



WORLD BRIEF

Algerian demonstrations

A demonstration took place in Algiers on 26 April. Several hundred people who came from the Casbah district marched in the streets to protest against the unhealthy conditions and lack of water in their district. The demonstrators attempted to head for the centre of Algiers and the headquarters of the FLN (National Liberation Front). Police then intervened to disperse the crowd, using tear gas. Several people were injured and a few dozen others arrested. Incidents had already broken out in the last few days after the collapse of a house in the Casbah area which had killed one person but these demonstrations had been contained within the Casbah district.

An official statement said the incidents were provoked by agitators and other irresponsible persons and asserted that public order shall be maintained 'whatever the consequences may be'. According to other sources these spontaneous demonstrations signified growing unhappiness over socialist mismanagement and social corruption under Algeria's regimented one-party rule.

Bahrain Front

A delegation of the National Liberation Front of Bahrain and leaders of the Portuguese Communist Party was held in Lisbon last month. Both sides denounced the US and Israel and called for end to the Iran-Iraq war, withdrawal of all foreign troops and dismantling of foreign bases in the 'Persian Gulf' area.

Burmese elections

The elections for the fourth People's Assembly and People's Councils at various levels would be held between 6 and 20

CHINA

Inheritance law problem for Muslims

At a time when the People's Republic of China under the stewardship of Deng Xiaoping is trying to correct the leftist excesses of the so-called cultural revolution and even rethinking some of the holy premises of Marxism, the adoption of the new inheritance law of the PRC at the third session of the Sixth NPC (National People's Congress) on 10 April, would seem to be a setback to the Chinese leadership's efforts to respect the religious and cultural rights of its Muslim 'nationalities'.

For one thing the new law restores and sanctifies the various rights of personal income and property as well as the right to inherit and be inherited as well as to bequeath and to make a will. It is in the manner of inheritance that the PRC enactment comes into conflict with the Islamic law which is based on more fundamental principles concerning family and social relationships as well as economic responsibility. The nearest in kin relationship come first in the order of inheritance and those who have a duty to support and maintain other members of the family are given a larger share of inheritance. The rights and obligations are defined and are sacred and there is little dispute or controversy about who should get what.

In the Chinese law, the inheritance will take place in this sequence: spouse, sons and daughters followed by brothers and sisters, paternal grandparents and maternal grandparents. Once inheritance begins, the legacy is inherited by the first heir in

sequence, not by the second heir. In other words if there is no surviving spouse, the inheritance would stop at the sons the daughters would receive nothing and so on.

Another interesting feature is that the term sons and daughter is construed to include all children, whether born in wedlock or outside wedlock as well as adopted and step children. Thus while the law does not allow a person to take a second wife nor does it provide for the 'unwed wife', illegitimate children are given a right to inherit from their illegitimate father.

The Chinese laws also provides lien to a person's property on the basis of the duty fulfilled by him/her to the legator. Accordingly a widowed daughter-in-law or widowed son-in-law who has supported his or her father/mother-in-law would be the first heir in sequence if the legator's sons/daughters die before the legator. While the general principle is 'equality' of inheritance, 'a heir who has fulfilled his main duty to provide for the legator or who has lived together with legator [ostensibly a mistress, boy-friend or anyone] may be given more when the legacy is allotted'.

The traditional Chinese law of inheritance was mainly feudal, but the new law too creates as many problems as it wishes to solve and it is likely to add to litigation, conflict and even violent crimes within the family.

Insofar as Muslims are concerned, the total structure of the Chinese law was in complete negation of the norms and principles on which the economic

and social relations of the family are immutably laid down in the Qur'an and Sunnah. Article 13(iv), however, says that 'If heirs agree through consultation, a legacy may be distributed on an unequal basis'. Which made it possible for a Muslim family to settle their inheritance through an internal but unanimous agreement. In the event of one single persons not agreeing to that, the whole family would come under the mischief of the Chinese law.

There is another provision (Article 35) though which says that 'People's Congresses of nationality autonomous localities may formulate accommodating or supplementary regulations based on the principles of this law and in the light of the specific conditions in which local nationality people inherit property'. On the first glance it looks like an exception clause through which minority nationalities, particularly Muslims, could derive their rights, but this 'accommodating' regulation is governed by two mutually contradictory provisions viz (1) 'principles of this law' and (2) 'in the light of the specific conditions in which local nationality people inherit property'. The two are poles apart, but given the spirit of the 'accommodating' proviso, it can be assumed that the Chinese leadership would make a clear exception for its Muslim citizens. Indeed it should even objectively examine the Islamic family law as the basis of legislation for the whole of China after comparing it with all the contemporary western or socialist family laws. ■

October, the Elections Commission announced in Rangoon.

India moving towards nuclear option

India is seriously reconsidering its nuclear policy in view of the assumption that Pakistan had already acquired the fuel enrichment capability and was on the threshold of making an atom bomb. The indication for this was given when defence minister Narasimha Rao sought the opinion of the parliament on 'India's nuclear options for defence' during the debate on budgetary grants for his ministry.

The minister assured members that efforts for rapid modernisation of the Indian navy and perspective plan for development of military strategic options gave India a distinctive edge over the potential adversaries in the region.

India had made its first nuclear implosion (i.e. underground explosion) in 1974.

Iraqi opposition claims

Iraq's 'Muslim revolutionaries' recently attacked President Saddam's car with bazooka rockets killing four of his bodyguards, according to a Tehran report. Iranian sources further claimed a suicide bomb attack against the defence ministry as well as other attacks against security vehicles and personnel in northern Iraq.

Israel cancels delegation to Ciskei

A dozen-strong Israeli parliamentary delegation cancelled its projected trip to South Africa's Ciskei Black homeland after having accepted invitation to be present at opening of the Ciskei parliament. The delegation was advised by foreign minister Shamir that the visit could be detrimental to Israel's current drive to regain acceptance by African states, most of whom had severed diplomatic relations with Tel Aviv in 1973. The Israelis, however, have extensive business interests in Ciskei.

An Israeli parliamentary delegation later went to Togo to

attend the Inter-Parliamentary Union Congress.

Jordan liberation

An organisation calling itself the National Front for the Liberation of Jordan (NFLJ) has joined the Tripoli based command of the Arab revolutionary forces.

Libya's other voice

The 'Voice of the Libyan People' which used to broadcast on behalf of the opposition National Front for the Salvation of Libya, presumably from Sudan, will now broadcast from Cairo, according to Agency France Presse.

Kenya and Ethiopia ties

Kenya and Ethiopia have agreed to continue to strengthen the existing cordial relationship and cooperation, especially along their common border. A Kenyan delegation visited Ethiopia end March beginning April.

• Kenya is to introduce compulsory religious education with effect from 1986.

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himself for what may seem a trivial reason: he had been stopped by a traffic policeman on suspicion of drunken driving and stood to lose his license. But it seems to have been the last straw for the man in charge of what the national press labeled the "most costly museum in the world," for the Zwentendorf nuclear plant has been prevented from going into service by ecologist pressure groups ever

Minister Erwin Lame killed herself. Both were said to have done so because of personal problems. Police say that a growing number of Austrians — on average 50 annually — kill themselves deliberately in a car or motorcycle crash. These suicide bids are all the more worrying because they mainly involve young people. The car occupies a special place in the life

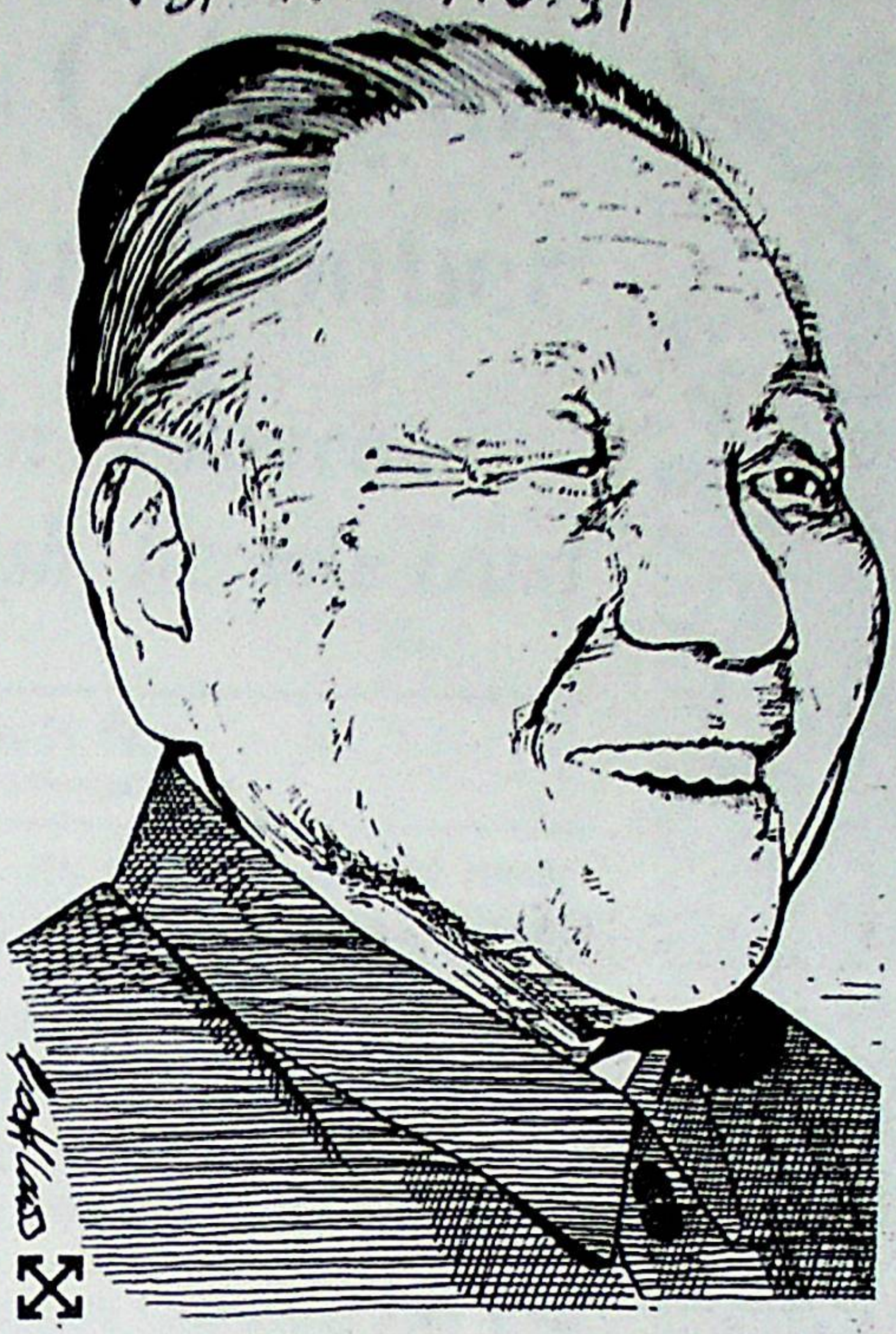
But figures do not tell the whole story. Psychiatrist Gernot Sonneck, director of a Vienna-based association to aid suicidal cases, pointed out that while statistics show that an average 420 people annually in the capital commit suicide, the official figure of 1,000 attempted suicides is in reality nearer 4,000. The reason is that Austrian doctors are not bound by law, as they are in respect of venereal disease, to report suicide attempts.

