



科学狗论文

建国初期党的民族政策在川北区的实践 The Practice of the Party's Ethnic Policies in the Northern Chuanbei District in the Early Period of the Founding of the PRC

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FN 089 – Ma Kemin on North Sichuan Ethnic Policies after Liberation

[摘要]建国初期，川北满目疮痍，百废待兴。川北区党委、行署正确贯彻和执行党的民族政策，大胆而妥当地解决了当地复杂的民族、宗教问题，成功地开展了对民族上层人士的统战工作，帮助少数民族地区民主建政，促进了民族地区经济社会的发展。

[关键词]建国初期；川北区；民族政策

建国初期，川北满目疮痍，百废待兴。要迅速打开局面，必须正确执行党的民族政策，团结各方面的力量。以胡耀邦为首的川北区党委、行署非常重视民族工作的开展，坚决贯彻中共中央的指示、精神，运用统一战线这个法宝，成功地开展了对民族上层人士的统战工作，团结和争取了一批少数民族上层人士，大胆而妥当地解决了复杂的民族问题，有力地促进了党在川北区各项工作的开展，为巩固新生政权，稳定社会秩序，恢复战争创伤，进行大规模的经济建设，奠定了良好的基础。

一、争取和团结民族上层人士，顺利开展民族工作

建国初期，民族上层的统战工作事关全局。首先，西南地区民族关系的主流是各民族在长期的共同开发和争取民族独立自由的过程中结下了深厚的情谊；但是，由于历史上封建统治者长期在民族地区推行不平等的民族政策，事实上造成了民族间的隔阂、对立甚至仇视。在这种情况下，建国初期，党要迅速取得少数民族群众的认同、信赖和拥戴，就必须消除民族隔阂，而少数民族上层人士是本民族的公众领袖，同本民族群众有密切的联系，在本民族群众中有着至关重要的传统影响。西南不少民族直至民主改革前，还处在封建农奴制、奴隶制甚至部落社会等较低的社会发展阶段上，传统的血缘身份关系仍强烈地影

响、约束其成员，民族上层对新政权的认同程度直接影响本民族的大多数群众，因此，争取民族上层人士，团结他们合作共事，是建国初期川北区顺利开展民族工作的首要任务。

其次，我党能够与西南民族上层结成统一战线。在旧中国，少数民族上层具有双重性，一方面，他们既是本民族内部的统治剥削者；另一方面，他们同样受帝国主义和国内反动统治的压迫和歧视，具有反帝、反封建压迫的强烈要求，这是民族上层与我党合作的政治基础。

鉴于西南地区社会矛盾的复杂性以及民族上层人士的特殊作用，建国初，我党开展西南民族工作的重点是“疏通民族关系，团结民族上层，团结一切愿意与我党合作的人士，搞好民族团结”。只有团结少数民族上层人士，并通过他们团结各族人民，才能最大限度孤立打击国内外敌人，顺利开展民族工作。

川北区有回、藏、羌三个少数民族。其中，回族 12000 余人，2300 余户，主要散居在阆中、青川、广元、盐亭四县；藏族 6974 人，1300 多户，主要聚居在平武，分黄羊、白熊、虎牙三大部落；羌族人数较少，主要居住在北川。尽管人数不多，但民族关系问题是一个严肃问题。解决好民族问题，关系到全区的稳定、经济的发展、民族的团结与繁荣，因此区党委仍然非常重视少数民族工作。解放前，平武藏区还存在显著的部落社会的特点，上层人物是土司、番官、头人，他们中的大部分人，对共产党的民族平等政策非常拥护，但他们对党的民族平等政策仍存有疑虑，因而处在观望、动摇和犹豫之中。

针对一些民族上层的这种心态，川北区党委广泛、深入地组织宣传党的民族平等政策，各级党政军领导干部亲自做有影响的民族上层人士的思想工作。1950 年 5 月，筹备召开川北首届各届人民代表大会，确定平武藏区选举两名藏族代表来南充开会。但由于反动统治阶级长期推行大汉族主义的民族压迫政策，造成了很深的民族隔阂，藏胞思想上顾虑很大，怕去了回不来，时任川北行署主任的胡耀邦要平武县委做好深入细致的思想工作，向藏胞讲清楚党的民族政策。1950 年 6 月 23 日至 7 月 1 日，川北区第一次各届人民代表大会在川北行署驻地南充市隆重召开。胡耀邦亲自接见了前来参加会议的平武县少数民族代表段加、陈则修，王蜀屏，向他们详细询问了解平武少数民族生产、生活中的具体情况和困难，要求他们在县政府的领导下，积极参加筹建民族自治委员会的工作。大会期间，胡耀邦还单独接见了参会的中共平武县委组织部长刘福亮，满怀深情地嘱咐他：“平武有少数民族，在我们川北地区是十分宝贵的，你们一定要把少数民族工作做好”。

