

中共中央关于印发《西藏工作座谈会纪要》的通知 CCP Publishes Circular on Outline of Tibet Work Forum

1984 年 4 月 1 日

本條目記敘的是 1984 年文件，如您想了解 1980 年文件，可參見「中共中央关于转发《西藏工作座谈会纪要》的通知 (1980)」。

中共中央关于印发《西藏工作座谈会纪要》的通知[1]

New url: [https://zh.wikisource.org/wiki/中共中央关于印发《西藏工作座谈会纪要》的通知_\(1984\)](https://zh.wikisource.org/wiki/中共中央关于印发《西藏工作座谈会纪要》的通知_(1984)), accessed October 25, 2023.

Better url: <http://w.hybsl.cn/article/15/38928>, accessed October 25, 2023

FN 47 – Circular of 1984 Work Conference on Tibet, April 1, 1984

(一九八四年四月一日)

中央批准《西藏工作座谈会纪要》，现印发给你们。

中央认为：《纪要》是今后在相当长的时期内指导西藏工作的重要文件。望自治区各级党组织，特别是各级党政领导干部，要认真学习、深刻领会和正确掌握它的精神，团结、带领西藏干部和群众坚决贯彻执行，力求尽快地把自治区的经济搞上去，使全区人民富裕起来。

《纪要》中提出，在各项工作、特别是领导工作中，必须坚定不移地坚持党的一切从实际出发、理论联系实际、实事求是的思想路线，运用马克思主义的认识论，不断地加深对本地区各方面情况的了解，加深对客观事物的认识，以求更好地把党的方针、政策同实际情况结合起来，努力把我们的工作推向前进。这是一个极为重要的问题，对各地区、各部门的工作都有指导意义。《纪要》中根据西藏的特殊情况制定的各项具体方针、政策和措施，则只适用于西藏。其他各民族自治地区不可照搬。

西藏工作座谈会纪要（节录）

（一九八四年三月二十八日）

一、会议的目的和意义

自一九八〇年中央书记处召开第一次西藏工作座谈会，中央对西藏工作作了重要指示〔1〕，胡耀邦、万里同志等到西藏视察工作的四年来，自治区党政军民各级组织，贯彻执行十一届三中全会以来党中央的路线、方针、政策和指示，做了大量工作，取得显著成绩。广大党员、干部和驻藏部队指战员在建设、保卫西藏中很努力，很辛苦，贡献了自己的智慧和力量。但是，在充分肯定成绩的同时，还必须清醒地看到，这几年西藏的农牧业生产徘徊不前，经济文化发展缓慢，人民生活改善不快。连年干旱，自然灾害比较严重，是客观原因。从自治区党委的领导工作和指导思想检查，存在的缺点和问题主要是：对西藏的特殊性认识得还不够深刻，思想还不够解放，对搞活经济的措施还不够切实、有力，有些同志在执行党的统战、民族、宗教和知识分子等政策上仍然存在着“左”的思想。中央书记处决定召开这次座谈会的目的，就是按照整党精神，根据近几年的实践，对西藏的基本情况来一次“再认识”，对我们现行的方针政策作一次再研究，力求把问题看得更全面、更准确些，提出更切实、更有力的措施，争取较迅速地、大步地把西藏工作推向前进，中心是把经济搞上去，使人民尽快地富裕起来。

在中央领导同志的帮助下，到会同志边学习，边座谈；摆情况，议问题，想办法，提措施，能解决的问题立即解决。从而进一步解放了思想，认识了西藏的特殊性，明确了奋斗目标，确定了一些更加切合实际的方针政策。之后，西藏同志到江苏、广东两省经济发达和原来基础较差、这几年工作发展较快的地区参观访问，看到了许多新鲜事物，大大开阔了眼界，增强了建设西藏的信心。回京后，讨论通过了会议纪要。大家一致认为，这次会议充分发扬民主，畅所欲言，开得新颖活泼，生动具体，实际上是一次学习的会议和整党的会议；是继上次西藏工作座谈会以后，又一次对西藏工作具有重大指导意义的会议。

