

CHRISTIAN EDUCATION

IN

NEW-BORN CHINA

by

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A Thesis

Submitted in partial fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N. Y.
April 1941

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INTRODUCTION

INTRODUCTION

A. CHINA TODAY

China, a country of old civilization where the love of peace is found as a supreme virtue of the nation, is fighting vigorously today to save herself from the crash of forces and to safeguard for herself the principles of democracy and independence. A peace-loving nation is becoming a warring nation. A people which has despised warriors throughout her history is now praising great deeds of heroism, worshipping soldiers whose blood is shed for the country. Guerilla fighters are found everywhere, among both sexes, of different ages, and among all classes of people. An ancient China is now a youthful China. Since this present Sino-Japanese war a weak China has proved to the world her ever-increasing strength. China today is known to the world as a China new-born.

B. THE STATEMENT OF THE PROBLEM

Why is present-day China called new-born China? What does China need for this new era? How has she come to realize the need, and how is she going to meet it? China has come to a new conviction of the truth which is setting her free; she has awakened to the need of Christianity. Christian education is the essential process leading to an understanding of Christianity. Christian education has been carried on in China by the missionaries before the adoption of the modern system of education. It has contributed much to the development of this modern system of education. But China has just begun, during this war period, to really realize the im-

portance of Christian education. This thesis, therefore, will deal with this felt need for education which has arisen in new-born China, particularly with reference to the need of Christian ideals and the interest in the education of the Chinese youth.

C. DEFINITION OF THE TERM "NEW CHINA"

Turning back to the records of Chinese history in recent centuries, the terms "new China" and "China reborn" are not new. A brief review is necessary to make clear a movement in China toward a modern nation. China had her first real contact with western civilization in the Opium War with Great Britain, a century ago, in 1840. To her great surprise, this was a failure, and the first death-blow to her pride of supremacy in the world. For China, throughout her history, has considered her people the only civilized people in the world, and those outside of her boundaries, to be barbarians. She soon realized the cause of her defeat and the reason for the success of the western civilization. In order for a nation to exist in the world, she must acquire all the modern means of force, such as munitions and warships.

1. The Modernization of China

As China's weakness was made known to the world after the Opium War, the ambitious western countries, in their period of expansion and imperialism, were pressing China as their prey. Experiences of the years of combating with foreign powers have taught China the need of a changed education and a new form of government. The movement of modernizing China was in ever increasing and urgent demand and realization. The movement bore

its first fruit in 1896 when the Emperor Kwang-hsu of Ching dynasty, supported by a group of progressive scholars and statesmen, headed the political and educational reforms. New edicts of a modern system of education were issued; the old system of education and examination was abolished; and China was at the beginning of a new era. Science was emphasized. Students were sent to Europe for education in military science, and to study in all the modern fields. Modern education had its first official appearance and establishment in China. Schools established by missionaries were encouraged by the government, and their graduates looked for as sources of teacher supply for the new schools rising in the land.

2. The Chinese Republic, 1912

A great revolution broke out in October, 1911, and the Chinese Republic was born in 1912. China then was marked in her history and became new-born China. It was a change from absolute monarchy to democracy, from privileges for a few to equality and liberty for all the people, and from the old culture to the new and modern systems politically, socially, economically and educationally. Education was considered the basic principle and the first step in training adequate citizens for the new democracy. More modern schools were established and more competent teachers trained for the work.

3. Nationalistic Government, 1928-1937

1928 marks another new era of the Chinese Republic in her history, when the Nationalistic Government accomplished its goal of unifying China under a central and efficient government.

Education was stressed more than ever and greater effort shown in achieving mass education.

4. The Essential Meaning of "New China"

During this present war with its destruction of elementary and secondary schools, of institutions of higher learning and of cultural centers, education might have seemed impossible. Yet in this period of storm and stress, education is carried on with a minimum of building and equipment and is showing a maximum of results. Education under such circumstances finds its real meaning and spirit, and its reality to life. At the beginning of China's modern system of education, Christian education in mission schools served as a model and also a source of teacher supply. It had lost its influence and seemed insignificant for some years, but is finding its way back in a new-born China today.

A new-born China may be conceived in many ways. It may be conceived politically, as free China in the west; economically, as the reestablishment of her new economic and industrial status in the interior; scientifically, as greater research in science and improvement in agricultural products and natural resources. But to many like the present writer, new-born China is thought to be awakening to a new concept of education. China is beginning to become a Christian nation. Her new concept of education is distinctively Christian education, which is not only the need of China but the fundamental need which will lead to the salvation of the world.

D. THE METHOD OF PROCEDURE

This study will trace the development of the modern system

of education in China, in which development of Christian education has played its part and contributed to the progress of China. By surveying and analyzing the literature on the subject of China's modern system of education and Christian education, the findings will be organized in the chapter following.

The first chapter will present the origins and development of modern education before 1937, the beginning of the Sino-Japanese war. This will deal with the contributions of the mission schools, the first plan of the modern system of education in 1903, and the educational reform of 1922. Under the Nationalist Government registration of private schools, including Christian schools, was enforced, and Christian education was then not recognized by the government.

In the second chapter will be presented the problems which confronted Christian education before the present war. The anti-Christian movement, the indifferent attitude toward religion in the Christian schools, the regulations of the government, and the weaknesses within the Christian schools were the hindrances which prevented Christian education making progress.

The third chapter will present education in present-day China. Then will follow a review of Christian education in present-day China, revealing the change of attitude of the national leaders, of the intellectuals, of the youths and of the people toward Christianity which has made Christian education a recognized force in China.

The last chapter presents suggestions for Christian education in China. Profiting by her experience in teaching and administration in China and her objective studies in the field of education and

religious education in this country, the present writer has added suggestions for Christian education thereby hoping for the extension and usefulness of Christian education in new-born China.

CHAPTER I

THE DEVELOPMENT OF A MODERN SYSTEM OF EDUCATION
BEFORE THE PRESENT SINO-JAPANESE WAR

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THE DEVELOPMENT OF A MODERN SYSTEM OF EDUCATION
BEFORE THE PRESENT SINO-JAPANESE WAR

A. The Contribution of Christian Education to the
Modern System of Education in China

The modern system of education owes its origin and is indebted to Christianity and Christian schools. T. Z. Tyau has written: "Long before Chinese intellectuals themselves ever influenced their countrymen, the missionaries had prepared the ground for them."¹

The Protestant missionary, Robert Morrison, was sent to Canton by The London Missionary Society in 1807. He mastered the language, translated the Bible into Chinese, and compiled a great Chinese-English dictionary. He also established a medical dispensary which is considered the forerunner of medical missionary service in China. When the Treaty of Nanking opened five seaports, and other treaties had been made, a great number of missionaries came to work in the cities and gradually moved into the interior. Since the Boxer Rebellion (1901) the interests and the efforts of the missionaries have been focused chiefly upon educational development. Missionary schools and universities increased in number and influence.

Christianity has contributed to social progress in China both in its thinking and practical endeavors. It has given the Chinese people new ideas concerning social and family life, a better understanding of the qualifications necessary for leadership, and a new philosophy of life. The missionaries who came from the western countries with the sole purpose of spreading the Gospel of Jesus Christ brought with them western knowledge, new political ideas, and

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1. Paul Hutchinson; China's Real Revolution, p. 37

ideals of democracy. They established churches for the preaching of Christianity and opened schools for the teaching of Christianity. These missionary schools from the very beginning taught not only the Christian beliefs and ideals but also "western" subjects, such as science, foreign languages, and modern mathematics. Some of the schools developed into colleges and universities. St. John's University in Shanghai, organized as a mission school in 1845, is one of these. The institutions of higher learning which were formerly mission schools are among the best in China today.

Education for women was introduced by the Christian missionaries and the first modern school for girls was established in 1844. Medical schools for training doctors and nurses, schools for the blind, for the deaf and dumb, for orphans, and for pre-school children were also introduced by the missionaries.

The Chinese people were stimulated by new ideas in social, economic and industrial fields. This new knowledge and stimulation led to new social and political organization. The interpreting of the West to China and China to the West was an important contribution made by Christian missionaries who brought to China evidence of the Christian spirit of helpfulness, toleration, sincerity, endeavor, cooperation, and brotherhood.

B. The First Plan of The Modern School System,-1903-1911

The first attempt to establish more modern schools was made between 1862 and 1894. Education in a modernized form during this period aimed at the training of interpreters, of technicians in military science and mechanics. These schools were founded without any definite plan and were based upon no modern philosophy of

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1. For details see Van Dusen, Henry P.; For The Healing of the Nations, chapter 12.

education. They were not properly equipped and the teachers were often incompetent. The Chinese people in that period were antagonistic to western civilization. Under all these unfavorable conditions, this early attempt at more modern education did not progress.

International trade, especially after the Treaty of Nanking in 1842 opened five seaports; military defeats and the political reform of 1896 led by young emperor Kuang Hsu; all these influences brought about the popular support of modern education. The Manchu government more than ever recognized the education of the people to be a vital factor in the attempt to strengthen the nation. In 1901 the Emperor ordered that every province should establish a university, every county a secondary school, in every district elementary schools. In 1903 a commission was appointed by the Emperor to plan a national program of education.

The objectives of education stated by this commission were: loyalty to the emperor, reverence for Confucius, devotion to public welfare, bodily vigor, and practical training. This whole plan which was submitted by the commission was a complete copy of the Japanese educational system. It was accepted and the program copied from the Japanese was authorized throughout the empire.

The public educational system in 1903 was for boys only. It consisted of:

1. The Kindergarten - for children between five and seven years of age. They were to stay in the school not more than four hours a day. No tuition was to be charged.

2. The Lower Elementary School - to give children in five years the necessary knowledge for life, the foundation of morality and patriotism, and a knowledge of health and hygiene. Tuition was

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1. Cf. T. E. Hsias: The History of Modern Education in China, p. 26

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to be free.

3. Higher Elementary School - a continuation of the Lower elementary school for a period of four years.

4. Secondary School ("Middle School") - The "Middle School" aimed to give higher general education to the graduates of the higher elementary school between the ages of fifteen and nineteen and to prepare them for higher learning in various fields and for taking positions in the political and industrial world. The period of study is five years.²

5. Higher Schools or Provincial Colleges - These aimed to prepare for further work on the graduate level. Graduates from the middle school were to be admitted to a three years' course. Three divisions of courses were to be offered with emphasis on modern languages: one division included Chinese classics, political science and law, literature and commerce. Another division included science, agriculture³ and engineering; a third prepared for medicine.

