Multinational Development Proposal for Gansu
under
World Bank Financed
Integrated Stockbreeding Development Program
(ISDP)

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Gansu Project Office
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1. Foreword

Gansu Province is a place inhabited by many nationalities in China—42 nationalities totally, thereby it will be an important part to address the influence of development and equality on minorities in the social assessment under the Project. The “Multinational Development Proposal” (the MDP) is prepared with a view to promote the multinational equality and development1.

2. Minority Overview at Affected Areas

2.1 Minority Overview in Gansu

From of old, Gansu has been a place inhabited by many nationalities. With the historic evolution, the present layout of nationalities has gradually taken form. There are presently 41 minorities in Gansu, of which are 9 major minorities—Hui, Tibetan, Dongxiang, Yugur, Baoan, Mongolian, Salar, Tu and Manchu. They are called major minorities because their populations are larger and they all own inhabiting areas big or small. The 3 nationalities of Dongxiang, Yugur and Baoan have above 85% of their respective nationwide populations distributed in Gansu, so they are also usually called local minorities of Gansu. By the end of 1984, the total population of minorities in Gansu had increased to 1,600,000.

Being multi-component and widespread, minorities reside in either a centralized or dispersed way at agricultural, pastoral and forest zones under all the cities and counties of the Province, taking on a configuration of major cross-inhabitation and minor centralized-inhabitation. By the end of 1985, the Province has totally established 2, 7 and 32 minority autonomous prefectures, counties and townships respectively, which are Gannan Tibetan and Linxia Hui Autonomous Prefectures; Tianzhu Tibetan, Subei Mongolian, Dongxiang, Zhangjiachuan Hui, Sunan Yugur, Akesar Kazakh, Jishishan Baoan & Dongxiang & Salar Autonomous Counties.

For the above 2 autonomous prefectures and 7 autonomous counties, their total area is 170,000 km², accounting for 38% of that of the Province; their total minority population accounts for 80% that of the whole Province.

The minority areas in Gansu own not only a vast territory but rich natural resources, including large amount of fertile fields, extensive grasslands, beautiful forests and resources of underground rare minerals, water, wild animals and plants. The richness of resources indicates a potential and prospect of economic development there.

2.2 Minority Populations at Affected Areas

This Project shall cover such minorities of Hui, Tibetan, Yugur, Tu and Dongxiang, of which the first three are the foremost. In the social assessment, we investigated Saıding and Kangfeng Villages—two villages inhabited by the Yugur people—under Hongshiwo Township, Sunan Yugur Autonomous County; Tanyaogou and Honggeda Villages—two villages inhabited by the Tibetans and blended harmoniously by residents of the Tu nationality—under Zhuaxixiulong Township, Tianzhu Tibetan Autonomous County; Waxia Village—a village inhabited by the Hui nationality—under Huguan Township and Humagou Village—a village cross-inhabited by the Hui, Han and Dongxiang nationalities—under Luming Township, Linxia Hui Autonomous Prefecture (see Table-2 for details).

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1 The social assessment was executed by the Cross-cultural Consulting Center at Zhongshan University, which is also responsible for drafting this Proposal. See the “Social Assessment Report under Integrated Gansu Stockbreeding Development Project” for details.
Table-2: List of General Information on Minorities at Counties Investigated

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Han</th>
<th>Mongolian</th>
<th>Hui</th>
<th>Tibetan</th>
<th>Dongxiang</th>
<th>Yugur</th>
<th>Salar</th>
<th>Tu</th>
<th>Baoan</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunan Yugur Autonomous County</td>
<td>16,983</td>
<td>316</td>
<td>611</td>
<td>8,390</td>
<td>2</td>
<td>8,820</td>
<td>360</td>
<td>3</td>
<td>35,500</td>
<td></td>
</tr>
<tr>
<td>Yongchang County</td>
<td>227,574</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>227,574</td>
<td></td>
</tr>
<tr>
<td>Tianzhu Tibetan Autonomous County</td>
<td>136,671</td>
<td>723</td>
<td>1,408</td>
<td>49,976</td>
<td>25</td>
<td>5</td>
<td>3</td>
<td>11,226</td>
<td>200,525</td>
<td></td>
</tr>
<tr>
<td>Kangle County</td>
<td>103,867</td>
<td>125,351</td>
<td>8,112</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>237,371</td>
<td></td>
</tr>
</tbody>
</table>

Notes: The data of Yugur, Kangle and Yongchang Counties are from the 4th National Population Census conducted in 1990; the data of Tianzhu County is based on statistics in 1988. All the above data comes from local county annals.

2.3 Economic Status of Minority Counties Investigated

From the perspective of economic status, among the points of investigation during this social assessment—Sunan, Tianzhu and Kangle Counties, Sunan County is one in pastoral zone with a relatively comfortable living standard; Tianzhu is a poor county in the pastoral zone of the Gansu Corridor, Kangle is also a poor county in the southern mountainous area. In a province-wide comparison, these three minority counties may basically represent the upper (Sunan), middle (Tianzhu) and lower (Kangle) strata of county-level economic status in Gansu. This is because, according to the poverty criteria formulated by the Provincial Government, Tianzhu County has been lifted out of poverty and is running toward a relatively well-off status theoretically, while Kangle County remains a county under the poverty-support. In addition, this is substantiated by the GDP, total agricultural output value, per capita peasant net income and other economic indicators of these 3 counties in 2000 (see the table below for details);

GDP and Per Capita Peasant Net Income at Investigated Minority Counties in 2000

<table>
<thead>
<tr>
<th>County Name</th>
<th>GDP (RMB10,000)</th>
<th>Agricultural output Value (RMB10,000)</th>
<th>Stockbreeding output value (RMB10,000)</th>
<th>Per capita net income of peasants (RMB)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunan County</td>
<td>22,500</td>
<td>2012</td>
<td>7114</td>
<td>3503.37</td>
</tr>
<tr>
<td>Tianzhu County</td>
<td>5,902.16</td>
<td>11,756.24</td>
<td>5,760.57</td>
<td>1091.37</td>
</tr>
<tr>
<td>Kangle County</td>
<td>18,524</td>
<td>8723</td>
<td>2345</td>
<td>957</td>
</tr>
</tbody>
</table>

Data Source: “2000’ Statistical Yearbook of Rural Economy of Gansu”

Sunan Yugur Autonomous County, belonging to Zhangye District in administrative division, is situated in the Qilian Mountainous Area to the central south of the Gansu Corridor, with a total land area of 35,830,300 mu (a Chinese unit of area, 1 mu=1/15 hectare ), a GDP of RMB225
million and a financial revenue of RMB34 million in year 2000. As summarized by the local government, the County is a large one in terms of resources and area, but a poor one financially and a small one in terms of population. In its opinion, Sunan County possess 5 major advantages: (1) stockbreeding, which is the leading industry of the County as one of the most important bases of fine-wool-sheep, manifested by the year-end amount of livestock on hand of 520,000 heads (90% in sheep) in 2000 and 1,300,000 mu of fenced and well-constructed grasslands; (2) rich mineral resources, including 27 kinds of proven minerals, of which cotton, iron, limestone and coal are greater in reserves; (3) rich land resources; (4) rich water resources, including 33 outflow rivers; and (5) rich tourist resources with unique natural and human-cultural landscapes, cultures and customs. However, in an overview of the whole province, Sunan County is one of those with the highest per capital peasant net income and those stepping into the relatively well-off status the earliest in Gansu, with a per capital peasant net income of RMB3,503.37 in 2000, ranking 4th among the 86 counties (cities, districts) and 2.48 times that of the Province. In this autonomous county, minorities enjoy preferences in taxation, lending and poverty-support.

Tianzhu Tibetan Autonomous County, a minority autonomous county focusing on stockbreeding established the earliest in China under Wuwei District in administrative division, is situated at the east end of the Gansu Corridor, being one of the 9 major pastoral counties of Gansu with the main livestock breeds of Tianzhu white yak, Gansu fine-wool-goat and Tianzhu Chakou post-horse. The County occupies a total land area of 10,723,900 mu, of which the grassland area is 5,871,000 mu, the cultivated area 367,800 mu and the wooded area 2,803,900 mu. Grassland stockbreeding is the leading industry of the County, enjoying an relatively advantaged status in the economy of the agricultural and pastoral area. Upon the annual output of 25,000 heads of big livestock and 155,000 heads of small livestock, the County creates a gross stockbreeding output value of RMB 65.25 million, accounting for 55.8% of the gross agricultural and stockbreeding output value. The per capita peasant net income of RMB1,091.37 in 2000 ranks 63rd in the Province, lower than the provincial average, which shows the County is a poorer one in Gansu Province.

Kangle County, under Linxia Hui Autonomous Prefecture in administrative division, is located in the Southern High, Cold and Dank Zone of Gansu as an agricultural county featuring traditional crop cultivation. In its total land area of 1.6245 mu, cultivated lands of 510,900 mu account for 31.45%. With stockbreeding being one of the major channels to increase income for peasants, the per capita peasant net income of RMB957 in 2000 ranks 71st in the Province, which makes the county listed as one of the poorest ones in Gansu. presently, the County Government has already proposed the basic idea of development to construct a major stockbreeding, forestry and tourism county based on the advantage of resources.

**Table-3: List of Basic Economic Information**

<table>
<thead>
<tr>
<th>Nationality</th>
<th>GDP (RMB 10,000)</th>
<th>Per capita net income of peasants (RMB)</th>
<th>Total grain output (ton)</th>
<th>Year end amount of cattle on hand (head)</th>
<th>Year end amount of sheep on hand (head)</th>
<th>Year end amount of pigs on hand (head)</th>
<th>Quantity of feed grinders in possession (set)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunan Yugur Autonomous County</td>
<td>19,982</td>
<td>3,458</td>
<td>11,650</td>
<td>43,724</td>
<td>508,901</td>
<td>3,523</td>
<td></td>
</tr>
<tr>
<td>Tianzhu Tibetan Autonomous County</td>
<td>40,685.6</td>
<td>1,091</td>
<td>47,590.1</td>
<td>125,298</td>
<td>407,208</td>
<td>49,685</td>
<td>433</td>
</tr>
</tbody>
</table>
2.4 Social Basics of Counties Investigated

Sunan County is a minority autonomous county mainly in the Yugur nationality. By the end of 1998, the County rules over 6 districts, an integrated agricultural development zone, 24 towns and townships, 97 administrative villages and 10 state farms. As one of the counties with the least population in Gansu, the County ranks the 83rd in terms of population at the population density of 1.5 person/km². In 1998, the total population of the County was 35,800, of which that of the Han nationality of 15,800 accounted for 44%. In the County, there are 8 minorities, which are Yugur, Tibetan, Mongolian, Dongxiang, Hui, Tu, Manchu and Baoan, collectively with a population that accounts for 56% of the county total. Its degree of urbanization is higher than the provincial mean, indicated by its agricultural population of 26,300 and nonagricultural population of 9,500, each accounting for 73.46% and 26.54% (2.7% higher than the provincial average) of the total. With education, technology and health undertakings developing rapidly, the County owns 58 schools of all types and levels and a teaching staff of 559 persons, where the 9-year compulsory education was realized in 1998 county-wide with a ratio of graduation from junior high school of 95.5%. The County owns totally 36 health agencies, averagely 3.21 doctors and 6.56 beds every 1,000 people; 9 scientific research institutions staffed with 768 specialized technicians. Under the active policy of freedom of religious belief, the national religious undertaking has been developing. Up to now, there are 6 temples for Tibet-introduced Buddhism with totally 70 monks, as well as 2 mosques and 2 temples of the Han nationality in the County. With the great development of infrastructural construction, 3 main traffic arteries, 10 post offices and 3 bazaars have been set up there, electric power is available to 100% townships under the County. 5 districts, one town and 15 townships under the County are now using program controlled telephones, and 31% villagers' committees are put through on telephone lines.

Tianzhu Tibetan Autonomous County is a minority autonomous county mainly in the Tibetans, governing 22 towns/townships (a Tu township is typical of multinational cross-inhabitation) and 188 villagers' committees. By the end of 1999, the County's population totaled 216,000, of which that of 16 minorities summed some 80,000, including over 60,000 Tibetans and over 10,000 people of the Tu nationality. With a lower degree of urbanization, the County's rural population was 186,864 and its nonagricultural population 29,217 in 1999, accounting for 86.5% and as low as 13.5% of the total respectively. Featuring convenient traffic and well-built infrastructures, the County has 188 villages open to motor traffic, 185 ones open to electric power and 13 to phone lines. With fairly good educational and sanitary facilities, the County owns 326 schools of all types, accommodating 42,898 students at a high enrollment ratio of 99.3%, as well as 38 health agencies staffed with 553 hygienic personnel of all types, averagely 2.5 doctors and 1.9 beds every 1,000 people. Under a relatively thin atmosphere of religion, there are 15 temples for Tibet-introduced Buddhism with 84 monks and 7 mosques in the County, where religious activities are limited to inside temples only.

