

# 国际传播参评作品推荐表

作品标题	DeepChina (“道中华”外宣专栏)		体裁	专门类—国际传播	
作者 (主创人员)	集体		编辑	集体	
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新媒体 作品网址	https://deepchina.substack.com/		是否为 “三好作品”	/	
采编 作品 简介	<p>“道中华”是国家民委于 2022 年创新推出的民族文宣品牌，DeepChina 是其国际传播品牌专栏。为应对涉民族国际舆论严峻形势，特别是近年来美西方在涉藏涉疆人权等问题上造谣抹黑，发扬斗争精神，坚持问题导向，组织权威学者进行学理化阐释，讲清楚中华文明特性、中华民族形成发展史、中国特色解决民族问题的正确道路、中西文明交流互鉴，讲好中华民族共同体故事；同时澄清国际社会误解误读，批驳国际学界错误史观，回应美西方抹黑攻击，开展涉民族舆论战、认知战，破解国际社会对华认知关键难题。</p> <p>2024 年，专栏发布英文学理性稿件 114 篇，开设 Early China、China Relics、ChinaQ&amp;A 等子栏目，拓展读懂中华民族的维度和空间。中央有关主管部门高度肯定“道中华”国际舆论斗争工作成效，分两期专门进行新闻阅评。</p>				
国际 传播 效果	<p>DeepChina 针对国际舆论有热度、公众有误解的敏感话题，通过学理、政策、实践等回应，重构涉民族对外话语叙事，开创民族国际统战新局面。每周精准推送国际政界、学界、智库、媒体等“关键少数”3000 多人，分布于全球近 110 个国家和地区。针对“台独”势力抛出的“南岛语族”台湾起源说，讲清楚“南岛语族”根源于中华文明；针对个别国家炒作，讲清楚高句丽是历史上中国东北的地方政权；针对“内亚史观”“新清史”“赞米亚学说”等错误史观策划系列文章批驳；在“中国新疆的历史与未来”国际论坛期间，《多元一体在新疆》英文稿件被美联社等 400 多家海外网站转载，引起《经济学人》等关注报道，西方反华势力认为中国的新疆叙事发生转变；《中国政府为什么要发起西藏民主改革？》《中国为什么要推广普及国家通用语言文字？》等文章针对性回应国际错误舆论，赢得海外知名学者共鸣。（具体截图及说明见附件 2）</p>				

传播数据	新媒体传播 平台网址	1	https://deepchina.substack.com/p/why-did-the-chinese-government-launch?utm_source=publication-search (代表作一链接)			
		2	https://deepchina.substack.com/p/unity-in-diversity-in-xinjiang (代表作二链接)			
		3	https://deepchina.substack.com/p/why-does-china-promote-the-standard?utm_source=publication-search (代表作三链接)			
	阅读量(浏览量、点击量)	/	转载量	/	互动量	/
(初推 评荐 理由)	<p>“道中华”国际传播专栏 DeepChina 立足民族外宣工作的现实需要，适应民族工作挺进中美博弈最前沿的斗争形势，对外讲好中华民族共同体故事，服务党和国家整体外宣战略，开拓了民族国际统战工作的新局面。特此推荐。</p> <p style="text-align: right;"><b>签名：（盖单位公章）</b> 2025年4月2日</p>					
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# DeepChina ( “道中华” 外宣专栏)

## 国际传播效果截图及说明



图 1

图 1：美国知名时事评论员、太和智库高级研究员艾那·唐根（Einar Tangen）对 DeepChina 专栏文章《如何看待达赖喇嘛转世问题？》作评论转发，指出这是一篇深度探讨达赖喇嘛宗教及世俗地位的文章，并肯定文章观点，认为达赖喇嘛与许多分属不同教派的转世活佛一样，具有同等的菩萨化身地位。

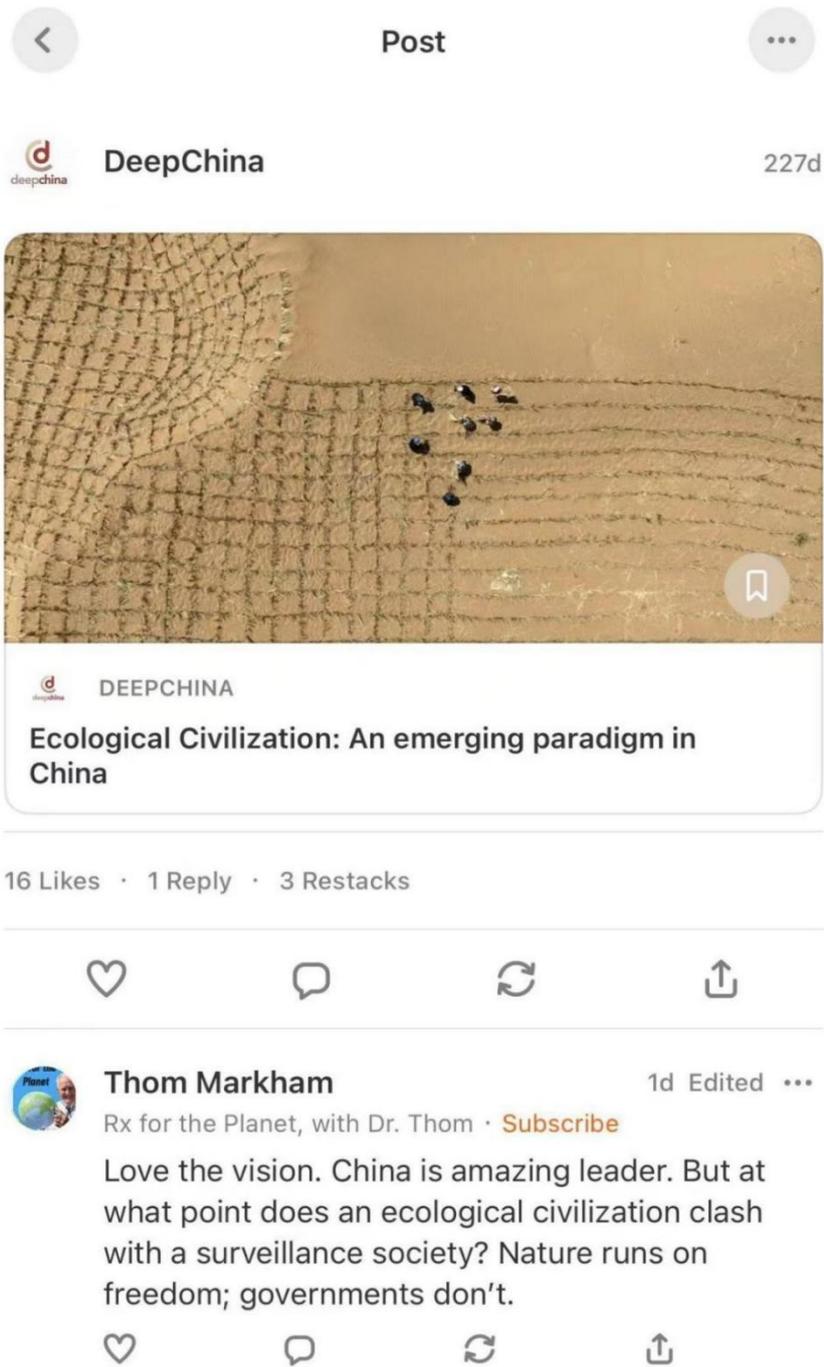


图 2

图 2：国际知名演讲家、心理学家 Thom Markham 博士对 DeepChina 专栏发布的耶鲁大学环境学院教授 Mary Evelyn Tucker 文章《生态文明：中国新兴范式》发表评论，认为在生态文明建设方面，中国是一个令人惊叹的领导者。

China | Artefacts that serve a purpose

# China is using archaeology as a weapon

The state is unearthing ancient justifications for its rule over Xinjiang



PHOTOGRAPH: GETTY IMAGES

Jul 11th 2024 | KASHGAR

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**I**N THE DESERT outside Kashgar, an oasis city in the far-western region of Xinjiang, an ancient Buddhist stupa rises out of the sand. Because of its conical shape, it is known as Mo'er, the word for "chimney" in the language of the native Uyghurs. The stupa and a temple next to it were probably built some 1,700 years ago and abandoned a few centuries later. Chinese archaeologists started excavating the site in 2019. They have dug up stone tools, copper coins and fragments of a Buddha statue.