同时，胡耀邦了解到在平武县藏区很有影响的白马路三大番官之首杨汝，因心存顾虑，称病不出席这次会议，便亲自多次带口信动员杨汝。1951 年 6 月，杨汝终于参加了川北行署在南充召开的第二次各界人民代表会议联席扩大会议，在会议期间的小组座谈会上，胡耀邦亲切地说：“共产党关心少数民族，你们有什么话尽管说出来。”杨汝深受感动，消除了顾虑。

在川北民族地区逐步建立各级民主政权的过程中，区党委贯彻《共同纲领》关于民族平等、自治的精神，注意吸收民族上层代表人士到各级政府机关工作，并对他们给予充分的信任，安排实质性的职务，团结共事。1950 年 7 月 30 日，“平武县藏族自治区政府委员

会”成立，世袭土司王蜀屏任主任委员，大番官杨汝任副主任委员，随后陆续成立乡自治政府。1951年9月25日，“平武县藏族自治委员会”改为“平武县藏族自治区人民政府”，王蜀屏任区长，杨汝任副区长。1952年，杨汝光荣地当选为平武县各界人民代表会议副主席，并到北京参加了当年的国庆盛典，受到毛泽东、周恩来等党和国家领导人的接见。

二、贯彻和执行党的民族政策，帮助少数民族地区民主建政

川北行署遵照《共同纲领》精神，实行民族聚居的区域自治及建立民族联合政权。根据平武藏族的要求，取消了国民党在藏区的乡保制度，恢复原有的土司、番官、头人制度。[1]1950年7月在平武区实行了民族聚居的区域自治，成立了平武县藏族自治区政府委员会。[2]1950年9月，行署发出《关于指示各地少数民族进步人士参加当地县、区、乡政权办法》的指示，要求：“凡少数民族聚居地方的民族自治机关或民族杂居的地方及民族自治区内各民族在当地政权机关中及各代会、农代会等群众组织中，如已有相当名额的代表，应报行署备案；如民族杂居的地方及民族自治区内各民族在当地政权机关中尚无相当名额的代表，应即选任补充，或保留名额待选补充”，“专署和各县市应视当地民族聚居或杂居的人口多少，分布状况，其在300户以上者，设民族事务科，300户以下者，在民政科内设民族干事，负责办理少数民族事务，均就当地少数民族中进步人士选任之”。[3]

1951年2月，西南民族事务委员会发出《关于西南少数民族地区实行民族区域自治及建立民族联合政权的意见》，[4]要求：“各少数民族聚居的地区，应暂就其所在行政区，分别建立各级民族自治区人民政府”，“各少数民族杂居的地区，应就其所在行政区，按民族人口比例选出相当名额的代表，组织各族人民联合的政府”，“民族自治区及民族联合政权区行使政权的机关，为各该区各族人民代表大会，在各族人民代表大会成立以前，得召开各族各界人民代表会议代行人民代表大会的职权，各族人民代表大会闭会期间，民族自治区人民政府或各族人民联合的政府即为行使政权的机关。”

根据西南民族事务委员会的指示，1951年2月，川北行署通令各县按人口比例选出少数民族代表，参加各级人民代表会议及各级人民政府工作。1951年3月在北川藏区成立了自治乡政府。经川北行署批准，1951年9月25日，“平武县藏族自治委员会”改为“平武县藏族自治区人民政府”。

藏区各地各代会及部分县的常驻委员会，都吸收了藏、回民族的代表参加。据统计，到1952年，17个县市各代会已有少数民族代表66名，县以上政权机关已有少数民族干部94名。为了满足少数民族各项建设的需要，先后从革大，西南民族学院、及其他干部学校培养了少数民族干部111名，[5]并且还在藏区及各地群众运动中培养了大批的少数民族干部，为少数民族地区的民主建政提供了干部基础，并协助自治区政府，召开了两次藏族人民代表会议。