China hit by unusual series of protests

By Mark O'Neill

Arab News Dec. 28, 1985
Vol XI No. 31

PEKING (R) — Street demonstrations in China, including the first known protests against nuclear tests, indicate a groundswell of discontent despite five years of growing prosperity. Western diplomats said on Friday. They said the protests, reflecting a wide range of grievances, had been met with a restrained attitude from the central government. But some of the issues now being debated in the streets were highly sensitive, the diplomats said, and if the protests continued the government's tolerance could not be taken for granted. In the past week, students from the Muslim Uighur minority have mounted street demonstrations in Peking and Shanghai to oppose several government policies in their home province of Xinjiang on China's strategic border with the Soviet Union. Earlier, starting in September, students in Peking and other cities staged protests against rising food prices, official corruption and what they saw as excessive Japanese influence on China's economic development. In April, scores of former Peking residents exiled to remote provinces during the Cultural Revolution nearly 20 years ago picketed the city hall for permission to return to the capital to live. They appealed directly to Deng Xiaoping, China's top leader and architect of the

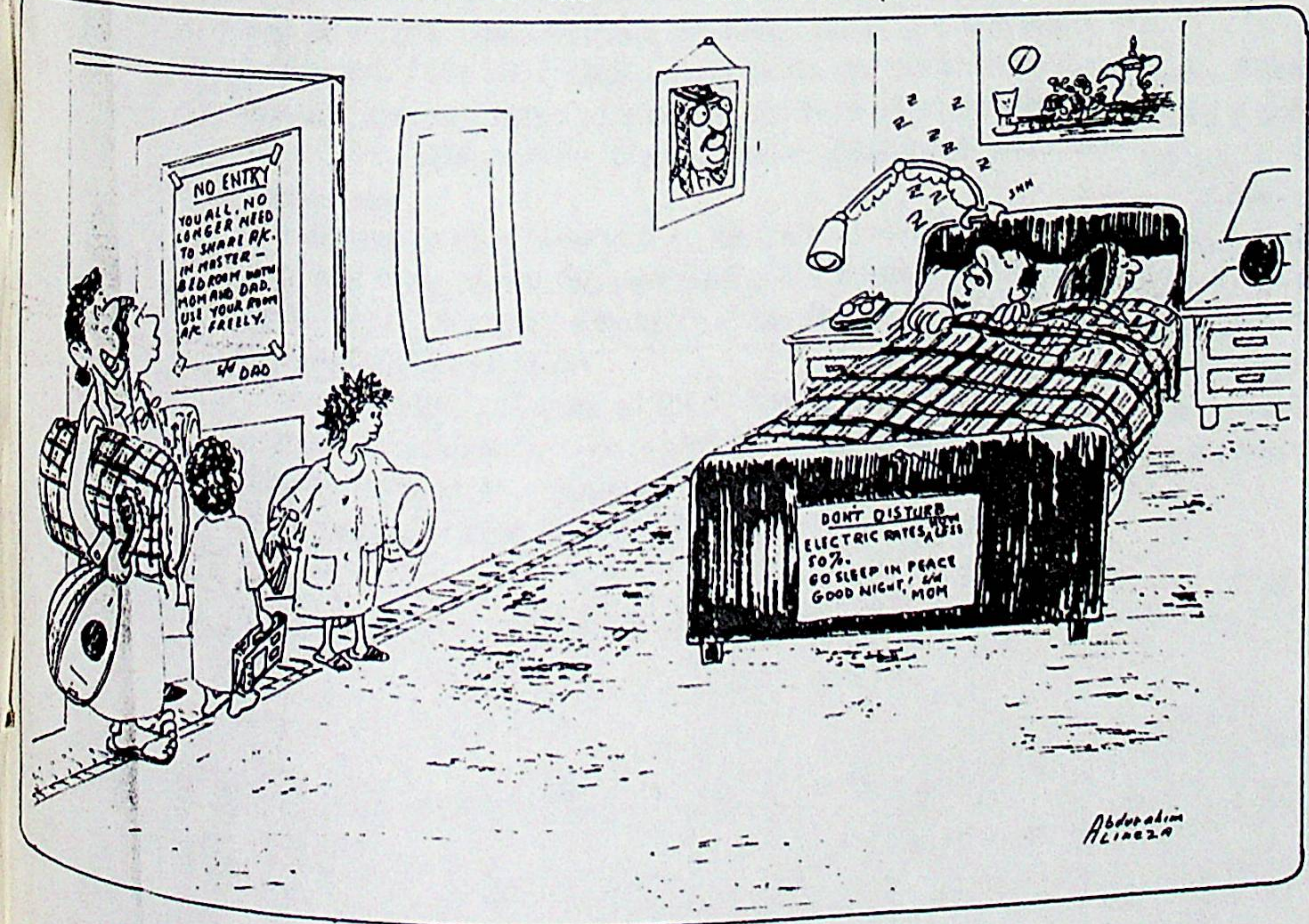


Deng Xiaoping

current economic reforms. "That demonstration was put down firmly but tactfully and there seems to have been no further reaction," one Western diplomat said. "Peking's policy seems to be to deal carefully with these protests and not with a heavy hand." The first sign of Uighur unrest was on

Dec. 12. About 1,000 students demonstrated outside the Xinjiang regional government headquarters in Urumqi demanding a halt to nuclear tests at the Lop Nor facility in the Gobi desert, 450 km to the southeast. They also called on Peking to stop dumping convicts in their remote desert region and to relax harsh birth control measures affecting the region's seven million Muslims, more than half the total population. Ten days later, several hundred Uighur students made similar demands in a demonstration in Peking, prompting the Foreign Ministry to issue a statement defending its nuclear policy. China exploded its first atomic bomb at Lop Nor in 1964 and has since developed a range of land and submarine-based nuclear missiles. The Foreign Ministry said that, while the Chinese government wanted nuclear weapons banned and destroyed, "in the present international situation, it is necessary to conduct a small number of nuclear tests to safeguard China's security." A spokesman said repeated checks had shown that no harm had been caused to the health of the inhabitants of Xinjiang. "It is most unusual for the Foreign Ministry to issue a statement in response to a street protest such as this," one Western diplomat said. But the reassurances did not appear to pacify other Uighur students in Shanghai, who blocked the city's main shopping street on Thursday, waving banners saying "Stop nuclear testing" and "Don't turn Xinjiang into a concentration camp."

No police action was reported in any of the demonstrations. But while the Chinese leadership seems united on the necessity to test nuclear weapons, the diplomat said, the earlier anti-Japanese demonstrations raised issues at the heart of Deng's open-door policy and reflected opposition voiced even in high Communist Party councils. The protesters demanded an end to what they called "the second Japanese invasion," meaning the huge level of imports from Japan, as well as official corruption and sharp hikes in food prices. The leadership took the protests so seriously that it sent two of its rising stars, Li Peng and Hu Qili, to lobby student leaders to defuse potentially explosive tensions. Ten years ago, such protesters would not have been dealt with so lightly, he added.



China Sees California A Model for Frontier

*Although Rich in Resources,
Xinjiang Is Harsh, Remote Land*

By Lena H. Sun
Washington Post Foreign Service

URUMQI, China—With its harsh terrain of mountains and deserts and rich mineral resources, China's far northwestern province of Xinjiang has often been likened to America's Wild West.