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图 3

## China Manipulates Archaeology to Claim the Land of the Uyghurs

08/06/2024 MARCO RESPINTI

A+ | A-

Archeological findings at the Buddhist Mo'er Temple Site near Kashgar are falsely presented as evidence that "Xinjiang was always Chinese."

by Marco Respinti



The Mo'er temple site in [Xinjiang](#). From Facebook.

Archaeology provides the basis for finding one's own past. All nations look to archaeology to "dig" their way to find history in the form of buildings, pottery and, in some cases, grand monuments. The People's Republic of China (PRC), however, is unique in using even archaeology as a weapon to claim that such findings are evidence that occupied territories belong to them. This trend of course parallels the PRC's "invisible" manipulation of [geographical borders](#) for smoothly imposing the "fait accompli" of its will of unmatched power. In fact, history and geography always go hand in hand.

In the cases of [Xinjiang](#), which its non-Han inhabitants call East Turkestan, and of Tibet the manipulatory attempt of the PRC is evident. While the remains found in these areas are fascinating and provide a glimpse into the past, they do little to strengthen Beijing's historical

图 4

图 3、4：英国《经济学人》杂志、意大利《寒冬》杂志先后发表文章，对 DeepChina 专栏发布的国家民委主任潘岳署名文章《多元一体在新疆》进行攻击，指控中国拿考古学作为武器和对新疆进行统治的理由。《多元一体在新疆》一文被美联社、福克斯广播公司等 400 余家国际媒体转载，从以往的“应激式反驳”转向“建设性叙事”，成功将中国关于新疆历史的叙事嵌入全球舆论场。这些报道也引发了西方反华势力的注意，认为“中国开始利用她的文化软实力搞新疆宣传”。



图 5

图 5：哥伦比亚国立大学教授、研究员孔天威（David Mauricio Castrillon Kerrigan）在收到 DeepChina 的新闻信后反馈，他非常喜欢专栏的内容，并且会分享给他的同事，并希望可以深度参与此项工作。

澳大利亚联邦人文学院院士马克林表示，有些文章虽涉及争议话题，但以一种客观公正的方式进行阐释，令人感到可信。特别指出马戎教授《中国的“民族融合”是“同化”吗？》的文章说得非常正确。西方媒体对这些问题的报道不多，而且往往持有偏见，尤其是新疆和西藏。

德国汉学家培高德（Cord Eberspacher）表示，在近期教授的课程中使用了一些 DeepChina 文章作为教学案例。

美国哥伦比亚大学教授石天桀（Satyajit Bose）评价 DeepChina 文章对中国历史文化的阐释十分深刻且翔实，期待可以面向国际读者推出更多的专家访谈稿件。

中国新闻奖  
DeepChina (“道中华” 外宣专栏)  
代表作品

一、 Why did the Chinese government launch democratic reform in Xizang in 1959? 中国政府为什么要发起西藏民主改革? (发布时间: 4月1日)

二、 Unity in Diversity in Xinjiang 多元一体在新疆 (发布时间: 6月12日)

三、 Why does China promote the standard spoken and written language? 中国为什么要推广普及国家通用语言文字? (发布时间: 12月30日)

«Why did the Chinese government launch democratic  
reform in Xizang in 1959?»

《中国政府为什么要发起西藏民主改革？》

文章二维码



# Why did the Chinese government launch democratic reform in Xizang in 1959?

By Chang An

副标题： A historic commencement of the cause of human rights in Xizang

摘要： A ballad among serfs when Xizang had been ruled by serfdom before 1959 goes like, "Even if the snow mountain melts into butter, it is the property of the masters; even if the river water turns into milk, there is not a single drop for us."



*Complicated expressions on the faces of the elderly people in Khesum village while watching "The Tears of Serfs," a drama produced, directed*

*and performed by farmers of Khesum neighborhood committee in Nedong district, Shannan city, Xizang. It truly represents the real story of the exploitation and oppression of serfs in Khesum Manor before the democratic reform.*

To Western societies, Xizang remains mysterious. Many in the West are not informed of the fact that Xizang had been ruled by serfdom until 1959 when democratic reform, to which the Western media turned a blind eye, took place, thus changing the lives of millions of serfs.

### **The brutal truth of serfdom in old Xizang**

The typical form of feudal serfdom originated in medieval Europe as a system of coercion and exploitation beyond economic terms. The core of serfdom was twofold: the monopolistic ownership of the basic means of production, such as land, by the serf owners; and the bondage of individual serfs to serf owners.

According to statistics gathered prior to democratic reform, a

staggering 99.7 percent of all the 2.2 million hectares of cultivated land in Xizang was owned by the local authorities (856,000 hectares), the monasteries and high-ranking monks (810,000 hectares), and aristocrats (528,000 hectares), while the remaining 0.3 percent of cultivated land was owned by a handful of land-tilling peasants in remote areas.

Most pastures were controlled by herd owners. A ballad among serfs of the time goes: Even if the snow mountain melts into butter, it is the property of the masters; even if the river water turns into milk, there is not a single drop for us.

In old Xizang, the bondage of the serfs to their owners was much more serious than that in medieval Europe where serfs were allowed to become free people through redemption. All serfs, be they peasants, herdsmen, craftsmen, merchants, or wandering beggars, were possessed by their owners. Such bondage in old Xizang was called "Miza" ("men's root" in Tibetan), meaning that all serfs must have their roots, namely, serf owners.

Under serfdom in old Xizang, serfs were mercilessly exploited,

spending two-thirds of their time each year working on the serf owners' land without pay. They had to work more than twelve hours a day, plus temporary assignments. Despite their hard work, they could not afford a basic living and had to borrow usurious loans from serf owners, which were, in many cases, turned into debts for several generations. The major decisions, such as marriages and funerals, were also in the hands of serf owners.

### **Religio-political integration and the fate of the Dalai Lamas**

Before the fall of the Qing Dynasty (1632-1911) and the democratic reform carried out by the Communist Party of China (CPC) in Xizang, it was monk officials represented by the Kashag who presided over the local authorities and exercised political power, with members of many noble families taking core administrative positions in rotation.

As can be seen from the composition of local administration in old Xizang, the religious power of Tibetan Buddhism was deeply embedded in the political structure, and the monk groups occupied a dominant position in local politics. This was a typical

manifestation of religio-political integration.

In the "Tibet issue" discourse by the Dalai Group in exile and a few Western politicians, religion is taken as the core and so the retention or abolition of the local authorities in old Xizang is regarded as an issue of freedom of religion and belief. However, such claims fail to recognize that religio-political separation is the premise on which freedom of religion is exercised and guaranteed.

Before democratic reform, the Dalai Lamas served not purely as religious leaders, but as the heads of the local authorities; the Kashag regime appointed both monks and lay believers as officials, with the former occupying a higher status. This way, religio-political integration placed religion in the turbulence of politics, a scenario in which monks, who were supposed to be dedicated to the study and promotion of Buddhism, had to stay in endless agitation and fear because they participated in politics. Monks and aristocrats fought brutally for political power, and even the Dalai Lamas, as the supreme leaders of politics and religion in Xizang, were not spared.

According to Ya Hanzhang, a prominent Chinese scholar of Tibetan studies, "The Dalai Lamas from the 9th Dalai (1805-1815) to the 12th Dalai (1856-1875) all died in their youth. Such unexpected deaths have triggered suspicion that they were poisoned, but the murderers were unknown. In fact, the murderers were the upper-ranking lamas and herd owners in Xizang. These deceased Dalai Lamas were all victims of political struggles for power and profits."

It is true, as the American Tibetologist Melvyn C. Goldstein said, "Although religion is in a sense a harmonizing force in Xizang politics, it is also a force for division and turmoil. Various religious groups competed and jockeyed fiercely to enhance their prestige and influence, but their inability to agree on policies concerning religious interests brought disasters to Xizang history in the 20th century."

