

Overseas Fieldwork Report 2001:

Gansu Province, The People's Republic of China

March 2002

Graduate School of International Development
Nagoya University, Nagoya, Japan

Overseas Fieldwork Report 2001: Gansu Province, The People's Republic of China

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Introduction

Since its establishment, the Graduate School of International Development (GSID) has been putting emphasis on the importance of cultivating students' practical abilities. Overseas Fieldwork, or OFW for short, is a valuable and powerful means of realizing this end. This annual course aims to provide participants with opportunities and first-hand experience in field studies in developing countries. Participants are expected to tackle various research problems utilizing observations, interviews and surveys. In previous years, OFW has been conducted in Thailand, Indonesia and the Philippines on two-year shifts. The ninth Overseas Fieldwork (OFW 2000) was carried out in the Philippines. Following our customary rule, it was expected that OFW 2001 would be conducted in the Philippines again. However, mainly due to security reasons but at the same time looking to expand our fieldwork sites, we came to a conclusion that we would find some countries other than the above-mentioned. Taking various conditions into consideration, we finally chose Gansu Province, China as the site for OFW 2001.

In January 2001, with a generous subsidy from the Foundation for Advanced Studies on International Development (FASID), four members of OFW 2001 Committee visited Beijing and Gansu Province to make preparations for the fieldwork. Unlike the Philippines, Thailand and Indonesia where we have already accumulated a fairly good amount of related experience in carrying out overseas fieldwork, China is a completely new land. Everything had to be done from scratch. However, we were warmly welcomed and given thoughtful treatment by many people and institutions during this one-week feasibility study trip. Among others, the School of Public Policy and Management of Tsinghua University, which is a sister institution of GSID, and the Japanese Embassy in Beijing helped us greatly in making communication and establishing relations with the institutions and offices concerned, including Lanzhou University and the Foreign Affairs Office of Gansu Province. Professor Wang Ming, an alumnus of GSID, and his colleague at Tsinghua University Prof. Meng Yan-chun accompanied us all the way to Gansu Province. Six of us visited a number of places in the area to look for appropriate sites for our fieldwork in the coming September. Fortunately, by the end of this feasibility study trip we were able to draw a rough map of OFW 2001 and were convinced of our ability to conduct fieldwork in China for the first time in the history of GSID.

Then, the following warm-up activities for OFW 2001 were undertaken as usual during the first semester.

1) All possible participants were required to attend a course titled Preparatory Seminar for OFW. The seminar aimed to provide students with perspectives, basic information as well as some research techniques needed for overseas fieldwork. The class met on Wednesdays from May to July. Dr. Lan Xue, a visiting professor from School of Public Policy and Management, Tsinghua University, mainly gave lectures on development-related issues and topics in such areas as the economy, politics, administration, education and culture of China.

2) In addition, an intensive elementary course of Project Cycle Management (PCM) training was offered in cooperation with FASID for five days each from July 30th to August 3rd and again from August 6th to 10th. Participants improved their discussion, problem-finding and logical thinking skills utilizing PCM, a tool for managing the entire cycle of a development project by means of a project format termed the Project Design Matrix.

3) All participants got together once again shortly before leaving for China in order to make presentations on their interim research plans in four Working Groups: (1) education, (2) rural development, (3) economy, and (4) culture and ethnicity.

OFW 2001 started on September 3rd. On arriving in Lanzhou, our students might have been shocked by the dreary, treeless plateau stretching all the way from the airport to the city area. Gansu Province is one of the main target areas of the Chinese Government's Development Strategy for the Western Region. It is rich with appropriate sites for us to consider issues of development from various viewpoints. Each of the four above-mentioned groups organized and conducted its own research activities based on its own plan, in consultation with advisors from Lanzhou University and Gansu Provincial Institute of Educational Research as well as GSID advisors. In the research process students were sometimes faced with a number of problems and difficulties. In particular, many students probably recognized anew that the language barrier is one of the most serious problems. However, participants resolved difficulties in the end and achieved their research objectives. It is my great pleasure to present here the Overseas Fieldwork Report 2001, composed of twenty-nine reports.

Yutaka Otsuka
Program Director

Acknowledgements

The Committee of OFW 2001 is deeply indebted to many people and institutions both in China and Japan for the success of this academic year's overseas fieldwork.

Our thanks are first to be directed to the people of Gansu Province. We are especially grateful to the Vice-governor, Mr. Li Chong-an, who took our OFW as an opportunity for the young generations of both countries to promote their friendship based on a thorough understanding of the past, present and future. He supported us by giving necessary directions to the authorities and institutions concerned. We also would like to express our sincere gratitude to all of those who kindly provided us with valuable information during the interviews, when we visited their institutions and places of work.

Next, our thanks are due to Professor Yang Shu, Vice-president of Lanzhou University, as well as the advisors from the College of Economic Administration of the University: Professor Gao Xin-cai, Director, and Professor Tian Zhong-he, Deputy Director, and their colleagues at the College, including Professors Zhang Yong-li, Wang Bao-qian and Gao Hong-xia. Together with these professors at Lanzhou University, Professor Wang Ming from the School of Public Policy and Management, Tsinghua University helped us greatly in arranging the schedule. Their kind and dedicated collaboration was truly indispensable for the accomplishment of the whole program. We also should not forget to thank the students of Lanzhou University who helped GSID students as interpreters and joint researchers all through the period of fieldwork. Our cordial thanks are also due to the staff members of Gansu Institute for Educational Research for their professional commitment: Mr. Jing Min (Director), Mr. Qi Zhi-yong and Ms. Lin Ping.

We are also very grateful to Ms. Naomi Okada and Ms. Mayumi Hamada and staff from FASID who contributed to the successful execution of the PCM Intensive Preparatory Course for our students, as well as several students of GSID who acted as moderators in the training.

Finally, allow us to mention that Christopher J. Armstrong, Associate Professor at Chukyo University (as of April 2002), and Madeline M. Boulanger, Instructor at Chukyo University and Aichi Prefectural University (as of April 2002) kindly helped us with correction of the twenty-nine individual reports compiled in this volume.

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Yutaka Otsuka, Professor and Program Director
Tatsuhiko Sakukai, Professor
Atsuko Ohashi, Associate Professor
Tetsuo Umemura, Research Associate

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OFW 2001-China Participants

Faculty members of GSID, Lanzhou University and Gansu Institute for Educational Research (GIER)

Working Group	Field	GSID		Lanzhou GIER	University
WG1	Education	Yutaka OTSUKA*	Professor	JING Min	GIER (Director)
WG2	Ethnicity	Tatsuhiko SAKURAI	Professor	GAO Hongxia	Lanzhou University
WG3	Rural Development	Atsuko OHASHI	Associate Professor	ZHANG Yongli	Lanzhou University
WG4	Economy	Tetsuo UMEMURA	Research Associate	WANG Baoqian	Lanzhou University

* Program director, OFW2001

Students

Working Group	Department	Name	M/F	Nationality	
WG1 Education	1	DID	Noch CHHUN	M	Cambodia
	2	DID	Miki ITO	F	Japan
	3	DID	Takayoshi MAKI	M	Japan
	4	DID	Shinji TAGUCHI	M	Japan
	5	DID	Chiho YOKOYAMA	F	Japan
	6	DICOM	Kazuko MATSUNO	F	Japan
WG2 Ethnicity	1	DICOS	Shavitri Nurmala Dewi	F	Indonesia
	2	DICOS	Keiko NAITO	F	Japan
	3	DICOS	Atsushi SOBUE	M	Japan
	4	DICOS	Takashi SUGIMURA	M	Japan
	5	DICOS	Hiromi YASUI	F	Japan
	6	DICOM	Kaori NAKAGAWA	F	Japan
	7	DICOM	Mariko ONO	F	Japan
	8	DICOM	Mingchun TENG	F	Taiwan
WG3 Rural Development	1	DID	Sunnti DUANGTAVANH	M	Laos
	2	DID	Muji Lestari	F	Indonesia
	3	DID	Tomonobu MIYOSHI	M	Japan
	4	DID	Ahmad Sarladi	M	Indonesia
	5	DICOS	Ochirjav BATTULGA	M	Mongolia
	6	DICOS	Tomo KAWAGUCHI	F	Japan
	7	DICOS	Tomoyuki OTA	M	Japan
	8	DICOS	Jimmy Sallan	M	Indonesia
WG4 Economy	1	DID	Wawan Juswanto	M	Indonesia
	2	DID	Muriyanto	M	Indonesia
	3	DID	Kathryn OLIVER Fumiko	F	USA
	4	DID	Hilda Lanao RAMOS	F	Philippines
	5	DID	Takao SEKI	M	Japan
	6	DID	Nalitra THAI PRASERT	F	Thailand
	7	DICOS	Yuki INABA	F	Japan
	8	DICOS	Reika KANEKO	F	Japan
	9	DICOS	Sophia PANAYIOTAKI	F	Greece
	10	DICOS	Manuel PLENO	M	Philippines
	11	DICOS	Trinh Tuong VAN	F	Viet Nam

DID: Department of International Development

DICOS: Department of International Cooperation Studies

DICOM: Department of International Communication

Programs of OFW 2001-China

1. Preparatory Seminar

Date	Contents
May 9	Overview of China's development in past two decades
May 16	Development constraints: population, energy, and natural resources
May 23	Economic development and unemployment
May 30	China's education system: reform and development
June 6	China's innovation systems: structural changes and some cases
June 20	The challenge of knowledge economy and China's response
June 27	Globalization and China's international relations
July 4	Political reform and China's public policy process
July 11	Special topic: overall on Gansu Province
July 18	Summary and student presentation
July 30 - August 3	PCM* (Participatory planning course in English)
August 3 - 10	PCM (Participatory planning course in Japanese)
August 27 - 31	Group work and presentation

* PCM: Project Cycle Management

Lecturer: Dr. Lan Xue, professor of Tsinghua University.

From May 9 to July 11, Mr. Ruixue Li held Chinese language course after lectures.

2. Schedule of Fieldwork in China

Date		Flights, Activities
Sept. 3	Mon	Nagoya (15:35) → (WH292) → Shanghai (16:40), Shanghai (17:30) → (WH292) → Xian (20:00)
4	Tue	Xian (11:30) → (HU167) → Lanzhou (12:30) Lanzhou airport → (bus) → Lanzhou University Guest house
5	Wed	Courtesy call to the vice governor of Gansu, vice president of Lanzhou University.
6	Thu	Field Research
7	Fri	
8	Sat	
9	Sun	Day off
10	Mon	Field Research
11	Tue	
12	Wed	
13	Thu	
14	Fri	
15	Sat	Day off. (11 students joined to Dun Huang study tour) Lanzhou (8:05) → (WH2223) → Dun Huang (10:00) Visit some historical places.
16	Sun	Day off Dun Huang study tour Visit some historical places Dun Huang (20:35) → (WH2220) → Lanzhou (22:20)
17	Mon	Field Research
18	Tue	
19	Wed	
20	Thu	Report writing / Additional survey / Preparing presentation
21	Fri	Presentation at Lanzhou University Lanzhou (18:40) → (WH2201) → Xian (19:40)
22	Sat	Study tour in Xian
23	Sun	Xian (8:00) → (WH291) → Nagoya (14:25) Overstay group : September 28 (Fri) Shanghai (11:25) → (WH291) → Nagoya (14:30)

Period: September 3, 2001 - September 23, 2001 (21 days 20 nights)

3. Schedules of 4 Working Groups

1. Education Group

M/D	Place of visit	Prefecture/County
9/6	Jingning County VTC & vocational school (靜寧縣職教中心·職業中專)	Jingning County (靜寧縣)
	Jingning No.1 Secondary school (靜寧第一中學·高中)	
9/7	Shizui middle school (石嘴中學)	
	Weirong primary school (威戎小學)	
	Jingning No.4 middle school (靜寧第四中學·高中)	
9/10	Gansu Institute of Educational Research (甘肅教育科學研究所)	Lanzhou City (蘭州市)
9/11	Nannigou primary school (南泥溝小學)	Tianzhu Autonomous County (天祝藏族自治州)
	Honggada primary school (紅塔塔小學)	
9/12	Sangoutai primary school (三溝台小學)	
9/13	Lanzhou No.10 middle school (蘭州第十中學)	Lanzhou City (蘭州市)
	JinYaoshi primary school (金鑰匙小學)	
9/14	Northwest Normal University (西北師範大學)	
	Qilihe primary school (七里河小學)	
	Matan center primary school (馬灘中心小學)	
9/17	Jianshe primary school (建設小學)	Lintao County (臨洮縣)
	Yujing vocational technical middle school (玉井職業中專)	
	Shiyan primary school (實驗小學)	
9/18	Huning No.1 middle school (會寧第一中學)	Huining County (會寧縣)
	Jiaochang primary school (教場小學)	
	Nanzui junior primary & middle school (南嘴小學·中學)	

2. Ethnicity Group

M/D	Place of visit	Prefecture/County
9/6	East-clique Mansion, Linxia City (臨夏市東公館)	Linxia Hui People Autonomous Prefecture (臨夏回族自治州)
	The Great Gonbei, Linxia City (臨夏市大拱北)	
9/7	Linxia Laouang Mosque, Linxia City (臨夏市清真老王寺)	
	Xinji Central Elementary School, Xinji Town (新集鄉新集中心小學)	
9/8	Fieldwork in Hanji Village in Hanji Town (韓集村韓集鎮)	
9/9	Mochuan Mosque, Linxia City (臨夏市磨川清真大寺)	
	Hanji Gonbei, Linxia County (韓集拱北)	
	Linxia County Government Office, Linxia City (臨夏縣人民政府)	
9/10	Linxia Nankai Mosque, Linxia City (臨夏市南開清真大寺)	
9/11	Labuleng Temple (拉卜楞寺)	Xiahe County, Gannan Tibetan Autonomous prefecture (甘南夏河藏族自治州、夏河縣)
	Nigu Temple (尼姑寺)	
	Red-hat Sect Temple (紅教寺)	
9/12	Jiujia Central Elementary School (九甲中心小學)	
	Labuleng Tibetan Elementary School (拉卜楞藏民小學)	
9/13	Fieldwork in Jiujia Town, Tannaihejongma Village (九甲鄉唐乃合貢瑪村)	
9/14	Dongxian People Anjiapo Central Elementary School (東鄉族安家坡中心小學)	Linxia Hui People Autonomous Prefecture (臨夏回族自治州)
9/17	Paradise Temple (天堂寺)	Tianzhu Autonomous County (天祝藏族自治州)
9/18	Fieldwork in Songshan Town (松山鄉)	

3. Rural Development Group

M/D	Place of visit	Prefecture/County
9/6	Yindaruqin Irrigation Project (引大入秦工程)	Yondeng County (永登縣)
	Xiaoxi village, Qinchuan Town (秦川鄉小西村)	
9/7	Ruifongyuan Pig Farm, Zhongchuan Town (中川鎮永登潤通原養豬場)	
	Potato farm in Pailu Village, Tongyuan Town (通遠鄉牌路村)	
9/10	Lintao County Government Office (臨洮縣人民政府)	Lintao County (臨洮縣)
	Meilang Flower and Plant Co. Ltd. (美蘭花卉有限公司)	
	Lintao Xinxing Flower and Plant Co. Ltd. (臨洮新興花卉發展有限公司)	
9/11	Sanjian Group Potato Research Center (三江集團馬鈴薯科研中心)	
	Meilang Flower and Plant Co. Ltd. (美蘭花卉公司)	
	Lintao Dahlia Reaserch Center, Panja Village, Sintian Town (新添鎮潘家庄)	
	Potato market (騰勝蔬菜公司)	
9/12	Lilyroot Cultivation in Xijachen Village, Zhongpu Town (中鋪鎮漆家嶺村)	
9/13	Gansu Provincial Potato Tech. Research Center (甘肅金芋科技股有限公司)	Dingxi County (定西縣)
	Dingxi Dry Area Productive Agricultural Development Area Rainwater Irrigation Model Center (定西縣干作高効農業開發區農業中心)	
	Jiuhuangou Greening Project in Jingquan Town (景泉鄉九華溝)	
9/14	Huining County Government Office (會寧縣人民政府)	Huining County (會寧縣)
	Longnian Carpet Company (隆年地毯公司)	
	Gansu Wanli. Softdrink Co. Ltd. (甘肅萬里緣飲料有限責任公司)	
	Daokou Village, Xintianbao Hui People Town (新添堡回族自治鄉道口村)	
9/17	Greenhouse in Daju Village, Dongwan Town (東灣鄉大塢村)	Quingyuan County (靖遠縣)
9/18	Village Government office of Pingbau Town, Baiin City (白銀市平堡鄉)	

4. Economy Group

Date	Place of visit	Prefecture/County
9/6	Dong Feng Hong Park (東方紅公園), Yellow River (黃河)	Lanzhou City (蘭州市)
	Lanzhou Sanmao Spinning Company (蘭州三毛紡織集團)	
9/7	Yaou Department, Minbai Group (民百集團亞歐商廈)	
	Lanzhou Faji Medicine Company (蘭州佛慈製藥廠)	
	Poultry farm (養雞場)	
9/8	Gan Lao Su Protein Company (甘肅省干酪素廠)	
	Heping Poeny Development Limited Company (和平牡丹友展有限公司)	
9/11	Gansu Starch Company (甘肅澤澱粉廠)	Zhanze County (張掖縣)
	Xuejing Corn Starch Co. Ltd. (雪晶澱粉化工有限公司)	
	Huachi Pig Farm (化持集團養豬場)	
	Model Farm (示範農場)	
	National Science and Technology Center (國家科學技術部)	
9/12	Binhe Winery Group (甘肅濱河集團)	
9/13	Gansu Provincial Government Office	Lanzhou City (蘭州市)
9/17	Move to Shabutou (沙破頭)	Shabutou (沙破頭)
9/18	Zhong Gong Ju Second Paper Company (中工具第二製紙工場)	
	Shabutou Green-Plant (沙破頭綠化地區)	

Education

Working Group

Adviser : Yutaka OTSUKA

Noch CHHUN

Miki ITO

Takayoshi MAKI

Kazuko MATSUNO

Shinji TAGUCHI

Chiho YOKOYAMA

The Role of Science and Technology in Vocational Education for Local Development in Gansu, China

Noch CHHUN

1. Introduction

China is a large country consisting of 31 provinces each of which is further divided into subordinate administrative units, i.e. prefectures, counties, townships and villages. China's population is about 1.26 billion as of the end of 1999 (excluding the population of Hong Kong and the Macao Special Administrative Regions and Taiwan Province)¹.

Educational dimensions in China are also considered the largest in the world. By the end of 1998, China had 181,400 kindergartens with a total enrollment of 24,030,300 pupils, 609,626 primary schools with a total enrollment of 139,538,000 students, 63,940 regular junior secondary schools with a total enrollment of 53,630,300 students, 13,900 regular senior secondary schools with a total enrollment of 9,380,000 students, 1535 special schools with enrollment of 358,400 students, and 1,984 higher education institutions of regular and adult forms enrolling over 6.4 million students².

Gansu is one of the poor provinces located in the northwest hinterland of China. This province is composed of 14 prefectures, and 87 counties, cities and districts with a total population of 25.62 million (the urban population is 6.03 million or 23.5%, and the rural population is 19.59 million or 74.5%). Even though China has succeeded in educational development at the macro level, Gansu is still in a critical position. Gansu ranks 27th in terms of GDP, 29th in terms of per capital net income of farmers, 25th in terms of total investment of fixed assets, and 26th in terms of the educational development index among 31 provinces in China as a whole³. In recent years, however, education in Gansu province has made remarkable progress. In 2000, the attendance rate of primary pupils reached 98.8%, and elementary education effectively succeeded in 81 counties (including cities and districts), in which 95.97% of the total population paid much attention to it. Nine-year compulsory education has been popularized in 52 counties. By the end of 2010 the target of universal compulsory education will have been reached. The ratio of qualified secondary and primary school teachers amounted to 80.4% and 91.5% respectively⁴.

To reveal more concrete insight into the real situation of education in Gansu as a whole, this paper attempts to present firstly the educational system and educational processes. Secondly, it identifies the role of vocational education, focusing on science and technology for local development, and also shows the practices of these fields at each level of education. Finally, it presents some concluding remarks regarding the role of science and technology education in local development.

¹ <http://www.cpirc.org.cn/whitepaper.htm>, China population.

² http://www.cernet.edu.cn/english/education/basicedu/intro/intro_01.php, 1998-2000; Lan Xue and Yanfeng Zhang, Development Research Academy for the 21st Century, 30 May 2001.

³ Quoted in the lecture given by Mr. Jing Min Director of Gansu Province Educational Research Institute, on 10th September, 2001.

⁴ Gansu Province Educational Research Institute, 'Case Study of Gansu Province', Chapter II, Section 1, p 6, 10th September 2001.

2. Education System and Processes in Gansu Province

2-1. Education System

China's education system is composed of 4 components; basic education, occupational/polytechnic education, common higher education and adult education⁵. Basic education during 1967-77 was shortened, i.e. 5 years primary education and 4 years for middle school education or 2 years for junior middle school and 2 years for senior middle school. Meanwhile, the quality of education in China was far below the international standard. For example, the development of a curriculum at normal middle school was out of balance; educators focused only on Chinese language and culture, and seemingly neglected science and technological education because they wanted to produce human resources and labor forces quickly. The system, however, was reformed after the Cultural Revolution. The current system of basic education comprises pre-school education, primary education (6 years), junior secondary (3 years), and senior secondary education (3 years). Some argue that basic education should mean nine-year compulsory education covering primary and junior middle schooling. Since 1986, when the law of compulsory education was promulgated, primary education has spread in most areas in China, while junior middle school education is beginning to spread. Based on our survey on of 11 primary schools and 6 middle schools, the gross enrollment rate is 100% or more, while dropout and repetition rates are very low even in rural or remote areas. This fact indicates that compulsory education has become fairly universal in almost all areas in Gansu Province.

After nine-year compulsory education, students have two choices. Some continue to study at an upper secondary school, and then at university. Others decide to go on to vocational and polytechnic education because they have already gained basic vocational education at primary and junior middle school. Vocational education in Gansu, as in the whole country, is divided into three levels: 3-year junior vocational schooling for junior middle school graduates; 3-year senior vocational schooling for senior middle school or junior vocational school graduates; and higher vocational or specialized schooling for senior vocational school or university graduates. There are also short-term vocational and technical training programs.

Higher education in Gansu is very backward, compared with other provinces. Lanzhou University is considered a principal educational institution in the northwest part of China. This paper does not deal with details of higher education.

Finally, adult education, particularly literacy education, is another focal point in the rural educational development campaign. Adult education in Gansu provides illiterate people with knowledge not only of how to read and write but also of how to improve their living conditions, such as how to grow crops by applying technology, and some vocational skills.

2-2. Educational Processes in Gansu Province

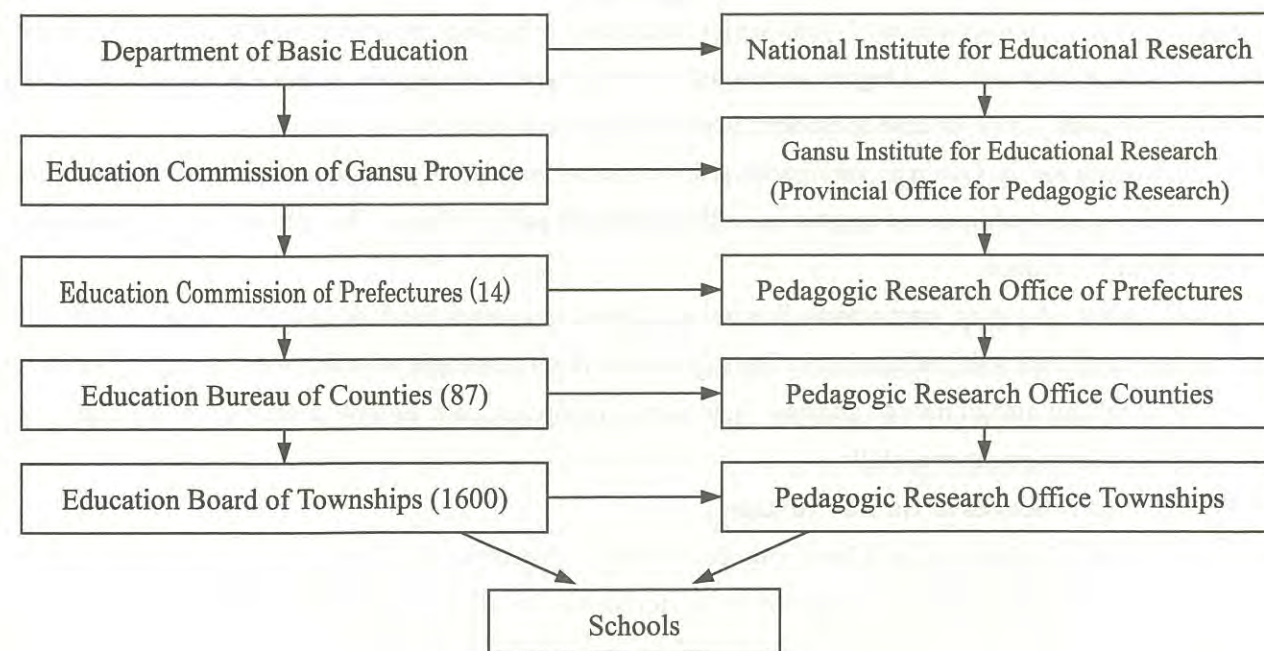
The system of education in China can be called a "decentralized" one, even though the central government takes partial control of educational performance, because financial support allocated to each school is provided mostly by local authorities; namely, provincial government, county, township, villagers, and some sources from donors (local enterprises and international cooperation). It also derives money from school fees. The central government only subsidizes the necessities in disadvantaged areas where provincial

⁵ <http://www.cernet.edu.cn/20010906/3000468.shtml>, 1998-2000.

governments and subsequent authorities cannot support themselves. Because of this decentralized nature, funds allocated to schools differ from region to region and from school to school. Even teachers' salaries are not equal. For example, teachers' salaries at Shizui Junior High School and Weirong Primary School are 700 yuan per month, which is less than that of the 1100 yuan per month at Nannigou Primary School. The latter has been supported by UNESCO, a Japanese NGO, and is a national project for promoting compulsory education, as well as the Gansu provincial government. Teachers' salaries at two famous schools are less than those at Honggeda Primary School (950 yuan per month), which is supported by villagers, township, county, and an overseas Chinese American and a Japanese donor. These American and Japanese donors have improved the school's library. Although the financial situation of each area in Gansu province differs, the central government and provincial government have paid much attention to educational development, particularly universal compulsory education in poorer counties, townships and villages, which are not self-supporting. As a result, most of the schools that we visited have good conditions, i.e. they are well furnished with facilities including libraries, laboratory equipment, computers, audiovisual rooms, toilets and so on.

Moreover, Gansu province has set up a cooperating framework in the field of education as shown in Figure 1, which is called Pedagogic Networking for Education. This network facilitates educational development in Gansu as a whole. It can provide information about implementation and development of teaching and learning in schools of each area. Through this network provincial officers can become aware of some problems and challenges in the areas, and so they can cooperate to solve problems or provide subsidies to improve compulsory education.

Figure 1: Pedagogic Networking in Gansu Province



Source: Gansu Institute of Educational Research, UNESCO APEID Associated Center 1985, Research Center for Education Development in Poverty Contexts 1996, Resource Center of UNICEF Primary Education Project 1997.