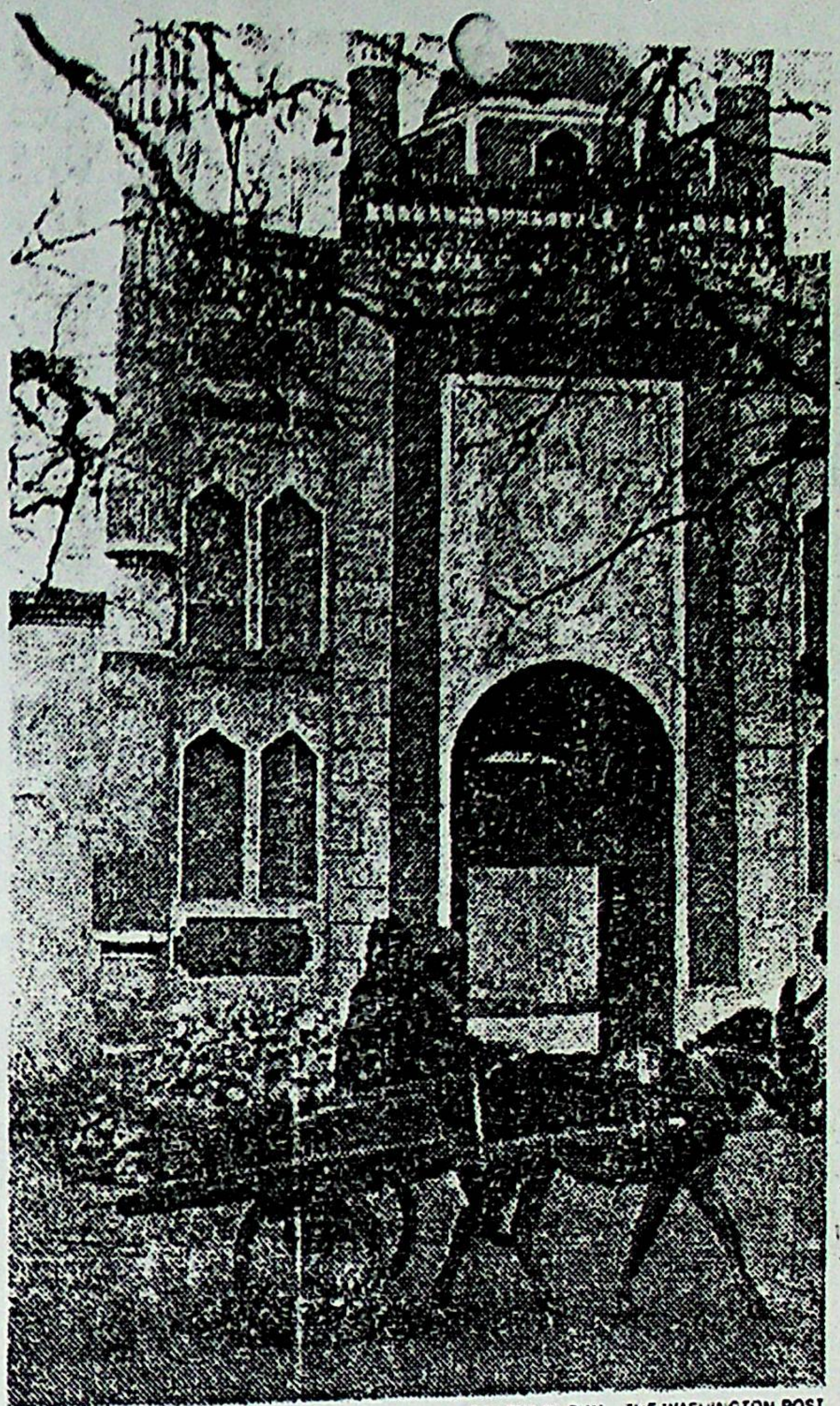
But the comparison that the province's top officials are striving for these days is not with the American frontier of more than 100 years ago, but with that of the late 20th century.

"Xinjiang will become China's California," said Wang Enmao, first party secretary and the region's top political and military leader. Wang, 71, toured California, Texas and Arizona in October. Interviewed here in the provincial capital of Urumqi (pronounced Ooloomoochee and meaning "fine pasture" in Mongolian), he predicted that China's development will probably follow that of the United States, proceeding from east to west.

Xinjiang, formerly spelled Sinkiang, (pronounced Shin Jeahng) means "new frontier." It is the largest province in China, occupies one-sixth of the nation's total area and is bigger than Britain, France, Italy and Germany combined. It is here that China tests its nuclear weapons and keeps a wary eye on its borders with unfriendly neighbors—the Soviet Union, India, Mongolia and Afghanistan.

Xinjiang is also believed to be rich in deposits of oil, coal and rare minerals, and China's leaders hope to exploit these natural resources to fuel the country's planned modernization.

Historically, because of its distance from Peking and uneasy relations between the Chinese and indigenous ethnic minorities, Xinjiang has lagged far behind its neighboring inland provinces. It receives huge subsidies



BY LENA H. SUN—THE WASHINGTON POST

Donkey cart passes a recently renovated Xinjiang mosque.

from Peking each year. Measures of education rank it 20th among China's 29 provinces and autonomous regions, local officials say.

Within the province lies a vast ocean of sand in which entire caravans have been known to vanish without a trace. Stories about the harshness of life here are so common throughout China that graduating seniors about to be assigned their first jobs by the government talk of their concern that they may be sent to this remote and desolate region.

See XINJIANG, A31, Col. 1

Remote Province Hopes to Become China's California

XINJIANG, From A1

But China's top leadership is trying to change all that.

In 1983, Premier Zhao Ziyang and Communist Party General Secretary Hu Yaobang toured the region and targeted it to become one of China's most important development areas in the next century. "From now on, we must place the development of Xinjiang on the agenda of the construction of the entire country," he said.

But because the central authorities are unwilling to invest in an area whose potential has yet to be verified by output, officials in Xinjiang, like those all over the country, are pinning many of their hopes on foreign aid to provide them with the much-needed investment, technical personnel and equipment.

In the key area of oil, where Xinjiang's reserves are thought to be formidable, Wang particularly hopes to attract foreign investment. During his recent U.S. trip, the region's top leader held three rounds of talks with officials from the San Francisco-based Bechtel group, including board chairman Stephen Bechtel.

Wang said Xinjiang was negotiating with Bechtel, the world's largest engineering contractor, but that the talks were not yet at the contract-signing stage. Bechtel's senior group is scheduled to go to Urumqi for talks on Monday, he said.

He declined to specify the nature of the talks but said, "Any contract that would be signed will be on a very large scale."

Asia, led by China, has become the most promising area for major oil projects because of its resources and industrial development plans. Speaking of Bechtel's past projects, Wang indicated that he hoped Bechtel might be able to do for Xinjiang what it did for Saudi Arabia, where the corporation's close relationship with the Saudis led to billions of dollars in massive projects.

Bechtel representatives in Peking and Hong Kong were unavailable for comment despite repeated

flights a week from Urumqi for products from China's interior.

In a land where it may rain twice a year, the fields nearly all depend on irrigation with water from glacier-fed rivers. But waste of water and major irrigation problems impair agriculture and hinder large-scale programs.

In Xinjiang, the news from the official Communist Party newspaper, People's Daily, comes a day late. Those people in Kashgar who have television sets watched the Oct. 1 national day celebrations two days later, thanks to a videotape broadcast in Urumqi.

There is realistic potential for development in petrochemicals, said one western analyst, but Xinjiang lacks proximity and access to markets, and, in oil, it lacks a major pipeline.

"The logistics are pretty formidable," the analyst said. "It's not exactly the economic heartland of China." Said another analyst, "It's more like Alaska [than California] but, unlike Alaska, Xinjiang is landlocked."

Even with special advantages for foreigners, investors are more likely to head to other parts of China with more favorable infrastructure, he said.

China's leaders have set an overall modernization goal of quadrupling the country's 1980 GNP by the year 2,000. Xinjiang is so far behind the rest of the country that to catch up, it will need to increase its output five-fold, party secretary Wang said.

A large part of that task is now being assumed by the Xinjiang Production and Construction Corps, a 2.25-million-strong force that makes up nearly 17 percent of the region's 13 million population. Although it remains a reserve force for defense of the borders, the corps, nearly all Han Chinese, has been responsible for the construction of much of the area's new urban housing, factories, transport and communication facilities.

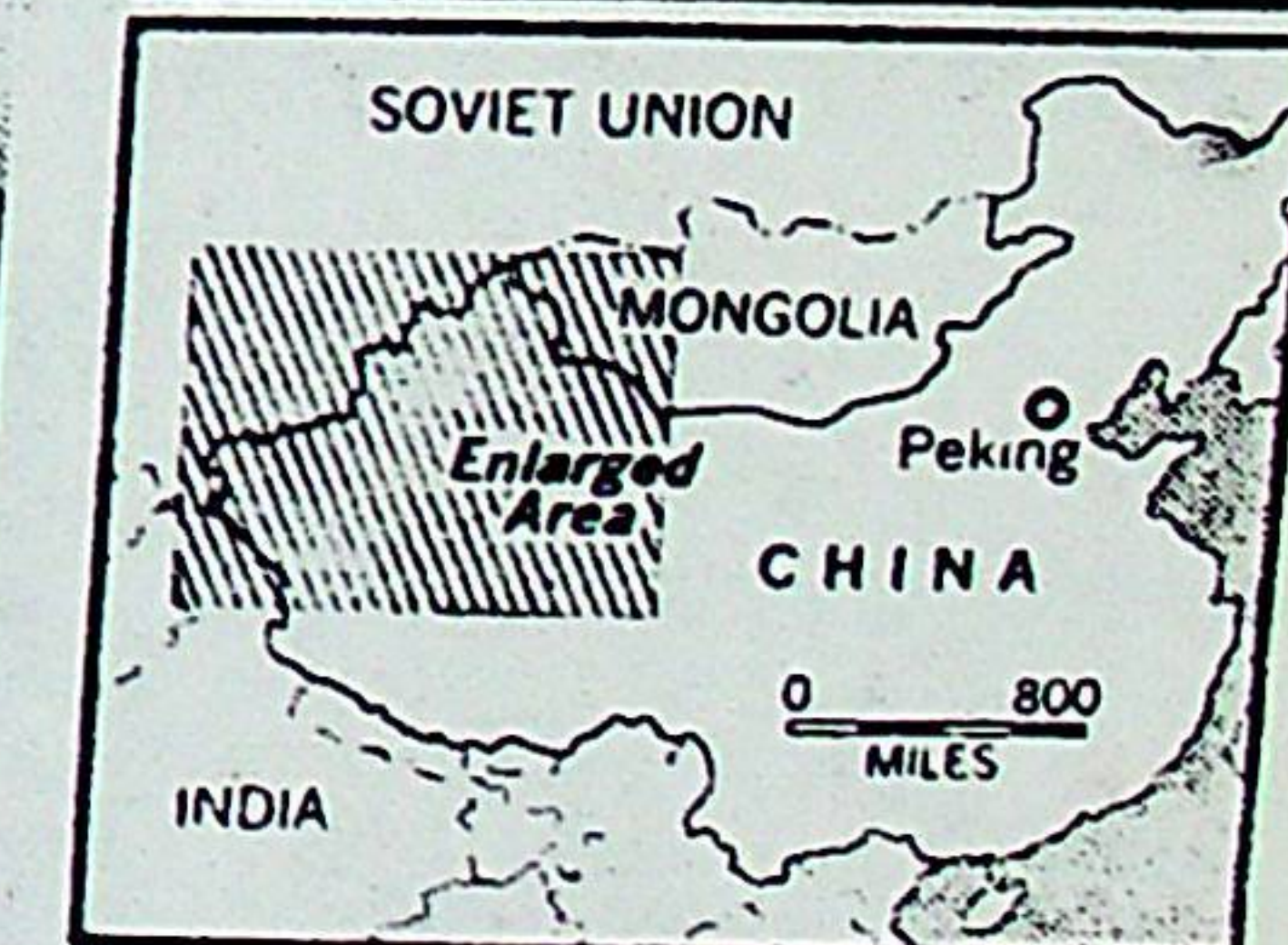
Officially set up as a special unit of the People's Liberation Army in 1954, it was disbanded in 1975 during the turmoil of Mao Tse-tung's 1966-1976 Cultural Revolution. It was revived in 1982 and last year it accounted for nearly one-fourth of the total output for the region.