三、消除民族隔阂，帮助少数民族地区发展经济文化事业

遵照《共同纲领》的规定及西南局刘伯承主席《关于西南区工作任务》的报告，1950年8月在行署民政厅设置了民族事务科，专门负责全区的民族事务工作，川北区首届各代会少数民族代表马腾九任科长。[6]

川北行署认真执行中央和西南局“稳进慎重”的方针，以加强民族团结、消除隔阂为目的开展工作。西南局第一书记邓小平同志曾于1950年7月强调指出：“少数民族地区的政治、经济、文化等所有一切工作，都要掌握同少数民族商量的原则，一定要得到他们大多数人的赞成，特别是上层分子的赞成。在实际行动中严格执行纪律，不侵犯他们一丝一毫的利益。”根据这一指示精神，各民族工作队开展工作时，都注意与当地头人平等协商，征得他们的同意，凡未获得他们同意的工作都暂缓实行。一些民族工作中的重大问题，中共西南局及各级政府都在多次征询民族上层人士意见的基础上作出决定，比如“少数民族地区暂不搞土改，也不反霸”的决定，就是根据当时民族地区的实际情况及尊重大部分民族上层人士的意愿作出的。在贯彻党中央、西南局的土改政策及结合川北实际的基础上，川北区党委在实施土改的过程中，鉴于少数民族地区政治、经济、社会的特殊情况，提出平武、北川等藏、羌民族地区可以推迟进行土改。胡耀邦在《关于1951年争取基本完成全区土地改革的决定》中明确要求川北区在1951年内基本完成土改工作，但平武、北川两县藏、羌聚居地及其它个别少数民族聚居区域，则在自愿的基础上，推迟到1952年实行土改。

针对川北少数民族地区交通闭塞、经济困顿、文化落后的现状，川北行署专门制定一些特殊政策，帮助、扶持当地人民发展经济，文化。1950年7月川北行署制定的《平武藏族工作计划》对发展民族地区的经济、文化、社会作了总体规划和设计；1950年10月和次年3月，行署先后派出民族访问团和经济文化服务队，前往少数民族聚居和杂居的主要地区，深入少数民族村寨，宣传、贯彻党的民族平等政策，开展医疗、物资救济工作。临行前，胡耀邦亲自和团员谈话，要求他们转达党和政府对少数民族的关怀，关心少数民族的疾苦和困难，检查党的民族政策是否落实。访问团不辞辛劳，爬山涉水，访问了盐亭、阆中、平武、青川等九个县，慰问回、藏民15000余人，增进了少数民族对党的民族政策的了解，消除了他们的顾虑。提高了他们的政治觉悟，大多数藏民放弃了种烟，烟毒基本肃清，藏区的经济文化得到初步发展。行署还连续三年减免藏区公粮，并帮助整顿牧场，发展藏区畜牧业，专设土产公司提价收购藏区的土特产，在发放贷款中，特别照顾少数民族，帮助发展民族经济，改善他们的生产、生活条件。同时，帮助培养民族干部77名，在南充、阆中、广元等地建立民族完小5所，初小17所，少数民族入学儿童1326人。阆中和广元的伊斯兰小学均改为公办立，民政厅多次选购图书赠与民族学校。1952年5月，川北区党委统战部对平武藏区工作的指示中指出：“藏区目前的中心工作，应该是发展生产及文化卫生事业，并通过这些具体工作，加强爱国主义与民族团结的教育。”

这些措施，加强了与少数民族的联系，消除了封建统治阶级造成的民族隔阂，增进了民族间的了解和团结。少数民族群众在思想上对人民政府由最初的怀疑到有了信任。阆中回民代表林上清感动地说：“有史以来，只有人民政府才这样的关怀我们，爱护我们。”[7]

四、建国初川北区民族工作的影响

建国初期，党的民族政策在川北区的实施取得了巨大的成功，产生了深远的影响。

第一、为川北少数民族地区顺利完成民主改革奠定了坚实的基础。50年代展开的民主改革是一场深度和广度空前的社会变革，深刻地触及民族上层的政治、经济利益，由于党的民族政策在川北区的正确贯彻和实践，到民主改革前夕，大多数民族上层的思想觉悟得到了很大的提高，消除了改革的阻力。正如1951年6月，杨汝在参加完第二次各界人民代表会议联席扩大会议会后所说：“我今天来参加会议，我已不是过去骑在人民头上的杨汝，现在我是为人民说话的杨汝。民族上层人士的这种转变，是和平协商，充分尊重少数民族的自主权，实现民族地区民主改革的关键。