The course of study or curriculum in Chinese education is flexible in helping develop the local economy. The curriculum at primary and secondary schools contains not only the knowledge of basic subjects but also some vocational subjects such as planting by using technology, raising animals, sewing, repairing of household electric appliances, computer skills, etc. Vocational subjects have been introduced to fit the concrete needs of each area. For example, the curriculum in rural and remote areas is geared to agricultural development –planting, raising animals, cooking and sewing; and other subjects have been introduced in urban areas. In addition, science and technological education have been taken into consideration in both vocational and general education, as was observed at 18 schools visited. Fifteen schools, including primary, secondary and vocational schools, have adequate facilities and equipment for scientific and technological education, such as computers and equipment for mathematics and science education (e.g. physics, chemistry and biology laboratories). Some schools have so-called multi-media classrooms with slide and other audiovisual equipment. The Vocational and Technical Center (VTC) has 100 computers connected to the Internet and laboratories for all scientific subjects. Lanzhou No. 10 Middle School is a public school and Jin Yaoshi Primary School is a private school; these schools are considered good quality schools located in the city, having a qualified curriculum, including scientific and technological education. Scientific and technological education seems to be popular not only in cities but also in rural areas. Weirong Primary School, Jingning N°. 4 Middle School and Jian She Primary School are in rural areas, but they have computers and labs for science education. Schools in more remote areas, Nannigou Primary School, Honggeda Primary School and Sangoutai Primary School, for example, at least have equipment for science and technological education. In view of the importance of science and technology in enhancing economic growth, science curriculum is being emphasized at each level of education.

3. Role of Science and Technical Education in Local Development

3-1. Role of Science and Technical Education

The main goal of science and technical education is to strengthen students' understanding of science and technology. To meet the goal, science educators must provide scientific knowledge to all students, not just to scientists, engineers or other relevant professionals. Science is necessary for human beings in order to investigate, identify and deal with natural phenomena. Useful skills in learning science and technology are how to observe, classify, use instruments, use data to set up a hypothesis, make a conclusion, and make plans to evaluate learning⁶. Assuming that science is very important for its people, China has paid much attention to science and technology education from the early stages of education. Science, mathematics, computer courses and technology have been introduced into lower grades in primary and secondary education. Vocational and technical training courses are supplementary subjects at primary and secondary schools. As a result, students are widely aware of how to use scientific instruments, how to use computers, and so forth.

⁶ Ministry of Education, Youth and Sport of Kingdom of Cambodia, *Science Study Curriculum*, 1996, page 2.

3-2. Practices of Science and Technology at Each Level of Education

As mentioned above, science and technology education begins in primary school in some areas. In other areas, however, it starts in junior middle school. The level of science and technology education in primary schools is not high. For example, in some primary schools, such as Weirong, Nannigou Honggada, Sangutai, Jing Yoashi, Qulihe, and Shi Yan; teachers just explain general concepts of scientific and technological equipment, and the use of such equipment. They also refer to disadvantages and advantages of using chemical substances and other equipment.

Science education is intensified a little more at the junior middle school level and more content is taught in senior middle schools, vocational schools, and universities. The science curriculum at these levels is relevant to the needs of local economic development, and it is often linked with vocational education. Knowledge Acquired through science education (namely mathematics, physics, chemistry and biology,) could be applied to agricultural and industrial development as a whole and to the repairing of electronic equipment in the household. Students have knowledge of how to use fertilizers for growing crops, how to raise animals effectively, how to repair electronic instruments and how to use computers. And finally, they can find a job after graduation with such knowledge. Subsequently they can improve their living standard and the economic condition of their households, and consequently they are able to develop the local economy. Most of the middle schools visited are adequately equipped with scientific laboratories and experimental rooms. According to a teacher of Lanzhou No. 10 Middle School, all students of his school are interested in science and technology education because it may help them find a job at some factories. It is also true that students in the rural areas can apply their knowledge to agricultural production, and some students can easily continue their studies at higher levels with such scientific and technological knowledge.

4. Conclusion

It is therefore concluded that China, in particular Gansu province, strongly emphasizes the crucial role of science and technology education in developing the local economy. This is made clear by the provinces inclusion of important science and technology subjects at all levels of the education system and by the hefty public investment in this type of education, specifically in physical capital (i.e. computers, lab facilities and so on). The flexible science and technology curriculum, suitably linked with vocational education at each level, enables students to gain various, useful knowledge and know-how that they can apply meaningfully after their graduation. In Gansu, whose economy is primarily based on agriculture and local industries, the chief aim of science and technology education is to equip students with appropriate agricultural knowledge and skills, and the vocational skills most needed in the local job market. To sum up, Gansu presents an example of the role of science and technology education in local development, which significantly emphasizes three aspects: (1) public investment in physical facilities for practice, (2) incorporation of a flexible curriculum into vocational education at all schooling levels, and (3) applicability of the curriculum to employability in the local economy.

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Education for Ethnic Minorities in Gansu
-- Issues concerning the Quality of Education --

Miki ITO

1. Introduction

In China, education is greatly emphasized in order to ensure an equal society, because it is considered to contribute to the improvement of politics and economics and it can also be a means to realize a real socialist country which is the aim of Central Communist Party. If there is no equity in education, there is also no equality in economics and culture. Hence the exclusion of certain groups from participation in education can lead to an inequity in society.

China is a unified multi-ethnic country. Besides the Han ethnic group, there are 55 ethnic minorities with a population of more than 90 million, which accounts for about 8.7% of the total population. Although the Chinese government has made a great effort to reduce exclusion in education and pays considerable attention to ensure all ethnic minorities receive education, the enrollment rate of ethnic minorities is still lower than that of the Han ethnic group in China. The dropout rate of ethnic minorities is higher than that of the Han majority. The main reasons for ethnic minorities' low enrollment and high dropout rates are considered to be economic pressure, inadequately funded schools, a high proportion of parental illiteracy, religion and customs, the long distance from households to schools, an improper school curriculum and textbooks, and a shortage of qualified teachers.

Above all, teachers have considerable influence in attracting students into schools. In the 1998 World Education Report, UNESCO says that the quality of teachers shows the quality of education. Therefore they emphasize improving the quality of teachers. In China, as in many multi ethnic countries, it has been reported that the poor quality of teachers who engage in the education of ethnic minorities is a particularly big problem that can reproduce inequity.

During and after the Cultural Revolution in China, because of socialist labor views, physical laborers were praised and brainworkers were excluded. Teachers were called 'non-producer' and their status in society was extremely low. It is said that this tendency can be still seen now. Also compared with the national average, teachers' salaries are quite low, so that some teachers have to do an extra job in order to earn a livelihood. As a result, they fail to devote themselves to teaching. Thus, the quality of education becomes poorer. A low social status and salary can make teachers loose their motivation and talented people may choose not to be teachers. Therefore the quality of teachers can be poor. This is also one cause of the shortage of qualified teachers. There are many teachers who didn't receive regular teacher training, and they don't reach a requisite academic career prescribed by the government. These phenomena seem to be more apparent in the region where many ethnic minorities live.

The negative attitude of teachers toward ethnic minorities' is also serious problem that can reproduce inequality. Han teachers tend to regard ethnic minority students as backwards or inferior to the majority. They tend to neglect minorities' identities, cultures, and languages in class.

2. Research

2-1. Methodology

The research that I conducted in Gansu province will consider the issues regarding the quality of teachers who engage in the education of ethnic minorities as explained above. For the purpose of revealing the present situation of the problems of teachers, I visited some schools where many ethnic minorities live and conducted an investigation using a questioner and interviewing teachers in the Tianzhu autonomous county.

2-2. The background of the sites

According to the Gansu Institute for Educational Research, there are 44 different ethnic groups such as Han, Hui, Tibetan, Dongxiang, Tu, Yugu, Man, Baoan, Sala, and Kazaks, and so on in Gansu province. The total population of minorities is about 2.3million and it accounts for 9% of all. Gansu has Hui and Tibetan minority prefectures and 21 minority autonomous countries. The total area of the minority autonomous region accounts for nearly 39% of the whole province. Gansu is an especially poor province in China and most minorities live in remote areas. The economic sustainability of minority areas is quite limited. The problem of researching minority issue in Gansu is that it is difficult to universalize nine-year compulsory education and to eliminate all the school buildings, which are likely to collapse. Also the capabilities and competence of teachers don't suite the needs of local development. The enrollment rate of school-aged ethnic minority children in Gansu is 94.8% which is lower than the national and provincial averages. The backwardness of education can have some negative effects on the development of the economy and the progress of the society.

In Tianzhu Tibetan autonomous county, in Gansu province, 33.6% of the total population is minorities. This county is located in between 2040 and 4800 above the sea. The climate is very sever and natural disasters often hit the area. The economic conditions are very bad, so Tianzhu is one of the poorest areas in Gansu. We visited 2 bilingual schools in Tianzhu. At Nannigou Primary School, 87% of the students are minorities. At Honggada Primary School 95% are minorities. We also visited non-bilingual an ordinary school, Sangoutai Primary School, where 95% are minority students.

2-3. Findings

15 teachers of two Tibetan bilingual school answered my questionnaire. About the issue of social status and treatment of teachers, I asked them (1) what do you think the social status of teachers is? (2) what do you think of the treatment of teachers ? (3) do you have any other way of earning an income besides teaching? For question (1) 12 teachers answered that the social status of teachers is "high", 2 teachers answered "general" and 1 teacher answered "not high". For question (2), 1 teacher answered that the treatment of teacher is "very good", 4 teachers answered "good" and 10 teachers "general". For question (3), they all said that they don't have any salaries except their salary.

As a result of the questionnaire, we can say that the social status of teachers seems quite high. We also observed, everywhere we passed, many kinds of slogans that said that education is very important to the development of society. Some teachers said that teachers are called 'gardener' in society and that they have social support and concerns. A teacher is a key person who gives children equal education, so it is natural in a society, where it is said that education is very important, that teachers are appreciated.

Also the treatment of teachers seems proper. Compared to the GDP per capita in Gansu province, teachers' salaries are very high. The GDP in Gansu province is 3595 yuan per year and the average teachers'

salary in these three primary schools is 800 and 1100 yuan per month. Also compared with these three schools, teachers' salaries in more mountainous areas are higher. It can be supposed that some financial support exists for teachers living in remote areas. Since they may be satisfied with their salary, they don't need to have extra jobs and they can concentrate on teaching.

As for the matter of a shortage of qualified teachers, all teachers in the three primary schools are qualified, 14 out of 15 teachers graduated from secondary normal schools, and 1 teacher from normal college. And also they received short-term training or long distance training in teaching methodology. Before the 1994 law requiring teachers to have appropriate qualifications, there were problems with teachers working without proper training, especially in remote areas where ethnic minorities live. So we can say the system of qualification improved in this area. But one teacher said that even though they graduated from normal school and received some training, the quality of normal school and training programs is not so good because the places for teacher training are located in remote areas, so teachers can't receive new teaching methodology such as IT. And also the frequency of the program is short. This problem is not limited to minority areas but also applies to other remote areas where Han Chinese live. Anyway it is difficult to draw a conclusion about the quality of teachers, simply by seeing whether they have a teaching license or receive teacher training.

With regard to the problem of negative attitudes of teachers, this is a very sensitive issue in multi-cultural countries. I read many literatures that Han Chinese tend to discriminate against ethnic minorities. However, to my great surprise, Han teachers also recognize the importance of incorporating minority culture into education. Even at Sangoutai non-bilingual school, Han teachers recognize the importance of paying attention to the culture of ethnic minorities'. They can teach minority songs and dances. Teachers respect Tibetan culture, language and customs in this area because they were born, and raised there and are familiar with them. They also learned about them in secondary normal school.

3. Conclusion

The existence of bilingual primary schools encourage children to go to school because there they can learn their mother language. A mother language is more useful than a second language when it is used in studying and thinking. Textbooks used in bilingual schools are specially edited for Tibetans. Students living there can speak Chinese basically, so teachers teach subjects, except for the Tibetan language, to students in Chinese. When there are some difficulties in teaching other subjects in Chinese, the Tibetan language is supplemented.

Northwest Normal University greatly emphasizes the study of minority education. With minority professors, they study about curriculum and textbooks based on minorities' daily life and cultures. Sometimes they go to minority areas to do research. Also they study about teacher training for minority education, thus they contributed to improving the quality of minority education and empowering them through a new type of education.

Through our investigation, we found that most teachers are proud of being a teacher and have a passion for making sure that children receive an equal education. They are aware of their duty and have support from society, which thinks their job is very brilliant, noble and hopeful. It seems that becoming a teacher is encouraged because the tuition of normal schools is lower than that of other kinds of schools. However I don't think we should neglect the claims of a few teachers that the job of teaching is very hard. Seen

objectively, the surroundings they live in are very serious. The schools are located in remote and mountainous areas and there is nothing but the school in the vast land. They all have to live in school dormitories because their houses are far from the school, so they are forced to live an uncomfortable life. Teachers' salaries in town were lower than that of these two remote schools. Teachers in town can live a more modernized life than those in remote areas. Also some students in North-West Normal University clearly said that they don't want to work in areas where many minorities live because the living conditions are uncomfortable and sometimes the payment of teachers' salary is delayed. I don't know whether the latter reason conforms to places where we visited or not, but the serious situation there was also recognized by the students. Therefore, I believe that encouraging teachers is necessary to improve the quality of education for ethnic minorities.

Another problem, is that students can't choose the school. Bilingual schools are located in areas where many ethnic minorities live. Two bilingual schools we visited were for Tibetan students. But there are some other ethnic minorities; Mongolian, Tu and Han students. Even if they want to go to a non-bilingual school, there is no school in the neighborhood except for Tibetan bilingual school. Compared with Tibetan students, the academic of other minorities' achievement of other is poor. It can be said that this happen naturally because they have to learn the Tibetan language. Some teachers also regretted this problem. In the area where many kinds of ethnic minorities live, this is a big problem that should be solved in order to attract all children into school, and allow them to receive an education which will aid their development.

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Vocational Education/Training and Rural Development in Gansu Province, China:
Does Vocational Education Help Rural Development?

Takayoshi MAKI

1. Introduction

The research topic of our group was “the Current Situation of Education in Gansu, China”. In Gansu Province there is a big discrepancy between big cities and rural areas in many aspects, such as income, health and nutrition, housing and infrastructure. To solve these problems, we found that one of the solutions is to develop the situation of rural areas, or what is called rural development¹, which encompasses efforts to raise farm and non-farm real rural incomes through job creation, increased provision of education, health, nutrition, housing and to raise the capacity of the rural sector in order to sustain and to accelerate the pace of these improvements.

It is very important to extend education with direct relevance to the needs and aspirations of rural dwellers for sustainable rural development, especially as one important aspect of human resource development. However, as Murata [1978] pointed out, the impact of education does not bring about rural development but rather it may cause brain drain, which I find interesting. Recently, some studies show that the situation of vocational education in China has been changed greatly. In this paper, I would like to answer, “how can vocational education help rural development?” and “does it also cause brain drain as Murata argued?”, by reviewing and analyzing the data, which I had collected from research and literature review.

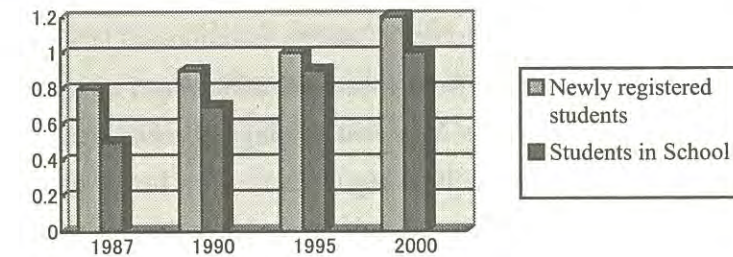
2. Current Vocational Education/Training in Gansu Province, China

After the Cultural Revolution in China, particularly from the 1980's onward, the demand for skilled labor has increased dramatically. Due to this demand for human capital, the recovery and development of vocational education was given high priority. There were three steps in the development of vocational education in China. The first step was that on March 17, 1996 the Development of Vocational Education and Lifelong Education Policy² was approved at the 4th session of the 8th National People's Congress. Secondly, the first “Law for Vocational Education” was formally promulgated in May 1996 and then implemented. This law provides legal protection for vocational education. Thirdly, in the spirit of the “Law for Vocational Education”, a conference on vocational education was held by the national education committee. Government focused on the extension of vocational development. The recent progress in vocational education is shown in Figure 1.

¹ Todaro. M. P, 2000 *Economic Development*, Addison Wesley Longman, Inc, p.396.

² Raise the rate of students who are in Secondary Vocational Education up to 60% of whole student in Secondary Educational Level by 2000 and extend the various types of vocational education and training for graduates from upper secondary education.

Figure 1. Students in Vocational Education Courses/ General Education Courses Ratio in China³



The vocational education system of Gansu Province is comprised of four types of vocational schools in the secondary level and one in the higher level. Besides these, some other schools, such as primary and secondary, have several subjects related to vocational education/training. This point will be examined in the next section.

2-1. Comparison of Subjects in each Location and its Needs

As previously mentioned, vocational education was introduced not only in vocational, but also in academic schools. As Table 1 shows, at schools in big cities, computer education is the only kind of vocational subject. On the other hand, there are various vocational subjects related to local needs, both in vocational and academic schools in the center of counties and other areas. Even academic schools have many vocational subjects.

At a glance, the contents of vocational education seems to be suitable to local needs and vocational educational curriculums are an effective way to produce human resource for rural development. However, these are not appropriate for Gansu province due to the following reasons. First, since the industry of Gansu Province is still underdeveloped, there are few economic opportunities in rural areas, even though teaching subjects reflect local needs, such as raising livestock and planting. Secondly, what students learn in the classroom is not applied in reality in most cases.

Table 1. Comparison of the Content of Vocational Education Subjects by Levels of Education and Location

	Big City	Center of County	Other Areas
Vocational School		Medical technology, Medicine, Sewing, Construction, Machine repair	Raising livestock, such as pig chicken and cow
Primary School	Computer	Computer	Computer, sewing, cooking, planting, handicrafts
Secondary School	Computer	Computer	Sewing, planting, cooking
Higher Education	Computer		
Adults Education		Medical technology, Medicine, Law, Finance, Teacher Training	Literacy, sewing, agriculture, livestock, medical, health care, breeding

Note: Based on the information gathered and classified by the author

³ Zaidanhoujin Kaigai Shokugyo Kunren Kyoukai, 2000 *Kaigai Hitozukuri Handbook: Chugoku (Handbook for Overseas Human Resource Development: China)* p.183. and Wu, Qilai 2000 “A Macroscopic Analysis on the Development of Upper Secondary Education in China”, *The Journal of Educational Sociology*, p.208.

2-2. Comparison of Course Selection after Graduation

This section examines how vocational education can help rural development from the point of view of students' selection of courses. Table 2 shows an overview of course selection and levels of education in each location. As Table 2 shows, students who graduate from vocational schools and upper secondary schools in the center of counties leave for big cities, such as Xian and Beijing. In other areas, 80% of students in vocational school go on to higher specialized schools in big cities to get a better education and better job opportunities. However students from lower secondary schools do not leave the area so much

Since there are some difficulties in the strategy of vocational education in Gansu Province, which I mentioned in 2-1, it is natural that students leave rural areas because of better conditions for education and job opportunities.

Table 2 Course Selections by Level of Education and by Location

Course Selection	Big City				Center of County				Other Area			
	Continue to study		Get a job		Continue to study		Get a job		Continue to study		Get a job	
	Within Area	Out-side	Within Area	Out-side	Within Area	Out-side	Within Area	Out-side	Within Area	Out-side	Within Area	Out-side
Vocational School	—	—	—	—	33%	—	22%	44%	—	80%	20%	—
Primary School	100%	—	—	—	100%	—	—	—	100%	—	—	—
Lower	100%	—	—	—	—	—	—	—	43%	35%	45%	30%
Upper	30%	—	—	70%	—	59%	—	—	—	—	—	—

Note: Based on the information gathered and classified by the author.

3. Conclusion: Does Vocational Education Help Rural Development?

Based on our research findings and analysis, I would like to say that vocational education curriculum should be aimed at enhancing the ability of the rural areas to satisfy their basic needs. In this sense, vocational education not only provides skilled labors and general knowledge, but also improves the rural situation. We also found that in the current situation there is a match between the curriculum and actual needs. However, there are several problems that prevent rural development, such as the low quality of schools and lack of job opportunities for high school and vocational school graduates. These problems cause brain drain in rural areas, as suggested by Table 2. Regarding this point, bureaucrats and schoolteachers we have met are of the opinion that the aim of education is to produce *national* human resource for all areas. Therefore, they seem not to consider brain drain as a serious problem.

As a result, it is still difficult to answer the question of whether or not vocational education helps rural development, because several factors remain unclear. It is necessary to continue this kind of research in order to make the relationship much clearer and eventually contribute to the improvement of the situation in rural areas.

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Female Educational Awareness in Gansu Province

Kazuko MATSUNO

1. Introduction

According to UNESCO, in modern society, the existence of inequality between men and women is still a common phenomenon. One way in which this is shown is through the unequal rights and opportunities for education.¹ In this paper, I am going to confirm that one of the most powerful driving forces of educational improvement for females is to make people aware of its importance.

1-1. General Awareness and Project for Girls' Education in Poor Areas

Traditionally, in Chinese society, the status of women was not as important as that of men.² Even today, a woman's position within the family in poor areas is still ranked lower than that of a man. Therefore, it is more difficult for young women to gain access to education than young men.³ The director of Gansu Provincial Institute for Educational Research (GIRE) explained, "In cities, parents treat education for boys and girls equally. In rural areas, however, parents still tend to consider education for boys more important than education for girls. The reason for this is that they believe boys will be the successor of their families and earn money for the family in the future, however, it is believed girls will leave home after marriage."

In spite of such beliefs among people, Nannigou Elementary School has somehow succeeded in conducting girls' education, though the school is located in one of the poorest rural areas, Tianzhu Tibetan Autonomous County of Gansu Province. In 1992, the enrolment rate for girls at the school was 72%. However, the rate reached 100% after the school engaged in a project to improve education for girls. The project took the following steps: First, teachers gave advice to students' parents to raise the level of awareness of the importance of education for females. Second, they conducted workshops for parents to inform them of the contents of the educational curriculum. Third, the school provided financial support for girls from lower income families. The first and second steps of the project indicate that enhancing awareness is one of the focal points for improving education for females.

2. School Survey

2-1. Purpose and Procedures of the Survey

I conducted a questionnaire survey involving teachers in four schools where female education has been successful. I asked some questions to 21 teachers at two primary schools for the Tibetan ethnic minority, 21 at a city junior middle school, 17 at a rural primary school. Six questions in my questionnaire will be shown in section 2-3 with the results of the survey. The purpose of my questionnaire survey was to determine the level of consciousness of the importance of female education at schools with successful experiences in this respect in Gansu Province. I intended in particular to compare the differences of consciousness in various areas, i.e. a rural area, a city area and minority areas.

2-2. Description of the Four Schools where the Survey was Conducted

¹ UNESCO (1999) p.10 ll.19-20

² UNESCO (1999) p.10 ll.23-24

³ Gansu provincial Institute for Educational Research (2000) p. 8 ll.2-3

In this section, I will briefly introduce the four schools where I conducted my research. For researching minority schools, I conducted the first survey at Nannigon Primary School on September 11th and the second survey at Sangoudai Primary School on September 12th in Tianzhu County. Both of these schools carried out some projects for female education and succeeded in improving female education. (See 1-1) I then visited an urban junior middle school called Lanzhou No.10 Middle School, on September 13th. This school was recognized as an "excellent school" in 1998, 1999 and 2000 by Lanzhou Educational Committee, and as an "advanced school" in 2000 by the Board of Education of Gansu Province. On September 13th, I also conducted a survey at a rural primary school, Matan Central Primary School. This school also received many awards from educational authorities.

2-3. Results of the Survey

The following tables show the results of the survey, in which teachers at various schools were asked what they thought of the situations described in sentences Q1 to Q6 below.

Table 1. Q1. Boys seek to go higher in school more than girls do.

	minority schools		urban school		rural school	
	No. of teachers	%	No. of teachers	%	No. of teachers	%
I agree	2	9.5	3	14.4	1	5.9
I don't know	0	0.0	0	0.0	0	0.0
I disagree	19	90.5	18	85.6	16	94.1
Sum	21	100.0	21	100.0	17	100.0

Table 2. Q2. Boys study harder than girls.

	minority schools		urban school		rural school	
	No. of teachers	%	No. of teachers	%	No. of teachers	%
I agree	2	9.5	2	9.5	0	0.0
I don't know	0	0.0	0	0.0	0	0.0
I disagree	19	90.5	19	90.5	17	100.0
Sum	21	100.0	21	100.0	17	100.0

Table 3. Q3. Students think men work outside as breadwinners and women inside as homemakers.

	minority schools		urban school		rural school	
	No. of teachers	%	No. of teachers	%	No. of teachers	%
I agree	4	19.1	0	0.0	0	0.0
I don't know	2	9.5	2	9.5	3	17.6
I disagree	15	71.4	19	90.5	14	82.4
Sum	21	100.0	21	100.0	17	100.0

Table 4 Q4. Students' parents think men work outside as breadwinners and women inside as homemakers.

	minority schools		urban school		rural school	
	No. of teachers	%	No. of teachers	%	No. of teachers	%
I agree	4	19.1	1	4.8	1	5.9
I don't know	5	23.8	3	14.2	3	17.6
I disagree	12	57.1	17	81.0	13	76.5
Sum	21	100.0	21	100.0	17	100.0

Table 5. Q5. Girls' parents ask you to teach their daughters home economics more eagerly than other subjects such as math and science.

	minority schools		urban school		rural school	
	No. of teachers	%	No. of teachers	%	No. of teachers	%
I agree	2	9.5	0	0.0	1	5.9
I don't know	1	4.8	0	0.0	0	0.0
I disagree	18	85.7	21	100.0	16	94.1
Sum	21	100.0	21	100.0	17	100.0

Table 6 Q6. Students' parents want boys to go higher in school more than girls.

	minority schools		urban school		rural school	
	No. of teachers	%	No. of teachers	%	No. of teachers	%
I agree	2	9.5	1	4.8	0	0.0
I don't know	2	9.5	0	0.0	0	0.0
I disagree	17	81.0	20	95.2	17	100.0
Sum	21	100.0	21	100.0	17	100.0

2-4 Analysis and discussion

The above-mentioned results show that the teachers who answered the questions were aware that parents, students, and even the teachers themselves treat education for boys and girls equally. However, we cannot generalize the results because the total number of subjects is small and, moreover, the total number varies with the schools. Therefore, I used the chi-square test (χ^2 -score)⁴ and the t-test (t-score)⁵ in order to solve these problems. In addition, an χ^2 -score shows how much the location of schools influences awareness. The higher the score, the more the locations influence awareness. On the other hand, the t-score indicates how much the teachers thought the following situations were real. The lower the score, the more they thought these situations described in the questions were real.