Wang said he knows that Xinjiang's turn will come in time.

"Xinjiang has great potential. . . . If we are to develop, we can do much better than California," he said.



At a bazaar in Xinjiang's market city of Kashgar, which straddles historic trading routes from Central Asia, a craftsman braids dyed horsehair into decorations to adorn bridles. Urumqi, the province capital, is 600 miles away.



BY LENA H. SUN—THE WASHINGTON POST

BY BRAD WYE FOR THE WASHINGTON POST

Chinese, Turkic Minority in Northwest Live in Uneasy Peace

By Lena H. Sun
Washington Post Foreign Service

KASHGAR, China—On the dusty, sandy roads in China's westernmost city, the language that is heard most often above the jingle of the bells on the donkeys is not Chinese but Uighur, a mixture of Turkish and Persian. Five times a day, the call of the muezzin pierces the air and the donkey carts are tethered as their drivers, heeding the call to the faithful, head for nearby mosques.

Here in China's strategic northwestern province of Xinjiang, 60 miles from the Soviet border, the presence of the Uighurs (pronounced way-gurs), a Turkic people of Moslem faith, is clearly felt. In fact, the Uighurs, who make up 80 percent of this city's 180,000 population have more in common with their brethren on the other side of the border than with their comrades in Peking, 3,500 miles to the east.

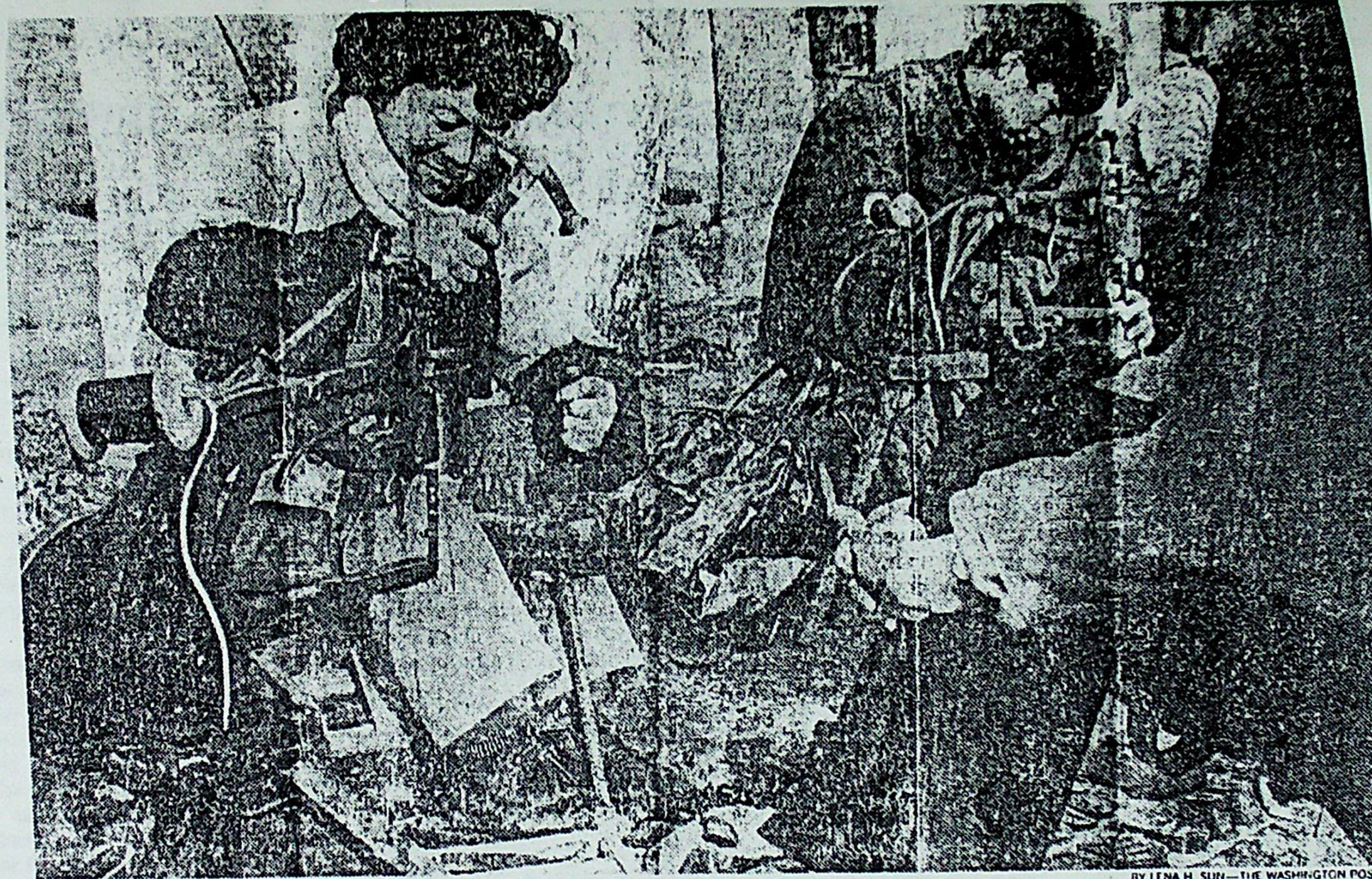
Xinjiang, China's largest province, is home to 40 of China's 55 minority groups that together make up only 6.7 percent of the country's population. In Xinjiang, the Uighurs are the dominant majority, composing almost half of the region's 13 million people.

Relations between the minorities and the Han Chinese, who make up the vast majority of the country's population, have historically been uneasy here. The Han Chinese are named for the Han dynasty that laid the foundation for the Chinese empire more than 2,000 years ago.

For decades the Peking government has been sending Han Chinese to outlying regions like this one to develop the areas economically and assimilate the minorities into Chinese culture. In recent years, however, the government has moved to ease tensions between the Han Chinese and other ethnic groups by guaranteeing the rights of members of minority groups. Today the minorities have equal rights under the law and within the Communist Party.

But despite these efforts, by August 1981 relations between Chinese and Uighurs in Xinjiang had deteriorated so badly that China's most powerful leader, Deng Xiaoping, traveled from Peking to Xinjiang to help mediate the political infighting between Chinese and Uighur members of the provincial ruling committee, diplomats said then.

According to the September 1981 issue of the Hong Kong Communist magazine *Cheng Ming*, Deng discovered an "unsteady situation." The magazine said Uighur dissidents had planned a province-wide uprising against Chinese rule, using the slogan, "We want self-rule and don't want to be dominated." Peking's response to the com-



Han Chinese cobblers are among skilled workers from other parts of China who earn many times their regular wages working in Xinjiang.

was to replace the Communist Party leader with Gen. Wang Enmao in November 1981.

Wang had helped bring the region under Communist control after the party came to power in 1949, and his moderate and pragmatic policies reportedly have earned him support among the people.

Now, as Xinjiang prepares to tackle an ambitious modernization plan to transform China's wild west into China's California by the end of the 21st century, much of its success will hinge on its leaders' ability to achieve ethnic unity and political stability.

The easing of tensions on the Sino-Soviet border in recent years and the reopening of two border posts in Xinjiang for the resumption of trade between the two countries has also allowed the region's leaders to devote more energy and time to internal stability.

In a recent interview, Wang, the province's top political and military leader, described relations between the Han Chinese and the minorities as "very good," a marked improvement from 1982, when he noted that there were still "serious problems."

Although local residents say there has been no more of the violence that pitted Uighurs

at least two Xinjiang cities, there is a feeling of wariness. "Small frictions," caused by misunderstanding over customs and traditions and the inability to communicate, are common, local residents say.

On a recent Sunday, a group of about 20 Han Chinese youths crowded in front of one store, some smoking cigarettes, all listening to western pop music blaring from a large cassette recorder. Not a single non-Chinese went near them. Instead, they steered clear of the group, some even crossing to the other side of the street to do their shopping.

The misunderstanding and prejudices are particularly common among the younger generations of Han Chinese and Uighurs. There have been instances, for example, when young Han Chinese intentionally have stood in front of praying Uighurs to offend them.

"The Chinese youths who do this look down upon the Uighurs. They do this because they like to pretend that the Uighurs are kowtowing to them," one source said.

When Uighurs are in a funeral procession, it is considered a sign of respect for approaching cyclists to dismount, but many

know better or choose not to, the source said.

Accentuating tensions are the frustrations felt by many of the Han Chinese, many of them skilled workers and technicians sent from China's larger coastal cities, such as Shanghai, to help provide the needed personnel for Xinjiang's economy. They have a hard time adapting to the harsher conditions of life here, Chinese sources said. In addition, they often become frustrated professionally because they are cut off from the latest information in their specialty.

