yao surnames; nor do they claim to have had a local copy of the yuan die, the imperial edict that saved the majority of Yao from extinction.

This was a charter and inter-national passport dating from about the sixth century, which defined the Yao's semi-canine origins, forbade inter-marriage with the Han, allowed them to move and settle in remote mountain areas, and exempted them from frontier checks, taxation, and compulsory labour service. In fact, the Yao were originally known as *mo yao*, which means "exempt from service."

It is not known what the origins] psy-off for the emperor was - possibly a military deal or an exchange of land - but the agreement set a precedent and was adhered to through the centuries.

The people of Lantian were evidently latecomers, excluded from the stockaded mountain villages of the better established Yao armed with their imperial charter, and forced to sleep on the move, living in temporary caves as slash-and-burn farmers and probably

To achieve this they 'Kkog-

Firstly, when the state decades aedly canvassed every possible focal authority and four years later the Guangdong Minority Affairs Commission granted their wish. As the numbers involved were small, it was possible to keep it in the provincial family, without seeking approval from Beijing. The delays were caused not only by bureaucratic inertia, but genuine doubts regarding the township's identity. Although undoubtedly boasting ethnic peculiarities, like its kinship structure and Me yearly fire-dog dance and courtship ritual, Lantian fecks completely asnodaed. Above many of the distinguishing features of the Yao.

This latter answer was the cam during the 1950s when the Yao the township's identity. cadres of Lantian sought to deny their membership of the greater Yao family of nearly one million.

They did not speak the Yao Me yearly fire-dog dance and language and were in many respects completely asnodaed. Above many of the distinguishing features of the Yao.

The people of Lantian do mol speak the Yao language;

Sharing land rent both to the an and the other Yao by turns.

The question of geographical origins and migration is vexed. Various Yao groups claim their origins in Hunan, or even Jiangsu, but these legends are often at variance with historical evidence. Nobody knows for sure where the people of Lantian came from.

The dialect they speak, may or may not in effect Tr a diluted version of the Yao language, is evidence of considerable contact with other it is basically Cantonese with traces of the Zhuang and Dong languages, which



make it largely incomprehensible to outsiders.

The most impressive evidence of the Communist party's new-found maturity in handling minority affairs in Lantian and elsewhere is that it is no longer afraid to admit that the "sex" involved are con-

Weighing up the evidence means not only research, guesswork and a vain search for historical materials, either lost in the mists of time or officially destroyed in recent years, but also

due regard for a group's own views of itself.

But the problem here is that in view of the preferential treatment accorded minorities, most Chinese would quit readily persuade themselves and the authorities, that they are different from the majority. Given China's regional variations, this need not necessarily be such a difficult task.

As with business in China, intelligent and persistent influence-mongering is required. The people of Lantian did well looking on to the support of powerful Yao members of the provincial Minority Affairs Commission. Like the Bai or Yi of Yunnan, the Yao are learning to play the communist bureaucracy like a Stradivarius.

One of the most sensible things the Yao of Lantian did recently was to attract outside attention, with official approval. The attendance of Hong Kong academics and foreigners from the Chinese University and the Hong Kong Anthropological Society at the mid-Autumn festivities was a graphic affirmation of the value of the community's traditions and thus the correctness of the deci-

Munich, August 26 (CND.)-- the following report appeared in Le August 26, 1987

KASHGAR

De noire envoi special

* *Que pensez-vous des Hans* (Ét- nic chinois) ? » M. Abdul Rani, paysan de cette oasis aux abords du monde islamique et de l'URSS, DC mfiche Dar. ses mow : • *Ci n'est pas man affaire. Je ne wot pas y pen- scr. J'en vols r&madan) sont traditlonnelles, et tout settlement quand ie vals au marchi. Serait-il tentÉ de devenir membre du parti commu- aïse chinois ? Ce pieux musulman rÉpond dans la seule langue qu'il parle, le oulgour, proche du tore : • Je ne connats rien au matirio- lisme et je ne fail pas de politiique. D'ailleurs, qui me le demand rail... ?*

Un jeune OuTgour professeur de JycEc est plus brutal : « *Je n'aime pas les Hans. Its nous dominant et nous sommes obligis de leur obüir. Si on ne parle pas chinois, on ne peut trouver un bon travail en villa.* » Tout commc ses ElEves, il ne aait que quelques mow dc chinois, pratiquement enseignE k partir des dernIEres annEes du primaire, comme une langue Etrangere. Pas question pour lui «Töpouser une Chinoisc. Dans *Yenglish corner* (lieu oil Ton pratique l'anglais le diraanebe) oil nous l'avons rencontre. ler jeunes Ouigcurs et les jeunes Chinois ne se milangent pas, tout comat dans la vie.

Scion le point de vue offidel, les diffÉrentes ethnics du Xinjiang (1) vivent en bonne entente, mais sEpa- rEes. Certains officiels ouigours ae font appcler d'un nora chinois. Les deux langues officielles de la rÉgk» onl beau Eire le cuTgour et le chinois, celui-ci est devenu en fait la langue dc travail. Graduellcment, une classe de OuTgours sinisEs s'est c.-eEe, qui girent Ic Xinjiang la main dans Is main avec les Hans.

Bsaucoup dc ces demiers scat memfcres du PC, mats pas toua. La question Epineuse de la coexistence entre islam et communisme se pose pour eux. AprEs la revolution culi- relle, qui avail intercit la religion, l'islam est k nouveau pratiquE libre- ment. Chaoue village a u mosquEe, remplic i roccasion des fixes tradi- tionnslles. Le pore est irtronvable dens les rEgiohs nrasulmanes, commc Kashgar, & 91 % Ouigoure, mais oil plus de UmoitiE des cadres •oot des Hans. - - 'V ;*' V

Par le truchement de Tassociadoe Wamique, le PC subventionne et contriie le clergÉ. Comment ce dernier s'en accommode-t-il. Etanl si proche des foyers de l'intEgriime que sont l'Inuu l'Afghanis tan cu k Pakistan 7 11 est difficile de J'apprendre des imams officiels. Le vieif imam A barbe blanche de ia rraodc moscuSe Idkah de Kashgar, Salay Damollth Haji, se dit satisfait de la situation. Prut-on Eire musulman el comm unis le 7 • *Non* ». Mais ai un musulman entre au PCC 7

• *Cela dtpend de ce qu'il pense au fond de lul-mlme.* • REponse qui correspond l celle de deux cadres co mm unis les : • *Un musulman doit abandonner sa religion en entrant au PCC, les communistes sont marxistes, non croyants, mats de nom? breuses activitis religieuses (Fite du prophEte, Kurban l la fin du Je ne wot pas y pen- scr. J'en vols r&madan) sont traditlonnelles, et tout settlement quand ie vals au marchi. • le monde va d la mosquie d cette occasion. Un communiste ne doit pas assister d la priire du ven- dredL Toutefols on le lui pardoeute giniralement.* ■ ■ ■*

Le compromis est indispensable aux communistes pour recruter ea milieu musulman : & Kashgar, le pourcentage de membres du PC par rapport & la population est la moitiE de la moyenne nationale (2 %). M. Barat Kadir, sous-chef des relations extErieures, en est membre depuis 1951. • *J'al abandonni l'islam, ce n'est pas un secret. Je crois au communisme, qui notes a Ub4ris de la pauvreti...* » Mais il est alle & la mosquEe pour le Kurban.

Sa femme, qui Iravaille & la tEIEvi- sion locale, croit en Allah, et ses deux enfants • *J'ont pas encore fait leur cholx*». Son collEgue Semct Musa a six enfants et sa femme est infirmifire : • *Its sont tous musul- mans. Cela ne nous pose pas de pro- blemes.*» - ,

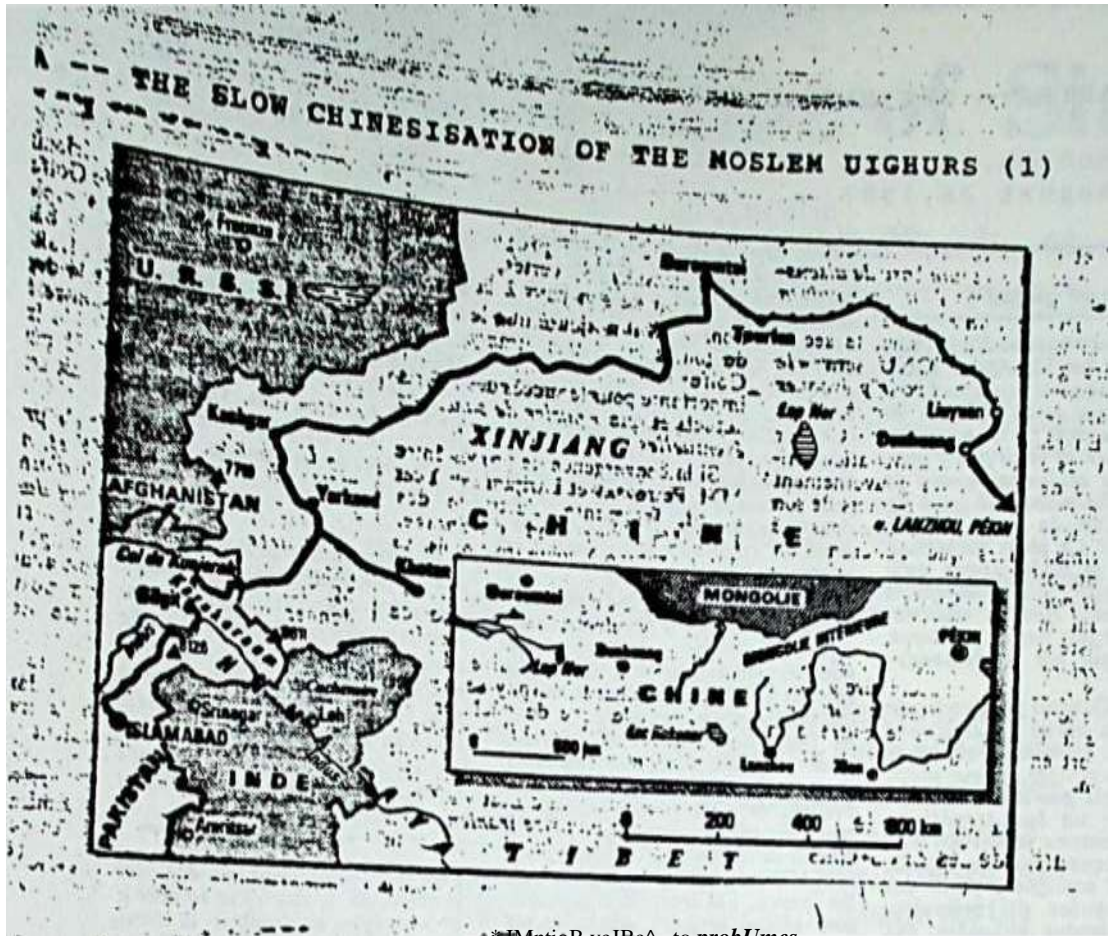
D'autres fonctionnaires disent carrEment qu'ils ne veulent pas entrer au parti car ils ne pourraient plus pratiquer l'islam. Pourtasi ce

dernier semble vEgEter: fEducation religicuse est sommairt, les contacts avec les « frEres » i l'Etranger difficiles, en dEpit de l'autorisation, depuis trois ans, de se rendre l La Mecque. Beaucoup de parents font toujours donner une Education coranique A leurs enfants. Des jeunes Etudiant A leurs frais pendant des annEes pour devenir imams. *• ■

I. ' V)

• *Fils d'un riche marchand oulgour qui a bourlinguE dans le mosde entier, M. Ashraf Haji, comm errant A la retrahe, n'est plus inquiet: • La situation sous Deng Xiaoping est la 'meUleure possible. * Il a orgamsE pour son fils cadet Rachmet Haji, phapelier au bazar, des noces somptueuses : «Un manage normal codte 3 000 d 4 000 yuans. J'en ed*

dipensi 3 000 pour la dot. let cadtaux de la mariit et la noce sans compter les meubles, la tWEvi- mion, la radio- cassette, le ventilstsr Electric ou les tapis... Un orchestra fait danser les hommes (unique- ment) au son de rythmes proche- orientaux. Ces frais ruineux (la famille du paysar. Abdul Rani gagne 1 000 yuans par en) ne l'ont pas ampEchE de dEpcnser 7 000 yuans



our oiler I La Mecque. Dean profit* pour visiter parents et uab dam lespaysvoisins.

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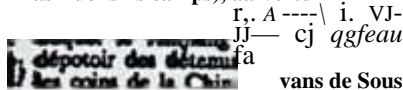
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■ 9? demkres anodes, k paavotr a
Hcb* du kst As d*but de 1986,
M. Amudun Niyazd, prfsidezu de
TAssemblk locale, avait fait des
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A legendary figure of Sinkiang

By R.K. Kak

On a cool Sunday morning recently when I was glancing over some local newspaper, my telephone rang.

"I am Erkin Alptekin speaking from my hotel in your neighbourhood. I want to meet you. My father, Mr Isa Yusuf Alptekin, sends his regards to you".

The man, talking in flawless English, thus introduced himself to me on the telephone. I was glad to hear, after several years, about my friend, Mr Isa Yusuf Alptekin, a legendary figure of Xinjiang (Sinkiang) and Secretary-General of the Xinjiang Government during the Kuomintang regime, who has settled in Turkey.

And when Mr Erkin dropped in, I was happy to see that he whom I had first noticed as a frisking boy of 9 or 10, was now a tall, well-built young man wearing a serious look. As we began to talk while sipping tea, he said he had become a journalist like me.

"How is Isa Sahib?" I asked. "Unfortunately, he has lost his eye sight", came the reply which made me sad.

As I walk down the memory lane, I recollect how, following the entry of Chinese communist forces in Xinjiang in September, 1949, Mr Isa Yusuf Alptekin, heading a caravan of

regime and had set up an "Independent State of Eastern Turkestan" with his headquarters at Khotan. Later, he became Deputy Governor of Xinjiang (Eastern Turkestan) during the Kuomintang regime itself. But the 600 migrants, some of whom lost no time to leave

"As I walk down the memory lane, I recollect how, following the entry of Chinese communist forces in Xinjiang in September, 1949, Mr Isa Yusuf Alptekin, heading a caravan of about 600 emigres, crossed into the Ladakh frontier of Kashmir via the Karakorum Pass."

about 600 emigres, crossed into the Ladakh frontier of Kashmir via the Karakorum Pass. Among these emigrants was Mr Mohammed Amin Bogra, former Deputy Governor of Xinjiang. Also, there came Mr Hall Paxton, American Consul-General in Xinjiang, and his deputy, Mr Dressen. They were on their way back to the United States following the closure of the USA Consulate-General in Xinjiang on 27 September, 1949.

Another Vice-Consul, Mr Douglas Mackieran, preferred to attempt reaching India through Tibet than over the Karakorum as Mr Paxton had done. But Mr Mackieran and one of the two Russians accompanying him were reportedly shot dead by Tibetan frontier guards who mistook them for Kazaks.

Stay in Kashmir

During his four-year stay in Kashmir, Mr Isa Yusuf Alptekin spared no effort to make the sojourn of the emigres from his homeland as comfortable as possible. In this connection, he met Sheikh Mohammed Abdullah, the then Chief Minister of the State, several times. Also, he met Pandit Jawaharlal Nehru in New Delhi twice or thrice to plead the case of these people. He was already known to Panditji, having met him, Mahatma Gandhi, Maulana Azad and other leaders before the dawn of freedom in India.

"How is Mr Bogra?" I asked. "Both he and his wife have died", he replied.

I still remember Mr Bogra's statement in Srinagar in 1949 in which he had said that while he was on his way to Ladakh from Xinjiang: he was captured by communists who kept him in a pen for several days. But he managed to escape and reached Ladakh along with his wife. His confinement in a pen and the gruelling journey had impaired his health. He was the same Mr Bogra who had once raised the banner of revolt against the Chinese occupation of Xinjiang during the Kuomintang

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Stevenson's Unit On 2 May, 1953. Mr Adlai Stevenson, leader of the American Democratic Party, who was then on a tour of Asian countries, paid a visit to the Kazak camp in Srinagar. Mr Isa Yusuf Alptekin, who was present on the occasion, explained the entire position to Mr Stevenson in fluent English. As Isa, Sahib had brought a number of maps with him from Xinjiang, it became easy for Mr Stevenson to understand the topography of Eastern Turkestan and the localities whence the Kazaks had come.

Speaking on the occasion. Mr Stevenson said the people of America "appreciated the heroism and courage displayed by the Kazaks in their long march from Sinkiang to Kashmir". He was glad to know about "the help the governments of India and Kashmir had rendered to the refugees".

Shortly after Mr Stevenson returned to the United States, arrangements were finalised to I hope for ? These correspond to iianfr including Kazaks, to Turkey ^ being settled there.

Those days. Mr Erkin was tnn young to comprehend fully £ Scions of what had

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the m live in Istanbul. Theft
j»re now about 15.000 emigres
froml Xinjiang .in Tbrkey.
■Among them are mcluded
;*b°ut 3JO00 Kazak refugees,
%ho had migrated from Xm*
Jang to Kashmir in 1940. On a
tough estimate, the migrants
Xinjiang in Turkey .fad
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fbout 75.000. '

*. In Turkey, the Xinjftcflg
l||fugees have either set top
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*W attitude of the government
imd the people of Turkey.

Erkin revealed that the
^ *5® {Extern, Tbrkestan (Xinjiang)
- migrants had organised a
Board in Iatanbul with
Yusuf Alptekin. known
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wide contacts in Asia,
" ^Europe and AmefkA. as thair-
n. Since, however, Isa Sahib

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has lost his eye sight, Mr Riza
Bfkin, 'brother of Mr
Mohammed. Amin ■, Bogra's
Wife, has been appointed the
board's executive chairman.
Mr Be kin is a retired senior
officer of the TURirish Army of
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hoard .receives contributions
from Xinjiang nationals in
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•v The Waqf Board brings out
li magazine, "Voice of Eastern
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:BC-CHINA-01L (BUSINESS FEATURE)

CHINA'S UNTAPPED DESERT BECKONS WESTERN OIL GIANTS

By Guy Dinmore

PEKING, Jan A, Reuter - The shifting sands o-f China's Taklamakan Desert are beckoning the oil giants o-f the West.

Disappointed with poor results -from Chinese offshore - fields, -foreign drillers want to try what some say may be the world's largest untapped oil basin.

Occupying an area about the size o-f France, the Taklamakan Desert stretches across the north-western region o-f Xinjiang. Local people call it the ''Sea o-f Death¹''.

''We've only nibbled at its edge,'' said an oilman.

For, while China has thrown open offshore oil-fields and 10 southern provinces to development by -foreign companies, Xinjiang stays closed.

A -few -firms supplied equipment and did seismic surveys, but no -foreign drilling has begun.

The region's strategic location between Mongolia, the Soviet Union, A-f ghan i s t an, Pakistan and India was a - factor behind reluctance to open up it up, diplomats said.

''It's one of the world's unkindest places but it could be the richest too,¹'' said on oilman just back from there.

In winter, Western seismic crews there stop work for two months as temperatures plunge to minus 30 degrees centigrade, and a geologist who has made several survey trips to Xinjiang said sand dunes AGO metres (1,300 ft) high could bury oil rigs.

''We could sink millions of dollars in drilling and not come up with a drop of oil. It's extremely risky,¹'' he said.

But oilmen from several Western firms, who asked not to be identified, said they would have left China by now had it not been for the lure of the desert. An informed source said British Petroleum, Chevron, Conoco, Texaco and Shell were keen to start developing Xinjiang.

''The carrot of Xinjiang is what holds Western oil companies in China,'' a diplomat said, noting that BP failed to find oil in years of offshore exploration and that no foreign firm had really struck it rich.

Dou Bingwen, director of the Petroleum Ministry's International Cooperation Department, declined to comment on when, if ever, foreign firms would be able to drill in Xinjiang.

''Now we are mainly depending on our own strength in developing this region. Almost all major international oil companies have been to the region. Generally speaking they are interested,*'' he said in an interview.

China and foreign partners were exploring ways to cooperate but no detailed talks on contract terms had started, Dou added.

He said Xinjiang needed a tremendous amount of capital to exploit its fields and a pipeline of more than 2,000 km (1,200 miles) to carry oil to ports and refineries on China's east coast

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RTR0638 4 OVR 842 BC-CHINA-OIL
:BC-CHINA-OIL (BUSINESS FEATURE)

CHINA'S UNTAPPED DESERT BECKONS WESTERN OIL GIANTS

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hQUse r ls a maJor buyer o-f Chinese oil. In July, inducts
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ye<ar 2000 -fnr> ,-. an annual 200 million tonnes o-f crude by
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than 90 per ^{OU} ^bis year would be 134 million tonnes, more oil
Petrnl ceoi 'fhom onshore -fields in eastern China,
industry • eUm ^mister Wang Tao says: 'The -future o-f China'
ch• 1 * 1 n the northwest, spec i-f i ca 1 1 y Xinjiang
region. ' 1 _ . 103 Journal quoted him as telling a national
oil

erence in October that Xinjiang held an important,
strategic position in the oil industry.

The newspaper said Xinjiang's three large -fields held 20
billion tonnes o-f oil, one third o-f China's total.
Promising, high-yield oil and gas test wells had been drilled
along the edge o-f the Taklamakan, it added.

But Western geologists said o-f-ficial estimates o-f
Xinjiang's reserves were theoretical as -few surveys had been
carried out.

Diplomats and oil experts said China must decide soon on
its strategy -for Xinjiang as a national energy crisis loomed.

Production at the two major -fields in the east - Daqing
and Shengli - were close to peak levels, offshore -finds were
limited, and only one onshore contract had been signed with a
■foreign company in southern China.

'China looks as i -f it will be a net oil importer in
the mid j99n, *s ••• Nothing they can do now will reverse
that. But i-f they open up the north-west then by early 2000
they might start y + it delivered,' a Western oilman added.
*o The New China News Agency said this month the state
would a billi0n yuan (270 min dlrs) in 1900 in the Junggar
D^ n in northern Xinjiang.

Bas1 region's total target -for 1990, including the western
was about 9.5 million tonnes, double current
agency said.

output, Chinese have struck strongly to the idea that they will
selves but are realising they will have to import do i* * em

Silk Road awaits the green

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SATURDAY, APRIL 9, 1988

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By Miriam Bianco
Academic File

LONDON — The modern rerun of Marco Polo's Silk Road odyssey in the 14th century was dogged by politics and war but it brought home the message: the ancient stamping ground for mules and camels is just as good for motorized adventurers, politics and war allowing. The romanticism and exotica along the way are bonuses for the tired bones.

Following the trail of the Venetian explorer, who lived from 1256 to 1323, five Britons traveled in a Land-Rover along the legendary trading route from Europe to China. They took 120 days to cover some 22,000 kilometers (13,000 miles). It was the first instance in modern times that foreigners were allowed to enter China from the Soviet Union through the Turugart Pass, northwest of the ancient Xinjiang city of Kashgar.

Although the Marco Polo Expedition was unable to follow much of the explorer's route (for example he went through Afghanistan), its success was enough to prove that the Silk Road retains its magical appeal and its potential as a conduit for cultural and scholarly exchange, if not yet a diplomatic breakthrough.

"The old Silk Road is to all intents and purposes open to lorries and tourist coach traffic now, if only the countries involved would all give permission," said Richard B. Fisher, expedition leader, in an interview. He said that opening the route all the way to China from Turkey would require the upgrading of only a few sections of the road — about 200 km (120 miles) in all.

Fisher's mission was to scout the present road conditions, petrol availability, accommodation and the infrastructure available for further development as part of a much larger five-year project undertaken by the Paris-based United Nations Educational, Scientific and Cultural Organization (UNESCO).

"There are various roads that run right the way across from Europe to Asia," said Fisher. "Now that the Soviets and Chinese are talking to each other, I see no reason for not opening the highways to traffic."

But obstacles remain in the way of through traffic from Europe to Asia — not least among them the war in Afghanistan and the conflict between Iran, a key link, and neighboring Iraq. "The question of crossing from Iran into the Soviet Union on the actual Silk Road will have to be resolved," said Fisher. At present, the Iranians have dosed their border with the USSR with the exception of one point west of the Caspian Sea.

Leaving London on May 1, 1967, after three years of preparation and negotiation, the group consisted of Tom Aug, photographer; Don Baker, an Islamic and Arabic expert and conservator; Geoff Clark, cell biologist; Paul Crook, broadcaster and Richard Fisher. Their itinerary took them through Europe and they joined Marco Polo's route at Antakya (ancient Antioch) in Turkey. Then they headed east for Lake Van in eastern Turkey, into Iran, past Tehran and on to the border with the Soviet Union.

At this point, they were detained and then turned back. "We were told by the customs that the border was closed," said Fisher. "That we knew, but we had been granted special permission because of the UNESCO connection. It was the uncertainty factor that really shook us.

"We were treated quite politely really, but we never knew at what instance this might change or for what reason, because there was no rationality in the situation. There we were with bona fide visas to cross a closed frontier."

Fisher thinks the muddle was "not helped by the fact that we arrived in Iran in the midst of the great diplomatic crisis with Britain last June. I think this prejudiced our case because it made the Iranian officials

unsympathetic to us."

After a long detour back across Iran and into Turkey, the expedition picked up its planned route and, like traders' caravans from 200 B.C. to 1600 A.D., crossed one of the driest deserts in the world to Merv and then to Bukhara, which, according to Fisher, has been restored for tourism as a sort of "Islamic Disneyland." Barely out of the desert they caught an immense down-pour of unseasonable rain near Samarkand.

If their journey took them through the Ferghana Valley in Uzbekistan, home of textiles and silk, which is irrigated by the legendary river Syr Darya. After entering China near its westernmost city of Kashgar, the expedition crossed the Taklamakan barren desert to reach the Buddhist caves at Dunhuang and the ancient capital of Xian, made famous by its terracotta army. The final destination was, of course, Beijing, which Marco Polo had entered during the reign on Kublai Khan in 1274.

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Marco Polo was the most famous traveler to enter the imperial Chinese court and thereby further relations between China and Italy. Traveling along the Silk Road, which was but one of numerous trade routes linking China with the markets of the west, he left us with perhaps the most widely read travel account of all time: *Marco Polo's Travels*.