6. The University - The university was to be organized into the following colleges: Chinese classics, law, literature, medicine, science, agriculture, engineering and commerce. The graduates from the provincial colleges were to be admitted for a training of three years, but colleges of law and medicine for a longer course.⁴

7. The School of Research - This was to be a graduate school of five years for students from the universities. A satisfactory thesis, based on an original investigation, was to be a requirement for graduation.⁵

8. The Normal School - There were to be three kinds of normal schools provided for the training of teachers. The lower normal school was to train teachers for the lower and higher elemen-

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1. Cf. Chen I-Lin; Chinese Education in the Last Thirty Years, pp. 89-91
2. Cf. Kuo Ping-wen; The Chinese System of Public Education, pp. 84-85
3-5 Cf. Kuo Ping-wen; The Chinese System of Public Education, pp. 81-82

tary schools. To meet the immediate need of teachers, two courses of study were to be given. The long course was to cover a period of five years and the short course only one year. The local government was to pay all the expenses of the student who went to normal school.¹

The higher normal curriculum was to be organized in three different courses: the general, the special, and the graduate. The general course was to consist of one year of training in ethics, Chinese classics, Chinese literature, the Japanese and English languages, logic, mathematics, and physical culture.² This general course was to be required of all the students.

The special course was to train teachers in special subjects. Four divisions were to be provided: Division A was to emphasize Chinese literature and foreign languages; division B, geography and history; division C, mathematics, physics and chemistry; and division D, botany, zoology, bacteriology, and physiology. But besides the major courses, each division was to require ethics, classics, education, psychology and physical culture.

The graduate students were to select five out of ten courses for one year and a thesis was to be required.

Between 1905 and 1911 the educational system which was carefully planned by the Commission and authorized by the government in 1903 was actually put into effect, with some changes, throughout the entire public school organization. But important changes were made between these years. The five years of lower elementary school were reduced to four years. The four years of lower elementary education were made compulsory. In 1908, in secondary education, there were provided to meet the needs and interests of the students, two parallel courses of study: the literary course with emphasis on the

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1-2 Cf. Kuo Ping-wen: The Chinese System of Public Education, pp. 81-82, pp. 83-84

classics, and the practical course which emphasized science. Higher and special education were also modified. Two years of a fundamental college course were required from all students. These were followed either by three years of liberal arts courses with specialization in a chosen field or three years in a professional school. Many professional schools were organized, such as the schools for political science, law, medicine, and such. There were supplementary classes for the training of teachers, and short term training schools for teachers.¹

9. Mass Education - The Mass education program was drawn up in 1909 to prepare the people for constitutional government. "Language-made-easy" schools for adults were established. Courses were offered in the morning, in the afternoon and in the evening from one to three hours a day.

10. Schools for girls is the most important change in education made in 1907. These schools were lower elementary, higher elementary, a combination of the two schools, and the normal school for girls. They were similar to those for the boys both in aims and in curriculum. The girls stayed in the elementary school for four years of study. Sewing was considered second in importance² only to the Chinese language.

The girls' normal schools were established to train teachers for the girls' elementary schools. The graduates of the higher elementary schools were admitted for a four-year course. No tuition was to be charged.

C. A Summary of the First Period of Modern System of Education

The old system of education was replaced by one with a more

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1. Cf. Lu Shao-Tsi; Education in Contemporary China, p. 50
2. Cf. Ibid pp. 146-147

systematic administration and organization. It was more elaborate in its curriculum, more progressive in offering more practical courses for training for vocations and a general elementary education for all the people. Teacher training institutions were founded.

The rapid progress in the development of modern schools showed the growth in interest in modern education during the short period from 1905 to 1911. The increase in the number of schools was from 4,222 (including governmental public and private) in 1905 to 1,625,534 in 1910.

The new education which stimulated the ideal of nationalism was one influence which brought about the political revolution in 1911.

D. New System of Education Under the Republic, 1912-1922

The failure of the Manchu regime to resist successfully foreign aggression and the corruption and inefficiency of the constitutional form of government granted to the people by this regime in 1906, resulted in general discontent. At the same time the Revolutionary party with Dr. Sun Yat-sen as the leader had already made its influence felt both in South China and abroad. The revolutionary party after a few weeks effort established a republican form of government for all China in January, 1912, with its capital at Nanking. This change in government from a monarchy to a democracy demanded a change in educational policy.

1. Influences Which Brought About the Reorganization of Education Under the Chinese Republic

During the infancy of the Republic and a new system of education at its beginning, China was naturally opening her heart and mind for any constructive criticism and for reorganization. Influences, such as the "new culture" movement, the student move-

ment, the visit of John Dewey and other western educational leaders, the "nationalist revolution", the report of the League of Nations' Mission of Educational Experts on the reorganization of education in China, contributed to the reorganization of education. A brief account for each of the influences is discussed in the following.

2. The "New Culture" Movement--Renaissance in Chinese Culture

Students who had been to the United States, Europe and Japanese for higher education returned in increasing number about 1917. These young men and women inspired by western ideas and ideals began to plan reforms and to organize to make their plans effective. One of their chief demands was for the introduction throughout China, of "Pai-hua" the vernacular or simplified Chinese as both a spoken and written language. This influence grew in extent and scope until it became a definite movement toward a new culture, and was given the name the "new culture movement" or "Renaissance in Chinese Culture".

Hu Shih, the present ambassador to the United States, became the first recognized leader of the "new culture" movement. Under his leadership emphasis was placed on the importance of the following: a knowledge of science as a means of modernizing Chinese life; an understanding and application of the principles of democracy and political science as a means of developing intelligent citizenship; the development of a new philosophy as a guide in social, ethical and spiritual life.

3. The Student Movement

Another influence which was active in an effort to improve education in China was known as the Student Movement which began in 1919. University and secondary school students through their voluntary organizations, through petitions, and publications, and public addresses, and many other activities were able to have real influence

in social, religious, political, and educational matters and thus stimulated reforms. The influence of the student movement was so strong that the public was awakened to the problems of illiteracy and to the social, economic and political conditions of the nation.¹

4. The Visit of John Dewey and Other Western Educational Leaders

From 1918 on, western educational leaders were invited by the Chinese Educational Associations to come to China. Among these visitors was John Dewey. His educational philosophy has had great influence on the new education in China. Other visitors, including Kilpatrick, Russell, Drisch, Twiss, and Macall, have influenced the reconstruction of the curriculum, the methods of teaching, and the use of educational statistics.

5. The "Nationalist Revolution"

The Chinese Republic, from the beginning, was not a strong democracy. It was by no means a government of the people, by the people, and for the people. The nation was in reality a group of feudal provinces controlled by militarists. After the death of Sun Yat-sen, the nationalist army which had been trained and led by General Chiang Kai-shek left Canton for the north, and succeeded finally in unifying the nation. The nationalist government under the Kuomintang (National Party) was established in 1928.

The aim of the "Nationalist Revolution" was not only military victory and political reform but also "psychological reconstruction" of the country. The practical ideas expressed in Sun Yat-sen's "Three Principles of the People" -- nationalism, democracy, and economic welfare, were taken as the basis of the educational policy under the nationalist government.²

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1. For the details in Student Movement see Min-Chien T. Z. Tyau: "China Awakened" pp. 141-156 and Stanley High: "China's Place in The Sun" pp. 119-138
2. Cf. T. E. Hsias: The History of Modern Education in China, pp. 130-131

6. The Report of the League of Nations' Mission of Educational Experts on the Reorganization of Education in China

The Nationalist government established in 1928 soon realized that the educational system must be adjusted to the needs of a new China. In 1931 the International Institute of Intellectual Cooperation of the League of Nations was requested to send educational experts to China for a thorough study of the educational system. The Institute complied with this request. A group of prominent European experts in education studied the schools and institutions of higher learning in the most progressive provinces and made a formal report to the Chinese government. This report¹ has been published and is considered an important document.

7. The New Aims of Education under the Republic, 1912-1922

The aims of education first promulgated by the Republic in 1912 placed emphasis on character training. The cultivation of the virtuous character was to be brought about by introducing the ideals of aesthetics. These ideals as interpreted by Tsai Yuan Pei, the first Minister of Education under the Republic, emphasized the importance of internationalism, of friendly world relations or world brotherhood, and human happiness and well being which determine the measure of progress.

8. Important Changes in Educational System under the Republic, 1912-1922

The educational program which was introduced in 1912 was the 1903 program of the Manchu dynasty revised. The following were the main points in this education where reform was considered necessary. Emphasis was placed on the ideal of democracy, so that education would serve all classes; the courses were designed to meet the needs of the people; the length of time required for the

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1. The League of Nations' Mission of Educational Experts: Reorganization of Education in China, League of Nations Institute of Intellectual Cooperation, Paris, 1932

training of teachers was shortened; compulsory education was enforced, in so far as the economic condition of the people allowed; duplication of subject-matter was eliminated; secondary schools were more closely correlated with the institutions of higher learning.

This system differed from that in use before the Republic in various respects. The course of study in the higher elementary schools was shortened from four years to three years; that of the middle school, from five to four. The middle school was changed into a college-preparatory school. The five years of graduate work in the university were replaced by an indefinite term. The length of the entire period of public school education was reduced to eighteen years. This change was an improvement over the former system under the Republic in that it was intended to give equal educational opportunity to all without regard to sex, race, or social position, and the study of the classics was abolished in the elementary school.

E. Period of Educational Reform under the Republic, 1922-1928

All the factors of the "new culture" movement, the student movement, the visit of western educators made the need of educational reorganization to be felt so strongly that in 1921 when the Chinese National Education Association held its seventh annual conference at Canton, eleven provinces submitted their plans for reconstruction of the school system. The reform of the school system came to be considered the most urgent need of the time, and the National Education Association made this matter the subject for consideration at its eighth annual national conference at Tsinan in 1922. A reorganized plan for the public school system, strongly influenced by John Dewey's educational philosophy, and the "6-3-3" plan, in use in the United States, was adopted in November, 1922.

1. Guiding Principles of a New Program

The guiding principles were conceived to be:¹

- a. Education is to be adapted to the needs of the changing social order.
- b. Education is to be democratic.
- c. Education is for the development of individuality.
- d. Education is to pay attention to the financial ability of the people.
- e. Education is for livelihood.
- f. To aim at universal education.
- g. To allow flexibility for individual localities.

2. The New Program

a. Elementary Education

Elementary education covered a period of six years, but it could be prolonged one year according to local conditions.

The elementary school was divided into four years of lower elementary and two years of higher elementary. It was permissible to establish the lower elementary school without establishing the higher elementary.

