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001. schedule	Schedule for First Lady Hillary Rodham Clinton (partial) (3 pages)	06/29/1998	b(7)(C), b(7)(E), b(6)

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RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

Freedom of Information Act - [5 U.S.C. 552(b)]

P1 National Security Classified Information [(a)(1) of the PRA]
P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
P3 Release would violate a Federal statute [(a)(3) of the PRA]
P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
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Future of the Catholic Church in Mainland China

A Small boat on the Boundless Ocean

Bishop Aloysius Jin Luxian of Shanghai

Today is the celebration of the 15th anniversary of *Yi - China Message*. I feel incomparably honoured to have been invited to participate in this celebration. I offer the deepest respects and warmest wishes of the Shanghai diocese and myself to Fr Anthony Chang Sang-loi and Ms Catherine Hung Hing Ling.

Since from 1955, and due to reasons that everyone knows, I had lost contact with the Church for 27 years. After having returned to Shanghai in 1982, the first Catholic magazine that I came into contact with was '*Yi - China Message*'. Through this magazine, I came to know about the situation of the Church overseas. In the summer of 1983, I received Ms Hung who had come to visit. That was the first overseas Church group that I had received since my return to China in 1951 and my work in overseas relations began from there. Having such an important relationship with Yi and Ms Hung, how could I refuse her invitation to come to speak here today?

The topic Ms Hung gave me is "The future of the Catholic Church in Mainland China". The Holy Spirit has not given me the charisma of prophecy. I cannot foretell the future. What can I say? Many of you present here are experts on the Church in China. In venturing to speak, I am just displaying my slight skill before experts. Not being able to refuse and not having the material to present, I can only base myself on my subjective imagination and say a few words. If I should made a ridicule of myself, which is unavoidable, please forgive me.

To attempt a guess at the future, we must start from the present concrete reality. To understand the present, however, we cannot but review the past.

Not taking into account the Nestorians, it has been 700 years since the Catholic Church was brought to China. Taiwan recently celebrated the 700th anniversary of the coming to China of the first Beijing archbishop. Cardinal Tomko, the prefect of the Congregation for the Evangelization of Peoples, went personally to preside over the ceremony and also gave a speech.

The Catholic Church went through considerable development during the Yuan dynasty,

especially among the governing Mongol people. The good days, however, did not last long. Zhu Yuanzhang led the Hans in rebellion and drove out the dominating class. The Catholic Church also gradually vanished from Chinese soil. After two hundred years, St Francis Xavier breathed his last breath in storm and rain on the Sancian Island. God, in his wisdom however, had his mysterious plan. In that same year, Matteo Ricci was born in Italy. It was he who opened the great doors of China. He entered Beijing and converted many famous people among the literati class. From that time on, the Catholic Church in China was able to be maintained to this day though it suffered grievous blows several times over.

700 years have gone by. Today there are several million Catholics in mainland China. How many exactly? We say 4 million. Some Hong Kong experts say 10 million. Let us make it 7 million! Only 7 million in 700 years! A conversion rate of 10,000 persons per year! A pitiable number!

Among a population of 1.2 billion, Catholics make up less than 1% of the total. The West has likened the population in China to a boundless ocean. Our Catholic Church is like a small boat floating on the ocean. The United States of America had been a mission country under the administration of the Congregation for the Propagation of Faith. Missionaries went from European countries such as Italy and France. During its War for Independence, the U.S.A. only had 20,000 Catholics. 200 hundred years later, it had 55 million, making up one-fifth of the total population, and was no more under the administration of the Congregation for the Propagation of Faith. It came, rather, to have a great functional influence on the Universal Church. The Catholic Church was spread to our neighbouring country, Korea, at a much later date in comparison to China. They now have over 3 million Catholics, making up one-twelfth of its total population.

Why is it so hard for Chinese people to accept the Gospel? Are the people the problem or is the evangelization method the problem?

Buddhism, which was brought to China during the era of the Eastern Han dynasty, had

very soon become part and parcel of the common households. Why has it not been so for the Catholic Church? China had been a feudalistic country over a long sustained period. The people had been accustomed to the domination of the dictatorial emperor. For the sake of governing all, the feudalistic dynasties needed an imperial philosophy with which to unite the thinking of all the people. During the era of the Spring Autumn Warring States, thinking was lively with the 'contention of a hundred schools' [many diversities of thinking circulating and trying to gain the minds of the people]. After the Qin dynasty destroyed the Six States and united the whole country, however, books were burnt and confucian scholars buried alive. After comparison, with the exception of individual emperors, the rulers after the Han dynasty all revered Confucianism. They made use of the teachings of Confucius and Mencius as the official philosophy to consolidate their rule.

Confucianism had noble moral principles and a system of political thought which rulers could indeed make use of. Confucius, however, only spoke of the present world and human relationships without mentioning the supernatural and supra-human or a personal, supreme, eternal God. It therefore could not satisfy the spirit of humans who were created to seek God. We must learn Confucianism and believe in it. There is a need, however, for another system of thought that can satisfy the yearnings of the depths of the soul. So there had frequently been people among the literati class who were externally Confucianist but internally Daoist, or externally Confucianist but internally Buddhist. Those who were externally Confucianist but internally Daoist, would often mouth what Confucius said while in their hearts were the thoughts of Laozi [Lao-tsu] and Zhuangzi [Chuang-tsu]. The system of thought of Laozi's *Tao Te Ching* [Daodejing] and Zhuangzi's *Seven Inner Chapters* [Neiqipian] were in fact of greater depth than Confucianism. Those who were externally Confucianist and internally Buddhist would outwardly mouth Confucianist sayings while in the depths of their hearts were the Buddhist teachings. The union of Confucianism with Daoism and Confucianism with

the Buddhist Sutras were a common phenomenon.

Towards the end of the Ming dynasty, Matteo Ricci came to China. After much thinking and exploration, he deeply believed that if he wanted to spread the gospel in China, he must necessarily take on the outer garment of Confucianism. What he dreamt of was Confucianism on the external and Christianity in the internal, making use of the outer garment of Confucianism to spread Christianity, taking the path of the union of Confucianism with Christianity. Using present day manner of speech, the Gospel must become part of the people, indigenized and sinicized. The efforts of Matteo Ricci produced fruits. A group of noted Confucianists such as Xu Guangqi were converted to Christ. The happy situation did not last long. A dispute arose within the Church. The Rites Controversy led to the highest authority of the Church ordering the prohibition of the rites of respect to Confucius and ancestors. So because they did not revere Confucius nor offer rites to ancestors, those who believed in Christ became disloyal and unfilial persons. To be a Chinese, one could not be a Christian. To become a Christian, one could not remain a Chinese. The Catholic Church which was flourishing suddenly fell from grace and went through a steep retrogression. It was so up to the middle of the 19th century after the Sino-British War when missionaries depended on the gunboat diplomacy to enter China at the same time as opium. In the minds of the people, the Catholic Church was a foreign religion, arousing the antipathy of those who had concern for the people and country. A famous contemporary theologian wrote that if the Church of that time did not have this controversial conflict, European and American tourists of today would be able to see as many Catholic churches as there are of Buddhist and Daoist temples. That prohibition was lifted at the beginning of this century when the Chinese people were no more required to participate in rites to Confucius and ancestors. The lifting of the ban came too tardily. It is worth reflecting on the time that was wasted. The overturned cart ahead is a warning to the church behind.

In 1909 came the May 4th Movement. Its slogan was "Down with Confucianism". In 1949, the communist party took over the governing power, pushing the anti-imperialistic anti-west struggle to its apex. In 1955, the anti-imperialist love-of-country movement began. The Catholic Church was at the forefront and suffered heavy loss. In 1966, the cultural revolution, which had never happened before in history, began. Chinese Catholics, whether members of the Patriotic Association or not, were struck to the ground as cow-ghosts and snake-spirits. In 1979, there was the implementation of the religious

policy. Religion was resuscitated from the ruins. After a period of great suffering, over 4,000 churches have been reopened all over China. There are over 1,000 seminarians studying in one national seminary, 6 regional ones and 20 provincial and diocesan seminaries. There is a similar number of young Sisters.