Kangle County is a minority county where residents are mostly the Hui people, presently ruling over 2 towns, 13 townships and 152 administrative villages thereunder. At a very low degree of urbanization, the agricultural population of 224,954 accounts for 94.77% of the county total. In a layout of multinational cross-inhabitation, there exist 9 minorities except for the Han nationality,
of which the Hui population of 125,351 accounts for 52.81% of the total county population, the Han population of 103,867 accounts for 43.76%, that of the Dongxiang nationality of 8,112 for 3.42% and that of other minorities is 41. Apparently on the low side in attainment of labor force, female labors account for 49.81% of 86,727 labors totally, of which those with a diploma of primary school, junior high school or above account for 52.24%, leaving the remaining 47.76% illiterate. The County has realized a rural broadcast coverage of 83% and TV coverage of 85%. The County owns 191 schools of all types with 1,571 teachers and 36,821 students, 23 hospitals and 14 bazaars. In a relatively stronger atmosphere of religion, the County Islam Association was founded in 1982; by the end of 1985, there were 248 mosques, 22 Buddhist temple, one place for Christianity and totally 267 religionists.

Table-4: List of General Social Information

<table>
<thead>
<tr>
<th>County</th>
<th>Construction of rural grassroots organizations</th>
<th>Students at primary and high schools</th>
<th>Health agencies</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Villagers' committees</td>
<td>Villagers' teams</td>
<td>Rural cadres (person)</td>
</tr>
<tr>
<td>Sunan Yugur Autonomous County</td>
<td>97</td>
<td>473</td>
<td>4,993</td>
</tr>
<tr>
<td>Tianshu Tibetan Autonomous County</td>
<td>188</td>
<td>1,246</td>
<td>42,898</td>
</tr>
<tr>
<td>Kangle County</td>
<td>152</td>
<td>1,618</td>
<td>2,747</td>
</tr>
</tbody>
</table>

Notes: The number of students at primary and high schools include that at senior high school but exclude that at vocational senior high schools.

Data Source: 1. “2000’ Social Economy Statistical Yearbook of Kangle County”, County Statistical Bureau, April 2001
2. “1999’ Statistical Yearbook of Tianshu County”, County Statistical Bureau, April 2000

3. Brief Introduction, Cultural Features and Economic Development of Nationalities at Affected Areas

3.1 Introduction to Nationalities at Counties Investigated

3.1.1 Introduction to the Yugur nationality

The Yugur people largely inhabit Sunan Yugur Autonomous County and Huangnibao Yugur Township under Jiuquan County. The Yugur inhabitation area, centering on Hongwanshi—the capital of Sunan Yugur Autonomous County, consists of 3 disconnected blocks—the east block of Huangcheng District and the central one of Mati, Kangle, Dahe and Qifeng Districts. The County is situated at a corridor between the north range of the Qilian Mountains and the Gansu Corridor, long transversely and narrow longitudinally, south-connecting to Qilian and Menyuan Counties in Qinghai Province at the Qilian Mountains, extending to the middle of the Gansu Corridor to connect Yumen, Jiuquan, Gaotai and Wuwei Counties, stretching west to the main peak of the Qilian Mountains to
neighbor on Subei Mongolian Autonomous County, bordering east on Huangcheng District opposite to Tianzhu Tibetan Autonomous County.

The name of Yugur was decided through discussion by people of this nationality when the national autonomy authority was set up in 1950s. The word of “Yugur” well keeps the actual pronunciation in its language and expresses the new meaning of “richness and consolidation” in Chinese.

The Yugur nationality today originates from the fusing of partial ancient Mongolians and Hui people. The Yugur nationality is divided into East Yugur and West Yugur. The language of East Yugur belongs to Mongolian in the Altai Phylum with many language elements of ancient Mongolian kept along, the language of West Yugur is a Turki language in the Altai Phylum without any characters. Culturally, East Yugur today follows many customs of the ancient Mongolians, while West Yugur retains those of the ancient Hui people to a great extent. Surnames of the Yugur nationality are mainly derived from tribal names, represented by An, Guo, He, etc.

3.1.2 Introduction to the Tibetans

The Tibetans mainly inhabit Gannan Tibetan Autonomous Prefecture and Tianzhu Tibetan Autonomous County, Sunan Yugur Autonomous County along the Qilian Mountains and Min, Dangchang, Wudu and Wen Counties in the South Gansu mountainous area. From the perspective of natural regionalization, the Tibetans in Gansu are mainly distributed at the northeast borderland of the Qinghai-Tibet Plateau, reaching to the alpine valley of the Min Mountains to the east, and the north reach of the Qilian Mountains to the Northwest.

The Tibetans has a unified written language, which was originated in the early 7th century AD and now coexist with many local dialects, such as the spoken languages for agricultural and pastoral areas in the dialect of Anduo. The dialect of Zhuoni is similar to that spoken in Lhasa. Among the Tibetans living at the areas cross-inhabited by different nationalities in Gansu, there have been a lot able to speak Chinese. With the deepening of political, cultural and economic connections among nationalities, there will be more and more Tibetans able to speak and use Chinese.

3.1.3 Introduction to the Hui nationality

The Hui people in Gansu mainly inhabit the high and cold regions of the Jishi, Taizi and Long Mountains and, of course, many autonomous townships, particularly Linxia Hui Autonomous Prefecture, Zhangjiachuan Hui Autonomous County, which shows the Hui people are widespread in Gansu with a large population.

Hui is the short form of Huihui, a nationality gradually formed through multinational fusing both at home and abroad during the feudal ages of China with a history of over 700 years. Being widespread and highly populated, the Hui people of China has always inhabited Gansu largely from of old.

The word “Huihui” first appeared in the “MengXiBiTan”—an encyclopedia written by Shen Kuo in the Song dynasty; however, the word at that time referred to the Huihu people living around Anxi since the Tang dynasty. In literatures in the Yuan dynasty, “Huihui” had been distinguished from Huihu. Huihu refers to Weituer, namely the ancestors of the Uigurs today, while “Huihui” means the ancestors of the Hui people today, the people immigrating from Central and Western Asia of different nationalities in belief of Islam. The ancestors of the Hui nationality are mainly the “Huihui” people who moved eastward after the 3rd westward expedition of the Mongolians in the 13th century, as well as Moslem “foreigners” living abroad in coastal areas during the Tang and Song dynasties. All these foreign nationalities in
belief of Islam fused with others under certain historical contexts and finally formed the Hui nationality in the later Ming dynasty.

3.1.4 Introduction to the Tu nationality

The Tu people of China are mostly distributed in Qinghai Province, some in Gansu, such as Tianzhu Tibetan Autonomous County, Sunan Yugur Autonomous County, Yongdeng County, Jishishan Baoan, Dongxiang and Salar Autonomous County and Zhuoni County. The Tu people are the descendants of the former Tuguhun people, who have their own language (spoken only) but also use Chinese.

3.1.5 Introduction to the Dongxiang nationality

The Dongxiang nationality is a Gansu-specific minority, most population of which is inside Gansu, mainly distributed in Dongxiang Autonomous County under Linxia Hui Autonomous Prefecture and relatively centralized in Jishishan Baoan, Dongxiang and Salar Autonomous County, Dingxi District, Lanzhou City and Gannan Tibetan Autonomous Prefecture. The Nationality has its own character-free language, which belongs to the language branch of Mongolian in the Altai Phylum. The Dongxiang people, in belief of Islam, originate from the Saltans in Middle Asia in the 13th century.

3.2 History, Cultures and Customs of Nationalities at Affected Areas

3.2.1 History, Culture of the Yugur nationality

According to the historical data, the Huihu people began to live and graze in the Hexi Region (west to the Yellow River) as early as the Tang dynasty. In 840AD (the 5th year of the reign titled Kaicheng in the Tang dynasty), the North Desert Huihu Kingdom was ruined and the Huihu people fled away, “a group went to the Kingdom of Tubo for shelter”, which was in control of the Hexi Region at that time. This group of Huihu people became fused with the people of the same nationality who had already lived there, and gradually strengthened. At the end of the Tang dynasty and the age of the Five Dynasties, the Yugur people underwent their formative stage. In 1226AD, the Mongolians captured the areas where the ancestors of Yugur had once lived in their expedition westward, then some Mongolian tribes and troops were stationed these areas and blended with the local Huihu people. In the history records of the Ming dynasty, this part of Huihu people and Mongolians were known collectively as the “Sarivigur”, who settled in South Gansu and Huangnibao in Jiuquan today in the middle age of the Ming dynasty and developed into the Yugur nationality today.

The Yugur nationality boasts rich cultural heritages and colorful folk literatures, including fables, legends, stories, ballads, epics and adages. With traditional sports like horse racing and wrestling, the Yugur people are also good at weaving.

The ancestors of Yugur believed in Shamanism, Manicheism and Buddhism in succession, sometimes in a situation that more than one religions coexist. Ever since the Ming dynasty, Lamaism (Tibet-introduced Buddhism) has become the major religion of the Yugur people in quite a similar way with but somewhat different from the Tibetans. Moreover, the features that Lamaism mixes with primitive Shamanism are visible.

Among Yugur families under a monogamy, partially several generations live together, but mostly 2 generations, where a tent is a unit of family. Children of the Yugur people, whether their own, adopted or in-law, all have the right to inherit property without being interfered in by any clansman. In a family without children, the nephew(s) of their own shall be entitled to the heritage. Uncles are very intimately related with a family, who enjoy special respect. The
funeral of the Yugur people takes three forms—cremation (for West Yugur mainly), celestial burial (for East Yugur mainly) and inhumation (for those living in the foreshore of Minghua District and Huangnibao in Jiuquan County mainly). As to the festivals of the Yugur people, the principle one is the Spring Festival for sacrifice to “King Diagur”, besides, there are also some religious holidays.

The Yugur people are used to riding a horse or camel, both men and women are very high in horsemanship. They are good at hunting and archery on horseback and are fond of drinking. They all bear good traditional concepts and vogues, being honest, simple, respectful to the elderly and careful for children, polite and hospitable.

### 3.2.2 History, Culture of the Tibetans

The Tibetans have time-honored traditional cultures and art. The “Biography of Gesaer”, circulated among the Tibetans for a long time, is a monumental work of art integrating biographies, poems, epics, ballads, allegories and fairy tales. They boast colorful arts of sculpture and painting, including colored drawing, mud/metallic sculpture, butter sculpture, barbola, rafter carving, woodcarving, stone carving, etc.

The marital concept of the Tibetans is quite free and open, which gives rise to a relatively stable marriage. The practice that a man is married into and lives with his wife's family is prevailing at many places where the Tibetans live. Such men are not discriminated but enjoy the same equality in economic status and right to inherit property as their family members. There are several funeral ceremonies—tower burial, cremation, celestial burial, inhumation and water burial. The Tibetans living in Gansu have many festivals, most of which are very closely related to Buddhism in origin, including the Rosa Festival (the New Year's Day), the Meulam Festival (the Rogation Days), the Rangnei Day (the birthday of Sakyamuni), the Xianglang Festival and the Chajian Festival (for sacrifice to the God of Mount).

The Tibetans believe in Tibet-introduced Buddhism and have got their own language both written and spoken.

### 3.2.3 History, Culture of the Hui nationality

The Hui nationality was gradually formed through the long-term coexistence and fusion of the Persians and Arabs who lived in Central Asia and moved eastward during the expedition westward of Jenghis Khan in the early 13th century with the Han people, Mongolians and Uigurs. The Hui people in Gansu mainly originates from the “Huihui” people who moved eastward through the Silk Road. The Hexi Region, as a thoroughfare of the Silk Road, was not only a passage of trade but also a region of multinational fusion. During the Sui, Tang and Song dynasties, quite a few Muslim traders settled in the Hexi Region. In the Yuan dynasty, numbers of Huihui soldiers garrisoning the frontier to open up wasteland, merchants and messengers were settled in Gansu. At the early years of the Qing dynasty, a wide range of settlements already took form for the Hui people in Gansu. Then, some Hui people were resettled, some from Xinjiang Province and the others from Shanxi and Ningxia who had failed a rebellion against the Qing Government.