The first period of four years was made compulsory. This compulsory period could be extended when conditions permitted. The chronological age at which compulsory education began and closed was to be determined by individual provinces or districts according to circumstances.

Preparation for vocational education usually given in the secondary school could be introduced into the curriculum of the upper grades of the elementary school under certain local circumstances.

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1. Cf. Ku Mei: Modern China and Her Education, p. 388

Continuation schools were to be provided beyond lower elementary grades.

Kindergartens were to be provided for children under six years of age.

Continuation schools were to be provided for those not able to have proper education in their early years.

b. Secondary Education

The six years of middle school, or secondary education, were divided into junior and senior courses of three years each. However, if local conditions made it desirable, the plan could be arranged for four years of junior and two years of senior middle school, or two years of junior and four years of senior.

Junior middle schools could be established alone.

Senior and junior middle schools were established together, but under special conditions, they might be separated.

General courses were provided in the junior middle school, but, to meet the needs of certain localities, vocational training courses could be added.

In the senior middle school, the following vocational courses were provided besides the general courses: work in agriculture, industry, commerce, teacher-training, and domestic science. If conditions did not permit the provision of all these vocational courses, or even a single course might be offered.

A system of electives could be introduced into any secondary school if the local authorities so desired.

Continuation schools, on the secondary level were to be provided by the different localities. The nature of the courses and the length of time were to be determined by each locality according to the circumstances.

The aim of the vocational school and the training given were to be determined by individual localities according to their needs and conditions.

Courses for training teachers for vocational schools were to be provided in certain suitable secondary schools.

The period for normal school courses was six years beyond elementary schools.

The last two or three years of the normal school could be established as a unit and these units could admit graduates of the junior middle school.

The last three years of normal school could be adapted to the elective system.

A special kind of normal course for training more competent teachers for the lower elementary school was to be established in selected educational institutions.

c. Higher Education--Universities and Colleges

An institution for higher learning might consist of one or several colleges. The name of each college should indicate its nature; e.g., the college of medicine, the college of law.

College or university education extended from four to six years, according to the nature of the study. The medical colleges required at least five years, and teachers' colleges, four years.

The elective system was to be adopted by the universities and colleges.

Under special circumstances, strictly professional schools were to be provided for the graduates of senior middle school, to give them three years or more of specialization. The required courses were the same as those in the university.

Special higher courses were to be offered in the university and professional school for those properly qualified. The period of study varied according to the nature of the course.

A two-year course of advanced normal school training was to be offered by the education department of the university or teachers college, or provided in the normal school or senior middle school, for the graduates of senior middle school and normal school. The purpose was to train teachers for the junior middle school.

The graduate school was to be a school of research for qualified college graduates and others. The time to be spent there was unspecified.

3. Comments on the New Plan¹

The new plan was made flexible, so that more attention could be given to the talented. The period of study was elastic, so that the gifted ones might have the fullest development. There were to be special schools provided for those who were defective, either mentally or physically.

There were various advantages in this new system.. It was adaptable and thus could be organized to meet the particular needs of different communities. The elective system met the need of individual students. Lengthening the middle school or secondary school course to six years offered students better training as members in society. Three years of junior middle school training tended to eliminate those who would drop out before the whole period of middle school was finished, and offered better preparation for higher vocational education.

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1. Cf. Lu Shao-Tsi: Education in Contemporary China, p. 59

F. Christian Schools

The contributions of Christianity and its Christian schools have been discussed at the beginning of this chapter. Along with the development of a national system of education and the growth of the public school in the Chinese Republic, Christian Schools and universities have grown both in number and in enrollment.

Statistics compiled in 1921 by the Christian Education Commission show the comparative number of students in Christian and in government schools. (See the statistical table on next page)¹ These statistics also show the growing confidence in the new type of school and, especially the Christian school.

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1. The Statistical Table is copied from Committee of Reference and Counsel of the Foreign Missions Conference of North America: "Christian Education in China" p. 416

Christian Education

<u>Kinds of Institution</u>	<u>Institution</u>	<u>Students</u>
Kindergarten	139	4,324
Lower elementary	5,637	151,582
Higher elementary	962	32,899
Middle school	291	15,213
Normal school	48	612
College	16	2,017
Bible school	100	2,659
Theological	13	391
Law	1	27
Medical	10	563
Nurses' training	106	1,380
School for the blind	29	794
Orphanages	25	1,733
School for deaf mutes	5	60
Grand Total	7,382	214,254

Government Education

<u>Kinds of Institution</u>	<u>Institution</u>	<u>Students</u>
Lower elementary	118,852	3,700,604
Higher elementary	7,862	386,358
Middle school	444	69,770
Normal school	211	27,905
Industrial school	2,166	81,914
College and professional	94	25,373
Higher normal	10	2,357
Grand total	129,639	4,294,181

G. Education During the Nationalist Period, 1928-1937

1. The New Aims and Emphases

The system of education established under the Nationalist Government in 1928 was a modification of the one established in 1922 during the first period of educational reform under the Republic. The new aims and new emphases were based upon Sun Yat-sen's "Three Principles of the People" -- nationalism, democracy, and economic welfare.

The new aims are stated as follows:

"For the realization of Chinese nationalism, education is to aim at the revival of the national spirit, the advancement of Chinese culture, the elevation of the standard of morality, the training of physique, the spreading of scientific knowledge, and the cultivation of aesthetic interest. For the realization of democracy in China, education is to aim at the diffusion of political knowledge, the cultivation of ability of exercising political rights, the elucidation of the limit of freedom, the formation of law-abiding habits, the propagation of the intrinsic meaning of equality, the fostering of the virtue of social service, the training of organizing ability, and the promotion of a co-operative spirit. For the realization of socialism, (economic welfare), education is to aim at the formation of working habits, the increase of productive skill, the extension of the application of science, the advocacy of the equilibrium of economic profit, the advocacy of international justice, and the cultivation of human sympathy, so that internationalism can be attained through racial self-determination." ¹

2. Significant Changes in School Administration, Organization and Curriculum

a. Elementary Education

The kindergarten was now included in elementary education. Kindergartens were established in experimental schools and in observation and practice schools attached to normal colleges. A special department for training of kindergarten teachers was opened in all teachers' colleges and normal schools, and the curriculum

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1. T. E. Hsias: The History of Modern Education in China, pp. 29-30

was standardized in 1929 under seven different divisions music, stories and songs, plays and games, social and natural sciences, workshop, rest and luncheon.

A more integrated curriculum was organized by introducing the subject "Three Principles of the People" as the center in the elementary school. This was done to attain the fundamental aim of education. The subjects taught in the elementary school are: the "Three Principles of the People", Chinese, social science, natural science, mathematics, workshop, arts, physical education, and music. This curriculum is so elastic in its nature that it is adaptable throughout the nation.

After experimenting with this elementary school curriculum for three years a revised curriculum was made in 1932, which differed in the following points: The subject of "Three Principles of the People" was cancelled and the content included in the subject Chinese language. The fundamental ideas included in "Three Principles of the People" became the correlation center for all the subjects of the curriculum.

b. Secondary Education

The objective for the middle school issued in 1928, based on the "Three Principles of the People", were: to continue elementary education to an advanced stage; to give the students the knowledge and skill necessary as preparation for higher learning and vocational training and to fit them to adjust themselves in social life.

In 1933 the objectives were made more specific as follows:

1. to develop physical vigor
2. to train for citizenship
3. to foster national culture
4. to enrich social living
5. to provide a foundation for advanced work in science
6. to establish new attitudes toward labor
7. to develop artistic interests and abilities

In 1933 a further revision was made. The major differences in this revised curriculum are: "Three Principles of the People" replaced by civics, social science, physics, and chemistry; all courses--civics, physical education, hygiene, Chinese, English, mathematics, botany, zoology, physics, chemistry, Chinese history, foreign history, Chinese geography, foreign geography, logic, drawing, and music, are required in both junior and senior middle school, no elective courses offered in the senior middle school; middle school no longer prepares for vocational training but concentrates on liberal education as preparation for higher learning.

c. Higher Education--Universities and Colleges

The educational objectives for the universities and colleges are at present those stated in 1929. These are: to emphasize practical subjects, to enrich the content of the courses, so as to train people in specialized fields and skills, and to develop strong character for the service of the country.

The following regulations were established in 1929 for the universities: "Three Principles of the People", Chinese literature, military training and one or two foreign languages were required in every college and in every department in the university. Certain fundamental courses were required to be taken by first year students in each individual field. A credit system was adopted, but a time limit was set that no student might graduate before having studied at the university the required length of time. The gifted students in their last year could enter a more specialized field of study, and a special diploma could be awarded if their work was satisfactory.

d. The Normal Schools

In 1929 the objectives for the normal schools were stated. And in 1933, the objectives remained unchanged except that they

were stated in a more detailed form as follows: to develop a strong body, to build a strong character, to cultivate national civilization, to enrich scientific knowledge and skill, to develop desirable attitudes toward manual labor, to develop interest in child study, and to foster the professional attitude and spirit.

The curriculum for the normal school was revised in 1930 and again in 1933. The curriculum in force before the war includes: civics, Chinese, world and Chinese history and geography, mathematics, physics, chemistry, biology, physical education, hygiene, military training (Red Cross training for girls), manual work, arts, music, logic, introduction to education, educational psychology, statistics, and method, elementary school administration and practice teaching. In 1934, electives were allowed.

Preparation of secondary school teachers was put in charge of the department of education in the universities. As there were not enough competent teachers in the secondary school, the Ministry of Education ordered a number of universities to open summer institutes to train teachers already in service.

e. Social Education

Social education in the Chinese Republic is being carried on in order to educate the masses (the majority of whom are still illiterate) to adapt themselves to a form of democracy. Since the national government was established at Nanking in 1928, new stress has been put on social education.

The "New Life" movement begun in Nanchang under the leadership of General Chiang Kai-shek greatly aided in the movement of mass education. The aim of the movement is to absorb in the daily life the old virtues -- courtesy emanating from the heart, duty or service toward oneself and others, honesty and respect for the rights

of others, and high-mindedness and self-respect. The life of the people under this movement is improving and their happiness is increasing.

H. Summary

The modern system of education in China is a foreign product, originally. It was adopted, at first, after the Japanese system and later after the American and the European. Modifications and changes have taken place as time has gone on. Forces, such as the "new thought movement", the student movement, visits of John Dewey and other western educational leaders, the nationalist revolution, the report of the League of Nation's Mission of Educational Experts, have influenced and contributed to the reorganization of education.