The book was actually dictated by Marco Polo to a man named Rusticello and this remains one of the greatest puzzles surrounding the explorer to this day, as he

could have easily written it himself.

"We met no one in the course of our entire journey who didn't know who Marco Polo was and what he did. No one, children included," said Fisher. "The people we met en route found our Land-Rover particularly interesting. The name Marco Polo was written on the car in various languages: Turkish, Persian, Uigher, Russian and Chinese."

of 35,000 pounds I (>63,000) for four months, the expedition was supported by the Imperial Cancer Research Fund of Britain and by a Dutch and other British academic and commercial sponsors.

Fisher said that one of the team's objectives was to carry out research on esophageal cancer, which is prevalent in some areas along the Silk Road. Another aim was to prove that the delicate technique for making holograms, increasingly useful for research and education, could be applied during travel. Examples of holograms, together with photographs of the expedition, are now on display at the Zamana Gallery in London.

Above all, the expedition sought to experience the people and the life along the Silk Road. "Many of the people we met in the Soviet Union and China had never seen a foreigner before, yet they certainly are aware of the existence of the great outside world," said Fisher.

"Although they may not be highly educated they have dignity and a natural sophistication. They are people with cultures of their own."

He said the people the expedition met "demonstrated a remarkable lack of surprise on seeing us." Visiting the tomb of the Mongol conqueror Timur (1336-1406), the travelers were invited to tea by the caretaker. "It became apparent," recalled Fisher, "that he was familiar with foreigners, who fly there in groups for tourism and study. However, he was unclear why four foreigners should bother on their own."

"The idea of travel seems novel to most of the people, especially those who are no longer nomads, but are settling down to a more sedentary way of life. In Kirghizia, new villages made of brick rather than mud houses, are in evidence everywhere."

The task of examining the historical geography of the region, including the surviving caravanserais which provided shelter for early merchants and pilgrims was linked to the UNESCO project. *Integral Studies of the Silk Road*.

It aims to encourage interest in and understanding of the people, their history and society, as well as archaeology — in fact all aspects of the region. The first historic atlas of Central Asia, which may be used in geographical studies in schools, is part of the project undertaken by the Paris-based U.N. body.

"There's an immense amount of work in the area, going back to the writings of Islamic historians in the tenth century," said Fisher. "But no attempt has yet been made to unify studies of the major land mass and its major historical trading routes."

"UNESCO's is the first attempt to coordinate and make coherent the history." geography, economy, ecology, art and way of life in Central Asia, not just as a romantic legend, but also as a reality with a past and hopefully, a future."

Escorted and aided by official hosts in the USSR and China, "we were always treated politely," said Fisher. "The Russians turned themselves upside down to be helpful and would scarcely accept money from us. The Chinese made up pay through the nose of everything we got, and a little bit more besides. But there was never any indication that we were anything but free and equal human beings at all times."

Marco Polo Expedition: A journey along the silk road, by Richard B. Fisher and To

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The Silk Road remains a potentially viable route between Asia and Europe, if only it can escape the consequences of war and political upheaval along the way. An expedition from London has followed the trail of Marco Polo, the 14th century explorer.

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ASIA - NEW CHINESE RAIL LINE TO CONNECT WITH TRANS-SIBERIAN RAILWAY

PEKING, 17. APRIL (AFP) - CHINA HAT HIT DEM BAU EINER NEUEN EISENBAHNLINIE IN DER NORDWESTLICHEN PROVINZ XINJIANG BEGONNEN, DIE CHINA AN DAS NETZ DER TRANSSIBIRISCHEN EISENBAHN ANSCHLIESSEN WIRD. WIE DIE ENGLISCHSPRACHIGE 'CHINA DAILY' AM SONNTAG IN PEKING BERICHTETE, WIRD DAMIT DIE ENTFERNUNG ZWISCHEN DER CHINESISCHEN HAUPTSTADT UND EUROPA UM 2.000 KILOMETER VERKUEERT.

DIE 224 KILOMETER LANGE STRECKE, DAS LETZTE FEHLENDE TEILSTUECK ZUR ANBINDUNG DES OSTEN AN DEN WESTEN CHINAS, SOLL 1990 FERTIGGESTELLT WERDEN. DER BAU DIESES LETZTEN STRECKENABSCHNITTS AN DER GRENZE ZUR SOWJETUNION WAR ENDE DER 50ER JAHRE UNTERBROCHEN WORDEN, NACHDEH SICH DIE CHINESISCH-SOWJETISCHEN BEZIEHUNGEN STARK ABGEKUEHLT HATTEN.

DAMIT WIRD EINE DRITTE EISENBAHNVERBINDUNG IN DIE UDSSR GEBAUT. DIE BEIDEN BEREITS BESTEHENDEN STRECKEN DURCH DIE PROVINZ HEILONGJIAN6 IM NORDOSTEN CHINAS UND DIE MONGOLEI SEIEN JEDOCH BEDEUTEND LAENGER UND FUEHREN DURCH DIE DUENNBSIEDELTEN EBENEN SIBIRIENS, HIESS ES IN DER ZEITUNG.

DIE NEUE STRECKE WERDE AUCH GROSSE EINSPARUNGEN IM UARENTSPORT MIT DER UDSSR SOWIE OST- UND WESTEURPA BRINGEN, BETONTE 'CHINA DAILY. IH VERGANGENEN JAHR SEIEN UEBER 9.000 CONTAINER MIT ETWA 100.000 TONNEN GUETERN AUF DEN BEIDEN ANDEREN EISENBAHNVERBINDUNGEN ZWISCHEN CHINA UND DER UDSSR NACH EUROPA BEFOERDERT WORDEN. CD

Northwest railway could open shorter trade route

special to Business Weekly
by Wang Xiangwei

Construction of a new railway line is under way in the Xinjiang Uygur Autonomous Region which would extend China's railroads from the port city of Linyungang in Jiangsu Province to the east coast to the Sino-Soviet border at Ala Mountain Pass in the northwest.

Scheduled for completion in 1990, the 224-kilometre line, the only missing link in the route across east and northwest China to the border, would be able to merge with the new Siberian railway in the Soviet Union, forming the most convenient land route across the Asian and European continents.

With extensive Soviet railways already linking up to other European countries, China would be able to ship its commodities directly from its inland cities and ports on the Pacific Ocean to Rotterdam, Holland on the Atlantic Ocean, where they could be carried to other parts of the world.

The so-called Trans-Siberian Road would be China's third railway link with the Soviet Union. It is estimated that the line would

cut the shortest existing distance by about 2,000 kilometres.

The two existing lines, one through Heilongjiang Province and the other through the Inner Mongolia Autonomous Region and the People's Republic of Mongolia, are used mainly for Sino-Soviet trade and passenger transport.

China has used the lines to send container cargo to European countries. More than 9,000 containers carrying around 100,000 tons of goods were shipped along the Soviet railways last year.

But Chinese officials say transport on the existing lines

takes a long time since the Soviet part zigzags through vast, sparsely-populated Siberia.

Jointly financed by the central and local governments for an undisclosed amount, the new line from the town of Usu to the Sino-Soviet border also is aimed at developing and accelerating exports from the country's remote northwestern areas.

Construction of the railway in Xinjiang to link with the Soviet Union stopped as the relationship between the two countries went sour in the late 1950s.

An official at the Soviet Em-

bassy in Beijing declined to discuss the railway, saying only that the embassy is aware of the Chinese plan but cannot comment before a Sino-Soviet ministerial meeting on economic co-operation and trade in May where it will be discussed.

As the railway would pass through four countries besides China — the Soviet Union, Poland, East Germany and Holland — trade with those countries would take a further leap.

Chinese officials said that since Rotterdam is the world's biggest

port, China could move more of its imports or exports along the new railway to or from Rotterdam for further transit

The route, estimated to be half as long as the route through the Indian Ocean, could cut transportation costs by 20 per cent, they estimated.

Some officials who support the plan said the new land route would facilitate exports from the Chinese provinces and regions along the line, which traverses six provinces and autonomous regions covering 8.6 million square kilometres with a population of more than 200 million.

Abundant in mineral resources, the areas are key producers of coal and major manufacturers of exports such as minerals, fur and leather.

Also in these areas, the textile, oil, metallurgy, excavation, machinery and building materials industries have strong bases, opening up possibilities for cooperation with foreign countries.

Some officials also said China could use the railway as another

tourist attraction for people wanting to travel across two continents through Central Asia.

However, the plan is not without its flaws and opponents.

The railway would cross the border at the same point as the existing line, but uses a wider one. Currently, goods crossing the border have to be unloaded and reloaded at the joints of the existing lines, and the same would be true with the new line.

Chinese transport officials argued that the new railway would not be able to realize its aims. They pointed to the already strained railway transport system in China.

"Most of China's transport facilities — especially locomotives and railway cars — are old. The transportation system is also not managed satisfactorily, which can lead to potential dangers," one of them said.

They cited examples of recent railway disasters caused by dereliction, mismanagement, and other human mistakes.

The Silk Road

Islam's overland route to China

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By Eric W. Watkins
Special 10 the Gazette

XINJIANG, by Peter Yung, is a remarkable collection of photographs about one of China's most colourful, romantic, and — from the standpoint of travel — historically rich provinces. Two thousand years ago, the explorer Zhang Qian set out from Beijing under orders from the Emperor Han Wudi to establish friendly relations with a people far to the west, a people now known as the Indoscythians. Zhang's mission was successful and eventually cleared the way for what was soon to become one of the most celebrated trade routes of all time: the Silk Road, that six or so thousand kilometres track which stretches from

Cootaacd from Page 13

also sent missionaries eastwards and they 'entered Xinjiang through Kashgar, and helped to spread Islam to Yarkand and Hotan.' Such missionary work continued for nearly three centuries with the result that the whole of Xinjiang was eventually converted. Indeed, in Yung's opinion, the missionaries of that era were so successful that 'largely as a result of their efforts, Islam remains little diminished in Xinjiang today despite the passage of the centuries and the Communist revolution.*

As evidence of Islam's continued strength, Yung points to the architecture in

central China to the easurn shores of the Mediterranean Sea. For over a thousand years the main commercial link between East and West, the Silk Road — as Yung underscores in his book — was also Islam's overland route into China.

According to Yung, the Silk Road started in the central Chinese city of Xi'an and ran westwards for over a thousand kilometres to the city of Loulan. There it split in two directions — one to the north, the other to the south — each running through important trading areas of central Asia. At Merv, roughly 2,500 kilometres to the west of Loulan, the two routes re-converged and carried on westwards for a further 2,000 kilometres through what is now Iran, Syria, and the Lebanon. Begun in the second century BC, the Silk Road

Xinjiang. 'Besides the flat-roofed mud huts similar to thoGe of the Middle East', he says, 'almost everywhere in the populated areas are towering minarets and domed square buildings topped with crescent moons'. Yung supports his daim with a number of arresting photographs. From Kashgar, for example, he has a photo of the Id Kah Mosque which has a total area of 168,000 square metres and space enough for 8,000 worshippers. From elsewhere in Kashgar he shows us particularly fine examples of Islamic architecture and decoration at the tomb of Abakh Hoja. There are, indeed, so many Islamic sites in Kashgar that it gives the impression of

prospered until the 7th century CE when trade between China and the West shifted to the safe sea routes. The decline of the Silk Road continued until the 16th century when discovery of direct sea routes between Europe and Asia ended it virtually obsolete.

Though on the decline commercially by the 7th century, the Silk Road was nonetheless instrumental in introducing Islam into China. Between the 7th and 10th centuries, according to Yung, the province of Xinjiang was dominated by several different religions. But in the 10th century, he notes, 'Uygur merchants travelled to Arabia, became converted to Islam, and returned to spread the new faith in Xinjiang.' At the same time, the Arabs Continued on Page 18

being a Middle Eastern city. But, as Yung reminds us, 'this is really China'.

Islam, though, is not confined to large urban areas like Kashgar or even to small outlying villages. It is also to be found on the steppes of northern Xinjiang among the Kazak and Tajik tribes-people, descendants of the Mongols and for centuries followers of Islam. Known better to Westerners as Cassacks or Cossaks, the Kazaks dwell in beautifully decorated ^{†TM*} — called 'yurts'—and are primarily nomadic herdspeople. They are also renowned, though, as outstanding warriors and hunters who—despite possessing

modern weapons—still regard eagles and hunting dogs 8S indispensable to their efforts. Indeed, as Yang notes, 'most of the older generation can still be seen sitting proudly in their silver-chased saddles with eagles perched on their wrist, scanning the surroundings for prey.'

like the Kazak, the Tajik nomads of the high Pamir are Muslims. In fact, accordJhg to Yang, their very name dates from the 11th century CE when it was used by the Turkic people of Xinjiang to designate anyone who spoke the language of eastern . Persia and followed Islam. Nowadays there are some 26,000 Tajiks in the area and

their life appears to follow a fairly basic pattern: in the bitter cold of spring they plant their crops of green beans and barley; then, as the crops ripen in the summer, the Tajik migrate to higher pastures to graze their herds until the end of autumn; at last, with the onset of winter, they return to their villages of square, Qatroofed bouses. It is doubtless an austere way of life, but one—even as the Tajik recognise—of essential freedom. For there in the high Pamir where eagles soar, the Tajik in their favourite dance imitate the eagle as it spreads its wings prior to flight.

Remote, sparsely populated, and subject to a withering range of climatic conditions,

Xinjiang certainly represents one of the more daunting locales on earth. Yet, from time immemorial — and especially from the founding of the Silk Road—tire people of the region have adapted to those conditions and even moulded them into on almost unique way of life. In this photographic essay, Peter Yung amply conveys both the austerity of the natural conditions as well as the fullness of the human response. *Xinjiang: The Silk Road*:

Islam's Overland Route to China is available from Oxford University Press, Walton Street, Oxford OX2 6DP, England. ISBN 0-19-584121-2. £19.50.

FF059 B-WIRE 14-MAY-88 14:03
EAST - CHINA AND SOVIET UNION NEGOTIATE BORDER RAILWAY LOAN

URUMQI, CHINA, MAY 14 (REUTER) - THE SOVIET UNION PLANS TO PROVIDE A LOAN WORTH 80 MILLION DOLLARS TO HELP CHINA COMPLETE A RAIL LINE ACROSS THEIR CENTRAL ASIAN BORDER LINKING EUROPE WITH THE FAR EAST, TRADE OFFICIALS HERE SAID.

THE RAIL LINK, EXPECTED TO BE FINISHED BY 1992, WILL GIVE A MAJOR BOOST TO SINO-SOVIET TRADE AND FULFIL A 1950S AGREEMENT SUSPENDED FOR NEARLY 30 YEARS BECAUSE OF HOSTILILTY BETWEEN THE TWO COMMUNIST GIANTS.

UNDER TERMS STILL BEING NEGOTIATED, THE SOVIET SIDE WOULD SUPPLY SOME OF THE CONSTRUCTION MATERIALS FOR THE FINAL 460 KM (285 MILES) OF CHINESE TRACK FROM USU, IN XINJIANG PROVINCE, TO THE WINDSWEPT ALA PASS ON THE SOVIET FRONTIER.

CHINA WOULD REPAY IN LIGHT MANUFACTURED GOODS TO AVOID THE USE OF SCARCE FOREIGN EXCHANGE, SAID SONG HELING OF XINJIANG'S REGIONAL IMPORT AND EXPORT CORPORATION.

OFFICIALS IN URUMQI SAID THE SINGLE-TRACK LINE FROM USU TO ALA WOULD COST 800 MILLION YUAN (220 MILLION DOLLARS) AND BE CAPABLE OF CARRYING 10 MILLION TONS OF FREIGHT A YEAR.

THE TRACK WILL LINK CHINA'S EAST-WEST RAIL LINE ALONG THE ANCIENT SILK ROAD WITH THE EXISTING TRANS-SIBERIAN RAILWAY IN THE SOVIET UNION.

THE NEW ROUTE BETWEEN PEKING AND MOSCOW WILL BE 2,000 KM (1,240 MILES) SHORTER THAN THE TRANS-SIBERIAN ROUTE THROUGH NORTHEAST CHINA AND WILL ALSO HANDLE PASSENGER TRAFFIC.

TECHNICAL HURDLES INCLUDE CONSTRUCTION OF A TERMINAL AT ALA TO CHANGE TRAIN WHEELS TO ADAPT TO THE DIFFERENT TRACK GAUGES OF THE SOVIET AND CHINESE RAILWAYS.

TRADE VOLUME ON THE NEW ROUTE WILL ULTIMATELY OVERTAKE THAT ON THE TRANS-SIBERIAN LINE, SONG SAID.

CHINA AND THE SOVIET UNION FIRST AGREED TO EXPAND THEIR RAILWAYS TO MEET ON THE NORTHWEST FRONTIER IN 1956, WHEN THEIR POLITICAL AND ECONOMIC TIES WERE CLOSE.

URUMQI OFFICIALS SAID THE SOVIET UNION KEPT ITS SIDE OF THE BARGAIN IN THE LATE 1950S BUT THE IDEOLOGICAL RIFT BETWEEN MOSCOW AND PEKING IN THE FOLLOWING DECADE LEFT THE CHINESE LEG STALLED AT URUMQI.

CONSTRUCTION OF THE 500-KM (300-MILE) URUMQI TO USU SECTION RESUMED IN 1985 AND HAS BEEN COMPLETED.

"WHAT WE ARE DOING NOW IS WHAT WE WERE PREPARING AND DESIGNING FOR IN 1958," A RAILWAY CONSTRUCTION MANAGER SAID. SF/

SI NO — RUSSIA'S AFGHANISTAN WITHDRAWAL — RINDS ECHOES
CHINA'S MUSLIMS

London, Msy 17 (Special) — The following report app
THE GUARDIAN, MAY 17, 19:30

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N the day Soviet troops started their retreat from Kabul, Salay Dammaj, deputy head Imam at the mosque of Kashgar, Xinjiang, considered the issue nervously and at length turned to Allah for guidance.

"The road of Allah is very long. He does not take measures immediately," he said carefully in the local Turkish dialect.

The most recent attempt to challenge the rule of the Chinese Communist party by the Kashgar Muslim nationalists took place only seven years ago and ended with hundreds of deaths, according to unofficial accounts.

The oasis city, closer to Moscow or Istanbul than Peking, is where Imperial Russia's conquests of the string of petty Islamic Khanates, stretching from Armenia eastwards across central Asia, was finally halted at the close of the last century.

As the sway of the Manchu empire crumbled in its farthest flung corner, local potentates in Kashgar established an independent Islamic kingdom in what was then called Chinese Turkestan which acknowledged the authority of the Caliph of Bokhara and ultimately the Sultan of Turkey.

Only by a hair's breadth did

Kashgar and the rest of Chinese: Turkestan, iLkw Mongolia, avoid being absorbed into the new, Soviet republic.

... worried.
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potential TnfeaEKO L, union arid, according to some sources, moved in extra troops during the border tension with India last year. and Jhe frontier war. with Vietnam. in 1979.

The Imam, mindful of a Chinese official listening in, Tfcftrwfl-te be drawn into further comments on the latest chapter of the drama once called the "great game" played by imperial powers in the vast cpacoc of cntral Asia.

But the significance of the withdrawal of a foreign Communist occupying army from a neighbouring Muslim state is obvious.

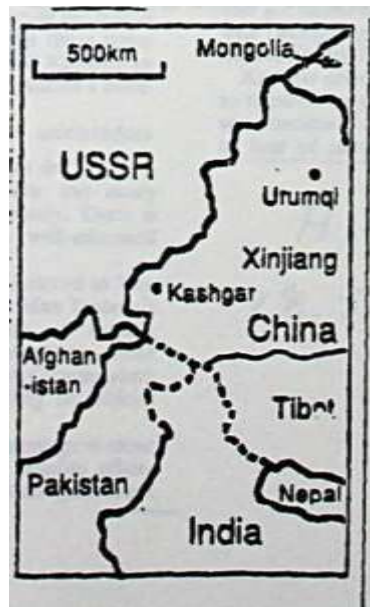
The region's history of bloody revolts against the Han Chinese governors of what is now called the Uighur autonomous region of Xinjiang, named after the largest Turkic minority, is far from over.

There was serious rioting in the early 1970s and in 1989. and in October 1981 an armed uprising took place around Kashgar even though Peking began to reverse the policies of religious persecution launched during the Cultural Revolution.

Armed counter-revolutionary groups sought to destroy ethnic unity," deputy mayor Mohammed Amin said officially confirming for the first time the scale of the violence....

Troops were airlifted into Payzawati- east of Kashgar, where Kirghiz tribesmen raided a local army base and seized guns, according to local accounts.

"Many Chinese were killed or fled. For a month schools and factories were closed. The disturbances lasted a month," one Chinese resident recalled. The official New China News Agency reported deaths after a Han Chinese shot dead a Uighur in an argument Mr Amin now admits only one person died but the incident was so serious that General Wang En-mao, who had ruled Xinjiang between 1950 and 1969, was sud.



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{if!?'s'w?£'. contracted out to Han Chinese who quickly Papered, one Ulghdr w & T i vt15 Chinese police now treat Uighurs with kid gloves, ana «ven outside the hotel entrance — tne former Russian consul* ate — one youth nonchalantly offered to sell mo a kilo of hashish for £70.

Kashgar now looks prosperous and, during a visit to the bustling Sunday market, Japanese motorbikes as well as camels were being traded and everyone appeared to have something mell or buy. »•

Kashgar even has its own yuan millionaires since the land end property confiscated after 1949 was returned a few years ago. -

Xinjiang with its long, and in parts disputed, border with the Soviet Union seems destined to remain a worry for Peking if only because the cultural gulf between the Han Chinese and the fervently Muslim minorities seems unbridgeable.

The Sunday market looks like an illustration from the Old Testament and names like Ibrahim. Youssef and Yacob are

®round in long bl&ck coats Ann

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and place.

♦K?^r^{en}!1j Ka6h8ar only one of the four top party loaders is a uifnu; the rest are Han Chinese. The pattern is repeated in even the smallest towns even though tWe province is nominally autonomous. The People's Liberation Army occupies the same forts built outside each city by the Manchu Empire to enforce itsrule.

Uighurs .complain bitterly of racial discrimination. At the chief university in the provincial capital of Ururcqi, Uighur and Han Chinese students live in separate buildings.

•There are signs the Soviet withdrawal from Afghanistan will reassure China about the risk of its -neighbour's stirring up unrest. The completion of the last stage of the railway into Soviet Turkestan, the increasing trade and cross border visits point to visible relaxation.

Russian films were being shown last week. Uighur peasants watched one epic, ironically about Imperial Russian soldiers defeating ihetyr¹ hordes of central Asia: -

Xinjiang Muslims in the blues under Red rule

< n c

By Andrew Roche

KASHGAR, West China, May 17 (R) — Ancient racial and religious hatreds still simmer in this remote oasis city on China's fabled silk road, ruled from Beijing but geographically and culturally closer to Turkey.

Han Chinese hold most of the leading Communist Party posts in the region despite being outnumbered by Muslim Central Asians, come blue-eyed and auburn-haired, whose resentment of the settlers from the east has contributed to Kashgar's bloody history.

Local government officials confirmed for the first time this month that an organized uprising against Chinese rule took place as late as the early 1980s.

Muslim peasants in Payzawat, 100 km east of Kashgar, raided a military armory and attacked Han Chinese with the stolen weapons. Units of the People's Liberation Army crushed the rebellion, with many deaths, local people from the Muslim Uygur ethnic group said.

Kashgar's Vice Mayor Muhammad Emin, a Uygur but a non-Muslim Communist Party member, said a group "bent on destroying ethnic unity" had been responsible but that he knew no further details.

Payzawat — called Jiashi County by Beijing — is closed to foreigners although overseas tour groups now regularly visit Kashgar.

Local sources said the rebellion followed riots in Kashgar in 1981 which exploded when a Chinese shopkeeper shot dead a Uygur peasant who had parked a donkey-cart load of manure outside his premises.

Government and party officials insist that ethnic divisions and religious persecution are a thing of the past, but many Uygurs consider the Han Chinese colonial invaders in the region of deserts and mountains three times the size of France named Xinjiang or "new dominion" by the China's Manchu emperors.

"We want our own independent country, as the Tibetans do. But it is impossible now because too many Chinese have come already. There is no hope," said one well-educated Uygur.

Han Chinese, many ordered to Xinjiang in the 1960s under Mao Tsetung's now discredited policy of turning wilderness over to agriculture, make up 40 percent of Xinjiang's population of 14 million, according to official figures.

The Uygur, whose language is close to Turkish, and other Muslim ethnic groups say that among their grievances

are cultural discrimination, the use of Xinjiang labor camps as a dumping ground for convicts from east China, and past nuclear bomb tests in the region.

Passions are roused, too, against the large concentrations of Chinese troops defending Xinjiang's sensitive — and still disputed — borders with the Soviet Union, Afghanistan, Pakistan and India.

The Kashgar area is a divided community, with Han Chinese concentrated in the neighboring county of Sule, where local people say a major

military base is located. Sule, like most of Xinjiang, is dosed to foreigners.

"The Chinese think we are stupid, dirty and backward. They want us to be like them or disappear," said another young Uygur named Ibrahim, adding that during a visit to Beijing he had brawled with Han Chinese who taunted him as a "mutton kebab", after Xinjiang's Middle East style

J(wt --- -- - II

■ Government officials say many Muslim traders have become wealthy || under free-market economic reforms, K but outlying villages in southern Xinjiang are gnndingly poor. An epidemic I of a rare strain of hepatitis, caused by I poor sanitation, killed 650 people in 1 Xinjiang in late 1987.

' - Despite, the, trnrintt, wwcut organized political resistance to Chinese rule has been limited to protest marches by Uygur students in 1986 and the sending of occasional anonymous leaflets calling for an independent Xinjiang to Beijing-based foreign journalists.

Local officials are eager to point out that Beijing's policy is now one of positive discrimination toward the Uygurs, who are exempted from China's strict one child per family policy and are admitted to attend university with school grades lower than the national standard.

