

# 春晖行动

SPELNG SUN ACTION

慈母手中线  
游子身上衣  
临行密密缝  
意恐迟迟归  
谁言寸草心  
报得三春晖

弘扬中华文明 反哺故土亲人

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GUIZHOU PROVINCIAL COMMITTEE OF THE COMMUNIST YOUTH LEAGUE



# 贺敬之

原中宣部副部长、文化部代部长，著名诗人。

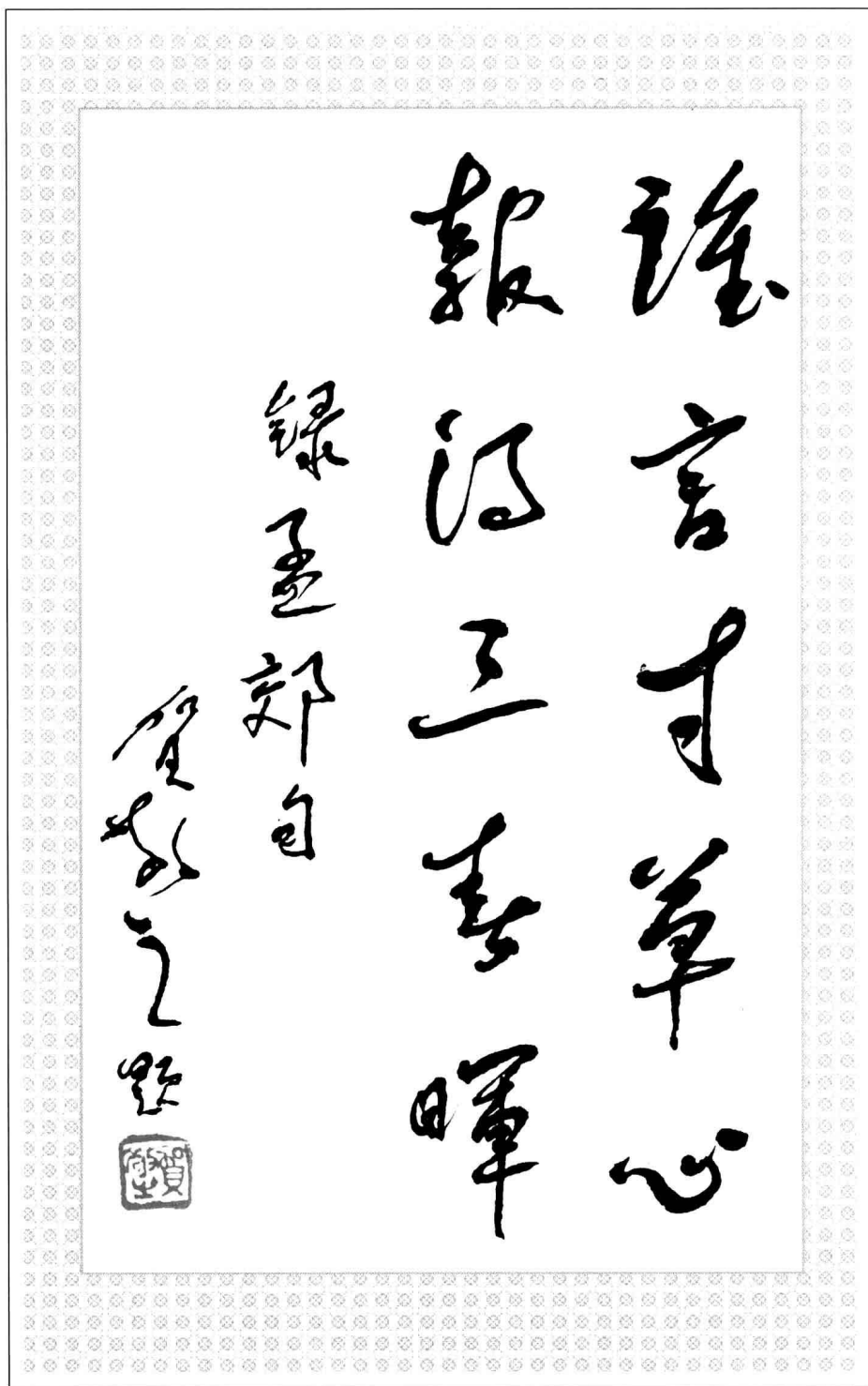
## He Jingzhi

Famous Poet

Former Deputy Director of the Propaganda

Department, the CPC Central Committee

Former Acting Minister of Culture





# 龙永图

原外经贸部副部长、  
中国加入WTO首席谈判  
代表，现任博鳌亚洲论坛  
秘书长。

# Long Yongtu

Secretary-general, Boao Forum for Asia  
Former Vice Minister of Foreign Trade  
and Economic Cooperation  
Former China's Chief Negotiator for WTO  
entry

弘扬传统美德  
促进城乡互动

龙永图

2004.5.

## 序

## 言

## 美 德 的 传 承

吴树青



吴树青

原北京大学校长，著名经济学家。

近来两件事情，让我一直不停地在思考和寻求。

一是《中共中央国务院关于促进农民增收收入若干政策的意见》的出台，在全国上下引起了强烈的反响；一是“马加爵事件”，使人们对青少年思想道德教育进行了重新审视。两件大事，本无联系，在见到昌旭同志带来的即将付诸实施的春晖行动方案后，让我对两件事情的必然性有了链接。欣然中，为配合活动宣传而即将出的这本书，写下了自己的一点感悟。

中华民族历史悠久，上下五千年的优秀文化，随着时代变迁和社会进步获得扬弃和发展，一直是我们代代相传的精神财富。

但我们也看到，经济建设与精神文明建设的不平衡性。随着高科技和信息网络化的迅猛发展，各种思想文化的相互激荡更加剧烈。随着改革开放和经济的快速增长，社会经济成分、组织形式、物质利益、就业方式和分配方式日益多样化，市场经济活动