1922 marked the educational reform in the Chinese Republic. In 1928, under the regime of the Nationalistic Government, there was also noted a new emphasis upon a modern system of education for China. This new emphasis was based upon Sun Yat-sen's "Three Principles of the People".

Establishment of schools has increased in number since the establishment of the Chinese Republic. Christian schools, too, have multiplied both in number of institutions and enrollment of students. Christian schools which have served as models for the modern system of education and sources of teachers supply at the beginning era, have also introduced new ideas, new fields of science and ~~have~~ *have* trained good leadership for the nation.

CHAPTER II
PROBLEMS CONFRONTING CHRISTIAN EDUCATION BEFORE
THE PRESENT SINO-JAPANESE WAR

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Early in 1922 the report of the China Educational Commission realized the growing perils of Christian Education in China. One of the statements given in the report would indicate problems confronted in the Christian education in China. What are these problems?

"If Christian education fails the growing stream of non-Christian education and of anti-Christian influence will submerge the Christian movement or reduce it to a place of minor importance. The future of Christian education is not yet assured. To say that it trembles in the balance is too strong language."¹

A. The Attitude of the Students

In the previous chapter, the student movement and its influences have been discussed. Since this student movement has become more influential in its power and wider in its scope of undertaking, the students in China have acquired an aggressive attitude toward political, social, economical and educational affairs. Strikes were so commonly found in the public or governmental schools against examinations, against disciplines, against teachers, principal, or president of their schools.

1. Anti-Christian Movement and the Student Movement

At the height of the student activities in social and political affairs, another movement developed known as the anti-Christian movement. This was initiated by the students, and was an outgrowth of the anti-imperialistic movement. This anti-imperialistic movement

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1. Christian Education in China, p. 61

was further strengthened by a group of Russian or Soviet organizers. These Russians who were believers of Marxian communism were anti-religious.¹

The report of 1922² called the attention of the public to the increase in the number of mission schools and to the increased enrollment of students in these schools. The mission schools were severely criticized because their students took no direct part in the "Renaissance" movement. This was considered to be evidence that these schools were not teaching the new ideas and ideals needed by them. The increase in nationalistic feeling resulted in serious opposition to the missionaries and the mission schools.

2. Indifference to Religion in Christian Schools

Under the sentiment of the anti-Christian movement, when the author was a student in the secondary school, students in Christian schools, especially the non-Christians, showed little or no interest in religion. Except attendance for religious courses and religious services, such as daily chapel and Sunday worship, which were required, other activities were found much less attractive. There were, at least, two main factors which constituted the indifference to religion on the part of the students, namely, the influence of anti-Christian thoughts and the heavier load of the secular curriculum, especially later under the nationalistic government.

a. The Influence of Anti-Christian Thoughts

The anti-Christian movement was tied up with the movement of anti-imperialism. Everywhere slogans, such as "Christianity is a

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1. Cf. Stand By For China, p. 127
2. See Statistics shown on p. 23

foreign religion", "Chinese Christians are the 'running dogs' of the imperialists"¹ had been the common charges for a time. Furthermore, the "Renaissance" or "New Thought" movement was also anti-religious.² Writers and scholars as well as student leaders of the movement centered their effort on the attack of mission schools, with the charges which have just been mentioned. These publications were not only distributed among the public schools, to the public but also were sent to the mission schools as open challenge to their students. Those weaknesses of the mission schools were exposed, justly and unjustly, to the public and naturally appealed to the youths who were studying in the mission schools. Thus the students in the mission schools were led to an indifferent attitude toward any Christian work in their own schools.

b. The Heavy Load of the Regular Curriculum

Problems have arisen in school administration when students who have oftentimes abandoned their studies of their own accord, and lowered the standard of their scholastic standing. Difficulties in management and in the administration of the school were confronted during all these years.

Since the nationalistic government had succeeded in unifying China politically, in 1928, it began its constructive work educationally and psychologically. A revised curriculum for every level was issued.³ The state examination was first established in 1933 as a means to make sure that the standard of the schools was maintained, and at the same time, to stimulate teachers as well as students to do better work. Students under the revised curriculum, and, especially facing the state examination, were heavily loaded.

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1. Dangerous Opportunity, p. 69
2. Cf, Ibid, p. 81
3. The revised curriculum is discussed in chapter I

Under the difficult situation of the present war period, state examination for graduation is still required. Students who are carrying a heavy schedule, and also facing state examinations, do not welcome any courses and any extra-curricular activities which were not recognized by the government for graduation.

B. Government Regulation of Religious Education and Christian Schools

Among many specific demands made by the student under the spell of the student movement there was one important demand concerning Christian schools, namely, freedom from religious compulsion. During the storm of increasing nationalistic feeling there resulted serious opposition to the missionaries and the mission schools, and in 1925, government registration of Christian schools was demanded, but little restriction was placed on religious teaching, and in fact, no regulations were enforced until in 1926 when a bitter hostility to Christian schools arose.

The nationalist government in south China issued in November, 1926 the following regulations for private schools which applied also to the Christian schools:

"Except in the case of a special department (or school) of religion, a private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the classes.

"A private school is not allowed to compel students to participate in the religious exercises of the school, if there are any." 1

In November, 1927, the government in northern China passed a new set of regulations against religious education:

"The institution shall not practice any religious rites or ceremonies, and shall not have as its purpose the preaching or spreading of religious propaganda.

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1. H.C. Liu: China, p. 91

"The curriculum of the school shall conform to the standard set by the Ministry of Education and shall not include any course in religion"¹

When the national government was established at Nanking in 1928, the regulations were revised; and, in 1929, the revised regulations for all private schools read:

Art. 1. Any school founded by a private person, or legal person, is a "private school". This term applies also to schools founded by foreigners and religious bodies.

Art. 5. A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools.

Art. 6. In case of mismanagement, or failure to follow the government regulation, the registration of the private school may be withdrawn, or the school may be dissolved by the responsible educational authority.²

The enforced registration of the Christian schools and other schools established by foreigners helped toward the centralization of educational administration, and was meant to bring the Christian and other private schools more nearly into line with the needs and aspirations of the Chinese people.

C. Weakness on the Part of Christian Workers

Christian education in China in the midst of the rising tide of the "Renaissance" movement and nationalism was facing opposition without. In meeting a strong rival, the Christian schools found that their resources and leadership were limited within.

1. Lack of Leadership and Trained Personnel

"Compared with the millions of people they are a handful. Compared with the government, weak though it is, their resources are meagre. Compared with

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1. H.C. Liu: China, p. 91
2. Directly quoted from H.C. Liu: China, pp. 95-96

the schools of the government, their members are few and their student body small. How shall they make their influence most effective? How shall they turn the stream of China's life into the channels of power and of safety?"¹

This statement reveals the fact that Christian education lagged behind in its function because of its limitation in leadership and resources.

Further on in the report, the lack of trained personnel is evident.

"The missionaries themselves recognize the seriousness of the situation and have been calling loudly for men trained for definite tasks. They are asking that those who are sent out as their colleagues shall have a better preparation for their special tasks than they themselves received.

"The Commission visited one large mission which is conducting over one hundred and fifty schools, primary, secondary, theological, and found only one man who had had any training in the science of education."²

As late as 1940, this problem of adequate leadership of Christian education in the mission schools in China was also mentioned in the "International Review of Mission"³.

On the other hand, the Chinese Christian workers whose native language facilitates greatly the work among the students are very few to meet the demands in the schools. Some of these workers are poorly equipped for the work and in many cases persons with no training but with zeal for Christian work are called to the posts.

According to the report of the Kwangtung Synod, meeting in December 1939, in one of their discussions the problem of personnel was brought up.

"There are two difficult problems confronted when the religious education is put into efficiency:

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1. Christian Education in China, p. 61
2. Ibid p. 318
3. Cf., "International Review of Mission", July 1940, p. 337

(1) lack of leadership or teachers. At present, most of the teachers in all the mission schools are graduates from colleges and universities. They have never had Bible courses throughout their education, in elementary, secondary, and college levels"¹

2. Lack of Insight and Narrow-Mindedness of the Missionaries

Since the "Renaissance" or "New Thought" movement, the students particularly, and the public in general, have acquired a new attitude toward problems of life and developed a critical attitude of mind, to think critically and persistently. There has been always a problem of a gap between the missionaries and the students in the secondary schools and colleges. The existence of this gap is due to their limitation in languages, limited English of the students and limited Chinese of the missionaries. On the other hand, the students, in their adolescent period, stimulated by the new ideas and new ways of thinking by the New Thought Movement, were not satisfied with the missionary teachers in their ways of thinking and their attitudes toward the Chinese movements. The missionaries, because of their limited knowledge of the Chinese language and the Chinese background, lacked insight into the problems of the students and into the present situations in China.

Mission schools have been forced to register under the Chinese government as conditioned by the regulations mentioned above. To solve the problem of Christian education and to maintain the status quo of Christian education in the school while meeting the regulations of the government, the mission school had to devise some kind of adjustment. In some schools, such as True Light Middle School and Miller Seminary where the author has been working, a so-called

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1. Translated from The Report of Kwangtung Synod, December, 1939, p. 3

"Religious Center" was set up in the school to conduct Christian¹ education.

Concerned about the establishment of Christian education during this experimentation period, the missionaries were slow to adopt the new ideas and changes.

3. Lack of Understanding and Cooperation from the Teachers and other Members of the Staff

Education in China was centralized since 1928.² The teachers in secondary schools are graduates of college, the teachers of elementary schools are graduates of normal schools or secondary schools. One of the problems Christian education has faced for a long time is how to lead the non-Christian teachers to Christ.³ Teachers and members of the staff who are not Christians, have no interest in most cases, in the Christian education program. This problem of integrating the school life and religious life of the students will rise immediately out of this situation. Students in the period of adolescence are keen observers as well as admirers of their teachers. When there are some members in the school staff not living an integrated life nor showing any interest in cooperating with Christian education, this naturally will have an effect upon the work carried on in the school.

D. Summary

Christian education under the Chinese Republic before the present Sino-Japanese war has been threatened by the forces without and limitation and weaknesses within. The external forces are the

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1. For reference see Virginia Blick: "Keepers of the Light", 1931
2. The plan of centralization, objectives, curriculum, and standard are discussed in chapter I.
3. Cf., The Report of Kwangtung Synod, December, 1939

anti-Christian movement and government regulations; the internal limitations are the indifference of their own students to religion, and weaknesses existing among the Christian workers themselves. All these factors were but a testing fire during the period of infancy of Christian education in China. Vital Christianity can not be suppressed although Christian education has had to face all the resistances and difficulties of these years.