From this perspective, religio-political separation as a result of democratic reform is not an infringement on the freedom of religious belief but precisely the right thing to do to enable people believing in religion to detach themselves from political strife and to engage in the study and promotion of the teachings

of the Buddha with peace of mind.

## **A major social transformation in the history of human rights in the world**

In March 1959, a large-scale armed rebellion broke out in Xizang as the result of a long-planned conspiracy by the local authorities and the reactionary groups in the upper class in old Xizang. The rebellion was soon quelled by the People's Liberation Army (PLA), and then Xizang's democratic reform was formally launched.

The reform abolished all the feudal privileges, corvée labor, and poll taxes imposed by the former local authorities in old Xizang, the monasteries, and the aristocrats on serfs and herdsmen. As a result of the reform, the basic rights of citizens in Xizang were safeguarded in accordance with the Constitution. Besides, led by the Peasants' Association, the reform took integrated measures involving both bottom-up and top-down approaches to the establishment of people's governments at different levels.

The democratic reform of the monasteries was an important part

of the overall reform. It abolished the system in which monasteries assigned monk and nun quotas to counties, manors, and tribes (the grass-roots administrative units in old Xizang); it also prohibited monasteries from coercing people to become monks or nuns.

In addition, the outdated rules and hierarchy in the monasteries were abolished to make sure the monks and nuns living in the monasteries were in an equal position; corporal and other punishments were also banned in the monasteries, and all the usurious loans that the monasteries had lent to the serfs and poor lamas were abolished. Furthermore, the political rights of lamas were safeguarded; they were treated equally and entitled to personal freedom. Therefore, democratic reform was highly recognized and appreciated by both ecclesiastical and secular followers of Tibetan Buddhism.

Thanks to democratic reform, the privileges of a minority of monks and nobles were annulled, and theocracy and serfdom were abolished, which was a historic commencement of the cause of human rights in Xizang.

Thanks to democratic reform, the people in Xizang fully enjoyed the right to vote and to stand for election as part of their political rights. As citizens of the People's Republic of China, they equally enjoyed and assumed the rights and obligations stipulated in the Constitution and other laws, whether they had been serf owners, lamas, or serfs before democratic reform. Many serfs, who never enjoyed political rights under the old system, became deputies to the people's congresses and senior leaders of the Xizang Autonomous Region.

In terms of personal rights, after democratic reform, the brutal penal system in old Xizang was abolished, and former serfs truly enjoyed rights such as personal freedom and human dignity endowed by the Constitution.

In terms of economic rights, millions of serfs were given land, livestock, and other means of production as democratic reform put an end to the severely unfair situation in which a small number of monks and aristocrats occupied most of the local economic resources.

Following democratic reform, a comprehensive system of

primary, elementary, higher, and vocational education was established, so that the right to education of the people in Xizang at large was fully guaranteed. In addition, the bondage of women to serfdom was abolished, and women in Xizang were given legal status equal to that of men.

Therefore, it can be concluded with great certainty that it is precisely because of democratic reform that the rights of millions of serfs (accounting for more than 95 percent of the Xizang population) to subsistence and development are guaranteed. Therefore, they truly enjoy equality and freedom as the masters of the country.

*The views don't necessarily reflect those of DeepChina.*

*The author is Chang An, professor at Human Rights Research Center, Northwestern University of Political Science and Law.*

## 中文译稿

### 中国政府为什么要发起西藏民主改革？

对西方社会来说，西藏至今仍是一个有着神秘色彩的地方。但很多人并不知道的是，就在 65 年前，这里还依然处在农奴制社会制度下。百万农奴命运的改变，源于一场被西方媒体故意忽略的民主改革。

#### 旧西藏农奴制度的残酷真相

封建农奴制的典型形态产生于中世纪的欧洲，它是一种超经济的强制剥削制度。农奴制的核心有两点：农奴主对土地等基本生产资料的垄断所有制；农奴对农奴主的人身依附关系。

据 1959 年民主改革前统计数据，在西藏约 330 万克（西藏旧计量单位，1 克约合 667 平方米）土地中，官家（地方政府）占有 128.37 万克，寺院和上层僧侣占有 121.44 万克，贵族占有 79.2 万克，占有比例高达 99.7%。边远地区有极少数的自耕农，占有其余 0.3% 的耕地。大部分牧场也被牧主所控制。当时广大农奴流传着这样的歌谣：“即使雪山变成酥油，也是被领主占有；就是河水变成牛奶，我们也喝不上一口。”

在农奴与农奴主的关系方面，欧洲中世纪的农奴有通过赎买成为自由民的机会，而旧西藏农奴对于农奴主的人身依附关系则要严重的多。无论是农牧民，还是手工业者、商人，甚至流浪的乞丐，都各有其主。旧西藏把有这种依附关系的农奴叫“米杂”（藏语原意为“人根”），意思是农奴不能没有根，根就是他们的主人。

在旧西藏农奴制下，农奴遭受着农奴主的残酷经济剥削，每年三分之二的时间在农奴主的土地上无偿劳作，每日劳动工时达十二小时以上，还不得不承担随意增加的临时差派。尽管农奴终日辛勤劳作，仍然无法维持最基本的生计，不得不向农奴主举借高利贷，而这种高利贷多沦为贯穿几代人的“子孙债”。农奴的婚丧嫁娶，也皆掌握在农奴主手中。

#### 政教合一体制和达赖们的命运

在中国清朝覆灭到中国共产党在西藏进行民主改革之前，主持西藏地方政权、行使西藏地方政治权力的是以噶厦为代表的僧官集团，其核心成员由西藏地方的诸多贵族家族成员轮替。

从旧西藏的地方政权构成可以看到，藏传佛教宗教势力深深镶嵌于政治权力结构之中，僧侣群体在地方政治中占据统治地位，这是政教合一体制的典型体现。

在流亡在外的达赖集团和西方少数政客的“西藏问题”话语中，宗教问题被当成所谓“西藏问题”的核心议题，旧西藏地方政权的去留被看作宗教信仰自由问题。而事实上，他们回避了宗教信仰自由赖以行使和得以保障的前提——政教分离。

在民主改革前，达赖喇嘛并非纯粹的宗教领袖，而是同时拥有政治权力的地方政权首脑；噶厦政权采取了僧、俗并用的原则，且僧官的地位要高于俗官。政教合一体制使宗教

陷入政治的纷争，本该一心钻研、弘扬佛法义理的高僧，却因涉足政治，整日为自己的政治命运战战兢兢。僧侣、贵族集团为争夺政治权力展开残酷斗争，就连作为西藏最高政教领袖的达赖喇嘛也无法幸免。

中国著名藏学家牙含章指出，“自九世达赖隆朵嘉措到十二世达赖成烈嘉措，都在少年和青年时期短命而死，而且死的都很突然。人们怀疑达赖是被毒死的，但始终破不了案。其实，谋害达赖的，就是西藏的僧俗大农奴主。这几世达赖都是作了这些僧俗农奴主争权夺利的牺牲品。”

诚如美国藏学家梅·戈尔斯坦所说，“虽然从某种意义上说宗教是西藏政治中的一种和谐的力量，但是它又是一种导致分裂和纷争的力量。各种宗教集团为了扩大自己的声势和影响，展开了激烈的竞争和角逐，他们在有关宗教利益的政策上不能达成一致意见，从而给 20 世纪的西藏历史带来了灾难。”从这个角度说，民主改革实现政教分离，并不是对宗教信仰自由的侵犯，恰恰是让宗教人士能够脱离政治纷争，安心从事佛法义理钻研与弘扬的正确之举。

## 世界人权史上一次重大社会变革

1959 年 3 月，旧西藏地方政府和上层反动集团悍然发动了蓄谋已久的全面武装叛乱，中国人民解放军奉命平息叛乱，与此同时，西藏民主改革正式拉开帷幕。改革废除原西藏地方政府所属各级政权、寺庙、贵族对劳动牧民的一切封建特权 and 乌拉差役（指人、畜劳役和实物、货币在内的一切租赋）、人头税；依照中华人民共和国宪法，保护公民的基本权利；由农民协会领导民主改革，并采取自下而上和自上而下结合的方式，逐步建立各级人民政权等。