二、怎样更深刻、更正确地认识西藏

西藏是祖国神圣领土不可分割的一部分。自一九五一年西藏和平解放后，它就永远摆脱了帝国主义的侵略和羁绊，真正回到了中华人民共和国各民族团结平等、友爱合作的大家庭。三十多年来，西藏在前进的道路上尽管发生过种种曲折，但经过平息叛乱、民主改革，废除了封建农奴制度，建立了民族区域自治政权，进行了社会主义改造和建设，终于发生了翻天覆地的变化。它在社会制度改变的性质和程度上，比全国其他任何地区都更为深刻。这是在党中央的正确领导下，西藏藏汉等各族人民及与人民有联系的领袖人物，人民解放军驻藏部队和西藏全体干部艰苦奋斗的伟大胜利成果。我们的总目的，就是要沿着党所指引的正确道路，稳步地发展这一伟大胜利成果。

根据十二大决定的党的总任务和总目标，总结西藏和平解放三十多年来的历史经验，我们要加快西藏经济文化的发展，建设团结、富裕、文明的新西藏，在各项工作、特别是领导工作中，必须坚定不移地坚持党的一切从实际出发、理论联系实际、实事求是的马克思主义思想路线，不断地加深对西藏各方面情况的了解，在工作中坚持真理，修正错误。无论过去和现在，党中央和中央常委同志，对西藏情况是有一个基本正确的认识的，但也不能说已经认识得很深刻、很正确了。随着情况的变化，还必须不断地加深这种认识。

马克思主义认识论告诉我们，要正确地改造客观事物，必须先正确地认识客观事物。而要正确地、深刻地认识客观事物，绝不是简单、容易地能够做到的，必须经历一个基于实践的由浅入深的认识过程。从感性知识发展到理性知识，又从理性知识而能动地指导实践，并且随着实践的发展而不断地取得新的感性知识，不断地发展到新的理性知识。这样实践，认识，再实践，再认识，循环往复，逐步深化。也可以说，在认识客观事物的过程中，必须抓住两个重要环节，完成两个困难任务：一个是由个别到一般，或者说从具体到抽象，也就是对纷繁复杂的事物，经过科学的抽象，认识事物共同的本质和规律，制定正确改造客观事物的方针、政策和原则；一个是再由一般到个别，或者说从抽象到具体，也就是把原定的方针、政策和原则再回到个别和特殊中去，对尚未认识或尚未完全认识的特

殊事物进行深入的调查研究，不断加深我们的认识，修订、完善和发展我们的方针、政策和原则，而不致使它变成僵化的东西。这就是我们所说的“再认识”。

在对西藏的认识上，有两种错误的思想。一种是只看到西藏的特殊性，不承认西藏同全国其他各地的共同性，甚至非常错误地认为西藏可以“独立”。有这种认识的人为数不多，但却不可低估它的影响和危害。必须懂得：我国的辽阔疆域是长期历史形成的，我国的悠久历史和灿烂文化是各民族共同创造的。中国各民族只有在中国共产党的领导下，团结友爱，互相依存，共同走社会主义的道路，才有无限光明美好的前途。任何搞分裂的思想行为，都是违反全国各民族、包括藏族在内的根本利益的，是要遭到各族人民坚决反对的。另一种是只看到西藏同全国各地的共同性，忽视甚至否认西藏的特殊性。必须看到：西藏在我国是一个具有很大特殊性的地方，它不仅同内地各省的情况有很大的差异，而且同内蒙、新疆等民族自治区相比也有许多的不同。西藏的特殊性主要表现在：（1）是世界屋脊，高寒缺氧，地广人稀，地处祖国西南边陲，交通不便，基本上长期处于封闭状态。（2）过去长期处于封建农奴制社会。政教合一的僧侣、贵族统治达数百年之久。在跃进到社会主义以后，历史上遗留下的痕迹仍然很深。（3）基本上是单一民族——藏族聚居的地区。藏族人民勤劳、朴实、智慧、勇敢，在长期的历史发展中形成了独特的民族心理素质、民族情感和风俗习惯。（4）基本上全体藏民都信仰喇嘛教，宗教在群众中有长期的、深刻的影响。由于以上各点，它就成为一个斗争复杂、举世瞩目、非常敏感的地区。我们在那里的一举一动很容易在世界上引起反响。西藏的这种特殊性是长期的历史所形成的，忽视甚至否认这种特殊性，我们就要犯错误，就要脱离西藏群众，并且会为国外的敌对势力和国内的敌对分子所利用，从而损害国家和各族人民的利益。