What is unfortunate is that internal strife has arisen within the Church. The Church in China is split. There is the so-called underground, loyal, silent, suffering Church and the so-called above-ground, official, patriotic or open Church. As I have mentioned above, the Church in China is like a small boat floating on the boundless ocean of 1.2 billion people. Outside the boat are frightening waves. The little boat is rising and falling with the wind and waves. And within the boat, brothers are quarrelling with some even fighting murderously with one another. This little boat is really in a piteous state! There is a great possibility that the boat might capsize with the passengers in danger of drowning. There are many other boats around this little boat, European, American and of other continents. They are moving ahead with the wind and through the waves towards the shore. The Church is a people on pilgrimage, a people on voyage. The passengers on the other boats see the situation from afar through their telescopes. They feel sad and cannot understand. They hear the quarrelling people and see them split into partisan groups. One group is shouting aloud: We are loyal to the Pope. It is we who are Christ's followers. We definitely cannot be one with you. The sacraments you perform are false. Those who follow you would go to hell with you! The other group is crying out: We are similarly loyal to the Pope. Heaven is not for you to monopolize. Our divergence is in the attitude we have towards the government. We hope for unity. Some of the people in the boats nearby are shaking their heads, saying: Chinese people are queer. They are on the verge of life and death and they are still fighting murderously. It is very puzzling. Some are saying: It is as clear as black and white, the two groups are easily differentiated. We should support one group and topple the other. Some others are saying: It is hard to differentiate which is black and which is white. We should mediate that they may become united. So they also begin to quarrel among themselves too.

That is the present Church in mainland China and the quarrelling will continue. So what will tomorrow be for the Church in mainland China?

It is certain that the boat will not capsize and that there will be some development. This is because the Holy Spirit is constantly present, teaching and inspiring. It is because the Help of Christians will safeguard us. The

Blessed Mother is the Help of Christians. Chinese Catholics have a special reverence for the Blessed Mother. Our Lady will definitely not desert us. However, there must first be internal reconciliation within the Church in China. The Church must not be divisive but be united as one. It must build up the Church in full communion. I believe in the Holy and Catholic Church and the communion of saints.

To realize the internal communion of the Chinese Church in the peculiar situation of China today, the key point lies with the establishment of diplomatic relations between China and the Vatican. Some people would remark that it was only recently that the U.S.A. established diplomatic relations with the Vatican. China can also wait 200 years. But within those 200 years, there had not been any internal split within the American Church. There was no one from outside who interfered and caused division. The Church in China is divided into two large groups. The two groups are also divided internally among themselves. The situation is becoming more and more serious. It is said that in one area there is even fighting among the conflicting groups within the underground group. This really pains one. If Sino-Vatican relations are not normalized, the divisive phenomenon within the Church in China will definitely not be resolved. What is the key to why Sino-Vatican relations cannot be normalized at an early date?

In February of this year when I was at the Hong Kong Union of Catholic Asian News, I have said in reply to a question from a reporter: The biggest obstacle to the normalization of Sino-Vatican relations is neither the Taiwan problem nor the question of the appointment of bishops. It is rather the lack of mutual understanding. Times have changed. Things in the world are continually undergoing change. The Church in China and the Roman See have also undergone great changes. The negotiating parties are using old viewpoints to look at each other. How can negotiations then be successful?

Ispeak of negotiations. It is not a secret that China and the Vatican are negotiating. There have early on been reports from overseas. The underground Bishops' Conference has also expressed its standpoint to the Apostolic See. It is a marathon negotiation. Generally speaking, negotiations are a process for getting to know one another mutually. Practically, they are also a process for bargaining, a process for mutual compromises. An agreement can definitely be arrived at if both sides are sincere and no action is taken to harm the other during the process of negotiation. Let us pray to God that both sides would not just remain walking on their original ground that each negotiation would see an advancement and not a retrogression. We of the Church in the open hope for the time when the whole

Chinese Catholic Church will celebrate together that communion which will be achieved by the work of the Holy Spirit. I deeply believe that the underground Church is also seeking this and will not go the opposite way, which will bring tragedy and opposition and a moving over towards not accepting the wise decision of the Holy See. The Pope, as successor to Peter, has all along led the whole People of God in charity. He must be hoping even more anxiously for this communion and to bring about such a Church more quickly.

The establishment of Sino-Vatican diplomatic relations would be able to resolve all the problems of the Church in China at one stroke. Estrangement, suspicion, opposition and hostility would not vanish in a sudden moment. The internal wounds of several decades will not be totally healed at a blink of the eye. The problems of the stupendous lack of priests, crash course programs for hastening the education of priests, the formation of priests and Sisters, and the religious education of the youths await our endeavours to be resolved. The Church in China can only turn to self-salvation and resolve these problems itself. Otherwise, this small boat on a far journey on the boundless ocean cannot safeguard itself. By the way, our relationship with the Hong Kong diocese is based on the 3 principles of mutual respect, mutual non-subordination and mutual non-interference. It is the same with the Taiwan Church.

Only people with self-love and unending self-strengthening can save themselves. It is the same with local Churches. It is only through self-love and self-strengthening that the Church in China can save itself.

We are Catholics. We witness to God and Christ. God is love. The Son of God descended on earth and was made man. He revealed the love of God the Father to us. The core of the gospel is reconciliation. We are reconciled with God and with people through Christ. Without love, without the virtue of love for others, without the spirit for reconciliation, how can we witness to God and Christ? Can God accept the sacrifice that we offer up when we are without love, unwilling to reconcile and only have hatred in our hearts?

There are 1.2 billion people looking on at us to see if our actions accord with the gospel that we preach. Many Christians all over the world are studying us, watching us to see whether we are true Christians. We cannot treat our brothers with rumour-mongering, calumny, hurtfulness and hatred. It is only when we have self-respect and self-love that we can make others respect us and support us.

We must strengthen ourselves. The self-strengthening we are here speaking of is an unending strengthening of our spirituality, an unending strengthening of our self-construction.

Spirituality is the basis. Due to the limit of time, I will not elaborate!

The Church in China not only can continue to exist, it can also develop to some extent. I here only say 'to some extent' because, firstly, the Chinese Church has all along been a minority among 1.2 billion people. Secondly, when the Church is still in the throes of being split, it is very hard to imagine having a great development. Thirdly, if we are not firmly assertive in putting efforts into the method of evangelization, we cannot undergo reform and there would not be great numbers converting to God.

Here we are of course speaking of the Church, especially of the question of the indigenization and sinicization of theology.

Times have changed. After several serious blows in the last 85 years, Confucianism is steadily declining in mainland China. The Church in mainland China does not seem to need to integrate with Confucianism. The official system of thought is Marxism. Can our Christianity integrate with it? We cannot promote having Marxism externally and Christianity internally.

The reason why the Chinese people in the past did not easily accept Christianity is not only because the Catholic Church was too foreign in its organization and system. It was also because the theological system that it preached was practically a product of the integration of the gospel with Hellenistic philosophy and Roman culture. Making use of Aristotelian logic to express a theological system of thought with the concepts of rights and duties of the Latin culture as a framework is really rather incongruous with Chinese tradition which has humaneness, justice and morality as the core of its system of thought. It is no wonder that it had not been easily acceptable to the Chinese people.

What we must now do is to shed the features of its Greek philosophy and Roman culture and retain the essence of the gospel and use this to preach to the contemporary people of China. In other words, we are to directly preach Jesus, his person, his deeds and teaching. The words and parables spoken by Jesus is not stark dogmatic doctrine but are full of vitality and teachings that pull at the chords of the human heart. The Gospel transcends time and space and can be accepted by any person. In the past, our Church did not read the Bible but only recited the catechetical questions and answers and only recited ready-made prayers. We must reform such a situation and promote the reading of the Bible. We must organize Bible reading groups in each parish. We can learn from our Christian [Protestant] brothers with regard to this.

We must of course still speak theology but we must teach the documents of the Second Vatican Council. We must have

Vatican II as a guide to our actions. The very great majority of the faithful have remained at the stage of Vatican I or even that of the Council of Trent. When I was a student, the priests spoke about 'no salvation outside the Catholic Church' and 'people entering hell in large groups'. This was frightening. A non-Catholic schoolmate of mine said to me: "Would my being alone in heaven looking at my ancestors and all Chinese people suffering the tortures of fire in hell be infinite happiness for me? I would rather be together with them." He in the end did not enter the Church. I feel preaching the gospel directly and teaching Vatican II would certainly be to very good effect in mainland China.