寺庙的民主改革，是整个西藏民主改革的重要内容。废除寺庙向宗、谿卡、部落（均为旧时西藏基层行政组织）摊派群众当喇嘛的制度，禁止寺庙强迫群众当喇嘛；废除寺庙内的封建统治和封建等级制度，住寺僧、尼处于平等的地位；废除寺庙内的打罚制度，废除寺庙放给农奴和贫苦喇嘛的所有高利贷债权，保护喇嘛的政治权利，喇嘛在政治上一律平等，享有人身自由。

在当时，民主改革措施得到了广大僧俗信众的由衷认同与感激。西藏民主改革对于少数僧侣、贵族阶层的特权的废除，对于神权政治和农奴制的废除，是西藏人权事业的一个历史性开端。

广大西藏人民享受到政治权利中的选举权与被选举权，无论是曾经的农奴主、喇嘛，还是曾经的农奴，作为中华人民共和国的公民，平等享有和承担宪法和法律所规定的各项权利和义务。一些在旧的政教合一体制下永无政治地位的农奴，成为人民代表（国家最高权力机关的成员）、自治区高级领导人的比比皆是。在人身权利方面，民主改革之后，西藏地区残酷的刑罚制度均得到废除，广大农奴真正享有了宪法赋予的身体自由、人格尊严等人身权利。在经济权利方面，民主改革结束了农奴制下少数僧侣、贵族占有西藏大部分经济资源的严重不公平局面，百万农奴分得了土地、牲畜和其他生产资料。民主改革之后，

完善的小学、初等、高等、职业教育体系的确立，使得广大西藏人民的受教育权得到充分的保障。民主改革废除了农奴制对妇女的束缚，广大西藏妇女获得了和男子同等的法律地位。

因此，可以非常确定地说：正是由于西藏的民主改革，从根本上解决了占西藏人口 95% 以上的百万农奴的生存权、发展权问题，使他们真正拥有了平等和自由，成为了国家的主人。

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«Unity in Diversity in Xinjiang »

«多元一体在新疆»

文章二维码



# Unity in Diversity in Xinjiang

As President Xi Jinping pointed out: “We advocate the respect for the diversity of civilizations. Countries need to uphold the principles of equality, mutual learning, dialogue and inclusiveness among civilizations, and let cultural exchanges transcend estrangement, mutual learning transcend clashes, and coexistence transcend feelings of superiority”. The excavation and research of the Mo’er Temple archaeological site by Minzu University of China, under the National Ethnic Affairs Commission, provides us another good example of integration of diverse civilizations.

Xinjiang boasts a rich tradition and coexistence of diverse cultures and religions. In addition to numerous Buddhist sites, a Zoroastrian fire altar from 2500 years ago was found in Tashkurgan county; In the ancient city of Milan in Ruoqiang county, a Greek-style “winged angel” Buddha statue from 1800 years ago was uncovered; Taoist scriptures and the Christian Bible were unearthed together from a 1300-year-old Nestorian monastery in Turpan; Manichaean worship scenes from 1000 years ago were discovered in the murals of the ancient city of Gaochang in Turpan; In the ancient city known as Dun ancient

city of Tang Dynasty, in Qitai county, a Nestorian church from 1200 year ago was found, whose murals depict the scene of Jesus entering Jerusalem on a donkey. Inside the city, an ancient Roman-style bathhouse from 1000 years ago was also excavated. These ancient cultures, together with Islamic culture later, have merged into the rich religious culture of Xinjiang.

Culture of Xinjiang is diverse, but more in unity. That the unifying element is “Chinese culture.”

Internationally, there is a baseless narrative that separates Xinjiang culture and Chinese culture and even portrays them as being in opposition. However, a large amount of archaeological evidence tells us that Xinjiang has always been an important part of the Chinese cultural sphere. During the Neolithic period, the painted pottery culture from the Yellow River Basin had already spread to the northern and southern regions of the Tianshan Mountains through what are today Gansu and Qinghai provinces. Jade is a unique Chinese cultural symbol, representing national power and ritual ceremonies, and Hetian jade from Xinjiang has been found at cultural sites in Yangshao, Longshan, Qijia, Yinxu, and other places in the Central Plains. Before the Han Dynasty exercised jurisdiction over Xinjiang two thousand years ago, the myth of the Queen Mother of the

West of Kunlun Mountain in Xinjiang had long been a core part of the Chinese mythological system. Moreover, the vast amount of Confucian cultural relics unearthed in Xinjiang from the Han (202 B.C-220 A.D), Jin (266-420), Southern and Northern Dynasties (420-589), Tang (618-907), Song (960-1279), and Yuan (1271-1368) dynasties, such as the ancient city of Loulan in southern Xinjiang, the Niya site, and the Astana tombs in Turpan, including remnants of Confucian classics like the *Book of Songs*, *the Book of Documents*, *the Spring and Autumn Annals*, *Zuo Zhuan*, *the Analects*, *the Book of Rites*, and *the Classic of Filial Piety*, all reflect the historical fact that Chinese culture has flourished in Xinjiang. The previously mentioned diverse cultures introduced from all directions that were able to develop in Xinjiang further testify to the inclusiveness of Chinese culture from another perspective. Confucian culture is humanistic rather than religious, without exclusivity, and can accommodate the coexistence and development of multiple religions. The more inclusive and open it is, the more it is recognized, cherished, and maintained by all parties, ensuring the continuous and unbroken heritage of Chinese civilization to this day.

There is an internationally prevalent narrative that

untruthfully portrays the relationship between Xinjiang culture and Chinese culture as being the “assimilation” of the former by the latter. This reflects the widespread ignorance of Chinese history. Various ethnic groups of the Western Regions have always been co-creators of Chinese culture. For instance, *Nong Sang Cuo Yao*, the ancient treatise on agriculture and sericulture, was compiled by the Gaochang agronomist Lu Mingshan, a Uyghur ethnic in the Yuan Dynasty (1271-1368). Many important texts in Chinese Buddhism, such as the *Diamond Sutra*, were translated by the Kuchean monk Kumārajīva. He introduced terms such as “compassion”, “world”, “enlightenment”, “sea of suffering”, and “river of love”, which are terms adopted by modern Chinese. Additionally, during the Yuan Dynasty, Lian Xixian also a Uygur ethnic served as chancellor under Kublai Khan and was a master of Confucianism who greatly promoted Chinese culture. The Weigongcun area in Beijing, renowned for its cluster of prestigious universities, derives its name from the Lian Xixian’s title, Duke of Wei, a name that persists to this day.

The reason behind the cohesion and enduring legacy of Chinese culture and the Chinese nation across generations is that every ethnic group assuming governance in China has actively

embraced the spirit of Great Unity, and has made substantial contribution to the writing of the history of the Chinese nation. The Yuan Dynasty (1271-1368), which replaced the Song Dynasty (960-1279), compiled the Song's history, just as Ming Dynasty (1368-1644), which succeeded the Yuan, compiled the Yuan's history, and the Qing Dynasty (1644-1911), which succeeded the Ming, compiled the Ming's history. Notably, Kanglinaonao, a Mongolian ethnic from the Western Regions, played a significant role in reinstating the imperial examination system and compiling the history of the Song Dynasty during the Yuan Dynasty. The culture of Chinese Nation Community is a collective creation and inheritance of various ethnic groups, including those from the Western Regions.

The foundation of a cultural community is the deep integration of the economy and society. The geographical layout of the Pamir Plateau and the Hexi Corridor has been a significant factor in the economic integration of the Western Regions with the East. The economic structures of the Western Regions and the Central Plains are complementary and interdependent. It was the high degree of connectivity between the Western Regions and the vast market of the Central Plains that enabled the Western Regions to facilitate communication

across the Eurasian continent. The ancient Silk Road, jointly opened up by ancestors of the Western Regions and the Central Plains, led to the rise of numerous trading cities, with Kashgar(today's Kashi) being a prominent jewel among them. Over several thousand years, people from all directions and ethnic groups migrated, settled, traded, intermarried, and formed a coexistence pattern in Xinjiang. Ultimately, Xinjiang and the Central Plains belonged to the same political community, which was the inevitable result of the development of economic, social, and cultural communities.