存在的弱点及其带来的消极影响，深刻影响着不同社会群体的价值取向、道德观念、文化选择。造成精神生活领域出现不少问题，社会价值观念混乱，社会道德迷失；极端个人主义、拜金主义、享乐主义沉渣泛起。这种“发展经济增长”模式已引起人们的反思，进而理论界有这样的观点：“发展最重要的不是经济，而是道德”。当然，这样的观点不一定全面，但至少它向人们道出了物质文明和精神文明二者不可偏废的道理。

当今中国正处于社会结构、社会变迁急剧加速的时代。市场经济对社会机制的深刻触动，利益的分化和重组，造成各种社会矛盾相互交替。这些都需要我们在继承中华民族优秀传统文化美德的同时，结合市场经济发展的实际情况，建立符合我国社会主义现代化建设所需要的新的道德秩序。

中国是一个农业大国，农村的发展稳定对中国现代化的建设起着决定性的作用。党的十六大为此指出，要用城乡统筹的眼光解决“三农”问题。春晖行动的启动，无疑是“三农”问题解决的一次非常有益的探索和尝试，起点高、立意新。

在任何社会中，人的一切行为都离不开价值的思考、价值的判断和选择；现代社会，在市场经济中尤其如此。文章中的几位典型人物社会角色不一，但都有一个共同点，就是把对家乡的热爱化作一件件生动的事迹。古语道：“有善于群者为善，不善于群者为恶，无善亦无益也是小恶”。在他们身上，我看到这种美德正以创新的精神得到升华。

任何特定时代，都有一个特定的社会环境，这个环境同时也是精神环境。它的发展所面对的问题，是时代精神必须解决的。人们所持有的思想或信仰很大成份是在先前的历史中产生和形成。“反哺故土”、“回报桑梓”、“饮水思源”、“邻里互助”这些“以人为本”的理念；“亲情、乡情、友情”，“血缘、亲缘、地缘、业缘”，这些中国社会网络的基础，通过春晖行动得到了延续。虽然经济、政治、文化变迁，今天人与人的关系已不局限于“五伦”关系的范畴，但这些元素仍深深地根植于这个社会。与时俱进，春晖行动把这些关系赋予了新的含义。20世纪40年代，社会学家费孝通就深刻地论述

了中国农村社会的这种非正式社会网络。即以“己”为中心的“差序格局”社会结构。费孝通先生把社会中最重要亲戚关系形象地比喻为“就是这种丢石头形成同心圆波纹的性质。”今天春晖行动让这种性质由外散波状型向内聚集中型发展，并将产生巨大的“回波效应”。

现阶段我国社会的贫富差距有进一步扩大的趋势。对此，改革开放的总设计师邓小平曾指出：“一部分地区的发展快一点，带动大部分地区，这是加速发展达到共同富裕的捷径。”书中的人和事在不损害效率的前提下，追求社会公平，维护社会稳定，默默地贡献着，是一种对人性的张扬。团的组织进而把它及时总结、提炼、推广，是难能可贵的。春晖行动无疑是寻找到一条促进城乡互动的“捷径”，是对政府主导型扶贫的一种有益补充。

家庭是社会的细胞，是利己、利他思想最和谐的体系，血缘关系使成员之间爱己而爱对方。所以，有人将家庭喻为“道德教育的天然源泉。”书中人物郑传楼说过这样的话：“一个人倘若连家乡都不爱，还谈何热爱祖国。”他十五年帮扶家乡发生的巨大变化，证明了这样一个道理：家庭是社会最持久的因素，是社会道德建设的最好工具。

春晖行动是一项社会化的公益事业，它所追求的是人类共同生存、普遍发展、共同幸福的大同，在全面满足人性需要原则的基础上，以个体行为动机、手段、目的、结果的统一全面促进个人、社会、人类共同发展。通过精神性扶持和物质性援助，实现城乡互动。其意义是显而易见的，它必有助于在这个社会唤起人们对伦理规范、道德要求、行为准则的重新认识。

马克思曾说过：“我们面临的任务，重要的不是解释世界，而是改造世界。”我也希望通过此书的出版，会有更多的人加入到春晖行动中来，关注“三农”，从小事做起，把对亲人、家乡、祖国的爱化作全社会的生动实践。

写于北京大学  
2004年4月30日

# Preface

## Keep up Fine Traditions

Wu Shuqing



Wu shuqing

Famous Economist  
Former President of the Peking  
University

Two current affairs set me thinking and seeking.

One is "The Document Issued by the Communist Party of China Central Committee and the Chinese Government on Policies to Boost the Growth in the Incomes of Farmers", which has aroused a widespread echo throughout the country; the other is the "Ma Jiajue Event", which has aroused people's reflection on the youngsters' moral and psychological education. But they remained isolated until my meeting with comrade Chen Changxu, who awakened me to the link between the two matters. He also talked with me about his plan for the "Spring Sun Action", which will soon be put into practice. With pleasure, I write down this article as a support to his plan and this book.

The Chinese nation has a long history. And the fine traditions that have been polished by the countless social changes and progresses in over 5000 years' time have been and will be invaluable spiritual heritage that we pass down from generation to generation.

There is imbalance between the economic and spiritual constructions, however. High-tech and information network are flourishing, while various ideas and cultures are colliding with one another. With the opening-up and the rapid economic increase, diversity becomes distinct in many aspects, such as in the social economic components, organizing patterns, material interests, employment and distribution, etc. The inner weakness of the market economy and its negative effect exercises an influence upon different social groups in their values, ethics and culture tendencies.

Problems occur in some people's spiritual life: some people get confused in their social values; some get lost in their social moral concept; and some believe in "me-first", "money-first" or "pleasure-first" ideas. Therefore, people begin reflecting upon the pattern of "economy-first development" and hold that the most important development should not be economy but morality. That may not be an all-sided view, but at least it conveys the idea of strengthening spiritual construction along with material construction.