What is hindering the Gospel in mainland China of today is not socialism but money-worship. What mainland China is implementing is a Chinese style socialism, with a market economy and not a socialism of planned economy. To the West, it seems like a contradiction in itself. For the Chinese people, however, it is very acceptable. Christianity and socialism can adapt to each other. Would Western people also feel that this is unimaginable? The common enemy of socialism and Christianity is the raging money-worship which regards money as being almighty. Many people fall to their knees before money and become corrupted by money. Tempted by money, they can betray their friends, country or Church, losing their national dignity, human dignity and Church dignity. Money worship brings selfishness and self-interest, hedonism, divisiveness and distracts the human hearts, breaks up families, damages social stability, gives way to apostasy from the faith and the committing of crimes and degradation. Our Catholics should boycott money worship and propagate the teaching of the gospel on the practice of the eight beatitudes. In their own action, Catholics purify society, illuminate the people in the world, and guide others, especially the youth, to conversion to Christ.

There is at present a vacuum and crisis in the spiritual world of the Chinese people. It is an opportune time for the spreading of the Gospel. We should take hold of this opportunity and not be in turmoil internally. We should rather be united and cooperate with one heart. The future of the Church in China is bright and translucent.

The above talk is only my personal opinion and does not represent that of the Shanghai diocese nor that of the whole Church in mainland China. Please do not hesitate to correct me.

Thank you!

(translated by Yi)

**PROPOSED GUEST LIST FOR FIRST LADY ROUNDTABLE MEETING
WITH DISTINGUISHED HONG KONG WOMEN**

Business (2)

Susanna Chou, textile manufacturer and possible first Chief
Executive of Macau
Marjorie Yang, Esquel Enterprises, Ltd.

Government Officials (8)

Hillary Rodham Clinton, First Lady of the United States
Madeleine Albright, U.S. Secretary of State
Carolyn Brehm, Vice President for Asia, Project ORBIS and
Consul General's wife
Anson Chan, Chief Secretary of the Civil Service
Lena Chi, Mutual Legal Assistance Office, Department of
Justice
Elsie Leung, Secretary for Justice
Lily Yam, Commissioner, Independent Commission Against
Corruption
Denise Yue, Secretary for Treasury

Law, Journalism, Academia (5)

Cheung Man Yee, Director of Broadcasting, Radio Television
Hong Kong (RTHK)
Fanny Mui-Ching Cheung, Chairperson, Equal Opportunities
Commission
Audrey Eu, Chairman, Hong Kong Bar Association
Anna Tam, Professor of Family and Children's Law, Hong Kong
University
Anna Wu, head of the Hong Kong Consumer Council and
solicitor

Medicine (1)

Betty Tung, spouse of Chief Executive C.H. Tung

Political Leaders (1)

Julita Lee, Honorary Chair of the Federation of Women

Total: 17

Biographies of Proposed First Lady Roundtable Participants

Betty Tung: Mrs. Tung is the wife of Chief Executive C. H. Tung of the Hong Kong Special Administrative Region of the People's Republic of China. She was born and raised in Hong Kong. She studied at Boston University's School of Nursing in 1955. Mrs. Tung is president of the Hong Kong Red Cross and of the Hong Kong Community Chest. Mrs. Tung has an interest in Japan and speaks Japanese. She has one daughter and two sons.

Anson Chan: Chan is the Chief Secretary for Administration - Hong Kong's top civil servant. She was the first Chinese person appointed to this post. Chan rose quickly through the ranks after beginning her government career in 1962. Responsible for Hong Kong's 180,000-strong civil service, Chan enjoys high esteem in the local community for her leadership, efficiency, and determination to speak up for Hong Kong interests. Born in Shanghai in 1940, Chan earned a bachelor's degree in English Literature at the University of Hong Kong. Her grandfather was a well-known Nationalist general and World War II hero. Her mother, Fang Zhaoling, is a noted artist and calligrapher. Chan consistently leads Hong Kong public approval polls, ahead of Martin Lee and C.H. Tung.

Cheung Man-ye: Cheung has served as Director of Broadcasting, Radio Television Hong Kong (RTHK) - Hong Kong's public broadcasting station -- since 1986. Born in 1946, Cheung was raised and educated locally, graduating from the Chinese University with a B.A. degree. She rose rapidly in the bureaucracy, serving as Director of the Government Information Service, before joining RTHK in 1971. Cheung is tough and independent. She was in the limelight this winter when she forcefully rejected suggestions to limit the range of opinions voiced on RTHK and turn it into a government mouthpiece.

Fanny Cheung Mui-ching: Cheung is Chairperson of the Equal Opportunities Commission. She is a former university dean and professor of psychiatry at the Chinese University of Hong Kong. Cheung graduated from the University of California, Berkeley with a B.A. degree and received her doctorate from the University of Minnesota. Apart from heading the Equal Opportunities Commission to eliminate discrimination, Cheung is also vice chairman of New Life Psychiatric Rehabilitation Association and a member of the Queen Elizabeth Foundation for the Mentally Handicapped.

Lena Chi Hui-ling: Chi, 43, is Deputy Law Officer and newly named head of the Mutual Legal Assistance Unit of the Justice Department. A barrister-at-law, Chi started her civil service career in October 1974 serving as a student physiotherapist in the Legal Department. She was promoted to Crown Counsel in 1986 and Deputy Principal Crown Counsel in August 1994 in charge of the Extradition and Treaties Unit.

Susanna Chou: Chou, 55, is a member of the Legislative Assembly in Macau and is vice chairman of Macau's Preparatory Committee, a 100-member body designated to oversee the enclave's transition to Chinese sovereignty in December 1999. She was a drafter of the Macau Basic Law, its mini-constitution. Chou is the Honorary French Consul in Macau and is the daughter of prominent pro-Beijing businessman Chao Kuangpiu, head of Dragon Air.

Audrey Eu: Eu was elected chairman of the Bar Association - the professional group representing Hong Kong's barristers - in January 1997. She pledged that the association would continue its stand for the rule of law through the reversion and beyond. Maintaining close working connections with pro-democracy lawyers both locally and abroad, Eu enjoys great respect in the legal profession for her meticulous judgment, open-mindedness and liberal outlook. She strongly criticized the government's decision to rush through the Provisional Legislature the controversial adaptation of laws bill, which exempts Chinese state organs from some Hong Kong laws, arguing that the move would seriously undermine both local confidence and the rule of law. Eu is in her second consecutive one-year term heading the Bar Association.

Julita Lee: Lee is honorary chair of the Hong Kong Federation of Women. Born in June 1947, Lee is a graduate of Sir Robert Black Education College and of Auckland Technical Institute. She is director of Euroasia Holdings Limited and of Ocean More Enterprises Limited. Lee has served as director of Po Leung Kuk since 1991, a prominent charitable organization providing services to orphans and needy women.

Elsie Leung: Leung is Secretary for Justice of the Hong Kong Special Administrative Region. She has pledged to uphold the rule of law and to carry out her duties "fairly, impartially and fearlessly." Born in China in 1939, Leung went to night school to finish her university course in law, while working in a law office during the day. Leung specialized in family law, particularly women's and children's issues. She is a devout Catholic, and comes from a family with long-term connections to progressive causes in China and Hong Kong. She decided in February 1998 not to prosecute the local

branch of China's Xinhua News Agency for allegedly violating the privacy ordinance, and in March 1998 not to prosecute Sally Aw, chairman of Sing Tao Holdings, for fraud. Those decisions, plus the passage of legislation exempting Chinese state organs from some Hong Kong laws, sparked criticism that the Justice Department was showing favoritism to powerful, pro-China individuals and groups.

Anna Tam: Tam is professor of Family and Children's Law at the University of Hong Kong. (details to follow)

Anna Wu: Wu is head of the Hong Kong Consumer Council. She was an appointed member of the pre-reversion Legislative Council from 1992 to 1995. A lawyer by profession, Wu was one of the prominent human rights activists in Hong Kong calling for the establishment of an independent Human Rights Commission to oversee the implementation of the Bill of Rights, for extending the Convention on the Elimination of Discrimination Against Women to Hong Kong, and ending discrimination against homosexuals. Wu's tireless efforts to fight discriminatory practices contributed significantly to the establishment of the Equal Opportunity Commission in 1996. A law graduate of the University of Hong Kong, Wu currently heads the Consumer Council.