In 1980 and 1981, there were clashes caused by unrest among the former residents of Shanghai who had been sent to the region in the 1950s and who were demanding to return to their native homes. When authorities refused, about 10,000 demonstrated in Aksu, 250 miles northeast of Kashgar. Government offices were taken over and officials attacked before order was restored. Although all of China's different national minorities are equal under the law, they usually have a much lower standard of living than the Han Chinese.

"Yes, in reality there are still disparities [between the Han and the minorities] because they are not equal economically," said

secretary Wang. "And where there are disparities [in income], there will be friction."

China has had a history of quelling the central Asian minorities to assert control over its western frontier. Despite the high-minded policy on minorities, Communist leaders have long encouraged and sometimes forced migrations of Han Chinese settlers to the so-called autonomous regions—set up to allow the ethnic groups some degree of freedom and a chance to maintain their traditions—to dilute the ethnic influences and ensure central control over China's troubled borders.

This was especially true in Xinjiang, where the Uighurs and other Moslem minorities have long-standing ties with the Turkic people in the Soviet Union. Part of the province was ruled by a Soviet-sponsored semiautonomous regime before the Communist takeover of China in 1949.

Since 1949, more than 5 million Chinese have been brought to Xinjiang from eastern China to help assimilate the Uighurs, Kazakhs, Kirghiz and Mongols. These ethnic groups are considered to be among the most rebellious minorities in China.

The integration effort began in 1958, with the founding of rural communes, curtailment of private plots and attacks on religion, specifically Islam. Discontent among the minorities was reflected in the exodus of more than 60,000 Kazakhs across the border to Soviet Kazakhstan in 1962.

The assimilation effort reached its peak during the Cultural Revolution from 1966 to 1976 when the Arabic alphabet was outlawed in favor of the Latin alphabet, mosques were closed and turned into workshops, Moslem classics were burned, restrictions were imposed on the number of sheep minority peasants could raise, and Han officials delivered speeches in Chinese without providing interpreters.

In 1981, ethnic tension flared in Kashgar when a young Uighur peasant who was digging a ditch got into a fight with a Han Chinese. Neither was able to speak the other's language. In a fistfight the Han was beaten by the stronger and bigger Uighur. Angered, the Han went into his store, took out his hunting gun and shot the Uighur.

While the police searched for relatives of the dead peasant, an angry mob took the body and paraded it through the streets. The mob killed two Hans and beat many others, according to a report last year in the Communist Party newspaper *People's Daily*.

Wang said the dead Uighur's father, who was supported by his son, received compensation from the government. The dead Uighur's sister, who was also supported by her brother, was given a job in a school in the city, he said. The funeral costs were paid by the state. The Han and an accom-

Minorities, Chinese Live Together Warily

UIGHURS, From A13

police were executed, according to Hong Kong newspapers.

Since 1978, Peking has tried to ensure ethnic rights and religious freedom and elevate minority group members to leadership positions. Now the head of each of the region's 80 counties is a member of an ethnic minority, said Bahar Rahim, an official working on minority affairs. The Arabic alphabet is back in use and there is no longer a limit to the number of sheep a peasant can raise.

In addition, the government has begun allowing people to make the pilgrimage to Mecca required of devout Moslems, and relatives from

the other side of the border have been allowed to visit Xinjiang. Those who have relatives in the Soviet Union also have been allowed to visit there, officials said.

Emphasis has been given to education, with quotas of up to 60 percent set aside for minorities entering the region's colleges. Since 1982, the regional government also has given rewards to those who have contributed to ethnic unity during an "ethnic unity month" each year.

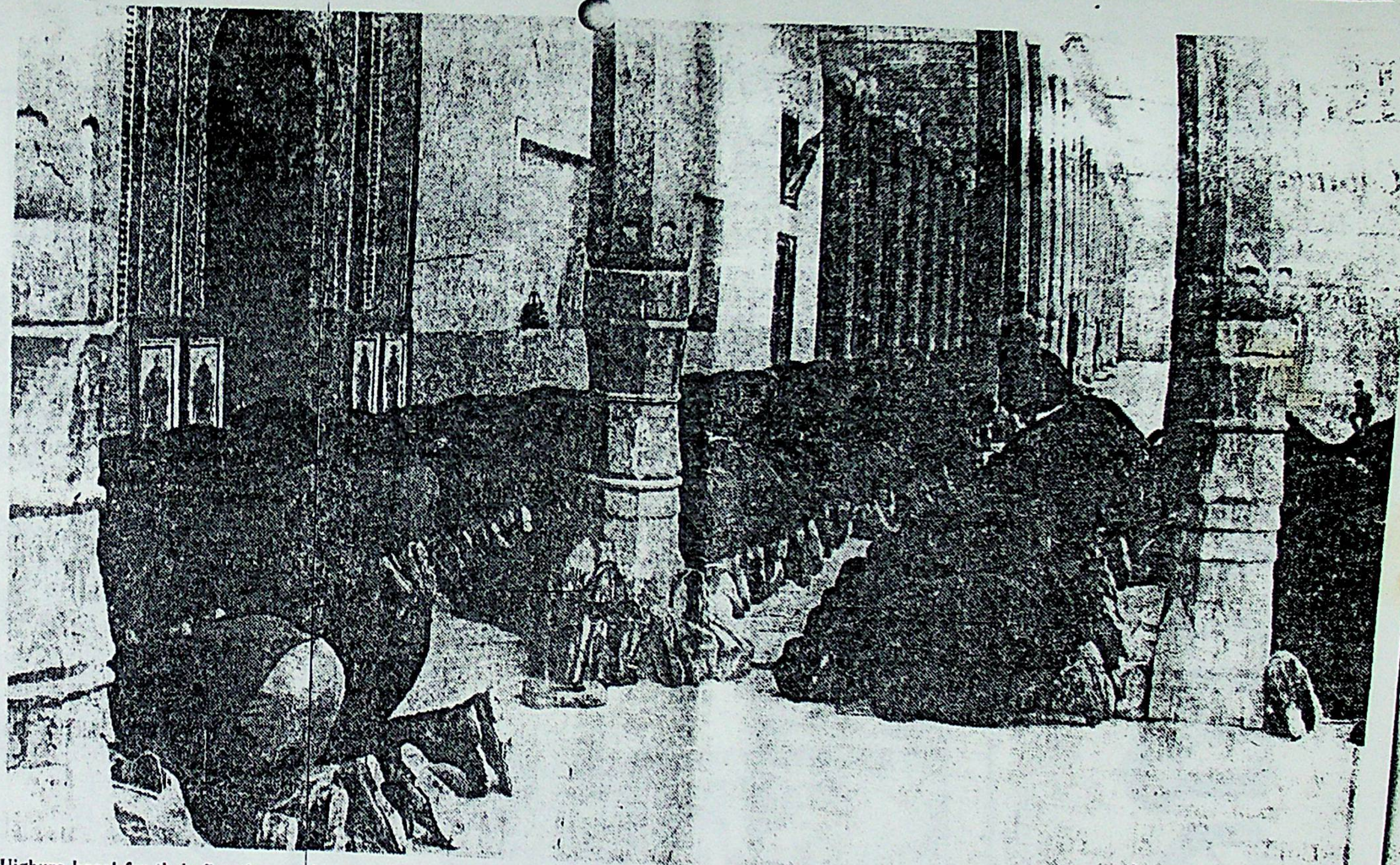
Some of the minorities who now hold party and leadership posts are among those who most insistently deny that any tensions exist.

When told that some minority leaders in the United States resent what they call tokenism, Abdul Ahet Mohammedjan, Kashgar's deputy mayor for trade and finance, replied angrily: "I have power, I have a post and I have responsibility. This is not like the United States."