The Hui nationality has no spoken or written language of their own but uses Chinese instead, in which the traces of Persian and Arabic can be found. The Hui people are relatively under-developed in terms of culture and education. Before the Qing dynasty, mosques focusing on scriptural education were a stage not only for religious activities, but also for educational and cultural purposes. Among folk arts of the Hui people in Gansu, “Flowers”—a folk song—is the most widespread. The Hui people are fond of martial art with their unique style.
The Hui nationality believes in Islam, which was introduced to China around 651 AD (the 2nd year of the reign titled Yonghui in the Tang dynasty). Gansu is a main region where the Islam Faction of China was formed and disseminated.

The marriage of the Hui people is determined nominally by both sides but actually by their parents. Islam encourages able men to marry as many wives as possible within the limit of 4. Committed to the earth, the dead have to be body-washed with water and wrapped with some 10m’s white cloth before burial. The Hui nationality has two main festivals in a year, one is the “Lasser Bairam”, the other the “Gurbang Festival”. They like taking tea and cleanliness.

3.2.4 History, Culture of the Tu nationality

The ancestors of the Tu nationality mostly came from Baidada at the Yinshan Mountains and may be dated back to Shiwei at the northeast Hulun Lake in the Tang dynasty. The formation of the Tu nationality is closely related to the Mongolians. In the early 13th century, Geriliter, an inferior officer of Jenghis Khan, led his troops to settle around Huzhu in Qinghai and then gradually fused with the local Hoers (the Tu ancestors) to generate the current Tu nationality. The Hoers were namely the former Tuguhun people. Initially, the Tu nationality dealt with stockbreeding; since the Ming dynasty, they gradually refocused on agriculture and operated stockbreeding as a sideline.

The Tu nationality believes in the Glur sect (Huang Religion) in Buddhism, but few people also believe in the same Buddhism as the Han nationality. The Tiantang Temple at Tianzhu County in Gansu is a major temple in the inhabitation areas of the Tu people. In addition, those at Zhuoni County offer sacrifice to the God of Family and Chang Yuchun—a senior general in the Ming dynasty by worshipping at the memorial temple of Chang on May 5th every year in the lunar calendar.

The Tu people possess brilliant and colorful cultures characterized by northern nomads, who are also are good at singing and dancing. Since they have no written language, their folk literatures have been passed down generation by generation orally. Except for the language of their own, the means of presentation also include Chinese and Tibetan, especially poems. Their songs are an integral part of their folk literatures, falling into family songs to be sung at home at the time of a festival and folk songs, namely the “Flowers”. The Tu nationality has created luxuriant folk arts, including music, dance, painting, embroidery, etc. The Tu women at Zhuoni are also good at playing the copper flute.

The Tu people in Gansu have similar festivals to the Han nationality, but those inhabiting Qinghai have their special traditional festivals, such as the “Nadun Gathering” of those at Sanchuan.

Under a monogamy, the habit to have a man moved into his wife’s family after the marriage is very popular in the Tu society. For reason of small population, many Tu people intermarr with Tibetan and Han families. However, more often, a man of the Tu nationality would marry a women of another nationality, but a women of the Tu nationality would not marry out to another nationality. Another custom is that a family with a daughter but no son may admit a sun-in-law from another nationality, who may reserve his former surname but has to change his nationality to became a member of the Tu people. The festival ceremony of the Tu nationality may vary from place to place, which is mostly in the form of cremation, but inhumation for those living at the Jishi Mountain and Minhe in Qinghai. The Tu people pay attention to courtesy and are very hospitable. They abstain from perissodactyl.

3.2.5 History, Culture of the Dongxiang nationality

The Dongxiang nationality was generated from the amalgamation of the Huixi people, the
Mongolians, the Han people and the Tibetans who lived in the Dongxiang Region during the transition period of the Yuan and Ming dynasties in the later 14th century. During their course of formation, the part of Huihui people speaking Mongolian and those Mongolians in belief of Islam played a leading role.

The Dongxiang nationality has created colorful folk literatures, including age-old heroicals, legends, stories, funny jokes and philosophic talks, fairy tales and the traditional folk song of "Flowers".

The Dongxiang nationality, polite and tidy, zealous and hospitable, has a strong concept of filial piety. Similar to other nationalities in belief of Islam, the Dongxiang nationality has also 3 important festivals—the Lesser Bairam, the Gurbang Festival and the Shengji Festival. Generally committed to the earth, the Dongxiang people attach much importance to funerals. In their thrifty funeral ceremonies, the dead are usually buried wrapped with white cloth and buried on the day of death, undressed and uncoffined.

### 3.3 Current Community Development of Minorities at Affected Areas

#### 3.3.1 Yugur communities based on pure economy of stockbreeding

In this social assessment, 2 Yugur communities were investigated, which are the summer ranges at Kangfeng and Saiding Villages under Hongshiwo Township, Sunan County, typical of rural communities of the Yugur nationalities. Sunan County is one of the counties that have become well-off in Gansu, under which Kangfeng and Saiding Villages are relatively higher in economic development. As indicated from the results of questionnaire survey, the per capita herdsman income at the two villages was RMB3,826 and RMB3,123 respectively, fairly high provincially.

Settling in pursuit of aquatic weeds for pasturing is a traditional industry of the Yugur people, even today when their living standard is already well-off, they're still leading a semi-pastoral life changing with the natural conditions. Although they have got spacious and comfortable settlements in the winter range, the existing mode of production drives them among the early summer range, summer range and autumn range during the 4–5 months every year from the end of spring through autumn. From the winter range to the transitional ranges (i.e., the early summer range and autumn range) to the summer range, the living conditions of herdsmen become harder and harder—the altitude rises constantly from 2,400m to 3,500m thereabout. Where the altitude is greater, the living conditions is naturally harder. Without any back road, herdsmen have to, year by year, use yaks as the means to transport their daily necessities for use in the summer and autumn ranges. Without electricity, TV programs is non-receivable; inaccessible by postal communication, newspapers are unavailable; away from bazaars, the closest one is 80km away. The inconvenience in traffic makes their life extremely dull. A tent, some simple household goods and a crowd of livestock are the whole of their life in the summer range. At night, drinking with some nearby companions in candlelight is the sole manner for herdsmen to expel loneliness. The remote living environment and dispersed style of inhabitation have given rise to their habits of hospitality and favor of drinking. Although far away from urban areas and poor in educational facilities, pupils have to go to the Primary School of Kangle District tens of miles away. The lodging conditions of the school being too poor, some herdsmen have their children lodged in the families of their relatives or friends. For those families having no relative or friend close to the school, a family member has to go to school along with the child, who is usually an elder or a man. This is because in the Yugur customs, a man does not have to milk a cow or process dairy products, which is the most frequent hand labor in a year and relies largely on a woman. This is why in a family without
any elder, a man has to go to school along with his little child(children). Even so, the Yugur people lay much stress on school education, for example, the enrollment ratios of children of the right age at the two villages have been 100% for many years consecutively under a long-established system of nine-year compulsory education.

Stockbreeding is the sole means of livelihood for residents at the above two villages, where herdsmen make a living by means of breeding and herding sheep, selling live sheep, wool and fur of some cattle and sheep for self-use. Delivering lambs during May to April every lunar year and opening pens on sale during August to September, autumn is thereby their time of harvesting by earning mostly in cash. To protect pasture lands, they seldom herd goat but tens of yaks instead to produce dairy products they like to eat, such as Qula, butter, milk tea, dry beef, etc., also as their major means of transportation during pasturing and migration.

The residents at the two Yugur communities investigated all pay much attention to grassland protection. As investigated, half household income of herdsmen is dedicated to constructing grassland fencing and greenhouses in the winter range. They could all voluntarily herd cattle and sheep according to the rated stock-carrying capacity, many also expected to get financial aids and supports, so that they would be able to construction and protect of the shelter forests in the Qilian Mountains, which would in turn protect their grassland resources.

Taking Saiding Village as an example: There are totally 87 families in Saiding Village, of which are 73 Yugur families, 5 Tibetan ones, 8 Han ones and 1 Tu family, amounting to a population of 318, of which are 17 Tibetans, 6 Tu people, 1 Hui people, 25 Han people and 269 Yugur people. The Village has 125,000 mu winter and spring ranges, which have been contracted to specific families, as well as 1,000 mu forage grass lands owned collectively and no cultivated land. The Village runs 3 livestock farms in possession of over 750 heads of sheep, more than 200 heads of goat, which have all been contracted to individuals with the profits turned over in the proportion of 50% to higher authorities. In 1999, the revenue of the Village was RMB16,000, largely used for the wages of village cadres, office businesses and collective activities. The winter and spring ranges are also the settlements of herdsmen, who live scattered in the contracted grasslands of their own families. These settlements are all accessible to electricity and TV and is now in the attempt to access to the fixed telephone. The herdsmen there drink water mainly by means of water cellars with a volume of 10m³, where water is hauled from a great river over 70km away and further led to kitchens via pumping equipment and pipelines. Drinking water for livestock is collected through rain pipes, which is mainly rain in summer. Herdsmen eat grain and vegetables bought from the market, produce meat and dairy product by themselves. They are mostly accommodated by tents in the summer and autumn ranges, inaccessible to electricity or any information source. A small part of rich men are using small solar generators for lighting, who also listen to the radio. The settlement has greatly changed herdsmen’s lifestyle, especially their diet structure, in which wheat noodle and vegetables are daily foods, supplemented by dairy products and meat in place of their traditional diet focusing on meat, highland barley and dairy products. Therefore, their daily supplies features very low degree of self-sufficiency and a very heavy weight in consumption expenditures. The community life and production are characterized by: (1) scattered inhabitation, which causes much difficulty to the education of their children, traffic, communication and association among residents, loneliness drives herdsmen to drink heavily and be hospitable; (2) the traditional manner of pasturing determines that herdsmen have to transfer their settlements with the changes of natural conditions on natural grasslands in different seasons of a year, which makes their life much inconvenience and also decides the strong reliance of their income on natural conditions; (3) low degree of self-sufficiency and high degree of merchandizing for herdsmen’s daily supplies; and (4) large expenditures on living and production. Since more than a half of their yearly income is dedicated to the
construction of fencing, some for education, living and entertaining others, they have fairly limited deposits and a feeble economic foundation, which lead to frequent borrowing or even poverty in the case of a large sum of spending.

Case: Su Jinji’s family at Kangfeng Village

Su Jinji (male, 34 years) is housed on the Qilian Mountains with an altitude of over 3,500m at relatively poor household economic conditions. He and his 28-year-aged wife both belong to the Yugur nationality and are atheists and illiterates not good at speaking. Su Jinji is a little literate about Chinese while his wife none at all. Both of them speak Yugur language (spoken only).

Su Jinji had never heard of the fine-wool-sheep development with World Bank’s loan. When informed of the proposed Program, he expressed the willingness thereabout. As indicated in his grassland contracting agreement, his household per capita net income was RMB3,333 in 1999, which was later justified in our investigation, save that it should be income other than net income. Except for his house (one-room, 25m², earth and wood structure, built in 2000) in the summer range and that (one-room, 25 m², earth and wood structure, built in 2000) in the autumn range, he also owns a house (three-room, over 70m², half-timber construction, built in 1988) in the winter range. With no TV set in the family, he possesses a radio recorder, a motorcycle worth RMB15,000, three sets of cooking utensils worth some RMB600 and a tractor worth RMB7,400. The account of payments of his family is as follows:

Chart of Expenditures of Su Jinji’s Family

<table>
<thead>
<tr>
<th>Food daily goods</th>
<th>Profit deduction and reserving under unified planning</th>
<th>Medical expenses</th>
<th>Entertainment</th>
<th>Education</th>
<th>Productive investment</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,500</td>
<td>2,150</td>
<td>564.6</td>
<td>550</td>
<td>350</td>
<td>1,400</td>
<td>2,000</td>
</tr>
</tbody>
</table>

As we can see from the above chart, Su Jinji leads quite a hard life. He said that he would borrow money every year, for example, he borrowed RMB6,000 at a credit cooperative at the annual interest of RMB700, which was to be paid off within 1 year. In his opinion, the main cause for his hard life was the small amount of livestock and small area of grassland, which could accommodate 120 heads of sheep at most. He presently raises 15 heads of cattle, 80 heads of sheep and 2 horses. He also showed us the “2nd Round of Contracting Agreement for Grassland”, where the contract-issuing party was the village cooperative, the contractor was individual. Notarized by the Township Government, the Contract, with a valid period of 20 years, was entered into by the above two parties as follows:

Details of Su Jinji’s 2nd Round Grassland Contract

<table>
<thead>
<tr>
<th>Utilizable grassland area</th>
<th>Levies</th>
<th>Grade-I area coefficient</th>
<th>Charging area</th>
<th>Grade-II area coefficient</th>
<th>Charging area</th>
<th>Stock-ca</th>
<th>Allowable overload</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winter/spring range</td>
<td>774</td>
<td>27.09</td>
<td>387</td>
<td>15.48</td>
<td>387</td>
<td>11.61</td>
<td>116</td>
</tr>
</tbody>
</table>

13
According to his introduction, the 1st round of contracting began in 1983, when his family was a big one with two brothers who were now both married. Having undergone a break-up, his family now owned very little grassland compared to that of the whole village, which was also quite limited. He was unaware of such thing as sown pasture. As shown in the table, the levies were charged by the area of grassland.

