

Tibet party leader justifies religious policies, denies "rumours" of personnel changes

Translation of Chen Kuiyuan's "important speech" at the 7th November 1997 forum for non-CCP patriotic personalities, entitled "Study the spirit of the 15th National Party Congress, reinforce the patriotic front; and strive for Tibet's stability, reform, and development" from the "Tibet News" programme, Tibet People's Broadcasting Station, Lhasa, 9th November 1997, published in translation in *The BBC Summary of World Broadcasts*, SWB FE/D3078/CNS 171197, 17th November 1997

BBC Editorial Summary: In a speech to non-party figures, the Tibet party leader, Chen Kuiyuan, has linked the struggle against external and internal separatism to class struggle. The case of the Tashilhunpo abbot who cooperated with the Dalai Lama on the selection of the Panchen Lama reincarnation is not an isolated one, he said. Monasteries need to guard against infiltration by separatists. In the old Tibet, the Dalai Lama "bullied" Chinese, Chen went on. Now voices have been raised to demand a separation of Tibetan and Chinese culture. This is a cover for seeking separatism. Chen explained that the education on patriotism campaign in temples and monasteries was "not to oppose the masses' religious belief" but to "guard against some bad people". He warned that temples which did not observe discipline would be "deprived of their qualification of existence". He also attacked as a "groundless rumour" reports that the party in Tibet is to be reshuffled. The following are excerpts from broadcast of Tibet party secretary Chen Kuiyuan's "important speech" at the 7th November forum for non-CCP patriotic personalities, entitled "Study the spirit of the 15th National Party Congress, reinforce the patriotic front; and strive for Tibet's stability, reform, and development"; from the "Tibet News" programme, broadcast by Chinese regional radio from Tibet on 9th November.

Today we invite some patriotic personalities in the region to the forum to listen to their views and suggestions on ways to translate the spirit of the 15th CCP National Congress into concrete action. The speeches made by the personalities just now have touched me. The 15th CCP National Congress is a major event of great historical significance for the party and the state. In order to understand the congress spirit better and to implement it more effectively in Tibet, the regional party committee and the regional government need to solicit views from personalities in all sectors and pool the wisdom of all for integrating the congress spirit into Tibet's realities in promoting political stability, deepening reform, further opening up, and achieving sustained, rapid, and healthy development in the region, thereby accomplishing the historic mission of ushering the people in Tibet to the 21st century.

The theme of the 15th National Congress is holding high the great banner of Deng Xiaoping Theory for an all-round advancement of the cause of building socialism with Chinese characteristics for the 21st century. It is the call of our times and the will of the people to establish Deng Xiaoping Theory as the party's guiding ideology; it is also an inevitable choice of our party after correctly summing up historical experiences of the past decades...

In his report to the 15th National Party Congress, General Secretary Jiang Zemin pointed out: In the primary stage of socialism, class contradictions, due to international and

domestic factors, will still exist within a certain scope for a long time to come. This thesis merits the close attention of both CCP and non-CCP cadres and the masses in Tibet. In the face of the hostile forces' frequent offensives, we should not remain indifferent and apathetic. Outside the region, there are the Dalai clique and its Western supporters; within the region, there are splittists and their behind-the-scenes sympathizers. They will seize every opportunity to make trouble. It is obvious to all that class struggle is far from being over in Tibet. As General Secretary Jiang Zemin said, class contradictions will exist within a certain scope for a long time to come. For years, class struggle has never ceased in Tibet. So long as these international and domestic factors remain, class contradictions are bound to exist in our region for a long time to come. Though Tibet has seen a continuously improving situation characterized by political stability in recent years, this does not mean that class struggle no longer exists in the region. In recent years, new phenomena have surfaced. As is known, lately hostile forces outside the region have attacked us for allegedly trying to destroy Tibet's culture and religion, to deprive the people in Tibet of their human rights, and to exterminate the Tibetan nationality by massive migration.