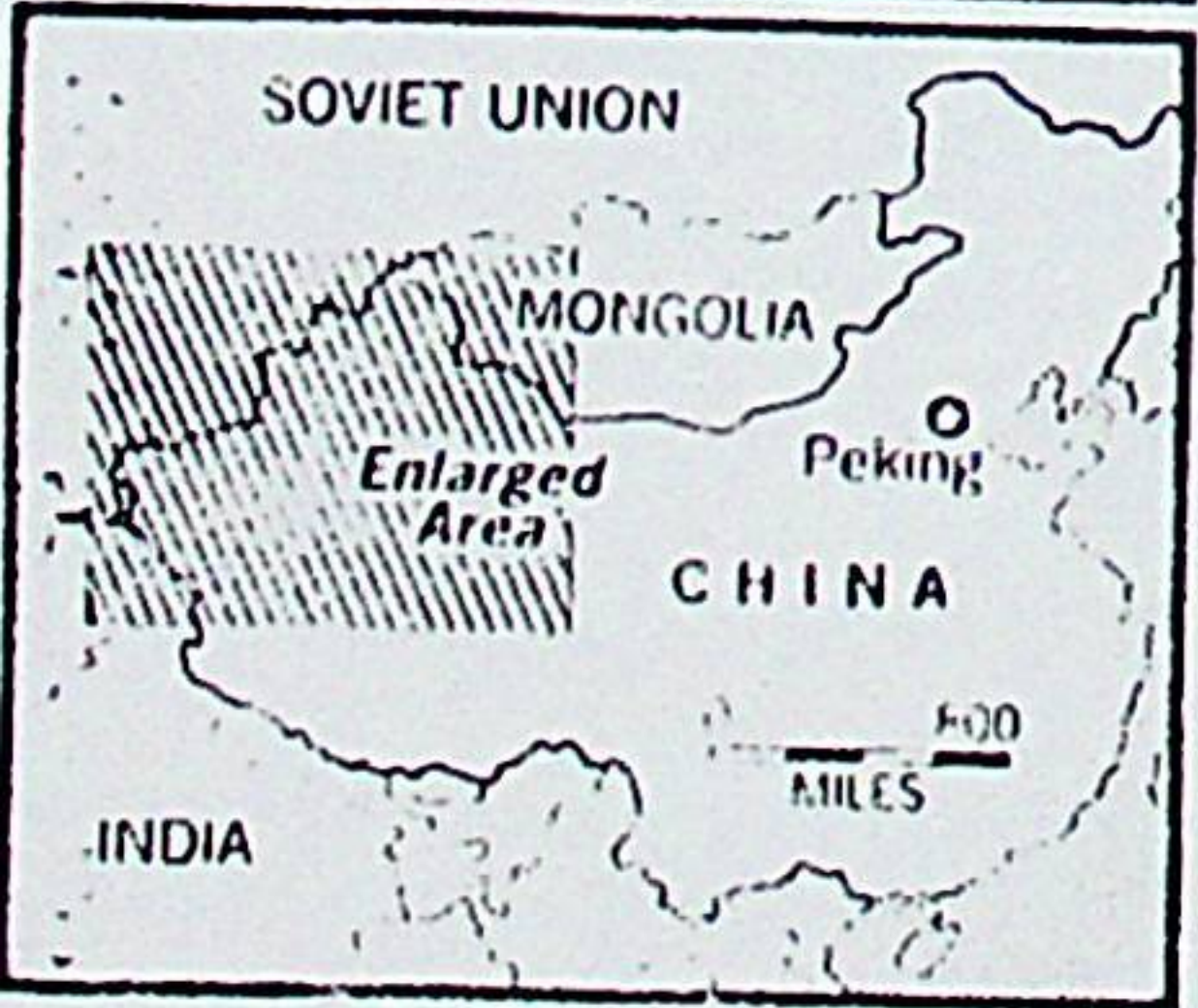
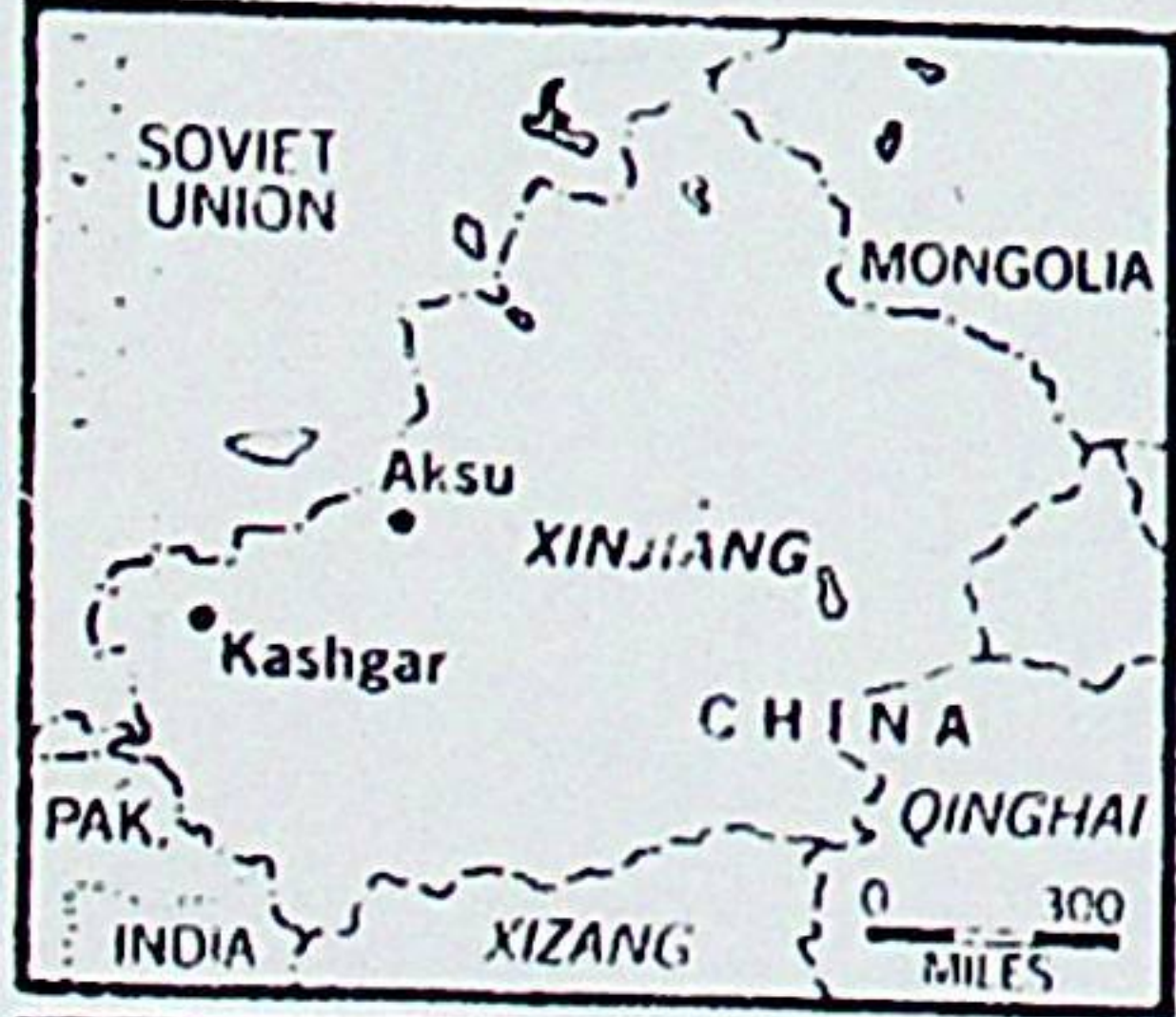
But here in Kashgar, despite all the talk about ethnic unity, there is no formal program for the Han Chinese to learn minority languages, although there are many programs to teach the Uighurs to speak Chinese.

Pragmatists like Wang acknowledge that there are many problems. As Xinjiang tries to increase its industrial and agricultural output five-fold over 1980 by the end of this century, it will have to rely heavily on skilled workers and technicians from the interior.

To lure them here, Wang said, the region this year began giving material incentives. Those with a college education will automatically



Uighurs kneel for their five-times-a-day prayers at the Id Kah mosque in the center of Kashgar in China's far northwestern province of Xinjiang. BY LENA H. SUN—THE WASHINGTON POST



BY BRAD WIT FOR THE WASHINGTON POST

receive a one-step increase in wages when they first arrive. Every three years after that, another increase is guaranteed. The wage incentives are significant because they are a marked departure from the past, when the Han settlers were told that the glorious task of building up the border area was enough compensation for their work.

Cedi Wakaz, 67, a Uighur, said he does not have many complaints. A retired shepherd, he spends most of

his free time taking care of the mosque across from the Abakh Hoja mausoleum, the holiest of pilgrim resorts in southwestern Xinjiang.

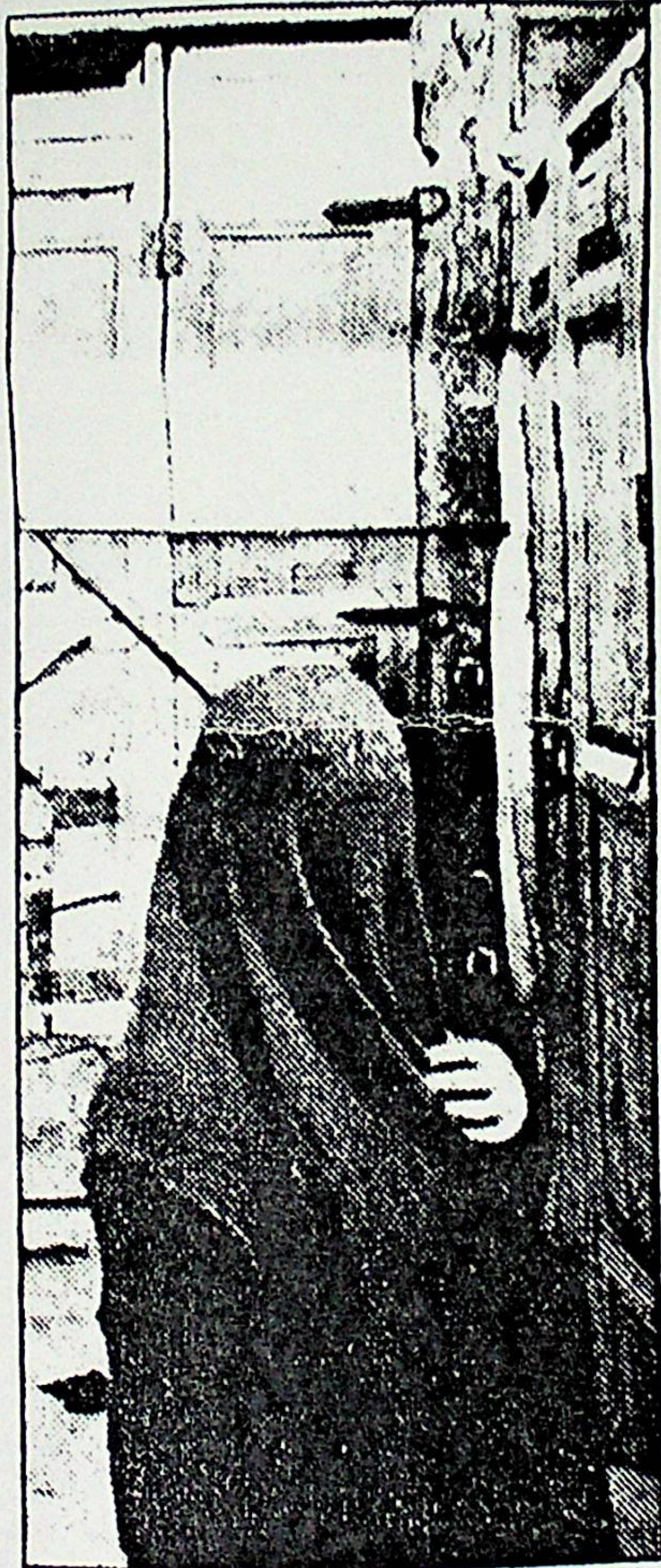
On a recent Sunday afternoon, his chores completed, he was relaxing in the sun on a straw mat.

"I was born here. I have a wife and two children and two grandchildren," he said. "We all live together. Life is not bad. I have five *mou* [five-sixths of an acre] of land, four sheep and six chickens. I have enough for myself."