Lily Yam: Yam was appointed Commissioner of the Independent Commission Against Corruption (ICAC) in April 1997. She has expressed confidence in the ability of the Commission -- a powerful and highly sensitive organ -- to combat corruption under Chinese sovereignty. Born in July 1946 in Hong Kong, Yam has a B. A. degree from the University of Hong Kong (1969) and an MPA from Harvard (1985). Earlier in her career with the ICAC, she served as head of the Community Relations Department (1980) and as Secretary to the ICAC Review Committee (1994). She served as Commissioner for Transport from 1995-1997.

Marjorie Yang Mun-tak: Yang is the chairperson of Esquel Enterprises Limited. After graduating from Massachusetts Institute of Technology in 1974 with a B. Sc. degree in mathematics and from Harvard Business School in 1976 with an MBA, Yang worked in First Boston Corporation in New York from 1976 to 1977. She then joined the Esquel group of companies, Hong Kong, serving as its head since 1978. Yang also maintains close ties with China. She is a Standing Committee member of both the Chinese People's Political Consultative Conference of Xinjiang province and of Guangdong province's Foshan city. She has served as a Senior Business Development Advisor to the New China News Agency, Guangdong Bureau, since 1996.

Denise Yue: Yue, 45, has been Secretary for the Treasury since April 1998. Prior to this appointment, she was Secretary for Trade and Industry of Hong Kong from 1995 to 1998. Yue joined the Hong Kong government in 1974 and served in a number of branches and departments, including the Home Affairs Department, the Finance Branch, the Chief Secretary's office and the Education and Manpower Branch. Yue was born in Hong Kong and graduated from Hong Kong University in 1974. She studied at HARvard in 1987.

**Alternate Names for Round Table
grouped by functional type**

The Arts (11)

Barbara Fei, vocalist
Mona Fong, managing director, Shaw Brothers (HK) Ltd.,
prominent film producer
Ann Hui, movie director
Alice King, director and owner, Alisan Fine Arts Ltd., and
sister of C.H. Tung
Helen Lai, resident choreographer, City Contemporary Dance
Company
Josephine Siu, actress
Anna Sui, fashion designer, New York and Hong Kong
Vivienne Tam, New York-based clothing designer and Hong Kong
boutique owner
Jean Wong, principal, Jean M. Wong School of Ballet
Frances Yip, singer
Wing See Yip, conductor

Business and Finance (14)

Christine Chao, managing director, (legal), Federal Express
Corporation
Choi Ngor Cheung, director and securities analyst, South
China Securities Ltd.
Shirley Chong Sok Un, CEO, Shenyin Wanguo (HK) Ltd.
securities firm
Susan Chow, Executive Director, Hutchison Whampoa
Katherine HUNG Siu Lin, director, Cheung Kong Holding Ltd.
Elizabeth Kan, managing director, First Eastern Investment
Group
Kersti Krepp, vice president, Asia/Evergreen International
Airlines, Inc.
Sophie Leung, chairman, Golden Emblem Investment Co.,
textile industry representative
for the legislative council
Paddy LUI Wai Yu, executive director, K Wah International
Holdings Ltd.
Joyce Elena Ma, chief executive officer, Joyce Boutique
Holdings Ltd.
Elle SHUM Mun Ling, director, Wealthy Bloom Investment Ltd.
Anna Sohmen, chairman, Starform Service Ltd; council
chairman, Hong Kong Academy for Performing Arts,
daughter of late shipping tycoon Sir Yue-kong Pao
Jing Ulrich, director of China research, Credit Lyonnais
Securities
Mina Wang, chairwoman, Chinachem Group

Children's and Family Issues (5)

Shirley HUNG Suet Lin, Task Force on Single Parents, Caritas
Youth & Community Service (microcredit project)
Helen Stephens, managing director, Mother's Choice home for
orphans and single expectant mothers
Rosanna Wong, executive director, Hong Kong Federation of
Youth; chairman, Hong Kong Housing
Nora YAU Ho Chun, JP, director, Christian Family Service
Centre
Jessie Yu Sau-chu, chief executive, Hong Kong Single Parents
Association

Education (2)

Dr. Gail Schaeffer Fu, Wellesley '64, English Language
Teaching Unit, Chinese University of Hong Kong
Helen Yu, director, Education Department

Government (10)

Marion LAI CHAN Chi Kuen, Commissioner for Official
Languages, Official Languages Agency
Yvonne Choi, Deputy Director-General of Trade
Katherine Fok, Secretary for Health and Welfare
Regina Ip, Director, Hong Kong Immigration Department
Rebecca Lai, Deputy Secretary for Financial Services
Amelia LUK Siu Ping, Deputy Law Officer (International Law),
Department of Justice
Elsie Tu, Provisional Legislative Councillor
Anissa WONG Sean Yee, Deputy Secretary for the Civil
Service, Civil Service bureau
Wing Chen WONG, Deputy Director of Urban Services
(Administration), Urban Services Department
Patricia CHU YEUNG Pak Yu, Deputy Director, Social Welfare
Department

Law (6)

Verina Saeeda Bokhary, Justice of the High Court
Claire Beeson, District Court Judge
Sally Harpole, consultant, law firm of Deacon, Graham &
James
Gladys Li, former chairman, Hong Kong Bar Association
Margaret Ng, legislator, legal constituency, barrister
Sylvia SIU Wing Yee, chairman, Hong Kong Federation of
Women's Lawyers
Maria Tam, barrister; member, Basic Law Committee

Media (4)

Joyce Barnathan, bureau chief, Businessweek (invite to cover
event?)
Sandra Burton, bureau chief/contributor, Time magazine
(invite to cover event?)

Carol Lai, chairman, Hong Kong Journalists Association
(invite to cover event?)
Winnie Yu, managing director, Hong Kong Commercial
Broadcasting Co. Ltd.

Medicine (4)

Felice Lieh Mak, former executive councillor; doctor
RuLin Fuong, pediatrician, working mother and daughter-in-
law of C.H. and Betty Tung
Dr. Rose Ong, family practitioner and medical columnist,
South China Morning Post
Rosie Young, Dept of Medicine, Hong Kong University; former
chairman of Education Commission

Non-governmental Organizations (5)

Chan Yuen-han, director, HK Federation of Trade Unions
Social Affairs Committee; member, Democratic Alliance
for Betterment of Hong Kong; Provisional Legislative
Councillor
Nellie Fong, executive director, the Better Hong Kong
Foundation, and executive councillor
Mona Leong, assistant director, Hong Kong Red Cross (Betty
Tung's favorite charity)
Mai Ng, director, Friends of the Earth
Diana Pang Wai Sum, Society for Community Organization

Politics (4)

Selina Chow, Provisional Legislative Councillor; member,
Liberal Party
Emily Lau, chairman, The Frontier party
Christine Loh, chairman, Citizens Party
Elsie Tu, Provisional Legislative Councillor

Sports (3)

Lai-Shan Li, Olympic gold medalist, windsailing
Lok-Si Li, first Hong Kong woman to visit the North Pole
Jenny Wallis, Deputy Secretary for Culture and Sport

Women's Interest Groups (7)

Chan Yu, chair, Hong Kong-based Chinese Working Women's
Network
Elaine Healey, President, Hong Kong Women Business Owners
Club
Rosemarie Kriesel, president, Financial Women's Association
of Hong Kong
Evelyn Ng, chairperson, Hong Kong Federation of Women's
Centres
Ivich Neuville, president, American Women's Association
Vandana Shiva, vice president, Hong Kong Association of
Business and Professional Women

Sylvia SIU Wing Yee, chairman, Hong Kong Federation of Women
Lawyers
Marina WONG Yu Pok, Hong Kong Women Professional and
Entrepreneurs Association
Annie WU Suk Ching, vice chairman, Hong Kong Federation of
Women

TOTAL P.012

First Lady Hillary Rodham Clinton
Address at the Shanghai Library
Shanghai, China
July 1, 1998

It's a great pleasure to be in Shanghai, the gateway to China, the vibrant center of China's economic transformation, and the wellspring of great intellectual, political, and creative leadership. I am also pleased to be speaking here--at the Shanghai library--which my husband and I visited yesterday. I understand it is one of the largest municipal libraries in the world; with vast resources--from ancient Chinese texts to the latest CD-Roms--that embrace both the past and the future of this great nation.