Some foreign friends are concerned that if Xinjiang is considered an integral part of the Chinese civilization, it might lose its cultural identity. According to Western "pluralism", diversity and unity are often seen as contradictory. However, Chinese philosophy always dialectically unifies diversity and unity, even merging seemingly contradictory elements, such as the Integration between Confucianism, Buddhism, and Taoism, an important academic phenomenon that President Xi Jinping has mentioned. When early Buddhism was introduced to the Central Plains through Xinjiang, its teachings, which discouraged productivity, ancestor worship, filial piety and reverence for rulers, clashed with Confucian and Taoist thought.

However, Buddhism integrated the Confucian ethics of loyalty and filial piety, reconciled the concepts of karma and filial duties, and adopted Taoist meditative practices, forming sinicized Buddhism. Meanwhile, Confucianism absorbed Buddhist philosophical concepts, developing Neo-Confucianism.

Today, Confucianism, Buddhism, and Taoism have not merged into a single entity. Instead, they have intermingled, creating a broader spiritual community for the Chinese people, one that embodies unity in diversity. The unity fosters diversity, and the diversity enriches the unity, as exemplified by Mo'er Temple. This small site in Kashi, with a history spanning at least 700 years, contains an Indian Gandhara-style Buddhist stupa, a Central Asian and Xinjiang native square-shaped temple, and a Chinese Buddhist grand hall. It reflects early Indian Buddhism evolved into a Western Regions variant in the Tarim Basin before spreading east to the Central Plains. Centuries later, sinicized Buddhism returned to the Western Regions, building Chinese Buddhist halls at its original entry points into China.

Islam entered China with similar experience. One route was through Maritime Silk Road to Quanzhou, the other was through Overland Silk Road to Xinjiang and led to religious conflicts with local faith of Buddhism. Many traces of this part of history

can be found in Buddhism ruins in southern Xinjiang. However, ultimately, Islam, after its entry into China, began integrating with Confucian, Taoist, and even Buddhist philosophies during the late Ming and early Qing dynasties, resulting in the thought of “integration of Islam and Confucianism.” Chinese translators of Islamic scripture then especially proposed the dual loyalty of “respecting Allah and being loyal to the state, ” highlighting the commonality of Islamic and Confucian ethics. The Shaanxi Grand Mosque in Urumqi, built during the Qianlong reign (1736-1796) of the Qing Dynasty (1644-1911), exemplifies the architectural style of the integration of Islam and Confucianism. The spirit of this integration, overlapping with the rational thinking in Islamic world, becomes an important attempt to coordinate the relations between national and ethnic identity, religious doctrine and secular life. Malaysia recently hosted a conference on the integration of Islam and Confucianism, where Prime Minister Anwar Ibrahim stated, “by focusing on the points of convergence between Islam and Confucianism, we are actively choosing to diverge from the path of discord.” His excellency also mentioned, “by embracing the wisdom of Islam and Confucianism, we can work towards a future that is not only technologically advanced but also morally enlightened.” The

spirit of integration between Islam and Confucianism continues to nourish Xinjiang today.

Whether Buddhism or Islam, on entering China, both underwent collisions and integrations, evolving into Sinicized Buddhism and Sinicized Islam. This process of collision and integration was not aimed at eliminating each other but at enhancing each other, resulting in the emergence of more inclusive civilizations. The story of Xinjiang fully demonstrates that Chinese civilization has always remained vibrant through its inclusiveness.

The stories of the peaceful coexistence of multiple ethnic groups and diverse religions in Xinjiang illustrate to the world that China, a country that has experienced almost no religious wars for thousands of years, and a country that has never engaged in colonial expansion or forced cultural exportation, may offer another perspective into ethnic and religious conflicts.

Ancient civilizations inherently embodies diversity and seeks unity and cohesion in its own way. Though we may not fully agree with each other's methods of seeking unity, we all sincerely hope that we can all achieve strength in unity and cohesion. We pursue shared goals, learn from each other, and realize our aspirations in our own ways.

As a place where diverse civilizations converge, both the historical and future Xinjiang will adhere to the path of unity in diversity, building a safer and more harmonious Xinjiang. It will better serve as a hub connecting China with Central Asia, West Asia, and Europe. It will play a stronger supporting role in creating the core area of the Belt and Road initiative. It will also better protect the excellent cultures of various ethnic groups to enrich and develop the splendid and diverse Chinese civilization. Therefore, Xinjiang is not only China's Xinjiang but also the world's Xinjiang. It is our shared vision to make Xinjiang, with its past, present and future, reach out to the world.

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*The article excerpts from Pan Yue's speech delivered at the International Forum on the History and Future of Xinjiang, China in Kashi on June 12, 2024.*

## 中文译稿

### 多元一体在新疆

中国国家主席习近平先生指出，“我们要共同倡导尊重世界文明多样性，坚持文明平等、互鉴、对话、包容，以文明交流超越文明隔阂、文明互鉴超越文明冲突、文明包容超越文明优越。”由国家民委所属的中央民族大学对莫尔寺考古遗址的发掘与研究，为我们理解文明的多元交融提供了又一例证。

新疆历来是多元文化荟萃、多种宗教并存的地区。除了大量的佛教遗址外，塔什库尔干县发现了 2500 年前的拜火教火坛；若羌米兰古城发现了 1800 年前希腊风格的“有翼天使”佛像；吐鲁番始建于 1300 年前的景教寺院出土了道教经典和基督教《圣经》，高昌故城壁画中出现了 1000 年前的摩尼教礼拜仪式场景；奇台县的唐朝墩古城发现了 1200 年前始建的景教寺院，其壁画描绘了“耶稣骑驴进耶路撒冷”的典故，古城内还清理出 1000 年前古罗马式的浴场。这些古代文化与后来传入的伊斯兰文化交融成新疆多元宗教文化。

新疆文化既有多元，更有一体，这一体就是“中华文化”。

国际上有一种不真实的叙事，将新疆文化与中华文化分离甚至对立起来。但大量的考古实证告诉我们，新疆自古以来就是中华文化圈的重要组成部分。在新石器时期，源自黄河流域的彩陶文化经甘青地区就已传至天山南北；玉是中国独特文化，象征着国家权力与礼乐典仪，而产自新疆的和田玉在中原的仰韶、龙山、齐家、殷墟等文化遗址中均有发现。两千年前汉朝对新疆行使管辖权之前，昆仑山西王母的神话就早已成为中国神话体系的核心之一。新疆出土了 2000 年来汉、晋、南北朝、唐、宋、元大量儒家文化遗存，如南疆楼兰古城、尼雅遗址、吐鲁番阿斯塔那墓地出土的《诗经》《尚书》《春秋》《左传》《论语》《礼记》《孝经》等儒学典籍残卷，更反映出中华文化在新疆开花结果的史实。前面所提到各方传入的文化之所以能在这里发展，从另一角度也说明了中华文化的包容性。儒家文化是人文主义，不是宗教文化，没有非此即彼的排他性，可以容纳多元宗教共存发展。越包容开放就越被各方认同，就越被各方所珍惜维护，就使得中华文明绵延至今从不中断。

国际上还有一种违背事实的叙事体系，把新疆与中华文化的关系描述成“被同化”。这是对中国历史的无知。因为西域各族人民自古以来也同是中华文化的共同创造者。例如，中国著名农书《农桑撮要》是高昌畏兀儿农学家鲁明善所著。汉传佛教的《金刚经》等多部典籍，是龟兹高僧鸠摩罗什所翻译，他创造的“慈悲”、“世界”、“觉悟”、“苦海”、“爱河”等词汇成为今天汉语中的常用句；再比如元代畏兀儿人廉希宪是忽必烈的宰相兼儒学大师，力推中华文化，今天北京高校云集的魏公村，就是以廉希宪的魏国公封号命名的。中华文化与中华民族之所以代代相承，是因为不同的民族凡入主了中国都主动继承大一统的精神，为中华民族修史。如元朝取代了宋朝却为宋修史，明朝取代了元朝却为元修史，清朝取代了明朝却为明修史，在元朝推动恢复科举制、为宋修史的康里夔夔也是西域蒙古族人。中华文化共同体是由包括西域各民族在内的中华民族共同创造的。