Table 7. Results of chi-square test and t-test

	χ^2 -score	t-score
1. Boys seek to go higher in school more than girls do.	0.755	23.40
2. Boys study harder than girls.	0.650	16.99
3. Students think men work outside and women inside.	7.380	4.44
4. Students' parents think men work outside and women inside.	3.450	5.19
5. Girls' parents ask you to teach their daughter home economics more eagerly than other subjects such as math and science.	2.131	9.30
6. Students' parents want boys to go higher in school more than girls.	2.010	14.70

Figure 1. chi-square scores distribution

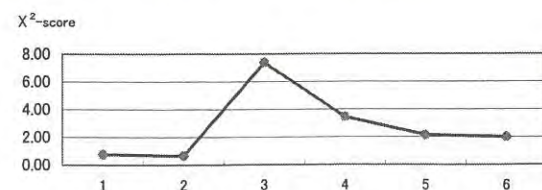
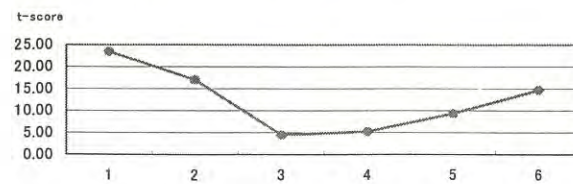


Figure 2. t-scores distribution



⁴ significance level (α) < 0.05 - 5.991 < critical region (R) < 5.991

⁵ α < 0.05, R < - 4.303 R > 4.303

Because χ^2 -scores, except that of Q3, are less than 5.991 (R), the locations of schools do not influence the answers to every question except Q3. When we look at the result of Q3, we can notice 4 teachers out of 21 answered, "agree" in minority schools. The result leads us to assume that the traditional ways of thinking still remain relatively strong in the minority areas. Nevertheless, other questions show the teachers' ways of thinking in rural and minority areas are, to some extent, as liberal as in a city school. That is why, we may say that their awareness of female education is being changed through some projects. (See 1-1) T-scores of all questions are within the critical region (R > 4.303). Therefore, generally speaking, teachers deny that they see the situations described in the question sentences in their schools.

3. Conclusion

According to the explanation of the GIRE director cited in section 1-1, parents treat education for boys and girls equally in cities, but parents still tend to consider education for boys more important than education for girls in rural areas. Comparing such general awareness in rural areas with the results of my survey, we may assume that the teachers at the rural schools, where I conducted the survey, have the same liberal awareness as in city areas. I conclude that these liberal ways of thinking would lead them to further education for girls even though their schools are located in rural areas, including minority areas. Therefore, in order to improve female education in poor areas, we can conclude that one of the important strategies is to make people recognize the importance of treating boys and girls equally in their education.

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The Current Situation of Vocational Education in Gansu, China

Shinji TAGUCHI

1. Introduction

Since 1987, China has made remarkable economic progress. This is partly attributed to the policy of activating the economy in rural areas by encouraging the development of township and village enterprises. The Chinese government issued "the Outline of Industrial Policy for 90's" which emphasizes agricultural development and adopted a policy to stabilize the economy in rural areas, where the majority of China's population live. The Chinese government also gave priority to marketizaion over political democratization. At the 4th session of the 8th National People's Congress in 1996 the ninth five-year plan for the people's economy and social development was passed as well as a long term outline plan until 2010. These documents referred to the importance of developing education and stipulated targets for improving education in rural areas and strengthening its relation to industry, for example, 1) increasing the enrollment of higher vocational schools; 2) giving different types of education to ensure that vocational skills needed in either rural areas or the city are acquired.

Before the 1950's, the major industry of Gansu Province, like other Provinces in north west China, was traditional agriculture and livestock farming. From 1953 to the mid 1970's Gansu was regarded as a strategically important rear area, where industrialization focusing on heavy and chemical industries was forcefully pushed forward by the central government. The agricultural area along the Hexi Corridor is often hit by drought and agricultural production and has been unstable. However, in recent years, marketization of agriculture and multiple agriculture have been in progress. Township and village enterprises have been built, and production of cash crops such as fruits and cotton, as well as livestock farming has been popular. Gansu is one of the supply bases of beef and mutton in China today. In addition, specialties of Gansu, such as the Lanzhou melon and lily, as well as materials for Chinese herb medicine are also shipped to the markets of other provinces in large quantities. Since 1997, township and village enterprises contributed up to 70 % of the gross product of farming, villages, and employed about 25% of the rural labor force. In the government's development plan, ecological agriculture and livestock, and production of cash crops are encouraged. The government also attaches importance to the improvement of agricultural technology in order to save water and effectively utilize water resources. The income per capita in urban areas of Gansu is 4,502 yuan, and 1,357 yuan in rural areas. The GDP value, by industrial classification, of Gansu has increased from 8.66 million in 1952 to 191.21 million in 1999. However, agriculture has decreased from 65.0% in 1952 to 20.5% in 1999. The ratio of rural labor of social employees in total has decreased from 91.5% in 1952 to 77.4% in 1999. In this respect the Gansu Institute for Educational Research is paying attention to the movement of the labor force with higher educational attainment from rural areas to urban areas in keeping with the change in the industrial structure.

2. Educational System and Vocational Education in China

Today, the school system in China is classified as shown in Table 1. This section describes the role of vocational training in each level of education.

In elementary education, lessons for English education, music, fine arts, and calligraphy are given in the formal curriculum. Vocational education is carried out as extracurricular activities. Extracurricular activities include agricultural work, handy crafts, etc. which are relevant to local industry.

Table 1. Categories of schools in China

Elementary education	Elementary school	(General)
Secondary education	Junior high school	(General)
	Senior high school	
	Vocational high school	(Vocational)
	Secondary technical school	
	Secondary specialized school Secondary normal school	
Higher education	College	(General)
	University	(Vocational)
	Higher specialized school	
	Normal college Normal university	(Normal)

Vocational training in school is formally carried out from the secondary education level. There are three types of vocational schools, namely vocational high schools, secondary technical schools, and specialized schools. The vocational high school has vocational training as its main object. Most of them are run by local educational authorities and local companies. The secondary skilled worker is usually built in the factory of state-owed companies and belongs to the factory. The factory pays all the necessary school expenses. It aims to train middle-class technical laborers, and carries out vocational training. The secondary specialized school aims to conduct technical education as a major field of study rather than as narrow vocational training. The secondary specialized school is composed of a secondary teacher training school and a secondary technical school. The latter has courses in industry, agriculture, forestry, medicine, finance, economy, politics, gymnastics, art and others. It was modeled after the educational system of the former Soviet Union.

As of 2000, there were 110 secondary specialized schools with 82,259 students, 91 secondary technical schools with 65,792 students, and 170 vocational high schools with 52,573 students. In total, there were 371 various secondary vocational schools with 51,234 graduates, and 200,624 students enrolled. This enrollment is approximately equivalent to that of general senior middle schools. There were 18 specialties in total in rural secondary vocational schools, which basically covered all fields in rural economy, i.e., agriculture, forestry, farming, rural machinery and electrical repair, sawing, finance, statistics, architecture, textiles, welding, arts and crafts, and gardening and financial management.

At the higher educational level, there are higher specialized schools, normal colleges and universities. In higher specialized schools there are courses in economics, agriculture, forestry, farming, rural machinery, electronics, sewing, finance, statistics, architecture, textiles, welding, arts and crafts, gardening and financial management.

3. Survey results

For the convenience of analysis in this paper, the areas in Gansu are categorized as city areas (big city, county town) and rural areas. In addition, the level and type of schooling is divided into elementary school

education, general secondary education, vocational education, and higher education. See the table 2 below.

Table 2: The number of schools visited and surveyed

	City area		Rural area
	Big city	County town	
Elementary	2	2	8
General secondary	1	2	3
Vocational		1	1
Higher	1		

3-1. Vocational education in primary schools

We visited and surveyed two elementary schools in Lanzhou City, and two elementary schools in county towns. Golden Key Primary School is a private school in the center of Lanzhou City, which was established by a local entrepreneur in 1998. Its principal is a female teacher. It is a boarding school with 122 students. The school attaches importance to English education and extracurricular activities from the third grade, and it has won many awards and prizes. Although education relevant to the industry of the area is not observed, computer education, music, and art, which are often seen at other schools in the city, are particularly emphasized at this school.

ShiYan (Experiment) Primary School is an elementary school in a county town founded in 2000. Its principal is also a female teacher, and 80 % or more of the teachers at the school are female. There are 600 students. This school has 17 kinds of extra-curricular activities, such as English, computer education, and music, which were also found at other elementary schools in Lanzhou City.

We made a survey of 8 elementary schools in rural areas. These areas are the counties of Jingning, Tian zhu, Lin Tao, Huining, as well as an area a little distant from Lanzhou City. The major industries of these areas are agriculture, livestock, and stock farming. As for the vocational education, relatively simple agricultural education was carried out at many of these schools, sometimes as part of extracurricular activities, using the schools' vegetable gardens. Some schools, such as Sangoutai Primary School, teach agriculture as a regular subject, and students learn how to use farm machines and gain knowledge of needlework, stock farming, medical treatment, hygiene, etc. This course is open not only to students but also to local people in the neighborhood. It has been contributing to the activation of local industry.

Thus, the vocational education in elementary schools in urban areas, there is a tendency to attach more to the extracurricular activities of English education, computer education, and art, etc. On the other hand, there is a tendency in rural areas to emphasize courses relevant to agriculture.

3-2. Vocational education in general secondary schools

We surveyed three schools in urban areas, and three schools in rural areas. In urban areas, we visited two complete secondary schools consisting of a senior secondary and a higher level course, and one school that has only a senior secondary course. All three of these schools focus on sending their graduates into higher education, especially to university. And they are each equipped with a new building for scientific experiment and a new laboratory. Chemistry and physics are considered to be important subjects at these schools. For example, at Jingning No.1 School, 69% of students go on to university after graduation.

In rural areas we surveyed three secondary schools, which have only a junior secondary course. These schools have vocational education. These schools are aiming at either sending their graduates to senior secondary schools, vocational schools, or to a job in the neighboring area after graduation. For example, in case of Shizui Junior High School, located 13 km away from the center of Jingning County, 60% of the graduates are employed in local industry or agricultural farms. Among the graduates of Jingning No.4 Junior Middle School, 40% go on to senior secondary schools, 30% go on to vocational schools, and the rest are employed in the area.

Thus, it is possible to say that the major target of secondary education in cities is to send their students into higher education, including universities, while the schools in rural areas generally aim to send their students to higher vocational training schools or into the job market in the area.

3-3. Vocational education in vocational schools

We visited two vocational training schools. The first one was Vocational and Technological Center (VTC) & Middle Vocational School of Jingning County. This school consists of two levels (secondary and higher educational levels). In this school, there are courses at the secondary level in medicine, pharmacy, construction, computer, sawing, and electric materials. And at the higher level there are courses in computers, sawing, and electric materials. The second school we visited was Yujing Agriculture Vocational Technical Junior High School. The main industry in the area around the school is agriculture. This school is a kind of senior secondary vocational school, and there are courses in raising of pigs, chickens, and cows. Five hundred students of this school are breeding 280 pigs, 500 chickens and 60 cows. In the year 2000, 80% of graduates went on to higher agriculture vocational schools and the rest got jobs in the neighboring area. Teachers and students said that these vocational training schools are conducting some training courses suitable for industrial development of the area, and students are willing to choose such courses.

4. Conclusion

During our research, we were given a canned juice made of peach seeds grown in the area by the Deputy Director of the Education Bureau of Huining County. He said that the cultivation of cash crops and the special products of the region are encouraged by the local government, and that proper vocational education in agricultural schools is indispensable to the realization of the goal.

As a result of this research, we have found that the vocational education in rural areas is relatively relevant to the needs of each area and fits the governmental policy of encouraging the local industry. In the urban areas, education to prepare for higher education, and English, arts, and computer education seems to be considered important. China is now moving toward the massification of higher education. Accordingly, as key schools in rural areas aim at sending their students to universities, more students will desire to have a higher level of education. At Northwest Normal University, one student said that many students want to be "white-collar workers" in cities after graduating from university rather than working in rural areas after graduating from vocational schools. He went on to say that choosing to enter vocational schools is a safety measure in case one fails to enter academic type schools. If this is the case, many youngsters who want to receive a higher level of education will move away from rural areas. To cope with a shrinking work force and a decreasing population in rural areas, high productivity is needed. Therefore, vocational schools must conduct education suitable for industrial development of the area.

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Educational Challenges for Girls and Women in Gansu Province : Universalization of Compulsory Education for Girls and Literacy Education for Rural Women

Chiho YOKOYAMA

1. Introduction

Educational development in developing countries has become a pivotal point of social development due to the impact education has on all aspects of the development field. In 1991, Education for All (EFA) declared that every human being should have equal rights to education. In reality, however, this goal has yet to be achieved. The situation is especially difficult for socially disadvantaged people, including girls and women, who are inevitably excluded from taking advantage of educational opportunities. Many previous studies show that education for girls and women accelerates a country's development. Specifically, women's education has been discussed as a means of increasing economic development and solving the population problem. Also it has been widely recognized that women's education should be viewed as critical issue in its own right so as to improve women's quality of life. Despite the EFA call to action and the recognition of the importance of education for girls and women, two thirds of all illiterate people in the world are women (UNDP 1995). In fact the eradication of women's illiteracy and the universalization of access to basic education have yet to be accomplished. The same holds true for the state of education in China, which is still well below the world average. There are still large numbers of illiterate people across the country, and particularly, the illiteracy rates of women and minorities are disproportionately high.

The purpose of this report is to explore educational challenges for girls and women in Gansu province, focusing on two educational concerns, universalization of compulsory education and literacy education. First, the background of educational development in Gansu will be summarized. In the second and third sections, the universalization of compulsory education for girls and literacy education for rural women will be discussed. Finally, in my conclusion, the underlying issues that prevent girls and women from gaining access to educational opportunities will be argued.

2. Educational Background in Gansu

Gansu is among China's less developed provinces, socio-economically, and a large gap remains between Gansu and other Chinese provinces in terms of education. At 97.27 percent, the enrollment rate of school-age children in Gansu is 1.54 percent lower than the national average. The illiteracy rate of adults aged 15 to 40 was 27.94 percent in 1991, far below China's average of 15.85 percent. The disparity in literacy between men and women is remarkably striking in Gansu: whereas the illiteracy rate for men was 26.39 percent, it was 73.41 percent for women. As a review of the literature demonstrates, Gansu is thus beset by serious educational problems: low school enrollment rates, high drop-out rates, high rates of adult illiteracy in general, and a great disparity in literacy rates between men and women.

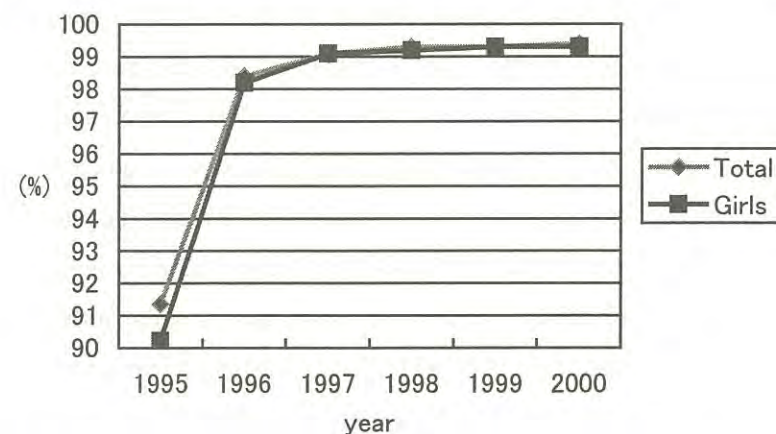
3. Universalization of Compulsory Education for Girls in Gansu

Since the 1980's, great achievement has been made in the development of universal compulsory education in China. Gansu is one of the successful provinces to have been improving the quality of education with support of international organizations, such as UNESCO and UNICEF.

3-1. Compulsory Education in Tianzhu Tibetan Autonomous County, Gansu

According to UNICEF data for 2001, the enrollment rate for school-aged children in Tianzhu county in 1995 was 91.36 percent, of which the enrollment rate for girls was 90.23 percent. The drop out rate was 4.56 percent and the girls' drop out rate was 5.13 percent. However, as a result of the implementation of various development projects sponsored by international organizations, such as UNICEF's "Primary Education Program in Poor Counties", the enrollment rate has been increasing since 1995. In 2000, the total enrollment rate rose to 99.4 percent and the girls' enrollment rate increased to 99.3 percent. The drop out rate has fallen drastically as well.

Figure1. Enrollment rates of school-aged children in Tianzhu Tibetan Autonomous county(1995-2000)



Source: Gansu Provincial Education Bureau, 2000 *Great Future For Children*

3-2. The Case of Nannigou Primary School, Tianzhu Tibetan Autonomous County, Gansu

A specific example of the success of literacy projects can be seen in the case of Nannigou Primary School. This school is one of hundreds of schools in Tianzyu Tibetan Autonomous County. However, what makes it unique is its drastically improved enrollment rate. Nannigou Primary School executed a UNESCO's education project from 1990 to 2000, and made a great success to raise the girls' enrollment rate from 72 percent in 1992 to the nearly 100 percent. The following measures were taken to increase the girls' enrollment rate:

- 1) Increasing parents' consciousness of the importance of education: Workshops and seminars were organized for girls' parents. Teachers themselves visited each household to help parents understand the value of education. It reportedly took a week to convince some parents to send their daughters to school.
- 2) Providing financial support for poor families: A fund organized by a Japanese NGO, "Haru no kai (Group of Spring)", provided seven children with 100 Yuan per year. The national project, "compulsory education project", provided 60 Yuan per year for poor students. Also, free uniforms and textbooks were

given to poor families.

It seems that the integration of various agencies, such as national projects, local government's support and non-governmental organizations has increased the likelihood of success.

In conclusion, the universalization of compulsory education in Tianzyu Tibetan Autonomous County area has progressed. However, further improvement is still required in the spheres of educational content and environment. The old, wooden buildings currently used are not adequate. The situation in Tianzyu area serves as a remainder that the quality of students enrolled in educational programs should not be the one and the only goal. Nevertheless, the quality of education they are receiving must also be developed. Considering educational development projects, educators must strike the proper balance between these two areas, and ensure the maximum amount of students receive the best possible education. Besides, to keep the high enrollment rate of this area and to complete the universalization of compulsory education, the above mentioned activities and attempts should be sustained and re-enforced. It is also desirable that this successful experience be disseminated to other areas without development projects.

4. Literacy Education for Rural Women in Gansu

4-1. The Status of Rural Women in Gansu

Education is necessary to help rural women discover their full potential and improve their quality of living. This will, in turn, contribute to the local economy and local development. Since Gansu is a socially and economically disadvantaged province, the living conditions of rural women are harsh and their educational status is still far below the national average. Rural women spend more time on their work, including agricultural work and house keeping, than their male partners. Since rural women are expected to be "virtuous wives and affectionate mothers", their behavior at home is dominated by the misleading, such as "men are superior to women", "men work outside and women work inside". This male dominated stance often prevents women from seeking an education.

4-2. Literacy Campaigns in Gansu

In 1991, the adult illiteracy rate was 27.94 percent, which was much higher than the national mean of 15.85 percent. Of particular concern was the illiteracy rate of women, which stood at 73.4 percent. Since the 1990's Gansu has been trying to reduce the illiteracy rate by performing the following campaigns:

- 1) In 1986, Gansu provincial government set up the "Trial Regulations for Eliminating Illiteracy in Gansu"
- 2) Emphasis has been put on improving teaching methods and combining education with technological training.
- 3) A so-called "two-way participation" method was introduced, which involved the participation of primary schools and communities. The illiteracy rate has fallen, as seen in Table 1.

Table 1. Illiteracy rate in Gansu (1989-2000) Source: Gansu educational institute seminar materials

	Illiteracy rate to total population (%)
1989	28.00
1990	27.93
2000	18.32

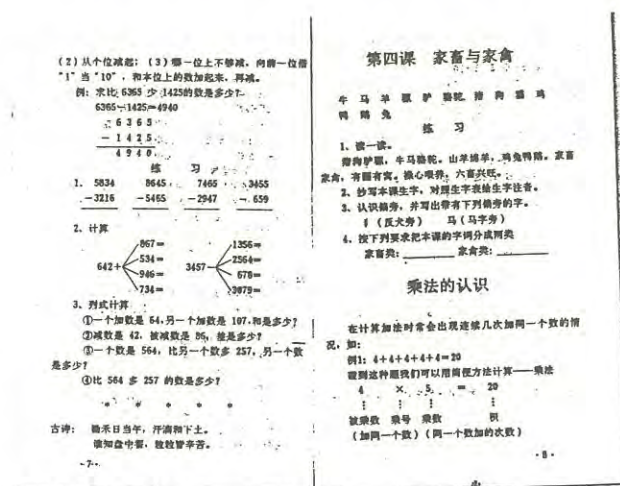
4-3. Example of Literacy Class at Nanzui school, Huining County, Gansu

Nanzui School has been offering literacy classes as part of an adult education program. According to the yearbook of "Gansu Education 2000", 705 literacy classes have been operated in Huining County. Among 14,772 participants, 4,548 people have become literate, 2,673 of these newly literate individuals are women. The literacy class provided at Nanzui school is free of charge and is conducted by one teacher who is responsible for 2 or 3 students. Textbooks are also given free of charge for participants. An evaluation of two local women illustrates that the degree of literacy program's success could be identified. In three years alone, these women learned and were able to use 800 basic words. They understood over 50 percent of the evaluation subject matter, which was an indication that their literacy ability has significantly improved.

Photo 1. Literacy Class Textbook

The illiterate population of Gansu province has been decreasing year by year. However, the number of illiterate people is still disproportionately high compared to China's national average. The government often stops providing such literacy classes after a give nperiod of time. However, these grass-roots type literacy classes should be continued with supports from the local community. Also, literacy education is sometimes not connected to the needs of local people. Combining basis education with local needs so that agricultural skills could be enhanced is one example.

According to a questionnaire conducted for rural women¹, though they are not illiterate, 8 out of 12 (4: did not answer) women have less than a junior high school educational. It can be concluded that higher adult education and life long education for local women should be promoted more in order to improve their quality of life. Also for those who have become literate, there are further learning needs for the post-literacy education.



¹ I conducted it September 13th in Tianzyu county.

5. Concluding remarks

It is generally acknowledged that education plays a great role in offering more opportunities for women and promoting their social status, especially in developing countries, where women are still suffering from gender discrimination. However, it cannot be assumed that women's social status will be improved even after they achieve educational quality with men. Eliminating obstacles and restrains that prevent women from gaining access to education and improving their social status is especially necessary. These obstacles are closely related to the gender perspective of the society, and do exist socially, traditionally and religiously in developing countries. In China, patriarchal systems and religious customs rooted in Confucianism remain strong, and despite the fact the girls' enrollment rates and women's literacy rates have increased, people's perception of girls and women's education is still based on the traditional ideas. When teachers are asked, "Why do you think girls' education is so important?" The answer is that girls' education is important for educating family members. This indicates that people still expect girls to be educated for the benefit of others.

Although gender issues are often a product of ambiguous cultural situations, much effort is required to tackle the problems. According to the "empowerment approach", the emancipation of women who still remain subordinated to men is essential to achieve equality and equity with men in society. Efforts to advance the status of women often conflict with the gender perspective of the society; therefore, it is undeniable that is often causes rifts within the society. However, what must be re-evaluated is the society's gender perspectives. Without this fundamental change, women will be kept in low status position despite the fact that their education becomes equal to that of men.

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Enter China's minorities --The Life of Hui Muslim People and Tibetan People in Lanzhou, Gansu Province, People's Republic of China--

Shavitri Nurmala DEWI

1. Introduction

When our group decided to do research on religious education in minority groups, I realized that the research might be difficult to conduct. Firstly, the research would be done in a minority community in China. Although we had done enough background study and literature review, we were not sure that the information would be sufficient. My impression was that to get data, especially regarding the government's policy for minority groups, would not be as easy as we expected. Secondly, the Chinese language would be a great barrier for us in understanding the answers from our respondents.

For the reasons above I choose to write my paper mainly about the lives of China's minorities life in general, based on my research in a Hui minority (in Linxia County in Linxia Hui Autonomous Prefecture, Gansu Province) and a Tibetan minority community (in Xiahe, Gannan Tibetan Autonomous Prefecture, Gansu Province).

2. Minorities in China's society

China is home to 55 recognized minority groups in addition to its Han majority. Following the Cultural Revolution in, the Government adopted a policy of ethnic equality in which all nationalities are considered legally and constitutionally equal. In support of these policies, the Government clarified, enumerated and mapped the identities of ethnic groups. Nationalities (*minzu*, meaning different sub-groups among the people) were defined as having a common language, territory, economic base, tradition and psychological sentiment (ADB, 1998; 8). In China, Han constitutes the dominant *minzu*. Some *minzu* have become assimilated into the Han language and cultural traditions, but are still recognized as *minzu* due to their distinct ethnic origins. The word "majority" is rarely used to represent the Han; they are simply called "Hanzu", who constitute about 93% of China's population.

In the area of education, the Government has adopted policies responsive to minority concerns. In areas with a significant minority population such as our research site in Xiahe County, which is in the Gannan Zang Autonomous Prefecture, a bilingual system has been adopted using either standard Chinese or the local minority language. While this system helps minorities to keep their language and culture, students who obtain their primary and secondary education in the local minority language tend to have more difficulty integrating into advanced education institutions and consequently end up having more limited employment opportunities.

The economy in the minority areas has developed slower than the national average. Minority people have generally remained in the agriculture sector and have been slow in moving toward industrial work. In the rural areas of China such as Linxia County at Linxia Hui Autonomous Prefecture and Xiahe County, the Gannan Tibetan Autonomous Prefecture, agriculture stills remains the source of employment for women. On the farm, the majority of peasant women cultivate the land and undertake a variety of economic activities

ranging from vegetable production, the raising of livestock, and the production of handicraft goods to the provision of service for their local community.

3. Hui Muslim People

3-1. Identity

The research was conducted in Linxia County in Linxia Hui Autonomous Prefecture. The total Hui population in Linxia County is 45 % of the total population (335,422), which consists of Tongxian, Uyghurs, Salar, Ho'an, and Hui and Manchurian minorities alongside the Han majority. The name of Hui is used simply to mean Muslim and sometimes the term can cover Uyghurs Kazakhs and others Muslim groups.

From interviews, we learned that religion is very important for the Hui people. This data is supported by the literature reviews, which indicates that Hui people in Gansu have religious ties much stronger than their ethnic and linguistic one. No wonder the central activities of the people, especially for men (women cannot enter the mosque for prayer), are in the mosque, also known as *qingzhensi*. Although the original purposes of the mosque were religious it naturally became a center for Muslim people to get involved in political, economic and cultural activities because there is no separation between religious and secular life. The mosque also provided training for the young generation, for example to provide a *madrassa*, or special training for children to learn the Holy Qur'an, the History of the Holy Qur'an and the development of Islam. In addition the mosque holds prayer 5 times a day. Hui Muslims in Linxia County are the same as many Muslims in China in belonging to *Laogupai*, which means Old Sect or Old Teaching and belongs to the Sunni tradition and the Hanafi's school. From this point we can see that the identity of Hui people is their religion and that religion influences their daily life strongly.

3-2. Lifestyles

As for features, Hui people, like most Muslims in China, wear clothes (called *Zhongshan zhuang*), which have military style, and headwear. Hui men wear white caps, but not all men wear this cap. In some areas, men and boys favor colorful embroidered square caps, known as flower caps. Unmarried women (in Linxia County) wear green headscarves (some kind of wide hat) while married women wear short black ones. Young mothers may prefer to wear white headscarves. The way they wear headscarves is different from the veil that I wear since I wear my veil in a "Malaysian style" (which usually covers the ear, hair and neck).

Hui Muslims in China have Han names and speak Han language (Chinese). Beside that they also have a Muslim name and can speak Arabic. I know a person whose Han name is Ma Zhong Lin and whose Muslim name is Muhammad. The name "Ma" is abbreviated from Muhammad.