LOS ANGELES W

,343 Sunday

Saturday, July 13, 1985



CAROLINE E. DEXTER.

Devout Uighur Muslim wears a shawl over her face in Kashi, China. At right are a cafe in Urumqi, serving rolls and flat bread called *nan*, and a free-market merchant.

China's Uighurs — a Minority Seeks Equality

By JIM MANN,
Times Staff Writer

URUMQI, China—Dawut was pacing the floor of his home, trying to describe the size of the tiny prison cell in which he had been confined.

The experience, Dawut told his visitors, was worse than being imprisoned by Adolf Hitler's Nazis.

"I read about a Polish journalist in World War II who said he was kept in a cell five paces long," he went on. "Well, ours were only three paces long. We were always handcuffed, and our legs were chained to leg irons that weighed 15 kilograms (33 pounds). The only food was rice and corn. We were kept there for three years, and then sent out to do hard labor."

Dawut (not his real name) is an intellectual of the Uighur nationality. His people, who speak a Turkic language and are Muslims, are a tiny minority in China. But they are the largest ethnic group in Xinjiang, China's extremely sensitive northwestern province, which has a 1,925-mile border with the Soviet Union and covers roughly a sixth of China.

5.9 Million in Province

According to the 1982 census, there were about 5.9 million Uighurs in Xinjiang and only about 5.3 million Hans, or ethnic Chinese. The province's total population was put at 13.1 million.

For the past three decades, the province's official name has been Xinjiang Uighur Autonomous Region, and the authorities are preparing a massive celebration in October for the region's 30th anniversary. But a visit to Xinjiang and interviews with some of the Uighur activists make it plain that the Uighurs have little in the way of autonomy.

Despite some recent advances, there is still serious racial trouble between Hans and Uighurs. Events in the near future, among them the expected retirement of Gen. Wang Enmao, a Chinese who as provincial Communist Party leader has ruled Xinjiang for most of the past 36 years, could exacerbate the problem.

"Xinjiang is our land, our territory." Abliz (not his real name), another young Uighur intellectual, told two reporters.

He spoke in hushed tones, and only after being assured of ano-

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CHINA: Uighurs Key to Harmony in Region

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nymity and after turning up the volume on a television set in the room where the interview took place.

"The Chinese brought lots of (Han) people here in the 1950s," he went on, "so now the population ratio is nearly 50-50. But for important jobs and money, it's not anything like 50-50."

Uighurs in Xinjiang like to tell a wry joke about a Uighur shoemaker who meets a fellow worker, a Han, who is newly arrived in the province. The next day the Han is appointed boss over the Uighur, and the next he is made director of the factory. A week later he becomes a member of the provincial Communist Party committee.

Generally, Uighurs and Hans attend separate schools at the elementary and secondary levels. At

farms and factories in Xinjiang.

They came singing propaganda songs they had learned in cities like Peking and Shanghai. The most popular was called "Xinjiang Hao Difang," and the lyric went like this:

"How nice is Xinjiang; fine pastures both in south and north; the desert has turned into fertile fields.

"How sweet are the grapes, apples and melons, and the whole area is covered by coal, iron, gold and silver."

Change in Writing

Cao, the language professor, said: "Before the liberation, I lived a poor life. If it were not for the liberation (the Communist takeover), I would not have gone to college. I thought to myself: The party has done so much for me, I should do what the party asks."

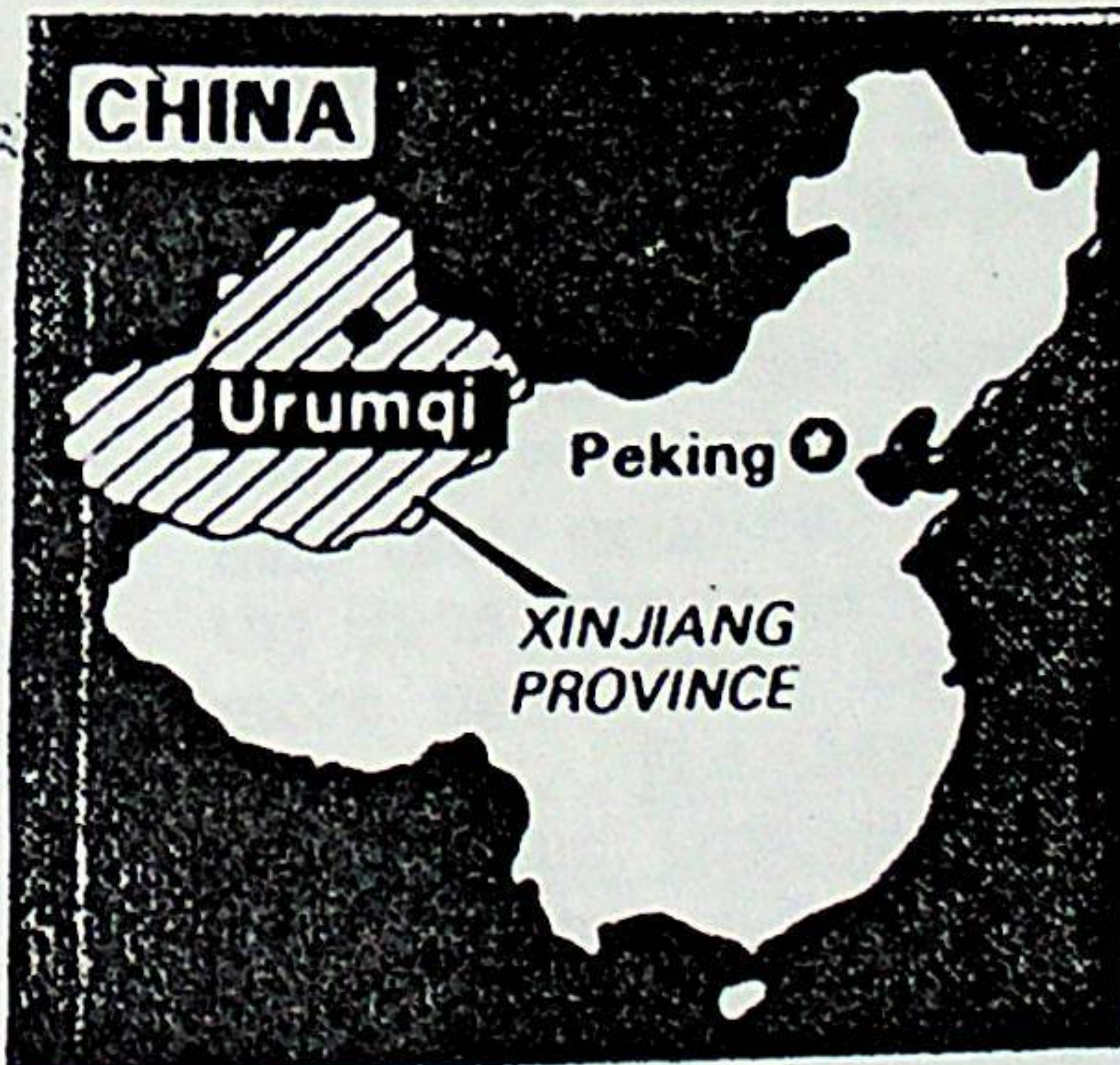
The authorities also tried to force the Uighurs to give up their written language. At first, efforts were made to try to have the Uighurs use the Cyrillic alphabet, as Central Asian people are required to do in the Soviet Union. Later, as relations between China and the Soviet Union deteriorated, a campaign was initiated to get the Uighurs to use the Roman alphabet. This, too, has been abandoned.

For the first two decades under Communist control, Xinjiang was run by Wang, a lieutenant general in the People's Liberation Army who entered the province with the first of Mao Tse-tung's troops sent to take over from the Nationalist forces in 1949.

It was Wang who made sure that Xinjiang did not fall under the influence of the Soviet Union, and it was Wang who kept calm in the province while Hans were being brought in from the rest of China. But during the Cultural Revolution of the late 1960s, young Red Guards complained that Wang had created an "independent kingdom" in Xinjiang, and in 1969 he was forced to step aside.

Books Were Burned

Uighur activists say that the Cultural Revolution was the most difficult period for them. Red Guards burned books outside mosques and prevented Uighurs and other Muslim peoples, such as the Kazakhs, from practicing their religion. Those who tried to keep the Uighur language and culture alive were arrested and imprisoned.



Los Angeles Times

Xinjiang University, in Urumqi, Uighurs and Hans are assigned to separate dormitories and separate dining rooms.

Prof. Cao Xiangui, a language professor at the university, who "answered the call of the party" and came out here from Peking in 1955, explained the segregation: "The local people, they have mutton; we eat pork. They don't like the smell of our food. It's not convenient to eat together."

In Kashi (Kashgar), a town on Xinjiang's western border, most Hans live in modern, concrete-block apartment buildings, while Uighurs live in old, mud-walled houses. The houses have no running water; children, many of them caked with dirt and sores, walk several blocks over dirt paths to fill buckets and carry them home on shoulder yokes, much as people did in the Middle Ages.

As a matter of pride, some Uighurs refuse to speak the Chinese language. An 18-year-old Uighur girl who approached American visitors spoke a few words of English, but when a reporter tried to talk with her in Chinese, she demurred, saying, "I no Chinese."

Later, in her home, she displayed an English-language textbook that showed she had been studying English not from Uighur but from Chinese. She proudly showed a picture of her father, and said he was a Uighur activist who had died in prison in the 1960s after being branded a counterrevolutionary.

Called Undisciplined

Hans, for their part, complain that the Uighurs are not disciplined enough, that they spend too much time at parties and not enough at the hard work to which Chinese are accustomed.

"The Uighurs don't bring up their children correctly," a young Chinese woman said as she passed a Uighur child on the street. "The parents let the kids eat anything they want."

Justin Jon Rudelson, 23, a native of Los Angeles who has been working in a scientific institute in Urumqi since January and is one of a handful of Americans who speaks Uighur, said he has found that "by choice, there's very little mixing" by the Hans and Uighurs of Xinjiang province.