The present China is undergoing an era of radical social changes. The market economy has a profound effect on the social systems; interests are disintegrated and re-organized; and different social contradictions are emerging. Therefore, we need to keep up the fine traditions and merits of our nation and seek for a new moral order in harmony with the actual market economic development so as to meet the needs of our nation's modern socialist construction.

China is a great agricultural country and the stable development of the countryside plays a vital role in China's modern construction. The 16th session of the National Congress of CPC points out that we should try to find the solution to "the problem of agriculture, rural areas and farmers" by an overall view of regarding the city and the country as a whole. The initiation of "Spring Sun Action", showing a high stand and new concept, is undoubtedly a meaningful attempt on the solution of this problem.

Whatever forms a society takes, people in it always behave in accordance with their social values. And in modern society and market economy, it's especially important for people to reflect upon their social values and then make reasonable judgment and choice. The characters portrayed in the book have different social status but share a common quality—they turn their deep love for their hometown into vivid and moving good deeds. An ancient saying goes like this, "it's goodness that's good for the public; it's badness that's bad for the public; it's also bad that's neither good nor bad." In those real characters, we can see that the goodness and fine tradition is going on with innovation spirit.

Any specific age produces a specific social and spiritual environment whose development faces the problems to be solved by the spiritual civilization. The human-based thoughts and beliefs derived largely from previous history such as the "repay the townsmen for their hospitality or kindness", "never forget where one's happiness comes from" and "help mutually the neighbors"; the elements of China's social network such as "kinship, homesickness, and friendship" and "ties of blood, of relatives, of native places and of business" are carried on through "Spring Sun Action". Despite the changes in economic, political and cultural fields and the fact that people are not confined to the conventional "five human relations", these fundamental beliefs and elements have still rooted in the society. Advancing with time, "Spring

Sun Action" gives them new meanings. As early as 1940s, the sociologist, Fei Xiaotong has profoundly expounded the informal social network of China's rural area: the self-centered "regional difference patterns". He vividly described the most important relative relations in the society as "the concentric circles produced by throwing a stone into water", which radiates from inside to outside. Today, "Spring Sun Action" encourages the relations to develop from the "radiation pattern" to the "focus pattern", which will produce a great backwash effect.

There is a tendency at the present period that the distance between the rich and the poor in China is becoming bigger. Concerning this, Deng Xiaoping, the general designer of opening up and reform, claimed that "some parts develop quicker, and these parts can help the most other parts. This is the shortcut to accelerate the development and to realize common prosperity." The people mentioned in the book, under the principle of keeping efficiency, seek social fairness, maintain social order and contribute silently. Their deeds make public humanity. It is praiseworthy for the organizations of the League to choose and to promote them. "Spring Sun Action" undoubtedly finds a shortcut to promote the interactivity between cities and rural areas and a helpful additional way to government-oriented poverty alleviation.

Families are the cells of a society and the most harmonious system of the belief of benefiting others as well as oneself. The ties of blood help the members love each other. Therefore, families are compared to "natural sources for moral education". Zheng Chuanlou, a figure in the book, once said: "If one does not love his hometown, how can he love his homeland?" His fifteen year's aid and the changes that took place in his hometown have proved that families are the most long-lasting element in a society and the best tool of moral-building.

"Spring Sun Action" is a socialized public welfare cause which aims at the realization of mankind's common existence, general development and universal happiness, at the overall promotion of the advancement of individuals, societies and mankind by unifying individual's motivation, means, goals and results under the principle of satisfying people's basic needs. It is significant to realize interactivities between cities and rural places by providing spiritual and material aids to the latter which can help to form a new understanding of the code of ethics, moral standards and behavior principles.

Marks once said: "In terms of the tasks we faced, what is important is not to explain the world, but to rebuild the world." I also expect, with the publication of the book, that more people participate in the "Spring Sun Action", care about "the problem of agriculture, the rural areas, and farmers", and show their love to their relatives, their hometown and homeland by and from doing small deeds throughout the society.

Apri1.2004



叶辛

中国作家协会副主席

三十多年前的青年时代，我在贵州黔北的大山里教过几年耕读小学。那是我知青岁月里难忘的日子，我天天和大坡脚、砂锅寨、鹿子冲等四个寨子上的娃娃们生活在一起，和他们打交道，教他们唱童歌，做简化的广播操。由于课本不能及时运到山乡，只得和学生们一起摇头晃脑地念百家姓，以至直到今天，在每写一篇新的小说时，给小说人物起名字，在我仍是轻而易举的事情。孩子们爱听故事，我就常常把读过的小说中的情节精彩的部分，讲给他们听。那一回，我给他们讲起了高尔基的苦难童年、讲起高尔基在面包作坊当小工的经历，一个女孩子最先举

# 可贵的春晖行动

叶辛

手，接着同学们绝大多数举起了手。我吃了一惊，他们有什么问题啊？我没讲到什么不能理解的东西啊。我让那个叫刘光秀的女孩站起来，说：“你第一个举手，你说说，有什么问题？”

刘光秀站了起来，不好意思地抽了一下鼻子：“老师，面包是啥子？”

另一个叫黄和江的男孩，也是很聪明的，嫌刘光秀声音太小，放大嗓门问：“什么是面包，我们听不明白！”

什么是面包呢？

我一下子愣住了。面包就是面包，就是用面粉发酵，然后放进烤箱……不等我比比划划、结结巴巴地解释完，娃娃们就叫了起来：“原来就是粑粑！和馒头差不多。”又有人问：“什么是烤箱呢？”……

我费尽口舌，都没能说清楚什么是面包。最后，只能在冬天回上海探亲时，买了两个大面包，带回去放在讲台上，告诉娃娃们，这就是面包，你们轮流上来瞅一眼，嗅一嗅，然后一人取一片，尝一下是什么滋味。

我之所以如此不厌其烦地回忆这件小事，是因为类似这样的小事太多了。正是这些可爱的孩子，放了学回家以后，还要上坡放牛、放羊，赶着鸭子下河觅食，顺便掏回一背兜猪草。他们和自己的父母一样，一年四季吃的是粗茶淡饭、包谷饭、洋芋饭，青黄不接的时节，还要伴食野菜。到了冬天，他们打