The interesting point from their lives is that Hui people cannot marry a person from another religion, but they accept marriage between ethnic groups. What I want to say is that the process of assimilation is not easy because of religious reasons, for our respondents were already old and had strong roots in religion. I have the impression that for Hui people who have more education and more moderate thinking, receiving "Han culture" is easier. Of course it does not mean that in the future the number of Muslim followers will decline, but it might be that the Muslim culture of the Hui will not be as strong as now.

Even though Linxia County is considered a poor county when we visit the households of the Muslim people, I had the impression that their life is not very poor compared with the other districts in the rural area.

Many households have a television and washing machine, and they have an average income around 2500-3000 Chinese *Yuan* (about 45,000 Japanese yen). If people are government employees, their salary will be around 5000 Chinese *Yuan*. The majority of Hui people are engaged in farming, trading or have their own business.

4. Tibetan People

4-1. Identity

Research on Tibetan people was conducted in Xiahe County, which is in the Gannan Tibetan Autonomous Prefecture. Tibetan people are the majority in this county and the people living there are Tibetan Buddhists. Tibetan Buddhism has a strong relation with *Jiā mǔ yǎng lama* (religious leader) in Lhasa, Tibet. They treat the picture of Buddha and *Jiā mǔ yǎng lama* as a sacred symbol. In Xia'he, the most famous Tibetan temple is *Labuleng Temple*, as the second biggest Tibetan temple after Lhasa. In my opinion, religion also has an important meaning to the Tibetan people and to their identity. For the religious leader (priest/monk) is seen as an important person that sacrifices their life for God as with Hui people. Temples strongly influence people in both politics and religion.

I found that Tibetan people are more traditional than the Hui Muslim people in the way they consider the influence of religion to their life. Tradition and culture influence their lives much more than religion. This might be because Buddhism has many branches or sects and there are possibilities to develop this religion depending on the interpretation of the religious leader. For example Tibetans pray to Buddha but in addition to that in the front of their home they have a special place to pray to their traditional Gods and Goddess.

4-2. Lifestyle

Unlike of Muslim people, the dress of the Tibetan ethnic group in Xia'he is different for the priests and ordinary people. The priests usually wear long clothing in red (they say red is a symbol of modesty) with a Buddhist cape. Ordinary people, both men and women wear the Tibetan *Pau* (a long one-piece garment). In the nomadic areas, the tent houses are suitable for them to move from one place to another easily. In other agriculture areas, people often live in houses made of dirt or clay.

The division of labor for men and women in a family is also an interesting area of study. The man's work is mainly outside of the home; sometimes they have to work in another city because Xia'he is a poor area. The woman's workload is heavier than the man's. She has many domestic chores from browsing, milking, arranging food (distilling oil from oil, making cheese), and raising children. Average income for people here is lower than for the Hui people. Many rural young women begin their urban career as maids and then go on to find employment in more lucrative retail service outlets, but these are likely to be on a short-term contractual basis with all the potential risks inherent in such a position.

I visited many households in Xiahe. In one family with 2 children, the young girl let me see her room. She had a karaoke machine with many CD and VCD, from traditional music to Chinese disco music. When I asked the possibility of marriage with someone of a different ethnicity and religion, she and her mother said that would not be a problem. Of course they would like to have a spouse from the same ethnic group and religion, and they also prefer to marry other Tibetan or Han people. From my point of view, this could cause the assimilation of culture.

5. Conclusion

From fieldwork activities, I can draw some conclusion for my paper: the identity that ties minorities together - in this case the Hui Muslim people and the Tibetan people - is religion. Even for the educational sector, Government does not include religious education in the curriculum but because of the natural need of the ethnic group, minorities have passed on religious education to the next generation without government aid. Minority groups in China try to preserve their identity. Their culture is a contribution to China's culture, and is a unique asset to the country.

The government controls the lives of the Hui and Tibetan people. Even though they have Autonomous Government, the Chinese Government has to control a vast area and the minority's loyalty to the Government is enforced. The other reason is to reduce conflict between ethnic groups that will support the nation's stability. Also keeping peace with minorities will make for good relations with other countries - which have the same religion or have the same ethnic group.

In my opinion, local government has not yet seen the importance of ethnic identity in improving the well being in China. For example, the Islamic religion values cleanliness because cleanliness is a part of believing in God. It might become a starting point to create awareness for better sanitation. Until now I wondered why so many homes neglected their toilet facilities. Does this mean a lack in awareness of "cleanliness" because of people's culture or are there other reasons?

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The Influence of Religion in Culture

Keiko NAITO

1. Introduction

I am interested in the identity of ethnic minorities. I think identity can be divided into several levels, national identity, regional identity, ethnical identity, religious identity and so on. It appears that one person has several identities. There are many ethnic minorities in People's Republic of China (PRC). Although ethnic minorities are only 8 percent² of the population, policy for ethnic minorities is important. What kind of identity does the ethnic minority hold and how is it formed? I gathered some ideas from the research.

One of the features of Hui people and Tibetan people whom our group chose as the object of our research is their religion (Islam and Tibetan Buddhism). Half of China's Muslims are Hui people. Hui people's ancestors originally emigrated from West Asia during the Tang Dynasty. Though they have mixed with the Han people for centuries, they still believe in Islam. It can be said that their culture has been formed while assimilating the Han culture to their own. Tibetan people mainly believe in Tibetan Buddhism. We believe that religion is an important element in a culture. Therefore, in this research we planned to research how religion has influenced their lifestyle and ways of thinking. And also we planned to research how tradition has influenced the culture.

As mentioned above, our group researched Hui people and Tibetan people. Research was carried out in three locations (Household, School, and Mosque/Temple) and focused on two topics (Religious education and Gender). Our methodology involved a questionnaire, an interview and observation. Since we chose an ethnic minority for our research target, we needed more than 2 or 3 people as interpreters between interviewer and interviewee. There were some difficulties; for example, interpretation took time and sometimes there were misunderstandings. Therefore, concerning the number of interviews, the accuracy of information, there are some limits.

In Chapter 2, I'll deal with the evidence from questionnaires, interviews and observations about Hui people. Then, in Chapter 3, I'll deal with the evidence from questionnaires, interviews and observations about Tibetan people. I will describe what was finally drawn from the above research in Chapter 4.

2. Research in Linxia (Hui people)

2-1. General Information

Our group conducted research in Linxia County, Linxia City, Gansu Province, PRC. The number of interviewees was 16. Their ethnicity is Hui. 14 people were male and 2 were female. Everyone was married. The number of children is one (2)³, two (2), three (7), four (3), five (2). The number of each birth year is before 1930 (3), 1931-40 (2), 1941-50 (6), 1951-60 (2), 1961-1970 (1), 1971-80 (2). Their occupations are farmer (13), business person (3) and City officer (3). Their levels of education are elementary school (6), junior high school (4), senior high school (3), ethnic university (1), no education (2).

² 中国民族统计年鉴 2000 版

³ The number in a parenthesis expresses the number of replies.

2-2. Research Results

2-2-1. Prayer

The first question was 'Do you pray at home? Do you pray alone or with family?' 11 people answered 'Yes' and that they pray alone. The other 5 answered 'No'. The second question was for Tibetan people. The third question was 'How often do you pray at the mosque?' 12 people answered 'everyday' and 2 answered 'only on Friday'. Two others answered 'once a year'. The fourth question was 'How many times do you pray in one day?' 12 people answered '5 times a day', 1 answered '2 or 3 times a day', 1 answered '0' and 2 didn't answer.

In Islam, since it is a rule, many people pray 5 times everyday. Since the women are forbidden to enter a mosque, there was a difference between men and women.

2-2-2. Religious Education for children

The fifth question was 'Do you send your children to a religious institution?' 8 people answered 'Yes'. The reasons were 'education in such an institution is good to learn how to pray (1), to have Arabic education (2), to learn about Islam (3), to become a religious expert (2)'. 8 people answered 'No'. The reasons were 'to learn Han culture is more important (1), to have formal education is more important (1), already to engage in business (1). Three people gave no reason. The sixth question was 'How do you teach religious values to your children?' 15 people answered 'By yourself' and 5 answered 'By sending them to the mosque'. The seventh question was 'Do you want your child to be an expert in religion or a teacher of religion?' 10 people answered 'Yes'. The reasons were 'to expand the knowledge of Islam (1), to believe in Islamic (1)'. The other 6 answered 'No'. The reasons were 'business is more important to make income, to engage in agriculture is more important, children should decide their own jobs themselves, children do not have enough ability'. The eighth question was 'Besides praying, do you have any other religious activities?' 7 people answered 'Yes', for example, 'studying religious teaching and prayer, attending religious events held in the mosque'. 9 answered 'No'. The ninth question was 'When you taught religious activities to your children for the first time, how old were they?' The answers were '1 years old (1), 3-5 years old (7), 6 years old (1), 7 years old (1), 8 years old (3), 12 years old (1)'. One person answered 'A girl starts from 9 years old and a boy starts from 12 years old'.

It seems that it is common to give religious education to a child although there is a difference in methods. The status of the Ahong who is a respected intellectual of Islam is high. More than half of parents wished that their child would become a religious leader.

2-2-3. The importance of religion

The tenth question was 'Do you think religion is important for you?' 14 people answered 'Very important' while 2 people answered 'Important'. All of the respondents answered 'important'. The man whom I interviewed described the importance of religion as follows: "Religion is a life for me."

2-2-4. Religion and tradition

The eleventh question was 'Do you follow your parents' religious customs?' Everyone answered 'Yes'. They follow 'Islamic religious customs'. The twelfth question was 'Do you follow your parents' traditional customs?' 14 people answered 'Yes', for example, marriage ceremonies, funerals, food prohibitions etc.'

One answered 'No'. One did not answer.

Many people mentioned eating and drinking and the religious festival as answers of the question about traditional customs. It turns out that religious customs are included in traditional customs.

2-2-5. Mixed marriage

The thirteenth question was 'How do you think of marriage of mixed religion? Do you agree?' 6 people agreed. The reasons were 'They can marry whomever they want, not considering religion (2); If they respect each other, it's ok (1); Because of the policy of "freedom of religion"(1)'. But 9 people disagreed. The reasons were 'If the religion is different, then the customs are different; A family must believe in the same religion; The purity of the religion is important; Another ethnic group's women can come to marry here, but this ethnic group's women shouldn't go to marry in other places'. One person did not answer.

The fourteenth question was 'How do you think of marriage of mixed ethnicity? Do you agree?' 10 people agreed. The reasons were 'They can marry whomever they want, not considering ethnicity (1); If they respect each other, it's ok (1); Even the ethnicity is different, if the partner is Muslim, it's ok (3); To mix the ethnicity (2); Because of the "freedom of marriage", it's better not to have restrictions (1); Cooperation between several ethnic group is very important (1). 5 people disagreed. The reasons were 'In this place, ethnic custom and religion were basically equal; If the religion is different, it isn't ok'. One person didn't answer.

About marriage of mixed religion, more than half answered that it is useless, if the religion is different. As for marriage of mixed ethnicity, people who agreed with it say that religion must be same. People who disagreed with it say that it is a different religion. In other words, about half of them agreed with marriage of mixed ethnicity if the religion is same. I heard that it would be good if people were converted to Islam.

2-2-6. An influential source for one's way of thinking

The last question was 'What is the most influential source for your way of thinking?' The answer was 'Religion (13), Tradition (4), Government policy (5), Academic/Education (6), Nation (1), No answer (1)'. This question was a multiple choice question. Almost all respondents placed 'religion' first.

3. Research in Xiahe (Tibetan people)

3-1. General Information

Our group also conducted research in Xiahe County, Xiahe City, Gansu Province, PRC. The number of interviewees was 12. Their ethnicity is Tibetan. 3 people were male and 9 were female. 10 people were married and 2 were widowed. The number of children is one (2), two (6), three (3), six (1). The number of each birth year is before 1930 (-), 1931-40 (1), 1941-50 (1), 1951-60 (2), 1961-1970 (8), 1971-80 (-). Their occupations are Farmer (8), Farmer/Stock-farming (2), City officer (1). Their levels of education are elementary school (5), junior high school (1), senior high school (-), university (1), no education (5).

3-2. Research Results

3-2-1. Prayer

The first question was 'Do you pray at home? Do you pray alone or with family?' 11 people answered 'Yes' and that they pray alone. 1 person answered 'No'. The second question was 'How often do you pray at the temple?' 1 person answered 'never', 1 answered 'everyday', 1 answered 'twice a day', 2 answered 'once

every ten days', 1 answered 'once a month', 3 answered '3 times a month', 2 answered '3 times a year', 1 answered 'several times a year'. The third question was for Muslim people. The fourth question was 'How many times do you pray in one day?' 7 people answered 'Once a day', 2 answered 'Two times a day' and 4 answered 'Never'.

Tibetan Buddhism has no rules regarding prayer like those of Islam. This is an obvious difference. Prayer is linked to events mostly.

3-2-2. Religious education for children

The fifth question was 'Do you send your children to a religious institution?' 2 people answered 'Yes', because they have many children. 10 people answered 'No', because they have only one son; children are still small; parents want to give their children a general education. The sixth question was 'How do you teach religious values to your children?' 8 people answered 'By myself', 3 answered 'By sending them to the temple' and 3 don't teach their children. The seventh question was 'Do you want your child to be an expert in religion or a teacher of religion?' 6 people answered 'Yes', because if a child becomes a Lama monk, the economical burden will become light; children like Lama. 5 answered 'No', because parents want to give their children a general education; they have only one child. One people didn't answer. The eighth question was 'Besides praying, do you have any other religious activities?' 7 people answered 'Yes', for example, New Year's Day according to the lunar calendar(2), festivals(1), prayer instruction(3), 敬香(1), visiting temples(1). 4 answered 'No'. The reasons were 'They work, so they have no time; they don't have any other knowledge about religion'. One people didn't answer. The ninth question was 'When you taught religious activities to your children for the first time, how old were they?' The answers were 'Since they can think something (1), 4 years old (1), 6-7 years old (2), 7 years old (1), depending on the child's will (1), never taught (4). One people didn't know.

In the Tibetan Buddhism, there is no education other than becoming a monk as in Islam. For economical reason, parents encourage their children to become monks. In generally one child becomes a monk when there are two or more boys. Moreover, religious education may not be specially designed for children. In this case, the child studies at home.

3-2-3. The importance of religion

The tenth question was 'Do you think religion is important for you?' 11 people answered 'Very important' and one people did not know. Except for one people, all answered 'important'. The people who answered 'I don't know' said he had never thought about it.

3-2-4. Religion and tradition

The eleventh question was 'Do you follow your parents' religious customs?' 11 people answered 'Yes'. They follow Huang jiao(黄教) (2), Huang jiao & Hong jiao(红教) (3). One people didn't answer. The twelfth question was 'Do you follow your parents' traditional customs?' 9 people answered 'Yes', for example, cloth (4), prayers to god (1), food (4), traditional events (4), marriage ceremonies (3). One answered 'No', because she wants to lead a modern life. 2 people didn't answer.

Hui people answered the things related to religion as traditional custom, while Tibetan people did not. Moreover, there is a small shrine in each house, and a traditional God is worshipped in addition to Tibetan

Buddhist practices.

3-2-5. Mixed marriage

The thirteenth question was 'How do you think of marriage of mixed religion? Do you agree?' 4 people agreed. The reasons were 'Children can chose themselves. (3), It depends on child but they must get acceptance of Lama. (1)'. 8 people disagreed. The reason was 'If the religion is different, the customs are different. (4)'. One respondent said because she doesn't have education, she doesn't know about this problem.

The fourteenth question was 'How do you think of marriage of mixed ethnicity? Do you agree?' 4 people agreed. The reasons were 'If religion is same, it's ok (2); Freedom of marriage is important (1)'. 8 people disagreed. The reasons were 'language and customs are different. (2), Others laughed. (1), To protect ethnic purity and pride. (3)'.

Like the Hui people, many people disagreed with marriage of mixed religion. The place, which we visited, has a large Tibetan Buddhism temple called RAPURANSU and it has also become a tourist resort. Many people were engaged in agriculture and stock farming, they seldom make exchanges with the Han people or other peoples. Because marriage of mixed religion or ethnicity are rare, it appeared such answer that 'others laugh'.

3-2-6. An influential source for one's thinking

The last question was 'What is the most influential source for your way of thinking?' The answer is 'Religion (8), Government policy (4) and Education (1)'. As with the Hui people, religion is most important.

4. Conclusion Remarks

As seen in Chapter 2 and Chapter 3, religion is very close to their life and culture, and has a great influence on the way of thinking for both Hui people and Tibetan people. Among the Hui people especially, it seems that religion occupies an important position. Religion is an irreplaceable part of their lives.

In culture and lifestyle, we tried to make clear the influences of religion and tradition, and to measure how religion has been influential by comparing how tradition has influenced people's lives. Among the Hui people, the things we think religious were given as answers for the question 'What is the traditional thing?' Religion has been an important and a natural part of their lives for a long time. Therefore, religion considered a traditional thing. Culture with many religious elements has a great influence on their identity formation. I also think that the Hui people and the Tibetan people have both a national identity and an ethnic identity. This ethnic identity may be almost the same as their religious identity. The identity as a Muslim is almost the same as the identity of Hui people, and the identity of the Tibetan people and of a Tibetan Buddhist is almost the same. It is not clear since we didn't ask people directly, which is stronger the national identity or the ethnic identity.

Finally, I introduce one interview and my experience. I asked one of the Hui man 'What is the differences between Han people and Hui people?' He answered 'The only difference is religion.' This man operated business (restaurant management) and it seemed there was much exchange with Han people. Since the Hui people don't have an original language, the language is the same as that of the Han people. However, the difference in religion is also big difference in customs as there are restrictions regarding meals, prayer,

dress and the way of thinking for making decision. On the other hand, the connection among people who believe in the same religion is strong even if they are completely different in all other ways. In my group, there is a Muslim woman. It seemed that Chinese Muslim people easily became frank with her. Of course there might be another reason too. But, I felt the connection between the people and I thought the power of religion was great.

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Education for Ethnic Minorities in Gansu Province

Kaori NAKAGAWA

1. Introduction: Research Targets and Topics

There are 56 ethnic groups in China. According to a census in 1990, while the Han people constitute 1,042,480,000 [92%] of the ethnic population. Of 1,133,680,000, the other 55 ethnic groups make up 90,450,000[8%]. Ethnic groups other than the Han people are called ethnic minorities. In this research, I would like to the Hui people, focus on Tibetan, and Dongxian who live in Gansu, and to consider their education.

2. Ethnic Minorities in Gansu Province

2-1. Overview

The situation of basic education in China is described briefly. Full enforcement of a nine-year compulsory education system was done after the 80s. The main subject of elementary and secondary education is reconstructed by the situation of the third area. To enforce the enforce, nine year education a "Poverty Area Compulsory Education State Project" was started in summer of 1995. In this project, the whole country was divided into three areas based on economy, social development level, and educational development. Although Gansu, which we visited, is specified as the 3rd area (nine ministries in southwest and northwest China, and the autonomous region), in this area, the rate of entrance into schools and the rate of spread was less than the national average. On the contrary, the rate of quitting school has exceeded the national average. Concerning literacy, there are illiterate persons whose rate far exceeds the national average, and the non-literacy rate, in Tibetan areas, exceeds 61.5% in the 3rd area. Moreover, the higher rate non-illiteracy among ethnic minorities is also conspicuous. The following factors which impede educational development in poor areas, will be raised. 1) insufficient finances, 2) unsuitable educational contents, 3) defects of infrastructure, 4) shortage of eligible teacher, 5) parents' lack of attention a to education and their failure understand it. The student is made to pay the cost of tuition, including book expense, class expenses, basic construction costs, which the country and district should pay. So, it would be obvious that a family's income should be a factor in a child entering school. There are cases of 1) and 5) in Gansu. In Japan, unless teachers obtain a special license, they cannot become teachers. However, China is different. I think that an improvement in the nature of teachers is important for educational development. Of cause, qualified teachers are employed the elementary school. However, there were also unqualified teachers at the elementary school in Gansu.

2-2. Ethnic Minorities

2-2-1. Hui people (in Linxia Hui People Autonomous Prefecture)

The Hui people are the 3rd largest ethnic minority group in China. I think that their features can be summarized into the following four aspects. 1) Hui is an ethnicity which is united with and has been reformed by some of the western-Asian minorities and the Han people. 2) Hui do not have a particular places to live. 3) They do not have an original language, but use a Chinese characters. 4) They believe in Islam.

2-2-2. Tibetans (in Xiahe County, Gannan Tibetan Autonomous Prefecture)

The Tibetans mainly live on plateaus, graze livestock, and have things required for raising livestock. Moreover, there are many people who believe in Tibetan Buddhism. They have their original character reflected on their ethnicity.

2-2-3. Dongxiang (in Linxia County)

The Dongxiang are one of the Chinese ethnic minorities, who live mainly in Linxia, Gansu. Many Dongxiang people make a living through agriculture. They believe in Islam like the Hui people do. Moreover, in appearance, there is little difference between Hui and Dongxiang people.

3. Research Results

3-1. Education for Ethnic Minorities in Elementary Schools

I went to 2 places (Linxia, Xiahe), where I focused on elementary schools (1 Hui-centered, 2 Tibetan, and 1 Dongxiang). I would like to know what education is given to Hui people, Tibetan, and Dongxiang people from the point of view of religious education and language teaching. The qualitative methodologies are questionnaire and interview.

Table 1: General Information about 4 schools

	Year of Establishment	Number of Students (male:female)	Number of Minorities	Number of Teachers (male:female)	Language Used
Xinji Elementary School	1943	780 (2:1)	Hui (25%)	24 (1:1)	Mandarin
Jiujia Elementary School	1954	350 (1:1)	Tibetan (100%)	34 (2:1)	Tibetan & Mandarin
Labuleng Elementary School	1927	639 (1:1)	Tibetan (98%)	51 (1:1)	Tibetan & Mandarin
Anjiabo Zhongxin Elementary School	1927	502 (3:4)	Dongxiang (99%)	22 (3:8)	Mandarin

3-2. Religious Education

In four schools I visited, it turns out that religious education is not offered. Furthermore, when a question was asked, there were the following replies.

- Not carrying out religious education is better; it might conflict with because trouble might occur in the Chinese identity. (Xinji Elementary School)
- Religion is not acceptable in science and science. (Xinji Elementary School)

Although religious education was not conducted, it turns out that cultural activities are conducted after school.

- Hui people: basketball
- Tibetan: the party of junior communists, soccer, tennis, volunteer work
- Dongxiang: basketball, rope skipping, ball kicking

When we asked whether traditions were taught to ethnic minority children we were given the following replies:

- Hui people: nothing special.
- Tibetan (Jinjia Elementary School): nothing special.

Both of the Tibetan songs are taught at music time.

Labuleng Elementary School: Traditional Tibetan dances and songs are taught and performed in public.

Tibetan and other ethnicities learn together.

- Dongxiang: The Dongxiang students learn their own songs and dances together with other ethnic groups. Moreover, when the next question was given to children, we received the following replies:

Q. Do you know any songs/ dances/ folktales related to your ethnicity?

A. ① songs ② dances ③ folktales

Hui people: ex) ① 青藏高原、花儿与少年 ② 新疆舞、中华我的家 ③ 回族的话

Tibetan: ex) ① 青藏高原、敬酒歌 ② 锅庄舞、打青稞 ③ 格桑儿王、文成公主

Dongxiang: ex) ① 花儿与少年、望故乡 ② 花儿与少年、望故乡 ③ 吃人婆婆、一秒针

Although they may have some opportunities to learn these in school, children say that they can also learn these at a mosque or at home.

3-3. Language teaching

I went to 4 schools, 2 schools offer bilingual education. Jinjia Elementary School and Labuleng Elementary School teach in Chinese and Tibetan. At Jiujia Elementary School, everyone is Tibetan except for one Han teacher. There are 2 textbooks, 協編 (It is translated into Chinese from a Tibetan textbook. The Tibetan history was written by the Chinese, and notes are by the Tibetans), and 統編 (It is nationally accepted in China. In this school, classes are chosen by the students a class can be chosen personally). Recently, many parents choose to have their children educated in Mandarin because it is the language of the Chinese majority. They believe that they must assimilate with the Han people. If ethnic minority students can master Mandarin, they can communicate and acquire a good job or high status. On the other hand, we think that the parents who choose to send their children to the Tibetan center classes value their culture or want to their child to become a priest in the future. Labuleng Elementary School also offers bilingual education. However, Anjiabo Elementary School does not offer bilingual education. This is because Dongxian does not have original character of their own. Therefore, they teach in Mandarin. The children use the Dongxian language in the household, and use Mandarin in school.

4. Conclusion

4-1. Religious education

No religious education is held in public schools and religious matters are not included in the curriculum. The schools have to follow the national education curriculum. When the question "What do the songs/dances/folktales symbolize?" was given to children. It seems to be clear that their cultural things. In the 1980s, the ethnic policy, which was completely destroyed by the Cultural Revolution, was recovered, and an ethnic zone autonomous policy was carried out. Even in this case, friendly union of all ethnic groups was emphasized of symbols, which praise for their ethnicity and hometown as a Chinese. As for school education, cultures such as songs and dances are not taught to each ethnic minority. In other words, children learn a common culture. This is why they seem to be unable to distinguish between their own culture and the Han culture.

4-2. Language teaching

It is said that China is progressing toward bilingual education in recent years. I went to four schools, two

schools offer bilingual education. This appears to show the features of ethnic minorities. Hui people and Dongxian do not have their own distinct language. When they write, they use Chinese. In Tibetan schools in Xiahe, students study both in Chinese and Tibetan. Labuleng Elementary School established in 1927, has a long history of using Tibetan in school. It is thought that the demand for Mandarin, the language of the Han majority, will continue to increase. In my opinion, the languages of each ethnic group must be protected.

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The Education of Ethnic Minorities in Public Schools

Mariko ONO

1. Introduction

According to Article 26 of the World Human Declaration which was enforced in 1948, everybody has a right to obtain compulsory education without charge. People in China also obtain compulsory education without any exceptions. Because of the fact that China consists of 56 ethnic minorities, however, there would seem to be a lot of problems to spread equal education to all minorities. To be more precise, it would be difficult for each minority to have an opportunity to learn subjects only on its own ethnic issues, in order to enhance its sense, for example, of racial consciousness.

According to reports on the Chinese education system published by the Chinese government, before 1949 when the People's Republic of China was founded, the Chinese government oversaw an education system which did not allow any subjects related to any religion. This is because the government took an atheistic attitude, and aimed at developing the Chinese identity. However, it changed its attitude toward minorities after that. Since then, ethnic people gradually could learn about their own histories and study their own languages in schools.

If the governmental policy mentioned above worked properly, there would now on increase of subjects to protect minorities and their cultures. What I emphasize in this report is how the education of ethnic minorities, in fact, is done in schools. So, I focus on 1) what is taught on ethnic issues, 2) which minority's issues are generally taken up when compulsory education is put into practice, and 3) how ethnic minorities that are not dealt with in textbooks become educated on their own issues. Many ethnic issues are closely related to religion. Therefore, I also take religious activities in schools into account. In this paper, I will compare two minorities, the Hui people who live in Linxia and the Tibetan people who live in Xiahe.

2. Research result and analysis in schools

The methodology of my group is based on questionnaire surveys and interview. For this research, 20 students in the 6th grade and 10 teachers in each school were selected at random. All schools in the target group of this research are public.