文化共同体的基础是经济与社会深度交融。帕米尔高原与河西走廊的地理态势，是西域经济向东融合的重要因素。西域与中原的经济结构互补共生，正因为古代西域与中原大市场实现了高度连接，才使西域具备沟通欧亚大陆的能力。西域与中原先民在共同开辟的这条古丝绸路上兴起了一座座贸易城市，喀什正是其中耀眼明珠。数千年里，来自东西南北的各族人民通过迁移、屯垦、商贸、通婚等方式，穿梭于戈壁风沙与大漠孤烟，你来我往，最终形成新疆各民族共存共生局面。新疆与中原最终同属于一个政治共同体，正是以上经济、社会、文化共同体发展的必然结果。

有外国朋友担心，新疆既然同属于一体，是不是就没有“多元”？按照西方“多元主义”思路，多元和一体总是有些矛盾。但中国哲学总能使多元与一体、相互矛盾的事物辩证统一。正如习近平主席指出的中国学术思想史上重要的“儒释道合流”现象。原始佛教通过新疆刚传入中原时，其不事生产、不敬祖先、不孝父母、不敬王者的教义与中国的儒道思想产生了冲突。但最终结果是，佛教吸收了儒家的忠孝伦理，调和了因果轮回与父母孝悌的关系，吸收了道家的体悟方式，形成了中国化佛教。而儒家也吸收了佛教的性理之学，形成了中国理学。今天，儒释道三家并没有变成一家，体现的是哲学的多元；但三家思想又交融成中国人精神世界的更大共同体，体现的是一体。多元融成一体，一体反哺多元，莫尔寺就是个好例子。这座小小的遗址上，同时发现了印度犍陀罗式方形佛塔，中亚和新疆本土的回字形佛殿，以及汉传佛教的佛殿建筑。前后跨越700年，体现的是早期印度佛教在塔里木盆地演化成西域特色佛教而继续向东传入中原，而几百年后的中原的中国化佛教又回过头来反哺西域，在它最初进入中国的地方修建了汉传佛寺。

伊斯兰教进入中国也有相似经历。一条路线是海上丝路到泉州，另一条是陆上丝路到新疆并与佛教发生冲突，南疆佛教遗址中可见其痕迹。但最终结果是，进入中国的伊斯兰教，在明末清初时开始与儒家、道家乃至佛家哲学相融通，产生了“伊儒会通”思想。当时的中国伊斯兰教译著家们特别强调“敬真主，忠国家”的思想，认为伊斯兰教“忠信孝友”与儒家伦理有相通之处。乌鲁木齐有个“陕西大寺”，是清朝乾隆年间建的，体现了伊儒会通建筑风格。中国的伊儒会通精神与伊斯兰世界中的理性思维有共通之处，是协调国家与民族、教义与世俗关系的重要尝试。马来西亚刚刚召开了伊儒对话峰会，马来西亚总理安瓦尔说，“通过关注伊斯兰和儒教之间的交汇点，我们选择远离不和谐”，又说，“通过拥抱伊斯兰和儒教思想的智慧，我们可以努力创造一个不仅在技术上先进，还有在伦理上开明的未来”。伊儒会通精神仍在今天反哺新疆。

不管是佛教进入中国，还是伊斯兰教进入中国，都经历了碰撞融合，都成为中国化的佛教与中国化的伊斯兰教。这种碰撞融合，不是为了消灭彼此，而是为了提升彼此，交融出更先进的文明。新疆故事充分证明中华文明始终在兼收并蓄中历久弥新。

新疆多民族、多宗教和平共处的故事向世界表明，一个数千年基本没发生宗教战争的中国，一个数千年从不搞殖民扩张与文化强制输出的中国，其和而不同、多元一体的经验也许能为今天世界上仍存在的民族宗教冲突问题提供借鉴。

古老文明体都蕴含着天然的多元，都在用各自的方式为多元寻找一体与团结。我们虽不见得完全认同彼此寻求一体的方式，但都衷心希望彼此都能获得团结凝聚的力量。共同追求，彼此借鉴，各自实现。

作为多元文明交融荟萃之地，历史的新疆与未来的新疆，必会坚持多元一体道路，建设更加安全和谐的新疆；必会更好地发挥枢纽作用，连结中国与中亚、西亚、欧洲；必会更好地发挥支撑作用，打造“一带一路”建设核心区；必会更好地保护各民族优秀文化以丰富发展绚丽多彩的中华文明。因此，新疆不仅仅是中国的新疆，也是世界的新疆。让历史、今天、未来的新疆走向世界，是我们共同的愿景。

（作者潘岳，中央统战部副部长，国家民族事务委员会主任、党组书记。）

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«Why does China promote the standard spoken and written language? »

«中国为什么要推广普及国家通用语言文字? »

文章二维码



# Why does China promote the standard spoken and written language?

By Wang Haoyu, Chang Chunli

副标题: Does it really infringe upon the language rights of ethnic minorities?

摘要: The promotion of national standard spoken and written language is not a policy arrangement unique to China. Jonathan Pool, an American scholar, once argued that a country with extremely diverse languages would be underdeveloped, while a developed country was sure to have a highly unified common language.



*Movable-type fonts engraved with Chinese characters "Zhong Guo Han Zi" on them*

Every country has its own common spoken and written language. In China, Putonghua (Common Chinese Language) and standardized Chinese characters are endowed with the legal status of the national standard language, which is promoted in the whole society and freely used by all citizens in their daily lives.

However, China's efforts to promote the national standard language in areas resided by ethnic minorities have been called into question by some Western politicians, who argue that the policy endangers ethnic languages and violates linguistic equality. So, is it necessary or justified for China to promote a standard spoken and written language? Does it really infringe upon the language rights of ethnic minorities?

### **The status of Chinese language comes from history**

The formation of a standard language or common language often goes through a long evolutionary process. Since the Qin dynasty in 221 BC, China has been a unified multi-ethnic country with a large population, a vast territory, and a complex and diverse language and culture. In fact, the language of the

Han people had already played the role as a standard language in the pre-Qin period. In the subsequent dynasties, no matter when the country was unified or divided, whichever ethnic group the rulers were from, there was never any major conflict on the standard language used in the country. The influence of the national standard language has been steadily increasing and deepening throughout the extensive process of multi-ethnic exchanges and communication, thereby naturally establishing a solid foundation for its status as the mainstream language.

The Chinese language, whether in spoken or written form, is continuously changing and growing, as it is enriched by ethnic languages. Frequent economic, political, and cultural exchanges among ethnic groups have led to the formation of a complementary and mutually reinforcing relationship between the Chinese language and the languages of ethnic minorities since ancient history. The Chinese language serves as a valuable resource for ethnic minorities to acquire essential vocabulary for their own development, and the Chinese language also constantly absorbs vocabulary from the languages of ethnic minorities to enhance its own lexicon. For instance, the frequently used terms *Piyazi*, *Hutong*, *Hada*, *Kehan (Khan)*,

Nang, and *Bazha* (*Bazar*) all originate from the languages of ethnic groups other than Han. In Xinjiang, people from various ethnic groups share the knowledge that *Dadangzi* means father, *Anazi* means mother, and *Balangzi* means child. These are typical mixed terms of address, reflecting mutual influences between languages.

The Chinese language and characters have gone far beyond the ethnic boundary and are widely used by all groups. Some ethnic minorities have fully embraced Chinese as their primary means of communication. For example, after the 7th century, Persians and Arabs who migrated from Central Asia to China gradually integrated into the mainstream society and formed the Hui people. They scattered around the country, lived together with the Han people, gradually adopting the Chinese language.