Kashgar police authorities take care to dispatch only Uygur officers to deal with incidents involving Muslims out of fear of provoking further unrest.



China's Faithful Toe the Party Line

Haji Damullah, a Muslim holy man with a flowing white beard, sat cross-legged on a carpet in his darkened mosque in Turfan, a city in the Xinjiang Uighur Autonomous Region in northwestern China. He was practicing his daily regimen of prayer and reading from the holy book. Only recently, however, has Damullah felt able to openly exercise his lifelong beliefs.

Just 20 years ago China's Cultured Revolutionaries all but banned the faith outright — destroying mosques and holy places and often killing those who tried to defend them. During the late 1960s and early 70s more than 7,000 people were killed in Xinjiang, where Islam has been the predominant religion since the 14th century. But under the leadership of Deng Xiaoping, China is fostering a new policy of religious tolerance. "In the past we were afraid that the Communists would do away with religion," said the 90-year-old

imam. "Now [the authorities] spend much money to build colleges and to train young people to become mullahs. We are no longer afraid."

Sacral prasurt: Across Xinjiang signs of a vital Muslim community are everywhere. In the regional capital, Urumqi, a muezzin calls the faithful to prayer. Outside an office of

the government's public-security bureau there, men wearing skullcaps wait for their exit visas so they may make the hajj, or pilgrimage, to Mecca. In Urumqi the state has provided funds for the reconstruction of an important Islamic tomb that was destroyed last year by an earthquake. And in Kashgar wom

en in veils stroll through the central market where busy stalls sell copies of the Koran—the Islamic holy book that, 15 years ago, was routinely confiscated or burned. Some, in fact, find the new freedom almost oppressive. "You have to be a Muslim here, whether you want to or not," said one young man in Kashgar. "Social pressures are too great."

For all their newly tolerated visibility, China's estimated 14 million Muslims are kept on a relatively short ideological leash. Chinese authorities maintain control over them through the state's vast religious-affairs bureau. For their part, it is unlikely that Muslims will toe anything but the party line: memories of the Cultural Revolution are still fresh. When asked whether he thought that members of the Chinese Communist Party will go to paradise when they die, one mullah smiled, considered the question, then answered cautiously, "It is not clear."

MARILYN ACHIKON with
JAMES PHINGLE in Xinjiay



JAMES PHINGLE—NEWSWEEK

'We are no longer afraid': Selling Korans in Kashgar

Leading Islamic Art Consultant Aids China's Muslim Weavers

One of Europe's leading Islamic Art consultants is helping Muslim weavers in China's Xinjiang Province produce rugs for the Western market. Mr Jack Franses worked with Christie's and sat on Sotheby's London Operating Board of Directors and headed the Islamic and Art Department for ten years before embarking on a freelance career. He is convinced that traditional Muslim designs adapted to European tastes are worth promoting.

L. Kelaty, Britain's largest rug wholesaler, agrees — Mr Kelaty has ordered 5000 rugs which will be sold as

The Franses family was dealing in Byzantine, Islamic and Chinese; works of art, carpets and textiles since the 15th century. In 1969 Mr Jack Franses left his family business and joined Sotheby's. He was head of the Islamic and Art Department from 1976 to 1982. He was also a member of the Sotheby's Board of Directors. He is the author of eight books including 'Carpets: Investment, Sultan and Shah and Fabrics of Paradise'. Mr Franses has been working as a freelance consultant since 1986. He is the author of 'The Islamic Rug' and 'The Islamic Rug: A Guide to the Market'.

Mr Franses selected to work with Sotheby's as a member of the Islamic and Art Department. He is the author of eight books including 'Carpets: Investment, Sultan and Shah and Fabrics of Paradise'. Mr Franses has been working as a freelance consultant since 1986. He is the author of 'The Islamic Rug' and 'The Islamic Rug: A Guide to the Market'.

'designer' products.

The 'Russian Connection' first inspired Mr Franses to try his hand at

designing rugs.

A German dealer complained that rugs from Southern Russia had lost the magic of the 19th century.

He placed an order on Mr Franses' recommendation and when all the carpets were sold, invited Mr Franses to work for him.

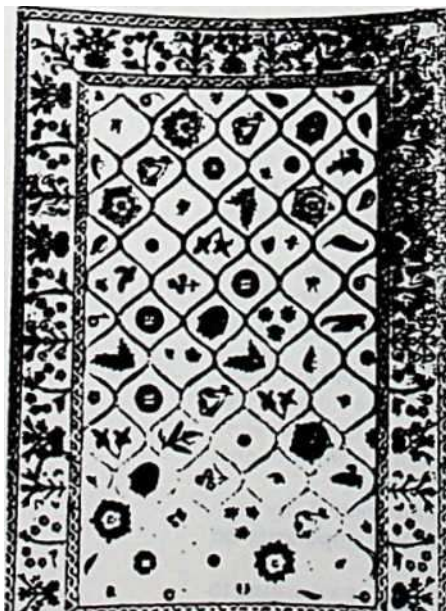
Reluctant to abandon the freedom of a freelance career Mr Franses agreed to provide the designs — priced at £500 each — but remained his own boss.

The next character in the success story was Dr Akiner from London University's School of Oriental and African Studies.

She was so impressed with the designs that she introduced Mr Franses to a man from Urumchi, Xinjiang's capital, where the number of working looms had plunged from 15,000 to 12,000.

After looking at a catalogue from Urumchi Mr Franses discovered that Xinjiang's weavers were producing around 52 "not very exciting designs".

Their main problem was an unsuccessful attempt to imitate Persian carpets which were made of 800 to 12,000 knots per square inch. The imitators could only manage 120 knots and only three or four colours whereas the originals had up to 30 different shades.



Two of Mr Franses popular designs.



• *lack* Franses, one of Islamic Arts leading European promoters. is also *fond »f auctioning*

"Why are you producing something you are not used to in a design you can't make clear?" Mr Franses asked. The region's traditional designs were geometric and 95 per cent of the looms were found in the villages among many adherents to the Muslim faith be the Mongols, Tatars, Ghireis, Turkmen, Fathans, Tibetians or Kazaks.

Taking into account the weavers cultural background Mr Franses came up with 20 new designs which were exported to China in November 1986. It took the weavers six months to transfer the designs onto life size graph paper. The graphs were then sent back to London, with samples of wool colouring, for approval.

It then took another nine months to produce the rugs which were recently featured at an exhibition at London University.

As well as trying to produce the graphs — complete with colour schemes — on computer. Mr Franses is battling with the weavers' temptation to sacrifice quality.

"They feel that if they produce more rugs they will make more money. But if they produce good quality, designer rugs the customers will always come back. If they produce cheap rugs someone, somewhere will make something even cheaper - and the quality will continue to deteriorate."

Labour accounts for 95 per cent of the cost of a rug but in China labour is so cheap that, at present, only the dealers and wholesalers benefit from low cost and increased production.

Mr Franses hopes the weavers' income will rise, as the rugs gain popularity, on Western markets.

He quotes John Ruskin as a warning to those who opt for cheap alternatives. "There is hardly anything in the world that some man cannot make a little worse and sell a little cheaper and the people who consider price only are the man's lawful prey."

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Taklamakan fights back

Silk Road under siege

BY ANDREW ROCHE

THE oasis of Qira county on China's ancient Silk Road is under siege from the Taklamakan 'desert of no return', which has been swallowing land, travellers and whole cities for centuries.

Until recently the desert, helped by Maoist policies which triggered ecological disaster, was winning. Chinese scientists now say the sands are retreating, but slowly.

Life for the 20,000 mostly Muslim Uygur people of Qira county was always hard, but their real troubles began in 1958 when Chairman Mao Tsetung's great leap forward called for massive expansion of rural industry.

Fuel ran short and peasants felled hardy trees which were the only barrier between the desert and their fruit and cotton plantations.

The migration of millions of settlers to China's Far West answering Mao's call to 'open up the wilderness' strained the scarce water resources of the Xinjiang region.

Dung the great leap forward and the '10 years of chaos' of the cultural revolution between 1966 and 1976, villages such as Turpaeric on the fringe of the Qira oasis lost half their arable land to the dunes, said biologist Liu Mingting.

"The peasants started moving out," said Liu, who works at a base in Qira trying to find ways to stop and encroaching desert, which archaeologists say hastened the collapse of thriving cities in Xinjiang more than 1,000 years ago.

Since the late 1970s—when China began to admit Mao's blunders — scientists have planted banks of hardy shrubs which need water only once a year. Fifty peasants have been appointed 'tree guardians'.

The scientists say they have reclaimed about 670 hectares (1,700 acres) of the 1,000

(2,500 acres) lost to the sands since the 1950s. But the Taklamakan can still fight back.

In 1968, a sandstorm swept out of the desert without warning, turning a sunny day black as night and killing between 10 and 20 people.

When the storm abated, one of the shrub barriers was buried under nine metres (30 feet) of fine sand, and 90 percent of the local cotton crop had been destroyed.

"Qira county is lucky to have been selected as an experimental site because it receives government funds. Other places in Xinjiang are still losing their land," Liu said.

Despite a massive afforestation drive, deserts are still eroding farmland across the whole of north and west China, with about 120.0 square km under immediate threat, according to official figures.

One sign of Xinjiang's water shortage is the disappearance of the Lop Nor Lake close to China's top-secret nuclear bomb test site east of the Taklamakan desert.

The diversion of feeder rivers for irrigation and industry drained the lake in 1967 and turned nearby pastures used by nomadic herdsmen barren.

The Taklamakan's sands cover the ruins of lost city-states which flourished from 1,000 to 3,000 years ago on the Silk Road between east and west.

Many are unexcavated but Chinese archaeologists believe the Mongol conqueror Genghis Khan and the encroaching desert together put paid to the mostly Buddhist cities.

Chinese scientists say that if water sources such as mountain flash floods are properly harnessed, the Xinjiang region, three times the size of France and rich in oil and minerals, could support twice its present 14 million people.

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14-JUN-88 10:49

ASIA - CHINA VERGISST SEINE AERHSTEN REGIONEN

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DAS GEFAELLE ZWISCHEN KUFcSTENREGIONEN UND NORD-PROVINZEN WIRD

TEILER

LANZHOU, 14. JUNI (AFP) - DIE WIRTSCHAFTLICHE ENTUICKLUN6 CHINAS SCHREITET HIT 6ROSSEN 6CHRITEN ABER UNTERSCHIEDLICHEN 6ESCHWINDIGKEITEN VORAN. DAS GEFAELLE ZWISCHEN NORD-PROVINZEN UND DER KUESTENREGION VERSCHAERFT SICH. IN SEINEH ENTUICKLUNGSPROGRAMM VERNACHLAESSIGT PEKING DIE AERHSTEN REGIONEN UND BEVORZUGT DEUTLICH SEINE VIELVERSPECHENDEN KUESTENPROVINZEN: EIN FAHRPLAN, DESSEN ZWEIFLEISIGKEIT DIE SCHON BESTEHENDE REGIONALE UNGLEICHHEIT IN DEN KOMMENDEN JAHRZEHNTEEN NOCH VERSCHAERFEN WIRD.

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DAS PRINZIP DER GLEICHBEHANDLUNG GALT UNTER HAO TSE-TUNG BIS 1976 NOCH ALS UNUMSTOESSLICHES DOGMA. DESSEN NACHFOLGER DENG XIAOPING ABER HAT DAS HAO-HEMD GE6EN DEN NADELSTREIFENANZUG EINGETAUSCHT: HEUTE GELTEN DIE LOBREDEN DEM FREIEN WETTBEWERB. VERWEIST DER MINISTER FUER ZIVILE ANGELE6ENHEI TEN, CUI NAIFU, AUCH AUF 6EFAEHRliche KONSEQUENZEN - BALD SEI CHINA EINE GESELLSCHAFT DER RISIKEN, IN DER DAS GEFAELLE ZWISCHEN ARM UND REICH HIT DEN WIRTSCHAFTSREFORMEN ZUNEHMEN WERDE SO WILL PARTEICHEF ZHAO ZIYANG DAS PRIORITAERE ENTUICKLUNGSPROGRAMM DER KUESTENREGIONEN NOCH VORANTREIBEN. UM AUCH DIE LETZTEN UNENTSCHLOSSENEN ZU UEBERZEUGEN, STUETZT ER SICH AUF EINE RICHTLINIE DENGs, DIE BESAGT, * BE I DER VERWIRKLICHUNG UNSERER KUESTENSTRATEGIE MUESSEN WIR VERUEGEN VORANGEHEN, UNSERE SCHRITTE BESCHLEUNIGEN UND DIE GELEGENHEIT BEIM SCHOPFE ER6REIFEN".¹

DIE IDEE ISTDENKBAR EINFACH: ES 6ILT,ⁱ NUTZEN ZU ZIEHEN AUS EINEH RELATIV AUSGEREIFTEN INDUSTRIE- UND KOMMUNIKATIONSNETZ DER KUESTENZONEN, DIE ZUEDEM NOCH UEBER EINE QUALIFIZIERTERE ARBEITERSCHAFT VERFUEGEN, UM DEN LOEWENANTEIL AUSLAENDISCHER INVESTITIONEN ANZUZIEHET^ ZUEDEM SOLL DIE REGION STAATLICHE INVESTITIONSSPRITZEN ERHALTEN, SO DASS SIE MIT DERZEIT ZUM VORREITER DES CHINESISCHEN EXPORHANDELS WERDEN KANN.

IN DIESEM RENNEN UM WIRTSCHAFTLICHEN FORTSCHRITT ZWEIFELT HEUTE NIEMAND HEHR DARAN, DASS DAS LANDESINNERE HINTERHERHINKEN MUSS. AUSSEN VOR GELASSEN, KOENNEN DIE NOERDLICHEN PROVINZEN NUR NOCH DARAUF HOFFEN ZUMINDEST ALS LIEFERANT VON ROHHATERIALIEN FUER DIE KUESTE EINBEZOGEN ZU WERDEN. SCHON HEUTE IST ABER DIE UNGLEICHHEIT BETRAECHTLICH: IN GANSU BETRAEGT DAS DURCHSCHNITTLICHE PRO-KOPF-EINKOMMEN IM JAHR ZUM BEISPIEL 307 YUAN (81,86 DOLLAR). EINER DER NIEDRI6STEN WERTE IN 6ANZ CHINA. DER J-ANDESDURCHSCHNITT LAG 1987 BEI 916 YUAN FUER 200 HILLIONEF^ STAEDTER UND 463 YUAN FUER 800 HILLIONEN LANDBEWohner.

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llNTFRt;ruIcf^{ft}iL^{Df}N OPTIHISTISCHSTEN VORAUSSABEN, UIRD IM JAHR 2000 DER

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EINROMHEN DER BEUOHNER VON 6ANSU UERDEN NUR NOCH fJN VIERTEL DES LANDESDURCHSCHNITTES (<3000 YUAN); ERREICHEN; OIE SFANNE ZUH VERDIENST IN DEN KUESTENREGIONEN UIRD NOCH VIEL 6ROESSER SgIN. V,

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AN6ESICHTS DIESER DUESTEREN ZUKUNFTSPROBN0SEN TRETEN SCHON HEUTE tELE CHINESEN AUS 6ANSU UND ANDERERN NORD-PROVINZEN DIE FLUCHT NACH jrNE IN RICHTUNG HEER AN. NEBEN DIESEH PHAENOHEN DER VERLAGERUNG ITELLEKTUELLEN POTENTIALS BEFUERCHTET SHAO KEREN JEDOCH NOCH ANDERE tFAHREN. SOZIALE KONFLIKTE SEIEN VORPROGRAMMIERT, HEINT ER, ZEIGT JCH ABER NICHTSDEST0WENI6ER VERSTAENDNISVOLL FUER DIE POLITIK DER R|6IERUN6 - VIELLEICHT UM SICH NEBEN DER VERNACHLAESSIGUNG DURCH POKING NICHT AUCH NOCH DESSEN ZORN EINZUHANDELN.

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B-WIRE

21-JUN-88 07:56

ASIA - CHINESE MOSLEMS DEMONSTRATE IN XINJIANG CAPITAL

PEKING, 21. JUNI (AFP) - MEHRERE HUNDERT CHINESISCHE MOSLEMS SIND NACH AUGENZEUGENBERICHTEN VERGANGENE WOCHEN IN URUMGI, DER HAUPTSTADT DER AUTONOMEN REGION XINJIANG IM AUSSERSTEN NORDWESTEN CHINAS, ZU EINER DEMONSTRATION ZUSAMMENGEKOMMEN. HIER REISENDE AM DIENSTAG IN PEKING BERICHTETEN, KONNTEN DIE MOSLEMS AM MITTWOCH MEHRERE STUNDEN LANG SCHEINBAR UNGEHINDERT VON DER POLIZEI DEMONSTRIEREN. WOGEGEN SICH IHR PROTEST RICHTETE, LIEGT ZUNAECHST ALLERDINGS NOCH IM DUNKELN, DA DIE ARABISCH BESCHRIFTETEN TRANSPARENTE, DIE DIE RUND 600 DEMONSTRANTEN HOCHHIELTEN, VON DEN REISENDEN NICHT ENTZIFFERT WERDEN KONNTEN. EIN SPRECHER DER REGIERUNG XINJIANGS WOLLTE DIE MELDUNGEN WEDER BESTAETIGEN NOCH DEMENTIEREN.

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the three suspects.

Chinese Muslims told to practice family planning

BEIJING, June 18 (R) — Religious leaders in China's biggest Muslim region have been warned not to oppose new birth control rules imposed on ethnic minorities there for the first time, the official New China News Agency said today.

Under the regulations, which go into force on July 1, minority couples in the urban areas of Xinjiang, western China, will be permitted only two children, while rural families will be limited to three, or four in exceptional cases.

The news agency quoted regional chairman Tomur Dawamat as saying religious leaders — most of them Muslim — should support the new rules.

“At least, they should not place obstacles in the way of the work,” Dawamat said.

Minority races account for only 60 million of China's population of 1.085 billion and have previously been exempted from the tough one-child-per-family policy applied to majority Han Chinese.

In Xinjiang, which has a population of only 14 million, families of 10 children are common among Muslim minorities.

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Muslims

BEIJING, June 21 (AFP) — About 600 Muslim Uighurs, shouting slogans and raising clenched fists, demonstrated on June 15 in the streets of Urumqi, capital of the xinjiang autonomous region, eyewitnesses said here today.

The witnesses. Western travelers who arrived here from the area and asked not to be identified, said the demonstration lasted for more than three hours.

They said the Uighurs brandished a large banner, but they could not decipher the lengthy inscription on it, which was written in Arabic script.

They could not say what the demonstration was about.

Contacted by telephone from Beijing, Liu Yusheng, a spokesman for the government of Xinjiang, refused to confirm or deny the reports.

The Turkic Uighurs are the largest Muslim minority in the northwestern region.

22. 6. 1987

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B-WIRE

22-JUN-88 13:33

ASIA-MOSLEM STUDENTS STAGE PROTEST MARCHES IN NORTH-WEST CHINA

PEKING. JUNE 22, REUTER - HUNDREDS OF MOSLEM STUDENTS PROTESTED AGAINST PLANS TO MAKE THEM SHARE DORMITORIES WITH NON-MOSLEMS IN THE LATEST SIGN OF ETHNIC UNREST IN CHINA'S XINJIANG PROVINCE, WITNESSES SAID ON WEDNESDAY.

THE PROTESTERS FROM THE TURKIC UYGUR ETHNIC GROUP TOOK TO THE STREETS OF THE NORTH-WESTERN CITY OF URUMQI ON TWO SUCCESSIVE DAYS LAST WEEK. THEY DEMANDED CONTINUED SEGREGATION FROM MAJORITY HAN CHINESE STUDENTS AT XINJIANG UNIVERSITY, THE REGION'S TOP COLLEGE.

TEACHERS SAID HAN, OR ETHNIC CHINESE, STUDENTS HAD ALSO COMPLAINED ABOUT THE UNIVERSITY'S PLANS TO END SEGREGATION, BASED PARTLY ON UYGUR STUDENTS' RELIGIOUS OBJECTIONS TO PORK - A MAJOR FEATURE OF MAINSTREAM CHINESE COOKING.

THE DEMONSTRATIONS WERE PEACEFUL, THE SOURCES SAID.

A XINJIANG REGIONAL GOVERNMENT OFFICIAL CONFIRMED THAT THE PROTESTS HAD TAKEN PLACE AND SAID NO STUDENTS WERE ARRESTED, BUT DECLINED TO GIVE ANY OTHER DETAILS.

UYGUR STUDENTS HAVE SPORADICALLY PROTESTED AGAINST CHINESE POLICIES IN THE REMOTE REGION, WHERE MOSLEM ETHNIC GROUPS ARE IN THE MAJORITY BUT MOST LEADING COMMUNIST PARTY POSTS ARE HELD BY HAN CHINESE.

IN 1986, XINJIANG UNIVERSITY STUDENTS DEMONSTRATED AGAINST PEKING'S USE OF THE SPARSELY POPULATED REGION FOR LABOUR CAMPS HOUSING CONVICTS FROM EASTERN CHINA. THEY ALSO COMPLAINED OF PAST NUCLEAR TESTS IN THE REGION AND CULTURAL DISCRIMINATION AGAINST UYGURS.

THE LATEST DEMONSTRATION COMES AMID A SENSITIVE CHANGE OF POLICY BY THE AUTHORITIES. TO IMPOSE BIRTH CONTROL RULES FROM JULY 1 ON XINJIANG MINORITY GROUPS, WHICH WERE PREVIOUSLY EXEMPT.

LOCAL GOVERNMENT CHAIRMAN TOMUR DAWAMAT LAST WEEK WARNED MOSLEM RELIGIOUS LEADERS NOT TO OBSTRUCT THE NEW REGULATIONS, WHICH LIMIT URBAN MOSLEM FAMILIES TO TWO CHILDREN AND RURAL COUPLES TO THREE, OR FOUR IN EXCEPTIONAL CASES.

HE SAID IN A SPEECH REPORTED BY THE OFFICIAL NEW CHINA NEWS AGENCY THAT FAMILY PLANNING WAS PRACTISED IN OTHER MOSLEM COUNTRIES AND THAT XINJIANG SHOULD NOT LAG BEHIND.

MANY MOSLEM COUPLES IN XINJIANG HAVE AS MANY AS 10 CHILDREN, WHILE MOST HAN CHINESE FAMILIES, AS IN OTHER PARTS OF CHINA, ARE FORBIDDEN TO HAVE MORE THAN ONE.

XINJIANG, THREE TIMES THE SIZE OF FRANCE, HAS A POPULATION OF MORE THAN 14 MILLION, MADE UP OF ABOUT EIGHT MILLION MOSLEMS OF CENTRAL ASIAN EXTRACTION AND ABOUT SIX MILLION HAN SETTLERS FROM EASTERN CHINA. OR

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Chinese Muslims stage protest

Muslims warned not to obstruct birth control

PEKING. Wed. (Rtr)

HUNDREDS of Muslim students protested against plans to make them share dormitories with non-Muslims in the latest sign of ethnic unrest in China's Xinjiang Province, witnesses said on Wednesday.

The protesters from the Turkic Uygur ethnic group took to the streets of the north-western city of Urumqi on two successive days last week. They demanded continued segregation from majority Han Chinese students at Xinjiang University, the region's top college.

Teachers said Han, or ethnic Chinese, students had also complained about the University's plans to end segregation, based partly on Uygur students' religious objections to pork—a major feature of mainstream Chinese cooking.

The demonstrations were peaceful, the

sources said.

A Xinjiang regional government official confirmed that the protests had taken place and said no students were arrested, but declined to give any other details.

Uygur students have sporadically protested against Chinese policies in the remote region, where Muslim ethnic groups are in the majority but most leading Communist Party posts are held by Han Chinese.

In 1986, Xinjiang University students demonstrated against Peking's use of the sparsely populated region for labour camps housing convicts from eastern China. They also complained of past nuclear tests in the region and cultural discrimination against Uygurs.

The latest demonstration comes amid a sensitive change of policy by the author

ities, to impose birth control rules from July 1 on Xinjiang minority groups, which were previously exempt.

Local government chairman Tomur Dawamat last week warned Muslim religious leaders not to obstruct the new regulations, which limit urban Muslim families to two children and rural couples to three, or four in exceptional cases.

He said in a speech reported by the official New China News Agency that family planning was practised in other Muslim countries and that Xinjiang should not lag behind.

Many Muslim couples in Xinjiang have as many as 10 children, while most Han Chinese families, as the other parts of China, are forbidden to have more than one.

Muslim students protest in China

BEIJING, June 22 (R) — Hundreds of Muslim students protested against plans to make them share dormitories with non-Muslims in the latest sign of ethnic unrest in China's Xinjiang province, witnesses said today.

The protesters from the Turkic Uygur ethnic group took to the streets of the northwestern city of Urumqi on two successive days last week. They demanded continued segregation from majority Han Chinese students at Xinjiang University, the region's top college.

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23. 6. 1986

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China mulls 2,000-km oil pipeline through Pakistan

PEKING, Thurs. (ftr.)

CHINA is considering building a 2,000-km pipeline to carry oil from one of its most promising fields to Karachi, Western diplomats and oilmen said today.

China is desperately short of oil and hopes of finding large reserves offshore have dimmed in recent years. But the remote Xinjiang region and

neighbouring Qinghai province are believed by experts to be rich in oil.

Temperatures in the oil basins of Xinjiang and Qinghai vary from minus 40 degrees in winter to more than 30 C in summer.

A pipeline to Karachi, about twice as long as the Alaskan pipeline and traversing some of the world's hottest deserts and highest mountains, would

be only about half as long as a pipeline eastwards to central China.

"A pipeline through Pakistan to Karachi is the only logical way to get the oil out, for export or for transportation back to China by ship," one Western oilman who has worked in West China said.

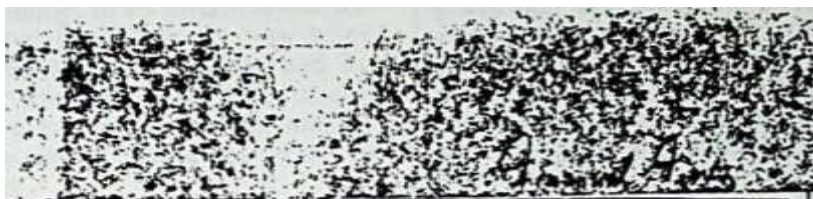
A spokesman for China's Petroleum Ministry said it was not clear

how big reserves were and so it was too early to discuss transportation.