Su Jinji himself seldom went out, Qinghai being the farthest for doing the business of horses since 1983 until 1999 when horses became valueless. In detail, he purchased 5–6 horses at the unit price of RMB1,300–1,400 here and then sold them to Qinghai at a distance of 5 days to earn a unit profit of over RMB100, sometimes RMB300–400. Since the weather was very chilly in winter, such sales was made once a year in summer.

Su Jinji’s main recreations was listening to the radio, drinking with friends or watching TV at neighbors’ families, he read everything but newspaper.

3.3.2 Tibetan communities based on semi-agricultural and semi-pastoral economy with a leading industry of stockbreeding

Honggeda Village under Zhuaxixiulong Township, Tianzhu County is the only pure Tibetan community in this investigation. Economically, Honggeda Village is among the richer ones in Tianzhu County as indicated from its annual per capita income of RMB3,121 (source: Qr. survey) in 2000. Provided all townships under Tianzhu County are divided into 3 classes—A, B and C—by economic development, Zhuaxixiulong Township belongs to Class-A, where Honggeda Village falls into Class-A in this township. Industrially, it is a semi-agricultural and semi-pastoral area with focus on stockbreeding, which in turn centers on the herding and breeding of traditional strains of white yak, Chakou post-horse and sheep. The agriculture there relies heavily on the plantation of highland barley, rape seed and potato, utilizing about 2/3 cultivated lands for forage grasses. Farm products are mainly reserved for self-use while seldom sold out. However, sheep products are for sale in large quantities every year, leaving only a small part for breeding purposes. Cattle and horses have to be raised for several years consecutively before selling when they are grown. In this way, administrators of the Village and Township, as well as villagers, all regard the Village as a purely pastoral one. There are many young people working out of home, for example, Yangshao Taji (Tibetan, 34 years old) and her husband (Tibetan, 36 years) have went to Qinghai for work every year recently. Her husband serves as a driver at a construction site, she herself serves at a restaurant, both of whose net earnings totaled RMB5,000 last years. During their working period out of home, their 3 children are looked after by their parents. In the Village, there are also some able men doing businesses on cattle and sheep, whose income is higher than ordinary herdsmen. For instance, Da Wanrong (Tibetan, 50 years), a rich man at the Village, earned a net income of RMB2,000 from selling sheep and cattle in Qinghai last year. The livestock sales income of his family amounted to RMB22,570, of which RMB4,600 was from horses, RMB7,000 from sheep, RMB10,000 from cattle, RMB370 from fur and RMB600 from wool. In addition, the summer range at Honggeda Village contains a gold mine, villagers may earn an income of RMB1,000–2,000 per annum therefrom.

From the view of resource and environment, at the summer range investigated at Honggeda Village, which is situated alongside the Jinqiang River with gold everywhere, miners have already completed a road leading to this place. In the spot survey, we found that the riverbed was thoroughly destroyed with hill-like piles of sand everywhere, no river water was seen.

<table>
<thead>
<tr>
<th></th>
<th>1,471</th>
<th>48</th>
<th>115.48</th>
<th>1,084</th>
<th>30.52</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summer</td>
<td>697</td>
<td>20.91</td>
<td></td>
<td>137</td>
<td>21</td>
</tr>
<tr>
<td>autumn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>range</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1,471</td>
<td>48</td>
<td>387</td>
<td>1,084</td>
<td>30.52</td>
</tr>
</tbody>
</table>
Herdsmen complained that not long ago, the local government had destroyed their grassland and riverbed by selling the gold mine, and was now inhibiting them from excavating gold. In addition, villagers reflected that the damage by wild rat was very serious on grasslands with a large area averagely 7.8 mu an animal. The estimated stock-carrying capacity is 10–12 mu for one head of sheep, so the equal sharing of time for herding and stall feeding shall apply for an average year.

The regulatory body of the Village is the villagers’ committee, under which are communes each headed by a chairman responsible for the general management of the commune (usually a natural village). Under the commune are teams every 10 families headed by a team leader each, who shall assist the chairman and village head to administer community affairs. There are also grassland management committees in the Village, which affiliate every team leader.

There is a primary school at the winter range of Honggeda Village under bilingual education (Tibetan and Chinese). Villagers there mostly speak both Tibetan and Chinese, 71.88% of the laborers has an educational attainment of primary school or above, while illiterates account for 3.12% thereof. Compared to herdsmen at Kangfeng and Saiding Villages, those at Honggeda Village lead a relatively stable life. Although they may similarly experience migrations with the natural change of grassland growth in different seasons of a year, they spend a shorter period outside at places close to their settlements, where traffic conditions are convenient. At the same time, they also operate cultivated lands, young people sometimes work out of home, so that villagers at Honggeda Village lead a more colorful life.

### 3.3.3 Communities cross-inhabited by Tibetans, Han, Tu and other nationalities based on semi-agricultural/semi-pastoral economy with a leading industry of stockbreeding

Tanyaogou Village belongs to a semi-agricultural and semi-pastoral area with less grasslands. As a poor village under a team-contract system, the Village has now a population of 1,455, mostly Tibetans (60%), followed by the Han people (17.53%) and the Tu people (4.12%). In its cultivated area of 1,581 mu, 121 mu is used to plant green forage. As found in the spot survey, this village is eminently characterized by poverty: firstly, the housing conditions are poor, most houses are made of adobe blocks; secondly, insufficient machinery for agriculture and stockbreeding. It was found that most families of herdsmen had no high-grade household electric appliance. Since the team-contract system applies to grassland, lots of problems exist in grass farms, many even without fencing. The household stall feeding conditions are also not so optimistic, because stalls are mostly made of cob walls and very small, which would easily collapse in rainy days. In the Village, stockbreeding is developed by way of pasturing combined with stall feeding, which occupy 6–7 months and 5–6 months of a year each. This determines the small scale of household stockbreeding in the Village at an average amount of 75 heads of sheep per family, ranging from 110 to 18 heads. As indicated from the Qr. survey, the per capita income of the village in 2000 was RMB2,192. In comparison to Honggeda Village under a same township, the Village features heavy weight of agriculture, small scale of stockbreeding and a great disparity in personal income.

#### Case 1: Fan Debin—a middle-income villager at Chaxi Beachhead in Tanyaogou Village

Fan perceives himself as a middle-income one in the village. He lives in a 5-member family: Fan Debin, 37 years old, Tibetan; his wife, 33 years, Tibetan; his mother, 73 years and two sons aged 11 and 9 years each. His family raises 80 heads of sheep, 2 heads of cattle, 1 horse and 2 pigs. The sales income from animal products in the last year was RMB7,380, of which, RMB1,200 from horses, RMB4,800 from sheep, RMB800 from cattle, RMB100 from fur and RMB1,200 from wool. The family contracts 10 mu cultivated land, 3 mu for forage grass
and the remaining 7 mu for highland barley (also used to feed sheep), oil plants, potato, etc. In the last year, his family earned RMB1,500 from crop cultivation out of the gross household income of RMB8,800, averagely RMB1,776 per capita. Grain for their own use is mainly bought from the market. The family now possesses durable consumer goods at a total value of RMB740.

When some members of the Assessment Group visited his family, he was fixing sheepfolds. He explained that, his sheepfold had collapsed in a rain just two days before, so he had to fix it, and he would do this several times a year. He said, the winter and spring ranges had been contracted along with 16 other families in 1981 at an area of around 3,000 mu and no change followed ever since. His family was not allocated with any summer range because the team had no strict management system, a family might breed livestock as they will, the amount of which is substantially determined by the economic conditions of every family. As stipulated in the Village, it was impermissible to herd any big livestock in a winter or spring range, but someone who did not raise sheep put their horses inside the range to eat (grasses), someone from other teams stealthily raised yaks on the range in the nighttime. No one answered for this. When turning to the villager’s committee, I was told that everyone should take care of his own range. Their team had also got a leader, but was elected through lotting.

Case 2: Wei Yongzhong—a rich man and elitist at Tanyaogou Village

Wei Yongzhong, male, Tibetan, 34 years old, holding a diploma of junior high school; Wei’s wife, 35 years, with an educational attainment of primary school, dealing with stockbreeding at home mainly, two children both at school. Wei himself is a cadre of the Village at a yearly pay of RMB500. His household income mainly comes from doing business by himself and stockbreeding. Wei purchases wool, sheepskin and sheep locally for sale on the bazaar, who earned a net income of RMB30,000 therefrom on an investment of RMB20,000. The family raises 95 heads of sheep, 2 heads of cattle and 1 horse. Since Wei is engaged in business, the family, short of labor force, has to contract most of its sheep to other herders in the Village to be herded at the summer range at a pay of RMB3/ head · month.

In his point of view, serious problems exist in grasslands of the Village: (1) Serious damage by insects and wild rats. The Township Grassland Management Station once organized such activities of weeding with drugs, disinsection and catching rats but ceased in recent years, though sometimes, there are also some people from other places coming to purchase rats at a unit price of RMB0.5 and students are organized to catch rats during vacations. He thinks the township government should take the lead in this regard by organizing and advocating, then villagers are surely to respond actively. (2) Overgrazing as a result of the population growth from formerly 200 families at the time of ungrouping to presently 500 and the increase in amount of sheep raised; and (3) Management system. In the winter range, the situation that tens of families use a same piece of grassland is not suitable for the current development of stockbreeding. The relaxed management on grassland has given rise to overgrazing; however, no civil dispute has arisen from the contradiction between forage and livestock, nor would serious overgrazing appear. This is because grasses on hills are far from enough, which must be complemented by large amounts of forage grasses, also because the amount of sheep at each family is not too large, which is related to their respective capacities. However, the case of overgrazing does exist, which shall be addressed by contracting winter ranges to every family. In recent years, the villagers’ committee has always attempted to realize this but are faced with some difficulties, such as the disparity in quality, evenness and distance among grasslands. More importantly, grasslands in the Village are spread in several ditches, there is a knotty contradiction between the protection of lower grasslands and the livestock passage.
in upper grasslands, which has applied a great pressure on the work of contracting family by family and made it suspended all along.

Very willing to participate in this Project, Wei is faced with some key technical problems and in need of technical training to be provided by the government. It is preferred to set up some courses in the Village to benefit villagers more greatly. In order to construct standard stalls and grassland fencing, improve the quality of forage grasses, he thinks it very necessary to establish an association of herdsmen, which shall consist of elitists among cadres and masses. However, in his perception, the principle to organize voluntarily may cause some problems, because no one hopes anyone poor, experienceless and incapable to join the association, which is to be settled by offering various governmental aids to the poor. He expects that such associations may offer help in sheep-herding techniques, market information, marketing and grassland construction.

Wei holds that the loan should be applied for by villagers voluntarily with a view to let the Project cover everyone but with a major focus on sheepherders in terms of amount, because neither the poor nor the rich would use the loan sheep-herding, only specialized sheepherders would utilize this loan truly effectively. At the same time, he thinks that the market is not yet open enough for businesses, heavy taxes are levied on sheep sellers and buyers, including the management fee, slaughter tax, quarantine tax and specialty tax, which have brought down prices dramatically.

3.3.4 Hui communities based on multi-economy focusing on plantation agriculture

Kangle County is a semi-agricultural and semi-pastoral area relying mainly on agriculture. As locations of investigation, Waxia Village under Huguan Township and Humagou Village under Luming Township are two typical rural communities in Kangle County, of which the former is the richest village there, while the latter is one of the poorest.