2-1. Language Policy in School

As Table 1 shows, Students use Mandarin (the standard Chinese language) in Xinji Elementary School. On the other hand, two schools in Xiahe, Jiujia Elementary School and Labuleng School, have two courses for students to choose. In other words, the government in Xiahe province shows a tolerant attitude to languages used in schools. One course is in Mandarin, and the other is in Tibetan. Students who register for the Mandarin course are taught classes in Mandarin as in other public schools, but the difference is to learn one additional subject on Tibet. Students who sign up for Tibetan course are taught in Tibetan, and learn one additional subject on Chinese. The decision is made before students enter an elementary school, and the choice depends on each student. Currently, in the two schools, the number of Mandarin classes is about the same as that of the Tibetan classes. However, in the last couple of years, more students have chosen the Mandarin course. This is because fluency in Mandarin could give students more chances for higher education

and to gain top-ranking jobs. Moreover, parents' influence children's choices, as well. On one hand, since parents prefer their children taking the Tibetan course. The reason is connected with how the school administration is run at the present time. Despite the policy that the government pays all expenses for education, students still have to pay some money. In the case that their parents' incomes are not enough to afford tuition for higher education, children have to give up their studies. Therefore, children will stay where they live and take over their parents' work, such as agriculture and animal husbandry. That is why they do not have to choose the Mandarin course, as long as they live there. On the other hand, parents hope that their children will get better education and job opportunities, and move up the ladder in the future. Compared to the two types of parents referred to above, more and more parents recommend choosing the Mandarin course to their children. Consequently, students are likely to take Mandarin classes, in spite of the fact that schools prepare courses which are held in the language of the ethnic group. It is likely that more and more students will take the Mandarin course in the future.

Table 1. General information about three schools our group investigated

Name	Year of Establishment	Number of Students (male:female)	Rate of Ethnicity	Number of Teachers (female:male)	Language Used
Xinji	1943	780 (2:1)	Hui (25%)	24 (1:1)	Mandarin
Jiujia	1954	350 (1:1)	Tibetan (100%)	34 (2:1)	Tibetan & Mandarin
Labuleng	1927	639 (1:1)	Tibetan (98%)	51 (1:1)	Tibetan & Mandarin

2-2. Ethnic Education in Schools

Ethnic education points to culture activities which are passed down orally from generation to generation. Here I am referring to songs, dances, and folktales. The first school (Xinji Elementary School) our group visited said that they do not take any exceptional steps in for ethnic education. The other two schools remarked that they teach students cultural activities which do not target particular ethnic minorities, although there are any special classes in the curriculum. However, there is a slight difference between them. Labuleng Elementary School does, it is not for a specific purpose like Labuleng Elementary School. Given that most students also say they participate in cultural activities, one can conclude that cultural education through cultural activities is conducted in schools. This questionnaire which was sent out takes in a multiple style, and all examples which rank higher than the third ones are pick up. The result is as follows.

Table 2. Examples of ethnic cultural activity raised by students and teachers

	Song	Dance	Folktale
Hui	青藏高原 花儿与少年	新疆舞 中华我的家	回族的话 东乡族的话
Tibetan	青藏高原 敬酒歌	锅庄舞 打青稞	格桑儿王 文成公主

From these results, it is obvious that both students and teachers are confused about cultural activities and raise similar answers, irrespective of their ethnicities. Of course, some people give appropriate answers which are related to their ethnicities. Nevertheless, others do not. Furthermore, among these examples which students and teachers raised, there is doubt that some examples are really traditional. In other words, they may possibly have been popular and gradually came to be concerned traditional. Taking everything above into account, these results could lead to the conclusion that cultural activities are introduced to students by teachers who do not have appropriate knowledge of them. Therefore, the method of teaching would be inappropriate. On top of that, teachers cannot distinguish their own cultural activities from ethnic ones, neither can students. As evidence, a few students answer that they cannot perform their own cultural activities. It can be assumed that the aim is neither to enhance students sense of ethnicity nor to protect ethnic activity.

2-3. Religious Activities in Schools

Assuming that ethnicity has a close connection with religion, our group examined whether or not schools recommend any religious activities, especially prayer. However, we did not find out that they do. Some students who answered 'yes' regarding prayer pray by themselves. According to our survey, 83% of students in Jiujia Elementary School pray every day (once: 45%, twice: 15%, three times: 35%, five times: 5%), but more than 80% of students in other schools do not pray. A few students who pray in the latter schools do so once or twice a day. While schools leave religious activities to students, students who want to do religious activities or obtain religious education are recommended to go to temples or mosques by their parents. Additionally, parents appear to consider that they should teach their children religious activities at home, instead of schools. The interviews indicated that 93% of parents among the Hui people teach religion to their children while more than 60% of Tibetan people do.

3. Conclusion

In the final analysis, ethnic education is proceeding, although it seems to be different from the policies which the Chinese government advocates. In other words, the aim of the Chinese government policy would be to give schools peculiarity rather than to spread ethnic education and enlighten their identities. Besides, even if schools prepare courses for ethnic education or conduct courses in the language of the ethnic group in order to protect ethnic minorities, students are inclined to prefer Chinese courses in Mandarin because of their practicality.

In terms of ethnic education, schools do put emphasis on activities connected with ethnicity. Students who study in this education system become teachers and teach students. As a result, the circumstance come to be that most people, both students and teachers, cannot find out distinction among ethnic activities.

Concerning another aspect of difference, discrimination, gender problems for instance, was not found in schools, although people can discover such discrimination in the household.

Taking account of the aspects mentioned above, we may conclude that some public schools in Gansu adopt an impartial policy, which is the same standard with that of the eastern China.

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The Present Situation of Tibetan Buddhism in Gansu Province -- Labuleng Temple in Gannan Tibetan Autonomous Prefecture--

Atsushi SOBUE

1. Introduction

The Ethnicity working group mainly visited areas inhabited by ethnic minorities. We selected 3 objectives to research: 1) mosques and temples, 2) households, 3) and schools. In this individual report, I focus on temples of them and analyze the present situation of Tibetan Buddhism in Gansu Province.

2. Tibetan Buddhism in the Gannan area

2-1. History of Tibetan Buddhism in the Gannan area

Chinese Buddhism is classified into two groups, according to the language used for their Sutra. "Chinese Buddhism" uses Sutra, which is translated into "Sanskrit scripture" in Chinese. "Tibetan Buddhism" uses Sutra, which is translated into "Old Indian scripture" in Tibetan.

Buddhism has influenced the political, economic, and social aspects of Tibetan Society. Tibetan Buddhism unifies religion and politics. The first propagation of Tibetan Buddhism to south Gannan began in the middle of the seventh century.

The king of Tufan (吐蕃国王) suppressed the Tibetan Buddhism in Tang Wuzong (唐武宗 9th century) period. Quite a few priests of Tibetan Buddhism escaped from Tufan during that time. Tibetan Buddhism spread out to broader areas, including Gannan in the 9th century. Tibetan Buddhism had its highest prosperity in the period of Dalai Lama V (17th century), and the influence spread out to China, Mongolia, Nepal and Bhutan. Tibetan Buddhism is still influential in Gannan Tibetan Autonomous Prefecture today.

The most challenging time for Tibetan Buddhism in Gansu was the 1960s, when the Cultural Revolution took place. This was so not only for Tibetan Buddhism but also for all religions in China. Above all, the influence of the Great Cultural Revolution on Tibetan Buddhism in Gannan Tibetan Autonomous Prefecture was especially serious.

191 temples out of 196 temples in Gannan Tibetan Autonomous Prefecture were closed down in the period of the Great Culture Revolution and the Great Leap forward which followed the revolution. Most of them were destroyed. More than 15,000 priests left the priesthood, and many of them were killed.

However, in recent years, religious consciousness and religious activities in Tibet have changed. Some reports, articles and Internet websites have suggested that Tibetan Buddhism thought has hindered the development of Gannan. "The reformation and open policy" of the Chinese Government and the consciousness of reform among Political leaders have had a great influence on people.

I disagree with the effects of "The reformation and open policy". Therefore, I conducted research in order to find out the meaning of Buddhism in the modern Tibetan society in Gansu Province.

2-2 Temple Selection

I mainly focused on temples in Xiahe Country, especially Labuleng Temple. The reasons are 1) Labuleng Temple is one of the six famous temples in the Yellow-hat sect; 2) it is the largest temple in Gansu;

and 3) It is the highest seat of learning of the Yellow-hat sect in the northwest area of China.

Table 1 : General information about temples and Interviewees

Name of Temple	The sect	Name of Interviewee	The number of priests / nuns	The seat
Labuleng Temple	Yellow-hat	Jiahuw (Sub-manager of Labuleng Temple)	990 (priests)	Xiahe
Nigu Temple	Yellow-hat	Unknown	110 (Nuns)	Xiahe
Tiantany Temple	Yellow-hat	Nothing	Unknown	Tianzhu
Hongjiao Temple (or Red-hat Sect Temple)	Red-hat	Aojiedanzeng	48 (Priests)	Xiahe

Notes: Nun Lamasery is a nunnery. The interview from Nun Lamasery preferred to remain anonymous.

3. The changes and the present situation of Temples

Temples are under the jurisdiction of the Religious Bureau of each prefecture government.

3-1. Labuleng Temple

Labuleng Temple is one of the six famous temples in the Yellow-hat sect. Sometimes Labuleng Temple, sometimes called Zhaxiqi-temple, is the highest seat of learning the Yellow-hat sect in the northwestern area of China. "Labuleng Temple" means "pairs of priests".

Labuleng Temple was built in 1709 and has 6 colleges. The 108 temples belonged to Labuleng Temple in the global age of Labuleng Temple. During that age Labuleng Temple had 4000 priests and more than 90 buildings.

Labuleng Temple dispatched priests who completed a college course, to temples that belonged to Labuleng Temple. Today, Labuleng Temple dispatches priests to their in Sichuan Province, Qinghai Province and Nei Manggn Autonomous Region.

Priests in Labuleng Temple are from Gansu Province, Yunnan Province, Sichuan Province, Qinghai Province, Nei Manggn Autonomous Region, and some other provinces. Their ethnicity is mainly Tibetan, Mongolian, a few Han and some other ethnic groups.

Photo1. Labuleng Temple in Xiahe



The number of believers of Labuleng Temple and temples that belong to Labuleng Temple was about 50,000 in 1995.

The Great Culture Revolution and the Great Leap Forward had great influence on Labuleng Temple. Most of the sites and buildings had been destroyed. Many priests were killed and most of them left Labuleng Temple.

The buildings of Labuleng Temple have been under renovation since the 1980's under the tourism development policy implemented by the central government following "The reformation and open policy".

Today, Labuleng Temple is managed by the Ethnic Administrative Council. The members of the Ethnic Administrative Council are 21 high class Tibetan priests. The relationship between the Ethnic administrative council and the Religious Bureau of Xiahe is good.

After 1984, foreign people were allowed to visit Labuleng Temple. Today, 20,000 believers visit this temple every year.

3-2. Nigu Temple

Nigu Temple is a nunnery and is a temple that belongs to Labuleng Temple. It was built in the 1800's. Despite the ravages of the Cultural Revolution and the Great Leap Forward, Nigu Temple was not destroyed; however, most of the nuns left Nigu Temple. After the 1980's, many nuns began to come back to the temple. Today, there are 110 nuns.

3-3. Tiantany Temple

Before the Great Cultural Revolution and the Great Leap Forward, Tiantany Temple comprised more than 15 hectares and a number of sub-temples and buildings. During and after that time much of the site and buildings were destroyed. Most priests left Tiantany Temple. After the 1980's, a few buildings were reconstructed. Today, a new Buddhist image, whose height is more than 15 meters, being constructed by believers.

3-4. Labuleng Hongjiao Temple

The changes to Labuleng Hongjiao Temple are not clear. We interviewed a young man who is 23 years old. He did not know very much about the history and changes at Labuleng Hongjiao Temple. He said in the interview that the numbers of priests are decreasing in recently years.

4. Conclusion

Generally speaking, the present situation of Tibetan Buddhism in Gansu Province is improving by "The reformation and open policy". Also the change of thought of political leaders advances the reformation plays improvement role.

I think that means that the Chinese Government sees regional cultures and ethnic cultures as important for tourism development today. Of course, the question of whether "Regional cultures and ethnic cultures are changed in quality by tourism development" is important

The change of the Chinese Government's policy about regional cultures and ethnic cultures does not mean that the Chinese Government allows ethnic groups to have total freedom or autonomy. The Chinese Government's policy on ethnic groups is based on assimilation.

Tibetan Buddhism, which represents the identity of the Tibetan people, is still in a difficult.

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The Hui People in Linxia

Takashi SUGIMURA

1. Introduction

Even now, China has a superior power in world political and economical world matters. To our daily lives, there are many Chinese products. When we think international politics, China is a very active player on that stage. And almost all people suppose that China has greater power than. In this year, China hosted the APEC convention and joined to WTO. At that time they made it clear that the total capital of the Chinese economy will increase. But Chinese politics are not clear nor projected easily. When people think Chinese politics in the long term, they must pay attention to ethnic minorities. China has many ethnic minorities, and its cultures have many problems. China's governing system now gives its own people many benefits. (of course there are many problems in China. For example the differences between rich and poor people have become more significant.) In the decision-making system, it is merely a top down system, there are elite people and some people struggling to get democratic politics. There are many religions which are making their own voice. There are also the political conflicts in China, such as those between Shanghai sects and Beijing sects' s conflict.

In the middle of September, terrible terrorism had happened. At that time we were in China but the news soon reached at us. It makes people feel that Islam is a very significant element and one of the most important problems in the world. China has Islamic people, too. Central government worries about its people who live in the northwest side of China who are Muslim. Especially in the Xinjiang self governing province, they sometimes riots. In August, there was one, and the Chinese government suppressed it. Many riots are influenced at Islamic fundamentalists. Of course the degrees are different but it couldn't be ignored.

Above, China and Islamic is necessary to think the world after now. In this thesis I would like to discuss one of the ethnic minorities in China, the Hui people. It is the biggest minority group in China and they believe in Islam. I think serious research of that people would help us think about the future China and world. In OFW, I am a member of an ethnic-culture group. We visited one of the biggest the Hui people's city, Linxia. We spent several days in that city, visited several Islamic Institutions and talk with the people. They are a very important source of this thesis. And in this thesis I use several books that write about the Hui people and founded in Lanzhou, China and Japan.

The paper is divided into an introduction, three chapters and Conclusion. Three chapters describes the Hui people's history, the Hui people's culture and Islam. Each chapter has its own purpose. In the chapter on Hui people's history, I would like to explain the Hui people's character and origin clear by its chronicle. In the chapter on Hui people's culture chapter, I would like to identify the differences and similarity with Han people, the majority of China. At last in the chapter on Hui people's Islamic chapter I would like to compare it with other Islamic religions.

In this thesis, there is not enough room to discuss each topic carefully. And it is better way to discuss main points and our experiences. It is my pleasure to use it for the information of the people. Therefore please don't mind its subjectivity and some ethnographical images. Dose include some objectives, and I would like to make a reasonable conclusion.

2. The Hui people's history

The origin of the Hui people start from the Tang dynasty. At that time, the Tang dynasty expanded its territory to west areas and same time, the early Muslim dynasty, the Abbas dynasty expanded its territory to east. In the end, they met of the Tharas lakeside. Then they made a connection with each other, politically and economically. The silk road had become more important and the merchants who including Muslims had came together They influenced the Tang dynasty's culture. They are seen in many Tang's Chinese poems. After Tang dynasty, Yuan dynasty is the most important for the Hui people, because the Yuan dynasty was a Mongolian dynasty. Mongolian conquered many areas of the world. In East Asia they are the Jin dynasty, song dynasty Korea etc.... Mongolian was not used to governing farming and trading people. They let people who live on the Silk road be assistants of governing. Especially in the place of Dali kingdom, which now is Yungnan province in Southwest of China, Mongolian let one the Hui authority govern it. Then many the Hui people settled in it. And the integration of Mongolian empire caused the great deal of communication between East and West. The culture and religion followed into the traders into China. Of course Islamic is one of the most important one. Mongolian liked to pray Tibetan Buddhism, but they hated Islam.

After Yuan dynasty, the Ming dynasty was built. It is Han people's dynasty. The diplomatic policy of the Ming dynasty was that if other ethnics groups rebelled against it, they would be conquered. But if not so, they should be supported. Comparing the Ming dynasty with the Yuan dynasty, they didn't travel to other areas. Of course there was the very famous voyage of Ding he,(he believed in Islam) which was made by Yong le emperor. But after his death the diplomatic policy had to be changed. Even in this situation the Hui people's advantage in trading was still strong.

The Qing dynasty, the last dynasty in China was built by the nu zheng people, who lived in the northeast side of China It is one of conquering dynasty like Yuan dynasty. In the beginning of this dynasty the Hui people made a strong refuge to them. It strengthened their ethnic identity. Similar things happened in the middle of Qing dynasty and the invasion of western countries.

In Republic of China period, the new democratic movement influenced the Hui people' s young intelligentsias. They attended revolution with national party. Especially in Yunnan province they played as important role to national party. In these activities, The Hui people showed their ethnic character. For example, the created the 'Muslim ladies association' and 'Islamic Monthly news' etc...

3. The Hui people's culture

In this chapter, I would like to describe The Hui people's culture, comparing with Han people. Because The Hui people are influenced by Han people. And Han people have strong superiority in culture by long term history, its sophisticated culture and mostly the huge amount of population. Here there are 4 subchapters. They are housing, foods, clothes, which are inseparable elements for living, and others.

3-1. Housing

There are several types of Han houses. But In Linxia the most popular style is the si he yuan style. It is Han people's traditional style. Four building surround a courtyard and each building connects with each other. Usually several generations live there together. We found a house which is cut si he yuan in the central and is separated two. I guessed originally it is normal si he yuan. By the way of comparison, I introduce Tibetan house. It has a main building and surrounded by the wall. Usually a nuclear family lives there. The

characteristic point of Hui house is the central praying space. It is in the middle of house, and has a picture of Carva. It is a sleeping room for the family leader. That space itself is not so strange but I felt they care that place specially. In addition, in newer house is not clear in these points. One house to which I visited is built randomly. In addition we didn't find any animals inside of wall. Dogs are very popular animal in Tibetan houses but there are no dogs in the Hui people's house. I suppose it is influenced by Islamic, which regards dog as dirty.

3-2. Foods

Of course The Hui people don't eat pork. The taboo on pork is one of the strongest taboos among Muslims. But among Han people pork is the most popular meat. In Chinese language the meat means the pork. However in Linxia, usually they are using mutton. We are used to eat the hand cut mutton very often. Another differences between Han people's food in Lanzhou and the Hui people's food in Linxia is use of spice. They use spices which has give the stronger flavor than Han food. It comes from the mutton has a strong smell.

On drinking alcohol is a Islamic taboo. But it is sometimes broken. In Linxia there are many shops which sell beer. But stronger spirits are hard to find.

3-3. Clothes

The most significant piece of Hui clothes is Islamic hat. There are several kinds. Some are very fashionable and for women, another means Waji who have visited Mekka. The visiting Mekka is one of the tasks among Muslims. The veils for women, which are very popular in other Islamic countries, are very rare. Someone said it is because the Islamic fundamentalist Veil comes from Middle East and it is good for shielding wind and sand, there. I suppose that this difference in clothing is due to the difference in climate. There are no other big differences between Han clothing and Hui clothing.

3-4. Otheres

The hui Language isn't different from the Han people's language. Of course there are a strange dialogues amongst both the Hui and the Han people. Gender issues are more significant amongst than Han people. When we conducted interview, we did not find women's name in the questioner.

4. The Hui people's Islamic

There are 3 main sects, the Old, New and Newest. Each mosque is run independently. In the Cultural Revolution era, many mosques were destroyed. We visited one mosque which was rebuilt after the Cultural Revolution era by believers. The running cost of mosque are also supported by believers, too. The income of along who is the mosque leader and educate people is about 5 thousand yuan. And the incomes of alongs depends on the size of mosque. A mosque is also an education institution. There are several kind of education. One is for retired people. Two is for children. Both of them teach fundamental Islamic knowledge.

Three is for taliban who want to become a leader of mosque, along. They study Islamic knowledge deeply. Arabic is common language of lecture. Some of them study in other Islamic countries for example in Egypt and Sauji. We can find an international relationship of Islamic. Of course the number of such people is not big. But the connection with Middle East is strong especially in the education system and human relationships. They interests in Middle East.

My company, a woman who is an Indonesian muslim, said that the way of praying is different and it is

impossible to understand the prayer words. And unique point is that an incense stick is very popular there. And there are many holly graves. This shows the cultural influence of Han people, because Han people regard ancestor as very important. But the holly graves is same with Indonesian muslims. It is sometime regarded as an influence of old religion. It should be investigated.

5. Conclusion

The Hui people spread to many areas in China. At this time, I can explain only Linxia's issue. It is not clever way to say all The Hui people. But it is not impossible to say it from one point of view. The most significant difference between The Hui people and Han people is religion. But they have many differences with other Islamic ethnic minorities for example the Uigle. Is it able to say that The Hui people are a niche minority between the East Chinese world and the West Islamic world? If it so, they have the character of both sides. Thereby these people should be carefully investigated.

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Religious Education in Mosques and Lamaseries -- The Examples of Hui People in Linxia and Tibetan People in Xiahe--

Minchun TENG

1. Introduction

For people who grow up in an atheist culture, it is difficult to imagine the importance of religion or of receiving religious education. The experience of visiting the ethnic groups in the northwest of China gave me an opportunity to get more ideas about the distinctive education system for religious groups.

It is well known that the contemporary schooling came from the Christian monastery in Europe on middle ages. It might be difficult to find the educational influences of the monastery nowadays, but it is still possible to find that the educational system in mosques and lamaseries exercises a great influence on the Hui people in Linxia and the Tibetan people in Xiahe. It is well known that Tibetans' lives are tied closely to Tibetan Buddhism, and that Hui people believe faithfully in Islam. They both receive education from their religious groups. Although they are now governed by the People's Republic of China (PRC), whose ruling party is completely atheistic, and had had a period of religious strife in the Cultural Revolution, the education system in mosques and lamaseries is still substantial in their society.

We can separate the functions of religious groups into 2 categories. One is for public purposes, which provides people a place to worship, or provides services, such as baptism/denomination. The other is for professional purposes, such as the clergy's education center or as a research center for the sutra. In this report, I will discuss the latter and focus on the shift of their education system in mosques and lamaseries. The methodology is mainly carried out on the basis of literature review, interviews and observations in OFW. The contents will include background information on traditional education, the religious policy of PRC, and the present situation of education in mosques and lamaseries. Moreover, I will share some insights on the OFW experience in China.

2. Traditional education – religious education

2-1 Traditional Tibetan Education

The Lamasery schools have retained considerable influence for several centuries. The saying 'lamaseries are schools, and religion is education' show that lamaseries have controlled education, and that the monks have acted as society's intellectuals in the Tibetan area. The most common method for ordinary people to gain an education was through entering a lamasery and becoming a monk. The main lamaseries contained printing presses, for they were centers of publishing as well as learning.

Because the religion and politics were one in the Tibetan Empire period, people who were educated in lamaseries had the chance to enter administrative posts or become specialists in medicine or astrology. At the very beginning when a secular education system was being introduced, it had to be superimposed on the foundation of religious education.

2-2 Traditional education of Hui people

For Hui people, their traditional education was held in the mosques (so-called 經堂教育) where they recite, read and memorize the Koran and learn Arabic, Islamic doctrine and the sayings of Muhammad. The

purpose of religious education is to diffuse Islam and foster the successor -- ahong. At the beginning of the 20th century, schools in the Hui area were controlled by mullahs who ensured that the curriculum was heavily Islamic. In addition, there were schools attached to the mosques where boys were taught to read, write and recite the Koran. Muslim conservatives opposed any challenge to their monopoly education. When new education began to appear, it maintained the role of the Koran and Islamic doctrine, and schools were virtually always near mosques.

3. The religion policies of PRC from 1949 to 1990

State constitutions of the PRC stipulate that citizens 'enjoy freedom to believe in religion and freedom not to believe in religion and to propagate atheism'. There have been several important qualifications to the freedom of religious practice right. One is that religious bodies may not interfere in school education or in social public education. Religion is allowed no positive place in the state school curriculum. The new secular education was introduced and imposed strictly by the state constitutions which stipulate that every child should receive compulsory education. That means that the traditional education of Hui peoples and Tibetan conflicts with the state constitutions and are no longer the only educational centers.

Due to the reform of the religion system in 1959 and strong persecution during the Cultural Revolution, all of the religious activities were stopped and many lamaseries, and mosques were taken over for other purposes or even destroyed. There was a change in policy in the 1980s and 1990s and a comparatively tolerant religious policy was adapted. Most of the lamaseries and mosques we visited in Linxia and Xiahe were rebuilt in the 1980s, which demonstrates the religious revival of this period.

4. Religious education nowadays: September 2001

4-1 The education system in Labrang Lamasery

I will cite as an example, the education system in Labrang Lamasery (or Labuleng Temple), which we visited in Xiahe County of Gannan Tibetan Autonomous Prefecture, Gansu Province. There are 6 institutes/colleges in Labrang Lamasery, namely Wensi Institute, which studies Xianzong (esoteric Buddhism) and excels at religious philosophy; the Upper and Lower Xubu Institutes, which study Mizong (exoteric Buddhism); the Jingang Institute, which studies Tibetan grammar, music, dancing and arts; the Shilun Institute, which studies astronomy, geography and mathematics and compiles the Tibetan calendar and almanac, and the Medical Institute which studies Tibetan medicine.

Basically, people who want to enter a lamasery have to obtain permission from their parents and the village officials and to ask monks to be their guarantors. Then, there will be an examination and a period of observation time to see if they are qualified to be monks. Though each institute differs in the subjects studied, the fundamental work for the student monks is to memorize the sutra. Debates are held almost everyday to test their understanding of the sutra. Exams are held during a specific period of time and only very few students can pass the exam and advance to the next grade. It takes at least 12~15 years to graduate from one institute. However, finishing the study in one institute doesn't mean that a student can take a degree unless he passes the graduation examination, which is a tough task. It can be gathered that because the education and management is very strict and only one or two top monks can get through, the qualified monks are held in the greatest respect by other monks and believers.

I would like to discuss some monks we met and episodes we experienced in Xiahe County. One monk, who guided us around the Labrang Lamasery, is 28 years old and speaks fluent English. When we asked him why he can speak English so well, and are there any classes of foreign languages in the Lamasery, he said that he learns by himself and there are no English classes in Labrang Lamasery. If it is true, it means that some of the monks are aware of the necessity of communication with the outside world, and the intention to introduce Tibetan Buddhism through English is obvious. However, it is also said that China's government has a policy of encouraging monks to learn foreign language and a special school has been open in Lanzhou.

There is another case. We can say that religious education offered in the lamasery is the main stream while there are exceptions. Actually, we met one monk who is not satisfied with lamasery education and now studies the sutra and cultivates his own mind by himself.

There are 990 monks in Labrang Lamasery now. Based on the reference papers and the interview we had with the vice manager of Labrang Lamasery, there are no child monks under 10 years old in Xiahe County. However, we did see children in Buddhist dress whose ages looked like that of elementary school pupils. In Buddhism, it is not unusual to find a gifted child entering the lamasery at a very young age.

4-2 The education system in mosques

There are mainly 2 kinds of education systems in mosques, one is for ordinary people, like children or retired people, and the other is for the clergy. The latter one is in order to train ahongs, the highest position in a mosque. We visited 3 mosques in Linxia Hui Autonomous Prefecture. One of the mosques has 12 students (talibans) and the other two have more than 100. The number of students in mosques is influenced by the fame of the ahong. The higher the reputation in knowledge the ahong has, the more students will come and follow him.