"The Hans who came here to Xinjiang were genuinely trying to help their country," he said, "and the Hans who came here are much more open than Chinese elsewhere. . . . But they do not learn the Uighur language or Central Asian history. It's like Jews going to the Middle East and not learning Middle Eastern history, trying to be European."

The Uighurs were the first Central Asian people to have a script of their own. More than 12 centuries ago, they were the dominant force across much of Central Asia. But in AD 840, the Uighurs were overwhelmed and dispersed by another Central Asian people, the Kirghiz. Many Uighurs settled here in what is now Xinjiang.

Turkish Origins Noted

Turkey's Prime Minister Turgut Ozal observed, in the course of a recent visit to Peking, that the Turkish nation originated in this area. His government hopes to open a consulate here.

At the time of the Communist takeover, in 1949, only 5% of Xinjiang's 4.3 million people were Hans. The Uighurs were by far the largest ethnic group in the province. But in the 1950s the Communist Party began a massive campaign of settling Xinjiang with Hans from other parts of China. Thousands of young men and women were assigned to jobs on

"They just said we were counter-revolutionaries," said Dawut, who was not freed until the 1970s. "The judge was a Uighur, but he was an ignoramus."

After Mao's death and the end of the Cultural Revolution, the central government began easing its policies toward the Uighurs and other minority peoples. But from 1979 to 1981, Xinjiang was in turmoil.

Uighurs battled Hans in a series of violent incidents. In Kashi, the assassination of a young Uighur peasant by a Han official touched off communal clashes in which two people were killed and many others were wounded. At one point, about 200 armed Uighurs tried unsuccessfully to storm an army base near Kashi.

Meanwhile, thousands of Hans who had been sent from Shanghai to work in Xinjiang began pressur-

Red Guards burned books outside mosques and prevented Uighurs and other Muslims from practicing their religion.

ing the authorities to let them go home. In the most serious incident, in 1980, tens of thousands of Shanghai natives occupied government offices in the town of Aksu, and some of them took part in a hunger strike to dramatize their plight.

China's top leader, Deng Xiaoping, made a nine-day inspection tour of the province in mid-1981, and later that year he decided to put in new, if familiar, leadership for the province. Wang Enmao was brought back.

Since his return, the situation seems to have stabilized. Uighur intellectuals now say they feel it is unrealistic to get into a head-on confrontation with the government and the army.

"Some people would like to, but there is no hope," Abliz said.

He is desperately anxious to preserve the Uighur culture, but he said, with a note of sadness in his voice, that he will probably send his children to Han schools so that they will not lose the chance for advancement.

Dawut said he is not taking part in any direct political activity. "Before," he said, "I was stupid. Now, I am smart." He said he believes the gradual opening of

CHINA: Ethnic Clashes Have Jolted Northwest

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Xinjiang to tourists and other foreigners will help "to let the world know about the Uighurs."

Several of the Uighurs interviewed in Xinjiang said they are pleased by Deng's economic reforms, which have meant more money and more freedom for individual enterprise.

"Deng is good for our stomachs," a young Uighur teacher said.

Nevertheless, there are still signs of problems in Xinjiang. Last March, the provincial public security department issued a public notice about damage to broadcasting lines in the province. It warned that "lawless elements who deliberately sabotage these wires" would be punished.

Several changes, some of them already undertaken, could upset the delicate balance between Han and Uighur.

According to informed sources, Wang, 73, will step aside this fall as party first secretary, the top post in the province. And it is not clear whether another Han will be sent in or whether the post will go, for the first time, to a Uighur.

Over the years, Wang has promoted several Uighur officials to high-ranking positions. Two provincial party secretaries, Ismail Amat and Tomur Dawamat, are Uighurs, and both are members of the Central Committee of the Communist Party of China.

The reduction in tension between China and the Soviet Union may also have an impact. Over the

past five years, China has kept as many as 275,000 soldiers in Xinjiang, along with half a million military personnel in the Construction and Production Corps. Most are Hans from other provinces. They are stationed in Xinjiang to protect China's borders, but they have been available to help maintain internal security.

A Uighur activist, asked how he feels about the improvement in

'Deng is good for our stomachs,' a young Uighur teacher said.

China's relations with the Soviet Union, replied: "It's good. It means maybe some of the troops will leave."

Early this year, work began on a new rail line that will run eventually from Urumqi to the Soviet border, where it will link up with the Soviet rail system. Then, for the first time, goods from Xinjiang can be moved easily to the Soviet Union and on to Eastern Europe.

"When that railroad opens, it will be another Silk Road," a young official said, referring to the ancient caravan track that linked China to the West.

Other economic-development plans may also affect relations between the Uighurs and ethnic

Chinese. Intensive efforts are under way to develop oil, coal and mineral reserves in Xinjiang. Companies such as Bechtel, Inc., the large U.S. engineering firm, have been asked to help plan and build mining and refining facilities.

Any discovery of new oil or mineral deposits in Xinjiang could touch off new disputes over how much the Uighurs will share in the wealth—controversies comparable to those involving American Indians in the United States.

According to a Uighur joke in Xinjiang, when the first rail line was completed to Urumqi, in the early 1960s, the trains coming into the province made a sound like "chi chi chi," which in Chinese means "eat, eat, eat."

On the way out, as the joke has it, the trains seemed to be saying, "Chi bao le, chi bao le, chi bao le"—"I'm full, I'm full, I'm full."

Somalis Report Attack

NAIROBI, Kenya (AP)—Somalia's state-run radio said Somali soldiers repulsed an attack by Ethiopian troops Thursday along the border in the central region of Galgadud, killing 60 Ethiopians and wounding a like number. It said 16 Somali soldiers were killed. The broadcast, monitored in Nairobi, said the Somalis captured an Ethiopian armored car, a truck and various guns.

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我国信仰伊斯兰教的十个少数民族人口

(八二年人口普查数字·截止1992年7月1日)

单位:人

回族	7,219,352	撒拉族	69,102
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维吾尔族	5,957,112	塔吉克族	26,503
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哈萨克族	907,582	乌孜别克族	12,453
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东乡族	279,397	保安族	9,027
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柯尔克孜族	113,999	塔塔尔族	4,124
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总计 14,293,650 人。

其中柯尔克孜族中有一部分信仰喇嘛教。

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China's Muslims return to mosques

By John E. Woodruff
Peking Bureau of The Sun

KASHGAR, China — Silay Da Mullah sat cross-legged on a broad portico as windblown mulberries gently thudded onto a rattan roof and he counted off the rights Xinjiang province's Uighurs and other Muslim peoples have regained since the cultural revolution:

□ Mullahs, the religious leaders of the province's thousands of mosques, are no longer jailed or forbidden to preach.

□ Copies of the Koran, the Muslim bible, are no longer routinely confiscated or burned on the spot by rampaging teenagers.

□ Mosques that had been turned into schools, factories and storehouses are now back in the hands of the religious. Some congregations have received payments for the decade or more that they were thrown out of their mosques.

Growing numbers of Xinjiang Muslims are being permitted — and finding the means — to make the pilgrimage to Mecca, some 2,500 miles southwest of China's farthest western city.

Silay Da Mullah himself was

Tuesday July 9th. 85

Baltimore - SUN



A mosque in the city of Kashgar — once again a place of worship for China's Muslims.

THE SUN/JOHN E. WOODRUFF

among some 100 Muslims from Xinjiang who were permitted to make the hajj (pilgrimage) to Saudi Arabia — nominally required of all Muslims at least once in their lifetimes — in 1982, as China began to open the door to the pilgrims. Last year, the number grew to 1,200.

But the religious repression of the Cultural Revolution years fell especially heavily on Muslim people all over China, and it has left scars that seem to heal only slowly here and elsewhere.

Mullahs in many places spent years in jail. Dozens in this city spent a year or two in labor "schools," and two were confined for more than 10 years, Silay Da Mullah said in an interview last month.

"These are serious questions from history, and we have been careful not to investigate or ask too many questions about them," the mullah said, when asked how many Muslim religious leaders in Kashgar were beaten by Red Guards or by their keepers during confinement.

Hundreds of thousands of China's Muslim households were visited by Red Guards who ransacked their houses, confiscating or burning the Koran and carting off any religious objects that could not be destroyed on the spot. In many places, even rugs were taken, because Muslims use them for their daily prayers.

The repression that Muslims faced across China was of a piece with that inflicted on all of the religious. Buddhists, Catholics and Protestants all were hounded, and lost control of their places of worship, many of which were destroyed or damaged beyond repair.

Religious worship has been re-



THE SUN/JOHN E. WOODRUFF

Silay Da Mullah, a religious leader of the Uighurs, prepares to pray.

covering steadily in recent years as the Communist Party seeks to "thoroughly negate the Cultural Revolution," but in Xinjiang, the recovery is

colored by special conditions.

Like Buddhism in Tibet, Islam in Xinjiang has the special flavor associated with the non-Chinese peoples

who practice it.

The dominant people here in China's remote western deserts are the Uighurs, a Turkish-speaking and Turkish-looking minority who have more in common with their Mediterranean cousins than with the Han Chinese. The Chinese write in different characters, eat different foods, wear different clothing, have different marriage and child-rearing customs, and look and think more like East Asians and less like the Middle Easterners who are the sources of Uighur culture.

Silay Da Mullah made a point of mentioning that most of the Red Guard teenagers who came to his house on several occasions to confiscate his Korans and warn against religion were themselves fellow Uighurs.

But other Uighurs, interviewed out of the hearing of Chinese officials, express a resentful awareness that the Cultural Revolution was a Chinese affair, that the religions of minority nationalities like the Uighurs and the Tibetans became its victims only by the coincidence that China controls the lands where they live.

"We did not question the fact that China owns Xinjiang," one elderly school teacher said as he kibbited at a curbside checkers game. "But now the Chinese themselves say they were wrong to do those things, and they apologize for all the trouble they caused. Do they expect us to accept apologies on behalf of the dead, too?"