A Western diplomat said fields in northwest China, not open to foreign companies, were very promising.

Though a China-Karachi pipeline would be shorter than the alternative it would have to cross some of the world's toughest terrain, including the Karakoram mountain range.





China admits unrest among minorities

By Colina MacPogall ^pT~ 2-3'

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FOR probably the first time since the Cultural Revolution, a senior Chinese official has acknowledged political unrest among the minority peoples of the far western region of Xinjiang.

Wang Enmao, the tough military commander of Xinjiang during the disorders of the JPCOs and now chairman of the region's Advisory Commission, said in a speech reported this week that "3 very few individuals" in Xinjiang were "hiding in dark corners engaging in conspiratorial activities to split the unity of the motherland".

Some people wanted the ethnic Chinese settlers to return to China, he said. People who promoted opposition were viewed as "heroes" and these who supported the Chinese as "traitors".

Xinjiang, or Chinese Turkestan as it was known before 1949, contains a rich ethnic mix. About 45 million ethnic Chinese

immigrants have diluted roughly the same number of Muslim Uighurs, 5 million Hui (Chinese-speaking Muslims), a million or so Kazakhs, plus assorted Kirghiz, Uzbeks and Tajiks.

These last four peoples saddle the border with the Soviet Union, a source of concern to Peking and likely to be more so as local nationalism in the Soviet Union, such as that of the Armenians, continues to erupt. Xinjiang also borders Tibet, the scene of violent anti-Chinese protests over the past 18 months and simmering discontent since the 1950s.

Xinjiang's minorities have little in common with the ethnic Chinese, keeping to their own language, religion and traditions. Until occupation by the People's Liberation Army in the region was never firmly under Peking's sway, though the Chinese put down a Muslim revolt with great bloodshed in the last century.

----- SATURDAY, AUGUST 13, 1988

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BY closing, the Xinjiang Uygur Autonomous Region to the outside world, China has only heightened speculation about secessionist rumblings in its distant lands. Superficial parallels are now being drawn between Xinjiang and Tibet, where there has been trouble for nearly a year. But the analogy between the two regions is exaggerated.

Xinjiang, unlike Tibet, is open to foreign (read: Soviet) infiltration, and subversion. The Chinese deviation to directly direct negotiations with Moscow on the Kampuchean issue for 10 days may be the result of Beijing's suspicion that the Soviets are less than sincere in their protestations of wanting to improve relationships.

The recent agitation in Xinjiang can be traced back to the more relaxed Chinese policy towards the Soviet Union during the past three years. As the central government issues its blessing to cross-border commerce in Xinjiang, it may have underestimated the potential for mischief by the Kremlin, which has loagcovcleu the uian-mm-rich. ruateg.ic plateaus adjacent to the Soviet republic of Kazakhstan, whose Muslim nationals are close relatives of the minorities on the Chinese* side of the border.

But the discontent in Xinjiang, even though it may be fanned by the Soviet Union, has deeper roots which pose a greater danger to Beijing. It stems from the traditional native resentment of Han domination, and is modern proof of the ancient Chinese adage; "the mountains are high and the emperor is far away".

Ever since the revolution in 1949, Chinese leaders have praised the diversity of China, where there are 56 ethnic minorities in a civilisation that is 94 per cent Han. Racial equality, which is enshrined in the Chinese constitution but was flouted during the Cultural Revolution, has gradually begun to prevail all over China, Xinjiang included. But equality may no longer be the absolute goal, because conditions faced by the indigenous inhabitants of the western areas are

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majority. Xinjiang's eight major ethnic groups - the Uygurs, Uzbeks, Tahurs, Mongols, Khalans, Tanars, Dhiks and Huis - have grudgingly accepted rule by the Hans, many of whom were reluctant pioneers, transferred from the densely populated coastal provinces to the remote frontier to assist in the development of the area.

But their sufferance may be wearing thin. A third of Xinjiang's 13.5 million people are Han, and though mixed marriages are encouraged, most newcomers have clung tenaciously to their creeds, slumming it in cities and, being bitter educated and fluent in Mandarin, have taken the best administrative jobs.

The Government's relaxation of the one-child decree on minorities is has recently been rescinded, to contain rapid population growth.

But its policy, though sound in theory, goes against the Islamic faith common to nearly all Xinjiang minorities.

The shepherds and herdsmen also feel threatened by the Han settlers who fence in land and congregate in towns, ways which are alien and seem menacing to the nomadic culture of Xinjiang, where the right to graze livestock unhindered is paramount. Increasingly, the minorities are being crowded off the best land and are seeking new pastures in the western and south: in highlands.

While many Muslims now attend state schools to facilitate integration, and literacy is improving, traditionalists still reject the secular, Sino curriculum which, they fear, undermines their culture. Success, defined by the Hans, means careers in the bureaucracy and partly, whereas tribal elders have oilier priorities for their young people.

The alienation is exacerbated by the economic gap between the remote interior and the fast-developing coastal areas. Wealth is slowly-spreading inward, but not at a pace that satisfies minorities who believe the Han are the first to benefit from the bonanza. *

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B-WIRE

10-AU6-88 12:53

ASIA - AUTHORITIES WARN OF SEPARATIST RIOTS IN MOSLEM WEST CHINA

PEKING, AUG 10, REUTER - AUTHORITIES IN XINJIANG, WEST CHINA, HAVE ISSUED A TOUGH WARNING AGAINST SEPARATIST RIOTS IN THE LATEST 616N OF ETHNIC UNREST IN THE MOSLEM-DOMINATED REGION.

"THOSE WHO CAUSE RIOTS WILL BE CONDEMNED FOR GENERATIONS, CAST OUT BY THE PEOPLE OF ALL ETHNIC GROUPS ... AND PUNISHED ACCORDING TO THE LAW," SAID A COMMUNIST PARTY DOCUMENT QUOTED BY THE XINJIANG DAILY REACHING PEKING ON WEDNESDAY.

THE DOCUMENT WARNED OF "SEPARATIST INFILTRATION" FROM ABROAD AND SAID GROUPS INSIDE XINJIANG WERE "OUT TO SPLIT THE MOTHERLAND AND DESTROY ETHNIC UNITY".

IT CALLED FOR A CAMPAIGN AGAINST SEPARATISM BUT ALSO CRITICISED XINJIANG'S SIX MILLION HAN CHINESE SETTLERS FOR PREJUDICE AGAINST THE EIGHT MILLION CENTRAL ASIAN MOSLEMS, THE DAILY DATED AUGUST 4 REPORTED.

IN JUNE, SEVERAL HUNDRED XINJIANG UNIVERSITY STUDENTS OF THE MOSLEM UYGUR ETHNIC GROUP MARCHED THROUGH URUMQI, THE REGION'S CAPITAL, IN A PEACEFUL DEMONSTRATION AGAINST PLANS TO MAKE THEM SHARE DORMITORIES WITH HAN CHINESE.

NO OTHER RECENT UNREST HAS BEEN REPORTED BUT MUCH OF THE REMOTE REGION BORDERING SOVIET CENTRAL ASIA IS CLOSED TO FOREIGNERS. THE STATE-CONTROLLED MEDIA RARELY GIVES DETAILS OF ETHNIC CONFLICT.

WESTERN SOURCES IN URUMQI SAID NEW BIRTH CONTROL RULES IMPOSED LAST MONTH LIMITING MOSLEMS TO TWO OR THREE CHILDREN PER COUPLE HAD CAUSED RESENTMENT AMONG MANY CENTRAL ASIANS WHO WERE PREVIOUSLY EXEMPT FROM PEKING'S TOUGH POPULATION POLICIES.

THE AUTHORITIES HAVE CALLED ON MOSLEM CLERGY NOT TO OPPOSE THE BIRTH RULES, CLAIMING THAT THEY ACCORD WITH THE KORAN.

WANG ENMAO, THE REGION'S FORMER COMMUNIST PARTY SECRETARY, TOLD A MEETING OF OFFICIALS IN JULY THAT GROUPS OF SEPARATIST CONSPIRATORS WERE ACTIVE IN PARTS OF XINJIANG AND DENOUNCED THEM AS "SCUM AND TRAITORS".

HAN SETTLERS FROM EAST CHINA HOLD MOST LEADING PARTY POSTS IN XINJIANG, WHILE RURAL MOSLEMS IN THE SOUTH OF THE REGION ARE AMONG THE POOREST IN THE COUNTRY.

UNTIL THE 1949 COMMUNIST TAKEOVER, CHINA MAINTAINED ONLY LOOSE CONTROL OVER XINJIANG, WHICH IS GEOGRAPHICALLY AND CULTURALLY CLOSER TO THE MIDDLE EAST THAN TO PEKING. MANY XINJIANG UYGURS HAVE EMIGRATED TO TURKEY SINCE 1949.

PEASANTS IN XINJIANG'S PAYZAWAT COUNTY STAGED AN ARMED UPRISING AGAINST CHINESE RULE IN THE EARLY 1980S WHICH WAS CRUSHED BY ARMY UNITS. THE NEARBY CITY OF KASHGAR WAS PARALYSED BY ANTI-CHINESE RIOTING IN 1981.

Moslem protests banned in China

BEIJING— Authorities in China's Moslem-dominated Xinjiang region have issued tough rules restricting demonstrations to stamp out anti-communist and separatist agitation, reports reaching Beijing on Tuesday said. Xinjiang government officials said they were necessary to clamp down on unnamed anti-government groups, the official Xinjiang Daily reported, in what Western observers said appeared to be a reference to Moslem Central Asians opposed to Chinese rule.

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ASIA - CHINESE REPORTS

B-WIRE

26-AUG-88 21:04

US-SENATOR FORDERT AUSKUNFT UEBER POLITISCHE BEFANGENE IN TIBET

PEKING, 26. AUGUST (AFP) - US-SENATOR PATRICK LEAHY HAT DER VOLKSREGIERUNG TIBETS EINE LISTE VON GEFANGENEN UEBERGEHEN UND UH AUSKUNFT UEBER DEREN SCHICKSAL ERSUCHT.

HIE AUS SEINER UMGEBUNG IN PEKING AM FREITAG BEKANNTWURDE, HAELT SICH DER SENATOR AUS DEM US-BUNDESSTAAT VERMONT GEHEINSAM MIT ZWEI ANDEREN SENATOREN SEIT DIENSTAG IN LHASA AUF, UM MENSCHENRECHTSFRAGEN ZUR SPRACHE ZU BRINGEN.

BEI DEN BLUTIGEN ANTI-CHINESISCHEN UNRUHEN IN DEM AUTONOMEN GEBIET TIBET WAREN IM OKTOBER VERGANGENEN JAHRES UND IM MAI NACH INOFFIZIELLEN ANGABEN 20 MENSCHEN GETOETET UND HUNDERTE VERHAFTET WORDEN. CHINA HATTE IM JULI BEKANNTGEGEBEN, 52 INHAFTIERTE BUDDHISTISCHE MÖNCH SEIEN AUF FREIEN FUSS GESETZT WORDEN, 25 WEITERE VERBLIEBEN NOCH HINTER GITTER.

XINJIANG OFFICIAL ACCUSES SOME OF UNDERMINING CHINESE UNITY

BEIJING, AUG. 26 (AP) - A COMMUNIST PARTY OFFICIAL IN THE FAR WESTERN CHINESE REGION OF XINJIANG HAS WARNED THAT SOME LOCAL PEOPLE AND FOREIGNERS ARE TRYING TO SABOTAGE NATIONAL UNITY IN THE LARGELY MOSLEM AREA.

THE XINJIANG DAILY (XINJIANG RIBAO) ON AUG. 22 QUOTED PARTY DEPUTY SECRETARY JANABIL AS SAYING "A SMALL NUMBER OF PEOPLE AT HOME AND ABROAD WITH ULTERIOR MOTIVES ARE DELIBERATELY UNDERMINING NATIONAL SOLIDARITY SO AS TO SPLIT THE UNITY OF THE MOTHERLAND."

THE REPORT, CARRIED BY A BRITISH BROADCASTING CORP. MONITORING SERVICE, DID NOT SPECIFY WHICH LOCAL AND FOREIGN GROUPS THE OFFICIAL WAS REFERRING TO.

XINJIANG, A SPARSELY POPULATED DESERT REGION, IS THE HOME OF MOSLEM UYGUR AND KAZAKH MINORITIES, CENTRAL ASIAN ETHNIC GROUPS WITH CLOSE TIES TO PEOPLE LIVING ACROSS THE BORDER IN THE SOVIET UNION.

JANABIL'S ACCUSATIONS ECHOED OTHER VAGUE WARNINGS OF SABOTEURS THAT HAVE APPEARED IN THE LOCAL PRESS IN THE PAST MONTH.

THERE HAVE BEEN UNCONFIRMED REPORTS OF STUDENT UNREST IN THE PROVINCIAL CAPITAL OF URUMQI AND UNHAPPINESS OVER THE IMPOSING OF STRICTER BIRTH CONTROL REGULATIONS, AND IN THE PAST XINJIANG RESIDENTS HAVE DEMONSTRATED AGAINST NUCLEAR TESTS IN THE REGION.

BUT THERE HAVE BEEN NO REPORTS OF VIOLENT UPRISINGS SIMILAR TO THOSE THAT TOOK PLACE IN TIBET, SOUTH OF XINJIANG, LAST FALL AND AGAIN IN MARCH.

UNLIKE BUDDHIST-MONK LED TIBETANS, WHO HAVE DEMANDED INDEPENDENCE FROM CHINA, XINJIANG RESIDENTS HAVE GENERALLY ACCEPTED CHINESE RULE AND ETHNIC STRIFE HAS NEVER DEVELOPED INTO MAJOR POLITICAL CONFRONTATIONS. TL

MONITOR - DIEKST

23. August 1S-38

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Nationalismus und Separatismus auch in Xinjiang

Urumchi, den 22.8.66, 0001 GMT (PROVINZSENDER VON XINJIANG, chin., nach XINJIANG HDAO)

(Auszüge) "XINJIANG ist BAG zufolge hat der stellvertretende Sekretär des Regionalen Parteikomitees der Autonomen Provinz Urumqi Kazakh, Janabil, auf einer Inspektionsreise mit großem Nachdruck betont, daß es wesentlich sei, die Solidarität unter den Nationalitäten weiter zu festigen, um die politische Lage der Stabilität und Einheit im Lande zu erhalten und den reibungslosen Fortschritt der Vertiefung der Reformen und der Bewegung der vier Modernisierungen zu gewährleisten.

Auf einer vom Parteikomitee der Provinz am 1. August einberufenen Versammlung von Kadern betonte Janabil, seit der 3. Plenartagung des 11. ZK der Kommunistischen Partei Chinas und besonders seit Genosse Wang Enmao zurückgekehrt sei, um die Verantwortung für die Arbeit in Xinjiang (Sinkiang) wieder zu übernehmen, sei die Arbeit für die Solidarität unter den Nationalitäten wieder in die richtige Bahn gekommen und die nationale Solidarität sowie die politische Stabilität hätten sich unaufhörlich gefestigt und entwickelt. Die Situation der Solidarität unter den Nationalitäten sei in der gesamten Region nun sehr gut.

Bei der Betrachtung dieser Angelegenheiten mußten wir aber auch nicht übersehen, daß eine kleine Gruppe von Menschen bei uns und im Ausland mit anderen Motiven bewußt die Solidarität unter den Nationalitäten untergrabe, um die Einheit des Mutterlandes zu spalten und die politische Lage der Stabilität und Einheit in der Region zunichte zu machen. Wir mußten dieser Sache große Bedeutung beimessen. Wir mußten das Banner der Erhaltung der Einheit des Mutterlandes hochhalten und uns dem Separatismus widersetzen. Außerdem mußten wir einen entschlossenen Kampf gegen die Leute führen, die bewußt die Solidarität unter den Nationalitäten untergraben und die Einheit des Mutterlandes spalten.

Janabil sagte weiter: China ist ein geeintes sozialistisches Land, in dem viele Nationalitäten leben. Xinjiang ist seit altersher ein untrennbarer Teil des großen Mutterlandes. Umfangreiche Konvolute historischer Zeugnisse und Dokumente beweisen, daß die Beziehungen zwischen Xinjiang und dem Landesinnern des Mutterlandes in ferner Vergangenheit ihren Anfang nahmen. Nachdem die westliche Han-Regierung im Jahre 60 vor Christus (einige Wörter unverständlich) errichtet wurde, wurde Xinjiang ein Teil des großen Mutterlandes. Ohne die Unterstützung des ganzen Landes hätte Xinjiang sich niemals entwickeln können...

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23. August 1988

Jan. ibil fuhr fort: Chinas System der Autonomic fir die Regionen, in denen Minderheiten-Nationalitäten leben, garantiert voll und ganz die gleichen politischen, wirtschaftlichen und kulturellen Rechte der Minderheiten. Wir haben nicht nur die Gleichheit der Rechte aller Nationalitäten gesetzlich festgelegt, sondern tun alles nur Mögliche, um die Gleichheit zwischen allen Nationalitäten zu verbessern. Die Völker aller Nationalitäten in Xinjiang genießen gleiche Rechte.

Jana nil sagte, daß die Han und die Minderheiten-Nationalitäten miteinander einander sein können, still mit der grundlegenden Interessen der Völker aller Nationalitäten überein. Helm Blick auf die Gesenichte und die Gegenwart Xinjiangs können wir klar erkennen, daß jeder Schritt in der Entwicklung Xinjiangs und jeder Schritt dieser Region ein Schritt in der Entwicklung der Beziehungen zwischen den Völkern aller Nationalitäten, ein Schritt zur Harmonie zwischen den Minderheiten und den Han ist. Wir streben nach einem gemeinsamen Wohlstand.

Dürzlicher Nationalismus und Großhanismus

Jan. nil fügte hinzu: Indem wir die Solidarität unter den Nationalitäten hochhalten, halten wir die marxistische Sichtweise der Nationalitäten hoch und wersetzen uns entschlossen dem bürgerlichen Nationalismus und dem Großhanismus. Außerdem müssen wir uns gegen lokale Nationalismus wersetzen. Das ist in der Verfassung der Volksrepublik China klar und deutlich verankert.

Gegenwärtig nehmen gewisse Menschen nicht zur Kenntnis, daß es lokale Nationalismus gibt, und noch weniger, daß es einen Separatismus unter den Nationalitäten gibt. Eine solche Auffassung stimmt nicht nur den Realitäten oder der Verfassung über ein, und noch weniger dient es der Festigung der Solidarität unter den Nationalitäten.

Die Festigung der Solidarität unter den Nationalitäten und die Völkervereinigung der politischen Lage der Stabilität und Einheit sind die Gesamtziele in Xinjiang und repräsentieren die grundlegenden Interessen der Völker aller Nationalitäten. Wir müssen die Parteimitglieder, Kader, Volksmassen, jungen Menschen und die Studierenden lehren, die Gesamtlage zu berücksichtigen, die ausgezeichnete Lage der Stabilität und Einheit, die nicht leicht zu bekommen waren, zu bewahren und gewissenhaft zur Hebung der wirtschaftlichen Entwicklung sowie ihrer Notwendigkeit und der Öffnung beizutragen." (Zwischendberichterstattung vor. MU) (10/10)

Incomplete integration

Peking warnings indicate unease over ethnic unrest

By Robert Delta In Urumqi

A spate of high-level warnings since mid-June about those who threaten the "unity of the motherland" in Xinjiang may indicate Chinese nervousness about another upsurge of ethnic minority unrest erupting on its western borders, after the past year's turmoil in Tibet.

The latest warning came in a communist party document cited in the regional newspaper *Xinjiang Daily* on 4 August, referring to "some problems" despite "the situation relating to national solidarity [being] very good." It said: "Foreign hostile forces and a small group who advocate separatism have never stopped their sabotage activity ..."

The Lhasa riots in September and October of 1987 and again in March this year have shaken China's confidence in the degree of political integration that has taken place in the region since 1949, despite indubitable achievements in economic development and improvements in the health and educational conditions for the local populace, and despite the introduction of more liberal policies towards Tibetan culture and religion by the national leadership over the past decade.

Even so, China's experience in Xinjiang, its largest and westernmost territory, stands in sharp contrast to the difficulties still faced in Tibet. Rapid economic growth, the construction of a rail link to China proper, and large-scale Han immigration in Xinjiang has led to a level of political and economic integration far more extensive than was ever achieved under the pre-1911 imperial rule.

The two regions presented comparable problems to the Chinese leaders in 1949. Both were economically backward even in comparison with the Chinese interior. Both were

by minority peoples with marked secessionist tendencies with varying degrees of hostility to rule by Han Chinese. The dominant religious establishments of both Islam and Lamaist Buddhism make claims to temporal authority which challenge the authority of the secular communist state.

Both regions were former dependencies of the Qing dynasty which moved outside the realm of Chinese control for

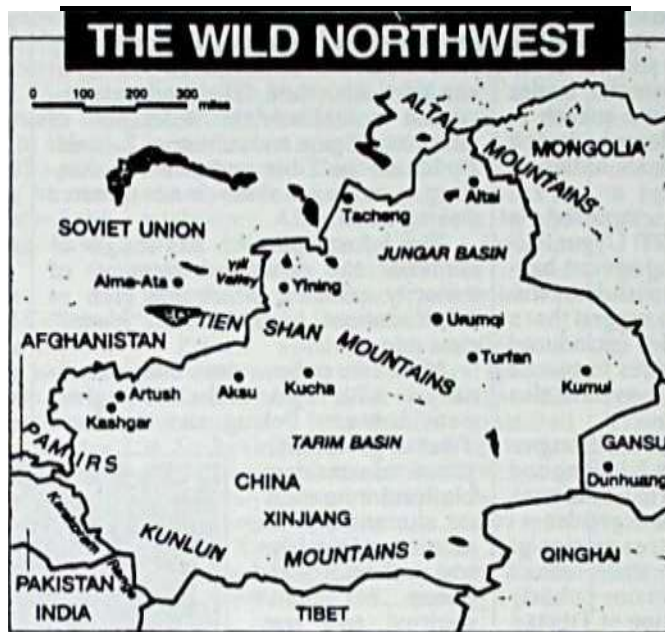
Tibetan Autonomous Region itself, relations between the Hans and local peoples superficially appear to be far smoother in Xinjiang than in Tibet.

The process of recruiting minorities into the ranks of party and government seems far more advanced in Xinjiang. Minorities make up 45% of all cadres in the region, up from 29% in

1978, according to officials in Urumqi, and minority cadres do appear to dominate at the county level.

No comparable figures are available for Tibet, but the impression of most visitors is that there are relatively few Tibetans occupying responsible government and party positions.

In light of the continuing Tibetan quandary, the region's history of rebellion, and the powerful influence in the region of both pan-Turkic nationalism and Soviet expansionism in the first part of this century, the integration of Xinjiang has been an outstanding success for Chinese policy.



nearly four decades during the struggles and war in China proper after 1911. Tibet explicitly proclaimed itself an independent state under the Dalai Lama, while Xinjiang — nominally a Chinese province since the 1880s — was initially an independent warlord kingdom, wracked by internal rebellion, and then by the late 1930s essentially a Soviet satellite.

Despite comparable episodes of harsh treatment and religious repression when leftist radicals held sway in Peking and far more extensive levels of Han immigration in Xinjiang than in the

This is not to suggest that frictions and serious resentment do not exist. There have been demonstrations and disturbances in Xinjiang as well. Hundreds of Uyghurs demonstrated in Kashgar in 1981 after the killing of a Uyghur by a Han. In another incident in the early 1980s near Kashgar, Muslim peasants reportedly raided a PLA armoury and attacked Han Chinese.

In 1986, Uyghur students in Urumqi demonstrated against nuclear testing at Lop Nor and the transfer of criminals from other parts of China to labour camps in Xinjiang.

Students demonstrated again in June, reportedly to protest at the re-inte-

Construction corps at work

Han migrants create boom in farming and

Large-scale Han immigration to Xinjiang has been channelled mainly through the Production and Construction Corp. (PCC). The PCC has played a key role in Xinjiang's post-1949 economic development. Today PCC staff and their families number about 2 million, nearly half of the total Han population of Xinjiang. Operating largely autonomously within the region, the quasi-military system of farms and factories produces half of the region's cotton, a quarter of its grain, and accounts for about 20% of regional GNP.

In 1954, former 1st Field Army and KMT troops which had been de-

mobilised and assigned to reclamation work were reorganised as the PCC, under the twin leadership of the Xinjiang Military District and the Ministry of Agriculture (MoA). In 1956, the MoA's role was given to the new Ministry of State Farms and Land Reclamation, then headed by Wang Zhen, who had commanded 1st Field Army when it entered Xinjiang in October 1949.

PCC agricultural units reclaimed barren land and established new state farms and ranches throughout the region, while civil-engineering divisions built highways, factories, the new city of Shihezi, and worked on the Xinjiang-

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But there is a qualitative difference
TTK C TV 6 j⁸nd,dissent in Xinjiang and
Tibet. The demonstrators in Lhasa were
marching for Tibetan independence.

An astonishingly broad cross-section of
Tibetans openly yearn for the return of
the Dalai Lama, who remains publicly
committed to the restoration of Tibetan
sovereignty, though he has recently
proposed that China could take respon-
sibility for Tibet's external affairs under
an association agreement that guaran-
teed the region full internal autonomy.

The link between minority dissatis-
faction and local nationalism in Xin-
jiang, on the other hand, has been am-
biguous. None of the minority incidents
of this decade are known to have been
secessionist in nature. However unsettl-
Sfto the Chinese leadership there is a
vast difference between the Uygur
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tchgion and culture - Lamaist £_auddh,sm.n Tibet
and Islam in Xinjiang as long as these do not
threaten Peking's rule.

The leftist approach has sought to
eliminate the distinctive elements of minority
cultures, which are seen as manifestations of
traditional "feudal" class rule.