Photo 1. The traditional way of instruction: the teacher leads students to recite the Holy Koran in front of the prayer hall. (Nankai Mosque, Linxia City, Linxia Hui people autonomous prefecture, September, 10th, 2001)



There are no special limitations for people who want to enter the mosques to be students. Students live in the dormitory inside the mosque and may return to their home on weekends and Islamic holidays. According to the interview with the Mochuan Mosque administration manager, besides praying 5 times in one day, the students spend most of their time in class and at study. There are 13 subjects, including Arabic,

Koran, Islam sutra, Chinese and so on. The teacher usually gives examinations and lectures everyday in every class. The Chinese lesson is not taught by the ahong but by another Chinese teacher. That indicates that learning Chinese is an additional lesson in order to cope with the new circumstances of society. It takes at least 10 years of studies to become a qualified ahong. However, it also depends on the person's aptitude.

There is a special institution called Gongbei (拱北) in the northwest of China which functions as an "academic research center of Islam". It is the tomb of the first priest to China but we did not find any other references which mention it. The education system there is not as well structured as that of the mosques. Only the master/leader and few pupils were seen there.

In Gongbei, we also found believers who use incense sticks to pray. There is also one kind of priest who cannot get married and has to follow strict rules as an ascetic. In this respect, we can attribute it to the influence of the Han people and Chinese Buddhism.

5. Concluding remarks: The challenge and compromise of religious education

The curriculums of religious education inside mosques and lamaseries may have changed little from the past. The orders are still strict and the autonomy of the students/monks has been highly required. However, though the doctrine and characteristics of Islam and Tibetan Buddhism in China are totally different from each other, they face the same challenges from the external environment.

According to the census of PRC, the growth rate of priests is inversely proportional to the growth rate of the overall population. It is obvious that the education in mosques and lamaseries does not enjoy a prestigious position as before. However, we found that people hang the pictures of Lamaseries in Lhasa showing their faithfulness to Buddha in almost every household we visited in Xiahe. The same situation existed in Linxia where Hui people hang pictures of Mecca. In other words, religion is still the main support of Hui and Tibetan societies.

We believe religious education in mosques and lamaseries relates to their ethnic identity and also plays an important role in preserving their own traditional culture. Because of the rapid changes of the society, most of the religious leaders have realized the necessity of compromising with circumstances and coordinating with the political authority. We think that secular education will not totally replace the traditional one if their correspondence is well enough. The minority could co-exist with the majority if they can regard it as stimulation and face the challenges. In fact, encountering heterogeneity will make one ethnic group understand itself more and will give it the best opportunity to grow.

6. OFW as a proving ground of intercultural communication

As a famous scholar once said "a writer does not just write in a vacuum". It is true that everybody takes the point of view related to their own cultural background when they express something. This was confirmed in my fieldwork conducted with Japanese and Indonesian students. We gained much insight through interviews with various Chinese ethnic groups, including Tibetan and Hui people. Reviewing a book authored by Colin Mackerras, who is an Australian, also testifies to this point. For example, Mackerras, a representative of the Christian culture, always use the word "monastery" for "lamasery". On the other hand, the Han Chinese or Japanese will use the term of "Miao" or "Otera", which is close to their conceptions. Especially, when it comes to a new term or idea, instead of a new phrase, people tend to use a phrase close to

their understanding, which they think is easier to communicate. However, it might be familiar only to people who have the same cultural background.

Therefore, when communication is conducted, whether interpersonal communication or reader-writer communication, it is inevitable that there will be a communication gap between what is described and what the real situation is. We should pay attention not to be misled or misunderstood. Finally, besides the experience of fieldwork research, we also had the practice of intercultural communication.

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Religious Values of Minority People -The Case of the Hui and Tibetan People-

Hiromi YASUI

1. Introduction

In this OFW, our group focused on the minority people living in Gansu province. Concretely, we visited three places- Linxia (Hui-Muslim area), Xiahe and Tianzhou (Tibetan area). Linxia is in "Linxia Hui Autonomous Prefecture". Xiahe is in "Gannan Tibetan Autonomous Prefecture". Tianzhou is in "Tianzhou Tibetan Autonomous County".

Assuming that religion has a big influence on the lives of minority people, we chose to research how the religions of Hui and Tibetan minorities influence their education and gender. We did research in three research areas: households, schools and temples/mosques. In this report, I will first write about religious education in households and temples/mosques because we were interested in how people transmit their religion to the next generation. Through this study, we can see attitudes toward religion, and what they think about it. Second, I will introduce our research results regarding the importance of religion for the Hui and Tibetan people. I would like to illuminate the characteristics between the two different religions. Through this study, we can get an idea about how religion influences their daily life. We also paid attention to the distinction between religious influences and traditional ones, because we thought that it is necessary to understand the actual religious influences.

2. Religious education at home and in the temples/mosques

2-1-1. Religious education at home in Linxia

It is interesting to see what kind of religious education people have in three different research places. Figure 1 shows how people teach religious education to children. Most of the Hui people answered that they teach religion to their children themselves. Many of them said they start teaching these things when children are between 3 and 5 years old. 31% of the Hui people answered that they send their children to the mosque to study.

Figure 1. Religious education at home (Multiple choice answers)

Type of answers Ethnicity	Taught by parents	Children sent to mosques/temples	Not taught by parents
Hui	93%	31%	0%
Tibetan (Xiahe)	67%	25%	25%
Tibetan (Tianzhou)	17%	0%	50%

2-1-2. Religious education in mosques in Linxia

In one mosque we visited, called '臨夏清真老王寺', there are three kinds of religious education. They are education for 1) children, 2) taliban and 3) adults. There, children study not only Arabic but also the Chinese language, history and politics. They go to the mosque after school or when they are on vacation. As for the education intended for taliban, first of all I am going to explain what taliban is. It means the students

who want to be an 'ahong', an Islamic educator. This mosque belongs to the Sunni sect, and it prohibits women to enter the mosque and to be an ahong. To be an ahong, one needs many years of education as a taliban. One needs to learn Arabic and acquire a lot of knowledge about Islam and its history. There is one ahong in each mosque. As the ahong has the highest status in Islamic society, in our interview many parents answered that they want their children to be an ahong. Regarding the education for adults in this mosque, adults learn religious activities in order to understand the meaning of Qur'an.

It seems that the Hui people think religious education for children is very important. They either teach children themselves or send them to the mosque to study. No interviewee answered that they do not teach religious things to children.

2-2-1. Religious education at home among the Tibetan people of Xiahe

In Xiahe, although many interviewees answered that parents teach religion to their children themselves, one fourth of them answered that parents do not teach. One of the interviewees said that he does not teach these things to his children because he thinks that children learn these things naturally in their daily lives. This is quite different from the Hui people's opinions. We did not hear this kind of opinion there.

2-2-2. Religious education in temples in Xiahe

Tibetan Buddhist Temples do not provide any education for children and adults. Only those who want to be monks train in the temple. One interviewee said that one of his sons is now training to be a monk in Labrang si, the biggest Tibetan Buddhist temple in Xiahe. If the children enter to temple, the temple will take care of their daily needs. Therefore, the parents do not have to pay for them anymore.

2-3-1. Religious education at home among the Tibetan people of Tianzhou

In Tianzhou, it was quite interesting that the percentage of interviewees who answered that parents teach religious things to children was much lower than that of the other two places. Like those interviewed in Xiahe, many of them answered that children learn these things naturally in their daily life.

2-3-2. Religious education in temples in Tianzhou

As in Xiahe, temples in Tianzhou do not provide education for the public. According to the local people, nobody in the village wants to be a monk. Being a monk is not their custom. Monks in the temple are from other regions, like Gannan or Qinghai. I assume that the temple and the monks do not collect many donations from the villagers; therefore, people are not attracted to being a monk.

It seems that Hui and Tibetan people have quite different approaches to religious education, both at home and at temples and mosques. Hui people are more strict about religious teaching. They teach religion to their children, and some of them also send their children to mosques to study. On the other hand, Tibetan people consider religion a natural thing in their life. Therefore they do not have religious education specifically for children.

3. The importance of religion

3-1. Hui people

Figure 2 shows the results of the question "Do you think religion is important for you?" 88% of the Hui people interviewed answered that it is "very important". Another 12% said it is "important". This means that all of them think it is at least important. It seems their Islamic religion has a great influence on their lives.

As our research topic was "the influence of religion on minority peoples", we needed to understand

“religious influence”. For example, people have customs, but we do not know whether they are religious customs or traditional ones. However, through our research we came to understand there are no distinctions between religious and traditional customs. Most of their customs are based on Islam.

Figure 2. The importance of religion for Hui and Tibetan people

Type of answers Ethnicity	Very important	Important	Not so important
Hui	88%	12%	0%
Tibetan (Xiahe)	94%	6%	0%
Tibetan (Tianzhou)	66%	17%	17%

3-2. Tibetan people in Xiahe and Tianzhou

Most Tibetan people in Xiahe think religion is very important; however, for Tibetan people in Tianzhou the percentage of people who think so is much lower than the people in Xiahe. We found that these two Tibetan areas were quite different. In Xiahe, we saw many people wearing traditional Tibetan clothes and we found people had a picture of Lhasa at home. On the other hand, we did not find these things in Tianzhou. We felt that their lifestyle was similar to the Han people. It may relate to their religious consciousness.

In Tibetan areas, we found an interesting custom. They believe in Tibetan Buddhism, and at the same time they believe in their indigenous God. This God is not related to Buddhism. In the Tibetan family, they have a stone platform called a “桑(sang)” in their yard. They burn grasses (松枝 and 柏香樹枝) inside of the “桑(sang)” and pray to God for happiness in the present life and, after reincarnation, for himself, his family and friends. They said that God protects the village. People said they believe mainly in Tibetan Buddhism, but also pray to God.

Most of the Tibetan people in Xiahe think religion is very important, however, for Tibetan people in Tianzhou the percentage of people who think so is much lower.

4. Conclusion

As a result of our research, we can see some characteristics of two different religions. Regarding religious education, Hui people consider religious education for children essential, so they teach children religion at home or send them to a mosque to study Islam. Compared with the Hui people, Tibetan people think religion is not something to be taught by someone else, but something that the person himself/herself acquires in his/her daily life.

As for the importance of religion, it was interesting to see the features of the two religions. Religion is very important for Hui people. It is the most essential element of their culture and life. For Tibetan people, it is also important, but they believe not only in Buddhism but also in God. It was one of the most interesting findings in our research. Moreover, we found that the two Tibetan areas we visited had different lifestyles.

Lastly, it was quite a valuable experience to research in these areas. I hope this experience will be useful for my future fieldwork.

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Women's Role in Rural Development : The Case of Gansu Province, China

Ahmad Sarladi

1. Introduction

Since more than 70% of the world's poorest people are women, Women's Issues are becoming important in recent years. Most women have less access than men to education, formal-sector employment, social security, and government employment programs¹. Their poor access to these important aspects has limited women's role in development.

The Chinese Government, as a government of an agricultural-dominated nation, is now addressing national socioeconomic planning for the development of rural areas, especially in the field of human resources and agricultural production. In planning the empowerment of the rural population, women farmers have been an especially important target for poverty alleviation and improvement of the quality of life. As a result, according to an All China Women Federation report, the changes in women's status have developed their rights, and have changed their role in many aspects of life². Considering these situations, this report examines women and their role in rural development in Gansu Province, China.

2. Some Facts about women's role in Rural Development

In the feudal age, people in China were usually subjected to the rule of three authorities, political, clan, and religious authorities. In addition, women were dominated by male chauvinism. Under the rule of male chauvinism, a woman was doomed to obeying the rule of the man in her life---her father before marriage, her husband after marriage, and her son after her husband's death. Chinese society did not recognize women's labor though women worked all year round, and their husbands held and controlled the family financial resources.

Today China's women have better lives. They have equal chances with men in many aspects. Women can choose any kind of job they want to do and many of them hold important positions in their work places³.

Women have an important part in rural development, through their positions in their families, in their jobs and in the community as follows:

2-1. In the Family

The role of a woman in rural development can be seen firstly through her position in the family as a housekeeper and a worker. The woman I interviewed in Yondeng County described her role clearly, which directly supports rural development. During the interview, several women (including the interviewee) and men were working together, digging a long hole for placing pipes, which will carry water for irrigation. The women replaced their husband and represented their families by providing labor for that irrigation construction. They weren't paid for the work, but they worked willingly knowing the benefit that they would receive from the project, namely the availability of a water source for their plants in the dry season. When

¹ Todaro, 1997, pp. 156-157

² All China Women's Federation, 1993, p. 1

³ Ibid, pp. 1-2

her husband is working in the city, she replaces him to work in the fields, including the labor for constructing the irrigation project. She told me that most of men in this village work in Yondeng city or other places while wives stay and take care of their farms.

One woman, a member of the Village authority in Hang Jia, also said that many of the village facilities, such as cementcovered streets, were built by village members. Women have taken a big part in that kind of work. Since many of their husbands worked in the cities when there is no work on the farm, and wives must replace their husbands by taking part in rural development in their area.

2-2. In the Work Place

Women also play an important role in the projects that aim to develop rural areas. For example, flower companies are the leading rural agriculture industries in Lin Tao County, and the local government is carrying out a lot of projects for developing these kinds of agricultural industries. The flower companies have hired mostly women, from lower level jobs to medium and high level jobs, because they believe that taking care of plants, requiring carefulness and attention to beauty, are more appropriate for women than men. The same phenomenon can be seen in Sanjian Potato Research Center, where most of the researchers and staff are women and most of the jobs for growing and taking care of plants are also done by women.

Rui Fong Yuan Pig Breeding Company in Zhong Chuan, Yondeng County, receives government support concerning the development of this area with special tax concessions and bank support. This company employs about 200 families. Each family depends on the wife to raise the pigs bought from the company, while the husband is cultivating their land or working elsewhere. The company plans to increase the number of families involved to around 1000 in the following year. It will increase the income per-capita in this area mostly through women's work.

2-3. In the Community

If only on a small scale, rural women contribute to decision-making members of village authorities, whose decisions affect their lives. Beside the village head and his staff, the planning and decision making process in a village always involves members of the communist party, which includes women to address of women's issues and other related affairs. In Hang Jia village, among 6 members of the village authority, one is a woman. She makes a big contribution to the success of the development in this village particularly in mobilizing women in rural development activities.

3. Problems remaining to be solved:

Since the implementation of economic reform, rural woman enjoy more leeway. They can arrange jobs according to their own age, physical ability, special skills and other conditions. According to an All China Women Federation report, nowadays, paid work, farm work and household chores are shared rationally by family members. This has developed women's potential fully⁴.

On the other hand, from observation and interview directly with peasants, women are still facing many problems, to which policy makers should pay attention. For example, four women who work in Mei Lang Hua CO Ltd, a big flower company in Lin Tao County, said that they work 8 hours per day doing many kinds of work that does not required special skills, such as preparing the land, and collecting and distributing

⁴ Ibid, p. 3

fertilizer. Each of them gets 10 Yuan. Compared to the Chinese poverty standard of 300 Yuan per-month, their total salary per-month is below the poverty line. This shows they are in poverty as individuals. Most of them live in the villages near the company, because the company is convenient both in location and the kind of work offered. I received similar information from 3 women and 1 old man who worked together in the construction of buildings in a flower company in Lintao County. Each of them gets 300 Yuan per-month, which is just at the poverty line.

Women work as hard as men, but women have limitations. Not only because they have little or no education, but also because they can work only in the area near their house. Most rural women I interviewed, both farmers and other physical workers, are illiterate, and most women engage in physical work. On the other side, the Chinese government, particularly Gansu Provincial Government has not given priority to poverty alleviation for women. Yet the literacy program puts the husband on a higher priority than the wife⁵. In addition, the one child policy is implemented differently in rural areas, where a family can have more than one child if the first child is a girl. Hence rural people still believe that to have a boy is more important. In addition, in a family with more than one child but with limitation on resources, the boy always get priority in decisions such as education of their children.

This situation is similar to the data available in the Gansu Institute for Educational Research report. Among the majority of China's poverty-stricken population in this area, 87 % of the total are living in rural areas and women make up more than 70 % of the rural poverty-stricken population. Moreover, this report indicates that women's living conditions are especially noticeable in the following aspects: 1) Economically active populations are mostly engaged in physical labor and few in intellectual or technical work. There is a large wage gap between males and females without "equal pay for equal work". 2) Women are subject to gender inequality in families and communities. They are taking care not only of the house but also of the farm work. 3) Few opportunities are available working outside the home because of family responsibilities and lack of expertise. 4) Women lack of participation in political affairs⁶.

From fact-finding in the area, we can see that women play an important role in their families, in the work place and in the community. Concerning those facts, the Chinese Government, particularly the Gansu Government and its agent in each front line, still need to continue and make improvements to rural development by giving priority to rural women. This can be done by creating the conditions, that guarantee women especially in rural areas, have access to education, social security, formal-sector employment, and government employment programs. As many studies indicate, the absolute welfare of women and girls is likely to benefit from economic development, particularly when it is accompanied by efforts to provide jobs and small- scale credit to lower- income women and educational and health services to women and girls⁷.

4. Conclusion

Gansu Province with its vast and abundant land and bright prospect in agriculture, cannot be considered separate of its women's roles, especially in rural development. Through their positions in the family, work place and community, women have been taking an important part in the development. However, many

⁵ Gansu Institute For educational Research, 1997, pp. 21-22

⁶ Ibid, p. 7

⁷ Perkins, 2001, pp. 133-134

problems related to women's positions need to be solved. Women's roles and the acceleration of development will be reached by improving their conditions. It seems that China Government, particularly Gansu Province Government with its local agents in the front line, need to work hard to improve women's conditions in order to accelerate all development activities.

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Foreign Investment in Gansu Province

Battulga OCHIRJAV

1. Introduction

My research was on foreign investment in Gansu province at the present time. In this paper, I will explain the present situation of foreign investment, the problems, facing foreign investment and I will suggest some recommendations for the development of investments from foreign countries in Gansu province.

2. Good Conditions for Foreign Investors

2-1. Infrastructure

Overall- To improve investment conditions, the Gansu provincial government has invested a huge amount of funds to improve the province's infrastructure. In 2001, the government proposed 75 new infrastructure building projects, water supply, natural gas electricity, etc.

Railways- Lanzhou is a major transportation hub in China. It is the intersection point of four trunk railway lines (Lanzhou-Lianyungang/Longhai, Lanzhou-Xinjiang, Lanzhou-Baotao and Lanzhou-Qinghai). The international railway between Asia and Europe (the New Asia-Europe Continental Bridge which starts from Lianyungang and joins with the Siberia Railway) also runs across the province.

Highways- Lanzhou is also the pivot of highways in the province. Five state-grade highways leading to other provinces, including Xinjiang and Sichuan, are open or under construction.

Air Transport- The Lanzhou international airport has flights to 37 domestic and overseas destinations. Chartered flights from Lanzhou to Hong Kong are also available.

Telecommunications- Direct telephone services are available to over 100 overseas countries and regions. More than 335,000 people own cell phones and 80,000 computers have access to the Internet.

Water - In 2001, the Gansu government declared that it would invest more than 610 million dollars over 3 years to improve the water supply system of the province.

Electricity- The Liujiaxia hydropower station is one of the largest in China, having a capacity of 1 million kWh.

Oil Supply- Construction of the Lanzhou-Chengdu-Chongqing oil pipeline will be started. It will pass through 30 counties and cities in Gansu, Shanxi and Chongqing with an annual oil delivering capacity of more than 5 million tons.

Gas Supply- A new natural gas pipeline, the Sebei-Xining-Lanzhou, linking Qinghai and Gansu provinces, is under construction. The pipeline runs 953 kilometers from Sebei Natural Gas Field in the Qaidam Basin, through Xining of Qinghai to Lanzhou.

2-2. Industries

In 2000, the added value of industrial output of Gansu province totaled Rmbs-32.8 billion. Industries are mainly located in Lanzhou, Jinchang, Baiyin, Tianshui and Yumen.

Gansu is an important base of oil refining and petrochemical industry. The roles of the Lanzhou Oil Refinery and the Lanzhou Company of Chemical Industry are significant in developing the petrochemical

industry in China.

Lanzhou and Tianshui are two major centres of machine production. At present, the province supplies over half of the oil-drilling equipment in the country.

2-3. Tourism

Gansu has good advantages for developing tourism. Lanzhou is an important stop on the Silk Road, which connects famous historic sites such as Dunhuang Grottoes, Bingling Temple Grottoes, Labuleng lamasery and Maiji Mountain Grottoes. Other tourist sites include Jiayuguan Pass, at the westernmost end of the Great Wall, and Tulu Gully.

In 2000, about 213.1 thousand tourists (+47.4%), including 143.4 thousand foreigners (+51.6%), visited the province and generated revenue of US\$55 million (+48.6%). The country will build a new economic tourist zone in Dunhuang.

3. The present environment for foreign investment

3-1. Opening to the Outside World

With economic development and exchange with the outside world, Gansu has established an economic connection with 105 countries and regions in the world, and has friendly municipal relations with 16 countries and regions, such as the United States, Japan, New Zealand, and Russia.

1492 foreign investment enterprises have been ratified by the Gansu provincial government in recent years and their 120 foreign investment institutions in Gansu. Foreign investment projects have covered the fields of electric power, chemicals, machinery, electronics, light industry, metallurgy, and services, which have obtained good economic benefits and investment profits.

3-2. Foreign Trade

The Major export items of Gansu are machinery, petrochemicals and garments. Major export markets are Japan, Hong Kong, the USA, the Republic of Korea and Germany. The total amount of trade in the first half of 2001 reached US\$ 332 million, 68% more than the trade in the same period last year. To stimulate trade, the Gansu government established 10 export industrial bases, ranging from IT industry to agriculture. Exports, which were US\$420 million, rose 10.5%. Imports, which were US\$270 million, rose 50%. Hong Kong was the largest import source of Gansu, accounting for 31% of the total. Other import sources included Australia, the US, Germany and Japan.

The nearest seaport in Gansu is Tianjin, 2,000 km away. As an incentive for exports, the government decided to provide transportation subsidies to all exporting enterprises, including FIEs, in the province.

Hong Kong is Gansu's 6th largest trading partner. In 1999, the scale of trade between the two was US\$ 18.59 million. Gansu imported US\$ 0.49 million from and exported US\$ 18.09 million to Hong Kong.

3-3. Foreign Investment

In 2000, foreign investment increased sharply. The number of projects increased from 67 to 76. The contracted amount rose 49.8%, from US\$82.3 million to US\$123.4 million. The actual utilized amount of foreign investment rose sharply 51.9%, to US\$ 62.4 million. Major investment came from the US, Hong Kong, the UK, Philippines and Taiwan. The investments were mainly engaged in construction, property development, food and beverages, machinery, electronics, petrochemical, pharmaceutical, textiles and other light manufacturing industries.

To show off the development of the central and western regions in China, the State Council has issued new investment regulation policies in early 2001. It also gives FIEs national treatment and encourages FIEs to reform, merge, buy and join state own enterprises. Under the existing policy, FIEs are entitled to a three-year tax reduction and exemption. The new policy states that enterprises with foreign investments in the central and western regions will enjoy another three years of preferential tax rates when the term expires. The tax rate can be further reduced by 10% if an enterprise is proven to export more than 70% of its annual output in terms of value.

3-4. Major Economic & Technological Development Zones (ETDZs)

Lanzhou High and the New Technological Development Zone are the only state-level ETDZ's in Gansu. Approved by the State Council in 1988, the Lanzhou Development Zone aims at developing hi-tech industries such as new materials, fine chemical products, biotechnology, medical products, mechanical and electrical products. Other provincial-level economic development zones in Gansu include:

- West Baiyin Area - a production base of nonferrous metal.
- Tian Shui Economic and Technological Development Area- characterized by convenient transportation and a good heavy industrial base.
- East Jinchang Economic Development Area - characterized by the co-existence of raw material refining, processing industries, hi-tech products and scientific and technological development.
- Lianhai Economic Development Area - a base of energy and nonferrous metal industries.
- Longxi Economic and Technological Development Zone - produces traditional herbs and timber, and also has a good industrial base.
- Xicheng Economic Development Area - a base of nonferrous resources exploration.
- Dunhuang Tourist & Economic Development Area
- Linxia Nationalities Economic Development Area

4. Investment Development Strategies for the Future

Gansu, a vast territory with abundant resources, enjoys favorable conditions and development potentials. It is an ideal place for investment as well. Development Strategies for investments from abroad will be very important for the economic and social development of Gansu in the future. In order to implement the passage in the guidelines "social and economic development as the main subject, economic constructure readjustment as the main economic work, reforms and opening up and technological advancement as the motive force, raising the people's living level as the principal starting point of every work", Gansu will grasp the opportunities of western China's vast development, join WTO and improving the economic and social information process, and will speed up steps of reforms and development. It will establish the main nonferrous metal metallurgy and a new materials production base, a comprehensive high-tech petroleum chemical base, a traditional Chinese medicine processing base, forestry and husbandry producing base and become a main tourist area in China.

Table.1: Strategically Important Investment Areas in Gansu

Divisions	Major Construction Areas	Key projects
Comprehensive Development of Resources	Comprehensive development, utilization and deep-processing of coal, oil, natural gas, metallic and non-metal materials	Petrochemicals "1611" Project, Project for Comprehensive Development and Utilization of Natural Gas, Nonferrous "512" Project, 0.5 Million Ton Metallurgic Hotboiling Project and Stainless Steel Processing Project, Chinese Herbal Medicine Processing Project for Special Farm and Sideline Products, Construction Project for Forestry and Animal Husbandry Bases.
Infrastructure Construction	Big-scale constructions of highway, railway, bridge, tunnel, light rail, power plant, and water conservation; municipal basic facilities such as urban construction, urban water supply, heating system, real estate development sewage system and environmental protection; construction of sightseeing spots.	Trunk Line Highway Upgrading project, Construction of Gansu section of Lanzhou-Chongqing Railway, Renovation and Expansion of Infrastructure in the Central Cities of Gansu, Construction of Basic Facilities in Key Scenic Sports and the Tao River Irrigation Project.
Ecological Reconstruction and Environmental Protection	Planting trees and growing grass, forestation of mountains, improvement of grassland, prevention of drought, preservation of nature reserves.	De-cultivation and Reforestation of the Upper and Middle Streams of the Yangtze River and the Yellow river, Prevention of Desertification in the Hexi Region, Protection of Natural Forests, Forestation of Wild Mountains, Forestation of the Northern and Southern Mountains of Lanzhou, Prevention of Landside and Mud-rock Flow, Improvement of Deteriorating Grassland.
Science, Technology and Education	Scientific and technological development, personnel training, general education, enlargement of higher education enrollment.	Scientific and Technological Innovation Project, Construction of Software Gardens, Compulsory Education Project for Poor Regions, Renovation and Expansion of Universities and Colleges, Construction of High-tech Model Areas.

Note: *The Petrochemical "1161" project refers to 1,000 km Lanzhou-Chengdu refined Oil piping, 10,000,000 ton refining capacity by Langzou refinery, 600,000 ton ethylene project and the 1,000 km Sebei-Hining-Langzou natural gas piping; *The Nonferrous "512" project refers to the construction of 5 bases (Langzou, Jinchang, Baiyin, Xicheng, Jingying), the development of a capacity of producing 1 million ton non-ferrous metal and a deep-processing capacity of above 200,000 ton non-ferrous metal.