着补钉的衣裳都十分单薄，不少娃娃光着脚板走进教室，脚背上还糊着稀泥巴，脸冻得发青……

几十年过去了，近几年来我时有机会回到我的第二故乡。每次回去，我都要去教书的小学校看一下，是的，娃儿们衣服上的补钉少了，他们也能吃上白米饭了。但我仍得实事求是地说，和外面日新月异、变化神速的世界比起来，山乡仍是贫穷的，他们的日子过得仍是不尽人意的。

从这一意义上说，春晖行动就特别地对我的心思。我觉得它的意义是明确的，基本原则是正确的，服务内容是实在的，工作措施和实施步骤是切合贵州山乡实际的。

可能是时常往山乡跑，我还觉得，春晖行动在一步一步往前推进的时候，一定要注重脱贫致富过程中的示范作用。农民是讲究实际、讲究眼见为实的，只有亲眼所见、亲身经历的事，他们才会真正地全身心地扑下去做。要做好示范，就要自近而远，就要把可持续发展的精神，把注重环境、防止污染的理念贯彻到春晖行动的各个环节中去。比如牛栏、马厩、猪圈的清洁，比如河川溪流的保洁，比如人与自然的和谐。

我相信，春晖行动一定会结出丰硕成果。

2004年5月





Ye Xin

Vice President, Chinese Writers Association.

Thirty years ago in the days of my youth, I taught in a primary school in the north mountain area of Guizhou Province. I can't forget those days when I used to get along well with the children in Dapojiao Village, Shaguo Village and Luzichong Village, teaching them to sing children's songs and to do simplified morning exercises. Because the text-books was not carried to the village in time, the students had to read Family Name in China with me, wagging their heads. So that till today, it is easy for me to give a name to a character in my novel writing. The children liked listening to stories, so I used to tell them some wonderful paragraphs I had read. Once when I told them about Golgi's experience as an apprentice in a bakery in his misery childhood, a little girl put up her hand, so did most of the students. I was astonished "Do they have any questions? I didn't tell anything dif-

## Praiseworthy "Spring Sun Action"

Ye Xin

ficult to understand." I asked the girl named Liu Guangxiou to stand up, "You're the first to put up the hand, any question?"

Liu Guangxiou stood up, sniffing shyly, "Sir, what is bread?"

Hearing her low voice, another smart boy named Huang Hejiang spoke louder, "We can't understand what bread is!"

WHAT IS BREAD?

I was dumbfounded. When I stammered out an explanation with gestures that bread is something leavened dough and put into an oven..., the children stopped me and cried, "I see, bread is Baba, something like Mantou." Someone asked, "what is an oven?"

Requiring a lot of talking, I couldn't explain yet what bread was. Finally, when I went home in Shanghai to visit my family in winter, I brought two loafs of bread back and put them on the platform, telling the students to watch, smell, taste the bread in turn.

The reason why I didn't mind taking all the trouble to recall such a trifle is that there were so many cases like that. It was these lovely children who had to herd cattle and tend sheep in the mountain, drive ducks to the river to look for food while picking a basket of pigweed after school. They and their parents had to take plain tea and simple food such as corn and potato all the year round. When the new crop was still in the blade and the old one was all consumed, they had to take edible wild herbs as food. In winter, being thinly clad with patched clothes, quite a few children entered the classroom with muddy barefeet and frozen face...

Time flew away. Once in a while I had the chance to return to my second-hometown these years. Each time I would go to have a look at the primary school where I had ever taught. At present the children can have rice and wear clothes with fewer patches. But to be honest, compared with the outside world changing with each passing day, the village is still poor and the villagers' living standard is still low.

"Spring Sun Action" is what I mean in this sense. I think it has the definite significance, right principal, feasible service and practical working measures and procedures in Guizhou mountain areas.

Maybe because I often go to the countryside, I think the model influence on the work of casting off poverty and becoming prosperous should be valued while "Spring Sun Action" is gradually put into effect. To farmers seeing is believing, they valued practice and only do wholeheartedly what they have experienced. To be a good model, we have to implement from close to distant the ideas of sustainability, preventing pollution and protecting environment in the links of "Spring Sun Action". Such as cleaning the stable, cowshed and pigsty, protecting the river and brook, keeping the harmony between the human and the nature.

I'm sure "Spring Sun Action" will score great success.

May, 2004

# 前言

## 从“名誉村长”到春晖行动

共青团贵州省委副书记 陈昌旭  
共青团贵州省委青农部 蒙 忠

农业、农村、农民问题，一直都是贯穿中国历史发展过程的大问题。过去如此，现在如此，在将来很长的时间内也是如此。中国共产党建党 83 年的历史，围绕解决“三农”问题的探索就一直没有停止过。毛泽东同志曾告诫“全党一定要重视农业，农业关系国计民生极大”。今年初，《中共中央国务院关于促进农民增加收入若干政策的意见》的出台，再次对新时期“三农”问题的解决指明了方向。

如何贯彻落实中央文件精神，成为全社会关注的焦点。今年 2 月底，我们见到了贵州省农业厅直属机关党委副书记郑传楼，他 15 年来反哺故土，义务帮扶家乡，被村民授予“名誉村长”的感人事迹深深触动和感染了我们。

羊有跪乳之恩，鸦有反哺之义。从 1988 年至今，郑传楼凭着对家乡、对亲人、对故土的眷恋之情，以亲情、乡情、友情为纽带，

发挥在外游子的自身优势，通过多种形式，长期志愿参与家乡扶贫开发。为家乡发展提供了强有力的智力、物力、财力支持，以创新精神开辟扶贫新途径，使家乡发生了巨变。

星星之火，可以燎原。郑传楼作为“一个敢于吃螃蟹的人”，他的生动实践为如何实现城乡良性互动提供了有益借鉴。我们感到，“名誉村长”郑传楼的扶贫模式，对于解决中国的农业、农村和农民问题，促进农村经济发展、民族团结、社会稳定，无疑是一种极有价值的探索。对于贵州、西部乃至全国都具有普遍意义。