My husband and I have only been in China a few days--yet in that short time, we've glimpsed both China's rich history and promising future. We've visited some of your ancient sites-- from the Terra Cotta warriors to the steps of the Great Wall. And marveled at Shanghai's ultramodern architecture. But we understand that this country's greatest treasures are its people - men and women like yourselves, who are seizing the opportunities for progress, and helping to transform your society for the better.

When I first came to China three years ago, I had the privilege of participating, as did many of you, in the United Nations Fourth World Conference on Women. It was an extraordinary gathering of women from 189 nations--women of different colors, different cultures, and different faiths; from small villages and urban centers--who had come together from every corner of the globe to discuss our common concerns and our common future. At the conference and the forum of nongovernmental organizations in Hairou, I listened to women giving voice to the voiceless; strength to the powerless; hope to those marginalized.

While we spoke different languages, and came from different places, we shared a universal belief: that women's rights are human rights and that human rights are women's rights.

What the Beijing conference made undeniably clear, and what we all know from experience and history, is that development and progress depend on women having equal access to life's basic tools of opportunity: health care; education; credit; jobs; legally enforceable rights; and full participation in the political, social and economic life of our countries.

The Beijing Platform for Action provided a framework and the impetus for governments to make these tools of opportunity and rights available to women. And the extraordinary potential and energy of women unleashed at that conference has begun to transform lives and societies. Governments are being held to their commitments, and grassroots action is igniting reform in every corner of the globe.

I have seen the changes occurring first hand, from Senegal to South Africa, from America to Australia, and from Chile to China.

During the time I've been in China, I've had the privilege to meet women and men who are working together to ensure that women are not left behind in the 21st century. I have heard the vital voices of your girls and women, and seen the flowering of independent organizations committed to transforming rhetoric into action to achieve tangible results toward the empowerment of women across your country.

Last Saturday in Beijing, I participated in a spirited, lively and informative discussion with women leaders about the challenges and opportunities facing women in China. Although there were only eight of us sitting around the table, I felt as though I were hearing the voices of millions of Chinese women committed to improving their lives.

I listened to the publisher of a magazine for rural women speak of improving conditions for poor rural women through expanded economic opportunities. She told the story of a disabled woman who was made to feel like a burden to her husband. But, through a micro credit program, she got a small loan and set up her own bean curd shop. As she began to make money, the relationship with her husband improved. And she also gained self-confidence, and earned a position of respect in her village.

University professors talked about new efforts to educate women, and change traditional attitudes about women and girls. Participants told me about programs aimed at keeping girls in school, and convincing dropouts to return to school. They showed me illustrated pamphlets used to inform women and girls about their political and legal rights.

On Monday, I met with women lawyers and professors running the Center for Women's Law Studies and Legal Services at Beijing University, which offers free legal counseling to women; arbitrates, mediates, and litigates significant cases with wider legal implications for society; and recommends changes in policies that affect women.

One of the Center's clients told me she had wanted to leave her abusive husband--but didn't know what her legal rights were. She sought the help of the Center, and finally obtained a divorce and an award for child support. But she and her daughter are still living with her ex-husband, because her apartment was assigned to him by his work unit, and she is unable to get housing on her own. The Center is pursuing ways for her to obtain housing, and collect the support to which she is entitled.

Another client explained how she and the women she worked with in a factory were denied their pay, and are suing the factory's manager for their back wages--which he still refuses to pay.

These stories and many others, underscored for me that while laws protecting women's rights in China, as in many other countries, are often quite comprehensive on paper, they are frequently not enforced. Throughout the world, I hear the same complaint--without the rule of law, which includes open access to the legal system and judicial orders that individuals can enforce, laws can be a cruel hoax on women. But based on what I have I have learned here, steps toward better implementation are being made in China. When I asked for a show of hands at the Center of those in the audience who were studying to become lawyers--all the hands that shot up were young women's. The extraordinary growth in the number of lawyers in China--including women lawyers--will further strengthen the rule of law that is necessary for expanding and enforcing women's rights.

And yesterday here in the Library, my husband and I talked with more people in Shanghai who are defining China's future. I also visited a retraining center where women, who have lost their jobs because of China's economic reforms, are learning new skills to prepare themselves for a more competitive job market. I was struck by how supportive they were of each other in the face of daunting challenges. I especially noticed the emphasis that the teachers placed on changing a woman's attitude about herself, so that in addition to skills, she could work for "self respect, self confidence, self reliance, and self improvement."

And I visited a beautiful new children's medical center, with state of the art technology--and met with the bright, articulate students at the Shanghai Number 3 Girls School: two snapshots of the new China.

My experiences here in China this past week have convinced me how important personal exchanges are between our two countries. So it is with great pleasure that today I am announcing five new China/America exchange programs that will bring Chinese women to the United States next year to share ideas and experiences with their American counterparts. These exchanges, sponsored by USIS, will embrace Chinese and American women leaders at all levels of society, including lawyers, business representatives, local government officials, and youth leaders. And I know they will deepen the understanding and ties of friendship that continue to grow between our two countries.

They will also enable American and Chinese women like us, with education and position, to learn from each other about how we can continue to work toward social change that benefits all women.

One of the great privileges of my position is to travel on behalf of my country. Wherever I go, I speak with women and girls. I find that no matter what nation we live in, we face the same challenges, and dream the same dreams. We all hope for the day when no woman is a victim of domestic abuse and other forms of violence.

When no woman is the victim of economic discrimination. When no woman is denied the basic rights of health care and education.

Yet we know, even as we enter this new millennium--with all of its possibilities for humankind--that too many women around the world remain on the outskirts of opportunity, and their daughters remain undervalued in their societies.

For as much as progress is being made on women's behalf-- here in China and around the world--deeply imbedded barriers remain. Because for every women who needs more information, we know there are not enough books, let alone Internet access; for every woman who needs her legal rights protected, we know there are not enough legal clinics. For every women who seeks an education, there are not enough families who are able or willing to pay the fees; and for every girl who today dreams of a world of unlimited possibilities, there remain yesterday's attitudes that hold her back.

As some of you may know, I am particularly lucky on this trip to have not only my daughter but my mother with me. We have, as the saying goes, "three generations under one roof." And I think about how many changes the three of us have experienced in our lifetimes. My mother was born before women had gained the right to vote in the United States. And 30 years ago, when I entered law school, there were very few women sitting beside me in the lecture halls. Today, women in those law classes are in the majority. And already in her life, my daughter has greater freedoms and opportunities and choices than I could ever have imagined at her age.

We all must work harder to ensure that all girls have the ability and right to make their own choices. That starts with valuing and respecting our daughters in our hearts and in our homes--so that they develop the strength and confidence to move forward--for themselves, their families and their countries.

Since I've been here, I have heard the expression "Women hold up half the sky." And I've seen firsthand the enormous reservoirs of talent, and the boundless potential that exist within the women of China to shoulder this burden.

This is also an image that applies to women everywhere. In my own country, for example, many women feel they are holding up more than half the sky, as they struggle to balance family and work demands, with little help from government or business with their child care needs. So each of us in our different social and economic settings, should ask ourselves what needs to be done to equip and support women to hold up their half of the sky. Some answers seem obvious to me:

Women can't hold up half the sky--if as girls they are not loved and valued by their parents, and given the same opportunities as their brothers to fulfill their potential;

Women can't hold up half the sky--if they make up the vast majority of those who can't read or write;

Women can't hold up half the sky--if girls are still pulled out of school early, and robbed of the education that they need to thrive in the 21st century;

Women can't hold up half the sky--if they are denied the jobs, loans and credit they need to lift themselves and their families up from poverty;

Women can't hold up half the sky--if they are deprived of basic legal rights and services;

Women can't hold up half the sky--if they are victims of violence and abuse in their own homes, or are kidnapped or sold into marriage;

Women can't hold up half the sky - if they are denied the freedom to plan their own families.