CHAPTER III

EDUCATION IN PRESENT DAY CHINA--THE SINO-JAPANESE WAR PERIOD

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The present Sino-Japanese war which threatens the world's peace began on July 7, 1937 in Lukouchiao. On August 13 came the attack with all its fury on Shanghai. The bombing and the fighting have moved from one place to another as time has gone on.

A. Destruction of Schools

Japan has come to realize that the students play an important role in political and social movements in China and that they are active in mobilizing public opinion against Japanese aggression. They recognized that the university students and the intellectuals are the leaders in China, and that the only way to invade China culturally as well as physically was to cripple, or at least to regulate, Chinese colleges. Consequently a definite campaign, the objective of which was the destruction of the Chinese institutions of higher learning, was started soon after the outbreak of the war. The first step was the destruction of Nankai University, at Tientsin, on July 29, 1937.

In less than half a year, more than one hundred thirty Chinese educational and cultural institutions in cities, such as Tientsin, Shanghai, Nanking, Paoting, Nanchang, and Canton were completely or partially destroyed by Japanese bombing and artillery fire. Cultural centers like the municipal library of Greater Shanghai and the Public Health Laboratory of the National Health Association, were ruined. ¹ Innumerable elementary and middle schools have been forced to close or have been destroyed. It is significant that

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1. K. A. Wittfogel: Culture Is War! Is Bombing of Chinese University Caprice or Policy? pp. 216-217

seventy institutions of higher learning were located in the war zone areas of 1937-1938. The enrollment in these institutions represents 70 per cent of the entire collegiate enrollment in China.

According to the announcement by the Ministry of Education, the total number of students in higher institutions being deprived of education on account of their colleges being in the "occupied" areas was 40,400 or 71.2 per cent; the total number of students in middle schools was 247,000, or 43.1 per cent. The total number of private and public libraries in the whole country was 2,912 and out of which 1,436, or 49.3 per cent are in fighting or "occupied" zones.¹

B. Refugee Universities

Of the large numbers of students thrown out of schools, many have become refugee students, many have joined the army or guerrilla bands.

During the early period of destruction, a refugee university was established in Changsha, Hunan province, far from the war zone. Here were gathered faculty and students from the universities of Nankai, Tsinghua, and Academia Sinica. As the war area extended toward the center of China this refugee university was moved far to the southwest and established in Kunming, the capital city of Yunnan. This institution is known as the "National South-West Associated University".

Another refugee university called the "National North-West Associated University" was established in Nancheng, Shensi province. North of Shensi in the city of Yen-an, the "North Shensi Academy" and "Resist Japanese University" have been established. The North Shensi

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1. "The Chinese Recorder" June, 1940, p. 385

Academy is a training schools for political organizers. ¹ After three months of training in the North Shensi Academy, the best students are sent to the "Resist Japanese University" for further training. The best graduates of the "Resist-Japanese University" in military science are sent for further military training to Military Academy and the best graduates in political science are sent for further ² political training to the "Marx Lenin Academy" in U.S.S.R.

Many of the private institutions for higher learning which are located in the war zone area have also been forced to move far into the interior. For example, Ginling College, formerly situated in Nanking, has been moved to Chengtu in Szechuen province. Lingnan University, formerly situated in Canton, has been moved to the island of Hongkong which is a British colony. The students of Lingnan use the Hongkong University buildings in the very late afternoon and evening.

C. Middle Schools

Middle schools, in the war area, are now either annexed as a part of the university in Yunan or have been reestablished in the occupied areas and are supported by the Chinese national government. Nearly all of the Christian schools in Canton or near-by towns have been moved to Hongkong and Macao and have opened classes under the temporary refuge of the British government and the Portuguese government.

D. The War-Time Curriculum

The Ministry of Education has not specified any changes in

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1. Student Pilgram in China, "School and Society" vol. 48, no. 1236,
2. Ibid. p. 311 Sept. 3, 1938, pp. 310-311

curricula for these refugee universities, for the private institutions of higher learning, or for the middle schools. Each university has been permitted to reduce regular course work by four to six hours a week and to add such courses as war chemistry, war-time education, war-time literature and propaganda, war-time economics, and special types of training for war service. The realistic study of Chinese conditions and problems are definitely emphasized now.

In the North Shensi Academy, the course lasts for three months. Four subjects are taught: sociology, guerrilla warfare, Chinese problems, and military service.¹

In the "Resist-Japanese University", the political subjects include: technique of revolution, economics of Chinese life, school of philosophy, Chinese questions, and the theory and practice of united front. The military subjects include: technique of offensive, practice of fighting, guerrilla warfare, mining, and fortification.²

In Hunan province, in the latter part of December, 1937, a war-time training class was established by the government. There were 3,200 high school students, 400 college students, 400 girls of all grades, and 400 teachers and vocational workers registered to be trained as war workers. Their program included military and physical training, civics, fundamentals of modern warfare, elements of agricultural production, Sino-Japanese relations, and the methods of organizing and training the masses.³

As it is the policy of the Chinese government to prepare her youths to do constructive work for the future and at the same time

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1. Cf. Student Pilgrimage in China, "School and Society" vol. 48, no. 1236 Sept. 3, 1938, p. 311
2. Cf. Ibid.
3. Cf. The China Information Committee: China's Youth and the Present Struggle, p. 20

making use of their zeal and energy for liquidating the mass education, the students are kept in the schools to secure education.

Vocational education is stressed more since the war.

"Our vocational education aims at building a sound middle cadre for the various professions and industrial enterprises. There are training schools and short-time classes for mechanics, electrical communications, metal work, etc. Also, special classes are opened in more than ten colleges and universities for advanced studies along such lines." 1

The Ministry of Education on May 23, 1940 promulgated some principles governing measures for the execution of agricultural production in the various schools.

1. "The various grades of schools should carry out agricultural production according to these principles in order to promote the productive ability of students as well as to supply them with more nutritious food.
2. "The execution of agricultural production for universities should be conducted within the hours for labour service whilst for middle schools this should be carried out within the labour training hours. On the average, every student should work three hours a week." 2

E. The Spirit of the Student

The activity and agitation of the youth in China had been for a period in the history of the Chinese Republic an asset of the Republic demonstrated in the student movement, New Thought movement, and mass education movement. The present Japanese aggression has called forth a nobler spirit in the Chinese youth.

1. The Great Migration and Students

The systematic attack of the Japanese forces on Chinese insti-

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1. An abridged text of his radio speech by Chen-Li-fu, Ministry of Education
2. "The Chinese Recorder", October, 1940

tutions of higher learning and centers of culture has driven the students out of schools and out of war zones. But war did not stop them in their pursuit of knowledge. With the little equipment they brought, these students abandoned their original sites and traveled thousands of miles, mostly on foot, to the interior of China, with their teachers and professors, and classes were held on the roads.

"We marched across high mountains and waded big rivers. We went day after day each helping himself and each cooperating with others. No ground seemed too hard for us to lie on, no food too coarse to eat, and no future too dark to be unworthy of our efforts to brighten.

"From these moves we have learned how to serve, to suffer, to sacrifice, to share and to appreciate. It is, to us, a new life and real education." ¹

This student migration, which has, perhaps, no equal in the history of mankind, does not only reveal the romance and the spirit of the student but also proves the significance of civilization.

There were four student migrations during the first two years of war. The first was in August and September of 1937 from Peiping and Tientsin. The second migration followed the fall of Shanghai, Soochow, Nanking and Hanchow in November and December, 1937. This migration was better organized than the first one. The first migration occurred in the spring of 1939 when the temporary universities in Changsha decided it was necessary to move to Yunnan. The fourth migration took place just before the fall of Canton and Wuhan² in October, 1938.

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1. E. H. Ballou, *Dangerous Opportunity*, p. 172
2. "Student Relief in China" p. 5-6

The Chinese educational authorities are planning to evacuate the colleges and universities in Yunan province to safer places in case the province should be embroiled in hostilities following Japan's invasion of French Indo-China. There will be another migration of 10,000 students from Yunan province if the evacuation¹ is to take place.

2. Hardship of Student Life

The students of the universities in Shensi province are living a primitive life. They have dug out caves for themselves in the hillside which are warm in the winter and cool in the summer. They bathe and wash their clothing in the rivers. They have no chairs nor tables. Three-eighths of the students are girls. They dress² like boys and live under the same conditions.

F. Social Education

To face the problem of long resistance, China is training every citizen to prepare for the "long resistance". There is a great effort on the part of the student refugees and faculty to work in more effective ways among the masses. They use patriotic plays and war dramas, and explain the war conditions and China's need in simple language. Patriotic songs are taught and martial music is played constantly.

"The illiterate country people will be kept informed of the military and political situations and of the rural reconstruction programs now being put into operation through out the country; they will be taught ways and means of self-protection, eventually they will be organized into a formidable mass."³

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1. The China Information Committee, October, 14, 1940
2. Student Pilgrãm in China, "School and Society" vol. 48, no. 1236 Sept. 3, 1938, p. 310
3. The China Information Committee: China's Youth and the Present Struggle, p. 21

A five-year plan for the people's education was adopted by the Executive Yuen, and was further deliberated and promulgated in April, 1940.

"The proper enforcement of this plan will help to convert at least one hundred and forty million (140,000,000) adult illiterates, men and women into intelligent citizens for China within the coming five years." ¹

Statistics show that in thirteen counties of Chekiang province alone there are 603 schools opened for mass education with a total number of 1,288 teachers and 35,309 pupils. This mass education movement in Chekiang was mobilized by the students of middle and normal schools, colleges and universities during their summer vacation. ²

Schools have been opened in the refugee camp where some productive work, such as knitting, weaving, rattan work is taught. Out of this project comes the birth of Chinese Industrial Co-operatives.

Orphans from war zones are also taken care of and educated in a safe place in such a way as to teach them how to read and write and to give them vocational training to fit them to take care of themselves, and as soon as they are able to work, provide them with something to do suited to their strength and ability.