带着一种美好的愿望，就是要动员更多的人参与到这个行列中来，为家乡的富裕、文明、祥和，贡献自己的力量，哪怕只做一件小事。鉴于这样的思考，我们迈上了将它变为现实的道路。

## 一

当前，农业和农村发展中面临的突出问题仍然是农民增收困难，农民人均收入增长缓慢，城乡居民收入差距扩大。大力促进农民增收，成为新阶段扶贫开发的迫切需要。而这些问题的解决，不可能封闭在农村的内部，需要和城市结合起来，形成一个城乡统筹的格局。因此，因地制宜地制定农村开发扶贫策略，有效实施城乡互动，成为当前解决“三农”问题的关键。郑传楼15年来的扶贫历程，为民间如何参与解决“三农”问题探索了有效途径，积累了宝贵经验。

每一个时代都应有与自己的经济基础相适应的伦理道德体系。目前，我国正处于社会转型时期，加强人们的思想道德建设，通过灌输科学的、健康的、向上的思想道德观念，激发广大群众投身于促进生产力发展和推动社会进步的实践中来，为社会生产力的发展提供精神动力，是社会主义市场经济发展必须坚持的原则和要求。为此，党的十六大提出，要加强思想道德建设，并强调要建设与中华民族传统美德承接的社会主义思想道德体系。

在郑传楼身上，充分展示了中华民族传统美德中的许多内容，比如“回报桑梓”、“扶贫济困”、“反哺故土”、“邻里扶助”、“饮水思源”等道德思想。这些中华民族的传统美德，是中国古代道德文明的精华，是中华民族大家庭共存共荣的内聚力，是建设中国特色社会主义道德文明的民族性根基，更是中华民族和平崛起的强大精神支柱。

一个国家、一个民族的优秀传统文化需要代代相传，只有在继承的基础上，顺应时代的步伐，才能更好地弘扬。通过对“名誉村长”典型事例的剖析，我们寻求到一种促进物质文明、政治文明、精神文明协调发展的有效结合点，于是就有了春晖行动这个创意。

“慈母手中线，游子身上衣。临行密密缝，意恐迟迟归。谁言寸草心，报得三春晖。”孟郊这首《游子吟》，为我们的活动创意，提供了生动注解。其目的显而易见，旨在充分发挥“亲情、乡情、友情”的情感纽带，以“血缘、亲缘、地缘、业缘”为社会网络，积极创造条件，组织广大离乡在外的游子关注家乡的扶贫开发建设，以整合资源、志愿参与、力所能及、形式多样的原则，围绕农村精神文明建设做文章，为农村经济社会发展作贡献，为农村民主法制建设做服务，最终为“三农”问题的解决，为小康社会的早日实现，为中华民族的和平崛起贡献力量。

## 二

党的十六大指出，要用城乡统筹的眼光解决中国的农业、农村和农民问题。目前，政府持续强大的直接干预成为农村扶贫起步阶段的关键因素。但国际社会的实践经验表明，民间组织在农村扶贫领域的许多作用是无法替代的，政府与民间组织之间的密切合作是缓解贫困的有效途径。

中国政府在2001年颁布的《中国农村扶贫开发纲要（2001—2010）》中明确提出：“要积极创造条件，引导非政府组织参与执行政府的扶贫开发项目。企业可以通过捐赠资金与非政府组织合作，共同参与扶贫开发。”2004年2月14日，《中共贵州省委贵州省人民政府关于促进农民增收若干政策措施的意见》中明确提出：“全社会都要对农村经济社会发展给予更多的关注，对农业给予更多的关心，对农民给予更多的关爱”。这些，都预示着长期以来以政府为主导的扶贫模式，向更加广泛的“以人为本”的参与式扶贫转变。越来越多的力量将投入到这场“反贫困战争”的第一线。

春晖行动的出现是有其主客观需要的，是中国乡土社会的基层结构和人际关系在现实需求中表现出的生动体现和创新。从社会互动理论之一的拟剧论观点，足以说明。人们的行为包括“前台”行为和“后台”行为。“前台”行为针对他们并不熟悉的一般观众，“后台”行为则针对亲密的朋友。从这个意义上讲，春晖行动是社会互动原则的具体体现，表现为“后台”行为。

研究社会互动的另一种方法是侧重研究人们所属的社会网络。因为社会互动体现的社会支持是由其他个体或团体所提供的帮助，主要包括：物质支持，行为支持，感情支持，以及指导有益的社会交往等。在社会学上，提供这种社会支持的体系被称为社会网络。它是由一些个体间的社会关系所构成的相对稳定的体系，特点是其成员之间偶尔有互动，并通常共享某种认同感和团结感。它有正式和非正式之分。非正式社会网络包括血缘关系、亲缘关系、地缘关系（邻里、老乡）、业缘关系和私人关系（朋友）。春晖行动所依托的亲情、乡情、友情，实质上是非正式社会网络。社会学家费孝通曾深刻地论述了中国农村社会的这种非正式社会网络，他指出：“最有可能给一个村民提供社会支持的是与他关系最亲密的人，然后才是一般的亲戚朋友。”时至今日，中国社会结构的这种特征还没有发生根本的改变，中国农村的社会网络仍是以亲缘和地缘关系为基础。这个观点，从今天中国农村社会的生产、生活活动和各种文化现象中都可以得到最本质的解释。

## 三

消除贫困的斗争是我们这个时代面临的艰巨挑战。由于经济文化的制约,贫困地域人们的思维呈现出封闭的特点。因此,在中国农村与城市、先进与落后并存的二元社会结构中,解决中国的农业、农村和农民问题,也是一个可持续发展战略问题。在可持续发展中,民众力量的增强,能力的提高以及有效地参与需要通过网络来实现。春晖行动在形式和内容上,实现了这一功能。

