

23. How to improve the efficacy of household visitations?

Launching household visitations is one of the most important aspects of the “*Fanghuijiu*” work; it is also an effective method to understand face-to-face the current construction situation, ideological reflections and living condition of the masses. The following three aspects must be adhered to in carrying out household visitation work well:

The first is to properly prepare ahead of time. Communicate with the village committee to understand the basic situation, including the village’s organisation and construction, economy and income, ideological dynamics of the villagers, living conditions, safety and stability (*weiben* 维稳),¹ etc. Work with the village committee to formulate an “implementation plan” for household visitations; clarify the purpose, the requirements, timetable, the assignment of personnel, methods and results to be achieved of household visitations. Set up a “household visitation survey registration form,” and, together with the village committee, study questions that are to be asked during the household visitations. Mixed groups consisting of members of the work teams², village cadres, and the village police will conduct the visit; each group must have at least one bilingual cadre. Convene a meeting for household visitation personnel to clarify the division of labour for each group and set expectations for the household visitation work from members of the work team, village cadres, and village police.

The second is to make the content of the visit concrete. Through face-to-face interaction, closely understand the relevant circumstances. Adhere to the seventeen questions for household visitations: the level of understanding of village cadres in the “two committees” (party branch commission and the village commission) of the basic conditions in the village and their development status; the opinions and suggestions of the villagers for the work team; whether the villagers are satisfied with the work progress of the village’s “two committees;” whether the villagers have any opinions or suggestions for the village’s “two committees,” whether the villagers understand the implementation of the ethno-religious policies of the state; villager attitude and perspectives on the “three illegals” (illegal religious activities, illegal religious propaganda, and the illegal dissemination of religion online); villager perspectives and attitude towards the “three forces” (separatism, terrorism, and religious extremism); whether the villagers are satisfied with the mosque imam’s interpretations of and teachings on the scriptures and whether there is any conduct that violates state regulations on religious preaching; perspectives and suggestions of the villagers on ethno-religious activities; the condition of household income and the basic condition of household members, as well as housing conditions, the status of the use of household and leased land, the physical conditions of family members, the condition of labor power and employment; whether

¹ “Overall, *weiben* gives expression to a range of policing methods aimed at preventing, controlling or punishing social dissent and social disorder, particularly petitioning (信访 and 上访) and ‘mass incidents’ 群体性事件. It entails strong-arm coercive tactics aimed at the minority who are protest ringleaders and, secondly, it emphasises ‘persuasion and education’ for the vast majority of citizens” (<https://xinjiang.sppga.ubc.ca/glossary/#stability-maintenance>).

² Literally, 工作组 *gongzuo zu*, which is a work team formed for a particular task—in this instance, it is important that at least one of the members of the team can speak Uyghur in order to translate for the rest of the team.

there are practical difficulties which the work team needs to help resolve; and, finally, villagers' opinions and suggestions on the development of the agricultural economy.

The third is to adhere to the “seven visits, seven conversations.” That is: visit Party and Youth League members (*dang tuanyuan* 党团员) to understand the situation of party and league (*dangtuan* 党团) development; visit the “four elders” (*silao* 四老) to understand their living conditions; visit religious figures to assess their knowledge of the Party's religious policies; visit village cadres to learn about their understanding of the Party's decision-making and implementation, as well as their grasp of the village and community conditions; visit representatives and committee members of the National People's Congresses (NPC) and the Chinese People's Political Consultative Conference (CPPCC) at all levels to assess their understanding of various personnel; visit village representatives to understand their production and living conditions; and, visit targeted individuals (*zhongdian renyuan* 重点人员) to understand their thoughts and understanding.

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