Women can only hold up half the sky when their feet are planted firmly on the soil of freedom and equal justice.

The UN Universal Declaration of Human Rights-- adopted 50 years ago by my country and yours--states "All human beings are born free and equal in dignity and rights." The Platform for Action adopted by the UN Conference in Beijing three years ago lays out a powerful agenda for the empowerment of women based on those principles of universal rights. Economic reforms here have lifted millions of Chinese out of poverty--an extraordinary accomplishment. But economic and social progress must go hand in hand with the strengthening of other freedoms. The yearning to be treated with dignity, to be able to choose one's own religion, to speak freely, to participate fully in the life of one's community --knows no national boundary, but is deeply rooted in the human spirit.

All of you here today are playing a role in the great transformation of China we can see all around us. Based on my own experience in America, I am aware of how hard progress can be, and how sometimes it feels that you take two steps forward - and one step back.

One hundred and fifty years ago this month, at Seneca Falls, New York, a small band of women and a few men adopted a declaration of sentiments that called for women's equal rights. We have made tremendous progress since then, but the work is never finished. For every law the United States passed - from voting rights to equal pay for equal work - we have had to work hard not only to enforce it, but also to change the underlying social and cultural attitudes that undermine its meaning. (As late as the 1980s, I met women in America who said they did not vote in elections because their husbands did.)

Almost eighty years ago, in 1919, the voices of the young Chinese intellectuals of the May 4th movement argued passionately that women must gain social, economic and political equality if China was to survive and prosper in the 20th century. That message is even more compelling in 1998, as China enters the 21st century. As we stand at the brink of a new century, no country will be successful in the years ahead if it leaves half its population behind. No country can reach its full potential until all of its citizens - men and women; boys and girls -- have the freedom and the resources to reach theirs.

Only when we create a world where every citizen enjoys fundamental freedoms and every child is valued and given equal opportunities - then, and only then, will we be able to say with honesty: yes, women hold up half the sky.

DIALOGUE WITH CHINESE WOMEN: OPPORTUNITIES AND CHALLENGES
IN A CHANGING SOCIETY

June 26, 1998
Beijing, China

Moderator: **Feng Cui**, secretary of the secretariat, All-China Women's Federation and director of the International Department at the ACFW.

Panelists:

* **Chen Mingxia**, senior research fellow, Institute of Law, Chinese Academy of Social Sciences; Advisor, Qianxi County Rural Women's Legal Services Center *draw out*

X **Zheng Bijun**, director, Women's Studies Center, Beijing University

✓ * **Liu Bohong**, associate research fellow, ACWF Women's Research Center *translated on bodies ourselves into Chinese*

✓ * **Zhao Jie**, associate research fellow, Institute of Sociology, Yunnan Academy of Social Sciences

✓ * **Ge Youli**, project officer, United Nations Development Program *UNDP*

✓ *Guil* **Xie Lihua**, editor-in-chief, Rural Women Knowing All

- Round table - action.
- Low Round table
- Speech.
- Sympos.

Feng Cui

Feng Cui, (Feng tsooay) secretary of the secretariat, All-China Women's Federation and director of the International Department of the ACWF, previously served in two of China's more important ministries, the Ministry of Foreign Affairs and the Ministry of Foreign Economic Relations and Trade. Ms. Feng also has spent time in New York as a member of the Chinese delegation to the United Nations. She has used her contacts from these experiences to build links with foreign and international women's organizations. In 1995, Ms. Feng served as an ACWF representative at the NGO Forum during Fourth World Conference of Women in Beijing.

Ms. Feng recently hosted the "Beijing Seminar on Follow-up Action to the Fourth World Conference" in Beijing. The meeting was attended by representatives from more than 40 countries.

Talking Points:

- During this period of rapid economic and social change, how does the All China Women's Federation, the largest women's organization in any country, work to promote women's interests? Have the ACWF's goals and approaches changed as the country has changed
- An unintended consequence of state enterprise reform is that many Chinese women have lost their jobs. I understand that the ACWF has been active in job retraining efforts? What steps have been taken? How effective have they been to date?

Chen Mingxia

Chen Mingxia (CHEN ming-sha), senior research fellow, Institute of Law, Chinese Academy of Social Sciences, is one of China's leading experts in family law and women's rights. She was a member of the legislative drafting group that prepared the 1980 Marriage Law; she is currently participating in an experts' group that is considering revisions to the law. Ms. Chen also contributed to the development of the 1992 Law on the Protection of Women's Rights and Interests (the Women's Rights Law).

Although Ms. Chen has been a leading figure in the drafting of legislation to establish women's rights, she has also devoted considerable effort to working to make sure that legislation is implemented. China has much decent legislation that protects the rights of citizens and private parties, but many of these rights remain largely paper rights, with little impact on either state action or private behavior. Women's rights are no exception. Ms. Chen is working to move Chinese women from "equality under the law to equality in reality."

Ms. Chen's work on narrowing the gap between the law on the books and actual practice was instrumental to the establishment of China's first legal services organization specifically for rural women, the Qianxi (Jeean see) Women's Rural Legal Services Center. Based in Qianxi, a rural county 200 kilometers from Beijing, the Qianxi Center attempts to educate citizens about their rights under the law as well as how to use the law to protect their rights. Ms. Chen is senior advisor to the Center and has assisted it in a wide variety of cases. These include suits to grant women a fair share of property upon divorce, to compel the payment of support payments to elderly parents (as required by law in China), and to annul arranged marriages.

Talking Points:

- I understand that you are working to realize the full implementation of laws that protect citizens rights. China has many good laws that protect women. What can be done to tackle the problem that they--as is the case in many countries around the world--are not fully implemented?
- I have heard about the exciting work of the Qianxi Women's Rural Legal Services Center. What steps is the Center taking to help women learn about their rights and actively seek the legal remedies to which they are entitled under Chinese law? How do you go about raising the legal consciousness of rural women?
- I understand that the Qianxi Center has filed suits on behalf of elderly women whose families refuse to support them. Can you give me an example of such a case and how it was resolved? What do you think about using the law to enforce traditional family obligations?
- Do you find that women are reluctant to ask the Center for legal help? If so, what steps do you take to help them overcome that reluctance?
- I have read that China's divorce rate is rising. Unfortunately, it is extremely high in the United States. What is the center doing to help women reach a fair settlement in divorce cases? To educate them about their rights?

Zheng Bijun

Zheng Bijun (ZHUNG bee jeewn), a specialist on classical women's literature, is recognized as a pioneer in women's studies in China. She is director of the Women's Studies Center at Beijing University, which was founded in 1990. The Center is a premier inter-disciplinary research center offering China's first-ever Master's degree program in women's studies.

Talking Points:

- What are the main topics of women's studies today in China? Do you focus on current social issues, or historical studies of women's roles?
- Is women's studies in China different from women's studies in Europe or the United States?

LIU BOHONG

Liu Bohong (LIEW Bohong) is a senior researcher at the Women's Research Institute of the All-China Women's Federation, one of China's most important research centers for women's issues. Ms. Liu specializes in feminist theory. In addition to her theoretical work, she has also conducted research on a broad range of social issues, including the status of women in urban China and unemployment caused by state enterprise reform.

For the past several years, Ms. Liu has led a project to translate the well-known American health guide for women, Our Bodies, Our Selves, into Chinese. In this project, the process of translation also became one of education: many concepts (as well as terms) were new to Chinese culture. The Chinese translation has just been released. The enthusiastic response of Chinese women to the translation project has inspired the group to begin a second, even more ambitious project - the writing of China's own Our Bodies, Our Selves.

Talking Points:

- Is the term "feminist" used by women in China? If so, what do they mean by "feminist"?
- What prompted your interest in feminist theory? How has thinking about feminism been affected by the economic and social reforms of the last decade?
- What impact has the introduction of market principles and private property rights, more individual freedom, and more diversity in social behavior had on the status of women?

Zhao Jie

Zhao Jie (GEEOW ge-eeh), deputy director of the Yunnan Reproductive Health Research Association, is one of Yunnan Province's most competent researchers on and advocates for rural development. A well-known and well-respected figure, Ms. Zhao is in the forefront of community-based rural gender and development work in China. She plays a key role in bridging biomedical, social science, and gender studies.