Waxia Village, presently with a population of 2,004 out of 354 families and a cultivated area of 2,030 mu, is a village purely composed of the Hui nationality eminently featuring multi-industry. More than 90% men villagers are doing business or working out of home, leaving women and the elderly to plant wheat, maize, rape seed, potato, etc. or deal with cattle and sheep fattening at home. There is a processing plant of potato powder and three processing enterprises of edible oil in the Village, which manufacture powder and oil cakes as top-grade forages for cattle and sheep fattening. There is a small reservoir built by personal funding there, used to lift water from pumped well for irrigation. Another characteristic of the Village is the high level of household income, fixed assets in possession and standard of household living, appearing as large dwelling space, high house quality, diversity and full functionality of household electric appliances, complex structure of income from diversified sources. Now is the case of Ma Chengfo interviewed:

Ma Chengfo, male, 54 years aged, Hui in nationality, holding a primary school diploma, is currently doing business mainly and also raising cattle and sheep at home. His wife, 48 years, Hui in nationality, illiterate, mainly deals with agriculture and stockbreeding at home. Ma has two sons, the elder one, 27 years, has been doing business together with his father after graduating from a junior high school, the younger one, 14 years, is studying at grade-I of a junior high school.

Ma Chengfo operates 2 plants—the Fur Processing Plant of Kangle and a processing plant of potato powder located inside the yard of the former, Shichang Lane of the county town. As early as the 1980s, Ma Chengfo began to purchase wool and sheepskin for selling to other places. Later on, he did some simple processing at home before reselling to the town, which
was quite profitable. When Tang Zhenhua—Secretary of the County Party Committee—was visiting the Village, he encouraged Ma to enlarge his plant and helped Ma rent a plot at the county town after contacting the Land Board and the Bureau of Township Enterprises of the County. The plant, jointly held by Ma Chengfo, Ma Chengde and 5 other persons, was set up with a capital (hundreds of thousand RMB) mainly contributed by Ma Chengde and operated with a working capital jointly contributed by all of them. When the first sum of profit was earned, it was firstly used to pay off to Ma Chengde and then shared out among the other 6 ones in proportion to their respective shares. 2 shareholders withdrew in 1994 and later a new partner became affiliated in 1998, who went to Kunming to sell wool carpet. At that time, the plant has agreed on a bottom price of RMB120/sheet, but this new partner claimed that he had sold out at a price of RMB80–100/sheet when he was back and then withdrew taking away a fund exceeding RMB200,000. The others suspected that this man had quoted a lower selling price and embezzled some funds, so they instituted a proceeding, which is not yet finished yet. The plant is now jointly owned by 4 persons.

When the plant was just founded, it mainly purchased sheepskin and wool locally for selling to state-run factories in Guizhou, Sichuan and Chongqing, from which a total sum of RMB2 million has not be collected so far due to their poor economic benefit. At present, the amount due is mainly recovered by conveying wool to these state-run factories for processing into wool carpet and then carrying back for sale. Wool carpets are well sold at the Sanjia bazaar, Guanghe and Linxia at high prices due to superior wool quality and workmanship.

In 1998, Ma Chengfo founded a potato powder processing plant by himself at an investment of nearly RMB2 million and hired 30 employees at a monthly pay of RMB450 per person (excluding accommodation). Ma’s family presently raises 30 heads of sheep and 5 heads of cattle (all for breeding). In the last year, he sold sheep at RMB52,000, cattle at RMB60,000, fur at RMB1,5000 and wool at RMB1,200. In detail, fur was sold to his own plant, cattle and sheep was sold on the market. Ma is widely interested in stockbreeding and ever raised such species as blackcock, guinea, goose, duck and wolf. When speaking of sheep breeding, Ma seemed very confident of his experiences. In the past, he hybridized cold-tolerant sheep with indigenous sheep and generated a new variety featuring rapid growth, tasty meat and good wool quality. More importantly, the hybridized sheep had a high reproduction rate averaging twice a year and at least 2 lambs at a time, sometimes even 6 lambs beneficially. He is eager to participate this sheep improvement project and intends to introduce fine-wool-sheep for hybridization with small-tailed cold-tolerant sheep in the second year, so that there will be a high and quality output and favorable anticipated benefit. As to the line of credit, he prefers an amount of RMB80,000–90,000 at least to cover 100 heads of ewe and 2 employees. Apart from the expenditures on wages and forages, it is estimated to net-earn RMB60,000 at least. When asked whether it was necessary to set up an association of herdsmen, Ma thought it unnecessary based on his own experiences and would rather go it alone, because a collective undertaking would not be taken seriously by anyone.

3.3.5 Cross-inhabited multinational communities based on multi-economy with focus on plantation agriculture

Humagou Village is a typical poor village, very distinct from Waxia Village that is but 20km away. The Village has a population of 1,431 out of 287 families, of which there are 585 Hui people, 116 Dongxiang people and 730 Han people, a cultivated area of 2885 mu, averaging 2.02 mu per capita. The per capita net income (the year-end per capita deposit) was RMB285 and per capita grain in possession was 265kg in 2000, 40% men labors of the Village were working out of home. As indicated from Qr. survey, the capita income of RMB 1,641 in 2000 was the lowest among the 8 villages investigated. At the Village, the Hui people deal with agriculture mainly and also trade animal products; the Han people are engaged in agriculture
mainly, young men adults work out of home in labor seasons; the Dongxiang people deal with agriculture largely and farm product processing (mill) individually. Small scale sheep breeding is the common pattern of operation by families of the above nationalities. Moreover, some families raise cattle, horse or mules as draught animals, the Han people raise pigs for self-use mainly. The Hui and Dongxiang nationalities have a life history of more than 3 generations here, most of whom are migrants from Dongxiang County, while the Han people are a long-living nationality here, which is known to all villagers. These 3 nationalities live harmoniously by offering mutual aid in production and showing mutual understanding and respect in daily life.

Case: Zhang Fuzhong—a villager at Humagou Village

Zhang Fuzhong didn't know how to spell his name, the interviewer has to write in this way according to his pronunciation. Zhang’s family has 6 members: he and his wife, parents, two children, all of whom belong to the Hui nationality. His mother is a disabled and dwarfish (less than 1m) stepmother. This is a wholly illiterate family, including his 9-year-aged elder daughter, who is unable to read even one word. His dilapidated house was reportedly to have been built in 1970s, covered with thatch grasses on the top, adobe structured and very simply furnished—few worn-out suitcases and an old black-and-white TV set are all the belongings of the family.

Zhang’s family now possesses 12 heads of sheep and 2 mules and 20 mu cultivated land, on which 2 mu alfalfa, 8 mu wheat, 5 mu rape, 1 mu angelica, 2 mu corn, 2 mu potato is planted. In the household income last year, RMB1,500 was from sheep, RMB1,000 from a mule and RMB300 from wool. The family disbursed most in agriculture, followed by stockbreeding, food, medical service and daily goods in turn. Agriculturally, it spent RMB2,000 to buy fertilizer, pesticide and pay related taxes.

He borrows every year, RMB3,000 in the last year for instance, which was warranted by a Han neighbor surnamed He always in a frequent mutual-aid relationship with Zhang’s family. Zhang hopes to borrow in on a voluntary basis, saying “It should not be determined by the villagers' committee, because the cadres there are appointed by the township government in a way other than democratic election. The committee is always acting unfairly for the benefit of those relative to village cadres.” He is willing to participate in the sheep improvement project and desires the help in technical training and market information. However, he said, “It’s unnecessary to establish an association of herdsmen, that would be too complicated. Sheepherders like us are always talking to communicate experiences, everyone has his own way.”

<table>
<thead>
<tr>
<th>Village name</th>
<th>Gross sales of animal products</th>
<th>Original value of durable consumer goods in possession</th>
<th>Gross household income in the last year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saiding Village</td>
<td>9457.5</td>
<td>8303.75</td>
<td>15987.5</td>
</tr>
<tr>
<td>Kangfeng Village</td>
<td>12684.27</td>
<td>6669.33</td>
<td>14769.36</td>
</tr>
<tr>
<td>Tanyaogou Village</td>
<td>5939.75</td>
<td>9876.75</td>
<td>10630.53</td>
</tr>
<tr>
<td>Honggeda Village</td>
<td>7025.71</td>
<td>5811.43</td>
<td>14416.8</td>
</tr>
<tr>
<td>Waxia Village</td>
<td>16909.09</td>
<td>27042.14</td>
<td>41088.57</td>
</tr>
<tr>
<td>Humagou Village</td>
<td>1906.5</td>
<td>1429.12</td>
<td>8205.36</td>
</tr>
</tbody>
</table>

Data source: statistics of results from Qt. investigation under this social assessment.
3.3.6 Sequencing of key advantages promoting economic/social development of minorities

The investigation on the "key advantages promoting the economic and social development of minorities" and "key factors restricting the economic and social development of minorities" was largely conducted by the Assessment Group by means of forum, in-depth interview and sequencing.

As indicated from this PRA investigation, the perception of "key advantages promoting" and "key factors restricting the economic and social development of minorities" varies with the living environment or region, nationality, educational attainment, religious belief and social status. Among different nationalities, those believing in different religions or the same one but in different degrees, rural administrators, folk elitists, county and township cadres, great differences but also some common grounds exist. Comparatively, the degree of similarity is higher among people of a same nationality living in a same area. The living environment or region matters most for the differences, followed by educational attainment, religious belief and social status.

1) Perception and sequencing of Yugur cadres and masses at Sunan County

In herdsman Zhang Qiang's earth house within a summer range at Kangfeng Village, Sunan County, the Assessment Group held a forum attended by administrators on the three levels of county, township and village, as well as herdsman representatives of the Village; later on, in a tent of accountant Lan Jianshe within a summer range at Saiding Village, the Group held another forum gathering herdsman representatives and some cadres of the Village; at Sunan Hotel, the Group further organized a forum where some county representatives attended. As topic on these 3 forums, the economic and social development of the Yugur nationality was discussed.

We've learnt that religion plays a minor role in the earthly life of the Yugur people, on whom the educational attainment have an apparent influence. The development of school education and the increase of literacy give the herdsmen a quick absorption of new techniques and new things, also a strong sense of science and technology, playing a uppermost promotional role in the social and economic development thereof. Secondly, the grassland contract system, which was in force since 1983, redefined the sphere of responsibility for management and harnessing of grassland and led to a higher activeness among herdsmen. The implementation of population control policy has kept under control the population growth and eased up the overgrazing and overload on grassland resulting therefrom. Thirdly, the County Government and County Party Committee has attached great importance to the development of economy, land and tourist resources, and the introduction of investments. Fourthly, the local advantage of resources is the key factor of development, which, however, are yet to be well developed, utilized, placed under favorable policies and drawn to leaders' attention.

2) Perception and sequencing of Tibetian and Tu cadres and masses at Tianzhu County

Cadres and masses of the Tibetan and Tu nationality at Tianzhu Tibetan Autonomous County consider the greatest advantage of the County as convenient traffic, then rich resources, such as grassland and tourism. Most importantly, the county leadership has paid attention to the utilization and development of these resources these years under certain policies and projects therefor. The preliminary utilization and development of advantaged resources is the critical reason for the development of tourism and stockbreeding there. So they put the leadership's recognition of development in the first place, then the advantage of resources, followed by convenient traffic and the increase of average educational attainment.
3) Perception and sequencing of Hui and Dongxiang cadres and masses at Kangle County

The perception of factors promoting the local economic and social development by the Hui and Dongxiang nationalities differs from that of the Yugur nationality and the Tibetans by holding that the greater liberty of policies following the Reform and Opening of China gave a play to their strongpoints and opened the door of convenience, which is the foremost factor that matters. The religious believes have encouraged and educated them to do and how to do businesses, so these two nationalities think highly of the role of religion and put it in the 3rd place.