Likewise, of the 700,000 She (畲) people, except for some in Huilai county of Guangdong province still using their own language, the rest have all switched to Chinese in local dialects. Ethnic groups such as Mongolian, Zhuang, Salar, Miao, Yao, Dongxiang, Tu, Bao'an, Qiang, Mulao, Bai, etc., have very high proportions of people who speak both Chinese and their own languages. The works of ethnic intellectuals are often published

in Chinese.

The national standard languages of China are Putonghua and standardized Chinese characters. However, Putonghua is not equal to Chinese. Chinese language is historically the language of the Han people, including various dialects. Putonghua is a part of the spoken Chinese language, with Beijing pronunciation as its basis and Northern dialects as its foundation. It is the official standard language of China. Standardized Chinese characters are the national written language that have been formed through simplification and standardization. Although the standard written language is based on Chinese characters, it is no longer a language or writing system belonging to any ethnic group, but an inter-ethnic common language that has gradually formed along with the development and growth of the Chinese nation. Therefore, the promotion of Putonghua and standardization of Chinese characters in ethnic minority areas is not assimilation as alleged by Western politicians, but an objective need for to facilitate effective communication among diverse ethnic groups.

## **All countries are committed to the standardization of language**

In the contemporary world, multi-ethnic or multi-racial composition is the basic state of a sovereign nation. From the perspective of the historical process of social development, a unified and standardized national common language is the prerequisite for the formation and development of any modern country. In fact, the promotion of national standard languages, official languages, and inter-ethnic lingua franca in developed countries has been basically completed as early as in their industrialization and modernization process.

The promotion of national standard spoken and written language is not a policy arrangement unique to China. Jonathan Pool, an American scholar, once argued that a country with extremely diverse languages would be underdeveloped, while a developed country was sure to have a highly unified common language.

Historically, the U.S. has repeatedly promoted the learning and popularity of English through legislation, education policies, and immigration language policies. For example, *the Bilingual*

*Education Act* (BEA) in 1968, the "Lau v. Nichols case" in 1974, *Proposition 227* in 1998, and *the No Child Left Behind Act* (NCLB) in 2002 all promoted English education in the U.S. From language policies in the early days of the immigration wave, to the officialization of English and the "English Only" movement in the last century, to the Bilingual Education Movement in the 1960s, the U.S. has long tried to promote and popularize the use of English.

The British colonial presence in India lasted for more than 300 years, and the direct colonial rule lasted for more than 190 years. The British colonial rule had a great impact on the language development of India, especially the spread of English. In 1950, in the first Constitution of India, Hindi and English were designated as official languages. *The Official Languages Act* of 1963 provided for the retention of English as an official language, which could be extended indefinitely, depending on circumstances. In 1967, India announced its famous *three-language formula*, which required secondary schools to teach English, Hindi, and local languages/dialects. Today, English is spoken by about 125 million people in India, making it the country with the second-most English speakers in the

world after the U.S. English has been accepted by all ethnic groups in India, and English-advantage is considered to be the most important factor for India to enhance its international competitiveness in the context of globalization.

Another Asian country, Japan, has also gone through a process of spreading and developing a common language. During the Meiji Restoration, the written language of different regions of Japan varied greatly, and there were many dialectal variations in the spoken language, which posed a huge obstacle to the process of urbanization and labor mobility. Therefore, as early as 1903, Japan began devoting to the standardization of language, especially through the implementation of the modern state building project of “Kokugo-Kokumin-Kokka” (National Language-National Identity-National State)" from the institutional level, which created favorable conditions for the modernization and industrialization process of Japan at that time.

### **A necessity for China's modernization**

The promotion of Putonghua has been a fundamental language

policy since the founding of the People's Republic of China, not a recently introduced policy of assimilation of ethnic minorities as claimed by some Western politicians. China has a vast territory and many ethnic groups. The residential distribution among all ethnic groups is scattered, while each ethnic group both remains with their own concentrated community and stays in mixed residence with the Han people. This has determined that the modernization of China as a unified multi-ethnic country needs to be based on a national standard spoken and written language. This is not to eliminate Chinese dialects, nor to eliminate ethnic languages. It is only meant to eliminate language barriers and promote the construction of a modern country.

On Jan. 1, 2001, the *Law of the People's Republic of China on the Standard Spoken and Written Chinese Language* came into effect, establishing the legal status of Putonghua and standardized Chinese characters as the standard spoken and written Chinese language. As China's first special law on spoken and written language, the new law conforms to the development needs of Chinese society, introducing the rule of law in the use of China's standard spoken and written language, and playing an

irreplaceable and significant role in improving education and promoting social progress.

Scientific research shows that language skills need to reach a certain level before they can have an impact on income, and the popularization of a standard spoken and written language in a region needs to reach a certain threshold to promote economic development. Over the past few decades, China has made great achievements in standardizing the spoken and written language, from ensuring basic literacy to improving school education and social education. The national prevalence of Putonghua has reached 80.72%, with over 95% of literate individuals utilizing standardized Chinese characters, and the illiteracy rate in China has decreased from 80% in the 1950s to less than 4%.

Along with China's gradual transformation from poverty and backwardness to prosperity and strength, people's communication skills in Chinese have been enhanced, and the language barriers between different ethnic groups in different regions have been basically eliminated.

A few years ago, China carried out a poverty alleviation

campaign, and one of the important measures was to strengthen the education and promotion of standard spoken and written Chinese. Baiweng village in Guizhou province used to be a poverty-stricken village inhabited by the Yao people. It faced challenges in local tourism development due to limited Chinese language proficiency among middle-aged and elderly residents as well as insufficient understanding of their own culture among some young people.

In 2018, the local authority launched the Double Training Initiative, providing people with both the national standard language education and rural practical skills training. The initiative also facilitated intergenerational knowledge exchange—enabling young individuals to educate the elderly in Chinese language while also allowing the elderly to impart indigenous knowledge upon the younger generation. This innovative approach effectively addressed language barriers while simultaneously preserved cultural heritage and uplifted the impoverished community.

Liuna village in Laibin city, Guangxi province, was once a typical poverty-stricken area, with more than 90% of the

population being of the Zhuang ethnicity. Its geographical location and language had created great barriers for local people to communicate with the outside world, and they were unable to work in other places to earn money. In 2018, Xincheng county, where Liuna village is located, launched a series of activities to promote Putonghua so as to get out of poverty. The activities led to the implementation of public language classes and evening classes. They also led to the "small-hand-joining-big-hand class" —encouraging children to teach their parents Chinese. They helped the local people learn and master Putonghua, overcome language barriers, go out of the mountains to find well-paid jobs, and achieve family prosperity.

Of course, Liuna village is not the only village benefiting from the promotion of Putonghua. By the end of 2020, 83.03% of the people lifted out of poverty in Guangxi could use Putonghua for daily communication. Local young and middle-aged farmers basically overcame the language barriers and embarked on the journey to prosperity.

Language is a bridge and a key. A nursery rhyme in Didi Ancient Village, Ebian Yi Autonomous County, Sichuan Province goes

that "the world would be bigger if you speak Putonghua better."  
It can be said that the promotion and popularization of standard spoken and written language is the objective need for all ethnic people in China to move toward modernization and an effective path for them to integrate into China's economic and social development. It is thereby the only way for a modern country to achieve overall prosperity and development.