Moderate policies were adopted ini- bally
in both regions. The 1951 agreement between
Peking and the local
Tibetan government
promised considerable
local autonomy, no
alteration of the
existing political system
or the status and power
of Tibet's spiritual and
tem-

giral leader, the alai
Lama.

In Xinjiang, under
Gen. Wang Enmao, the
party also moved cau-
tiously at first. But unlike
in Tibet, the
communists in Xin-

S did not face an
lished govern-
ment or a single
charismatic leader,
and did not need to
make any conces-
sions comparable to
those extended to
the Dalai Lama.

The party sought to avoid a direct
confrontation with Islam, but .at the same
time, it steadily worked to co-opt and dilute
the authority of the Muslim clergy through
the new mass organisations such as the
Chinese Islamic Association, shifting judicial
functions to the civilian People's Courts, and
confiscating some of the property of the mos-
ques.

More radical policies designed both to
undermine the hold of religion and to
accelerate "socialist transformation" were
begun in 1956. By the time of the Great Leap
Forward in 1958-59, assimilation had become
the explicit goal of minority policy. The
mosques came under heavy pressure as their
remaining land was expropriated and new
prohibitions against ceremonies and religious
education were enforced. The new harsh
mood was further intensified by

emerging Sino-Soviet rivalry, and some
minority pro-Soviet cadres were purged.

A parallel reversal of policy took place in
Tibet, where the party launched attacks on
the lamas, culminating in the Tibetan revolt
and flight of the Dalai Lama in March 1959.
Serious minorin uprisings also occurred in
Xinjiang in 1958-60, notably in the Yili city of
Yin- ing, and in Wusu and Hetian, the latter
allegedly Soviet supported, though none of
these incidents were on the scale of the
Tibetan revolt.

This phase of harsh repression ended in
1960 with the collapse of the Great Leap
Forward. Assimilation of national minorities
was redefined as a long-term rather than an
immediate goal. However, serious unrest
continued, complicated by food shortages,
particularly in



Uygur children In kindergarten: frictions end resentment

Yili and in the early 1960s, the Chinese
authorities closed the Yili border with the
Soviet Union to halt a growing wave of
emigration to the Soviet Union. After a riot in
Yili, in which 12 persons died, large-scale
illegal immigration — some 62,000 persons in
1962 — across the border ensued, apparently
with Soviet assistance. Chinese troops moved
to the border and the Soviet consulates in
Yining and Urumqi were closed.

The shift back towards moderate
minority policies in Xinjiang after 1962 was
undoubtedly accelerated by Chinese security
concerns and the need to counter Soviet
propaganda in the region. The campaign
against religion was muted and policy of
toleration for minority languages restored.

In contrast, Chinese authorities re-
sponded to the Dalai Lama's formation

of a government-in-exile, US-supported incursions by Tibetan guerillas, and the 1962 frontier war with India, by hardening Chinese policy in Tibet.

The turmoil of the Cultural Revolution in 1966 brought an abrupt halt to the moderate policies. Nearly all the monasteries and temples in Tibet and mosques in Xinjiang were destroyed. Red Guards publicly vilified religious leaders in both regions, services were banned and scriptures burned. In Xinjiang, Wang was able to maintain his position, and to a limited extent shield the minority population from the radical excesses and in early 1967, he succeeded in forcing Peking to suspend the Cultural Revolution in Xinjiang. However violent clashes continued.

As the chaotic phase of the Cultural Revolution drew to a close in 1968, Wang was recalled to Peking and replaced by leftist Long Shujin, who pushed hardline economic and minority policies and in 1970 purged many minority cadres suspected of pro-Soviet or separatist leanings. Long was replaced in the early 1970s by Saifuddin Aziz who brought back Wang's moderate line. And by 1981, Wang returned to Xinjiang as 1st party secretary, confirming the continued dominance of the moderate line. The Kazakh and Kirghiz nomadic shepherds were decollectivised in 1983. Each family was allowed to purchase sheep from the collective over a three-to-five years payment period. The Kashgar bazaar near the Id Kah Mosque was reopened in 1976, after a hiatus of 10 years.

Decollectivisation of agriculture had the same stimulative effect in Xinjiang as elsewhere in China. Xinjiang now has a grain surplus. Per capita industrial output in Xinjiang last year was Rmb 675 (US\$181).

Conditions in Tibet have been far worse; it has been a traditionally grain-deficit region requiring costly imports from other parts of China. There was no industrial or agricultural development in mountainous Tibet comparable to Xinjiang's under Wang. Although food shortages were experienced in both regions, the famines in Tibet in the early 1960s and from 1968-73 were apparently far more severe.

The post-Cultural Revolution economic recovery and the return to moderate policies towards minorities proceeded more rapidly in Xinjiang than in Tibet, particularly with the return of Wang to the top regional party post from 1981 to 1985.

In contrast, the dominance of "erroneous leftist ideology" persisted in Tibet for 20 years, until 1986, the Pan-chen Lama stated in Lhasa in February. Decollectivisation did not take place until the mid-1980s in Tibet, and the process of "righting of wrongs" from the Cultural Revolution has still not been completed.

Restoration period

All but three Muslim holy places in the Kashgar area — the Id Kah Mosque, the tomb of Abakh Hoja near Kashgar and the tomb of Sultan Sutuk Burahan, near Artush — were destroyed during the Cultural Revolution.

Harum Kan was made imam (Muslim preacher, the head of a mosque) of the Id Kah Mosque in 1948 at the age of 20 after the death of his father, the former imam, in Mecca. The Id Kah Mosque was closed in 1966, and the imam sent to the countryside to work as a labourer. After a few months, he and other Kashgar mullahs (Muslim preachers) were returned to the city and assigned to a workshop, where he was employed until December 1978.

Private worship was confined to homes throughout the Cultural Revolution. But since 1978, more than 100 mosques have been rebuilt or restored in Kashgar City, 24 of which hold regular Friday services, and 8,600 mosques have been re-established in the entire prefecture. There are now 24,000 mosques in Xinjiang Autonomous Region. Arabic and Uygur editions of the Koran were re-printed in 1982, making it possi-

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ble to replace books burned during the Cultural Revolution.

Six hundred Xinjiang Muslims are making the pilgrimage to Mecca this year, of which about 50 are from Kashgar prefecture. Every county in the region has a quota. Each pilgrim is allowed to exchange renminbi for up to US\$1,750 in foreign currency for the trip's expenses.

The Id Kah Mosque receives about Rmb 250,000 (US\$67,000) in financial assistance from the government each year, but most of its income is generated by shops which it owns.

The imam says that his greatest concern today is the lack of young mullahs. Training stopped for a decade during the Cultural Revolution and only resumed in 1978 — and then, on a small scale. Most of the mullahs in Xinjiang — are between 50 and 80 years old, and less than 100 students graduate from the Islamic College at Urumqi each year.

— Robert Delta



Mosaic of minorities

Xinjiang and Tibet are China's most politically important minority regions. Unlike the Manchus, Zhuang and Mongol minorities, the predominantly Muslim peoples of Xinjiang and Lamaist Tibetans have resisted Sinicisation.

The peoples of Xinjiang are a mosaic of ethnic minorities, whose complex distribution across the oases, grasslands and mountains of the region reflect successive invasions and migrations over centuries, as Chinese, Arab, Russian, Tibetan, Turkic and Mongol empires collided in the centre of Asia.

The Uygurs are the largest single ethnic group in the region, numbering about 6 million, or 46% of the region's total population. Farmers and traders, the Muslim Uygurs inhabit the oases of the Tarim basin, Turfan and the urban areas and lowlands of the YiU Valley.

Large-scale immigration since 1949 has raised the proportion of Han Chinese in Xinjiang from about 6% to 36%. The Han dominate the regional capital of Urumqi and the nearby new city of Shibezi. About 42% of the Han

CHINA'S MINORITIES -

Total	66,927	
Zhuang	16.18	Guangxi
Manchu	8.18	Liaoning, Hebei
Miao	7.88	Guizhou
Hui	7.88	Hingxi
Uygur	6.81	Xinjiang
Yi	6.81	Yunnan
Mongolian	5.28	Inner Mongolia
Tibetan	4.74	Tibet, Sichuan, Qinghai
Tu	4.48	Hunan
Dong	3.38	Guizhou
Yao	3.11	Guangxi
Buyi	1.88	Guizhou
Korean	1.21	Jilin
Hai	1.18	Yunnan
Hani	1.07	Yunnan
Other	8.58	

*Dispersed minorities. Source: State Statistics Bureau (BUMUPSVM)

population live on Production and Construction Corps farms scattered throughout the region.

Kaz

akh and Kirghiz pastoralists are the next largest groups. Both are Turkic-speaking and at least superficially Islamised. In the north the Kazakhs, numbering about 1 million, follow a nomadic life along the northern slopes of the Tianshan mountains, the highlands of the Yili Valley and the southern Altai mountains. The Kirghiz, totalling perhaps

120,000, follow a similar life on the southern slopes of the Tianshan mountains near Kashgar.

The Hui, or ethnic Chinese Muslims, number about 633,000 and are to be found in northern Zungaria and the eastern oases settlement of Kumul near Gansu province.

Xinjiang's other Muslim minorities include the Persian-speaking Tajiks (265,000) in the Pamir mountain border region; Uzbeks (12,000), primarily living in the oasis towns of the Tarim, and a small number of Tatars (4,000) in the - Robert Dells

Uygurs Demand Basic Rights

On 14-16 June 1988, hundreds of Uygur students staged demonstrations in Urumqi, the capital of Xinjiang Uygur Autonomous Region, to protest in general against the Chinese coercive family planning campaign among the Turkic peoples (Uygur, Kazak, Kirgiz, etc.).

Introducing the new regulations, Tomur Dawamei, chairman of the Xinjiang Uygur Autonomous Region, said the unplanned growth among Xinjiang's ethnic minorities has not only laid a heavy financial burden on each family, but has also brought about social difficulties in education, medical treatment, transportation, goods supply and employment.

Tomur Dawamet is considered to be a Chinese puppet. He does everything the Chinese tell him to do. Otherwise he would have told the Chinese that it is not the unplanned growth among the minorities which has laid a heavy financial burden on each family, but the growth of the Chinese population in this country which has brought disaster, unemployment and even hunger to the Turkic peoples.

At present almost 750 thousand Chinese settle in Xinjiang every year. Ninety per cent of the jobs in Xinjiang

are taken by the Chinese. The Turkic peoples still represent 60 per cent of the total population of Xinjiang, but they make up 52 per cent of the primary school population, 32.5 per cent at the secondary level and 53 per cent at higher educational institutions. Despite Xinjiang's immense natural resources, the Turkic peoples live at a subsistence level. The Chinese are transporting to China all the products of Xinjiang. The economic reforms allowing the Turkic peoples to trade on the free market are aimed not at providing jobs for them, but at eliminating them from the job market. An epidemic of hepatitis, caused by poor sanitation, killed hundreds of people in Xinjiang last year.

The main objective of the Chinese seems to be to assimilate the Turkic peoples of Xinjiang by prohibiting their population growth. Thus, thousands of Uygur students in December 1985 staged street demonstrations in the cities of Urumqi, Peking and Shanghai, demanding:

- Political self-rule.
- Economic self-determination.
- Democratic elections of Turkic peoples to replace Chinese officials assigned by Peking (Beijing).

- Increased support for Turkic people's education at home and abroad.
- An end to the practice of sending convicted Chinese criminals to Xinjiang.
- An end to nuclear testing in Xinjiang.
- And, finally, an end to coercive family planning among the non-Chinese peoples in Xinjiang.

Unfortunately, we do not have a leader like the Dalai Lama, nor do we have an influential community such as the Tibetan people, which could represent Turkic peoples' interests abroad. Because of the Dalai Lama, his influential agencies and the foreign pressure they generate, the Chinese are making concessions in Tibet. Without such resources, we stand helpless in the face of the inhuman Chinese treatment in Xinjiang.

Thus, we Uygur students abroad implore you, the people, press and the leaders of the free world, to support the just demands of our brothers at home and save us from disappearing from the stage of history in the coming decades.

— The Uygur Students Abroad

ASIA -- RECENT UYGUR DEMONSTRATIONS AND "AYSA"
Munich, September 23, 1988 (RLIMU/ Emin Yenisari)

Recent reports from China relate that a number of armed clashes, disputes and street demonstrations have taken place in the cities of the Xinjiang Uygur Autonomous Region and that hundreds of Turkic students demonstrated in Urumchi last June, demanding more freedom. Wang Enmao, Xinjiang Advisory Commission Chairman, Hamidin Niyaz, Chairman of the Regional Peoples Congress Standing Committee, and Janabil, Regional Party Committee Deputy secretary, all have denounced the demonstrators calling them "conspirators", "traitors" and "separatists"

Authorities in the Xinjiang Uygur Autonomous Region have Issued rules restricting demonstrations in order to prevent further anti-communist and anti-Chinese agitation. It has been reported that foreigners are now being prevented from travelling to Urumchi and Kashgar. Chinese leaders have stated that "elements abroad are inciting separatist sentiments".

Ibrahim Halik, the Urumchi University Vice President, during a interview with Reuter correspondent Guy Dinmore said that "...Tibet has its Dalai Lama and Xinjiang has its Aysa." He said that Aysa who presently lives in Turkey sends people into Xinjiang to agitate against the Chinese. But young Uygurs in the crowded bars and bazaars of Urumchi have a different reaction. Guy Dinmore writes that a factory worker said that Aysa is a hero of the Uygurs. Another Uygur is quoted as saying that Aysa is their leader.

Aysa is known in the West as Isa Yusuf Alptekin. He was born in 1908 in the city of Yengihisar, a sub-district of Kashgar in Xinjiang, also known as Eastern Turkestan. After his studies he moved to Western Turkestan (today's five Central Asian Republics) in the employment of the Chinese consulate. His stay in Western Turkestan coincided with the period of Bolshevik oppression.

Isa quickly found himself engaged in politics and he took part in the national liberation movements in Eastern and Western Turkestan. His objectives were to support the Western Turkestani liberation movement, to prevent Soviet infiltration into Eastern Turkestan and, at the same time, to secure -full autonomy for his country.

But the outbreak of a large-scale uprising against Chinese rule in 1933 opened the way for the Soviets to indulge in active Intervention and to cooperate with the Chinese war lords in suppressing the national movement in Eastern Turkestan. Because of this tragedy Isa Yusuf Alptekin moved to Nanking, then the capital of China. There he worked to expel the Soviets from



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Isa Yusuf Was overrun by the Chinese Communists settled in Turkey.

In order to bring the plight of his people to the attention hlnes? government and to the free world Isa Yusuf Alptekin published a number of magazines and newspapers. He has also published three books, including his auto-biography, several brochures and numerous articles. In 1965 he founded the Eastern Turkestani Refugee Committee in Istanbul. In 1976 he laid the foundation for the creation of a Eastern Turkestan Foundation of which he is the honorary chairman. In 1984 he started publishing the periodical, The Voice of Eastern Turkestan in Turkish, English and Arabic. He has carried his messae~to countries in Asia, the Middle East, Europe and to the United States and has participated in many international conferences.



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INO -- MOSLEM UPRISING RUMOU
 ondon, September 21 (Special)
 HE DAILY TELEGRAPH, SEPTEMBER

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who was arrested and
 two days when he visited Kashgar held for
 China, reports on the newly-sealed Western
 outpost

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NO ONE SEEMS to know why Kashmir has again
 become a dosed city. But, as ever, there ire plenty of
 rumours, some referring to a mysterr us disease,
 others to a supposed plan for a Moslem uprising.

Kashgar is farther from the sea
 than any other town on earth, an
 oasis whose dusty

streets, bazaars and tea* houses once
 provided an unrivalled source of news
 and gossip, as well as shelter and water,
 for merchants, missionaries and
 officials travelling the old silk road
 between East und West.

This lonely outpost at the. heart of
 Asia was first visited by an Englishman
 in 1868. when a Mr Robert Shaw
 amvecTln the jfuise of a tea merchant

He was. actually more interested to
 stop the strategic border region, which
 adjoined Russia. China and British
 India, from falling under tsarist
 influence.

In spite of his generous gifts, borne
 in splendour by 80 bearers, he was
 confined to his quarters by the local
 ruler. King Ata- lik Ghazee of Eastern
 Turkestan.

Britain and Russia later established
 rival consulates in Kashgar as the
 battle raged Tor central Asian
 supremacy and the city became a
 thriving den of diplomatic intrigue and
 skulduggery.

By the time Peter Fleming arrived
 in 193fi Jailor a .six-month journey by
 camel and donkey from Peking) it was
 clear who was winning the "great
 game".

He described the city as being "in
 effect run by the secret

police, JhcRussi in advisers .and
 theSuvieFeonsuJ to!

Fleming, at let it, was allowed
 to leave his quar ers, but he had
 to take care win n asked out to
 eat. "You never now what may
 not happen at a b inquel in Kash-
 gar." he wrote. * ind each of our
 official hosts I ad prudently
 brought his own t odyguard.

'Turkic and C linese soldiers
 inged everywyl ere, automatic-
 rifles and execu loners' swords
 were much in ev dence, and the
 Mauser pistols if the waiters
 knocked ominou ly against the
 back of your cha r as they leant
 over you with the fishes."

Kashgar is sril _7§_ milcs from
 Russia and nea ly 3.0UO from
 Peking, but the s irurity officials
 Jthcsedajsareall ZhineseT..

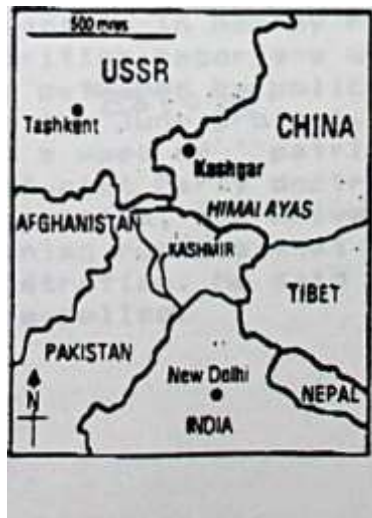
Sudden c ecision

As inaccessible as ever during the
 (arl) years of Communist rule, it was
 tied ired an "open city" five years af >.
 '~A-gTOWhnm<ftt hier of pleasure-
 seeking Pakistar businessmen and
 internationa back-packers have since
 then n gled with the. bearded, long-r
 >bcd natives, whose womenfol are
 beautiful but drably veiled.

Hut the sudde I decision b>
 Chinese officials to declare the city
 closed agat has set the rumours
 flowing is lreelv as at any time in
 Kashi ar's 3,000-year history.

There is a lot o talk about the
 dreaded "numbei two disease". But no
 one seem to kuow just what "number
 ty n disease" is, or how yob get ! ,or
 indeed if anyone actually hi sit.

Sonic say it is libonic plague.
 others that it is cholera, yet others a
 recurre ice of a rare form ol hepatitis,
 which earlier this year tne autl orities
 admitted had killed rr nre than 600
 people in the regie i.



Officials have P t road blocks
 around the city t which they
 search outgoin hoses and
 demand medica certificates,
 apparently to stol the epidemic
 from spreading to therareas.

f r o

ket. perhaps to stop the disease Jrum
ruling into town on the backs of camels
and donkeys and the thousands of
would-be sellers who travel in front
outlying villages.

They are part of China's arms
Shipments to help the Moslem rebels
in nearby Afghanistan, say the ever-
knowing locals.

In any event, I could not help but
think of earlier English visitors as I
spent king hours last week confuted
to my quartets by

am," SW own -treat
ff@* hide.and.s4ek with
local police last week in the
densely packed bazaaV in the
centre of town, a high-booted
felt-capped silk merchant told
me that any disease thdre might
have been had long since cleared
up

and
agreement.

But his own whispered theory
about the key to the mystery
remained a secret, on account of
both language difficulties and
the car-shattering Middle East- i
ern music emanating from
assorted nearby amplifiers.

Perhaps he was merely trying
to get me to change money like
everyone else.

Empty wards

But one puzzled Kashgarian,
who happened to visit a local
hospital the other day, found
that all the wards were empty,
which seems strange for a city-
dosed down on account of
cholera.

He told me he had been reli-
ably informed by Chinese. con-
tacts that "number two disease
was merely a catebphrase.

It was designed, he
-onccal a huge search operation
for a group of Mosiac sgp* qgQ
sts bent on repeating a iwu
lurisin* in .which.hundreds of
tail Chinese were shot^{ddd}.

A big cache of arms had
cntlv been stolen from the
JoCS police headquarters, said

wore version ofth<

Cashear's main street.

^ But «cor<li.te.to current noMi
;al thinking in ',nvc"n
!rw: "?hrr,han.<md
>y the Chinese.

erates of rifles_{iv} ^
Weapons Kashgar- At
gangers to today s :sd\£ics of
light, mukscam bc riflCS

Kashgar's current rulers.

On my third night, in an appar-
ent gesture of conciliation, I was
invited to sit round a table at a
local restaurant with the ver-
policemen who had physic all v
assaulted me the previous day.

As they' smJunglv' preferred
«5 «icy Mimngi* pruihvuv

beer and cigarettes. I could have
sworn I heard their electrified
backs of the chair
A bunches knocking against tlv
But "it" may have been mu
fancy. There's a lot of that aboi
in Kashgar.

ASIA - REUTER REPORTS ON MOSLEM PROTEST IN XINJIANG PROVINCE

By Guy Dinmore

URUMQI, China, Sept 22, Reuter - Moslem minority students In China's sensitive border region of Xinjiang have taken to the streets to voice their grievances, rekindling fears among Chinese leaders of resurgent separatist unrest.

Hundreds of*students, mostly of the Uygur ethnic group, marched from Xinjiang University into the centre of the regional capital Urumql in June carrying banners and shouting slogans^ against the Han Chinese.

Local Uygurs said the protest Mas the latest in a long history of conflict between the Han Chinese and Moslem Uygurs, some of whom are Inspired by religion and a folk hero, said to be in exile in Turkey, in their quest for more freedom.

• ''This was a very, very small incident - Just 300 students incited by a few outsiders, bad people, stirring things up,'* said University Vice President Ibrayim Hallck.

One teacher said, however, that there were 600 students - ''they filled the street'' - and students claimed that more than 1,0 took part in the peaceful June 15 protest.

Residents said the demons!ration reflected pent-up tensions between Xinjiang's mostly Moslem minority peoples and the Han Chinese, who control the vast northwest region of mountains and desert.

Students on campus said they were enraged by anti-Uygur graffiti in the university and opposed to plans by the authorities to put Uygur and Han students in the same dormitory blocks.

''Uygurs are the slaves of the Han Chinese,'' said one slogan, according to students. Food price rises were also a sore point.

Xinjiang - which means ''new dominion'' in Chinese - is one of China's poorest regions, populated mostly by Moslem minorities, some of whom trace their roots to Turkish ancestors.

Uygurs make up 45 per cent of Xinjiang's some 14 million people and the Han Chinese 40 per cent. Kazaks are the next largest group, according to official census figures. Thousands of troops are also stationed there.

The region is especially sensitive to foreign influences, strategically bordering Mongolia, the Soviet Union, Afghanistan and parts of Pakistani and Indian controlled Kashmir.

Riots erupted in the ancient silk route town of Kashgar in 1*901 and Chinese troops later put down an isolated uprising by Moslem peasants in nearby Payzawat county.

Two British reporters who flew unannounced to Kashgar last week were detained by police and put on the next flight out..

Since the June protest, students have been given an extra afternoon a week of "patriotic education" classes where they study Communist Party doctrine and state policy on China's minority peoples, the university vice president said.

He denied rumours.that anyone had been killed or injured in the demonstration. He said students were strongly reprimanded but

CPT0)

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E|JTER REPORTS ON MOSLEM PROTEST IN XINJIANG PROVINCE

"ant peaceful, stable lives and to earn money,'*

noouncing unldentlfi»HVS rBcen*ly made stronQ speeches

There are a e° *Qitators and foreign Infiltrators.

n9*Qing in ConKn, B| "Y <fe" individuals hiding in dark corners motherland •• saii JtOrlal activities to split the unity of the *injiang jn *ho ,2,Jrn° Enmao» "ho led communist troops into

This *"*maTl 9 9 revolut]°n.

pnead the number of people'' were ''scum and traitors'' and ty Moslems were the slaves of the Hans, Wang Hi''' ^ minority Mo

< Government official said China proceeded "normal

. * 1"IS activities but would not allow acts against ''national o darity carried out under the pretext of religion''*.

^ked why there^was a jflood of such reports recently,

the [who

university vice .president said:'Tibet" has itf-

Dalai,Lama'jwl

has lived in exile since 1959)... XinJ iang has i^ts Aysa. *

*

Aysa was a Uygur who fled Xinjiang during the communist resolution. He now lives in Turkey and sends people into Kinjiang to agitate against the Han", ' Hal ick said.'

---But young' Uygurs in the crowded bars and/bazaars of Urumqi's

Moslem 'quarter had a very different reaction. of more than'

' 'Aysa is our people's hero,..*' said one fians and Moslems

• * I hate the Han Chinese.. .Aysa .is our Reader. We want.

Independence, s a i d another. Han and Moslem quarters. In

Residents of Urumqi say the this industrial city this

one million people is generally living in separate blocks until

co-existing, but having little cont.ct. _ . . .