The Chinese Industrial Co-operatives (C. I. C.) are not only agencies where the people, including crippled soldiers, widows and orphans, learn a kind of productive work to earn a living, but opportunities are also provided to attend classes for mass education. Reading, writing, simple mathematics on the abacus, current events in China and international situations, social problems and cooperative education are included in the curriculum. Education for women and

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1. The China Information Committee, April 8, 1940
2. "China At War" October, 1940

children and public health are part of the Industrial Co-operatives' program.¹

Chinese Industrial Co-operatives have spread rapidly and widely throughout China in the first year of operation in 1939. Back of these organizations there was the financial support of Mme. Chiang Kai-shek, Dr. H. H. Kung, Minister of Finance, and Mme. Kung. There are also enthusiastic supporters like Sir Archibald Clarke-Kerr, British Ambassador to China. There are, in the unoccupied areas, already five headquarters, with Rewi Alley as technical director. The headquarters are:

1. Northwest, which includes the provinces of Honan, Shensi, Kansu, and Chinghai.
2. Southwest, which includes Hunan, Kwangsi and Kweichow.
3. Southeast, which includes Chekiang, Kiangsi, Fukien and Kwangtung.
4. West China, which includes part of Hupeh and part of Hunan, Szechwan and Sikong.
5. Yunan, which is a whole province by itself.

G. Spiritual Mobilization

As soon as the undeclared war broke out in China in 1937, the first period of self-defense, the whole nation was mobilized in military operations and spiritual energies. But when the war had entered into the second stage, the experiences and weaknesses which have been observed during the struggle of the first period were fully realized. Modern warfare requires mobilization of the entire population. Mobilization does not only include all "material

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1. For the details of the program, the readers are to refer to the reports of Chinese Industrial Co-operatives, 1939 and 1940, Hongkong Promotion Committee, Hongkong.

and human resources" but also "the spiritual energies of all the citizens".

"To carry out such a mobilization of the national spirit, it is necessary to do more than stir up the people; we must also organize them..... that the mobilization of the national spirit is a matter of most urgent importance."¹

1. Meaning of Spiritual Mobilization

The meaning of national spirit and mobilization is that

"the individual citizen should direct all his ideas and thoughts, all his intellectual and spiritual energies toward a single objective; and that the nation as a whole should awaken, organize and direct all its spiritual powers--representing every age, thought-group, and vocation--toward one common aim."²

2. Essential Features of the Spiritual Mobilization

The plan of spiritual mobilization constitutes common objectives, a code of morals for national salvation, Three Principles of the People,--nationalism, democracy and economic welfare, as bases of national reconstruction, reforms of the unhealthy spirit, and leadership in mobilization.

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The Common Objectives are:

- (1) The state and the nation must be above everything else.
- (2) Military necessity and the winning of the war must have right of way.
- (3) The will and the strength of the nation must be concentrated upon the achievement of victory.

A Code of morals for national salvation will be: loyalty, filial devotion, benevolence, love, truthfulness, uprightness, harmony and peace.⁴

Reforms of the unhealthy attitude must be created:

- (1) Morbid ways of living must be changed.

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1. "China's Spiritual Mobilization" p. 3
2. Ibid. p. 3
3. Ibid. pp. 4-5
4. "China's Spiritual Mobilization" pp. 5-6

- (2) We must foster a vigorous spirit.
- (3) Laissez faire habits must be uprooted.
- (4) All selfish motives must be banished.
- (5) Confused and mistaken thoughts must be corrected.¹

Leadership in Mobilization

- (1) Members of the Kuomintang Party and government officials and employees.
- (2) Members of military forces.
- (3) Leaders in all walks of life.
- (4) Youth of the nation.²

The spiritual mobilization in China is decidedly an educational process in which every citizen is involved. It is a democratic and educational process which emphasizes personal regeneration, for the leaders and intellectuals as well as masses of people.

H. Tutorial System

To enforce the spiritual mobilization to an effective operation, just mentioned in the previous paragraphs, the Chinese Ministry of Education soon laid emphasis on a tutorial system which facilitates character education. Principles governing the tutorial system for middle and higher schools were promulgated by the Ministry of Education on March 27, 1939. The following are the important ones quoted:

Art. 2. "Every class in a school ^{should} be divided into certain groups. Each group should be composed of 5 to 10 students with a full time teacher appointed by the principal to take charge of it. The principal should also designate either the head of the tutorial department or the disciplinary department to be in charge of the tutorial and disciplinary business of the whole school."

Art. 3. "The tutor should see to the thinking, character, progress in learning, mental and physical development of the individual students and give strict instruction and advice so as to cultivate wholesome character."

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- 1. "China's Spiritual Mobilization" pp. 5-9-10
- 2. Ibid. pp. 11-13
- 3. The Chinese Recorder, March, 1940, pp. 188-189

Art. 5. "With regard to the character, thinking, learning, physical condition, etc., of the students the tutor should submit a detailed report once a month to the parents or guardians of each student. Such reports should also be placed on record in the school for the inspection of government inspectors of schools at any time."

Art. 9. "Upon the graduation of a student the tutor should produce a certificate of tutorial instruction stating the thinking, conduct and learning of the student. This kind of certificate may serve as a recommendation to whom it may concern when the student is applying for work or for entrance to other schools."

I. Increase in Enrollment

The war and the destruction of the schools have no effect on the pursuit of knowledge of the students. Despite the chasing by the enemy and the bombing of their temporal buildings in the interior, classes are going on. Moreover, a sharp increase in enrollment in the second year of war has shown the significant status of education in the war-torn China today. This upward trend of increased enrollment can be exemplified by the statistics of the Christian colleges given below:

<u>Year</u>	<u>No. of Enrollment</u>
1934-35	5,608
1935-36	5,785
1936-37	6,424
1937-38 (first yr. of war)	4,498
1938-39	6,181
1939-40	6,538
1940-41	7,734

These figures, especially for 1940-1941, far exceed all previous records of pre-war periods.

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1. The China Colleges, vol. VII, no. Autumn, 1940

J. Summary

Chinese civilization, which before the war was centered on the coast, has now pushed its way rapidly into the interior. The curriculum has been modified with emphasis upon realistic, practical studies and vocational training. Students endure all kinds of hardship and study harder, and are enjoying better health and understanding more about life than they ever had. The great masses which have been ignorant of the world in which they are living are now becoming educated enough to be called citizens in the democracy of the Chinese Republic. Mass education has been one of the chief influences in bringing about the rapid unification of China during this present struggle. The war has helped China to overcome weaknesses which have been deeply rooted for centuries, and is preparing her for her great future as a democracy.

CHAPTER IV

THE PLACE OF CHRISTIAN EDUCATION IN PRESENT-DAY CHINA

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The present day China which has been discussed in the preceding chapter, is rebuilding herself in the midst of her struggle for freedom and her suffering from the destruction of modern warfare. Educationally and socially, her younger generation are preparing for a greater future reconstruction. Illiteracy is being wiped out rapidly. Industrial cooperatives are raising the power of production and improving the livelihood of the people. As this study is confined to Christian education in the school, this chapter will deal mainly with this particular phase of the subject.

A. The Attitude of the People Toward Christianity

T. C. Chao has said ¹ that the things China is striving for are the things that Christians are seeking also. These are freedom, justice, and lasting peace. In a statement made by one of the well informed Chinese editors there will be seen the growing tendency of the Chinese people toward Christianity:

"The old prejudice against Christianity has gone. There is a new desire on the part of many people to find out more about Christianity and its message for present day life. Christian literature is eagerly read; Christian leaders are sought after for service and counsel by government officials; the restriction on religious education in Christian schools is practically removed. Even among those who have no use for Christianity on ideological grounds, there is a growing realization that Christianity is a socially constructive force. The main reason for this change of attitude is to be found in the spirit of service which Christian people and organization have displayed since the war. They have not only actively participated in

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1. Wu and Price: China Rediscovered Her West, p. 100

the relief of refugees and the caring for wounded soldiers, but they have stamped whatever they do with a quality and a spirit which is easily recognizable as being distinctively Christian." 1

During this period of hostility, students who are striving for knowledge and are under constant stimulation of war are becoming more aware than ever of the importance of life problems, national and international affairs.

The former prejudice against Christianity has gone. A new attitude toward Christianity and a new desire to learn more about the Christian religion are taking the place of indifference and antagonism.

"The wartime social work of the church and the whole-hearted loyalty of the missionaries in China have silenced all opposition among the student class. There is no student hostility to Christianity today, only a wide-open door." 2

Non-Christian as well as Christian schools have a wide-open door. Even the communist leaders and youths who had been for a period of bitterly hostile against Christianity, have a new welcome for Christianity. 3

Not only the students have changed their attitudes toward Christianity but also the national leaders are interested in Christianity and in the Bible. Generalissimo Chiang Kai-shek who is a Christian and also a military man has said, in his Easter broadcast of 1938: "Taking Jesus' spirit, his life as our life, let us march bravely onward toward the cross, in our effort to bring about a permanent peace among men and the revival of the Chinese people." 4

The leaders in educational and in government circles, who have been in the past either indifferent or antagonistic to Christianity are now not only welcoming the Gospel message, but also taking active part in seeking Christian leadership and Christian evangelism for the

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1. Poteat: Stand By For China, pp. 161-162
2. Wu and Price: China Rediscovered Her West, p. 125
3. Ibid. pp. 128-129
4. Ibid, p. 132

school program.

B. The Religious Program of the School

The time has come, as indicated in the preceding paragraphs, for a great advance of Christian forces and ideas in free China. The Bible is found in greater demand than ever before in the history of Christianity in China. There are new centers opened by the Young Men's Christian Association and Young Women's Christian Association in West China. The national Christian council and the National Council for Christian Religious Education, whose headquarters are in Shanghai, have sent secretaries into free China for the religious program among the schools and universities.

1. Student Evangelism

Since the students in China have come to realize that the Christian ideas are worth while to their study, student evangelism is the first step which Christian leaders can take to approach them. Mr. Stanton Lautenschlager, a missionary of the Presbyterian Church in the United States of America is now one of the leaders in this evangelistic movement in West China since 1938.

Amazing response to evangelism in the schools, both Christian and non-Christian, is unprecedented.

"During 1939, in three student centers of Hunan and Hupeh, nearly one thousand students made decisions. In the Youth and Religion meetings held in the summer of that year at the four great student centers in West China, there were over twelve thousand decisions--over four hundred to be better Christians, some five hundred to study Christianity, and over three hundred to become Christians."¹

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1. Wu and Price: China Rediscovered Her West, p. 130
* Sic - should read twelve hundred

Christian workers are asked to speak at student mass meetings and at times at their patriotic meetings. The results reported showed that in the minds and hearts of thousands of students the challenge of the Gospel is not only "quickening and strengthening the will of the students to meet the challenge of the national crisis"¹ but also to mold their lives by Christian ideas.