第二、川北区对党的民族政策宣传到位，落实较好，加速了解放初期少数民族地区对中共中央和地方政府合法性的认同，保持了民族地区社会稳定和经济发展，也为整个川北政权的迅速稳定和社会经济文化的快速发展创造了条件。

第三、促成了社会主义革命和建设时期我党与民族上层人士肝胆相照、长期合作统一战线的形成。许多在建国初期与我党团结合作的民族上层人士，亲身感受到党实行民族平等政策的真诚决心和巨大政治勇气。川北平武土司王蜀屏、薛衍、番官杨汝，大头人泽子修、俄柳瓦、羊华安在《致藏族兄弟姐妹的信》中，热情号召藏胞跟着共产党走。他们后来成为与党长期共事、赤诚相待的朋友，为促进西南地区的民族团结和民族地区社会经济的发展作出了贡献。

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[6]郭荣华、益当珠、马化麟.胡耀邦在川北.中国统一战线，2008.(6):58.

注释：

[1]四川省档案馆.两年来的民族工作,建北 017.9-10-23.

[2]四川省档案馆.平武县藏族自治州政府组织及成立经过情况总结,建北 017.15-31-32.

[3]四川省档案馆.川北人民行署指示各地少数民族进步人士参加当地县、区、乡政权办法,建北 006.5-7-8.

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Ma Kemin

[Abstract] In the early period of the founding of the PRC, northern Sichuan was devastated and waiting to be rebuilt. The Party Committee and the administrative office of Chuanbei District correctly implemented and enforced the Party's ethnic policy, boldly and appropriately solved the complex ethnic and religious problems in the area, successfully carried out the united front work for the ethnic superiors, helped the ethnic minority areas to build a democratic government, and promoted the economic and social development of the ethnic areas.

[Keywords] Early period of the founding of the PRC; Northern Sichuan; Ethnic policy

At the beginning of the founding of the country, northern Sichuan was devastated and waiting to be rebuilt. In order to quickly open the situation, it is necessary to correctly implement the Party's ethnic policy and unite the forces of all aspects. Hu Yaobang headed the Party Committee and administrative office of Sichuan North District attached great importance to the development of ethnic work, resolutely implemented the instructions and spirit of the CPC Central Committee, used the united front as a magic weapon, and successfully carried out the united front work on the upper class of the ethnic groups, united and fought for a group of upper class of the ethnic minorities, and boldly and appropriately solved the complex ethnic problems, which vigorously promoted the Party's work in the north of the district and contributed to the consolidation of the newborn regime, stabilized the social order, and restored the war. It laid a good foundation for consolidating the new regime, stabilizing the social order, recovering from war wounds and carrying out large-scale economic construction.

I. Striving for and uniting the upper class of the ethnic groups and carrying out ethnic work smoothly

In the early days of the founding of the PRC, the united front work of the upper echelons of the ethnic groups was a matter of overall importance. First of all, the mainstream of ethnic relations in the southwest region is that all ethnic groups have formed a deep friendship in the process of long-term joint development and the struggle for national independence and freedom; however, due to the long history of feudal rulers in the ethnic areas to implement unequal ethnic policies, in fact, resulting in inter-ethnic barriers, antagonism and even enmity. Under such circumstances, in the early days of the founding of the nation, the Party had to eliminate the ethnic divide in order to rapidly gain the recognition, trust and adherence of the ethnic minority masses, and the upper echelons of the ethnic minorities were the public leaders of their own ethnic groups, had close ties with the ethnic masses, and had a vital and traditional influence among the ethnic masses. Many ethnic groups in Southwest China were still in the lower stage of social development, such as feudal serfdom, slavery and even tribal society before the democratic reform, and the traditional blood

identity relations still strongly influenced and constrained their members, and the degree of identification of the ethnic upper class with the new regime directly affected the majority of the ethnic groups, so it was the primary task of the early years of the founding of the State of the Republic of China to strive for the ethnic upper-class people and to unite them to cooperate with one another. The first and foremost task of the Party.