The city has distinct

university, students me not to play with Uygur children, one

were « •

ffjonth and^had their homes, not to eat anything.' •

Uvours - they're dirty,*'.said one Han

Rassendiskriminierung in der VR China

Auch die vierte chinesische Verfassung, datiert vom 4. Dezember 1982, garantiert allen 46 Nationen Chinas das Recht auf eigene Sprache, Kultur, Identität und Existenz, sowie auf politische Gebietsautonomie (Art. 4) und Glaubensfreiheit (Art. 46). Sechzig Prozent der Fläche der VR China werden von Minderheiten bewohnt, die mit 71 Millionen Menschen aber nur etwa 6% der chinesischen Gesamtbevölkerung ausmachen. Dagegen drängt sich eine Milliarde Han-Chinesen in den überfüllten Ebenen und Flusstälern der Zentralprovinzen zusammen. Die Bemühungen, diese Ballungsgebiete zu entlasten, gehen jedoch häufig auf Kosten der Menschenrechte der angestammten Bewohner der Randprovinzen. Wenige Nachrichten über die Zustände in diesen Randgebieten dringen zu uns. Den Berichten eines früheren Bewohners von Ostturkestan, Etkin Alptekin, ist aber zu entnehmen, welche menschlichen Dramen mit der immer weitergehenden Inbesitznahme von Turkestan durch die Chinesen verbunden sind. In Ostturkestan, das 1876 von China besetzt wurde, leben außer Uiguren (6 Millionen), Kasachen (1 Million), Kirgisen, Usbeken, Tataren und anderen zahlenmäßig kleineren Völkern inzwischen fünf Millionen Han-Chinesen. Viele von ihnen sind Militärs: Bis Ende 1979 wurden in Ostturkestan (chinesisch Xinjiang) allein 25 Nukleartests registriert, davon 21 oberirdisch. Inzwischen ist der Fallout so stark gestiegen, daß Früchte, Gemüse, Tiere, aber auch Kinder mitgebildet sind. Die Sterblichkeitsrate liegt erheblich höher als im han-chinesischen Kernland. Türkische Reisende, die ihre Verwandten in Ostturkestan besuchten, berichteten, daß allein zwischen Februar und März 1987 in der Stadt Hoten und in den Kreisen Ilchin und Lop 800 Menschen an einer rätselhaften Krankheit starben, zu deren Diagnose die han-chinesischen Ärzte den Patienten und Angehörigen offiziell nichts sagen dürfen. Es drängt sich bei Fachleuten die Vermutung auf, daß es Zusammenhänge mit einer offenbar vorher erfolgten Kernwaffenexplosion gibt, deren Strahlung die von Tschernobyl noch überstieg. Seit Dezember 1985 demonstrieren Studenten aus Ostturkestan immer wieder - so auch 1988 - in den auch von Westeuropa häufig besuchten Universitätsstädten Peking und Shanghai und fordern unter anderem den Stop von Atomversuchen in ihrer Heimat. Zu ihren Forderungen gehören auch die Selbstverwaltung der autonomen Region.

Einheimische Muslime sollen die von der Zentralregierung bestimmten Chinesen ersetzen. Während nämlich die einheimische Bevölkerung traditionell den Islam als einigendes Band unter sich gegen die Fremden, besonders gegen die Han-Chinesen, ansieht, war die chinesische Seite seit der kommunistischen Machtübernahme 1949 bestrebt, auf die Ausübung der Religion kontrollierenden und begrenzenden Einfluß zu nehmen:

29.0 Moscheen wurden geschlossen,
54.0 bedeutende Vertreter des Islam wurden im Laufe der kommunistischen Herrschaft verhaftet, gefoltert, zu Zwangsarbeit verurteilt.

Die Verwaltung des Landes liegt völlig in chinesischer Hand. 74 Prozent der Lehrer sind Han-Chinesen. Alle weiterbildenden Schulen unterrichten ausschließlich in chinesischer Sprache. Dennoch werden bei der Vergabe von hoher qualifizierten Stellen die Han-Chinesen immer den Einheimischen vorgezogen. Hunderttausende arbeitslose einheimische Akademiker soll es auf diese Weise geben.

Um die Kinder von klein auf den ursprünglichen Sprachen und Traditionen zu entfremden, werden Mischehen prämiert: Zeitweilig waren Mischehen verboten, jetzt erhält aber jeder Turkmuslim umgerechnet etwa 800 DM Prämie, wenn er eine Chinesin heiratet. Geht er in eine der ferneren Städte und heiratet dort eine Chinesin, bekommt er sogar eine Prämie von 2000 DM. Umgekehrt werden Chinesinnen mit Prämien dazu verlockt, nach Ostturkestan zu gehen und dort eine Mischehe zu schließen, die nicht geschieden werden darf. Kinder aus solchen Ehen sind automatisch Chinesen. Noch weiter geht die Manipulation: während in der VR China das Parteigebot zur Einkinderhe gilt, werden Mischehen belohnt, wenn viele Kinder geboren werden. Han-Chinesen, die in einem der zahlreichen Zwangsarbeitslager in Ostturkestan eine Strafe verbüßen mußten, dürfen nach Ablauf ihrer Strafe nicht zurück in ihre Heimat, sondern müssen sich in der Nähe des Lagers ansiedeln. Auf diese Weise sollen die einheimischen Stämme vermischt werden und verschwinden.

Die Bewohner Ostturkestans nehmen die Unterdrückung ihrer Eigenständigkeit nicht ergehen hin. Immer wieder hat es Aufstände und Unruhen gegeben. 360.000 Menschen sollen zum Tode verurteilt und hingerichtet worden sein. Mehr als 100.000 Bewohner Ostturkestans flohen in benachbarte Länder und in der Zeit von 1950 bis 1972 allein wurden 500.000 Einheimische in Zwangsarbeitslagern registriert. Die Weltöffentlichkeit weiß davon nichts.

Matthias Kristopeit

Hami melons, a rage in China's northwest

By Robert MacPberson

URUMQI, China (AFP) — Outside the exhibition hall in Urumqi, frontier capital of northwest China, is a tall bronze statue of three women, each holding aloft a hami melon.

There are other kinds of melons in the world, of course, like the familiar African watermelon with its red pulp laced with black pits.

But in melon-mad China, where thirsty peasants have been known to riot over the juicy— summer fruit, the succulent hami melon — indigenous to the arid Xinjiang region — is regarded by connoisseurs as very best of all.

"It's very sweet. The peel is thin and there are few seeds in the hami melon," said one resident of Urumqi, Xinjiang's capital city.

In fact, "hamigua," as it is called in Chinese, has quite a few seeds. But they are concentrated in the heart of the fruit, easily removed in one scoop by the eater.

"Some families save hami melons for the winter. They stuff them into cold storage," added Wang Hongling, a trading company employee who confesses to eating two melons a day.

Ten varieties of hami melons grow in Xinjiang: the popular hongxicu ("crisp red flesh"), early-season furong ("cotton rose"), queen, jiashi, qingmaoyi, saihong, paotaihong, wangwenxiang and two hybrids.

Wholesale buyers can get them "in crates or cartons," according to the Xinjiang Supply and Marketing Cooperative, but gourmets need not go far in Xinjiang to find hami melons.

In fact, hami melons will probably find you first.

Hotels distribute them in guest rooms. Government officials serve them at meetings and press conferences, where they invariably get in the way of evening television news cameras.

The Xinjiang Airline Co. gives little boxes of dried hami melons as gifts to travelers on its Soviet-built airliners.

But whole melons are not served 10,000 meters (33,000 feet) over the Gobi Desert, probably because passengers flying out of Urumqi stuff the baggage holds and overhead compartments with hami melons for the folks back home.

In Xinjiang, where Han Chinese settlers are outnumbered by Turkic-speaking Uygurs and other Muslim-minority groups, the

way you slice a hami melon can say a lot about you.

Members of the Aqtaghlik, or "white mountain" Uygur faction, ways cut off the top or a melon first and say "Bismillah" (in the name of God) before slicing it, according to one astute British

officials. Members of the Aqtaghlik, or "black mountain" Uygurs, slice up their melons right away, without pious invocations.

"Xinjiang government officials, who as Communist Party members are supposed to be agnostics, can spout hami melon statistics off the top of their heads.

Xinjiang grows one million tons of hami melons a year, they say. Some 8,000 tons are exported to Hong Kong, Singapore, and — beginning this year — Japan, a fussy customer that gets its supply

via air cargo.

"They want us to maintain the same size, the same color, the same sugar content. So we need technical expertise to develop hami melon production," said Abdullah Reyim, chief of Xinjiang's Foreign Economic and Trade Bureau.

But the best place for hami melons remains Xinjiang's colorful Muslim communities, where a two-mao (six-cent) slice makes the perfect dessert after a few skewers of charcoal-broiled shish kebab.

ASIA - AUTHORITIES WARN OF SEPARATIST RIOTS IN MOSLEM WEST CHINA

PEKING, AU6 10, REUTER - AUTHORITIES IN XINJIANG, WEST CHINA, HAVE ISSUED A TOUGH WARNING AGAINST SEPARATIST RIOTS IN THE LATEST SIGN OF ETHNIC UNREST IN THE MOSLEM-DOMINATED REGION.

"THOSE WHO CAUSE RIOTS WILL BE CONDEMNED FOR GENERATIONS, CAST OUT BY THE PEOPLE OF ALL ETHNIC GROUPS ... AND PUNISHED ACCORDING TO THE LAW," SAID A COMMUNIST PARTY DOCUMENT QUOTED BY THE XINJIANG DAILY REACHING PEKING ON WEDNESDAY.

THE DOCUMENT WARNED OF "SEPARATIST INFILTRATION" FROM ABROAD AND SAID GROUPS INSIDE XINJIANG WERE TRYING TO "RETURN TO THE MOTHERLAND AND DESTROY ETHNIC UNITY".

IT CALLED FOR A CAMPAIGN AGAINST SEPARATISM BUT ALSO CRITICISED XINJIANG'S SIX MILLION HAN CHINESE SETTLERS FOR PREJUDICE AGAINST THE EIGHT MILLION CENTRAL ASIAN MOSLEMS, THE DAILY DATED AUGUST 4 REPORTED.

IN JUNE, SEVERAL HUNDRED XINJIANG UNIVERSITY STUDENTS OF THE MOSLEM UYGUR ETHNIC GROUP MARCHED THROUGH URUMQI, THE REGION'S CAPITAL, IN A PEACEFUL DEMONSTRATION AGAINST PLANS TO MAKE THEM SHARE DORMITORIES WITH HAN CHINESE.

NO OTHER RECENT UNREST HAS BEEN REPORTED BUT MUCH OF THE REMOTE REGION BORDERING SOVIET CENTRAL ASIA IS CLOSED TO FOREIGNERS. THE STATE-CONTROLLED MEDIA RARELY GIVES DETAILS OF ETHNIC CONFLICT.

WESTERN SOURCES IN URUMQI SAID NEW BIRTH CONTROL RULES IMPOSED LAST MONTH LIMITING MOSLEMS TO TWO OR THREE CHILDREN PER COUPLE HAD CAUSED RESENTMENT AMONG MANY CENTRAL ASIANS WHO WERE PREVIOUSLY EXEMPT FROM PEKING'S TOUGH POPULATION POLICIES.

THE AUTHORITIES HAVE CALLED ON MOSLEM CLERGY NOT TO OPPOSE THE BIRTH RULES, CLAIMING THAT THEY ACCORD WITH THE KORAN.

WANG ENMAO, THE REGION'S FORMER COMMUNIST PARTY SECRETARY, TOLD A MEETING OF OFFICIALS IN JULY THAT GROUPS OF SEPARATIST CONSPIRATORS WERE ACTIVE IN PARTS OF XINJIANG AND DENOUNCED THEM AS "SCUM AND TRAITORS".

HAN SETTLERS FROM EAST CHINA HOLD MOST LEADING PARTY POSTS IN XINJIANG, WHILE RURAL MOSLEMS IN THE SOUTH OF THE REGION ARE AMONG

THE LEAST IN THE MIDDLE EAST

UNTIL THE 1949 COMMUNIST TAKEOVER, CHINA MAINTAINED ONLY LOOSE CONTROL OVER XINJIANG, WHICH IS GEOGRAPHICALLY AND CULTURALLY CLOSER TO THE MIDDLE EAST THAN TO PEKING. MANY XINJIANG UYGURS HAVE EMIGRATED TO TURKEY SINCE 1949.

PEASANTS IN XINJIANG'S PAYZAWAT COUNTY STAGED AN ARMED UPRISING AGAINST CHINESE RULE IN THE EARLY 1980S WHICH WAS CRUSHED BY ARMY UNITS. THE NEARBY CITY OF KASHGAR WAS PARALYSED BY ANTI-CHINESE RIOTING IN 1981.

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ASIA - PEKING FEARS MUSLIM UNREST
 TK ^h2NDON1 AUB / 11 (SPECIA L) - THE FOLLOWING REPORT APPEARED INDEPENDENT
 AUGUST 11, 19BBs

From, Higgins
 ting

ALREADY fro flod by teprat-
 bt unrest iq Tibi Chinese Com*
 munist Party offi [als have voiced
 alarm overj the treat of ethnic
 strife in prcdo Irantlv Muslim e
 areas bordering Soviet Union.

A reportidrawrjup by the parry
 committee pf the Xinjiang region
 of western China vamod of "sep-
 aratist infutratio " from abroad
 and internal sglti tors it Mid were
 bent on lhatterin ; Chinese unity.

As in Tibet, 'here Buddhist
 monks haVe sta ed a aeries of
 anti-Chinese riot, there is strong
 resentment am >ng Xinjiang's
 mainly Mustl 1 population
 against a flood o ethnic Chinese
 settlers. Han C inea, many of.
 them ordered to he sparsely-pop-
 ulated desert an I mountain area
 in the l\$60s, now make up
 40 per cenf of Janjiang's 14 mil-
 lion people.

The party do< iment, reported
 in the Xinjiang iaily newspaper,
 said those ;who f nned discontent
 would be; "com emned for fen-
 erations". [While recommending a
 campaign to thw irt separatist agi-
 tation, It also w msed some Chi-
 nese settlers of chauvinism that
 had helped fuel tension.

The Muslim Jigurs and other
 minority group! far closer both
 culturally and eographicaly to
 the Muslims o Soviet Central
 Asia or Turkey ban China's Han
 majority,; have staged sporadic
 protests for dec ides against what
 they regard as lulturw and eco-
 nomic dmcritnii ation.

In 19B1 hundr ds of people died
 when the;Peopl :s Liberation Ar-
 my crushed an rganiaed uprising
 against Chine* rule near the re-
 mote oasis towi of Kashgar. Since
 then, there ha> e been persistent -
 reports 6f dia jrbanccs, though
 there have bee > few signs of or-
 ganised politic 1 resistance. TTte
 most repent cl ish took place in
 June whf n sm ;rai hundred stu-
 dents pnoteste i after being or- ;
 dered to shan dormitories with
 ethnic Chinese classmates.

Resentment has also been in-
 tentifiedjby Pe ing's efforts to ea-
 tend iu pracoian family policies
 to the Muslim population, previ-
 ously etempt from any restric-¹
 dons on familj sire.

Tu /aw

SINO RACIAL SLUR SPARKS OFF VIOLENT PROTESTS IN CHINA'S London, October 20 (Special) THE INDEPENDENT, OCTOBER 20, following report appeared in 1988 F

Animosity between Han Chinese and Muslims never far below the surface in

the "new dominion" Andrew Higgins reports from Urumqi.

K b

FOR SHEER racial venom, not even the Ku Klux Klan could have done better. "Make Uygur men our slaves for civil I HU IUILtf U^uuT -wdmen as p... gckfta-tiurt!). S3 la ihe graffmi on a tffl^' floor at the university in Urumqi.

In a land where hatred between Muslim minorities and Han Chinese is, often, fierce but usually whispered, the phrase was an outrage. University authorities, fearing an upsurge of ethnic conflict, promised an immediate investigation. Posters went up around the campus stressing racial harmony and mutual respect. Police were called in to try to identify the handwriting and track down its author.

The damage, however, had already been done, rekindling the ancient racial and religious animosities that have always bedevilled Peking's efforts to rule its "new dominion" — the vast desert and mountain territory of Xin

jiang.

Within days of the graffiti appearing this summer, hundreds of students, all of them Uygurs or members of other Muslim minority groups, took to the streets, waving protest banners and shouting slogans against their traditional foes, the Han Chinese settlers. According to one account, they also unhinged the defaced lavatory door and carried it aloft through the regional capital of Urumqi.

Local officials blame the graffiti on Uygur militants, accusing them of trying to stir up racial strife in the towns and villages that once formed China's Silk Road route to the West. Most Muslims, however, insist that the culprit must have been a Han. For them, the graffiti gave public voice to a racial arrogance that is usually expressed in acts rather than words. "When I was young I had lots of Chinese friends and couldn't understand why my parents objected." a young Uygur woman said. "But now it's flint. For the Chinese, we will always be 'mutton shish kebabs' - unwashed and uncivilised."

In an effort to calm tempers, university authorities are forcing students and teachers to attend

Special "patriot education" classes. Outdoor billboards on the campus have been covered with slogans exhorting unity between the Han and China's ethnic minorities. Officials have also warned that separatist agitators will be condemned for generations. There are small numbers of individuals hiding in dark corners, engaging in conspiratorial activities to split the unity of the motherland," said Wang Enmao, a former soldier who helped lead the Communist army into Xinjiang in 1949 and has since dominated the region. Such people, he said, were "traitors" and could not be tolerated.

That a relatively small and, by most accounts, non-violent incident should have provoked such a strong reaction reflects the fragility of China's volatile border region. Chinese leaders, aware of the dangers of unrest in Tibet and ethnic turmoil in the Soviet Union, are determined to quash even the slightest manifestation of separatism. As in the Soviet Union, and despite the slogans about unity that adorn buildings and litter official pronouncements, the gulf between ethnic groups remains as wide as ever.

At Xinjiang University, where 40 per cent of the students are Han, there have been halting efforts at integration but Muslim and Han students still live and work in separate worlds. Students say they virtually never mix socially with other ethnic groups, and are opposed to an experiment that would make different races live in the same dormitory building. Because of language problems, they rarely attend the same classes and often have trouble even communicating.

Few Hans, even those born in Xinjiang, speak the local language. Separate canteens reinforce the division, as there is no room for compromise between Islamic dietary codes and the Chinese taste for pork.

The pattern is repeated throughout the region. The small oasis towns that ring the Taklimakan desert, Han Chinese often live in old imperial forts, lonely outposts of central government control surrounded by an

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?eople their own LinJ?C>
v^o n and hillory, the "i* iajge.lt eth-
llc group .accounting for 46 per -nt of
the population. What laKes their loyalty
to Peking so uspect and politically
dangerous s that they have more in
common
ptn fellow Muslim* across the
>oviet border than with their
)mpatriots in China.

The Soviet link is so strong that (n
the 1930s Xinjiang's ruling warlord
turned to Moscow when he needed help
putting down a rebellion. Thousands of
Russian troops marched in and made
the Region a virtual Soviet satellite. A
decade later, Moscow even helped to set
up a short-lived independent state, the
Eastern Turkestan Republic.

1 As in Tibet, such successes in Shaking
off Chinese rule, albeit brief, have set a
precedent which Peking still labours to
eradicate. But, unlike the Tibetans,
who took to the exiled Dalai Lama for
leadership, Uygurs have no dear focus
for their aspirations. Some Uy they
regard Area Yusef Ate|S:
UrnTanageingOvgurjifionalisi jbw
living in Turkey, as a potential rallying-
pomt, but others o>s-

miss him as an ineffectual and re-
actionary dreamer.

Many Muslims seem resentful not
so much of the system installed by
Peking but of their own exclusion
from it. They accept, *nd even
welcome, ethnic separation as -the
not officially only way to preserve their own
identity, but deeply relent what they
see as an underlying inequality of
opportunity and power. In half of the
region, offi- tials ait drawn from
minority groups, but almost all top
positions in the party and
administration are filled by Han
Chinese.

Any conversation on minority
discontent invariably returns to
statistics. In 1949, Han Chinese
accounted for less than 10 per cent of
the area's four million people, but
now they account for more than 40
per cent of the nominally
autonomous region's 14 million
inhabitants. Peking has used it as a
dumping-ground for hundreds of
thousands of prisoners, turning
Xinjiang into China's equivalent of
Siberia.

The frenzy of Mao Tse-tung's
Cultural Revolution, while less
destructive than in Tibet, has left
deep scars. Hundreds of mosques
were closed or destroyed, and efforts
to collectivise agriculture devastated
the livelihood of nomadic herders,
traders and small- scale farmers.
The last serious attempt to challenge
Han domination occurred seven
years ago. when Uygurs staged, a
brief an*i bloody uprising near the
oasis town of Kashgar. Using arms
stolen from an arsenal, Muslim na-
tionalists set upon Han Chinese
Hundreds of people were killed when
the People's Liberation Army
crushed the rebellion.

"We don't know if such incidents
will be more OT less fre-

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3uent ih the future," Mr Wang,
te minority affairs official, said.
MWe must educate people in soli-
darity. \$veiy country has a minor-
ities problem. Just look at the So-
viet Urjion, Yugoslavia or even
the United States. We are trying
to find a good way to solve this
problem, but it is hard to predict
what will happen."

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28-OCT-88 16:18

ASIA - WORLD HEALTH BODY SAYS CHOLERA OUTBREAK IN CHINA KILLED 55

GENEVA, OCT 28 (REUTER) - A CHOLERA OUTBREAK IN THE XINJIANG REGION OF NORTHWEST CHINA KILLED 55 PEOPLE AFTER INFECTING A TOTAL OF 3,964 OVER 15 WEEKS, THE WORLD HEALTH ORGANISATION (WHO) SAID ON FRIDAY.

THE DISEASE APPEARED IN SOME RURAL AREAS OF SOUTHERN XINJIANG IN THE LAST WEEK OF JUNE, BUT WAS BROUGHT UNDER CONTROL TOWARDS THE END OF AUGUST.

BY THE FIRST WEEK OF THIS MONTH ONLY SPORADIC CASES WERE OCCURRING IN SCATTERED AREAS, THE WHO'S WEEKLY EPIDEMIOLOGICAL RECORD SAID. •

IT BLAMED THE OUTBREAK ON FARMERS AND HERDSMEN DRINKING CONTAMINATED WATER. OTHER CAUSES WERE INADEQUATE FOOD HYGIENE, AND LACK OF KNOWLEDGE AMONG LOCAL PEOPLE ABOUT FOOD-BORNE AND WATER-BORNE DISEASES, THE WHO SAID.

THE ORGANISATION PRAISED CHINA FOR TIMELY REPORTING OF THE OUTBREAK AND THE MEASURES IT TOOK TO COMBAT IT.

. "SUCH INFORMATION, FAR FROM BEING DETRIMENTAL TO THE COUNTRY CONCERNED, CAN CONVINCING THE INTERNATIONAL COMMUNITY THAT THE SITUATION IS UNDER CONTROL, THUS PREVENTING THE SPREAD OF UNFOUNDED RUMOURS," THE WHO SAID. SF/

Central Asian dreams live on in Istanbul

By Hugh Pope
REUTER STAFF WRITER

ISTANBUL— In a faded apartment overlooking the railway on which the Orient Express once thundered, a blind man of 87 still dreams of a forgotten Turkish central Asian state.

Isa Alptekin fled East TOrkestan when Chinese Communist armies took over in 1949. He has never been back to what is now China's province of Xinjiang, where he is regarded by some as a folk hero and others a troublemaker.

Alptekin has kept up a struggle to save his Uygur Turkic people from what he says is a threat of cultural extinction by the Chinese.

"My message is resistance, passive resistance. We are few, they are many. They have guns, we

Aysa) to his Uygur followers.

Diplomats say Alptekin has little chance of winning his aim of Uygur independence, but young Uygurs interviewed by Reuters in Xinjiang last month said the former East TOrkestan government general secretary was a folk hero.

"I don't have any agents there, but let's say I'm still popular," Alptekin said with a chuckle, responding to Chinese officials' charges that he had a hand in recent unrest.

China's six million Uygurs are just one of over 15 Turkic groups in east Europe and Asia, totalling more than 100 million people, who share Islam, similar Turkic languages and a notion of a common origin.

Originating in the Asian steppe

century leaders like Genghis Khan and Tamerlane, known as Timurlenk in Turkey, and by the Ottoman empire from 1453.

As the Ottoman empire crumbled, many Turks followed the contraction of its frontiers until the present Turkish Republic was founded in 1923.

An Uygur community of 8,000 is now spread all over Turkey but centres on Alptekin's apartment, where visitors from Xinjiang also come to pay respects and pass on news.

The community is small compared to sane groups living among Turkey's 53 million people, whose origins stretch from Cairo to Kiev, from Crete to Kabul and beyond.

The biggest group may be the

Crimean Tartars also have a symbolic leader in Istanbul, Mustecib Ulkusal, 89, who keeps alive the memory of the Tartar Parliament of 1918-20 from a tiny study in his flat cluttered with mementos and ageing photographs.

UlkQsal has tales to tell, of the death of the first Tartar Prime Minister Celebi Ce_m) roped to a boulder and thrown by Bolsheviks into the Black Sea in February 1918.

He also tells of eight fruitless months in Berlin in 1941-42 trying to negotiate an independent Tartar state with Hitler.

He now edits a magazine for 2,500 subscribers and takes part in meetings of an obscure anti-Communist league of national centres of five Soviet Turkic exile

"One day Crimean Tatar (Tartar) independence will definitely happen."

Ulkusal and Alptekin said that despite talks with Turkish leaders, moral support and asylum, they have never had any material support from Ankara.

Officials say Turkey avoids raising faraway ethnic Turkish issues with the Soviet Union or China because they might backfire, but it often supports Turks nearer at hand.

Huge popular support backed the 1974 Turkish intervention in Cyprus to protect the Turkish minority there from a perceived threat from an Athens-backed coup.

Ankara also never misses an opportunity to pillory Bulgaria for what it says is a forced campaign to

From the east, Turkomans fleeing Iraq are quietly given asylum and 5,000 Afghan Turkoman refugees from the 1980 Soviet invasion have been given farms, shops and houses.

Pan-Turkish ideology even inspired an Ottoman Army to head east during World War I in a quixotic, shortlived attempt to reconquer central Asia.

The ideology was tarnished by association with far-right Turkish politics and has faded with them since Turkey's 1980 coup, but the idea still interests many Turks, who often feel isolated and ignored on the world stage.

About 15 percent of the Soviet population is of Turkic origin and Turkish television can surprise foreign viewers with its street

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FF133 B-WIRE
ASIA - UNREST REPORTED IN XINJIANG

02-NOV-88 15:47

PARIS, NOV. 2 (SPECIAL/OVADIA) AN OFFICIAL IN THE XINJIANG AREA OF NORTHWESTERN CHINA HAS ACCUSED "ELEMENTS COMING FROM THE OUTSIDE" OF FANNING AN INDEPENDENCE MOVEMENT IN THE AREA.