"The evangelistic message is often even more welcome in government schools than in church schools, because the message of Jesus is so new to these thousands who are looking for fresh resources of power for their task of rebuilding a crumbling world."²

2. Christian Fellowship

Christian fellowships are organized in the schools, and in many universities as well. In a large center, such as Kunming where there were (1940) six thousand five hundred college students, these fellowships have united into federation. There are also Christian fellowships of college graduates and government leaders. In Chungking, the present capital of China, there was organized in 1940 such a Christian fellowship.

The members of the Fellowship are carrying on free schools for mass education, serving wounded soldiers, raising funds for winter clothing, and caring for refugee children.

Besides the social projects which these fellowship groups are conducting there are investigation and discussions of the life and teachings of Jesus, and other programs such as medical instruction, public health, epidemic prevention, air-raid precaution.

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1. S. Lautenschlager; Student Evangelism in Szechwan
2. Wu and Price; China Rediscovered Her West, p. 131

3. Christian Student Conferences

A national Christian student conference was held, for the first time since the war, in the summer of 1939. As the result of this conference, four nation-wide movements were decided upon:¹

1. A Know Christianity Movement, to deepen understanding of the Christian faith.
2. An International Friendship Movement, to work for world friendship.
3. A Know the Times Movement, to promote reading and discussion on social and political problems.
4. A Self-dedication Movement, to enlist students in various fields of Christian service.

This conference furthermore decided to form a new National Federation of Student Christian Unions, and all present recommended the following pledges as a guide for all Christian students in China:²

1. We pledge ourselves to the unbroken unity of the country... to reconcile differences and friction between the different parties and groups.
2. We uphold the policy of prolonged resistance, believing that finally justice will prevail.
3. We advocate democracy as the best political system in which to achieve real freedom of speech and of religious belief.
4. We advocate a social order based on socialism, under which we may really "proclaim release for captives and recovery of sight to the blind, set free the oppressed, and proclaim the Lord's year of favor."

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1. Wu and Price: China Rediscovered Her West, p. 128
2. Ibid. p. 128-129

5. We advocate a radical change in individual lives as the basis for a new China.
6. We support the various efforts to enlist the co-operation and assistance of anti-Fascist and peace-loving countries.

4. Bible Courses in the Secular Curriculum

In Chapter II above it was learned that under the period of the rise of nationalism, anti-foreign, anti-Christian and anti-religious agitation, the Christian schools were forced to register by the Government. Registration meant excluding the study of the Bible from the required curriculum and making attendance upon all the religious activities voluntary. After the outbreak of war the Christian schools had restored the privilege of putting religious studies into the regular curriculum.

This change of attitude was due to the realization, on the part of the national leaders, of the Christian spirit manifested by the missionaries and Christian workers who had stood by their Chinese friends in their time of stress. This realization of Christian spirit led them further into a deeper understanding of Christian ideas of life, which makes for the highest standard of living.

C. The Need of Christian Education in the Present War

In this period of a great war in East Asia, in Europe, and in North Africa, the most important constituent part of life is youth. Youths are led by their ideals to fight and to die for their country. They are constantly seeking ideals, and higher ideals. The totalitarian countries are successful in feeding and satisfying their youths with the idea of the supremacy of the state. Although totalitarianism has not come to a definite form in China, her

youths have been, since this period of war, influenced by Nazism, Fascism, and Communism.

Since youths in China are seeking after ideals, a nation-wide spiritual mobilization has been called by the government. This spiritual mobilization emphasizes the personal qualities of honesty, loyalty, and individual regeneration. For this reason, the approach of Christian ideas has a greater attraction and recognized superiority. This is the harvest time for Christianity in China. Christian education must take this advantage and strive harder to provide a program which will feed the hungry souls of the youths of China today. "The evangelization of China's youth today means the evangelization of all ¹ China tomorrow."

D. Summary

People of China today, especially the students and the national leaders, have sprung to their feet to realize the new vision of Christianity. This vision of response to Christian ideas does not come from a super-imposed authority but rather rises up from within. The war, more than anything else, has called forth the uttermost desire of the Chinese youths to seek for the highest ideals of life. These high ideals of life are embodied in Christianity. Once this fire has been kindled, it cannot be extinguished.

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1. Wu and Price: China Rediscovered Her West, p. 132

CHAPTER V

A SUGGESTED PLAN FOR CHRISTIAN EDUCATION IN CHINA

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A. Introduction

China, in her past, has borrowed the whole process of a modern system of education from foreign lands. First, she modeled her educational system after that of the Japanese, which was itself a modified European system of education; and then after the American system of education. Christian education as instituted by missionaries from America naturally contained the elements of American education. Great mistakes have been made on the part of the ministry of education in China, especially the mistake of taking even in detail the system of western education and setting it in the midst of a Chinese society. Christian education, too, could hardly escape doing this for its leaders came from outside the Chinese civilization.

The wakened interest in Christian education in China today is a good sign. Bible courses are reintroduced in the curriculum. But dangers are also present. Therefore, it is important for Chinese schools to set up definite objectives of their own as guiding principles upon which Christian education is to build programs and adept methods.

The suggestions presented in this chapter are based upon a study of the literature in religious education, especially the publications of the International Council of Religious Education. In addition, the needs of China today are taken into consideration. Added to this, there are presented some suggestions on the objectives of Christian education, Christian leadership, and the organization and administration of Christian education.

B. Objectives of Christian Education

Objectives of education^{all} to the teacher as blue prints are to

the builder of a house. They are the outgrowths of the needs and characteristics of the learners and are to serve as guiding principles for a program and system of education. In general, the objective of Christian education is to Christianize the individual life and the community. This general objective must be analyzed into specific objectives based on the need and growth of the individual and on a study of the changing society.

1. Objectives Relating to the Individual

Christian education, therefore, must begin with the individual. The first objective then is to foster an integrated character-personality. An integrated character-personality is one whose life is harmonious and shows continuous growth; who has a high outlook upon life and an adequate philosophy of life. He is self-controlled, self-disciplined. His life is full of hope and faith; he is helpful, friendly and willing to share responsibility in the realization of the Kingdom of God.

China today, after a period of communicating with the modern world, has gradually and naturally acquired some of the degrading characteristics of the modern world. A craving for material things¹ and pleasure, takes the place of spiritual contemplation which has been deeply rooted in the Chinese life of the past. Whole-heartedness in searching of science is evident, but the spirit of science is neglected. Life seems to be too short, and yet life is meaningless, aimless. In the past when family or clan was the center of life to glorify the family or the parents was the goal of any individual. But today this idea is only a novelty of the past. However, the war

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1. Cf. "The Church and Its Environment" pp. 176-179

has changed, to a great extent, the attitudes just mentioned. Material prosperity and pleasure are not available in an environment of constant air raids when cities are buried under bricks and ashes. The whole nation today, especially for youth, has found something worth while to live for.

A specifically Christian objective is to give the learners an understanding of the life and teachings of Jesus and to lead them to follow His way of life as their way of life. This will lead to a progressive development in Christ-like character and personality.

The Chinese people are interested in human relationships. The "five relationships" (五倫) have governed China for more than four thousand years. These are: The relationship between the King and his subjects; the relationship between father and son; the relationship between brothers; the relationship between husband and wife; the relationship between friends.

The understanding and appreciation of the teachings of Jesus will not only inspire them to something they have known in their ethics but will also give them a new meaning of relationship of man to man based upon the relationship of man to God. Furthermore, Jesus' way of living up to His teaching will give new insight into their own practices of life.

Another objective will be to lead the learners into personal relationship with God so that they are helped in solving their many conflicts of impulses and desires, thus assisting them to attain sound mental health. A devotion to God is the highest and the best of all the unifying forces.

Chinese people are religious. Countless pagodas on the hills

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 reveal their religious aspiration. But there is an absence, or, at least, very little mention of the relationship of man to God in the Chinese philosophy of life. On the other hand, temples and shrines are found everywhere in China where a majority of the common people visit and offer their prayers. Just as Dr. Poteat puts it in the following:

"But popular Buddhism, which is practised by the common people, has degenerated into superstition. A Buddhist temple is a place one visits when sickness or ill-luck has touched someone in the family, or there is no male child to carry on the family inheritance and conduct the ancestral worship." 2

Yet the prayers uttered and the ways of worship entered upon cannot be considered as relationship with God. Temples have never been initiated by the worshipers themselves in China, as have the Christian churches of western countries, to betoken dedication to God. Besides, few intelligent people ever take part in temple worship. It is evident that among the class of intellectual people, even in Christianity, this personal relationship to God is much overlooked and ignored.

This third objective, to lead the learners into a personal relationship with God, is needed especially by the humanistic Christians and the non-Christians among the intellectual society.

A further objective will be to develop an appreciation of Christian characters of all ages, such as ancient saints like Athanasius, Augustine, Joan of Arc, the heroic challenge of great souls.

Chinese people are humanistic, interested in personalities, in human relationship. Good works are praised by the community, and

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1. Stanley High: China's Place in the Sun, p. 90
 2. Gordon Poteat: Stand By For China, p. 59

great men are followed as examples. Tablets have been erected as memorials of the virtues of even simple widows. This appreciation of Christian characters of all ages will give a higher standard of virtues and have a better effect on the Chinese, non-Christian as well as the Christian.

To enjoy the beauty of nature, of elements of worship, such as praise and prayers, of Christian art as part of the aesthetic life and leisure, is still another objective. This may enrich and deepen life and add much to the wholesomeness of life.

Love of beauty and artistic taste are characteristics of the Orientals. These characteristics should be cultivated in connection with Christian art and worship.

Again, to give a knowledge and love of the Bible as the source of God's Word upon which the Chinese people can draw wisdom and the light of life, should be an objective.

Chinese proverbs and the sayings of the sages have ^{been} maintained to a great extent as guiding principles of life and behavior. The Bible which is the word of God and far above all human wisdom should be taught to develop a greater understanding and a higher integration in Chinese life. The realization of this objective will cultivate a Christian interpretation of life and of the universe.

Chinese philosophy is mostly conditioned by suffering caused by the physical forces, such as flood and famine, and ~~war~~ But But the Chinese people as a whole lack the element of God's providence and His desire for the cooperation of man with Him in relieving suffering and realizing the Kingdom of God.

An important objective is to develop an independent, critical and constructive type of thinking about social and religious issues of modern life. If the general objective is to Christianize the

community, the learners must be trained in scientific attitudes and scientific ways of thinking that they may not follow blindly their traditions and that they evaluate the present social order with regard to the necessity of Christianizing the community.