In sum, the sequencing, made by cadres and masses of different nationalities mainly based on the analysis of local developments in recent years, reflects both national and also regional features. See the table below for details:

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Education</th>
<th>Policy</th>
<th>Religion</th>
<th>Resource</th>
<th>Conditions of traffic and communications</th>
<th>Attention paid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yugur</td>
<td>1st</td>
<td>2nd</td>
<td>—</td>
<td>4th</td>
<td>—</td>
<td>3rd place</td>
</tr>
<tr>
<td>Tibetan</td>
<td>4th</td>
<td>5th</td>
<td>—</td>
<td>2nd</td>
<td>3rd place</td>
<td>1st place</td>
</tr>
<tr>
<td>Hui</td>
<td>—</td>
<td>1st</td>
<td>3rd</td>
<td>4th</td>
<td>2nd place</td>
<td>5th place</td>
</tr>
</tbody>
</table>

3.3.7 Sequencing of key factors restricting economic/social development of minorities

1) Perception and sequencing of the Yugur people at Sunan County

Masses of the Yugur nationality think that natural conditions, especially dryness, are factors unchangeable by any manpower or financial resources that decisively account for grassland degradation and impede their local development principally. The factor of funds comes in the 2nd place. The fund shortage has rendered the local infrastructural construction unable to be improved effectively, added to the transaction costs of animal products and restricted the local development. The poor conditions of traffic and communications make herdsmen unable to obtain market and technical information timely, which in turn affects production and sales.

2) Perception and sequencing of the Tibetans at Tianzhu County

Cadres and masses of the Tibetan and Tu nationality hold that, funds are the most important constraint for them. Residents in Tianzhu investigation point further point out the inadequacy in the implementation and management of family-by-family grassland contract system, which has led to the grassland degradation. Compared with before, the population growth results in a lower per capita possession of grassland area, overgrazing and grassland deterioration, this is one of the important restricting factors.

3) Perception and sequencing of the Hui people at Kangle County

As seen by Cadres and masses of the Hui nationality at Kangle County, it is now possible to welcome a great development under the climate of market economy because the locals are both experienced and interested provided only with funds. In their opinion, Kangle County features less land for more people, which is a major restricting factor for local development. However, provided with certain amounts of funds, they would be able to give play to their national characters of adeptness at business and endurance for external development. Also in their opinion, the local government has not paid enough attention nor offered enough support.
to the development of peasants and villages, which is disadvantageous to them.

Sequencing of Factors Restricting Local Development by Cadres and Masses at Locations of Investigation (split by nationality)

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Natural conditions</th>
<th>Funds</th>
<th>Management</th>
<th>Population</th>
<th>Conditions of traffic and communications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yugur</td>
<td>1st place</td>
<td>2nd place</td>
<td>4th place</td>
<td>5th place</td>
<td>3rd place</td>
</tr>
<tr>
<td>Tibetan</td>
<td>4th place</td>
<td>1st place</td>
<td>2nd place</td>
<td>3rd place</td>
<td></td>
</tr>
<tr>
<td>Hui</td>
<td>2nd place</td>
<td>1st place</td>
<td>3rd place</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Participation of Nationalities in Project at Affected Areas

4.1 Situations of Nationalities at Locations of Investigation

This investigation involved 8 villages, of which 6 are inhabited by minorities in a centralized way, which are Saiding and Kangfeng Villages (Yugur) under Hongshiwo Township, Sunan Yugur Autonomous County; Tanyaogou Village and Honggeda Village (Tibetan) under Zhuaxixulong Township, Tianzhu Tibetan Autonomous County; Waxia Village (Hui) under Huguan Township and Humagou Village (Hui, Dongxiang, Han) under Luming Township, Kangle County; as well as Beidi and Xigou Villages (Han) under Shuiyuan Town, Yongchang County. In investigation, totally 147 effective questionnaires were collected, 682 persons were interviewed, of which 251 are of the Han nationality, accounting for 36.80%; 118 of the Hui nationality (17.30%); 173 Tibetans (25.37%); 98 of the Yugur nationality (14.37%); 38 of the Dongxiang nationality (5.58%) and 4 of the Tu nationality (0.59%).

4.2 Participation of Major Nationalities at Locations of Investigation

4.2.1 Participation of Yugur Beneficiaries

At Sunan County, we investigated Kangfeng Village and Saiding Village under Hongshiwo Township. Particularly, at Kangfeng Village, 15 families were visited, where 58 persons all of the Yugur nationality were investigated; at Saiding Village, 41 persons (40 of the Yugur nationality and 1 of the Han nationality) out of 8 families were investigated.

At the locations of investigation within summer ranges of the above two villages, herdsmen are very scattered, interview with every herdsman family had to be accompanied by local cadres of either county or township level, because village cadres were also herding on ranges and hard to find. We met with the Party branch secretary and accountant of Kangfeng Village, but could not find other village cadres who were herding far away, which makes the location the most special in this investigation.

Though leading a hard life, local herdsmen and cadres still showed a great enthusiasm to the Project. Local cadres (mostly of the Yugur nationality) offered us timely and effective help to our work, it was with their help that we could finished drawing the local maps of community, society and resources smoothly. At the same time, they expressed their expectations thereto: (1) Two-purpose (wool and mutton) sheep breeds are preferred for higher economic benefit; (2) A form of training seminar is preferred for the technical training for herdsmen, which is easily accepted. A similar one was held in 1987 and won favorable comments. Provided such seminars are held at villages, herdsmen are willing to supply experts with accommodations, bear the costs of teaching materials and share some other financial burdens; (3) Information
is so insufficient that herdsmen are unable to fix the sheep price properly. Sheep breeds at the County are in urgent need of improvement, or they would degrade on the basis of inbreeding; and (4) It’s urgently necessary to construct a signal transmission base station for mobile communication near the summer range, so that it will be easier for herdsmen to communicate with the outside by means of mobile phone.

Like other herdsmen, Su Jinji prefers the manner of loan granting by villagers’ application on a voluntary basis. He has never borrowed from any organization or individual other than a credit cooperative, nor has he participated in any sheep improvement project. In his opinion, major factors that may impede the development of a fine-wool-sheep project are shortage of fund or technical problems; however, outlet should be out of question. Lanzhou Woolen Mill (and many other plants) often drives here to collect wool, when herdsmen bargain with them to settle on a price, the case is similar at some neighboring villages. As to how will technical training be conducted, Su Jinji prefers site guidance at their families.

Breeding service is provided by the village breeding station at the charge of RMB0.5/head, which is quite reasonable and acceptable to all. Fine-wool-sheep may be developed as much as possible according to the stock carrying capacity of grasslands. However, no veterinary comes to treat livestock at ordinary times, nor does any grassland administrator comes to direct the grassland maintenance.

The unit wool price is RMB10.5/kg last year and RMB9.5/kg this year, to which Su Jinji is not satisfied, because he supposes that the price would be higher if no toll-gate is set up (by business administrations and revenue offices mainly against purchasers who have not settled legal formalities) in the County against wool collectors. To be more beneficial, he is willing to participate in an association of herdsmen for centralized management of grassland and sales of wool.

4.2.2 Participation of Tibetan Beneficiaries

At Tianzhu County, Tanyaogou and Honggeda Villages under Zhuaxixiulong Township were investigated. In detail, 97 persons at Tanyaogou Village out of 20 families were investigated, of which 83 are Tibetans, 10 of the Han nationality and 4 of the Tu nationality; at Honggeda Village, 97 persons out of 21 families were interviewed, all Tibetans.

In a forum held at the villagers’ committee in Tanyaogou where township head Liu along with his predecessors and able persons in the Village was also present, we inquired about the situations in the Township, which consists of Tibetans mainly, Han and Tu people partially. In the Township, every village has its own grassland management committee (the regulations of which has been collected). About credit guarantee, the township government thinks that it relies on financial appropriations, but villages thereunder have to pay profit deductions and reserved funds every year. The villagers’ committee suggests to introduce fine-wool-sheep and simultaneously strengthen the construction of fencing and the grassland contract-system. In its opinion, the best way to control the stocking density is to increase the technological content and added value of animal products.

Villagers are very interested in the Project and glad to take part in the interview. They also show a high enthusiasm for sheep-herding, expecting to improve stable breeding facilities and enlarge the scale of stockbreeding with the granted loan, which is expected to be granted directly to peasants without the government as an intermediate. As to the issue of grassland deterioration, villagers deem the government obligated to organize deratization activities to control the damage of wild rats. Villagers at Honggeda Village hold the same attitude for the Project and suggestions for the method of lending as those at Tanyaogou Village. The thing dissatisfying them most with regard to grassland deterioration is the damage of grassland and
rivers resulting from the exploitation of gold mines, for which the insufficient and improper management by parties concerned account. They hope to make suggestions thereto through the Assessment Group.

4.2.3 Participation of Hui Beneficiaries

At Kangle County, Waxia Village under Huguan Township and Humagou Village under Luming Township were investigated. At Waxia Village, totally 110 persons all of the Hui nationality were visited out of 22 families; at Humagou Village, 101 persons (52 of the Han nationality, 38 of the Dongxiang nationality and 11 of the Hui nationality) were interviewed out of 20 families.

Unaccompanied by leaders of Huguan Township, the Group held a discussion meeting with the secretary and copy clerk of Waxia Village, who showed a strong interest in the Project. At the Village, there is a large amount of quickly circulating cattle and sheep raised in a way of fast fattening mainly. Thereby little interest was paid on fine-wool-sheep, they preferred sheep featuring great appetite, quick fattening and high lamb survival rate. They think that the advantage of local sheep breeding lies in sufficient forage and the capacity of breeding, but the key problem is funds.

Masses of the Hui nationality have no good suggestion for sheep breeding. In their opinion, provided only the problem of funds is settled, other problems, such as forage grass, market outlet, fold, etc., can be solved by themselves. Humagou Village under Luming Township is a place cross-inhabited by the Hui, Han and Dongxiang people, where villagers are mostly quite poor with less amount of sheep on hand but in a strong desire to raise sheep for more income. They hope to raise small-tailed cold-tolerant sheep with the loan, alleging that such sheep is fast-fattening, fertile and high in survival rate, so it will be favorably profitable from marketing (local sheep is all fast-fatting mutton sheep).

Case: Bao Jianzhong—a teacher of the Dongxiang nationality

Bao Jianzhong, 37 years old, has 3 children, whose old father live along with them. As they introduce, their family is among the earliest ones that raise sheep and accordingly somewhat experienced and fruitful. A head of ewe they raise bore 8 lambs last year, which excited the whole family and convinced them that sheep breeding would surely lead to enrichment. They desire to build new warmhouses, pens and raise more sheep on a larger scale when granted the loan. They request the loan be granted directly from banks other than via the government due to their distrust thereof that the government will not serve them. They also reflected the fact of a strained relationship between peasants and the local government, besides, no one interferes in the disordered public security locally.

5. How will Major Nationalities at Locations of Investigation Be Affected?

5.1 Positive Influences

5.1.1 Promotion of equality for minorities

Firstly, areas where minorities inhabit are the major affected areas in Gansu. Furthermore, villages inhabited or cross-inhabited by major minorities of Gansu, including Hui, Tibetan, Yugur, Tu and Dongxiang, all have the opportunity to take part in the assessment under the Project as key objects of concern and are fully entitled to the Project planning, which will necessarily reflect the desires and demands of minorities to a greater extent. Consequently, the way that the Project is executed will help promote the equal participation and benefits
among minorities at the affected areas.

Secondly, for the Yugur people, a nationality living on sheep herding from of old, the Project has a fundamental purpose to develop stockbreeding, which is the right foundation that all the habits and customs of Yugur herdsmen subsist on and in accordance with their desire of development. The Tibetans have lived on stockbreeding for generations, those now living at Tianzhu District lead a semi-agricultural and semi-pastoral life by growing certain highland crops in fields, such as highland barley and oat, to supplement forage grasses for livestock, who also expect a quicker development in the local stockbreeding. The implementation of the 3 subprojects will increase their level of animal production, promoting the economic and social development of the Tibetans. The Hui people, living on agriculture largely and stock-breeding auxiliarily, give a higher priority to doing business. Selling, primary processing of cowhide and sheepskin are traditional businesses of the Hui people. This Project, aiming to improve the integrated animal production in Gansu and Xinjiang, will surely offer the Hui people a greater opportunity of development. Accordingly, the Project will be advantageous to the equal development among minorities.