THE CHAIRMAN OF THE REGIONAL ADVISORY COMMITTEE IN XINJIANG'S CAPITAL URUMGI, WANG ENMAO, SAID IN AN INTERVIEW PUBLISHED AT THE END OF LAST WEEK IN THE OFFICIAL "SHANGHAI INFORMATION DIGEST" THAT THE AIM OF THE MOVEMENT WAS TO SET UP AN "EASTERN TURKESTAN PARTY" FOR THE INDEPENDENCE OF XINJIANG. "THEY WANT TO FOUND AN INDEPENDENT COUNTRY AND SEPARATE XINJIANG FROM THE MOTHER COUNTRY", HE SAID.

AMONG THE SEPARATIST GROUPS NAMED BY WANG WERE THE "EASTERN TURKESTAN NATIONAL SALVATION COMMITTEE", THE "EASTERN TURKESTAN PEOPLES' REVOLUTIONARY FRONT" AND THE "WORLD ISLAMIC ALLIANCE". HE DID NOT NAME THE "OUTSIDE ELEMENTS."

UNOFFICIAL REPORTS ARE SAID TO BE CIRCULATING IN PEKING THAT THE SOVIET UNION HELPED THE CHINESE TO UNCOVER THE SECESSIONIST GROUPS.

THE XINJIANG AUTONOMOUS REGION STRETCHES ALONG THE SINO-SOVIET FRONTIER AND IS INHABITED BY A MAJORITY OF NATIVE UIGHUR AND KAZAKHS MOST OF THEM ARE DEVOUT MUSLIMS.

LAST YEAR, CHINESE POLICE REPORTEDLY ARRESTED SEVERAL KAZAKHS IN THE EXTREMELY SENSITIVE AND CLOSED YILI AREA THAT STRETCHES SOME 750 KILOMETRES ALONG THE SOVIET BORDER.

BEFORE WANG'S STATEMENTS TO THE SHANGHAI PAPER, THE XINJIANG MEDIA LAST AUGUST REPEATEDLY SPOKE OF "SEPARATIST ACTIVITIES", CENTERED ON YILI IN PARTICULAR. A LEADING MEMBER OF THE REGION'S COMMUNIST PARTY AT THE TIME PUBLICLY ACCUSED A "MINORITY OF PEOPLE, BOTH IN CHINA AND ABROAD" OF WANTING TO SABOTAGE CHINESE UNITY.

ALSO LAST SUMMER, XINJIANG'S SECOND-LARGEST CITY, KASHGAR, WAS BRIEFLY CLOSED... A FEW BRITISH JOURNALISTS WERE SENT HOME AMID RUMORS OF MUSLIM UNREST. HOWEVER, WITHIN A FEW WEEKS, TOURISTS WERE AGAIN ADMITTED TO THE CITY.

WANG, IN HIS SHANGHAI INTERVIEW, ALSO CHARGED THAT THE SEPARATIST GROUPS WERE SENDING "SPIES TO XINJIANG" NOT ONLY TO INSTIGATE TROUBLE BUT TO RECRUIT PILGRIMS GOING TO MECCA FOR HELP IN TRAINING SEPARATISTS ABROAD. *

CHINA HAS TAKEN STEPS TO FACILITATE PILGRIMS TO MECCA. THE NATIONAL AIRLINE HAS DIRECT FLIGHTS ONCE A WEEK FROM URUMGI TO ISTANBUL, WITH CONNECTIONS TO SAUDI ARABIA AND AVOIDING MIDDLE EASTERN COUNTRIES WITH WHICH PEKING HAS NO DIPLOMATIC TIES. HOWEVER, NOT MANY MUSLIMS FROM XINJIANG OR ELSEWHERE IN CHINA CAN AFFORD TO PAY THE SOME 20,000 YUAN THAT A TRIP TO MECCA REPORTEDLY COSTS. BG/

Munich, NOVEMBER 11 - (CND) - following report appeared in THE FINANCIAL TIMES, NOVEMBER 11, 1988

Steven Butler in Urumqi looks at growing economic co-operation

DIRECT TRADE between the central Asian regions of China and the Soviet Union has grown explosively this year. In response to a warming of bilateral relations and, more importantly, a decentralisation of their foreign trade systems.

Foreign trade officials in China's Xinjiang Uygur autonomous region, which covers an area three times the size of France on China's north-west frontier, say that direct cross-border trade negotiated by local authorities this year has already surpassed SFr100m (£37.7m) in value, compared to SFr21m for the whole of 1987. In addition, contracts worth SFr200m have already been signed this year.

Trade between the border regions is not a new phenomenon. Before the Chinese revolution, the Xinjiang economy was closely integrated with that of the Soviet central Asian republics and this continued into the 1960s. But following the Sino-Soviet split at the end of the 1950s, trade links were abruptly severed.

In the current boom, goods are exchanged on a barter basis, with nominal prices negotiated in Swiss francs. The trade is balanced, although contracted Soviet deliveries to China are currently running ahead of Chinese sales to the USSR.

The imbalance reflects in part the enthusiasm of the Soviet side, which has offered to increase its supply of goods

steadily to SFr5bn. Xinjiang, however, is unable to absorb trade on this scale.



Negotiations to develop the trade further and to establish joint ventures and other cooperative projects have none the less been proceeding at a frenetic

Song He-Lin, deputy manager of Xinjiang's local export and import corporation, says he recently stayed up for three nights in a row while negotiating with a visiting Soviet delegation. Fifty-four joint venture and cooperative development projects are currently under discussion. "There are so many projects now that I cannot keep them straight," Song says. "If you come here next year we'll be discussing a thousand."

The pattern is reflected on the other side of the border. Xinjiang autonomous region currently has ten trade-related delegations in the Soviet Union

discussing various projects.

Trade between the two nations is dominated by manufactured goods on both sides. The Chinese have been buying goods such as chemical fertiliser, steel, vehicles, refrigerators, and other heavy industrial goods.

Around 70 per cent of Chinese deliveries consist of textiles and clothing. The balance is made up by shoes, leather goods, vacuum bottles, and other consumer products.

These locally produced consumer goods are popular in the Soviet border region, which is populated by central Asian peoples who are culturally similar to the minority groups on the Chinese side.

Two cooperative investment projects are in the final stages of negotiation. In one, the Soviets will provide 5,000 spindles

for the expansion of a woollen goods plant and receive repayment in products from the factory. Another involves renovation of a cotton textile factory.

The two sides are also discussing alternate plans to relieve Xinjiang's shortage of electricity. One scheme would involve Chinese purchases of electricity direct from the Soviets, with 500 megawatts mentioned as a tentative figure. Another would involve Soviet investment in a coal-fired generating plant in Xinjiang, which would be able to utilise the rich coal resources of the province.

Despite local interest in the direct purchase of Soviet electricity, however, officials from China's Energy Ministry in Peking frown on the idea, although they would not object to direct import of Soviet generating equipment.

Despite the boom in bilateral trade, there are limits to its growth. In particular, trade is constrained by transportation bottlenecks, with goods now taken across the border by truck.

In an attempt to alleviate this constraint a railroad line from Urumqi to the north-west, crossing the Soviet border at the Ala mountain pass, is scheduled for completion in 1990.

In August, both governments approved in principle a Soviet loan to finance the construction, although details have yet to be finalised. The Chinese also hope the rail link will provide a more economic route to transport goods to European markets.

05/12/88

Prima facie the Government of India's hope that the

The Karakoram Highway will not be void in a "man-made link that runs counter to the interest of friendship between India, China and Pakistan" could be stillborn. Minister of State for External Affairs Eduardo Faleiro has told Parliament that India is monitoring the upgradation of the Highway that is being carried out on the Chinese sector of the road and is taking steps to meet any situation that may arise out of the work that is under way. That is, as it should be because the whole raison d'être of the Karakoram Highway is the military link-up between Chinese troops in the Xianjiang region of Tibet and Pakistani troops in illegal occupation of Jammu and Kashmir. The Highway traverses. The improvement of the link between Kashgar and the Khunjerab Pass coincides with improvement in the railway network radiating in all directions from Xianjiang which will give China the requisite communications system to transfer troops at short notice from the Yarkhand-Shahidullah-Jammu axis (which cuts across Aksai Chin) to the Khunjerab Pass and beyond. That this communications network also has economic advantages is obvious but those are so far beyond the horizon at the moment that only the military significance of the area matters.

The Chinese announced the closure of the Khunjerab Pass to traffic from 30 November. In view of the fact that the Himalayas will soon be snowbound makes the announcement somewhat redundant and the closure cannot be related to repairs at this time of the year. Are the Chinese sending some sort of signal to India which ought to be read along with the intrusion of Chinese troops into the Jammu sector of Arunachal Pradesh? It may be fortuitous that just before China announced closure of the Khunjerab Pass the leader of a Chinese trade delegation told an audience in Lahore that China will treat any external aggression against Pakistan as an aggression against itself and will fulfil its obligations as a true friend of Pakistan. This could, perhaps, be dismissed as the usual Chinese rhetoric but it may well be grave miscalculation not to give credence to the possibility that both the closure and the intrusion are connected to the on-going struggle between India and Pakistan for control of the Siachen Glacier region which separates Pakistan-occupied Kashmir from China-occupied Aksai Chin. It would be a strategic link-up (if Pakistan succeeds) entirely in keeping with the logic of the communications network that is at present being upgraded on the Chinese side.

The Government of India has always professed that it wants a negotiated settlement of the border dispute with China all along the Himalayan frontier. It is a laudable objective but to ignore or even downplay the developments on our rooftop would be of a piece with the belated steps taken to protect Indian frontiers in the late 60s which encouraged China to launch its attack on a wide front from Arunachal Pradesh to Aksai Chin in 1962. For China the region is of special strategic significance and we must not forget that.

Prima facie; (The Dan » *mat* W

\ - ETHNIC CLASHES IN CHINESE BORDER AREA

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Ion, November 23 (Special) -- The following report appeared in
INDEPENDENT, NOVEMBER 23. 1988

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ETHNIC clashes have broken out again in China's predominantly Muslim border region of Xinjiang, according to travellers returning from the area.

Conflict between ethnic Chinese immigrant and local Muslim minorities is said to have occurred in recent weeks in at least two towns in the remote province. Details are sketchy, but the reports of unrest coincide with recent official warnings that separatist groups were intensifying their activities in what used to be called Chinese *Turkistan.

Travellers say a main street of Kashgar, a bustling oasis on the edge of the Taklamakan desert, was sealed off by police last month after they clashed with several hundred Uygurs. The Uygurs are a Turkic people who make up 40 per cent of Xinjiang's population and form the dominant ethnic group, but they complain of discrimination by Han Chinese immigrants, who dominate the Region's police, military and administrative apparatus.

From Andrew Higgins In Peking

The Kashgar disturbance is said to have started with a traffic accident involving a truck and a bicycle. Fighting broke out when a crowd of Uygur mobbed Chinese police officers called to the scene. There has been no official confirmation of the incident, nor is it known if there were casualties. The pattern of sporadic violence that has vexed Peking's efforts to rule the nominally autonomous region. In Chinese, Xinjiang means "new dominion".

There are reports of unrest in Gultja, also known as Yining, a town near the Sino-Soviet border. In Urumqi, the Xinjiang regional capital, Muslim university students staged street protests this summer to voice alarm over alleged Han racism. A Chinese official last month accused clandestine foreign groups of infiltrating spies to foment Separatist unrest.

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KASCJHGAR

Wie unheimliche Nahe die Bilder tilgt

Von Hedi Wyss (Text) |ndIJ^nus Jauslin (Photos)

«Seidenstrasse»\das Wort war wie eip schillernde\$.Tuch fUr mich, seit ich eIn Kind war. «SeidehstrassC», gelbglSzend, ir- gendwo in der Feme sich verlierend die Karawanen der Kamele, dieses Gleiten der Kraft durch die Kfirper, wie sie langsam den Kopf nach unten tragen, bis sie den 'Boden berfihren. Wie sie dann vorwamschreiten, die breiten Weichen FUSse auf dem Sand aufsetzend, gegen den Horizont hinwandem und allmfhlich ver- schwinden. ' , '

Das Wort «Scidenstrasse» hatte ich irgendwo aufgeschnappt, verband es in meinero Bewusstsein mit Bildern aus Marchen: eine Frau mit¹ einem'Schieier. 'die, sich niederkauemd, in die Feme blickte, den Kopf von mir abgewqndt, Manner mit seltsa- men Hffiten auf einenj Markt.'der von Kostbarkeiten Qberquoll.

Unfestimmtheit gehdrte der alles umgab. Ssharfe Konturen hauen die Aum aogafrcjmt, den Schimmer getilgt.

Die Seidenstrasse wqr fttnuSS niplj^zu lokalisieren auf die- sem Planeten, ein Gebiet.,w jpw Qefllde der Phantasie, der Vergangenheit hineinreieftte. KqfrgQrt. soitem eine Reihe von inneren Bildern, Bilder yom tffltfrwgsseh, vom Sich-in-der- Feme-Verlieren. Dahin Weflte id*, dahin konntc man nicht wollen. • ,*■

Und dann tat ich doch, wafiaan nicht tun aol). Sphloss mich einer Reise dahin an, verfDhrtdurefa Namen, deren Klang mich an diese vagen Vorstellungep peiner Kindbeit erinnerte: Yarkand, Kaschgar, GilgiL DiespfGebiet ira Herzen <Es eurasi-

* • M ^

schen Rjesenkontinents. 'wo die Gletscher in die Wuste ragen, hatte ich frflher kaum bewusst wahrgenomraen. Nun taten sich mir auf der Karte riesige Riume auf, und nur einen winzigen Teil davon wQrde ich er-fahren.

Die alten Karawanenstrassen ziehen sich - mit vielfaitigen Variationen und Abzweigungen - fiber den ganzen Kontinent, von Peking bis nach Rom Oder hinab bis nach Kalkutta. Im 8us- sersten Nordwesten Chinas, an der Grenze zur Sowjetunion, lie- gen wichtige Knotenpunkte dieser Handelsrouten, die schon in vorchristlicher Zeit Europa mit Asien verbanden. ^om_sowjeti- ifaen^betan_nhrr_drn_?rTnT?kze?e^uM_e_hu;-y^u^a Mii* tal, sind wir nach Sinkiang gekommen* in die oordwestlichste nnd gr6sstc~''Pr6vihzrChinas, dorthin, wp_.China.gar nicht,China

is.. Sinkiang, das sind rinsige Wds.cn- und Steppengabiala. sSumt und durchzogen von den hfichsten Gebirgen der Welt, die austren Gietschem das Wasser ffir die bmhendenOasenhe- fem. Bis vor kurzem war Sinkiang ffir Europfier fast unerrech^t bar - bis in die dreissiger Jahre war es kaum ^{v0''} Strassen erschlossen. Die Grenze zwischen der Sowjetunion «nd China war hier bis 1985 hermetisch zu, und erst seit 1987 dOrfen Ret sende aus dem Westen sie fiberqueren. Vorher rnuwte ^{TMn} «m nach Sinkiang zu gelangen, den nesigen Ito.weg fiber Peking machep-

den, in den»r ^{Ureck} die Wtlste, durch weite, unwirtliche Gegen-
 Elektromasi ^{U_{ns} betdsc^{ts}} der Strasse unentwegt die Reihe dcr ken schieni
 k^{b⁸lcile*} die ba,d in einer Sanddilne zu versin- tertem. M a n k a d ^{Uber run<Λc}
 Buckel aus gelbem Sandstein klet- abruht anc ? S e k r fern,» mancbmal ganz
 nah die Gebirge, BOSchen ^{S dCr Λachen} Steinwflste, aus der mit kleinen grünen
 Relb ^{lu^{Rcp,unla}}eten Steppe aufsteigend. SmaragdgrUn, sand- die <>r ^{[mes,not}
 l'efcn die Bänder der Gesteinsschichten tber schoK •?•? Flanken- PLOTzlich
 verliess die Strasse die Weite, Flant ^{S,J dur?b} die Gipfel, immer neu
 verschoben sich die ^{dCrste^r, nernen} Wellen, deren bizarr geborstene Silhou-
 en dann unmittelbar in runde HOcker, in sanfte Sandflanken
 «bergmgen.

«Seidenstrasse», den Namen mussten wir uns selbst wieder- bolen,
 immer wieder, wenn sich ein neues Tal auftat, wenn der ewige Staub in der
 Luft den Blick auf die Karawanen der Last- wagen freigab, die sich wie
 wir im Schrittempo durch die Schot- tersirassen qualten und dann, eine
 schnurgerade asphaltierte Piste vor sich, das Tempo aufdrehten. Dann und
 wann tauchte doch ein Kamel auf, bepackt mit verschnürten Ballen rechts
 und links der haarigen Buckel. In einem trockenen Flusslauf gar eine
 Herde, deren ausserste Glieder sich, während wir mit dem Appa- rat in
 der Hand iiber die Felsen kletterten, gemSchlich abwand- ten und
 davonschritten.

Weit auseinander liegen in Sinkiang die Stadte: zum Beispiel
 Urumchi, die Hauptstadt, wo die HochhSuser, die Fabriken, die breiten
 Ausfallstrassen sich mit rasendem Tempo in die alten Viertel mit ihren
 Moscheen und Lehmhausern fressen; oder Kut-

scha und Aksu, Provinznester, ebenfalls im Umbruch. Kaum etwas kundet
 mehr davon, dass sie einst Zentren wichtiger K6- nigreiche an der
 Seidenstrassf waren.

Und dann: Kaschgar! Der Sonntagsmarkt! Durch die licht-
 durchfluteten Alleen am frQh Morgen (fruher Morgen war es nur nach
 Sonnenstand, denn hier, 2000 Kilometer westlich, dik- tiert Peking die
 Zeit, also war es schon zehn); durch die licht- durchfluteten Pappelalleen
 fallen iiber die Staubstrassen Heer- scharen von Kaufern und Händlern
 ein: Auf zweiradrigen Kar- ren sitzt die ganze Familie, Vater, Mutter,
 Grossmutter, Kinder; die K6pfe wippen im Trittrhythmus des winzigen
 Esels, dessen schmale Hufe den Staub aufwirbeln. Dann die grosseren
 schnel- leren Wagen, die mit lautem Schellengelaut sich den Weg bah- nen,
 kleine sehnige Pferde davorgespannt, die Mahnen fliegen wie die Haare
 einer Frau, und rote Stoffetzen flattern von der Stirn. Ein Uigur, ein
 Kasake oder ein Kirgise lenkt und treibt an mit stolzer Miene, auch jetzt,
 im warmen September, mit der Pelzmitze auf dem Kopf. ^ > . •

Da ein Kamel, langsam und gemachlich vor einem viel zu kleinen
 Karren, ein vollbepacktes Pferdetaxi, dicht aufgereiht sitzen die Männer,
 wenden gleichmässig ihren Kopf nach uns, starren uns an. Ich fQhle mich
 in eine andere Welt getaucht* wenn ich nur unsichtbar werden kflnnte!
 Vor mir geht eine Frau mit langem weissem Schleier und auf dem Schleier
 wie eine Krone ein goldenes Kappchen: eine Kirgisin. Diese hier tr3gt
 hochhackige Schuhe, andere haben noch Stiefel an, tragen statt Kappchen
 die PelzmOtzen mit breitem Rand. Eine Tatarenfami- lie zwangt sich
 durch die Menge zum Platz, wo die Gaukler jetzt auftreten, die Zauberer.

Windgegerbte Gesichter, Barte. Frauen stehen urn eine gold-
 glanzende Hochzeitstruhe herum, die Kopftucher glitzern. Die Frau auf der Treppe
 tragt goldene Strfmpfe und weite gebIOMte Pumfosen unter dem Rock.

Ist es das Glitzern allQberall, das mich bezaubert, die mit Perlen und
 Goldpailletten bestickten Samtkappchen der Kinder, die Stoffe in
 leuchtenden Farben mit

vuuvmi»»»

■ rarx'jfwvn uuj'muroi'TnuiuuJCl'i rein, un

sonst in meiner Wirklichkeit, von der ich doch glaubte, es sei die Wirklichkeit der Welt, nicht zu entrinnen ist?

Hier ist nicht Stille. Hier ist alles sehr laut: das Gackern der Hühner, die gebückt im Arm vortrübergetragen werden, das Geschrei der Esel, die sich auf den Abstellplätzen langweilen, die Rufe der Händler und das Gelächter der Kinder, die Schimpftiraden der Fuhrleute im Stau, wenn abends die engen Gassen verstopft sind (wie bei uns die City zur Rush-hour) und die Zugtiere sich die Nase am Rand des vorderen Fuhrwerks stossen. Und dazu noch das ewige Geplärr der Lautsprecher über den Köpfen, die unverständlichen Kommentare, der Singsang. Ich kämpfte mich durchs Gedränge, weiche dem Horn eines Ochsen aus, und ich (rage mich, was ich hier suche. Aber ich suche ja nicht, ich Finde, finde Bilder, die irgendwo tief in mir schon gewesen sind, die jetzt wieder heraufkommen: ein weisses Pferd vor einem Ornament in leuchtenden Farben, ein • halbes Fettschwanzschaf, gehütet und riesig wackelig der nackte Steiss und dahinter ein offenes Feuer, über dem schnell und geschickt eine grosse Pfanne gewendet wird. Der Schautanz der Nudelmacher: Da stehen sie, in jedem offenen Nudelladen einer, und werfen den Teig als weisses, langes Seil in die Luft, begleiten mit lauten Rufen ihren spektakulären Trick, mit dem sie aus dem dicken Band viele überlange, schnell gleichmässig dünne Nudeln zaubern und dann mit einem Schrei in die riesige Pfanne voll kochenden Wassers gleiten lassen.

Ich sehe einem Kleinkind nach, gekleidet in Brokat, mit nacktem Hinterteil, wie es vor einem Stiefelmacher stehenbleibt, ihn anspricht, zu seiner Mutter zurückflüchtet, deren Ohrringe unter dem feuerroten Kopftuch zittern. Männer sitzen mit gekreuzten Beinen auf ihren hochbeinigen Bettgestellen und flicken alte Schuhe, davor probiert ein Kirgise neue Stiefel an, hebt den langen Mantel, um sie zu betrachten. Ist es das? Dieses Gefühl, eine kleine runde Welt zu sehen, in der alles seinen Platz hat, in der die wirtschaftlichen Kreislaufe noch begreifbar sind: da die Korbmacher mit ihren Bergen selbstgemachter Körbe, die Schnitzer, die neue, kunstvoll verzierte Haustiiren feilbieten, die Messermacher und Messerschleifer, die Schaffhändler; und der Holzmarkt, wo die geschaiten Pappelstämme zu gigantischen Skulpturen aufgeschichtet sind. Ein Bilderbuch, ein kleines Guckloch in die Vergangenheit ist Kaschgars Sonntagsmarkt, sind der Basar und die Altstadt, wo die Pferde vor der Schmiede aufs Beschlagen warten und die Balkone der alten Häuser mit Blumen und Weinlaub überwuchert sind. Und darüber der Wüstenstaub, der im Abendlicht auf alles eine Gloriole legt, etwas wie einen Heiligenschein. Den Heiligenschein des intakten Lebens. Ist es das, was ich suche? Bin ich so weit gereist, um die Vergangenheit als Gegenwart zu erleben? Eine fremde Vergangenheit zudem? Nein, nur ein Bild. Nie ist Vergangenheit so rund und ganz wie dieses Bild.

Kaschgars Vergangenheit ist bis in die jüngste Zeit geprägt von einem Hin und Her der Völker und Kulturen, von Kriegen, Aufständen und Unterdrückung, denn dieses Gebiet war seit dem Altertum ein Zankapfel der Grossmächte. Kaschgar, einer der wichtigsten Umschlagplätze der Seidenstrasse, liegt genau da, wo man auf dem Weg nach Osten entweder nördlich oder südlich ausweichen muss, um die gefährliche Wüste Taklamakan zu umgehen. (Taklamakan bedeutet soviel wie: «Wenn du hineingehst, kommst du nicht wieder heraus.»)

In Kaschgar wurden Waren und Ideen gehandelt und getauscht. Aus China wurden Seide, Jade und Gold nach Europa und Kleinasien gebracht. Über diese Route gelangte der Buddhismus von Indien nach China und gelangten Lehren wie die der Manichäer und Nestorianer. Im 13. Jahrhundert war hier Marco Polo, und noch im frühen zwanzigsten Jahrhundert verkauften die Hunzas, die im Norden Pakistans an der Route nach Indien leben, auf dem Markt von Kaschgar Kamele und die Karawanenfahrer als Sklaven, die sie auf ihren Oberflüssen erbeutet hatten.

In den kleinen Läden am Basar sitzen bartige alte Männer zwischen ihren Teppichen und lesen den Koran, Kupferschmiede hammers im Takt, und zwischen vollen Fruchtkörben albern Kinder mit geschwarzten Augenbrauen herum. Kaschgar ist eine islamische Stadt. Die Mehrzahl der Einwohner sind U-

mit dem (r) /SS^a^tCS^rkv. 2!k> das ethnisch und kulturell nichts China dice
Inse» Bemeinsam hat. Aber seit dem Altertum hat sich heal? TTM immer
wieder a,s Puffer gegen Westen für sie bei fi» ^UChJ' Png:an^er und Russen
sahen es als Schlüssel- serict c; V- re ^nsPr^che in Asien an. In den
vierziger Jahren ni. A .n Iang unler sowjetischen Einfluss und wurde erst
1955 anrDri! ?nomCS Uigunsches Gebiet» der Volksrepublik China fremH
'C *immer w^eder lehnten sich die Uiguren gegen die Ca A Cn .^crrei? auf und
sicher ist nicht vergessen, wie die roten r en thnen in der
Kulturrevolution mit drastischen Mitteln aen Islam auszutreiben
versuchten.

Pje sesshaften Uiguren, die nomadischen Kirgisen und Kasa- ^en,
die ia. iien Steppen Viehwirtschaft trieben, leiden noch heute unter der
kQnstlichen Teilung ihrer angestammten Gebiete qurch die
Staatsgrenzen. Die alten Weidewanderungen sind nicht mehr möglich,
Verwandte sahen sich jahrzehntlang nicht mehr. Seit 1985 erst gibt es
wieder Visa für Verwandtenbesu- che.