The Ford Foundation has called the Yunnan Reproductive Health and Research Association "one of China's most exciting new "NGOs" (don't quote Ford Foundation in public). The association was set up 1993-94 to improve reproductive health using both community development, local participatory research, and commitment to gender equity as its operating principles. It is unusual in China in that it is not affiliated with any one government agency and professionals from many different institutions participate in its work.

The association was started by a group of researchers in response to the need for regular discussion on the intersection of health and social sciences in the understanding/addressing of rural women's health issues. It has grown from a discussion group to an active "NGO" engaged in research with rural women, publications, consulting, and training. It also provides advice to provincial government agencies. The Association has actively participated in international meetings such as the International Conference on Population and Development (ICPD) in Cairo in 1994, The Fourth World Conference on Women in Beijing, and a number of post ICPD activities and meetings.

Yunnan is a poor mountainous province in China's southwest that has a large minority population. Zhao Jie is currently directing an innovative project in a poor rural area that links micro-credit loans to health programs designed to improve the reproductive health of poor rural women. The project provides health care services and uses the processes associated with a small loan program to educate women on how to take care of their health.

Talking Points:

- You have worked extensively with women in poor rural areas of China. What do you feel is the best way to encourage them to work actively to change their situation.
- As a gender sociologist, you must have a very different analysis of the causes of rural women's health problems than that of colleagues trained in medical science. Can you give us a few examples of how such a perspective contributes to a fuller understanding of rural women's health problems and challenges?
- As a key member of the Reproductive Health and Research association, can you describe how you see the role of social organizations complementing the work of government in rapidly changing societies. Can you give us a few examples of such complementarity from Yunnan and the work of your organization?

Ge Youli

Ge Youli, ("GUH" yoh-lee) national program director, United Nations Development Program, Beijing, represents a new generation of talented young Chinese who are helping China utilize the resources of international organizations more effectively and enabling donors to respond to China's fast changing needs more readily.

Ms. Ge has played a critical role in UNDP's programming to address poverty in China, particularly poverty of rural women. The programming has employed a bottom-up rather than a top-down approach that places resources such as capital and information directly into the hands of individual local women. It also focuses on training that gives local women the tools they need to help themselves. For example, Ms. Ge designed an experimental project in Inner Mongolia that combines micro-credit financing for community women with assertiveness training and skills-building.

Ms. Ge is also a prominent member of a generation of young women who have introduced new thinking about gender and the role of women in modern society in China. Ms. Ge has been a key person in the UNDP's efforts to "mainstream" gender by making it a fundamental aspect of all areas of programming, including poverty alleviation, education, and health.

Outside of UNDP, Ms. Ge is well-known as a founder of the "East Meets West" Translation Group, which has translated a series of influential works by foreign feminists into Chinese. These translations have given Chinese women access to new concepts and analytical frameworks that are shaping their work and public discourse.

Talking Points:

- You have done a great deal of work on poverty alleviation, particularly work focused on rural Chinese women. What problems are unique to women in the struggle to get out of poverty? How do their problems differ from men's?
- I know that you have been running a project for UNDP in three impoverished counties in Inner Mongolia using a "bottom-up" approach. What exactly does this approach involve? What kinds of tools or skills are you helping Chinese women to develop to help themselves?
- Your "East Meets West" translation group has translated many foreign women's works into Chinese. What have Chinese women found helpful or inspirational in these works? Overall, what has been the reaction to these works in China?

Xie Lihua

Xie Lihua (SHEH lee hwah) editor-in-chief, Rural Women Knowing All, and deputy editor, China's Women's Daily, is the founder and driving force behind Rural Women Knowing All, a popular magazine for rural women that has built a circulation of over 230,000 in less than five years. Although Rural Women Knowing All is a publication of the All-China Women's Federation, most of its operations are directed by a staff led by Ms. Xie.

Ms. Xie started Rural Women Knowing All in 1993 with a \$7,250 loan from the All-China Women's Federation. It began as an attempt to empower and educate rural women through magazine articles on health, education, legal rights, technical skills, and leadership. Today, while the magazine remains at the core of its work, Rural Women Knowing All has evolved into an extraordinary support network and advocacy group for rural women. Rural Women Knowing All runs an array of community outreach programs, including leadership training for teenage girls, literacy education, reproductive health counseling, and micro-credit projects.

Rural Women Knowing All has also taken up the cause of migrant female workers, one of China's most vulnerable groups. In Beijing, a support center helps these young girls develop friendships and skills necessary for survival in a city. The magazine also regularly carries articles designed to educate young girls in rural villages and towns about the issues they will face upon migrating to China's cities.

Through Ms. Xie's efforts, Rural Women Knowing All has also focused on two of the most difficult problems in the countryside--domestic violence and high suicide rates of young women. In each of these areas, the magazine has supported research, counseling, and advocacy intended to document, ameliorate, and bring attention to these serious social issues.

A recent Washington Post article focused on Ms. Xie's work and personal life story.

Talking Points:

- You often talk to teenage girls in the countryside. What are the particular problems that girls in rural areas face? What programs has your organization developed to help them address these problems?
- I understand that you are developing programs for migrants to China's cities. Can you tell us something about the problems these migrants face and what your organization is doing to help? What problems have you encountered?
- Your extraordinary magazine is helping to empower rural women. What is the situation regarding women's political participation in the countryside? We have heard much about the village self-governance system that involves elections for village committees. Are women being elected to these committees in numbers equal to men? If not, what can be done to encourage women to run for office?

SCHEDULE FOR HILLARY RODHAM CLINTON
MONDAY, JUNE 29, 1998**FINAL-REVISED*****BEIJING, CHINA / SHANGHAI, CHINA****BEIJING****LEAD ADVANCE:**KARA MCGUIRE MINAR
DIAOYUTAI HOTEL
139-134-7009
WHCA PAGERROOM 1606
CELL PHONE
#5669**PRESS ADVANCE:**SAM MYERS, JR.
139-134-7393
WHCA PAGERROOM 1624
CELL PHONE
#5757**SITE ADVANCE:**HUMA ABEDIN
139-134-7388
WHCA PAGERROOM 1832
CELL PHONE
#5544**SITE ADVANCE:**MOLLY BUFORD
139-134-7409
WHCA PAGERROOM 1602
CELL PHONE
#4452**SITE ADVANCE:**PAUL RIVERA
139-134-7392
WHCA PAGERROOM 1625
CELL PHONE
#5764**SHANGHAI****LEAD ADVANCE:**ROSHANN PARRIS
THE RITZ-CARLTON
139-134-7143
WHCA PAGERROOM 3917
CELL PHONE**LEAD****PRESS ADVANCE:**WHITNEY WILLIAMS
139-134-7147ROOM 1615
CELL PHONE**SITE ADVANCE:**NOA MEYER
139-134-7148ROOM 2018
CELL PHONE**SITE ADVANCE:**GREG HALE
139-134-7144ROOM 1901
CELL PHONE**SITE ADVANCE:**STEPHEN LAMB
139-134-7146ROOM 3507
CELL PHONE**SITE ADVANCE:**MISSY KINCAID
139-134-7145ROOM 1916
CELL PHONE**SCHEDULER:**EVAN RYAN
202/456-6751
202/456-5340
202/483-0383
WHCA PAGERPHONE
FAX
HOME
#4223**PREV RON**Diaoyutai Guest House
Beijing, China

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DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. schedule	Schedule for First Lady Hillary Rodham Clinton (partial) (3 pages)	06/29/1998	b(7)(C), b(7)(E), b(6)

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Clinton Presidential Records
First Lady's Office
Melanne Verveer
OA/Box Number: 20028

FOLDER TITLE:

China [3]

2013-0534-S
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- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

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- b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
- b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

SCHEDULE FOR HILLARY RODHAM CLINTON

MONDAY, JUNE 29, 1998

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7:55 am **DEPART** Diaoyutai Guest House
EN ROUTE Peking University Women's Law Center
 [drive time: 15 minutes]

(b)(6), (b)(7)c, (b)(7)e

[001]

8:10 am **ARRIVE** Peking University Center for Women's Law
 Studies and Legal Services

GREETERS:

Professor Zhu Qichao, Director of the Center
 Professor Guo Jianmei, Deputy Director of the
 Center

Professor Yue Shulan, Deputy Director, University
 Council of Peking University

→ Professor Shi Shouxu, Secretary General, Peking - at the
 University table.