4-1. Preferential treatment in taxation

Foreign-funded enterprises engaged in productive operations with an operational period of more than ten years shall be exempt from business income tax for the first two profit-making years, followed by a 50 percent reduction of the said tax from the third through the fifth profit-making year.

Foreign-funded enterprises engaged in agriculture, forestry, and animal husbandry and those established in areas outside Lanzhou proper may continue to enjoy a 15-30 percent reduced tax rate for another ten years

after expiration of the business income tax exemption and reduction period, subject to approval.

Overseas investors who reinvest their share of profits derived from their enterprises in China for a period of no less than five years shall be entitled to, upon approval, a refund of 40 percent of the income tax already paid on their reinvested portion. In the case that reinvestment is made for the establishment and expansion of export-oriented enterprises or technologically advanced enterprises whose operational period is no less than five years, the investors shall be entitled to a 100 percent refund of the income tax already paid on their reinvested portion. Foreign investors shall be free to remit abroad the profits derived from their enterprises. No remittance tax shall be levied.

4-2. Preferential treatment in the use of land

Foreign-funded enterprises developing barren mountains and wasteland into new development zones which engage in industrial operations shall be entitled to a 15 percent reduction in fees for the transfer of land-use rights.

Foreign-funded enterprises developing barren mountains, wasteland, and water surfaces into agricultural, forestry, and livestock breeding projects may enjoy a 50 percent reduction of fees for the transfer of land-use rights.

Foreign-funded enterprises engaged in projects especially encouraged by Gansu Province or in productive operations in the development zones shall be entitled to a 20 percent reduction of fees for the transfer of land-use rights or the cession of the land upon approval from the provincial government.

Foreign-funded enterprises obtaining land-use rights in the form of a land-use right transfer, those engaged in projects, which are especially encouraged by Gansu Province, and those established in the development zone shall be free from fees for the rights of land use.

Foreign-funded enterprises shall be free from land-use fees during the period of basic facility construction (two years). Those with an operational period of more than ten years and an investment between US\$500,000-1 million may enjoy a five-year exemption of land-use fees, those with an investment between US\$1-3 million, a seven-year exemption of land-use fees, those with an investment between US\$3-5 million, a ten-year exemption, and those whose investment mounting to more than US\$5 million, a 15-year exemption.

4-3. Other preferential treatment and rewards

Foreign-funded enterprises shall be entitled to an inland transport allowance of 0.05 yuan for every U.S dollar they earn in export of their products from the local institution of finance at the corresponding level.

Foreign-funded enterprises whose investment is encouraged according to state industrial policies may enjoy a one-year reduction of the fees for the electricity-consumption right. The ratio of reduction shall be equal to the ratio of the investment received.

5. Conclusions and Recommendations

Gansu lies in the heart of China connecting the east and middle districts with northwest China. Lanzhou, the capital of Gansu and the geographical center of China, is the main commerce center in the west and one of the twelve main communication hubs with four state railway lines. At the present time, Gansu acts as the strategic passage on the modern Silk Road-Urasian Bridge and a linking and supporting base in developing the whole of northwestern China.

There are several reasons behind the success of Gansu in Foreign investment development. The most important thing is that the political and economical reform process has been smooth, swift and thorough. And there has been a broad-based consensus behind the comprehensive and far-reaching reform programme. In line with the above, Gansu province can also play an important role in supplying foreign investment development with critical expertise.

I would like to make some recommendations, such as:

- The encouragement of more foreign investment in the construction of basic facilities and resource development for agriculture, water conservation, ecology, communication, energy, municipal administration, environmental protection, mineral products, tourism and other areas, and in the establishment of technology research and development centers.
- The encouragement of more development of super goods exportation, contracts of projects and labor service cooperation with enterprises from outside, investment and establishment of enterprises from foreign countries, especially, from the neighboring countries; to relax restrictions on the in-coming and out-going of people and to take proper allowances for the import of technology and equipment urgently needed for economic development.
- Foreign businessmen should be allowed to cooperate with Chinese enterprises, in Lanzhou and within state-level development zones, to establish retail and wholesale business, foreign trade business, travel agencies, bank, insurance, telecommunications, accounting firms, law firms, engineering design firms, etc.
- The transfer of property rights of public infrastructure, such as state highways, bridges, tunnels and municipal facilities, to foreign and domestic economic organizations, and to provide financial and operational conditions, such as ratification pledge for fee collections, and a performance guarantee.

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Structure of Manpower and Development In Gansu Province

Muji Lestari

1. Introduction

A considerable number of third world countries have been in the process of economic development and have been experiencing growth in national income per capita for decades. They have also experienced several changes in their economic structure. The changes have occurred in the production structure of the GDP composition by sectors, and in the manpower structure, as well as in the activity of sectors, employment status, and types of activity.

Gansu is one of the provinces in China, where these structural changes have occurred. The province is located in the Northwestern part of China, along the Yellow River, between 32°31'~ 32°31' latitude and 92°13'~ 108°46' longitude. Gansu has a total area of 4,258,000 Km², from east to west 1,655 Km, and 5 from north to south 30 Km long.

In 1990, Gansu had a population of 22,546,700 with a sex ratio of 104.5. The population increased 1.34 per cent in the 1990s, so that 1999 the population was 25,425,800 with a sex ratio of 103.3. The growth, which is relatively low, indicates the success of a family planning program in Gansu that aims for one child per family. Urban-rural population distribution shows that the rural population is far greater than the urban one (75.93 per cent).

Education is one of the important indicators for improving human resources. From 1998 to 1999 the number of schools in Gansu changed little, except for kindergartens, which increased from 1,803 to 2,040 (13.1%) in those years. On the other hand, the number of elementary schools decreased from 22,634 to 22,560 (0.3%) in the same period.

Considering employment, males make up the majority of those employed in Gansu province. During 1990s the number of male employees was four times greater than that of females. The educational level of employees in Gansu is relatively low. 48.6 per cent of employees finished only primary education, while only 0.7 per cent of employees finished senior high school or higher (1999).

2. Unemployment, employment, and wages

2-1. Unemployment

Labor Force Participation Rates (LPFRs) in Table 1 explain the rate of population, which is classified as labor force for every 100 of manpower. Labor force comprises all persons who fulfill the requirements for inclusion among the employed or the unemployed. Table 1 shows the rate of open unemployment in 1999 as the highest rate since 1990, that is 15.7 per cent. On the other hand, the lowest rate of unemployment is 11.3 per cent in 1998. From 1990 to 1998, the unemployment rate decreased year by year. However, in 1999 it rose sharply from 11.3 per cent in 1998 to 15.7 per cent in 1999. In urban areas, the rate of unemployment is relatively low, and the unemployment rate tends to decrease.

2-2. Employment Sector

As more than half of the area of Gansu is rural, the highest proportion of employment is mostly in rural areas. The 1999 data shows that among 1,489 million people who worked, 1,153.3 million, or 77.5 per cent,

were in rural areas. 59.0 per cent of the population worked in the agricultural sector. Huge land provisions and a relatively good climate for agriculture are encouraging the population to work in the agricultural sector. The sector that absorbs the largest number of employees after agriculture is manufacturing (about 11.1 per cent). The population in Gansu was less interested in working in the real estate sector. Only 0.1 per cent of population worked in that sector.

Concerning the urban-rural manpower structure, ¾ of employees in rural areas work in the agriculture sector. Manufacturing and the restaurant/trade apparently get little attention, respectively 6.7 per cent and 6.6 per cent of population work in those sectors. The rest of the employees are distributed between 0.0 per cent and 4.1 per cent in the other 12 sectors. In urban areas, the outstanding sectors are service (33.3 per cent) and manufacturing (25.9 per cent). The rest is distributed between 0.3 per cent and 10.6 per cent in other sectors.

Table 1. Labor Force by Activity 1990-1999 (million)

Year	Urban				Rural				Urban + Rural			
	Labor Force	Employment	Unemployment	Unemployment Rate	Labor Force	Employment	Unemployment	Unemployment Rate	Labor Force	Employment	Unemployment	Unemployment Rate
1990	252,7	240,2	12,5	4,95	1263,70	1052,80	210,9	16,69	1516,40	1293,00	223,40	14,7
1991	268,4	257,1	11,3	4,21	1251,70	1045,30	206,4	16,49	1520,10	1302,40	217,70	14,3
1992	273,6	264,1	9,5	3,47	1247,60	1041,80	205,8	16,50	1521,20	1305,90	215,30	14,2
1993	281,2	271,1	10,1	3,60	1366,48	1146,70	219,8	16,08	1647,70	1417,80	229,90	14,0
1994	292,2	281,8	10,4	3,57	1366,26	1157,00	209,3	15,32	1658,50	1438,81	219,69	13,2
1995	292,4	283,3	9,1	3,11	1393,77	1199,99	193,8	13,90	1686,20	1483,32	202,88	12,0
1996	297,9	288,3	9,6	3,22	1420,62	1233,18	187,4	13,19	1718,50	1521,46	197,04	11,5
1997	292,9	284,5	8,4	2,87	1439,73	1245,85	193,9	13,47	1732,60	1530,32	202,28	11,7
1998	328,4	320,1	8,3	2,54	1408,16	1219,70	188,5	13,38	1736,60	1539,80	196,80	11,3
1999	343,8	336,0	7,8	2,27	1422,21	1153,00	269,2	18,93	1766,00	1489,00	277,00	15,7

Source: Calculated from *Gansu Year Book 2000*, China Statistics Press.

Table 2. Employed Persons by Sector and Area Status

1999 (million)

Sector	Total Employment (million)		Rural		Urban	
	(million)		Number of Employment		Number of Employment	
Agriculture	878,5	59,0	870,1	75,4	8,4	2,5
Mining	67,7	4,5	47,1	4,1	20,6	6,1
Manufacturing	164,6	11,1	77,8	6,7	86,8	25,9
Electricity, gas & water	7	0,5			7	2,1
Construction	58,5	3,9	34,2	3,0	24,3	7,2
Water exploration	4,4	0,3	0	0,0	4,4	1,3
Transportation	56,5	3,8	26	2,3	30,5	9,1
Restaurant/trade	111,5	7,5	75,9	6,6	35,6	10,6
Insurance/finance	5,8	0,4	0,5	0,0	5,3	1,6
Real estate	0,9	0,1			0,9	0,3
Services	133,6	9,0	21,7	1,9	111,9	33,3
- social services	29,6	2,0	7,3	0,6	22,3	6,6
- sanitation	11	0,7	2	0,2	9	2,7
- education, culture	35	2,4	5	0,4	30	8,9
- technical	4	0,3	1	0,1	3	0,9
- national & party engine	22,5	1,5		0,0	22,5	6,7
- others	31,5	2,1	6,4	0,6	25,1	7,5
Total	1489	100,0	1153,3	100,0	335,7	100,0

Source: Calculated from *Gansu Year Book 2000*, China Statistics Press.

2-3. Employment of enterprises by establishment type

Besides the manpower structure by sector, the employment structure by owner establishment should be analyzed. There are four categories of owner establishment: private enterprises, state enterprises, city & local collective enterprises, and others enterprises.

Concerning the growth of four types of enterprises during 1990s, private enterprises and "others" have shown the fastest growth, having increased 88 and 13 times respectively, or 1.5 and 9.8 times per year.

State enterprises and city & local collective enterprises had the opposite experience. During the nine years, both enterprises decreased by 14.7 per cent and 28.9 per cent respectively, or -1.64 per cent and -3.21 per cent per year. Nonetheless, during the last nine years, state enterprises still ranked first in terms of work force absorbency. Generally they absorbed 4.43 per cent of employees per year in urban areas.

2-4. Total and Average Wage

Total wages and average wages are important indicators of the local income and welfare level of working people. The higher the wageworkers receive, the more consumption increases, and also the higher the level of the population's welfare becomes. Table 4 presents the total and average wages of workers classified by sector and company/establishment in 1998 and 1999.

The total wages from 1998 to 1999 has increased moderately from 15,284,620,000 Yuan to 15,356,170,000 Yuan or rose 0.5 per cent. Among the total wages in 1998 and 1999, 12,967,190,000 Yuan (84.8 %) and 13,007,010,000 Yuan (84.7 %) respectively were paid by state enterprises.

Table 3. Employed Persons in All of China

Year	Urban (million)					Total
	Private Enterprises	State Enterprises	City & Local Collective Enterprises	Others		
1990	8,3	194,6	37,0	0,3		240,2
1991	9,7	202,8	44,3	0,3		257,1
1992	12,1	204,7	46,2	1,1		264,1
1993	15,3	207,0	46,6	2,2		271,1
1994	20,5	208,0	42,2	11,2		281,8
1995	23,7	210,8	36,4	12,4		283,3
1996	28,4	209,8	38,7	11,4		288,3
1997	32,5	208,1	35,2	8,6		284,5
1998	41,5	194,7	31,9	52,0		320,1
1999	117,0	165,9	26,3	26,8		336,0
% Change						
1990-1999	1309,6	-14,7	-28,9	8833,3		39,9

Source: *Gansu Year Book 2000*, China Statistics Press.

Looking at the various sectors in the years 1998 and 1999, more than half of the total wages came from the manufacturing and service sectors, where state enterprises dominated. An observation of the amount of growth in total wages in 1998 and 1999, the growth in the various sectors appears unbalanced. Among the eleven sectors, three sectors (mining, manufacturing, and trade) decreased, while the rest increased. The most

significant increase occurred in the real estate sector, 48.1 per cent and the most abrupt decline was experienced in the mining sector -46.1 per cent. This also happened in state enterprises in the same sectors.

Looking at average wages in each sector, the trends are very similar to the total wages in 1998 and also 1999. The total average wage per person in 1998 was between 4,484 Yuan (trade) and 10,326 Yuan (electricity, gas & water), while in 1999 it was between 4,841 Yuan (trade) and 11,155 Yuan (electricity, gas & water). Viewing the wages by establishment shows that the wage structure of state enterprises is similar to the total wage structure, while that of city & local collective enterprises is not so different. City and local collective enterprises had the lowest average wages: in 1998, 2,881 Yuan in the mining sector and in 1999, 3,624 Yuan in the agricultural sector. In contrast, the highest average wage in 1998 and 1999 was in the electricity and gas & water sectors, 9,423 Yuan and 9,531 Yuan respectively. Another thing that should be observed is the growth from 1998 to 1999. The growth of average wages seems more homogeneous compared with the growth of the total wages. The only sector that shows a decline in average wages is the mining sector -12.4 per cent. The decrease is influenced by a decline in the mining sector in state enterprises about -79.0 per cent. Also, the share of state enterprises is almost 85 per cent of the total wages.

As opposed to state enterprises, the wages of city and local collective enterprises in the mining sector has increased abruptly to about 94.2 per cent. The only decline in city & local collective enterprises has happened in the transportation sector -46 per cent. Overall, the structure of average wages by sector is not properly distributed throughout the city & local collective enterprises.

Table 4. Total Wages of Staff and Workers and Average Annual Wage by Sector in 1998 and 1999.

Sector	1998			1999			Change 1998-1999		
	Total	State Enterprises	City&Local Collective Enterprises	Total	State Enterprises	City&Local Collective Enterprises	Total	State Enterprises	City&Local Collective Enterprises
Total wage (10,000 Yuan)	1528462	1296719	152587	1535617	1300701	150353	0,5	0,3	-1,5
Agriculture	43505	42516	332	50217	49893	319	15,4	17,4	-3,9
Mining	152656	144069	6121	82284	74214	5244	-46,1	-48,5	-14,3
Manufacturing	444623	321770	67063	429389	304316	67581	-3,4	-5,4	0,8
Electricity, gas & water	67792	55001	11361	75681	61399	12036	11,6	11,6	5,9
Construction	95783	66243	20815	100009	68876	21352	4,4	4,0	2,6
Exploration water management	30367	30185	182	33768	33667	101	11,2	11,5	-44,5
Transportation	119854	115126	4430	124462	120437	3399	3,8	4,6	-23,3
Trade	91668	55074	28390	82856	50297	24521	-9,6	-8,7	-13,6
Finance/Insurance	39860	33554	6306	42642	35828	6814	7,0	6,8	8,1
Real estate	6411	6077	226	9493	7436	234	48,1	22,4	3,5
Services	435943	427104	7361	504616	494338	8752	15,8	15,7	18,9
- social services	33696	29116	3263	38105	32646	4164	13,1	12,1	27,6
- sanitation	50341	48130	2211	57882	55437	2445	15,0	15,2	10,6
-education, culture	165120	165076	44	200865	200802	63	21,6	21,6	43,2
-technical	22774	21528	1085	25847	24194	1223	13,5	12,4	12,7
-national & party engine	146191	145849	342	169634	169241	392	16,0	16,0	14,6
-others	17821	17405	416	12483	12018	465	-30,0	-31,0	11,8
Average Wage (Yuan/Person)	6809	7129	5233	7427	7806	5639	9,1	9,5	7,8
Agriculture	5199	5258	3248	6203	6231	3624	19,3	18,5	11,6
Mining	9002	9349	2881	7890	8263	5596	-12,4	-11,6	94,2
Manufacturing	6567	6950	5620	6892	7269	6017	4,9	4,6	7,1
Electricity, gas & water	10326	10450	9423	11155	11405	9531	8,0	9,1	1,1
Construction	6568	7576	3839	7379	8520	4975	12,3	12,5	29,6
Exploration water management	6885	6919	3794	8182	8256	2049	18,8	19,3	-46,0
Transportation	9126	9381	5601	10290	10559	6025	12,8	12,6	7,6
Trade	4484	4599	4289	4841	5158	4386	8,0	12,2	2,3
Finance/Insurance	7574	8079	5685	8492	9107	6268	12,1	12,7	10,3
Real estate	7687	7819	5627	7896	8570	6938	2,7	9,6	23,3
Services									
- social services	5756	5903	4546	6564	6762	5343	14,0	14,6	17,5
- sanitation	6716	6806	5213	7832	7969	5646	16,6	17,1	8,3
-education, culture	6482	6482	5366	7510	7510	6000	15,9	15,9	11,8
-technical	7459	7526	6196	8530	8592	7080	14,4	14,2	14,3
-national & party engine	6634	6638	5260	7785	7789	6316	17,4	17,3	20,1
-others	7698	7736	6390	9795	9952	6960	27,2	28,6	8,9

Source: *Gansu Year Book 2000*, China Statistics Press.

3. Conclusion

Up to 1999, the agriculture sector absorbed more than half the workers in Gansu province, although the average wage was relatively lower than other sectors. If that sector is more empowered in the future, this will eliminate unemployment in rural areas, which was still high (between 13.2 per cent and 18.9 per cent) during the 1990s. The unemployment rate in urban areas was between 2.3 per cent and 5.0 per cent.

The value of GDP in the agricultural sector has the lowest value compared with other sectors. The GDP of the agricultural sector is only 14.5 per cent, while the industrial sector reaches 47.8 per cent and the service sector 37.7 per cent.

Empowering private companies is the best strategy. Private companies will be an important in the economic wheel of Gansu province. According to the 1990-1999 data, the growth of private enterprises and "others" was very quick.

Another important thing that deserves special attention is education. Agricultural technology is needed to improve agricultural activities in rural areas. Technical and technological education is essential in rural areas in order that the growth of agriculture equal that of industry in urban areas. Thus, the availability of education should be improved, so that education can enhance human resources in the future.

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Market-Oriented Policy And The Role of Local Government In Gansu Province, China

Sunnti Duangtavanh

1. Introduction

The economic structure and system in China during the command economy (1950-1979) was predominantly agricultural and planned by the central and local governments. A top-down extension approach, so called "administrative intervention", was adopted between the 1950s and the early 1980s. Agricultural extension was seen as a government instrument for implementing agricultural development programme, and a number of extension programmes were implemented under supervision and direction of local governments. It was quite difficult to separate extension activities and government administration, especially in rural areas. Lands were owned by the nation and land-use planning was exclusively a function of the Communes. Under the centrally planned economy, peasants were seen only as a labor force, which was used to achieve production goals. It was said the rural policies before the economic reform in the late 1970s caused the distortion of the price mechanism and the misallocation of human, capital, and natural resources.

With the market-oriented policy introduced in the late 1970s, people have the right to choose what they prefer to do as an occupation. Under the mechanism of the policy, theoretically, the central and local governments have changed themselves into facilitators, and are to help the poor and to ensure they receive services equally.

This essay outlines the impact of the market-oriented policy on rural development, and examines the role of local government in Gansu province.

2. Gansu After Economic Reforms

When the Chinese government introduced the market-oriented policy into the whole country in the late 1970s, the government expected that the economic reforms would help to reduce poverty and improve the living conditions of the people. The national economy has grown remarkably for the last two decades. The average annual growth rate between 1978 and 1997 is 9.8 per cent. The economy has expanded fourfold. More than 200 million people were lifted out of poverty, from 260 million in 1978 down to 34 million people in 1999, while the percentage of the poor among the total rural population dropped from 30.7 per cent to 4.6 per cent. But new problems have emerged. For instance, the growth has widened the gap of income and living conditions between the poor and the rich. According to the UNDP human report 1999, the real GDP per capita of the poor is \$722; that of the rich, on the other hand, is \$5,114.

Gansu province is one of the six least development provinces in China. Its real per capita GDP is \$420, while that of highly developed provinces is \$1,318 and that of medium ones is \$669.

Nevertheless, the Gansu economy has been improved gradually. In 1997, the total GDP of Gansu province was 78,134 million *Yuan*, and the per capita GDP was 3,137 *Yuan*. The gross industrial and agricultural output value was 128.198 million *Yuan*, the total imports and exports were 552.12 million US dollars; the total provincial government revenue was 4,691 million *Yuan*; and the yield of grain was 7.66 million tons. The living standard of people in Gansu has also been improved gradually. The average annual

consumption per capita increased 5.41 per cent in the period of 1978-1989, and 5.05 per cent in the period of 1990-1999.

However, the economic growth has widened the gap between the poor and the rich, the rural and the urban. Income distribution has become more unequal in different counties of Gansu. In 1999, the net income of peasants shows a wider gap: from 560 to 4,235 *Yuan* per capita per year. On the other hand, the average income of city and town residents is 5,653 *Yuan* per capita per year.

3. Gansu Government After Economic Reforms

The local government in Gansu, i.e. the provincial government, still plays a significant role in rural areas. The government plans development projects and implements them, while the central government decides the basic direction, approves the projects, and supports them financially and technically.

The Yindaruqin project about 60Km away to the north of Lanzhou city is one of the largest irrigation schemes in the province. The irrigation project now waters the Qinwangchuan plain, 157 villages of 22 townships. The Gansu provincial government began to plan the project in the 50s and the central government approved it a few years before the economic reform. The central government also decided the amount of foreign investment. After the economic reform, the provincial government cooperated with foreign companies, built facilities like irrigation schemes, and provided poor peasants with land to cultivate crops and do other businesses, e.g. animal breeding, and tree farming. This is a good example that the local government still plays the role of dividing and distributing land to the peasants.

The government also encourages agriculture-related activities in rural areas with support through the extension of the Agricultural Bank of China (ABC). Agriculture related industries are allowed to have loans with 3.6 per cent (normally 6 per cent) interest rate per year and the government exempts their taxes, as long as the activities contribute to poverty reduction. The branches of ABC in Gansu also have provided micro credit to poor peasants with 3 per cent interest rate per year since 1999. The differences between the low interest rate and the ordinary one are covered by the central government.

The provincial government also planned and implemented programmes for transferring technologies to ensure sufficient grain production. The institutions founded by the government, for example, research centers for potatoes in Lintao and Dingxi counties, do research, demonstrates trails in the production units, distribute potato seeds, and teach techniques over large areas using an administrative approach. The main role of farmers in the top-down extension system is to participate in the trials, which are selected according to the government's priorities. A series of trainings and study tours also take place regularly with the government's support. The government intends to transfer these government projects into private companies in a few years.

However, it is noteworthy that in the industry sector the government has implemented little privatization, one of the focuses of the market-oriented policy. The presence of state-owned enterprises is far greater than that of the private ones. In 1999, the total number of industrial enterprises in Gansu is 6,597, the number of the state owned are 5,396 (8 per cent). The total of gross industrial output value the same year is 8,503,238 *Yuan* and that of the state owned is 7,652,597 *Yuan*.

The provincial government, as stated above, still intervenes and plays a big role in the agricultural and industrial sectors in Gansu. These phenomena seem to be the attempt of a less developed province to ameliorate poor economic conditions in a transition period. Since the early 1980s, a rural reform policy has

been initiated together with the market-oriented policy. Land resources have been contracted to individual households for over 30 years. The farmers not only have the right of land usage, but also have to make decisions about the allocation of resources, such as money, human capital, and land. Now they are suffering from insufficient skills, knowledge, and market information. The local industries are also suffering from almost the same problems, lack of new technologies, management skills, skilled workers, and capitals. The government protects them by implementing programmes, and supplying new techniques, finances, and market information. The government's active policy of public education and programmes concerning human resources can be understood in this context. However, the programmes are focused so closely on government policy that different socio-economic conditions and resources in the communities are not given sufficient considerations, and local interests are poorly represented.

4. Measures To Be Taken For Now And In The Future

The market-oriented economy has had a great effect on rural development. It has improved the living standards of rural people and created new businesses in rural areas. However, the new system has also created a large income gap. The role of the government is still very important in implementing rural development programmes. However, the government does not have any effective strategies so far for dealing with the new problems. These are the widening gap between the rich and the poor, the urban and the rural; the movement of local people to cities, especially young people with higher education; and environmental degradation. These are problems in the field of social development.

In the field of economic development, it is suggested that better investment atmosphere be created to attract more local and foreign investors given the fact that each county is trying to promote its potentials to development the county. The policy of promotion of heavy industry should be implemented together with a systematic environmental policy.

In the field of social development, it is very necessary to make people aware of the environmental issues. Greening programmes should be encouraged more than they are now. Human resources must be strengthened to international standards. To do so, the education system should be developed and updated through technological advances. Information technology (IT) should be promoted nationwide.

The government should continue its efforts in poverty reduction programmes by strengthening institutions, targeting poor townships, and making sure that both economic and social developments are properly implemented. The village-and household-based approach should be emphasized and intensified. Its effectiveness also needs to be improved. Micro credits should be one of the most important means to attach poverty. One of the most effective ways of addressing the poverty is through a set of multi-sectoral and complementary interventions, which include investment and support to human capital (education, health, and nutrition), farm and infrastructure, appropriate technologies, and access to micro credits and off-farm employment.

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The Impact of Rural Development Programs in Gansu Province, China: The Case of Yindaruqin Irrigation Project

Tomo KAWAGUCHI

1. Introduction

Gansu Province is one of the poorest areas in China. Its 49 out of 86 counties are categorized as poor by the central government. The definition of poor according to the Chinese government is a person whose average income is below 760 yuan or whose average crop is below 300 kilogram per year¹. Using the Human Development Index designed by the United Nations, OECF (JBIC) pointed out that, compared to the average of all China, the numbers for Gansu are relatively low in the sections of health care, education, and income in 1997².

Factors of poverty in Gansu are not simple. One of the main problems is a shortage of water. In the last twenty years, many rivers have dried up, especially the rivers in mountainous areas, and only the Yellow River and other large rivers still remain. This problem relates to environmental issues. Forests have been decreasing and the ability of land to hold water has become very small, because of reckless deforestation and over-cultivation. The central government has recently started some greening programs in dry areas. Another problem is a financial, caused by lack of good business conditions. Even domestic enterprises hesitate to invest there because of the conservative economic behavior in this area³.

In my opinion, the shortage of water is the most serious problem facing development and poverty alleviation in Gansu Province, since the poor people engage mainly in agriculture. In this paper, I focus on this issue and analyze one irrigation project, Yindaruqin Project, one of the pilot projects in the affected regions.