Secondly, the Party was able to form a united front with the upper echelons of the ethnic groups in Southwest China. In old China, the upper echelons of the ethnic minorities had a dual nature: on the one hand, they were the ruling exploiters within their own ethnic groups; on the other hand, they were equally oppressed and discriminated against by the imperialists and the domestic reactionary rule, and they had a strong demand for anti-imperialist and anti-feudal oppression, which was the political basis for the upper echelons of the ethnic minorities to cooperate with our Party.

In view of the complexity of the social contradictions in the southwestern region and the special role of the ethnic upper class, at the beginning of the founding of the People's Republic of China, the Party's focus in carrying out its ethnic work in the southwestern region was to “dredge up the ethnic relations, unite the ethnic upper class, and unite all those who are willing to cooperate with the Party, and to work out the national unity” . Only by uniting the upper echelons of the ethnic minorities and through them the people of all ethnic groups could we maximize the isolation of the enemies at home and abroad and carry out the ethnic work smoothly.

There are three ethnic minorities in the northern part of Chuanbei District: Hui, Tibetan and Qiang. Among them, there are more than 12,000 Hui people and 2,300 households, mainly living in Langzhong, Qingchuan, Guangyuan and Yanting counties; 6,974 Tibetans and more than 1,300 households, mainly living in Pingwu, divided into three major tribes of Yellow Sheep, White Bear and Tiger's Tooth; and Qiangs are fewer in number, mainly living in Beichuan. Despite the small number, the issue of ethnic relations is a serious one. Solving the ethnic problem is related to the stability of the whole region, economic development, national unity and prosperity, so the district party committee still attaches great importance to the work of ethnic minorities. Before liberation, the Pingwu Tibetan area was still characterized by a significant tribal society, with the upper

echelons being the Tusi, the Fanguan, and the chiefs, most of whom were very supportive of the Communist Party's policy of equality among ethnic groups, but who still had misgivings about the Party's policy of equality among ethnic groups and were therefore in the midst of waiting and waiting, wavering and hesitating.

In response to this state of mind of some of the upper ethnic groups, the Party Committee of the North Sichuan District organized extensive and in-depth propaganda of the Party's policy of ethnic equality, and the leading cadres of the Party, government and military at all levels personally did the ideological work of the influential upper ethnic groups. In May 1950, preparations were made for the first session of the People's Congresses of the North Sichuan District, and it was determined that two Tibetan delegates from the Pingwu Tibetan area would be elected to Nanchong for the meeting. However, as the reactionary ruling class had long pursued the national oppression policy of Greater Han nationalism, which had created a deep ethnic divide, the Tibetans had great ideological concerns and were afraid that they would not be able to return after going there. Hu Yaobang, then director of the North Sichuan Administrative Office, asked the Pingwu County Party Committee to do a good job of in-depth ideological work, and to make clear to the Tibetans the Party's ethnic policy. 1950 From June 23 to July 1, the first sessions of the People's Congresses of the North Sichuan District were held in Nanchong City, the administrative office of the North Sichuan Administrative Office, at a grand ceremony. Nanchong City, where the administrative office was located. Hu Yaobang personally received Duan Jia, Chen Zexiu and Wang Shuping, representatives of Pingwu County ethnic minorities, who came to participate in the congress, and asked them in detail about the specific situation and difficulties in the production and life of the ethnic minorities in Pingwu, and requested them to actively participate in the work of preparing for the establishment of the National Autonomous Committee under the leadership of the county government. During the conference, Hu Yaobang also met with Liu Fuliang, the organization minister of CPC Pingwu County Party Committee, and instructed him with deep feeling: "Pingwu has ethnic minorities, which is very valuable in our northern Sichuan area, and you must do a good job for the ethnic minorities" .

At the same time, Hu Yaobang learned in Pingwu County Tibetan area is very influential in the Baima Road, the first of the three major officials Yang Ru, because of concerns, claiming that the sick do not attend this meeting, will personally bring many times with a message to mobilize Yang Ru. 1951 June, Yang Ru finally participated in the North Sichuan Provincial Administration in Nanchong, held the second joint enlarged session of the meeting of the representatives of all walks of life of the people, during the meeting of the group symposium, Hu Yaobang kindly said: “The Communist Party cares about the ethnic minorities, so feel free to say what you have to say.” Yang Ru was deeply moved and eliminated his worries.