春晖行动是弘扬中华民族传统精神,切实贯彻《公民道德建设实施纲要》的新思路。通过倡导中华民族传统美德,对于弘扬中华文明、营造互爱的社会意识,扩大认知视野和树立新的道德风尚,创建广泛的价值导向和道德依据,推进中国特色社会主义文化建设,加强青少年公民道德教育必将发挥重要作用。

春晖行动是以科学的发展观和“以人为本”的理念,统筹城乡一体化发展的新举措。通过组织优势,加强社会资源的整合力度。把分散的变为集中的、被动的变为主动的、无序的变为有序的,将单一的物质性援助转向多层次、多渠道、多领域的协作与合作,形成全社会和政府共同扶贫开发的良好局面。

春晖行动是实施开放带动战略,以志愿精神整合民间资源和社会力量,共同解决“三农”问题的有效渠道。通过传播知识、文明、科学技术,有效缩小智力差距、能力差距、劳动创造力差距、地位差距、精神差距等,最终实现和谐生存、普遍发展、共同富裕的目标。

春晖行动是对当前政府主导扶贫工作的有益补充。倡导、推动自下而上的扶贫模式,与自上而下的政府主导扶贫模式相得益彰,是“外源式”和“内源式”的统一。既充分体现了宏观调控体系对扶贫全局的总体作用,又调动了民间扶贫主体的积极性,使以经济为中心的增长模式转化为以人为中心的经济社会全面增长模式。

春晖行动是引导公民有序地进行公众参与的新途径。通过引导公民逐渐参与社会问题的解决过程,对于培养公民民主意识,提高公民参与能力,增强党和人民群众的血肉联系,进一步改善政府和公民的关系,增大公民对国家的认同,从而最终实现国家整体的社会现代化是有益的推动。

## 四

随着经济全球化的迅速推进和“文化全球化”问题的出现,使发展中国家不仅在经济上面临严峻挑战,在文化上也面临严峻挑战。并由此引发了当今世界全球化与本土化、同质化与异质化、普世主义与反普世主义的激烈文化冲突。中国也不可避免地把自己置于各种文化冲突之中。面对这个严峻的时代挑战,我们一方面要面向现代化,面向世界,另一方面又要保持和发展本民族文化的优良传统,大力弘扬中华文明,成为关系国家前途和命运的重大问题。

对于当代人来说,每个个体成员必须具备创益于团体、造福于他人和社会的道德品质和能力。惟有发扬合理的利他精神,才可能产生合作精神。民主是社会主义政治文明的核心。合作是人群化生活的基本要求,是任何国家、民族、组织、团体以至个人谋生存的基础,也是民族繁荣、社会进步、人类发展、个人解放的基本动力。这种社会伦理精神,要求国家、组织、团体必须具备一种融入公共事业品质和精神,并把公共社会事业和社会公共福利建设作为基本任务。春晖行动在创意上,把弘扬和培育中华民族的传统美德和建设当代社会主义道德体系作为重要出发点,就是期望这个创意能对社会有用,能对人类有益。

春晖行动从思考到方案的出台,进而把它作为一项大型公益活动推出,始终得到社会各方面的关注。随着我们工作的深入,我们发现在我们生活的周围有许多像郑传楼那样,长期为家乡贫困面貌的改变而默默奉献的人,还有许多处于观望状态的“边缘人群”。为配合活动开展,我们从公务员、回乡创业青年、企业家、海外赤子、老干部、农业专家、知青、文化名人中,选择了17个情系家乡的典型,归纳为三个部分,编写了这本《春晖行动》。试图通过它以及一系列相关活动的开展,在当今社会倡导一种新的伦理规范、道德要求和行为规范,进一步唤起人们的“公共意识”,发扬“公共精神。”

“故土穷不失义,达不离道。穷不失义,故土得已焉;达不离道,故土不生望焉。古之人,得志,泽加于民;不得志,修身见于世。穷则独善其身,达则兼善天下。”春晖行动作为新生事物,我们希望大家都能来关注它、丰富它,更重要的是参与到其中来,为家乡、为亲人、为社会、为国家做一些力所能及的事情。

2004年5月于贵阳



# Introduction



## “Spring Sun Action” Inspired by “Honorary Village Head”

Cheng Changxu Vice-secretary of Guizhou Provincial Committee of the Communist Youth League

Meng Zhong Youth & Rural Work Department of Guizhou Provincial Committee of the Communist Youth League

The problem of agriculture, rural areas and farmers was, is and will be the great one through the process of the Chinese historical development. Since the Communist Party of China ( CPC ) was built 83 years ago, the exploration around solving this problem has never been stopped. Comrade Mao Zedong once warned " The whole party must attach importance to agriculture because it is greatly related to the national economy and the people's livelihood." In the early this year, "The Document Issued by the Communist Party of China Central Committee and the Chinese Government on Policies to Boost the Growth in the Incomes of Farmers " again pointed out the direction of solving this problem in the new historical period since the beginning of reform and opening up.

How to put into practice the guiding principles of this document has been the attention focus in the society. At the end of this year, we visited Mr Zheng Chuanlou, Deputy Secretary of the CPC Committee Offices of the Agriculture Department of Guizhou Province, who has helped his home village voluntarily to repay its love and caring for 15 years and was granted " Honorary Village Head " by the villagers. We have been deeply moved and affected by his deeds.

In the nature the animals have the filial piety such as the sheep and the crow. As a man residing in a place far away from home, Mr Zheng Chuanlou has always been sentimentally attached to his home village and his relatives. With the close ties of the native land, the kinship and the friendship, he has given his own superior play to voluntarily aid the poor in various ways since 1988. He has opened a new way of poverty-relief work with the innovative spirit so that the great changes have taken place in his home village because of the strong intellectual, material and financial support he afforded for its development.