我们的一切工作都要从西藏的上述特点出发，采取特殊政策和灵活措施。我们国家现在实行两种特殊政策：一种是在沿海的深圳、厦门等经济特区实行的一系列特殊政策；一种是在西藏自治区实行的一系列特殊政策。我们应该充分相信，西藏藏汉等各族干部和人民是坚决拥护和坚持四项基本原则的。在党的马克思主义路线的指引下，在西藏实行符合实际情况的特殊政策，正是为了加快社会主义建设，坚持和巩固党的领导，发展安定团结的政治局面。所以，这样做不必担心是不是在搞社会主义，是不是会削弱党的领导，是不是会使宗教影响越来越大，是不是会再发生大的叛乱。如果在这些问题上顾虑多了，就很难真正解放思想，切实研究新情况，解决新问题，努力开创新局面。

西藏的各级党政领导机关和领导同志要把自己的主要精力转移和集中到三个方面来。第一，一定要按照西藏的特殊条件，千方百计地把经济搞上去。对实际经济工作要引起浓厚的兴趣，要刻苦钻研，勇于创造。第二，一定要尊重和继承西藏文化固有的优良传统，发展藏族的语言、文学、史学、艺术、医学等，建设具有西藏民族特点的社会主义精神文明。第三，一定要高度重视和切实做好统战工作、民族工作和宗教工作，特别要团结上层代表人物，同他们开诚布公、真诚合作，发挥他们的积极作用。只要我们认真做好这三个方面的工作，西藏的政治局势定会日益安定，经济文化定会迅速发展，人民生活定会较快改善，民族团结定会更加巩固，我们党、政府、军队同藏汉等各族人民的关系定会更加密切。

參考文獻

中共中央关于印发《西藏工作座谈会纪要》的通知. 中国国情-中国网（轉自人民網）. 2012-09-12. （原始内容存档于 2020-09-28）.

DeepL translation

Circular of the Central Committee of the Communist Party of China on the Issuance of the Summary of the Symposium on Tibet Work

April 1, 1984

This entry describes the 1984 document. If you would like to know about the 1980 document, please refer to "Notice of the Central Committee of the Communist Party of China on the Transmittal of the Summary of the Symposium on Tibetan Work (1980)".

CPC Central Committee's Circular on the Issuance of the Minutes of the Symposium on Tibetan Work[1]

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(April 1, 1984)

The Central Committee approves the Minutes of the Symposium on Tibetan Work, which are hereby issued to you.

The Central Committee is of the opinion that the Summary is an important document for guiding the work of Tibet in the future for a considerable period of time. Party organizations at all levels in the autonomous region, especially leading Party and government cadres at all levels, are expected to study it carefully, deeply understand and correctly grasp its spirit, unite and lead Tibetan cadres and the masses in resolutely carrying out its implementation, and strive to bring the economy of the autonomous region up as quickly as possible, so as to make the people of the whole region rich.

It is stated in the Minutes that in all work, especially in leadership work, it is necessary to adhere unswervingly to the Party's ideological line of starting from the actual situation, linking theory to practice and seeking truth from facts, and to apply Marxist epistemology in order to deepen constantly our understanding of all aspects of the situation in the region, and to deepen our understanding of objective things, so as to better combine the Party's guidelines and policies with the actual situation, and to endeavor to push our work forward. This is an extremely important issue, which is of guiding significance to the work of all regions and departments. The specific guidelines, policies and measures formulated in the Minutes in the light of the special situation in Tibet are applicable only to Tibet. They are not to be copied by other national autonomous regions.

Summary of the Symposium on Tibetan Work (excerpts)

(March 28, 1984)

I. Purpose and Significance of the Conference

In the four years since 1980, when the Central Committee Secretariat convened the First Symposium on Work in Tibet, when the Central Committee gave important instructions on work in Tibet [1], and when Comrades Hu Yaobang and Wan Li waited to inspect the work in Tibet, the Party, government, military and people's organizations at all levels in the autonomous regions have been carrying out and implementing the Party Central Committee's routes, policies, guidelines, and directives since the Third Plenary Session of the Eleventh Central Committee, and have done a great deal of work and made notable achievements. The majority of Party members, cadres and commanders of the troops stationed in Tibet have worked very hard in building and defending Tibet, and have contributed their wisdom and strength. However, while fully recognizing the achievements, it must be soberly seen that in the past few years Tibet's agricultural and animal husbandry production has languished, economic and cultural development has been slow, and people's livelihoods have not improved rapidly. Successive years of drought and relatively serious natural disasters are the objective causes. From the leadership and guiding ideology of the Party Committee of the Autonomous Region, the main shortcomings and problems are as follows: the special characteristics of Tibet have not been recognized deeply enough, the thinking has not been emancipated enough, the measures to revitalize the economy have not been sufficiently practical and forceful, and some comrades in the implementation of the Party's policies of united front work, nationalities, religions, and intellectuals are still characterized by a "leftist" ideology. Some comrades still have "leftist" thinking in implementing the Party's policies on united front work, nationality, religion and intellectuals. The purpose of the Central Secretariat's decision to convene this symposium is, in accordance with the spirit of the Party as a whole and in the light of the practice of the past few years, to have a "reappreciation" of the basic situation in Tibet, to have a re-examination of our existing policies and guidelines, and to endeavor to look at the problem in a more comprehensive and accurate manner, to put forward more practical and powerful measures, and to strive to move the work in Tibet forward more rapidly, The center of the work in Tibet was to bring up the economy and make the people rich as soon as possible.