*The views don't necessarily reflect those of DeepChina.*

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## 中文译稿

# 中国为什么要推广普及国家通用语言文字？

王浩宇、常春利

每个国家都有自己基础的用语用字。在中国，普通话和规范汉字被赋予了国家通用语言文字的法律地位，面向全社会推广、普及，全体公民在日常生活中自由使用。

但是中国在民族地区推广国家通用语言文字的努力却受到了一些西方政界人士的质疑，认为这一政策措施阻碍了民族语言的传播，违背了“语言平等”。那么，国家推广通用语言文字是否具有必要性和正当性？是否真的侵犯了少数民族的“语言权利”？

## 通用语言文字的地位是历史形成的

某种通用语或共同语的形成往往经历漫长的演变过程。从公元前 221 年的秦朝开始，中国就已经成为统一的多民族国家，人口众多、幅员辽阔，语言和文化复杂多样。事实上，汉语文在先秦时期就已发挥了通用语文的作用。之后的历朝历代，无论是全国统一还是政权分立，无论是汉族为统治者还是少数民族为统治者时期，中国始终没有爆发过大规模的语言文字冲突。在漫长的多民族交往交流过程中，汉语文的影响力不断增强，通用程度持续加深，这一过程自然奠定了被普遍使用的主流语言文字的地位。

汉语和汉字是不断生长的语言文字体系。语言的传播和影响是双向的，民族间在经济、政治、文化上频繁交流，促使汉语和少数民族语言之间很早就形成了互补互促的关系。少数民族从汉语中学习本民族发展所需要的各类词汇，汉语也不断从少数民族语言里吸收词汇丰富自己的语言，如人们常用的“皮牙孜、胡同、哈达、可汗、饕、巴扎”等词都来自少数民族语言。在新疆，无论是少数民族还是汉族，都懂得“大当子”“阿那子”“巴郎子”分别代表“父亲”“母亲”“孩子”的意思，这些都是典型的混合型称谓词，体现了语言间的相互影响。

汉语和汉字已远远超过民族的藩篱，被各民族广泛使用。其中，一些少数民族早已整体使用汉语。例如，7 世纪以后，陆续迁移到中国的中亚各族人、波斯人以及阿拉伯人等后来逐渐融入本土，共同组成了回族。他们分散各地，与汉族杂居一起，逐渐转用了汉语；畲族约有 70 余万人，现除了广东惠来等县尚有部分人使用畲语外，其余均已转用当地汉语。蒙古族、壮族、撒拉族、苗族、瑶族、东乡族、土族、保安族、羌族、仡佬族、白族等，兼用汉语的人口比例也非常高。少数民族知识分子的作品也往往用汉文发表。

中国的国家通用语言文字是普通话和规范汉字。但是，普通话不等于汉语。汉语是中华民族所用语言，包括各种方言。普通话是汉语的一部分，以北京音为基础音，以北方方言为基础方言，是中国官方标准用语。规范汉字则是记录汉语的汉字经过简化规范后形成的国家通用文字。通用语言文字虽然以汉语汉字为基础，但已经不是只属于哪个民族的语言文字，而是伴随着中华民族共同体的发展、壮大，逐渐形成的族际通用语言文字。所以，

在民族地区推广普通话和规范汉字并非西方政客指责的“同化”，而是让各民族间能够实现有效交往交流的客观需要。

## 世界各国均致力于语言的标准化建设

当今世界，多民族或者多族群构成是主权国家的基本样态。从人类社会发展的历史过程来看，统一规范的国家通用语言文字，是任何一个现代国家形成与发展的前提条件。事实上，发达国家的国语、官方语言、族际通用语的推广普及工作，早在其工业化和现代化进程中就已基本完成。

推广普及国家通用语言文字并不是中国独有的政策安排。美国学者乔纳森·普尔（Jonathan Pool）就认为，一个在语言方面极其繁杂的国家总是不发达的，而一个发达的国家总是具有高度统一的通用语言。

历史上，美国就曾多次通过立法、教育政策、移民语言政策推进英语的学习和普及。如1968年《双语教育法》（Bilingual Education Act, BEA）、1974年“刘氏诉尼古拉斯案”（Lau v. Nichols）、1998年《第227号提案》（Proposition 227）、2002年《不让一个孩子掉队法》（No Child Left Behind Act, NCLB）等，都推动了美国英语教育的发展。从移民潮早期的语言政策，到上个世纪的英语官方化以及“英语唯一”运动，再到20世纪60年代的双语教育运动，美国一直在想方设法促进英语的传播和使用。

英国在印度的经营长达300多年，直接的殖民统治长达190多年，英国殖民统治对印度的语言发展产生了极大的影响，尤其是英语的全面传播。1950年，在印度出台的第一部宪法中，印度语和英语一同被确定为官方语言。1963年颁布的《官方语言法》规定保留英语的官方语言地位，并根据情况无限期延长这一地位。1967年，印度公布了著名的《三语方案》，方案规定中等学校必须讲授英语、地方语言和印地语这三种语言。时至今日，印度大约有1.25亿人讲英语，是世界上讲英语人数仅次于美国的国家。英语已经被印度所有民族共同接受，“英语优势”也被认为是印度在全球化背景下提升国际竞争力最重要的因素。

另一个亚洲国家——日本，也经历了一个通用语言普及发展的过程。明治维新时期，日本不同区域的书面语差异很大，口头语也存在很多方言变异，给城市化进程和劳动力流动带来了巨大的障碍。于是，日本早在1903年就开始致力于语言的标准化建设，特别是从制度层面推行“国语—国民—国家”三位一体的现代国家构建工程，为当时日本的现代化和工业化进程创造了有利条件。

## 推广普及国家通用语言文字是中国现代化建设的需要

推广普通话是新中国成立以后的基础语言政策，并不是西方政界人士所谓的新近出台的少数民族同化政策。中国疆域辽阔、民族众多，各民族人口分布呈现大散居、小聚居、交错杂居的特征，决定了中国作为统一多民族国家的现代化建设，需要以推广普及国家通用语言文字为前提。这既不是为了消灭方言，更不是为了消灭少数民族语言，仅为了消除语言隔阂，推进现代国家建设。

2001年1月1日起,《中华人民共和国国家通用语言文字法》施行,确立了普通话和规范汉字作为国家通用语言文字的法定地位。作为中国第一部关于语言文字方面的专门法律,《中华人民共和国国家通用语言文字法》的颁布,顺应了中国社会的发展需要,标志着中国国家通用语言文字的使用全面走上了法治的轨道,对于提高国民素质和推动社会进步具有不可替代的作用和意义。

科学研究表明,语言技能需要达到一定水平才能对劳动收入产生影响,一个区域的通用语言文字普及率需要达到一定的规模才能促进经济发展。几十年来,从基础扫盲,到学校教育、社会教育,中国国家通用语言文字工作取得了巨大成就,普通话全国范围的普及率达到80.72%,识字人口使用规范汉字的比例超过95%,中国文盲率从中华人民共和国成立之初的80%下降至4%以下。伴随着中国逐渐告别贫穷落后、走向繁荣富强的整个过程,少数民族群众的交流能力持续增强,各地区各民族之间的语言障碍基本消除,为民族地区的发展构建起了牢固的“语言”桥梁。

前些年,中国开展脱贫攻坚行动,其中一个重要举措便是强化国家通用语言文字的教育和推广。贵州摆翁村曾是瑶族聚居的贫困村寨,中年以上人员缺乏汉语言沟通能力,部分年轻人对本民族文化不了解导致当地旅游业发展举步维艰。2018年,当地相关部门立足“双培”行动(国家通用语言和农村实用技能培训),实施“小教老、老教小”双向教学,巧妙解决了语言障碍,同时实现了文化传承和脱贫致富。

广西来宾市六纳村曾是典型的贫困地区,90%以上人口为壮族,其地理位置和语言习惯导致当地群众与外界交流存在较大的语言障碍,无法去外地务工挣钱。2018年,六纳村所在的忻城县启动实施了“推普脱贫”系列活动,通过开展推普公益课堂、农民普通话夜校班、“小手拉大手”孩子带动家长共同学习等方式,帮助当地群众学习掌握普通话,闯过“语言关”,走出大山找到了稳定的工作,实现了脱贫致富。当然,普通话推广改变的不只是六纳村。截至2020年底,广西83.03%的脱贫人口能够使用普通话进行日常交流,基本消除了青壮年农民致富道路上的语言障碍。

语言是桥梁和钥匙。“这世界会变大,只要敢说普通话。用语言沟通你我他,朋友遍天下。”这是一首在四川省峨边彝族自治县底底古村彝家新寨里传唱的童谣。可以说,推广普及通用语言文字是中国各民族走向现代化的客观需要,也是少数民族融入国家经济社会建设的有效路径,更是任何一个现代国家实现整体繁荣发展的必由之路。

(作者王浩宇、常春利,西南交通大学公共管理学院)

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