Wir lassen uns mit dem Pferdetaxi ins Hotel bringen; das Taxi macht
Umwege durtch die engen Gassen der Altstadt, denn auf den neuen,
breiten Hauptstrassen haben Pferdefuhrwerke und Eselskarren
Fahrverbot. Die alten Viertel mit ihren sorgfal- tig modellierten
Uigurenhausern, ihren Moscheen und Basaren sind Reservate,
Anachronismen. Wie in ganz Sinkiang soil auch in Kaschgar der
Fortschritt einziehen. Seit der Revolution halt die Einwanderung der
Han-Chinesen aus dem Osten an, Die Landessprache ist offiziell
Uj^urisch*. aber wer nicht (Qhinesisch Jcann, hat kaum eine Chance
weiterzukommen. Eingewanderte Han-Chinesft'ri bemuhen sich nicht,
die Landessprache zu'Iernen, 'auch die zweite Generation,' die schon
hier geboren ist, spricht nur chinesisches. Uiguren und Chinesen meiden
sich, zwei ganz yerschiedene Welten leben hier nebeneinandexvfast ohne
Kom- munikation.

In Kaschgar reckt Mao Oberlebensgross noch seine Hand Ober der
grossen neuen Strasse, auf der die Wagen der Einheimi- schen nicht
fahren dürfen. An jeder Ecke ragen Baugeruste in den Himmel. Was
hier Reisende auf der Suche nach dem golde- nen Schimmer
«Seidenstrasse» mit ofTenem Mund und offener Linse bestaunen, das
wird verdrflngt, fällt dem Bagger zum Op- fer. HSuser aus Lehmziegeln,
die Eselskarren, hoch bepackt mit SScken voller frisch gepfluckter
Baumwolle, die alten Manner, die in der Bethalle vor der Moschee die
Stim bis auf die Teppi- che neigen, das alles ist von gestern. Sinkiang
wird in die neue Zeit katapultiert mit forcierter Kultivierung von Wflste
und Steppe, mit Schwerindustrie, Olbohrungen und Atomversuchen in
der WQste.

Ich habe meine Kamera in der Hosentasche versteckt. Mein
Notizbuch ist im Rucksack. Ein altes Paar kommt mir auf dem
Eselswagen entgegen. Einander zugeneigt sitzen sie, die Beine gekreuzt,
und plaudern. Der Mann trkgt einen dflnnen Bart, der Schleier der Frau
umrahmt ihr Gesicht wie das einer altenden Madonna. Sie fahren an
rotgekleideten Kindern vorbei, an einer hblzernen Haustflre in hellem
TQrkisblau. Nun die Pappelalleen •nit ihrem Licht-und-Schatten-Spiel
und die eisblaue Helligkeit :des Wassers im Kanal neben dem lehmigen
Braun der Strasse.

Dieses Bild mftchte ich festhalten, es mir zu eigen machen. Ftir spflter, fOr immer, so, als wfire es etwas wie eine Rettung. Ich schafTe es nicht, den Photoapparat gegen das Paar zu richten, zu zielen. AbdrOcken, einverleiben.

Eine alte Frau sitzt auf dem grossen Bett vor ihrem Haus und sieht den Pferdewagen nach und den Amerikanern, die auf dem Pferdetaxi miteinander scherzen. Sie tragen Gaze als Mund- schutz vor dem Gesicht und kurze Hosen, und einer filmt mit verkniffenem Gesicht die Kinder, die johlend hinterherrennen.

Das alte mohammedanische Kaschgar ist wie eine doppelt belagerte Festung, die langsam abbrttckelt unter den Breitseiten, die von beiden Seiten kommen: von der chinesischen Kolonisa- yon, die wohl noch nie in der Geschichte so erfolgreich war, und vom Tourismus. Die Hotelhalle mimt westlichen Luxus fast un- geschickt, die Obersetzer und FremdenOhrer schQttern noch den Kopf ilber die Europaer, die statt Staatsfarmen und Fabriken den altmodischen Basar besuchen. Aber schon fflhren sie die Reisegruppen zur alten Moschee, die renoviert in neuem Glanz erstrahlt, und zum berUhmten Grabmal des Aba Hodscha. Bis vor kurzem war der uigurische Friedhof daneben mit seinen aus Lehm modellierten Kuppeln und Toren noch eine zusatzliche Attraktion. Doch jetzt ist er ftir Fremde gesperrt. Die Uiguren mbgen es nicht, dass Unglaubige auf der Suche nach einem Motiv zwischen den Grabern herumstolpern. Ich erhasche einen Blick durch ein Loch in der Mauer, ich stehe auf Zehenspitzen und halte mich mihsam in der Balance. Doch irgendwie bin ich froh tiber das Verbot, froh, dass sie sich verweigern.

Wir rasen im Bus auf den neuen, schnellen Strassen durch die Oasen, die Eselskarren werden hupend zur Seite gescheucht. Wehe, wenn einer auf der hochgeturmt Ladung von Tamaris- kenSsten schlaf und den Esel seinen Weg selbst finden lasst. Links und rechts Felder mit reifem Reis und reifer Baumwolle: Mit dem Gletscherwasser, das von den Siebentausendern herun- ter die Oasen speist, wird die Wiiste in rasendem Tempo urbar gemacht, und riesige Staatsfarmen erstrecken sich da, wo die

Nomaden bis vor kurzem noch auf der Steppe ihre Herden wei- deten.

Hier ist nicht Sinkiang, hier ist das Kolorit chinesisch: die hochbepackten FahrSder, die Frauen mit den SonnenhOten auf den Feldern - schon nicht mehr StrohhOte, sondern aufklapp- bare Hute aus Synthetik -, die kleinen Buben und Madchen mit den roten Halstuchern, die von der Schule kommen. Ich blicke ilber einen glitzernden See, flankiert von silbergrauem Wusten- sand, ein Stausee mitten in der Waste. Dahinter die Pappeln wie eine grOne Wand. In Sinkiang wird aufgeforstet, wo es nur mog- lich ist. Aber mfglich ist es nur am Rand der Oasen, da, wo es Humus hat und genOgend Wasser. Was hier der Waste abge- trotz wird, geht anderswo verloren. Was als rasende Entwick- lung verbiafft, wenn man nur die steigenden Produktionszahlen zur Kenntnis nimmt, das scheint sich jetzt schon zu rSchen. Zu grosse Herden aberweiden den empfindlichen Boden. Vielerorts misslingt das Experiment mit der forcierten BewSsserung. Die Erde ist da weiss von Salz. Da w&chst nichts mehr.

Auf den abgeemteten Feldern ein Hirte mit seiner Herde. Am Strassenrand dOsen Handler zwischen Bergen von Melonen unter einem Sonnendach aus Stroh, wagen Bauern Apfel und Trau- ben far ihre Kunden ab. Ein Uigure transportiert seine Familie auf dem Fahrrad, vome das grdssere Kind, hinten die Frau mit dem Baby auf dem Schoss. Sie ist verschleiert, tr3gt den typi- schen braunen gehakelten Schal Qber dem Gesicht. Die Absatze ihrer StOckelschuhe berOhren fast den Boden.

Kaschgar, die Seidenstrasse, das war ein Kindheitstraum. Der Traum von «Fremde», von «draussen in der weiten Welt».

Ich bin ihm nachgereist. Aber Traumbilder verschwinden, wenn man sie fassen will. Schon dort, in Kaschgar, wenn ich aufwachte im Hotel und in der Feme einen Hahn krahnen hOrte und unter dem Fenster das Brummen der Motoren auf dem Parkplatz, wo die Chauffeure sich an den Jeeps zu schaffen machten; schon dort waren die Bilder aus dem alten Kaschgar, die Bilder vom Markt wie Erinnerungen. Erinnerungen, die jetzt noch auf dOnnen durchsichtigen Folien vorhanden sind, urn nun in meinem Schrank zu verstauben, mit den Jahren allmahlich zu verblassen.



Das geschmückte Tor des Grabmals eines Adligen in Yarkand.



Vor der alten Moschee in Kaschgar.



Die Kinder tragen Käppchen aus Samt...

FF020

B-WIRE

29-DEC-86 06:40

ASIA - STUDENTS PROTESTS "RACIST" FILMS

HONGKONG, 29. DEZEMBER (AFP) - UEBER 300 UIGURISCHE STUDENTEN AUS DER NORDWESTCHINESISCHEN REGION SINGKIAN HABEN AM MITTWOCH IN PEKIN BEI DER VORFUEHRUNG ZWEIER FILME DEMONSTRIERT, DIE NACH IHRER HEINUNG IHRE RASSE DISKRIMINIEREN. WIE AM DONNERSTAG PROKOMMUNISTISCHE ZEITUNGEN IN HONGKONG BERICHTETEN, RICHTETE SICH DER PROTEST GEGEN DIE BEI DEN KRIEGSFILMEN "SCHWERT-ROMANZE IN JIANGNAN" UND "60ER-RACHE", DIE IN KOPRODUKTION ZWISCHEN FILMGESELLSCHAFTEN AUS CHINA UND HONGKONG ENTSTANDEN. DIESE AM 17. DEZEMBER IM KULTURPALAST DER NATIONALEN MINDERHEIT VORGEFUEHRTEN HARTIALISCHEN DRAMEN ZEIGEN NACH MEINUNG DER "UIGURISCHEN STUDENTEN "KEINEN RESPEKT VOR DEN NATIONALITAETEN".

DEN BERICHTEN ZUFOLGE TRUGEN DIE DEMONSTRANTEN PLAKATE MIT AUFSCHRIFTEN WIE "NATIONALER DISKRIMINIERUNG". DIE STUDENTEN AUS EINER VERSCHIEDENEN PEKINGER HOCHSCHULEN SEIEN AUF ZUREDEN VON POLIZEI- UND UNIVERSITAETSBEAMTEN FRIEDLICH ZUM UNTERRICHT ZURUECKGEKEHRT. DIE DREHBUECHER DER FRAGLICHEN FILME BASIEREN AUF ROMANEN DES POPULAEREN HONGKONGER KRIEGLITERATUR-AUTOREN JIN YON3. DIESER WURDE IN DEN BERICHTEN MIT DEN WORTEN ZITIERT, SEINE SCHRIFTEN ENTHIELTEN KEINERLEI "RASSISCHE DISKRIMINIERUNG". DIE UIGURISCHEN HAUPTFIGUREN SEIEN IN DEN BUECHERN VIELMEHR ALS HELDEN DARGESTELLT.

DIE UIGUREN SIND EIN TUERKVOLK, DEREN OASENREICH IM OESTLICHEN TURKESTAN. VON DSCHINGIS KHAN IM 13. JAHRHUNDERT UNTERWURFEN WURDE. ETWA VIER MILLIONEN UIGUREN LEBEN IM AUTONOMEN CHINESISCHEN GEBIET SINGKIAN. TA

FF030

B-WIRE

29-DEC-B8 09:01

ASIA - AP ON UIGUR MARCH

(WITH CN31)

HONG KONG, DEC. 29 (AP) - MORE THAN 300 BANNER-WAVING UNIVERSITY STUDENTS FROM THE MINORITY UI6HUR 6R0UP MARCHED THROUGH BEIJING ON WEDNESDAY TO PROTEST ALLEGED DISCRIMINATION, AN OFFICIAL CHINESE NEWS SERVICE REPORTED.

THE PROTEST CAME AT A TIME OF RACIAL TENSION IN THE CENTRAL CHINESE CITY OF NANKING, WHERE CHINESE STUDENTS HAVE STAGED FOUR STRAIGHT DAYS OF ANTI-BLACK DEMONSTRATIONS AIMED AT AFRICAN STUDENTS. THERE WAS NO INDICATION OF A CONNECTION BETWEEN THE TWO INCIDENTS.

UIGHURS ARE A MOSLEM 6R0UP OF ABOUT 6 MILLION PEOPLE WHO LIVE MAINLY IN THE FAR WESTERN PROVINCE OF XINJIANG. THEY ARE CHINA'S THIRD-LARGEST MINORITY.

THEIR MARCH WAS TOUCHED OFF BY THE SHOWING OF TWO FILMS OF HISTORICAL FICTION TUESDAY NIGHT AT THE BEIJING CENTRAL INSTITUTE FOR NATIONALITIES THAT UIGHUR STUDENTS FOUND DISRESPECTFUL TO THEIR RACE, THE CHINA NEWS SERVICE SAID IN A REPORT APPEARING THURSDAY IN H0N6 KONG NEWSPAPERS. " THE REPORT DID NOT SAY WHAT ASPECTS SPECIFICALLY THE STUDENTS FOUND OFFENSIVE IN THE TWO FILMS.

THE FOLLOWING DAY, UI6HURS FROM FIVE BEIJING SCHOOLS - INCLUDING THE INSTITUTE, BEIJIN6 NORMAL UNIVERSITY AND BEIJING AGRICULTURAL UNIVERSITY - GATHERED IN THE MORNING AT THE NATIONALITIES PALACE TO BEGIN A PROTEST MARCH.

BY THE TIME THE MARCHERS REACHED THE CAPITAL'S XIDAN DISTRICT, OFFICIALS HAD ARRIVED TO UR6E AN END TO THE PROTEST, THE AGENCY SAID. THE PROTESTERS RETURNED TO THEIR SCHOOLS AFTER THE COMPLAINTS WERE HEARD.

THE REPORT DID NOT SAY HOWL LONG THE PROTEST LASTED OR HOW FAR THE STUDENTS HAD MARCHED.

THE NEWS AGENCY, CONTACTED IN BEIJING, SAID THE MOVIES WERE BASED ON "THE ROMANCE OF BOOK AND SWORD.-" A HISTORICAL NOVEL ABOUT A CHIN6 DYNASTY EMPEROR WHO MARRIES A UI6HUR PRINCESS AS PART OF HIS PLAN TO CONQUER THE 6R0UP. SHE COMMITS SUICIDE AFTER HER ATTEMPT.TO ASSASSINATE THE .EMPEROR-JAILE.

H0N6 KONG NEWSPAPERS QUOTED LOUIS CHA, THE NOVEL'S AUTHOR, WHO IS CHAIRMAN OF THIS BRITISH COLONY'S INFLUENTIAL NEWSPAPER MIN6 PAO, AS SAYING HE DEPICTED THE 'MTNORIIYLWtJUF AS' HEROES.'

CHINA PRIDES ITSELF ON ITS TREATMENT OF THE MANY MINORITIES AMONG THE COUNTRY'S 1 BILLION PEOPLE BUT TENSIONS OFTEN SURFACE.

MOST RECENTLY, AT LEAST ONE BUDDHIST .MONK DIED AND 13 PEOPLE WERE INJURED WHEN POLICE .FIRED ON ANTI-CHINESE INDEPENDENCE ACTIVISTS IN THE TIBETAN CAPITAL OF. LHASA EARLIER THIS MONTH. ~ DW

ASIA - STUDENTS DEMAND RACIAL EQUALITY
MUNICH, DECEMBER -(CND)- following report
appeared in

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CHINA'S restless students have again embarrassed the government with a march in Beijing by 300 students from the Turkic-speaking Uighur minority demanding human rights and racial equality.

Chinese officials confirmed yesterday that students at the National Minorities Institute marched around Tiananmen Square on Wednesday carrying banners which said "minorities demand human rights" and "mutual understanding must be based on equality".

The students said they objected to two historical epics niwiri in Xinjiang, their h^{airn} province in China's far west, which they chided distorted Uighur history and culture.

The films, titled Love and Hate in the Gobi and Customs of the South, were co-produced with a Hong Kong film company. Chinese police scattered the students but made no arrests.

Tibetan students from the same institute staged a march on December 27 protesting at human rights violations in Tibet, a week after police shot dead several Tibetans during a human rights march in Lhasa.

Meanwhile in Nanjing, more than 100 African students are still being held in a hotel after weekend disturbances, while discussions with university officials continue.

About 3,000 Chinese students gathered around the bell tower yesterday, jeering whenever they saw one of their African

One of the Africans who retarded to class was spat upon by Chinese students.

A spokesman for the Beihai University told journalists that most of the Africans were welcome to return but those who had violated the law would be punished. Many of the Africans have said they would prefer to leave China.

A foreign ministry spokesman in Beijing said yesterday:

"The 15th Incident which has to do with racial discrimination. We adopt the policy of equality for all nationalities in China and in the international arena we support the African people's just struggle against apartheid."

Thousands of students and unemployed youths in Nanjing have held demonstrations this week calling for "Just punishment" of the wrong doers. "Kill the black devils", "Mood must be repaid with Mood" and "we want equal treatment" were among the slogans shouted.

Widespread frustration with the government's economic policies and the high inflation rate is being reflected in the emergence of the always latent xenophobia in China, according to some Western observers.

In the winters of 1965 and 1984, students took to the streets to voice anger against Japan's growing economic influence in China. The complaints of the African, Uighur and Tibetan students appear to be a reaction against the increasing hostility shown towards them by Chinese angered by the preferential treatment accorded to minority nationalities and foreigners.



FF080

B-WIRE

29-DEC-88 13:15

MUNICH, DEC. 29 (CND/WILLIAMS) - THERE'S BEEN ANOTHER RACE-RELATED INCIDENT IN ASIA. THE RACIAL TROUBLES IN CHINA - CHINA, THIS TIME INVOLVING MEMBERS OF THE COUNTRY'S UIGUR MINORITY.

SOME 300 UIGUR STUDENTS MARCHED IN BEIJING YESTERDAY COMPLAINING OF RACIST OVERTONES IN TWO RECENTLY SCREENED HISTORICAL ROMANCES.

THE DEMONSTRATION CAME ON THE HEELS OF ANTI-AFRICAN PROTESTS WITH SEVERE RACIAL OVERTONES IN THE EASTERN CITY OF NANJING.

THE INCIDENTS THROW A SPOTLIGHT ON A RECURRING PROBLEM THAT CHINESE OFFICIALS ARE QUICK TO DENY EXISTS: WIDESPREAD RACIAL PREJUDICE IN CHINA.

THE UIGUR DEMONSTRATION BEGAN AT BEIJING'S NATIONALITIES INSTITUTE, A UNIVERSITY FOR THE CREAM OF THE COUNTRY'S MINORITY STUDENTS.

THE STUDENTS MARCHED TO THE HEADQUARTERS OF THE STATE NATIONALITIES COMMISSION CHANTING SLOGANS AND WAVING BANNERS READING "MINORITIES DEMAND HUMAN RIGHTS." THEY RETURNED TO THEIR SCHOOLS * AFTER COMMISSION OFFICIALS PROMISED TO INVESTIGATE THEIR GRIEVANCES.

THE STUDENTS WERE PROTESTING THE SCREENING EARLIER THIS MONTH OF TWO FICTIONAL MOVIES WHICH THEY SAID DISTORTED THEIR MOSLEM CULTURE AND HISTORY.

UIGURS ARE A TURKIC PEOPLE CONCENTRATED IN CHINA'S WESTERN PROVINCE OF XINJIANG. THERE ARE SEVERAL HUNDRED THOUSAND ACROSS THE BORDER IN SOVIET CENTRAL ASIA.

CHINA'S SIX MILLION UIGURS OFTEN FEEL DISCRIMINATED AGAINST BY THE COUNTRY'S DOMINANT ETHNIC GROUP, THE HAN, WHO NUMBER ABOUT 950 MILLION. THE CH. INUE. SE. JJXGUK. SAY THE CENTRAL GOVERNMENT OFTEN TREATS THEIR REMOTE, SPARSELY POPULATED PROVINCE LIKE A GIANT GARBAGE DUMP. THE UIGURS HAVE DEMONSTRATED IN THE PAST AGAINST NUCLEAR TESTS IN XINJIANG AND A GOVERNMENT POLICY OF EXILING CRIMINALS THERE.

THE RACIAL TROUBLE IN NANJING BEGAN ON CHRISTMAS EVE WHEN AFRICAN STUDENTS TRIED TO ESCORT TWO CHINESE WOMEN TO A UNIVERSITY DANCE. A FIGHT ERUPTED WHEN THE AFRICANS REFUSED TO REGISTER THE WOMEN WITH CHINESE GUARDS.

SOON, MOBS OF CHINESE STUDENTS WERE ROVING THE STREETS OF NANJING, SHOUTING "KILL THE BLACK DEVILS" AND "BLOOD FOR BLOOD." THEY STONED FOREIGN STUDENT DORMITORIES AND SURROUNDED THE CITY TRAIN STATION WHEN A LARGE GROUP OF AFRICANS MADE AN UNSUCCESSFUL ATTEMPT TO FLEE TO BEIJING.

POLICE REFUSED TO LET THE AFRICANS BOARD TRAINS AND TOOK THEM INSTEAD TO A GUARDED GUEST HOUSE OUTSIDE NANJING, WHERE THEY REMAINED TODAY. MOST REPORTEDLY WANT TO LEAVE CHINA.

MEANWHILE, THOUSANDS OF CHINESE STUDENTS HAVE IGNORED AN OFFICIAL BAN AND STAGED NIGHTLY DEMONSTRATIONS IN NANJING THIS WEEK DEMANDING PUNISHMENT FOR THE AFRICANS INVOLVED IN THE CAMPUS FIGHT. THEY ALSO PROTESTED PRIVILEGES ENJOYED BY FOREIGN STUDENTS IN CHINA.

LAST NIGHT'S DEMONSTRATION HAS BROKEN UP BY POLICE. TENSIONS REMAINED HIGH TODAY. AN AFRICAN STUDENT WHO TRIED TO RETURN TO CLASSES SAID HE WAS SPAT UPON BY CHINESE.

CHINESE OFFICIALS ARE DENYING THE NANJING INCIDENTS HAD ANYTHING TO DO WITH RACE. A FOREIGN MINISTRY OFFICIAL TODAY SPOKE INSTEAD OF UNAVOIDABLE MISUNDERSTANDINGS CAUSED BY "THE DIFFERENCE OF LIFE CUSTOM."

BUT FOREIGN CORRESPONDENTS...? CHINA SAY RACIAL... AND RESENTMENT OF FOREIGNERS ARE DEEPLY ROOTED IN THE CHINESE - MANY USE THE TERM "BLACK DEVIL" IN EVERYDAY SPEECH TO REFER TO AFRICANS.

THERE HAVE BEEN SEVERAL FIGHTS BETWEEN CHINESE AND AFRICAN STUDENTS IN THE PAST EIGHT YEARS. AND AFRICAN STUDENTS SAY THEY HAVE LONG BEEN TARGETS OF DISCRIMINATION, ESPECIALLY WHEN THEY TRY TO DATE CHINESE WOMEN. BG/

FF028

B-WIRE

29-DEC-88 08:58

ASIA - CHINESE UIGURS DEMONSTRATE FOR MINORITY RIGHTS IN BEIJING

(WITH CN31)

BEIJING, DEC 29, REUTER - SOME 300 STUDENTS FROM CHINA'S MOSLEM UIGUR ETHNIC MINORITY MARCHED ILLEGALLY THROUGH BEIJING, DEMANDING HUMAN RIGHTS FOR MINORITIES, CHINESE OFFICIALS SAID ON THURSDAY.

THE UIGURS, FROM THE REMOTE CENTRAL ASIAN PROVINCE OF XINJIANG, WERE PROTESTING ON WEDNESDAY AGAINST CHINESE FILMS THAT THEY SAID DISTORTED UIGUR HISTORY AND CULTURE, OFFICIALS SAID.

THEY CARRIED BANNERS READING "MINORITIES DEMAND HUMAN RIGHTS" AND "JJfJ*ANTJtAIlONALJJNITY__BASED 6N EQUALITY" - A REFERENCE TO BEIJING'S OFFICIAL POLICY OF PROMOTING UNITY BETWEEN DIFFERENT RACES.

OFFICIALS OF THE STATE NATIONALITIES COMMISSION MET THE MARCHERS WHEN THEY ARRIVED AT THE COMMISSION'S HEADQUARTERS IN WEST BEIJING. THEY PROMISED TO INVESTIGATE THEIR GRIEVANCES, A SPOKESMAN SAID.

THE STUDENTS, MOST FROM BEIJING'S NATIONALITIES INSTITUTE, ATTACKED FEATURE FILMS INCLUDING "CUSTOMS OF THE SOUTH" AND "O.OVE AND HATE IN THE GOBI," HISTORICAL EPICS SET IN XINJIANG AND JOINTLY PRODUCED BY HONG KONG AND MAINLAND MOVIEMAKERS.

THEY ALLEGED THE FILMS DISTORTED THE HISTORY AND CULTURE OF UIGURS, WHOSE APPEARANCE AND CUSTOMS ARE CENTRAL ASIAN AND WHOSE LANGUAGE IS CLOSE TO TURKISH, THE SPOKESMAN SAID.

POLICE ESCORTED THE MARCHERS BUT MADE NO ARRESTS. THEY DID NOT TRY TO STOP THE PEACEFUL DEMONSTRATION, WHICH WAS ILLEGAL UNDER CITY GOVERNMENT RULES THAT REQUIRE PROTESTERS TO OBTAIN ADVANCE PERMISSION.

THE PROTEST WAS THE SECOND IN LESS THAN TWO WEEKS BY STUDENTS FROM THE NATIONALITIES INSTITUTE, WHERE THE ELITE OF CHINA'S ETHNIC MINORITIES ARE EDUCATED.

ON DECEMBER 17 MORE THAN 150 TIBETANS, MOSTLY FROM THE INSTITUTE, MARCHED TO BEIJING'S TIANANMEN SQUARE AND THE HEAVILY-GUARDED COMPOUND HOUSING CHINA'S TOP LEADERSHIP, CALLING FOR PROTECTION OF HUMAN RIGHTS IN TIBET.

" THE DEMONSTRATION WAS TRIGGERED BY A TIBETAN INDEPENDENCE PROTEST BY HONKS IN LHASA A WEEK EARLIER, IN WHICH WESTERN EYEWITNESSES SAID POLICE OPENED FIRE WITHOUT WARNING ON MARCHERS.

MANY OF XINJIANG'S UIGURS COMPLAIN OF CULTURAL DISCRIMINATION, THE USE OF XINJIANG'S DESERTS FOR NUCLEAR TESTS AND THE NUMBER OF CHINESE CONVICTS EXILED TO THE REGION. DW