In the process of gradually establishing democratic regimes at all levels in the ethnic areas of northern Sichuan, the Party Committee of the region implemented the spirit of the Common Program on ethnic equality and autonomy, paid attention to absorbing representatives of the upper echelons of the ethnic groups to work at all levels of the government organs, and gave them full trust, arranged substantive positions, and united them to work together. On July 30, 1950, the “Pingwu County Tibetan Autonomous Government Committee” was established, with hereditary Tusi Wang Shuping as chairman and Dafan official Yang Ru as vice-chairman, followed by the successive establishment of township autonomous governments. On September 25, 1951, the “Pingwu County Tibetan Autonomous Committee” was changed to the “Pingwu County Tibetan Autonomous Government”, with Wang Shuping as the head of the district and Yang Ru as the deputy head. In 1952, Yang Ru was honorably elected vice-chairman of the Pingwu County People's Congress of all walks of life, and went to Beijing to take part in the National Day Ceremony of that year, where he was received by Mao Zedong, Zhou Enlai and other leaders of the Party and the State.

Implementing and enforcing the Party's ethnic policy and helping ethnic minority areas to build up democratic government.

In compliance with the spirit of the Common Program, the Sichuan Northern Administrative Office implemented regional autonomy for regions inhabited by ethnic minorities and established joint ethnic regimes. At the request of the Pingwu Tibetans, it abolished the KMT's system of

township protection in Tibetan areas and restored the original system of *tusi*, *fangguan*, and chieftainship. [1] In July 1950, regional autonomy was implemented in the Pingwu District where ethnic groups were concentrated, and the Pingwu County Tibetan Autonomous Government Committee was established. [2] In September 1950, the Executive Office issued a directive on Instructing Minority Progressives in Various Places to Participate in Local County, District, and Township Regimes, which required that: “Where there is a considerable quota of representatives of the nationalities in the national autonomous organs of the places where minorities live in concentration, or in the places where minorities live in mixed communities, and of the various nationalities within the national autonomous areas in the organs of the local regimes, and in the various assemblies of the representatives of the representatives of the peasants, and in the mass organizations of the representatives of the peasants, they shall be reported to the Executive Office for record. If there is already a considerable number of representatives of the nationalities in the local government organs of the places where the nationalities live in mixed communities and the nationalities in the national autonomous areas, such representatives shall be elected immediately to fill the vacancies, or the vacancies shall be reserved for the purpose of filling the vacancies”, and

” Depending on the size of the population of the local nationalities living in clusters or in mixed communities and the state of distribution of the localities, the Specialized Administration and counties and municipalities shall, in the case of those with more than 300 households, set up

“Depending on the size and distribution of the local ethnic or mixed population, the special administrative office and each county and city should, for those with more than 300 households, set up an ethnic affairs section, and for those with less than 300 households, set up an ethnic affairs officer within the civil affairs section, responsible for dealing with ethnic minority affairs, who shall be selected from among the progressive members of the local ethnic minorities. [3]

In February 1951, the Southwest Ethnic Affairs Commission issued the Opinions on the Implementation of Regional Ethnic Autonomy and the Establishment of Ethnic Joint Powers in Southwest Ethnic Minority Areas,[4] which called for “areas inhabited by various ethnic minorities to temporarily set up the people's governments of the ethnic autonomous regions at various levels in respect of the administrative districts where they are situated,” and “In areas inhabited by various ethnic minorities, a considerable number of representatives shall be elected in proportion to the population of the ethnic groups in the administrative districts in which they are located to organize

joint governments of the various ethnic groups” , and “The organs exercising power in the autonomous nationalities and the areas of joint ethnic power shall be the people's congresses of the various ethnic groups in the respective districts, which shall be convened before the establishment of the people's congresses of the various ethnic groups. Before the people's congresses are established, meetings of people's deputies from all sectors of the various ethnic groups may be convened to act as people's congresses, and when the people's congresses are not in session, the people's governments of the autonomous nationalities or the governments of the united nationalities shall be the organs exercising power.”