Thirdly, according to this investigation and analysis of literatures, the common characteristic of all the affected minorities is that “development means everything”. The concept in pursuit of integrated social and cultural development on the basis of economy has been a common understanding to all the strata of different minorities, which is manifested by the eagerness of peasants and herdsmen for loans and investments under the Project, as well as the planning of development of each county and township. Stepping from obstruction to openness, this is another common feature among all the affected minorities, which is embodied as “going out (working out of home, doing business and widening the eyeshot by visit) and inviting-in (to development tourism characteristic of national customs, invite businesses and attract capital, improve the investment environment by policy making)”. Accordingly, from the perspective of practical benefits for the affected minorities, the Project means “a step further” for the Hui villagers at Wuxia Village under Kangle County, “a timely help” for villagers at Kangfeng and Saiding Villages under Sunan County, and “an incidental boost” for those at Honggeda and Tanyaogou Villages under Tianzhu County. This will certainly be contributive to the equal development among the affected minorities.

5.1.2 Promotion of women’s status

Firstly, it was found from investigation that all the nationalities (inclusive of women) at the locations where the two rounds of social assessments were made acknowledge that family is an entirety in local cultures and realities, where family members are a community indivisible economically. The credit program under the Project for families will offer women therein a greater opportunity to participate and improve. For example, the technical training specially for women will inevitably improve their technical level in animal production.

Secondly, at the locations of investigation, girls stand in the breach in losing the opportunity of receiving education due to the shortage of educational funds, objectively rendering them unable to obtain an opportunity of equal development. The Project, on the basis to improve the household income of peasants and herdsmen, will improve the financial status for girls’ being educated, granting more chances of development to potential women at the affected areas.

5.1.3 Significance for environmental protection

At pastoral areas, the animal production relies mainly on the natural environment in that an increased output or income is closely related to the consumption of the nature. Overgrazing and irrational development, utilization of lands or grasslands have caused factitious damages
to the ecological environment, as well as frequent natural calamities, such as desertification and dryness. The subproject of grassland construction and management directs towards such phenomena for effective harnessing, which is the greatest significance for environmental protection thereunder. The Project shall also improve the unit output from animal production at the affected areas and reduce the dependency of extensive stockbreeding upon grassland resources by designing scientific, rational breeding methods and improving the marketing system of animal products, embodying an active ecological significance.

5.1.4 Significance for boosting of living standard

Firstly, all the affected minorities have a habit of eating beef and mutton. The Project, when duly implemented, will improve the quality and output thereof and accordingly their trophic structure by means of breed improvement.

Secondly, the comprehensive implementations of the above 3 subprojects will lead to direct benefits economically as a basis to improve the living standards of the affected families on a higher level of income. From the results of this investigation, the production costs at pastoral areas are continually increasing and the productivity of stockbreeding is reducing because of dryness and other disasters, so that herdsmen are spending a greater part of their income on productive investments, which is the most prominent in South Gansu, objectively leading the living standard of herdsmen to a lower level. At agricultural areas, the price fall of farm products and the increase in agricultural production costs have also resulted in the reduction in the living standard of peasants. The Project, by supporting the development of cultivation, creates an excellent opportunity to increase income for peasants affected, mitigating negative effects on their living standard resulting from the price fall of farm products.

5.2 Possible Adverse Effects from the Project

5.2.1 Impacts on traditional lifestyle of nationalities

The breeding of large amounts of fine-wool-sheep, the introduction of processing techniques up to international standards and the establishment of a marketing system, will transform the prevailing technical field of stockbreeding and operational field of animal products at the affected areas, compelling groups concerned to alter established behavior pattern. As found in our investigation at Sunan and Kangle Counties, generally, Yugur herdsmen at Sunan live on stockbreeding, the Hui people at Kangle make a living by selling cattle and sheep. They have formed a system and cycle of livestock breeding and sales. However, once advanced techniques and an extended market are introduced under the Project, the public of different nationalities might have to make a choice between their traditional operating pattern and the modern market and technology, which may lead to a transformation in lifestyle and the loss of traditional national features.

5.2.2 Adverse effects on relationship among ethnic groups

The Project may also cause a strained relationship among ethnic groups. As we mentioned above, a nationality has its own industrial characteristics, for example, the Tibetans and the Yugur people are engaged in stockbreeding, while the Hui people in business. Among them, an interdependent system has already taken form. The popularization of technology and the extension of market may lead to inter-national contradictions due to industrial competitions.

At some multinational cross-inhabited villages, a strained relationship among nationalities may potentially arise from the granting of loan, which is especially true for some relatively disadvantaged ones, such as the Dongxiang and Tu nationalities.
5.2.3 Adverse effects on environmental protection

The Project is designed to popularize new steps for grassland management and improvement and advocate scientific stable breeding, which all reflect the sense of environment protection. However, from a practical point of view, stock barns and human residences are arranged in a same space side by side, which will inevitably affect the living environment to some extent.

5.2.4 Adverse effects on boosting of living standard

If the Project is implemented under improper management, peasants and herdsmen will be exposed to higher risks in investment and economic losses, so that their living standard may be reduced.

5.3 How to Reduce Adverse Effects?

5.3.1 Reasonable project planning

The Project shall be properly planned and deployed according to the geographically living environments and historical characteristics of different nationalities with measures tailored to local conditions. While showing respect to the historical traditions and living experiences of the nationalities, all efforts shall be made to ensure a sustainable growth of the Project.

5.3.2 Reasonable planning for market system

Aiming at the possible industrial competitions resulting from the market extension and the inter-national contradictions that may arise therefrom, it is important to well plan the market zoning and scaling under the subproject of animal product marketing with a view to facilitate product circulation without any redundant construction or cut-throat competition.

5.3.3 Popularizing stockbreeding and cultivation techniques, developing sense of market

For the possible reduction in the living standard of peasants caused by risk investment, the subproject of monitoring in the Project design may solve the problem partially. At the same time, the technical training on Project management dedicated for administrators at all levels and that on stockbreeding shall be addressed. Moreover, efforts shall be made to strengthen the sense of market of peasants and herdsmen.

5.3.4 Respect for disadvantaged groups

The possible pressure of gender role for Moslem women will be gradually alleviated with the generation of economic benefits under the Project and the popularization and improvement of education for girls. To address the negative influences on the inhabited environment, it is necessary to initiate a separate subproject for stall reconstruction.

6. Suggestions

6.1 Suggestions of Peasants and Herdsmen on Loan Granting

It is suggested to organize lending directly by lending institutions instead of governments at all levels and the most importantly, to provide funds for development at longer terms. Hui peasants at Waxia and Humagou Villages under Kangle County who deal mainly with fattening think that the period of 3–5 years is enough for profiting and paying off. Tibetan herdsmen at Tianzhu and Sunan Counties suggest that the term be longer, namely, to repay the interest from the 10th year of implementation and to pay off the principal within 20 years. This is because, the loan to them will be used for improvement of grassland and livestock breeds, construction of pens, so it will take a
longer time to profit practically.

6.2 Suggestions on Equal Participation of Nationalities

At some multinational cross-inhabited villages, people of different nationalities shall be attracted to participate in the Project implementation and management as many as possible with a higher transparency and equality.

County, township and village administrators claim that they will, within their respective authority, give priority to the demands of minorities, collect their suggestions and have the Project planning made based thereon, so as to guarantee an equal participation. In their opinion, leading to their jurisdictions as minority administrative divisions means a guarantee to equal participation.

During the Project management and supervision, the PRA method shall be employed periodically to show concern for the affected minorities in participation. Their participative behaviors shall be adjusted reasonably with a view to ensure their equal and full-course participation. Additionally, the incorporation of a certain proportion of minority representatives in local Project management offices or teams as definite roles or duties will make sure the timely reflection of special needs of minorities into the Project planning and execution.

6.3 Suggestions on Participation of Minorities and Women

Women at Honggeda Village under Tianzhu County hold that, they will also benefit from the loan granted to their families, because they will save efforts by purchasing clothes for the family other than tailoring manually, on the other hand, they will be dressed up like townsmen without being looked down upon as countrywomen, which may help them find a good job. Women at Kangfeng and Saiding Villages under Sunan County think that they may offer their children better education conditions when their household income rise with the development of financed sheep breeding. They told that two children of a herdsman’s family at a nearby village have passed the entrance examination for collage but failed to get enrolled due to the limited financial status of the family.

Women of the Hui nationality expect that more funds under the Project to be used for cultivation, which is now generally dealt with by them at home. They also think it a way to raise their status at home.

The women’s federation of Tianzhu County think that, enabling women’s federations at all levels to participate in the Project management, such as the planning at Project offices, is an effective measure ensuring women’s equal participation. The women director at Zhuaxixiulong Township under Tianzhu County consider that the loan should also be granted to women, because they don’t drink, have a clear mind, are good at housekeeping and willing to discuss with other members of the family. Once provided with technical training, they will have better performance over men. In the view of the women’s federation of Sunan County, since Yugur women enjoy a very high family status, women will be major participants and beneficiaries from any loan directly granted to such families. Of course, it is also necessary to have women assume some managerial posts.

Women’s participation and benefits may be guaranteed by both the loan dedicated to peasants and herdsmen and their joining Project managerial organizations of all levels in a proper proportion, so that considerations may be given to their special needs. For example, it is feasible to assign a representative from all levels of women’s federations to join the working team under the Project office at the same level and hold a concurrent post therein.
6.4 There are some experienced aged people at each affected county and township, who master the local knowledge on stockbreeding and grassland ecology and are of special significance to the Multinational Participation Program. Accordingly, the Group should incorporate such people with rich local knowledge and experiences and pay special attention to their suggestions on the Project implementation.

6.5 In the training under the Project, national languages both spoken and written shall be used and the knowledge on the local animal production shall be included. In detail, the training shall cover the following aspects as the national distribution and cultures may be:

(1) Project offices at the county level shall organize specialized technicians and local aged people experienced in animal production to collect and compile the data with direct relation to the Project implementation, especially to the animal production (including breeding, feeding and utilization of grassland resources), and further combine with modern technology organically to be popularized to participants of this Multinational Project. Moreover, technicians are further encouraged to include such data in the materials for technical training (e.g., knowledge and experiences of Uigur peasants at the affected counties and townships in South Xinjiang on the stable breeding of livestock, those of herdsmen in the pastoral areas in North Xinjiang on the selection of fine breeds).

(2) County Project offices should focus the multinational development training on the modern technology and marketing knowledge on stockbreeding. At the same time, they should give priority to the youth of minorities and women in training to turn them into the backbone for Project implementation.

(3) It is suggested to list the training on modern livestock technology into the technical training programs of the councils for science and technology at the affected counties. The marketing training shall be oriented to the local market conditions about animal products with focus on training a number of minority talents proficient in both technology and marketing for animal production. Project offices at autonomous regions, districts and counties should formulate a feasible program for such training funded under the Project.

(4) Gender. In training, local grassroots cadres must be consulted as to whether the training shall be given to men and women separately.

(5) Religion. In technical training, national prohibitions should be respected.

6.6 Herdsmen's Participation in Market Training and Experimental Loan Program

This program aims to provide an opportunity for minorities to learn marketing knowledge, so that herdsmen will be able to understand and enter the circulation market.

Experiment: Within the Affected Areas, a major stockbreeding village shall be selected for Yugur and Tibetan each to conduct training (using materials compiled by the experts organized by World Bank) and loan granting.
(1) Investigate the whole-village situations of stockbreeding especially related to marketing.

(2) Conduct marketing training to be organized by associations of herdsmen on herdsmen of the whole village (on a voluntary basis);

(3) Village associations of herdsmen shall nominate suitable businessmen for further training, including market visit;

(4) Grant trade loan to association of herdsmen, to be handled by trained persons;

(5) Conduct a follow-up investigation 1 year later to understand experimental results;

(6) A location shall be selected at Zhuoni with Gannan Tibetan Project Area and Sunan Yugur Autonomous County in Gansu each;

(7) The cooperative shares system may apply to suitable places for shared interests and risks.

6.7 Language

The Project briefing and training shall be made using the local national or an intelligible language.

(1) The Project manual, training materials and loan contract shall be made out in local languages at minority nationality regions;

(2) When a contract is entered into with an illiterate, the contract contents must be briefed with a language intelligible to him (her).

As seen by the Project Office, the principle of sustainable development shall serve as the principal criterion for evaluating the benefit on loan. In the present Project design, the improvement of stock breeds and grassland, increase in economic benefit and market construction are addressed, which is very necessary. However, diversified development programs shall be tailored to local conditions in order to fulfill these objectives, in which the economic growth shouldn’t be the sole indicator. At the same time, paying high attention to the optimization of human capital within the affected areas is essential to the sustainable development of the Project. In detail, the Project must take the rights and benefits of the affected minorities into account in its implementation, for which it is suggested as follows:

1) County and township Project offices should guarantee the right of all ethnic groups to learn about the progress of the Project by notifying of how the Project is implemented, and make a special explanation to them when the interests of minority groups are involved with a view to obtain their understanding and support.