With the help of the leading comrades of the Central Committee, the comrades attending the meeting studied and talked; they put the situation in perspective, discussed the problems, thought of ways and proposed measures, and solved the problems that could be solved immediately. Thus, they further emancipated their minds, recognized the special characteristics of Tibet, clarified their goals, and determined some more practical guidelines and policies. Afterwards, the Tibetan comrades visited economically developed and less well-developed areas in Jiangsu and Guangdong provinces, which had been developing more rapidly in the past few years, and saw many new things, which greatly broadened their horizons and strengthened their confidence in the construction of Tibet. After returning to Beijing, the minutes of the meeting were discussed and adopted. It was agreed that the meeting was fully democratic, free of speech, new and lively, vivid and concrete, and was in fact a meeting for learning and a meeting for the whole Party; it was another meeting of great guiding significance for the work of Tibet after the last symposium on the work of Tibet.

Second, how to understand Tibet more profoundly and correctly

Tibet is an inalienable part of the sacred territory of the motherland. Since the peaceful liberation of Tibet in 1951, it has been freed forever from imperialist aggression and constraints, and has truly returned to the great family of the People's Republic of China, in which all nationalities are united and equal, and which is characterized by friendship and cooperation. Over the past 30 years or so, despite all the twists and turns that have occurred on the road ahead, Tibet has finally undergone a sea change through the quelling of rebellions, democratic reforms, the abolition of the feudal serfdom system, the establishment of a regime of regional ethnic autonomy, and socialist transformation and construction. It was more profound than any other region of the country in the nature and extent of the change in the social system. This is the great and victorious result of the hard work of the Tibetan people of all ethnic groups, including Tibetans and Han Chinese, as well as of the leaders and figures associated with the people, the People's Liberation Army troops in Tibet and all the cadres in Tibet, under the correct leadership of the Central Committee of the CPC. Our general aim is to steadily develop this great victory along the correct path guided by the Party.

In accordance with the Party's general tasks and objectives decided at the Twelfth Congress, and summing up the historical experience of the more than thirty years since the peaceful liberation of Tibet, if we are to speed up the economic and cultural development of Tibet, and build a new Tibet that is united, affluent, and civilized, we must unswervingly adhere to the Party's Marxist line of thought of starting from the actual situation in all respects, linking theory to practice, and seeking truth from facts in all our endeavors, especially in our leadership, and continually deepen our understanding of all aspects of the situation in Tibet, upholding truth and correcting errors in its work. Both in the past and at present, the Party Central Committee and Comrades of the Standing Committee of the Central Committee have had a basically correct understanding of the situation in Tibet, but it cannot be said that they have realized it profoundly and correctly. As the situation changes, it is necessary to deepen this understanding continuously.

Marxist epistemology tells us that in order to correctly transform objective things, we must first correctly recognize them. And to correctly and profoundly recognize objective things is by no means simple or easy to do, but must go through a process of practice-based understanding from shallow to deep. From the development of perceptual knowledge to rational knowledge, and from rational knowledge to actively guide the practice, and with the development of practice and constantly acquire new perceptual knowledge, and constantly develop to new rational knowledge. In this way, practice, knowledge, practice, knowledge, cycle after cycle, gradually deepen. It can also be said that in the process of understanding objective things, two important links must be seized, and two difficult tasks must be accomplished: one is to go from the individual to the general, or from the concrete to the abstract, that is to say, to go through the scientific abstraction of complicated things, to recognize the common essence and laws of things, and to formulate the correct guidelines, policies and principles for the transformation of objective things; the other is to go from the general to the individual, or from the abstract to the concrete, that is, to put the original guidelines into practice, to make them into practice, and to deepen them. One is to go from the general to the individual, or from the abstract to the concrete, that is to say, to return the original guidelines, policies and principles to the individual and the particular, to carry out in-depth investigation and research on the particular things that have not yet been recognized or have not yet been fully recognized, to deepen our understanding constantly, and to revise, perfect and develop our

guidelines, policies and principles without turning them into something rigid. This is what we call "re-understanding".