A single spark can start a prairie fire. As a man who dares to eat crab, his vivid practice has provided the beneficial reference for how to realize the interactivities between the urban and the rural. We feel that Mr Zheng Chuanlou's poverty-relief mode is undoubtedly an extremely valuable exploration of solving the problem of Chinese rural areas, agriculture and the farmers as well as promoting the rural economic development, national unity and social stability. It will be of universal significance to Guizhou province, the Western region and the whole country.

With a good wish, we will encourage more people to join

us to contribute their own strength to the prosperity, the civilization and the peace of the native land, even if only do a petty thing. Seeing that, we have set off to make it into reality.

## I

Currently, the striking problems in the agriculture and rural development are still the difficulties in the increase of the farmers' income, the slow enhancement of their average income and the widening gap between urban and rural people. It is imperative that we should strive to increase the rural income in the new stage of poor-people-supporting development. Moreover, the solutions to these problems are impossibility confined to the country itself, but it has to be combined with cities to form a pattern of town and country planning as a whole. Thus, the key to solving "The problem of agriculture, rural areas and farmers" are to work out the poor-people-supporting strategy in the rural development in the light of local conditions and effectively implement the interactivities between the urban and the rural the mutual. Zheng Chuanlou has explored the effective ways and accumulated the valuable experience on how to participate in the solution to the problem of agriculture, rural areas and farmers among the people during his 15-year's poor-people-supporting course.

The ethic system of one age must adapt to its economic base. At present, in our socially transformative period, we must adhere to the principles and requirements in the development of social market economy, which the great majority of people have provided the spiritual impetus with reinforcing people's ethic construction and motivating them into the practice of enhancing the development of productive forces and social progress by means of instilling the scientific, healthy, upward ethical concepts. Therefore, it is put forward in the 16th National Congress of the Party to reinforce the ethic construction and stress the establishment of social ethic system continued from the Chinese traditional virtues.

Zheng Chuanlou in himself has completely displayed many contents in the Chinese traditional virtues even the ethical thoughts such as "repay the nurturing", "help those in poverty and aid those in peril", "construct hometowns after making achievements" "help mutually in neighborhood", "when drinking water think of the well-digger" and the like. These Chinese traditional virtues are the essence of Chinese ancient ethic civilization, the cohesive force of coexistence and prosperity for the Chinese na-

tions, the national foundation of constructing socialistically ethic civilization with Chinese characteristics, even the powerful spiritual staff of the Chinese Nation.

We can carry forward a country or nation's good traditions that need handing down generation to generation only on the basis of inheritance and conformity to the stage step. Through the analysis of typical example "honorary village head", "Spring Sun Action" has been originated from search for the linking point to effectively promoting and coordinating the political, material, cultural and ideological progress.

A thread is in my fond mother's hand moving.  
For her son to wear the clothes ere leaving.  
With her whole heart she's sewing and sewing.  
For fear I'll e'er be roving and roving.  
Who says the little soul of grass waving.  
Could for the warmth repay the sun of spring.

The poem written by Meng Jiao vividly connotes the originality of our activities. Its objective is plain to see. It aims to sufficiently give play to the sentimental bonds of parents, friends, birth place by the social network of "ties of blood, of relatives, of native places and of business" to actively create conditions so that we can organize a large number of people outside their hometowns to pay close attention to the poor-people-supporting developing construction there; furthermore develop rural economy and the legal democratic construction through these principles "integrating resources", "voluntary participation", "doing everything in one's power", "various style" around the construction of rural ethic civilization for the eventual solution to the problem of Chinese rural areas, agriculture and the farmers, the early fulfillment of a relatively comfortable society and the peaceful rising of the Chinese nations.

## II

It is put forward to hold an insight of town and country planning as a whole to solve the problems in the Chinese agriculture, rural areas and farmers. Currently, the government's continuous, strong and direct interventions have become the chief factors in the rural poor-people-supporting preliminary stage. Nevertheless, the practical experience of the international society had showed that many functions of non-official organizations in the rural poor-people-supporting field can't be replaced, so the close cooperation between governments and non-official organizations is an effective way to relieve poverty.

In "the Summary of Chinese Rural poor-people-supporting

development" enacted in 2001, the Chinese government has exactly proposed to actively produce conditions and guide the non-official organizations to get involved in administering governments' poor-people-supporting projects. Enterprises can donate funds to collaborate with non-official organizations and participate in the poor-people-supporting development together. In "Comments on Policies to Boost the Growth in the Incomes of Farmers" on Feb 14, 2004, Guizhou Provincial Party Committee and the Provincial Government clearly raised that people of the whole society should pay close attention to the development of rural economic society, more concern for agriculture, more care to rural people. These all indicate that the long-term poor-people-supporting patterns dominated by governments have been transformed into more extensive "people-connection" involving ones. More and more energies will be devoted to the front line of "the anti-poverty war".

Owing to the subjective and objective necessities, the occurrence of "Spring Sun Action" is the vivid reflection and novelty in realistic requirement of basic-level structure and interpersonal relationships in the Chinese indigenous society. It can be thoroughly explained by one of the social interactivity theories—"dramaturgical theory". People's behaviors include "front" and "back" ones. The 'front' behaviors aim at their unfamiliar general audience, while the 'back' behaviors direct toward their close friends. In this sense, "Spring Sun Action" is the concrete embodiment of social mutual action principles with the "back" behaviors.

Another way of studying the social interactivity is to lay special emphasis on the research of networks to which people belong. The system of providing this social support is called social network in sociology because the social support of interactivity is given other individuals or groups which mainly includes material, behavioral, affectional support as well as the guidance of beneficial social contact. Composed by social relations between individuals, this relatively stable system has the characteristics of the members' occasional interactivity and sharing of sense of agreement and solidarity. It can be classified into formal and informal social networks. The informal social network contains the relation of blood, affinity, region (neighbours and fellow-townsmen), and personal relation (friends). In essence, "Spring Sun Action" attached to affection of family, nostalgia, and friendship is an informal social network. The sociologist Fei Xiaotong ever profoundly expounded the informal social network in the Chinese rural society. He pointed out that people close to a villager are highly likely to

provide social support, following his ordinary relatives or friends.