The facts prove that class struggle has been going on in our region. If we fail to correctly assess the situation on class struggle and understand, in accordance with the central authorities' instruction, the thesis that class contradictions will exist for a long time to come under given international and domestic conditions, and if we fail to properly handle class contradictions and class struggle in our real life, there will be no guarantee for stability in Tibet and its reform and development will not be able to proceed smoothly. The Dalai clique has continuously dispatched saboteurs into the region, while individual monks have also broken the law and stirred up trouble in lamaseries from time to time. We should constantly heighten vigilance and take necessary measures against them [saboteurs and lawbreaking monks] once they are identified.

Meanwhile, we must pay particular attention to a small handful of dangerous elements who have passed themselves off as upright persons with an ulterior motive and have mingled among us. For example, Qiazha [Chadrel Rimpoche, former abbot of Tashilhunpo Monastery], who secretly worked for the Dalai clique to the detriment of our interests, is not an isolated case among our ranks. However, reactionaries, regardless of whether they were dispatched from outside the region or they have long hidden inside the region, are incapable of toppling our socialist system and separating Tibet from the big family of the motherland. Nobody can shake our socialist state, and Tibet's long-term stability and order and the goal of socialist modernization must, and can definitely be realized.

In his report, General Secretary Jiang Zemin emphasized in particular: We must continue to pay close attention to reform, development, and stability; we must (?ensure stability) on the one hand and promote construction on the other; we must maintain a stable political environment and public order...

General Secretary Jiang Zemin further emphasized that we must build both material and spiritual civilizations and attach equal importance to both; and must eliminate all factors

jeopardizing stability. General Secretary Jiang Zemin called on us to guard against the infiltration, subversion and splittist activities of international and domestic hostile forces. These instructions conform with the documents issued by the central authorities since the Third Forum on Work in Tibet as well as the speeches by General Secretary Jiang Zemin, Premier Li Peng, and Chairman [of the National Committee of the Chinese People's Political Consultative Conference] Li Ruihuan. We must, in accordance with the central authorities' instruction, promote reform and development amid stability, and secure social and political stability through reform and development. The Dalai clique will never realize their attempt to split the motherland or their disguised dreams of independence.

We should pay attention to one matter: Lately, hostile forces have picked up a new point in attacking us, that is, they have attacked us for allegedly destroying Tibetan culture, religion, and language. The Voice of America's Tibetan service broadcast this fallacy, which was repeated by the Dalai in many of his speeches abroad. Posters and anonymous letters inside the region also used the fallacy in attacking us. At a few public venues, some people even peddled the Dalai's rubbish in a disguised form.

We have always attached importance to seeking truth from facts and proceeding with everything from the reality. Those of you who are here today are clearly aware of the situations in new and old Tibet...

A US congressman by the name of Wolf sneaked into Tibet earlier this year and met a few dubious characters. Upon his return to the United States, he raised a hubbub that the Tibetan language was not taught at all the various levels of our schools; and that only the Han, not Tibetan, language was seen on buildings and streets in Lhasa. Was Wolf blind to the facts? All comrades who are present can answer this question easily, I believe...

It is not strange that Dalai wants to drive a wedge in the Han-Tibetan relationship. In the old society, the Dalai bullied the Hans. In the early days of Tibet's peaceful liberation, reactionaries such as Lukhangwa [former Tibetan lay prime minister], Lobsang Tashi [former monk prime minister], and (?Weiren Danhui) [untraced] also did their best to bully the Hans. Up till today, the Dalai is still advocating cultural segregation, which is aimed at sowing political dissension between the nationalities to serve his scheme on independence of Tibet. We all must be clearly aware of his scheme.

Our party has always adhered to and implemented the correct policy on the united front. In his report at the 15th National Party Congress, Comrade Jiang Zemin emphasized the necessity of continuing to improve the system of multiparty cooperation and consultation under the leadership of the Communist Party...

Since the peaceful liberation and democratic reform in Tibet, party organizations in Tibet have always attached importance to cooperation with non-party people and the political consultative system under the direct leadership of the party Central Committee. Although there are no other democratic parties in Tibet as there are in other provinces and autonomous regions, the CCP members and patriotic non-party people have cooperated in an effective manner for a long time. Many patriotic people in Tibet have made

contributions to revolution and construction in various historical periods and some of them even sacrificed their lives. The party and people will never forget their contributions...