2. Overview of Yindaruqin Project

Yindaruqin Project is located in Yongdeng County, Lanzhou City, Gansu Province, diverting water from Datong River to Qinwangchuan plain. The plain was arid and suitable for the irrigation project as the area serves as a food production base for Lanzhou City. In total the project covers 1,250 km², 157 villages with a combined population of 283,000. The idea was floated by the Gansu provincial government, and the decision made by the central government. Early in 1956, Gansu Province had already organized a study, and the project plan was approved in 1976. The project aims at the development of agriculture in the area with poverty alleviation as its ultimate objective.

The project area is so mountainous that many tunnels and bridges were planned. Since the construction started in 1976, there were a lot of financial and technical difficulties. After the open reform policy, started in 1978, the provincial government decided to collaborate with foreign construction companies. Until its completion in 1996, many foreign companies had committed in this project, such as those in Japan, Italy,

¹ In 2000, the GDP per person is 4,283 yuan in northwestern region, and 10,693 yuan in eastern region of China.

² 海外經濟協力基金, 1997.

³ 藤田法子, 2000. During our research, we got information of several business contracts with enterprises from eastern part of China and foreign companies investing this region, but the number of these cases is not so big yet.

Australia, Sweden, and the USA. In addition to it, the central government applied for a World Bank loan, and the agreement was signed in 1987. The World Bank decided to provide 123 million dollars, equal to 456 million yuan at that time. The total project investment was 10,653 billion yuan.

After the project was completed, the government floods the area water twice a year, in March for the commencement of farming, and in September or October to let the land rest. The total irrigated area was 460,000 mu (畝, 6.6 a) in 1999. There is no fear of the drying up of the Datong River since it flows from mountains covered with snow all year around.

3. Social and Economic Effects

The Yindaruqin Project has provided not only water to the agricultural land, but also a lot of social and economic effects in the area, it has attracted a number of agriculture and livestock industries, for example tree planting and animal husbandry, after 1996. These industries are managed by private owners mostly from Lanzhou City, while the agricultural activities of the peasants are mainly supported by the county government. According to officials of Yongdeng County, the income of the peasants has increased from 300 yuan to 1,800-2,000 yuan per person per year; their productivity has also increased from 60 kg per mu to 300 kg per mu.

The winter, the rainy season, in the region is so severe that the people engage in agricultural activities only from March to September, the dry season. In the winter men leave the rural area and work in the city as construction workers. Although harvest is just once a year, production has increased and become stable since the securing of the water supply. Because the government subsidized the water fees, farmers can get water much cheaper than other people⁴. Almost all people in the area were just farmers 5 years ago, but now there are many people who are employed by or have contracts with agriculture related industries, and earn much more money than before.

Migration to this irrigated area was organized by the central government⁵. After 1996, 200 families of Dongxiang with a population of around 42,000 came from Guanghe, Linxia Province. They are one of the minorities in the mountainous area in Gansu. The government provided land at low prices to 80,000 people, only yet to those peasants in severe conditions. The lives of the Dongxiang people in the mountains were very hard, and it was very difficult to get water for agriculture and daily use. Now their output has increased, and they sell the products not only at the markets but also to the industries. The county government also buys the products to support their lives.

4. Remaining Issues

The project is successful in terms of agricultural development and income generation for peasants.

However, there are several problems left, which the project could not resolve or which it has newly created: i.e. widening income gap, dependency on the market and lack of sustainability.

Since the open reform policy began, China has been shifting from a planned economy to a market economy. The economic progress of particular regions or people has been encouraged to facilitate the

⁴ Usually the water fee is 0.38 yuan/ m³. For the farmers, it is 0.15 yuan/ m³.

⁵ The 7th 5 year plan (1986-1990) had a policy of migration where production activity was very poor. 佐藤

economic development of the regions and to drive the whole economy in China. As a result, some peasants became richer than others. With the coming of private industries in the project area, some people are hired and earning money, and some are not. An income gap was created among the people, but also between people inside and those outside of the project area. The objective of Chinese government for the time being is to create sectors that have potential to grow⁶. Considering poverty alleviation, however, not only growth but also sharing of growth is definitely necessary. Micro credit can be one of the solutions⁷. In 1996, the Agricultural Bank of China started micro credit for individual peasants. In Yongdeng County, however, the program hasn't yet began.

Private enterprises have involved the peasants deeply in the market economy. The peasants have been contracted to or have been hired by agriculture related industries such as animal husbandry, and have been influenced by market prices significantly. For example, the pig farm we visited⁸ was founded in 1998. The owner has chosen this area because of water availability, rapid growth of agricultural development and cheaper wages. The farm has contracted more than 200 peasant families, and the peasants' earnings are influenced by the market price. The farm sells 10 pigs to each peasant family and when the pigs are mature, the farm buys them back with a price that depends on the market. According to the owner, the peasants raise pigs twice a year, and they receive at least 100 yuan per pig less the costs of raising them, so they can get at least 2,000 yuan per year. Since the peasants can raise the pigs in their backyard, they can earn the money in addition to their farming activity. This means they can get additional income. However, if the market price falls drastically, their lives would become threatened, as they shoulder the cost of raising the pigs. In addition to it, the peasants who are not involved in industrial activities are also influenced by the market price, because now they are selling their products in the markets directly or through companies, unlike before the project when they just produced food for their own consumption. This means that in spite of income growth, they have become vulnerable.

The Yindaruqin project has a considerable weak point with regard to sustainability. Water is supplied to this area by the huge irrigation system, which has in total 880 km of canals with 71 tunnels. The system needs a great amount of money and high technology from foreign companies for maintenance. The governments, both provincial and central, have managed to produce the funds and the high technology to maintain it as a pilot project. If a part of the system does not work, special techniques would be needed for repairing, and sometimes they might need to call foreign specialists to fix them. From the aspect of pilot project, this large-scale project is very difficult to spread to other places because of the financial issues. The project itself is very effective for the regional development and improvement of peasants' life, but there remain some problems in its future.

5. Conclusion

As a rural development project, the Yindaruqin Project has generally raised peasants' income and standard of living. In my opinion, to make the life of poor people better off, the means is not necessarily

寬, 1990.

⁶ 大原盛樹, 2001.

⁷ Ditto.

⁸ 永登潤通種豬場, Yongdeng county.

public: the planner can invite private companies also. This project shows that when a government agency plans development projects, it is effective to combine the government with the private sector.

However, there are some points that should be remembered. The income gap and increased vulnerability have appeared as the result of the developing market economy. To cover these problems, a social safety net supported by public sector seems to be very important. Since there are not any means to solve these problems fundamentally in the era of globalization, the governments' poverty alleviation policies are very critical. Another problem is the financial and technical limitation to maintain this kind of large-scale project. To solve the problem, it might be effective to utilize the surplus produced in the eastern region of China. The provincial government can attract investment from the eastern region, with the cooperation of the national government. Since the eastern region earns much greater profit than the western region, the former can contribute to the latter less developed area.

There is one thing about which we have to be careful. Even in the places where income has increased and people have risen above the poverty line, it happens very often that those people return to poverty because of their external conditions, such as weather or market prices. Sometimes income growth occurs just because of a short-term input. To solve this kind of problem, the long-term perspective is necessary for governments and other development related agencies.

This project taught us many lessons, which might be common to other rural development projects. We must recognize that development projects may not be sufficient in themselves. It is necessary to introduce other policies to support the project and protect people, and it is also important to invite the private sector to play those rules that do most effectively.

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Education and the Movement of Population in Gansu, China

Tomonobu MIYOSHI

1. Introduction

China is famous for its overpopulation. Recently it has also started to experience population movement. That is, the influx of rural population into urban areas, especially among the young generation. In this essay, I will discuss the role of primary and secondary education in rural development.

2. The Educational Situation in China

80 % of the total population in China lives in rural areas, the rest is concentrated in urban areas. As the living conditions of people in the rural areas are far worse than those of people in the urban areas, many of the former, especially in the less developed areas, could not finish even primary education. Therefore the central government created a special plan in 1988, and tried to promote a "revolution" that would spread education quickly in rural areas. The Educational Development Conference in 1994 also declared that the "spreading nine-year compulsive education" and the "Alleviation of adults' illiteracy" are the most important goals to achieved by 2000.

According to the World Development Report 2001, the numbers in the indexes on education, on which the government has focused, have improved. The adult illiteracy rate was improved. The rate in 1985 was 32%, that in 1990 was 27%, while in 1999 was 17%. The rate was cut by approximately half in 15 years. The enrollment rate in primary school in 1980 was 84%, while in 1997 it rose to 100%, as the government had hoped.

3. The Educational Situation in Gansu

Gansu province is located in the western part of China. Compared to the national average and to Beijing City, the most developed area, Gansu relies much on primary industry, especially on agriculture (Table 1).

Table 1. Composition of Employed persons at the year-end by Type of Industry (1999)

	Primary industry	Secondary industry	Tertiary industry
National level	50.1%	23.0%	26.9%
Beijing	11.9%	33.7%	54.4%
Gansu	58.9%	14.3%	26.8%

Source: 中国区域経済統計年鑑 2000

As Table 2 shows, about 70% of the labor force in rural Gansu completed only primary or secondary school in 1999. According to human capital theory, human being are regarded as a capital force. To increase the quality of the labor force, education is necessary and should play an important role in developing industries. In this context, improvement of primary and secondary education and the development of tertiary education seems to be crucial for rural development in Gansu.

Table 2. Percentage of schooling among the Rural Labor Force in Gansu

	1990	1995	1998	1999
Illiterate and semi illiterate	8.70%	15.24%	8.44%	8.79%
Primary	30.40%	34.48%	24.96%	22.76%
Secondary	43.50%	37.05%	46.05%	48.62%
More than tertiary		0.51%	2.98%	1.73%

Source: 中国区域經濟統計年鑑 2000

4. Movement of Population in Gansu

The labor force in urban areas has increased steadily in Gansu during the 1990s. On the other hand the number of people who engage in agriculture in rural areas has, since 1997, ceased to increase. The income in industries and services in urban areas is higher than that in the agriculture sector. In 1999, the net income of peasants ranged from 560 to 4,235 Yuan per capita per year. On the other hand the average income of city and town residents was 5,653 yuan per capita per year. Therefore rural people want to move into cities and work there. Some of them seem to send a part of their salary to their family living in the rural areas. A farmer at Chunbu village, Dingxi County, whose son works in a city said, "The income from agricultural products is not enough, so money sent from other places is necessary."

The government, central as well as local, expects that educated people in rural areas should contribute to the development of the area, but the educated people, the author thinks, tend to leave rural areas for the urban area and engage in jobs there. The chairman of Cunbu village said, "Children want to go to university, but not all the children need to go to university. Children who don't go to university continue to live in this village and engage in agriculture. If that continues, village can be maintained. There is no problem."

5. Agricultural Development in Gansu

It should be noted that even though the influx of people into the urban areas is recognized, the average growth rate of primary industry, almost all of them agricultural, has nearly doubled (Table 3).

Table 3. Average Growth of Industries in Gansu

Average growth of primary industry		Average growth of secondary industry		Average growth of tertiary industry	
1970~1980	1991~1999	1970~1980	1991~1999	1970~1980	1991~1999
2.6%	4.12%	8.9%	10.51%	5.3%	11.85%

Source: 甘肅年鑑 2000 ; 中国区域經濟統計年鑑 2000

The reasons, the author thinks, are as follows:

- 1) Large population seems to support this development. Even if some amounts of people move to the urban areas, enough people remain in agriculture in the rural areas. The one child policy is not implemented strictly in rural areas. A family can have more than one child if the first child is a girl.
- 2) The introduction of machinery and efficient techniques has contributed to growth in the agricultural sector.
- 3) The strong influence of the communist party has something to do with this population movement. The

Communist party has spread throughout the villages. Under the strong influence of the Communist party as well as the central and local government, the farmers have been guided by the government policies.

6. Conclusion

Generally speaking movements of populations cause economic and social problems, and education plays an ironical role. Young educated people tend to leave their villages for the cities to seek better lives, although governments introduce education into rural areas to develop the areas. However, in China, especially in Gansu, the problems have not emerged yet. A large population and the strong influence of the local government and the Communist party along with introduction of machinery and techniques seem to have prevented the problems. We can learn from Gansu's experience that central and local government roles are important. They should promote various activities for the local communities.

However, people themselves are strongly encouraged to take action. People in rural areas themselves are required to take the initiative to help develop their villages. To do so, 1) learning about the history and geography of home villages, 2) knowing about their own advantages and 3) understanding and loving the home villages are crucial elements for the people. The author suggests that these elements should be taught and discussed throughly in the primary and secondary schools not only in rural Gansu but also any rural area that has experienced the influx of population into urban areas.

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The Process of Project Development in Local China, Gansu Province

Tomoyuki OTA

1. Introduction

According to Chugokuchihougyoseijijo, every village in China has its own committee. The villagers elect members of the committee. The committee acts as the mediator among the villagers, keeps village security, and improves sanitation. On the other hand, Chinese local governments have had considerable power to make public investments and projects since the Economic Reform. In terms of not project development, the relationship between the village committees, villagers and the local governments has not been studied enough.

This report aims to investigate whether the villagers, beneficiaries of the development projects, participate in the process in Gansu.

2. Participatory approach

Since the last decade of the 20th century, the focus of sustainable development has been shifted from the economic aspect to that of quality of life. At the same time, approaches used at project sites also have changed from top down to bottom up. In the top down approach, the central government or an international organization plans projects. The central government makes infrastructure such as bridges, roads or dams using economics and many kinds of statistics that describe macro-level situations like GDP, household income, rate of unemployed labor, and so on. These projects are made without involvement of beneficiaries but with PCM or PRA that reflect the needs of the beneficiaries into the projects.

On the other hand, the bottom up approach requires villager's participation. According to R.Chambers, "Participation" means that local people can decide on the project they need. The purpose of the "Participatory approach" is to empower local people, in other words, to make local people think and improve their lives by themselves. Therefore it is important to know how and to what extent the local people are involved in the process of project development.

3. Research

3-1 Interviewees

We visited 5 counties, Yondeng, Lintao, DingXi, Huining, and Quingyuan, in the middle of September 2001. The below shows the villagers whom I interviewed.

Num	Sex	Age	Occupation	Date	Place	County
1	Male	About 70	Farmer	Sep. 12	Hong village	Lintao
2	Male	About 20	Farmer	Sep. 12	Fong village	Lintao
3	Female	About 40	Farmer	Sep. 11	Ling han jan	Lintao
4	Male	About 70	Farmer	Sep. 14	Xin village	Huining

3-2 Main Question & Answer

Question1; Are there any meetings in your village to address problems?

Answer by 1; ...we have a meeting every month in order to discuss our village, ...There are some representatives in the meeting ...If there is an important topic about the village, all villagers attend the meeting and discuss it ... Sometimes an important member of the Communist Party attends the meeting.

Answer by 2; What he says is true, there is a regular meeting.

Answer by 3; Yes, there is. ...Women's issues are also discussed. ...members of the meeting include a few women. I have to attend the meeting because I am a leader of women.

Answer by 4; Yes, there is.

Question 2; What is the main problem in this village?

Answer by 1; ...New road? The Government built it, the hospital or school is similar ... The small road like that (he showed the road that was in front of the house where we talked) is repaired by ourselves ...

Answer by 2; Our main problem is related to the harvest like getting seeds, fertilizers or the weather. Agriculture is the main industry of the village ...

Answer by 3; I want to improve our life for this baby (whom she holds)

Answer by 4; No answer. (She only shook her head. She looked shy.)

Question3; If some projects are considered as solutions to the problem, what should you do?

Answer by 1; Some people went to local government to ask about this topic. ... They are the representatives of this village. Of course the members who go to the local government are chosen members of the regular meeting.

Answer by 2; I talk to old people or to the member of the local government.

Answer by 3; No answer. (She went away before this question.)

Answer by 4; No answer (She only shook her head. She looked shy.)

4. Findings

4-1 Answer to the first question

I found that there are regular meetings,. The meeting may be hold once a month. Regular meetings seem to be attended by the representatives. All villagers seem to attend the meeting only if an important topic about the village is discussed. It isn't clear to what extent the meeting is fair, or to what extent the meeting reflects the needs of local peasants.

4-2 Answer to the second question

The villagers seem to recognize a kind of jurisdiction of problems. Building a new road or public institution is a problem that the government deals with, while improving an unpaved road in a village is a problem that the villagers deal with. When they find a problem of the latter type, they try to solve it by themselves. They must provide their own capital or labor for village activities.

4-3 Answer to the third question

When the villagers find a problem of the former type mentioned above, the representatives of the village

meets with the local government to find an answer. According to the local officials with whom I met during field visits, the local government develops a policy or project for the problem, and provides some money or other resources for the project. Local people provide their own labor. No project can run without government money or subsidies¹.

4-4 Observation during the field visits concerning project development

- (1) In Gansu, the shortage of water is the most serious issue. Water supply projects undertaken by the local government have had considerable effect in improving the agricultural situation and encouraging new industries such as food processing. The projects have raised the living standard of local people. I got this information especially during the visit to the Yindaruchin project, a large irrigation project.
- (2) I often saw local people engaging in the construction of irrigation system and roads. But I didn't notice any constructive equipment and they didn't seem to work with modern technology.

4-5 Working hypotheses

From the findings mentioned above, I developed a working hypothesis on project planning and development. There is a system to find and discuss problems in every village. But beyond the village level, decisions to implement the projects are made by the local government. The government has the power to allocate funds or other resources for the project. Local people cannot get money without providing their labor in order to run this kind of project. The central and local governments still have strong influence and power over the village. Next, I should elaborate this working hypothesis by doing field research as well as library research.

5. Conclusion

The process of developing project beyond the village level in Gansu is far from R.Chambers's participatory approach. His point is that local people can decide on the project that they need by themselves. The villagers in Gansu find some problems, but they cannot implement the project to solve them. They don't have any system to participate in the process. In addition, the local government does not always give priority to the needs of local people, although the needs of local people, the cost benefit effectiveness, and the people's empowerment are fundamentally important points when the people plan any project.

We have to respect Chinese culture and Chinese ways, but on the other hand an important goal of development is to improve people's lives. To improve their lives, the most effective way is to put priority on the needs of local people and to have the people participate in the process of developing projects.

I suggest that this kind of system should be introduced to the process of project development beyond the village level as well as at the village level.

Note

- 1) Even private companies, which do not become involved in the government projects directly, are not an exception. All the companies that we visited derive some benefit from the government policy, such as low interest rate of finance or tax exemption.

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**Poverty Reduction: The Strong Government Commitment to Anti-poverty :
The Cases of Two Villages in Dingxi Prefecture, Gansu Province, China**

Jimmy Sallan

1. Introduction

Since the reform period, the Chinese government has held a strong commitment to poverty reduction. It has adopted a poverty alleviation strategy since the 7th Five Year Plan (1986-90) with a new emphasis on economic development programs in poor areas. For instance, the Regional Office of the State Planning Commission administered a Food-For-Work Program, which assists with the building of roads and river transport, drinking water systems, irrigation works and other capital construction in poor areas. Also, the Agricultural Bank of China and several other banks offered subsidized loans for development in poor areas through a variety of funds administered by provincial bank branches and their country-wide networks. In addition, each of the central ministries and agencies had its own special project in a poor area and every province has its own specially funded programs. The subsequent 8th Five Year Plan (1991-1995) introduced two new initiatives, one of which was the extension and strengthening of assistance to the poorest of the poor residing in the worst physical environments. These commitments resulted in tremendous progress on the reduction of poverty, from 260 million people living below the poverty line in 1978 (the World Bank estimation) to 80 million in 1994.

However, during the mid 1980s, the Central Government reduced its intervention in the poverty alleviation program and devolved the authority to the provincial government and its agencies. This shift slowed the decrease of poverty, and even had an adverse effect such that a lot of people who previously succeeded in rising above the national poverty line returned to poverty. Realizing the problem, the Chinese Government responded, launching a targeted intervention program in 1994 called "the 8-7 Poverty Eradication Program".

In the 8-7 Poverty Eradication Program, the Chinese government made a very strong commitment to poverty reduction aiming at eliminating absolute poverty throughout China by the year 2000. The 8 (for 80 million people) 7 (for 7 years of the program from 1994 to 2000) program set a goal to lift the approximately 80 million remaining poor above the poverty line by the year 2000. The government policies related to this program were re-evaluated and also took some critical measures to attack poverty, such as setting goals, strengthening state institutions, providing additional funds and effectively utilizing these funds, and mobilizing resources.

This paper focuses on the role of the Chinese government, from Central to local government, in helping the poor in Dingxi Prefecture, Chung Bu Village in Lintao County and Chang Chuan Village, covered by the Jiuhuagou project in Dingxi County.

2. Fact Findings

2-1. The role of the Agricultural Bank of China

Following the success story of the Grameen Bank performance in Bangladesh in terms of poverty reduction, the Chinese government tried to reformulate its commitment to pro-poor policy. The strategy was

the provision of micro credit to the real poor people. In order to deliver the micro credit effectively, the Poor Area Development Office (PADO), which is available in every province, was assigned to identify the target group in cooperation with the Agricultural Development Bank of China as the executing agency to deliver the loan.

Beginning in the late 1990s with the Hubei, Hunan, and Shaanxi Provinces as pilot projects, the program showed good prospects and so the program was expanded to other poor regions. In the Gansu Province, itself one of the poorest provinces, located in the harsh northwestern region of China, the program started in June 1999 in all prefectures, including the Dingxi Prefecture.

There are some criteria for receiving this credit. The target group must be poor people (peasants) living in a poor area (according to average income and productivity of the crops in the area from data available at the PADO). The total loan for each family is between 1,000 to 5,000 RMB. The repayment period varies from 1 to 3 years. As the recipients are poor, collateral guarantee is unnecessary. The interest rate is only 3 %, while the common interest for other credit is 6 % (the gap between 3-6 % is subsidized by the Central Government). However, the important aspect of this credit is that the recipient must be a group of 5 families (in the little village) who are going to support each other and will guarantee one another. Another aspect is that the credit is designated only for agricultural activity, i.e. crop planting, animal breeding, and small processing industries.

According to the bank manager in Dingxi County, Mr. Yang Kai, the micro credit shows a good return after its inception. Approximately 90 % of the borrowers can pay the credit back, while the other 10 % still cannot return it due to the time period (there are some borrowers with 3 year payment) and the harsh environment.

In order to have another perspective on this program, the writer has examined the implementation of this micro credit program in two different locations.

2-2. The Chung Bu Village Case

This village is located in a mountainous landscape in Lintao County, and has encountered many difficulties, particularly the unfriendly environment. The village has been the target for the county government to address poverty alleviation, because Lintao is quite a rich county and water is available all year, especially in the low land area.

The major problems for quite a long time in the Chung Bu village have been the scarcity of water, poor infrastructure (in this case road), and remoteness from markets. The main products the villagers have been planting since the 1970s are lilies, wheat and potatoes. However, since they planted the crops merely for food, the local government supported them and began a project called "Lily for food Project" in 1990, emphasizing the lily as the main crop.

In fact, the lily has economic value. It is also very famous in Chinese medicine and rich in vitamins. So, the government wanted to help the villagers by providing assistance. In 1996 the county government supported by the upper government level made a large effort to improve this poor area, particularly its water supply, roads and market. The local government also asked some businessmen to purchase the output from farmers. Also in 1996, the local government continued another project called "Lily roots for Export Project" because it has potential (domestic and foreign) markets. This attracted many villagers to grow lilies, especially in that mountainous village. Since then, the lily has become the main harvest in the village due to

the low productivity of the other two crops (wheat and potato). On the other hand, the training program also made farmers more skillful, while the provincial government provided lily roots. These efforts certainly resulted in an increase in land productivity.

However, the farmers were still unsatisfied because they needed good seed that could be cultivated all year long, even in a severe winter. Then the government found good quality lily seed, but it was too expensive for the farmers. In response to the problem, the government applied micro credit. This micro credit is different from the micro credit provided by the Agricultural Bank of China. Since this is a non-interest loan, many villagers wanted to obtain the loan. In the year 2000, the total loan was 60,000 RMB for more than 100 families. As a result, each family received only a small amount or approximately 600 RMB per family. As they needed more money to cultivate the land, the solution was that they borrow some money from the Agricultural Bank of China using the system mentioned above.

In year 2001 when we visited the village, we found, through interviews and observation that all prior efforts had brought about good results. The income per capita after the project had increased significantly. Before 1990, the income per capita was only 200 RMB per year, while in this year the net income is 3000 RMB. Land ownership has also increased. Prior to the project, each family had only 1 mu, but now most families have had 2 to 3 mu. And finally, almost all families have a permanent-brick house that is quite expensive for an ordinary farmer. It is not only the micro credit itself that has improved the living standard of the poor, but other government support also. They have lifted many people out of poverty, because they are all inter-related with one another.

2-3. The Chang Chuan Village Case

This village is one of the five villages within the Jiuhugou greening project. Located in a mountainous area of the Dingxi County, its problems are a little bit similar to that of the Chung Bu village. However, the government took a different approach to assistance for this area, i.e. the combination of dam construction for reserving rainwater, agricultural production and also environmental protection. As the local government wanted to make all mountainous areas green, cultivatable and irrigated, the Jiuhugou project is regarded as a pilot project and has brought about positive results for the villagers economically and environmentally.

The Poor Area Development Office (PADO) of Gansu Province and Dingxi Prefecture government financed the construction of the dam, wells surrounded by fields paved with cement, terraced lands, reservoirs, road, tree planting, and grain & grass growing. The total investment was 19,000,000 RMB, in which 8,400,000 RMB came from the PADO. On the other hand, farmers also participated in this project, especially by contributing their labor. After the completion of the main project, the Agricultural Bank of China (ABC) plays its part, helping the peasants by providing micro credit.

From interviews, we learned that micro credit has been available in this area since 1997 and all borrowers have paid the credit since last year. Initially, most borrowers invested in animal breeding and crop cultivation. Since roads and other means of transportation are available especially to Dingxi as the closest town, farmers can sell their products directly in the market. They eventually succeeded in rising above poverty line. Prior to the project, the income per capita was 750 RMB per year, but now the income per capita has increased by 2,036 RMB. Some families even have vehicles such as pick-up trucks for transporting their product to market. However currently the market in Dingxi town is very limited and is not so good. For instance, starting this year there has been an over supply of cattle in the market. Accordingly,

many farmers gave up raising livestock and also growing vegetables. This group wants to apply for more credit but investing in non-agricultural activities, mainly in services such as restaurants, gas stations, shops, and so on. On the other hand, those who are still fighting this problem want to get to Lanzhou city, which has a better market. The road (toll-road) connecting to Lanzhou City has been under-construction since 1999.

Encountering such problems, once again, the government must find a solution in order to ensure that those who have walked out of poverty successfully will not return to poverty again.

3. Conclusion

Poverty is one of the major problems every government must attack. For a big country like China, poverty reduction is still a hot issue. All efforts have been taken; many government offices, agencies, and levels including foreign institutions have worked together; and a huge amount of money either from the government budget itself or from international funding agencies has been spent on poverty reduction, with still lots more to do. However, poverty itself has long been difficult to eliminate, even for many developed countries, which are also facing this problem although the rates are different. At least, the government maintains its strong commitment to reduce poverty, refusing to let the poor and powerless people deal with such problem themselves. The Chinese government has proved that through its strong and continuous effort for the last 23 years, they have reduced poverty significantly while moving to other commitments and policies.

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