In accordance with the instructions of the Southwest Committee for Ethnic Affairs, in February 1951 the Chuanbei Administrative Office ordered all counties to elect representatives of ethnic minorities in proportion to their populations to participate in the work of the people's congresses and people's governments at all levels, and in March 1951 an autonomous township government was set up in the Tibetan area of Beichuan. On September 25, 1951, the “Pingwu County Tibetan Autonomous Committee” was changed to the “People's Government of the Tibetan Autonomous Region of Pingwu County,” with the approval of the Sichuan Northern Administrative Office.

Representatives of the Tibetan and Hui nationalities were absorbed into the various representative assemblies in various parts of the Tibetan area and the permanent committees in some counties. According to statistics, by 1952, there were 66 representatives of minority nationalities in the representative assemblies of 17 counties and cities, and 94 minority-nationality cadres in the authorities above the county level. In order to meet the needs of the ethnic minorities in their various constructions, 111 ethnic-minority cadres were trained from the Ge University, the Southwest Institute for Nationalities, and other cadre schools,[5] and a large number of ethnic-minority cadres were trained in the Tibetan areas and in mass movements throughout the country, thus providing a base of cadres for the democratic building of government in the ethnic-minority areas, and assisting the government of the autonomous regions in convening the two Conferences of the Tibetan People's Representatives.

III. Bridging the ethnic divide and helping minority areas to develop their economic and cultural endeavors

In compliance with the provisions of the Common Program and the report of Chairman Liu Bocheng of the Southwest Bureau, “On the Work Tasks of the Southwest Region,” the Department of Civil Affairs of the Administrative Office set up an Ethnic Affairs Section in August 1950, which was specifically responsible for ethnic affairs throughout the region, with Ma Tengjiu, an ethnic minority representative to the first Congress of the various generations of the Chuanbei District, serving as the head of the section. [6]

The Chuanbei Administrative Office earnestly implemented the policy of “steady progress and prudence” of the Central Government and the Southwest Bureau, and worked with the aim of strengthening ethnic unity and eliminating barriers. Comrade Deng Xiaoping, the first secretary of the Southwest Bureau, emphasized in July 1950: “All political, economic and cultural work in minority areas must be based on the principle of consulting with the minority nationalities, and must have the approval of the majority of them, especially the upper echelons. Discipline should be strictly enforced in practical action, without infringing on a single one of their interests.” In accordance with the spirit of this directive, when carrying out their work, the ethnic task forces paid attention to consulting with the local chiefs on an equal footing, seeking their consent and suspending the implementation of any work that did not have their consent. The Southwest Bureau of the CPC and governments at all levels made decisions on major issues in ethnic work on the basis of repeated consultations with the ethnic hierarchy; for example, the decision not to carry out land reforms in ethnic minority areas and not to fight against hegemony was made on the basis of the actual situation in the ethnic areas at that time and with respect for the wishes of the majority of the ethnic hierarchy. On the basis of implementing the land reform policy of the Party Central Committee and the Southwest Bureau and combining it with the actual situation in northern Sichuan, the Party Committee of northern Sichuan District, in the process of implementing land reform, in view of the special political, economic and social situation of the ethnic minority areas, put forward the idea that the land reform in Pingwu, Beichuan and other areas of the Tibetans and Qiang ethnic minorities could be postponed. Hu Yaobang, in his “Decision on Striving for the

Basic Completion of Land Reform in the Whole Region in 1951” , explicitly demanded that the land reform in the northern Sichuan area be basically completed in 1951, but the implementation of the land reform in the Tibetan and Qiang areas in Pingwu and Beichuan counties, as well as other areas inhabited by individual ethnic minorities, was postponed on a voluntary basis until 1952.

