

## 29. Better Foundation, Management, and Utilization of the “Home for Women”

“Home for Women” is not only a solid ground for the Party to conduct women’s work but also a trusted and loved warm home for the wide community of rural women. Since arriving at the village, we worked on improving the foundation, management, and utilization of the “Home for Women” and strived to make them frontlines of advocating policies, classrooms to spread knowledge, links to disseminate information, front desks to connect and serve women, and platforms to show-case their bearing. “Home for Women” has continuously increased its attractiveness, cohesiveness, and influence.

**First, strengthening the “Three Constructs” allowed for a better foundation of the “Home for Women”.** Based on village Party activity spaces and adhering to principles of “multiple uses for one room”, “layout by different areas”, and “use at different times”, we established the activity room and reading room in the “Home for Women”. We organically integrated resources from the “Women’s Representative Council” and “Rights Protection Workstation ” to allow the sharing of talent, equipment, and activities. The head of the Women’s Representative Council and women’s group leaders were put in leading roles to attract 49 women who had strong organizational skills and were enthusiastic on social issues — including one female member of the village Communist Youth League branch, 4 female Party members, 4 women’s group leaders, 8 young assistants, 12 female militia members, and 20 active and enthusiastic members of the community — to be the backbone of the “Home for Women”, making them staff and assistants of the Women’s Representative Council head, and to actively assist carrying out the multiple activities of the “Home for Women”. We established and improved the rules and regulations on learning, activities, communications, and responsibilities of the “Home for Women”, and published the work rules and regulations, team members, and work scope on the wall (□□□). In this way the management of the “Home for Women” has been institutionalized, made scientific, and standardized.

**Second, the “Three do-it-rights” made for better management of the “Home for Women”.** The task force led in organizing meetings of all members of the task force and the village Party branch to give an account on conditions of women’s lives and production situation, and allowed the Women’s Representative Council head to specifically report on women’s work and the condition and goals of “Home for Women” to the village Party branch. The village “two committees”<sup>1</sup> treated the development of the “Home for Women” as very important and included it in the integrated plans for village Party development. The task force assisted in the planning of the budget of the “Home for Women”. The allocated budget for “Home for Women” was included and planned as a whole with the Party basic level development budget and was established, realized, and examined concurrently with the Party’s “five basics”. We actively lobbied related units for their help on funds, and integrally managed the village’s own funds, specific funding from the Xinjiang Women “Beauty Project”, and activity funds provided

<sup>1</sup> Translator’s note: The “Two Committees” are: Committee of the Party village branch (□□□□□□) and Villager’s Committee (□□□□□).

The “Five Basic Requirement of Party Building” cover support for the Party’s political line, seeking truth from facts, serving the people, democratic centralism, and strict regulation of Party members; see: <https://www.12371.cn/2020/04/09/ART11586399006329594.shtml>

by the task force. The Women's Representative Council head was appointed as the first in command and was responsible for overall work. An archive of equipment information for the "Home for Women" and "Happy Kid's Home" was established and was managed by personnel appointed specifically for it. Facilities were routinely checked and went through regular maintenance. Plans for activities were established; all activities had prior planning, photographic records during them, and evaluations after.

**Third, playing the "three roles", the "Home for Women" was better utilized.** During weekly publicization campaigns, more content was added on the *Marriage Law*, *Population and Family Planning Law*, *Law on the Protection of Rights and Interests of Women*, *Compulsory Education Law*, and *Law on the Protection of Minors*. Relying on the reading room and activity room of the "Home for Women", we publicized the Party's policies benefiting and enriching farmers and policies on ethnicity and religion, organized women to learn about advancements in pregnancy and child education and civilized housekeeping, established gatherings on book reading and discussion, and watched propaganda videos on television. Through discussions and evaluations about the people and things around them and changes in the village and their households, the role of women in families, and responsibilities of modern women, the women's self-esteem, self-confidence, self-establishment, and self-improvement were strengthened. They were directed to keep away from religious extremist ideas and resist illegal religious activities. We established a service platform for rights protection for village women and children and a Happy Kid's Home. We also received mail and visits and mediated family and neighbourhood conflicts to help women and the locals to resolve worries and problems and to better protect rights at the basic level. We actively carried out volunteering activities to help those in need, and these women in need have felt the compassion and warmth brought by the "Home for Women". Diverse arts and cultural activities were also carried out thanks to the "Home for Women". On occasions of International Women's Day on March 8th and Mother's Day, we carried out competitions among models of women's work and "three learnings and three competitions", as well as the greatest mother, the most beautiful daughter-in-law, and the best mother-in-law, to establish role models among women themselves. During festive *meshrep* and celebrations of Youth Day on May 4th, International Children's Day on June 1st, and Party's anniversary on July 1st, women were organized to sing, dance, or present a comedy sketch and participate in fun sports activities like tug-of-war, wife-carrying, and husband-and-wife join hearts. Women's arts and volleyball teams were established. They are also encouraged to participate in regular militia and volunteer activities. Echoing calls from the Women's Federation, we brought the Xinjiang Women "Beauty Project" into the village and organized publicization events to "let the pretty hair flutter, and let the beautiful faces be shown". We encouraged the women to change their mental perspectives, strengthen their inner self-cultivation, and to establish healthy and civilized perspectives on life. The women indeed were engaged from their

Translator's notes: Learn politics, culture, and technology; competitions on unity, achievements, and contributions (XXXXXXXXXXXXXXXXXXXX).

participation, benefitted from the engagement, and enriched by these benefits.



*Photo caption: “Home for Women” carried out arts and culture activities.*

Through a better foundation and utilization of the “Home for Women”, the rural women were more enthusiastic towards the organized activities. The “Home for Women” attracted the wide community of women with diverse activities, and many women were now willing to bring their children to these activities at “Home for Women” and “Happy Kid’s Home” if time permitted. They proactively conducted heart-to-heart chats with the Women’s Representative Council and our Task Force and participated in organizing these activities. Many women have said that instead of being occupied only by housework and children and with an empty brain, they now know more things, understand more principles of life, and have a more interesting life. They encouraged the Home for Women to organize more activities so that they have a proper reason to get out of their households and participate in social life. Through extensive “de-extremification” publicity campaigns, many women actively encourage their family members to turn in “Three Illegals” articles and proactively take ambiguous books and clothing articles to the Village Committee and the task force for further identification. Self-awareness against religious extremist ideas has clearly increased.

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