(b)(7)e

8:20 am- **VISIT TO THE CENTER FOR WOMEN'S LAW STUDIES AND**
 9:20 am **AND LEGAL SERVICES**

Peking University Center for Women's Law Studies
 and Legal Services

Translation: Consecutive

Hold: President's Office

Phone: 011-86-010-6275-2460

Fax: same as above

Staff Hold: President's Office

POOL SPRAY AT TOP/PRINT PRESS REMAINS/WH PHOTO

*Clients in the
 front row,
 as well as
 as another
 Center
 lawyer.*

NOTE: There are two clients from the Law Center, Zhao Hui Min and
 Heyu Lan, in the front row of the audience. THE FIRST LADY may
 ask questions of them.

FORMAT:

-The First Lady and Secretary Albright proceed to
 the conference room, greeting participants in the
 hallway.

SCHEDULE FOR HILLARY RODHAM CLINTON
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- Professor Zhu Qichao, Director of the Center, makes brief welcoming remarks and introduces Professor Guo Jianmei.
- Professor Guo Jianmei, Deputy Director of the Center, makes brief remarks and opens the discussion. *gd!*
- Discussion commences.
- Professor Zhu closes the discussion and invites Secretary Albright to make closing remarks.
- Secretary Albright makes brief closing remarks and asks the First Lady to make closing remarks.
- The First Lady makes brief closing remarks.
- Professor Yue Shulan closes the meeting.
- Professor Shi Shouxu presents the First Lady and Secretary Albright with a plaque.
- The First Lady and Secretary Albright depart.

PARTICIPANTS:

The First Lady
Secretary Madeleine Albright
Professor Zhu Qichao, Director of the Center
Professor Guo Jianmei, Deputy Director of the Center
Professor Yang Dawen, Legal Advisor to the Center
Professor Ye Jingyi, Lawyer for the Center
Professor Jia Junling, Lawyer for the Center

?

(b)(7)e

9:30 am DEPART Peking University Women's Law Center
EN ROUTE Peking University Auditorium
[drive time: 5 minutes]

SCHEDULE FOR HILLARY RODHAM CLINTON
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(b)(6), (b)(7)c, (b)(7)e

9:35 am ARRIVE Peking University Auditorium

10:00 am- THE PRESIDENT'S SPEECH TO THE PEKING UNIVERSITY
 11:00 am COMMUNITY
 Auditorium
 Peking University
 Interpretation: Simultaneous
 OPEN PRESS

FORMAT:

- The First Lady enters stage right and takes seat in the front row.
- Chen Jiaer, President, Peking University, makes brief welcoming remarks and introduces the President.
- The President makes remarks.
- The President will take questions and answers from the audience.
- The President works a ropeline and departs.

11:05 am DEPART Auditorium with the President
 ON a walking tour of campus
 EN ROUTE The Library

11:30 am ARRIVE The Library

11:35 am- REMARKS TO CAMPUS COMMUNITY AND PRESENTATION OF
 12:15 pm AMERICAN STUDIES REFERENCE COLLECTION
 Library - Outdoors
 Interpretation: Consecutive
 OPEN PRESS

SCHEDULE FOR HILLARY RODHAM CLINTON
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FORMAT:

-The President and the First Lady, accompanied by Mr. Chen Jiaer, President, Peking University proceed to the stage.

-President Chen makes remarks and introduces the President.

-The President makes remarks.

-Upon conclusion of remarks, the President walks to the table of books and makes the presentation to President Chen.

-The President and the First Lady work a ropeline and depart.

12:20 pm **DEPART** Peking University
 VIA Presidential Motorcade
 EN ROUTE TBD

12:20 pm-
3:30 pm **DOWN TIME**

3:35 pm **DEPART** TBD
 VIA Presidential Motorcade
 EN ROUTE United States Embassy

3:55 pm **ARRIVE** United States Embassy

NOTE: The First Lady takes a photo with Marjorie Margolies Mezvinsky and the People to People Delegation

4:00 pm- **GREET AMERICAN COMMUNITY**
4:45 pm United States Embassy
 CLOSED PRESS

FORMAT:

-The President and the First Lady, accompanied by Ambassador Sasser, are announced onto the stage.

-Ambassador Sasser makes remarks and introduces CODEL TBD.

SCHEDULE FOR HILLARY RODHAM CLINTON
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-CODEL TBD makes remarks and introduces Secretary Madeleine Albright.

-Secretary Madeleine Albright makes remarks and introduces the First Lady.

-The First Lady makes remarks and introduces the President.

-The President makes remarks, works a ropeline, and departs.

4:50 pm **DEPART** United States Embassy
 VIA Presidential Motorcade
 EN ROUTE Beijing Aiport
 [drive time: 35 minutes]

5:25 pm **ARRIVE** Beijing Airport

5:40 pm **WHEELS UP** Beijing Airport
 EN ROUTE Shanghai
 [flight time: 1 hour, 40 minutes]

7:20 pm **WHEELS DOWN** Shanghai Airport

NOTE: The arrival will be open to the U.S.
Consulate community.

7:25 pm **DEPART** Shanghai Airport
 VIA Presidential Motorcade
 EN ROUTE The Ritz Carlton Portman
 [drive time: 20 minutes]

7:45 pm **ARRIVE** The Ritz Carlton Portman

DOWN FOR EVENING

RON The Ritz Carlton Portman
 Shanghai, China

WEATHER FORECAST FOR BEIJING, CHINA: Partly sunny. High 95. Low 77.

WEATHER FORECAST FOR SHANGHAI, CHINA: Partly sunny. High 91.
Low 80.

Background Paper: Shanghai Women's Education and Training Center

The Women's Education and Training Center is operated by the Shanghai Women's Federation. It began in 1986 as a school for leaders of women's committees, which are a feature of the socialist style of factory management and political organization. In 1991, the school went into the retraining field, training high school graduates who had failed their college entrance exams. This was the school's first venture in retraining and they had a 100 % success rate in places the graduates of their course training Chinese women to be English and Japanese secretaries. In 1993 the School began to deal with the problems of laid off workers as economic development increased and the economy began to shed surplus labor. This actually followed, or was possibly concurrent with, the establishment of the "Women's Hot Line" set up as a crisis management tool for women depressed over losing their job or, in general, finding themselves in difficult situations. The school and its President, Ms. Zhao Pinghe, the developer of the hot line, have received numerous awards and recognition for the hot line. Its business sponsor, the Welfare company, which makes women's health products, has also benefited commercially from the hot line.

The Center places a great deal of emphasis on the "four strengthenings" for women laid off as part of economic restructuring. These are strengthening self-respect, self-reliance, self-empowerment, and self-confidence. Women are encouraged to go to the Center by the network of Women's Federation committees around the Shanghai area and are given counseling and testing to work on "the four strengthenings" and to determine their skills level for retraining. Courses are given in Fashion Design, Accounting, Flower Arranging, Home Skills, and Computers, although the latter is not emphasized since the school does not have the resources for a computer lab and must borrow computer time from a local university. The Fashion Design courses are particularly popular and utilize dummies to teach students modern tailoring techniques.

Since 1993, the school has trained 5000 women, of which 3000 were laid off workers. The school has had a success rate of 75% in placing its graduates. Job placement is done by inviting companies to come to the school to interview prospective employees, possibly like a "Job Fair" in America. Graduates take and pass a standardized test upon completion of their studies that qualifies them to receive a certificate guaranteeing an employer a certain level of competence.

The School is located about 25 minutes away from the Portman (15 minutes motorcade time) and, although in an old building, the scrubbed wood floors and white washed walls are rather charming and give a warm quality to the school. Access is via a somewhat dark staircase (69 steps) and the whole school is on one floor. It is very clear the School is operated directly by the Women's Federation, as opposed to being another facility used by them. The School President clearly is a stakeholder in the program, able to go on at length about the school and its programs. She is a very compassionate woman and particularly enthusiastic about the "four strengthenings" and improving the self image of laid-off women.