2. Objectives Relating to the Community

Christian education reaches beyond the individual in its desire to realize the Kingdom of God. This enterprise is built on manifold social relations based upon bringing to this world the realization of the "fatherhood of God and brotherhood of man". The effecting of this objective will provide opportunity for expression and matching of ideas, for participation and sharing of common responsibility, for cooperation and improvement of the welfare of the group and of larger organization and the community.

In the past, China's policy of laissez faire has dominated her society. The mental and social inheritance have hindered progress by limiting the scope of social interests. The war has broken down the barriers of many traditions. Ample opportunities are now offered to the youths for expression, participation and cooperation. This objective will be met with the emphasis on the first thing--the righteousness of the Kingdom of God.

Another aim will be to foster the virtue of courage, endurance, and effort for righteousness.

Chinese people as a race have known endurance. The present war has created a new spirit to accompany endurance. This new spirit is courage, the courage of fighting for righteousness.

C. The Leadership of Christian Education

1. The Importance of Competent Leaders

Competent workers and leaders bring better efficiency and greater

success. Leaders in religious education bridge the gap between theory and practical enterprises. It is the leader who realizes the objectives, personalizes the organization, and unifies the program. Competent leaders do not only stimulate response and cooperation on the part of the learners, but also bring inspiration for further activities and help initiate creativeness.

Furthermore, the character and personality of a leader have a great influence upon the learners' personality. The personal guidance given by a teacher is effective in the character-personality integration of the learner.

2. Personality Qualification of Leaders

The leader should have a personality integrated in all its parts--in thinking and feeling, in habits, in attitudes, and in action. Personal qualities, such as initiative and resourcefulness, poise and reserve power, forcefulness, quick insight into the mastery of the situation, interest in people, sympathy and understanding, ability to see and appreciate another's viewpoint, will contribute largely to daily success in dealing with people. Aside from these, the religious beliefs should lead to normal development of a balanced life and a fuller spiritual insight and richer spiritual experience. The spiritual growth of the leader must needs be taken into consideration in leading the growing personalities of the learners.

Professional qualities and professional growth also constitute success in religious education. Competent teachers should be equipped with a thorough preparation for their task. They are not only to be trained in the field of Christian education, enabling them to teach the professional courses, but also to have general training in liberal arts. An attitude of professional growth should be maintained along with personality growth and spiritual growth.

3. The Training of Student Leaders

One of the best educational methods is to initiate and train leaders among the learners themselves. The educational process is an active, creative process. Christian education is not the transmission^{ss} of technical interpretation of religion but the enrichment of one another by means of the teaching of Jesus Christ and the sharing of the experience of Christian characters of all ages as well as one's own experiences. Student leaders play an important part in religious programs, to bring into the programs that which is really the youths' own needs and experiences.

Christian education can cover a wider scope if it enlists more persons. Training of the junior or student leaders is to be included in the program of Christian education. The following character traits should be developed in training of youth leaders: cooperation, initiative, dependability, good will, humility, joyousness, loyalty, purposefulness, self-respect, open-mindedness.

D. Organization and Administration of an Adequate Program of Christian Education

Organization and administration are the means by which the objectives can be achieved. Therefore the basic principles of organization should be of simplicity, flexibility, and democracy. ¹

1. The Committee or Council of Religious Education

To integrate and correlate Christian education in the school program, a committee or council on religious education is necessary. This committee should be composed of all the officers and representatives of each constituent unit within the organization.

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1. Cf. International Council of Religious Education, Book Six: The Organization and Administration of Christian Education in the Local Church, pp. 27-28

The director in charge should be a person who knows thoroughly the entire program. He should be a trained educator at home in both Christian education and psychology. He may or may not be the head or principal of the school. This director or educator is to direct the whole program in a democratic way, to diagnose both the educational and psychological problems of the pupils and to give necessary advice and remedials to the pupils.

The functions of the committee are: to provide information of each unit of the program for every representative of each group so as to secure understanding of the Christian work as a whole going on in the school; to stimulate cooperation between all the faculty and students in order that the objectives can be realized; to unify the program of Christian education with the various activities in the school that the maximum results may be had with a minimum of effort; and to gather ideas for the improvement of the program of the school that Christian education may be an ever growing and active process.

2. Organization of Small-Unit Groups

Fellowship furnishes a vital experience for enriching Christian life. Within the fellowship each group can exchange ideas and experiences, and the growing and deepening of friendship and mutual understanding will make for abundant living. Fellowship is had better in a smaller group. In the last chapter, it was noted that Christian fellowship groups are being organized in the schools of China, in both Christian and non-Christian schools. These smaller groups also provide bases for leadership training. Christian leaders must not over-look this opportunity to train junior leaders in fellowship groups.

3. Christian Education Curriculum

An adequate curriculum should be governed by the following guiding principles:

In terms of the learners, the curriculum

- (1) Should be adapted to the needs and interests of each pupil.
- (2) Should be adapted to the capacity of each pupil.
- (3) Should make for individual growth.
- (4) Should provide enrichment of life.
- (5) Should build on real experiences and provide for growth of experience.
- (6) Should utilize all the responses of the pupil, such as visualization, muscular manipulation, emotional expression.
- (7) Should provide ample opportunity for expression.
- (8) Should provide ample opportunity for creative experience and challenge pupil interests and talents.
- (9) Should provide maximum participation on the part of the learner and cooperation in the group.
- (10) Should provide sufficient preparation for future study.

In terms of the curriculum, it

- (1) Should be unified and correlated.
- (2) Should be flexible and varied.
- (3) Should be well-balanced.
- (4) Should be comprehensive.
- (5) Should be graded.

The curriculum must be understood to include study, worship, service, and fellowship.

Pupil activities, such as taking part in public health efforts, in mass education, working on the school paper and other publications, are extra-curricular activities. All these activities offer good opportunity to accomplish the school's objectives. Pupils should be encouraged to participate, in addition to their courses of study, in all the activities which will bring to realization the integrated personality and Christian community. The merits of these extra-curricular activities are to be counted toward the pupil's success in the years of his schooling. Cumulative records of each pupil should include all the merits of the extra-curricular activities.

4. Tests and Measurements

To evaluate the work undertaken, some kind of measurement should be adopted. To determine the extent to which the goal is attained, there will have to be objective measurement. Pupils can be measured by objective, diagnostic and remedial tests to estimate the results of teaching and learning. These diagnostic tests are important for individual guidance of pupils.

5. Cumulative Records

Cumulative records for each individual pupil should be carefully kept. Data of not only each individual's personal and family life, such as date of birth, address, physical development, parents' names and occupations, his knowledge, skills and habits, but also his interests, his attitude, his personality traits, his thoughts, his outlook on life, his volitional life, and his extra-curricular activities should be scientifically recorded. Individual guidance of a vocational nature, religious nature, and educational nature can be based on these accumulated records and the impressions of the teachers.

F. Personal Guidance in Christian Education

Character-personality integration is the primary aim of education, and is the chief task of Christian education. Education deals with the guidance of growing individuals. Personal guidance is necessary in order to adjust individuals in their environment and in their society, and to insure right human relationships. Any Christian educational enterprise, if it is to be effective, should organize its work of religious and personal guidance.

Competent teachers are called to share the responsibilities of personal guidance. They are the leaders who have knowledge of psychology of adolescence, of mental hygiene, in relation to the problems of youth. Also they have richer resources of religious experience upon which to draw. Teachers therefore should have rapport with students to thus facilitate their work of guidance. Such personal guidance will extend and make valuable the work of Christian education.

SUMMARY AND CONCLUSION

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The China which has made so great a contribution to the world's civilization found it necessary, a century ago, to abandon her old civilization and to accept modern civilization in order to exist as a nation. A modern system of education was first introduced in 1903, modeled after the Japanese system. Greater efforts have been made under the Republic, especially during the last ten years, to bring about necessary reconstruction in China.

Education under the Chinese Republic has undergone reforms and changes of emphasis. Forces, such as the student movement, the "new culture" movement, visits of the western educationalists, contributed to the reform of 1922. The Nationalistic Government, in 1928, promulgated a new emphasis in education--Sun Yat-sen's "Three Principles of the People". Under the period of the Nationalistic Government (1928-1937) education was centralized and much progress was made, especially in social education. Christian schools were to be controlled by the regulation of the government in matters pertaining to their religious programs.

The anti-Christian movement of students and the registration of the government from without, the indifference of the students of mission schools to Christianity and the weaknesses of the Christian workers within have brought the Christian schools face to face with a new situation. These new problems have challenged and tested their whole effort of Christian education.

While education was making its head way in building up the nation, this present Sino-Japanese war upset normal conditions. In this time of war and under destruction, education is carried on

without its outward appearance, such as formal buildings, regular classroom, laboratory and library. The curriculum is made realistic and vocational training is emphasized more. Spiritual mobilization is introduced for the purpose of training character and of fostering ideals.

Changes of emphasis in education reveal a sincere search for adequate objectives on the part of the educational and national leaders. At the beginning of this new system of education, 1903-1911, education aimed at moral character, such as loyalty to the emperor, reverence for Confucious, devotion to public welfare. Education in the early years of the Chinese Republic aimed at democracy and citizenship. Education during the nationalistic period aimed at Sun Yat-sen's "Three Principles of the People". During the first two years of this present war, spiritual mobilization was sought.

Though the modern system of education has been experimented with in China for more than thirty-five years, yet no great success has been achieved. Chinese society has not been improved nor has any great progress been made. The youths are the victims. Who is to blame? The war has taught China, or rather, China, out of her experience of the war has learned the importance of Christianity, the Christian spirit, the teaching and personality of Jesus Christ.

This felt need for Christianity in China by the people, by the youths, and by the educational and national leaders has opened the way for a hearty welcome to Christian education. Evangelistic meetings, fellowship group programs, Bible studies and Christian movement conferences are projects promoted to meet the urgent need and interest of the Chinese people.

Education in China after this war, or even during this period of war, is not merely for the need of society. Students are not merely practicing a life situation. Education will go a step further, to make it possible to bring a new social order which is better than the present one. This new social order is based on the Christian ideals which her youths have experienced in the awakening period of the need for Christian education.

Since China has awakened to interest in Christianity, Christian ideals have been sought after, at first by the youths and then by the national leaders. Christian education should set up its own objectives for China. These objectives must be based on the characteristics and needs of the Chinese people for this particular period in China. Adequate leadership and significant organization and administration should be considered in order to accomplish the objectives of Christianizing the individual and Christianizing the community.

These genuine Christian ideals, which center around the teaching and personality of the perfect character of Jesus Christ, should not be for the Chinese only but are significant also for any civilization in the world.

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