There are certain individuals such as Qiazha [Chadrel Rimpoche] who were trusted by and received special treatment from the party and government for many years, rebelled against the party and country at the crucial moment, and stabbed the party in the back. We hope that patriotic people in Tibet can always distinguish between right and wrong, adhere to good tradition, trust the CCP, socialism and the people's choice and power, believe that no one is capable of splitting our country, clearly see that the Dalai does not have the ability to create turmoil and restore the feudal serfdom of combining government with religion in Tibet, and clearly see the situation and sincerely and truly cooperate with the CCP in the years ahead...

We have all seen that more people have come to Tibet to do business or engaged in construction work in recent years. They of course have made some money. However, those people have been engaging in construction and development. People without prejudice can make a correct judgment on whether those people have promoted or obstructed development in Tibet.

We will be firm in implementing the party's religious policy. Tibetan Buddhism has extensive influence in Tibet and we will not comment on what happiness and what faults it has brought to the people in Tibet. The question is that we cannot overlook the fact that there are many people who do not believe in Buddhism, that we always respect the people's normal religious belief, and that we protect normal religious activities.

Conducting education on patriotism at some temples and lamaseries at present is not to oppose the masses' religious belief or their religious activities but to prevent those people who do not observe religious rules and discipline from damaging the established practice and reputation of temples and lamaseries and guard against some bad people from hiding in temples and lamaseries and doing things which run counter to religious rules and ruin the reputation of Buddhism. In this way, Buddhist believers in Tibet can truly carry out their religious activities according to religious discipline...

Now the Dalai and some lamaseries and lamas who have erroneously followed the Dalai and fallen into a wrong path have not cleaned up dirt from their bodies and still harbour a deeply-rooted bias. If there is indeed a Buddhist kingdom, the kingdom will not accept those people. I am speaking on those issues from the viewpoint of Buddhism. Of course, we members of the CCP do not have religious belief, but we do not object the religious freedom of religious believers and the broad masses of people. All people with good conscience understand that we have never interfered with the normal religious activities of temples and lamaseries. We even helped some temples and lamaseries repair buildings which could no longer be used. This is our party's religious policy. However, we resolutely oppose monks and lamas to politically engage in splitting activities and oppose activities which endanger people's normal production and living and people's interests and benefits. Therefore, it is necessary to carry out education at some temples and lamaseries and support those temples and lamaseries to eradicate undesirable elements. If

some temples and lamaseries have priests and lamas who do not observe religious rules and discipline and state laws and leave their temples and lamaseries to wander about everywhere, those temples and lamaseries will be deprived of their qualification of existence.

We all know that elections will soon be held in this region for the new regional people's congress, new regional government and new regional committee of the Chinese People's Political Consultative Conference. The regional party committee is serious about the personnel arrangements for those organizations, including our attitude towards party cadres or patriotic personnel. We will adhere to principles and judge by people's merits and mistakes. In the forthcoming election, all documents within and outside the party and from the party Central Committee have set age limits. However, we will not consider age as the sole condition. We will never forget those who stood together with us through storm and stress at the crucial moments in Tibet. The crucial moments, not to mention those moments long time ago, include the critical moment of the reincarnation of the Panchen Lama in recent years. We will judge people from their attitude against the Dalai's scheme to split the motherland. Those who are of one heart and one mind with the party and share a common fate with the people at the critical moment in Tibet will not be forgotten by us. We will not judge these people according to their ages...

Finally, I will mention something which may not be directly related to this discussion meeting. At present, some people are spreading a rumour that the leading group in Tibet Autonomous Region will be changed and that leading members of the regional party committee will leave Tibet. This is a totally groundless rumour. The party Central Committee has trust in the leading group of the regional party committee and has issued clear instructions on maintaining stability for the leading group of the Tibet Autonomous Regional CCP Committee. All comrades of our leading group are determined to unite as one, dedicate ourselves heart and soul to the same cause, firmly follow the instructions of the party Central Committee, Deng Xiaoping Theory and the party's basic line, and improve construction work in Tibet together with comrades of the party and nonparty friends. We hope you will all carry forward the spirit of being responsible to the party, state and people in Tibet, actively discuss and take part in state affairs, and play an even greater role.