Up to this day, the characteristics of the Chinese social structure hasn't been fundamentally changed, even the Chinese rural social network is still based on the affinity and region. This opinion can be explained in nature by the production, living activities and different kinds of cultural phenomena of the Chinese rural society.

### III

The struggle of eliminating poverty is an arduous challenge we should confront in our area. Because of the restriction of economics and culture, the thoughts of poor region people present the close characteristic. Therefore, in the dualistic social structure in which Chinese countries and cities coexist, advance and backwardness coexist; to solve the problem of agriculture, the rural area and farmers is a sustainable development strategy. In the sustainable development, the enhancement of people's force, the increase of their ability and the effective participation need to be achieved through the Internet. "Spring Sun Action" has realized this function in form and content.

"Spring Sun Action" is a new thinking which expands the traditional spirit of the Chinese Nation and partially implement the "Guidelines on the Building of Citizen Morality". The advocating of the traditional virtue of the Chinese Nation will indeed take great effect on expanding the Chinese civilization, constructing the social conscious of mutual love, enlarging the cognitive eyesight and forming the new morality and custom, building the wild value guide and forming the new yardstick, pushing the cultural construction of socialism of Chinese characteristic, and reinforcing the citizen moral education of youngsters.

"Spring Sun Action" has the scientific development mentality and the theory of "people first", and it is a new method of the integration of county and city. Through the advantage of organization, it can strengthen the integration of social source. Turning the scattered one into the centralized one, the passive one into the active one, the disorderly one into the orderly one, it changes direction from the single material aid to be the multi-level, multi-channel and multi-field cooperation, forms the good situation that the whole society and government assists in poverty-relief and development together.

"Spring Sun Action" implements the open strategy, combines folk resources and social forces with volunteer spirit, and it is an effective channel that solve the problem of "rural economy rural development and rural demography" together. Through conveying

knowledge, civilization, science and technology, civilization, science and technology narrow the intelligence disparity, ability disparity, the working creativity disparity, position disparity, spiritual disparity, etc. And finally realize the goals of harmonious surviving, general development and common prosperity.

"Spring Sun Action" is a helpful supplementary and continuity to the present poverty alleviation. Advocate, promote the anti-poverty mode from bottom to top, bringing out the best in each other with the leading anti-poverty mode of government from top to bottom, it is "external type" and "internal type" unity. It has not only fully reflected the overall function of poverty alleviation of the macro-control and regulatory system, but also arouses the enthusiasm of folk anti-poverty subject, make the growth mode taking economy as the centre turn into the one regarding people as the centre, and increase the mode is an all-round way.

"Spring Sun Action" is a new channel to lead the citizen's orderly participation in society. Through the process in the citizens gradually participatory in solving social problems, it will do good to cultivate the citizens, democratic sense, improve their participatory ability, enforcing the close association between the Party and people, ameliorate the relationship between the government and the citizens, increase their approval of the country, in order to realize the social modernization of our country.

#### IV

With the rapid development of global economics and the appearance of the "cultural globalization", those developing countries are confronting great challenges not only in economics but in culture as well. And this has caused the furious cultural conflicts between globalization and localization, homogeneity and heterogeneity, general generation doctrine and non-general generation. China also inevitably placed itself in the various cultural conflicts. Facing the critical challenge, we should in one hand face modernization, face the world and in the other hand, maintain and develop the good tradition of our nation, greatly expand Chinese civilization. And it has become a great problem concerning the future and fate of our country.

To contemporary people, each individual must possess the moral character and ability of benefiting the group and the society. Only by developing rational altruism, may just produce the spirit of cooperation. Democracy is core of the socialist political civilization. Cooperation is the basic demand of the crowd life and the basic power on which any country, nationality, organization, group

even individual make a living and the basic motive force of national prosperity, social progress, human development and individual liberation. Such social ethics spirit requires the country, organization, group to possess one kind of quality and spirit of public affairs, build and regard the public social cause and social public welfare as the basic task. In its intention, "Spring Sun Action" carries forward and cultivates traditional virtue of Chinese Nation and builds contemporary socialist morals system, and regards the above as its starting points, expecting this intention can be useful to society and helpful to the mankind.

"Spring Sun Action" has been paid close attention to by all aspects of the society from its embryonic form to final appearance, and it was pushed forward as a large-scale public welfare. With the penetration of our work, we find that there are many people around like Zheng Chualou who have devoted themselves to changing the poor appearance of hometown, and also many onlookers. In order to support our act, we have chosen 17 typical examples of love for hometown from those civil servants, youths turning back to start undertakings, enterprisers, overcomers, senior cadres, agricultural experts, intellectuals and some famous people in cultural circles, we concluded 3 categories to compile the manual "Spring Sun Action". We try to develop a series of actions through it and initiate a new principles, ethic code and conduct codes in our modern society and arouse people's "public sense" and encourage public spirit.

Native land poor yet not losing one's righteousness, reach from dish. Poor yet not losing one's righteousness, the native land can be obtained. Ancient people, achieve one's ambition, add one's graces to people; not successful, cultivate one's moral character and see in generation. Poor and righteous alone in a community where the general moral tone is low, but it is held concurrently good all over the world to reach. As a newly born object, "Spring Sun Action" need to be concerned and enriched. And the most important is that we should take part in it and do something in our power for our hometown, relatives, society and country.

Gui Yang  
May, 2004.



# 第一篇

# 情系故土

Everlasting Love of Native Land

他们曾有励精图治，肩负历史责任的探索；曾有远离故土家园，摆脱贫困的往事；曾有道不尽说不完的艰难创业历程；曾有告别大山，矢志革命的峥嵘岁月。

然而，最后都带着挥不去、忘不掉的思乡情结，反哺故土亲人。