In view of the present situation of closed transportation, economic hardship and cultural backwardness of the ethnic minority areas in northern Sichuan, the administrative office of northern Sichuan specially formulated some special policies to help and support the local people to develop their economy and culture. In July 1950, the administrative office of northern Sichuan formulated the “Work Plan for Pingwu Tibetans” , which made overall planning and design for the development of the economy, culture and society of the ethnic areas; in October 1950 and the following March, the administrative office successively sent out In October 1950 and March the following year, the administrative office successively dispatched ethnic visiting groups and economic and cultural service teams to major areas where ethnic minorities lived in large numbers and inhabited in mixed communities, penetrating deep into the villages of ethnic minorities, publicizing and implementing the Party's policy of equality among ethnic groups, and carrying out medical treatment and material relief work. Before the trip, Hu Yaobang personally talked to the members of the delegation, asking them to convey the care of the Party and the government for the ethnic minorities, to be concerned about their sufferings and difficulties, and to check whether the Party's ethnic policy was being realized. The delegation took great pains to climb mountains and cross water, visited nine counties including Yanting, Langzhong, Pingwu and Qingchuan, and consoled more than 15,000 Hui and Tibetan people, which enhanced the minority people's understanding of the Party's national policies and eliminated their worries. Improved their political awareness, most Tibetans gave up smoking, tobacco basically purged, the Tibetan economy and culture has been the initial development. The administrative office also reduced or waived the Tibetan area's public grain for three consecutive years, and helped to reorganize the pasture, develop the Tibetan area's animal husbandry, set up a special local products company to buy the Tibetan area's local products at a higher price, and in the issuance of loans, took special care of the ethnic minorities, helped to develop the national economy, and improved their production and living conditions. At the same time, the company has helped to train 77 ethnic cadres, established 5 ethnic primary schools and 17 junior high schools in Nanchong, Langzhong and Guangyuan, and enrolled 1,326 children from

ethnic minorities in these schools. The Islamic elementary school in Langzhong and Guangyuan were converted into public schools, and the Civil Affairs Department repeatedly bought books and gave them to the ethnic schools. In May 1952, the United Front Work Department of the Party Committee of the North Sichuan Region pointed out in its instructions to the work of the Tibetan area in Pingwu that “the central work of the Tibetan area at present should be the development of production and cultural and health undertakings, and, through such concrete work, the education of patriotism and national unity should be strengthened.”

These measures have strengthened ties with the minority nationalities, eliminated the national divisions created by the feudal ruling class, and enhanced inter-ethnic understanding and unity. The minority people's ideological trust in the people's government changed from initial skepticism to trust. Lin Shangqing, a representative of the Hui people in Langzhong, was moved to say, “Only the people's government has ever cared for us and loved us in this way.” [7]

Fourth, the impact of ethnic work in northern Sichuan at the beginning of the founding of the PRC

In the early years of the founding of the PRC, the implementation of the Party's ethnic policy in the northern Sichuan district achieved great success and had a far-reaching impact.

First, a solid foundation was laid for the successful completion of democratic reform in the ethnic minority areas of northern Sichuan. The democratic reform launched in the 1950s was a social change of unprecedented depth and breadth, which profoundly touched the political and economic interests of the ethnic upper classes. Due to the correct implementation and practice of the Party's ethnic policy in the northern Sichuan area, the ideological awareness of most of the ethnic upper classes was greatly improved on the eve of the democratic reform, which eliminated the resistance to the reform. As Yang Ru said in June 1951, after attending the Second Expanded Joint Meeting of the People's Deputies from All Walks of Life, “I am here today to attend the meeting, and I am no longer the Yang Ru who rode on the heads of the people in the past, but now I am the

Yang Ru who speaks for the people. This transformation of the upper echelons of the ethnic groups was the key to peaceful consultation, full respect for the autonomy of the ethnic minorities, and the realization of democratic reforms in the ethnic areas.

Secondly, the publicity of the Party's ethnic policy in place and its better implementation in the northern part of Sichuan accelerated the recognition of the legitimacy of the CPC Central Committee and the local government by the ethnic minority areas in the early stage of the liberation, maintained the social stability and economic development of the ethnic areas, and also created the conditions for the rapid stabilization of the political regime and the rapid development of the social, economic and cultural development of the entire northern part of the Sichuan area.

Thirdly, it contributed to the formation of a united front for long-term cooperation between the Party and the ethnic upper classes during the period of socialist revolution and construction. Many people from the upper echelons of the ethnic groups who cooperated with the Party in the early period of the founding of the country personally felt the Party's sincere determination and great political courage to implement the policy of ethnic equality. In their Letter to Tibetan Brothers and Sisters, the Pingwu Tusi of northern Sichuan, Wang Shuping, Xue Yan, the Fenjun Yang Ru, and the big headmen Ze Zixiu, Oliuwa, and Yang Hua'an, enthusiastically called upon the Tibetans to follow the Communist Party. They later became friends who worked with the Party for a long time with abject sincerity and contributed to the promotion of ethnic unity in the southwest and the socio-economic development of ethnic areas.

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