There are two kinds of erroneous thinking in regard to the understanding of Tibet. One is to see only the special characteristics of Tibet, not recognizing the commonalities between Tibet and the rest of the country, and even to believe, quite wrongly, that Tibet can be "independent". The number of people who have such an understanding is small, but its impact and danger cannot be underestimated. It is important to understand that the vast territory of China was formed over a long period of time, and that the long history and splendid culture of China were created jointly by all ethnic groups. Only under the leadership of the Communist Party of China (CPC), united in love and interdependence, and jointly following the path of socialism, can China's various ethnic groups have an infinitely bright and beautiful future. Any ideological act of secession is contrary to the fundamental interests of all ethnic groups in the country, including the Tibetans, and is to be resolutely opposed by the people of all ethnic groups. The other is to see only the commonalities between Tibet and the rest of the country and to ignore or even deny the special characteristics of Tibet. It must be recognized that Tibet is a place of great particularity in our country, differing greatly not only from the situation in the interior provinces, but also from that in the autonomous regions of Inner Mongolia, Xinjiang and other ethnic groups. Tibet's special characteristics are mainly manifested in: (1) it is the roof of the world, high temperature and lack of oxygen, sparsely populated, situated in the southwest frontier of the motherland, with inconvenient transportation, and basically closed for a long time. (2) in the past for a long time in the feudal serfdom society. The monks and aristocrats who united politics and religion ruled for hundreds of years. After the leap to socialism, the traces of history are still very deep. (3) The region is basically inhabited by a single ethnic group, the Tibetans. The Tibetan people are industrious, simple, intelligent, and courageous, and in the course of their long history they have developed distinctive national psychological qualities, national sentiments, and customs. (4) Basically all Tibetans believe in Lamaism, and the religion has a long and deep influence among the masses. As a result of the above, it has become an area of complex struggle, world attention and great sensitivity. Every move we make there can easily have repercussions in the world. This special characteristic of Tibet is the result of a long history, and if we neglect or even deny it, we will make mistakes, be detached from the Tibetan masses, and

be exploited by hostile forces abroad and hostile elements at home to the detriment of the interests of the country and the people of all ethnic groups.

All our work should be based on the above-mentioned characteristics of Tibet, and special policies and flexible measures should be adopted. Our country is now practicing two kinds of special policies: a series of special policies in the special economic zones along the coast, such as Shentian and Xiamen; and a series of special policies in the Tibet Autonomous Region. We should have full confidence that the cadres and people of all ethnic groups in Tibet, including Tibetans and Han Chinese, are resolute in their support for and adherence to the four basic principles. Under the guidance of the Party's Marxist line, the implementation of special policies in Tibet that are in keeping with the actual situation is precisely aimed at speeding up socialist construction, adhering to and consolidating the Party's leadership, and developing a political situation of stability and unity. Therefore, there is no need to worry about whether or not this is socialism, whether or not it will weaken the Party's leadership, whether or not it will lead to increasing religious influence, or whether or not there will be another major insurgency. If there are more worries on these issues, it will be very difficult to truly emancipate the mind, effectively study new situations, solve new problems, and endeavor to create a new situation.

Party and government leading organs and leading comrades at all levels in Tibet should shift and concentrate their main energies into three areas. First, they must do everything possible to bring up the economy in accordance with Tibet's special conditions. We must take a keen interest in the actual economic work, study hard and be creative. Secondly, we must respect and inherit the fine traditions inherent in Tibetan culture, develop Tibetan language, literature, history, art and medicine, and build a socialist spiritual civilization with Tibetan national characteristics. Thirdly, we must attach great importance to and do a good job of united front work, ethnic work and religious work, and in particular, we must unite the representative figures of the upper echelons of society, cooperate with them openly and sincerely, and give full play to their positive role. As long as we do a good job in these three areas, the political situation in Tibet will certainly become more and more stable, the economy and culture will certainly develop rapidly, the people's life will certainly improve

relatively quickly, national unity will certainly become more consolidated, and the relations between our Party, government and army and the Tibetan and Chinese peoples will certainly become closer.

References

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