2) Point 1) (suggested to be placed under the BPP) may be exercised in conjunction with the relevant actions under the “Beneficiary Participation Program”.

3) The Project must be implemented on the basis of respect for the cultures of the affected ethnic groups. In detail, some concrete practices during implementation in conflict with some local cultural customs or having negative influences thereon should be ceased.

4) Set up a channel of complaint for the affected ethnic groups and individuals in order that their suggestions and proposals may be reflected and adopted (combined with the relevant actions under the BPP) as follows:

a) Issue a “complaint and suggestion table for Project implementation” printed in national written languages to minority groups and individuals for them to lodge complaints in a
timely fashion.

b) County and township Project offices shall prepare a proposal of measures for disposal of such complaints, stipulating the handling time and procedures.

c) Settle timely whatever event encroaching on the rights and interests of disadvantaged ethnic groups and individuals during the implementation of the Project.

7. The Legal Framework for Designing the Project MEGDP

The Constitution and other relevant laws and regulations of China stipulate that all the nationalities of China enjoy the rights for their social, economic and cultural development, and that in the regions where a major nationality, with other nationalities, inhabit, the system of the minority nationality autonomous system should be practiced. According to the principles, the autonomous institutions are established at three levels of administration: the Autonomous Region (equal to a province), the Autonomous Prefecture (equal to a prefecture) and the Autonomous County. In addition in the towns (townships) where the compact inhabiting by certain minority nationality is high, the minority nationality Township is established. In the minority nationality autonomous regions, the minority autonomous rights are practiced and the minority nationalities exercise their own right to decide and manage their own affairs. In Xinjiang, according to the Law of Minority Nationality Autonomy, the Uygur Autonomous Region was established in 1954 and before or after it five autonomous prefectures were established: Yili Kazak Autonomous Prefecture, Bayinguoleng Mongolian Autonomous Prefecture, Bortala Mongolian Autonomous Prefecture, Changji Hui Autonomous Prefecture and Kirzlesu Kirkiz Autonomous Prefecture. Besides, 6 autonomous counties and 42 minority Townships were established.

Within the legal framework of the Law of Minority Nationality Autonomy, the ethnic groups of Xinjiang enjoy the rights as the following:

- The right for equal rights for all the nationalities
- The rights to make autonomous regulations and specific regulations for managing the affairs of the local finance, economic development, training and employing minority officials, managing the affairs of education, science and technology and culture.
- The rights to use and develop the languages and writing systems of the minority nationalities (ethnic groups).
- The rights for the freedom of religious beliefs.
- The rights to maintain the ethnic customs and the regulations on the other nationalities’ respect of these customs.
- The rights of the important proportion of non-Han officials in the autonomous institutions.
- The rights to develop their own economy and enjoy the state and regional preferences for them
- The rights for the development of their own culture, education, science and technology.
- The rights to enjoy the preferences in the implementation of the national policy of family planning.

It is based on the laws that the state have made and granted many preferential policies for the minority nationalities so as to ensure that the rights to be guaranteed. And it is based on the state laws that the Xinjiang Regional People’s Congress has made many local laws and relevant regulations for the implementation of them according to the practical conditions of the
multi-ethnic existence and their cultures.

What is significant of the above laws and regulations for the present Project are what the National Laws stipulate that the minority nationalities have the rights on the land in which they live generation by generation. The Law of Minority Nationality Zone Autonomy stipulates that the autonomous institutions of the minority nationality autonomous zones have the rights to the ownership and utility of the pastures and forests within the zone and that they have the rights to the management of the natural resources and maintenance of them and that they have the priority to explore and use the natural resources according to the laws and regulations and the state plan for development.

It is clear that there exists the legal basis for the MEGDP designed by the PMO and within the legal framework the rights of the minority ethnic groups in the project areas to participate in the Project and to develop are guaranteed by the above items of the laws of China and the relevant regulations of the Region. And the implementation of the project and its specific items are legally protected.

8. About Land Ownership

The issue of land ownership is highly significant for the multinational development at the affected areas. Presently, the land ownership takes on the following 3 forms at the counties and townships where the Project is planned to be implemented:

(1) All the land is owned by the State or the collective, where the State sets up land management organs at the county (state land administration) and township (land administrative station) levels for settling formalities for the approval of land use. However, county and township governments has a great influence on.

(2) Peasants and herdsmen have obtained the right to use lands and grasslands by law (entering into a contract of land use) through the two reforms made in 1984 (a tenure of 10 years) and 1992-1994 (a tenure of 30-50 years) respectively with a “land (and grassland) use certificate” issued by the government. As stipulated by the State, a change in land tenancy shall be made between peasants/herdsmen and the government. If peasants/herdsmen disagree to change, neither the government nor the villagers’ committee is entitled to reclaim their land tenancy at will.

(3) For former state farms, some are practicing the above system pursued in rural areas, some are still maintaining the system that the right to use lands and grasslands belongs to farms and livestock farms, where peasants and herdsmen may avail themselves of resources inclusive of livestock by means of contracting for farming and herding, and state farms have the right to reclaim such lands and grasslands as the case may be.

(4) Recently at some townships and villages, township governments or villagers’ committees have decided to rent some local lands to external companies and individuals for farming. At some townships within pastoral areas, the case that grasslands (regarded as “wastelands” by the local government) are contracted to external companies and individuals for development (mainly of crop cultivation) has appeared, which may give rise to some new changes in the land use right at agricultural and pastoral areas.

At all the affected counties, all the nationalities bound to agricultural and pastoral areas have got an equal opportunity to use land. In most cases, they land tenancy is guaranteed. At some places, ethnic groups with a smaller population even enjoy preferences with regard to land use. However, the problem lies in the land area and quality, especially in irrigation conditions and inter-regional disparities, some existing lands are unable to deliver sufficient natural resources at
some places. In addition, the prevalent grassland deterioration in pastoral areas has resulted in a significant fall in the output on the originally sufficient grassland resources. Therefore, in the general, the development of the affected minorities are guaranteed institutionally in relation to land resources. In order to ensure the entitlement of participants of different nationalities to land resources and turn it into an integral part under the MDP, the following actions should be taken into account:

1. The duly organized Multinational Development Team shall give audience to complaints from the Project participants about their land and grassland resources being occupied illegally and report to competent governmental authorities timely for proper measures to be taken to guarantee their rights;

2. Grasslands of the affected families shall remain unchanged, which shall not be randomly expropriated by local governments.

3. To secure a sustainable development for the Project, Project implementing organizations shall define protection and rewarding measures with relation to grassland resources with all the affected ethnic groups.

9. Supervision and Evaluation

The supervision and evaluation on the Project implementation also apply to the implementation of the MDP but in a different mechanism and manner. It is suggested to establish 3 independent but closely cooperative supervisory mechanism, one is to be established by the affected peasants and herdsmen for supervision on the Project transparency, feedback and complaint, another is the supervision and evaluation on the Project (by supervisors assigned by World Bank) and the other is the supervision by superintendent offices under all levels of government on the Xinjiang Project Office and county Project offices. Supervisory and observational investigations must be conducted every year on an irregular basis to understand how the Program is being implemented, based on which an observation report shall be submitted to World Bank and the Provincial Project Office.

Irregular Supervision/Observation:

1. Such activities must be carried out by an independent academic institution outside the region (province) where the Project is implemented.

2. The supervisory organ shall be negotiated between World Bank and the Project Office.

3. An observation report must be submitted to World Bank and the Provincial/Regional Project Office.

The evaluation of the Project shall include that on how the MDP is being implemented, however, a separate evaluation is also needed for this program, which shall take the form of staged midterm evaluation presided by social assessment experts organized by World Bank.

Midterm Evaluation:
1 Such midterm evaluation must be carried out by an independent academic institution outside the region (province) where the Project is implemented.

2 The evaluation organization shall be negotiated between World Bank and the Project Office.

3 An midterm evaluation report must be submitted to World Bank and the Provincial/Regional Project Office based on full understanding of the implementation of the MDP.
10. **Timing of Execution**

The MDP shall be implemented under a definite and easily operable time frame. According to the Project timing, we hereby suggest a three-phase course of implementation.

<table>
<thead>
<tr>
<th>Phase</th>
<th>Task</th>
<th>Action</th>
<th>Objective</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Understanding the Project and MDP</td>
<td>1) MDP discussion among minority villagers 2) Fixing detailed programs for village and family 3) Gaining support from the Project</td>
<td>Participate in program formulation to enhance the confidence of implementation</td>
<td>First 3 months of implementation</td>
</tr>
<tr>
<td>II</td>
<td>Formulating detailed programs for village and family Commencement of implementation</td>
<td>1) Formulating the programs 2) Training, implementation 3) Finishing some affairs thereunder</td>
<td>1) Improve livestock 2) Learn new skills 3) Improve grassland conditions</td>
<td>Midterm of implementation</td>
</tr>
<tr>
<td>III</td>
<td>Ongoing implementation</td>
<td>1) Self-evaluation by village and family 2) Continued training</td>
<td>Generate sustainability</td>
<td>Late stage of implementation</td>
</tr>
</tbody>
</table>
### Time Schedule

<table>
<thead>
<tr>
<th>Duration</th>
<th>Activity</th>
<th>Organizer</th>
<th>Participant</th>
<th>Requirements</th>
<th>Source of funds</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Set up village Project teams</td>
<td>County Project office (PO)</td>
<td>All villagers</td>
<td>1) Combined use of election and negotiation&lt;br&gt;2) Minority delegates involved&lt;br&gt;3) Women delegates involved (more than 30%)</td>
<td>Project management</td>
</tr>
<tr>
<td></td>
<td>Set up township Project teams</td>
<td>County PO</td>
<td>Delegates of village Project teams</td>
<td>1) Village delegates not less than 60%&lt;br&gt;2) Township cadres involved</td>
<td>Ditto</td>
</tr>
<tr>
<td>Oct.-Dec., 2002</td>
<td>Multilingual manual Drafting Translation Issuance</td>
<td>PO</td>
<td>All levels of PO and social assessment experts</td>
<td>1) An intelligible manual&lt;br&gt;2) Standard translation of Uigur/Kazakh/Mongolian&lt;br&gt;3) Issued as per lingual distribution (see annex)</td>
<td>Ditto</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>PO</td>
<td>Local beneficiaries</td>
<td>1) In languages intelligible to locals (see annexed lingual distribution)&lt;br&gt;2) Young and literate</td>
<td>Special fund for subproject of applied research and training</td>
</tr>
<tr>
<td></td>
<td>Training on modern stockbreeding technology</td>
<td>County council for science and technology</td>
<td>Village delegates</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Training on marketing</td>
<td>PO</td>
<td>Village delegates</td>
<td>Under an outline prepared by experts organized by World Bank</td>
<td>1) Subproject to construct market system&lt;br&gt;2) Applied research and training</td>
</tr>
<tr>
<td></td>
<td>Collect and compile local knowledge</td>
<td>All levels of PO and village Project teams</td>
<td>Experienced herdsmen and professionals</td>
<td>Put collected knowledge into training</td>
<td>Applied research and training</td>
</tr>
<tr>
<td>Oct. 2002-2003</td>
<td>Take part in experimental marketing training</td>
<td>PO and Social Assessment Group /marketing teams</td>
<td>All villagers; Advanced training for villagers able to do business</td>
<td>1) Select a major stockbreeding Uigur/Kazakh/Mongolian village for experiment&lt;br&gt;2) Granting of trade loan, handled by trained persons</td>
<td>1) Subproject to construct market system&lt;br&gt;2) Subproject of training</td>
</tr>
<tr>
<td>Once every 3 years after startup of the Project</td>
<td>Midterm evaluation</td>
<td>Social assessment institution</td>
<td>Social assessment experts</td>
<td>1) By an academic institution outside the affected region/province&lt;br&gt;2) Such an institution decided by World Bank and PO</td>
<td>Project management, supervision, evaluation</td>
</tr>
<tr>
<td>Irregularly every year (absent in years of midterm evaluation)</td>
<td>Supervision, observation on MDP</td>
<td>Social assessment institution</td>
<td>Social assessment experts</td>
<td>1) By an academic institution outside the affected region/province&lt;br&gt;2) Such an institution decided by World Bank and PO</td>
<td>Project management, supervision, evaluation</td>
</tr>
</tbody>
</table>