

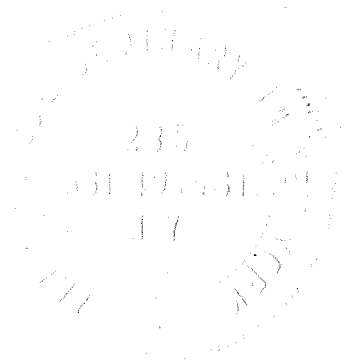
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A PROPOSED PROGRAM OF PRIMARY  
CHRISTIAN EDUCATION IN RURAL  
CHINA.

By

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A Thesis

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To My Mother

Whose faithfulness and  
patience have been  
greatly appreciated.

Gift of the author

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**GENERAL INTRODUCTION.**

## GENERAL INTRODUCTION.

### A. The Purpose of this Study and its Challenge.

The writer has felt the Call of God into His work in China. As a missionary to this country there will be an opportunity to do some educational work with Primary age children. After studying and practicing Western methods of education in this country, it is important that the missionary study Eastern methods to become better acquainted with the educational system in China. Western missionaries cannot expect to thrust Western methods upon the East any more than the Westerner would be willing to accept an Eastern educator who tried to impose his methods. Therefore it is important to understand both educational systems that the best points of each might be merged together to assist the children to grow normally. An experience of many Public Health nurses working among the people in China and Africa as related by Margaret Mead in her lecture on "Parent Attitudes and Child Development in Various Cultures"<sup>1</sup> will illustrate this point. These nurses go into the homes where for generations the baby has been fed whenever he cried and try to teach the mother to put this baby on a

. . . . .

1. Mead, Margaret; lecture Parent Attitudes and Child Development in Various Cultures, sponsored by Church Committee for relief in Asia, November 1945, N. Y.

schedule which science has found to be very successful in this country, after generations of trial and error. The nurses experienced drastic results because as they later discovered the relationship between mother and child was changed. When the baby cried he expected as usual to receive food but not receiving this he soon felt that his mother did not love him any more and this resulted in very strange behavior which the mother did not understand and in many cases misinterpreted. This altered relationship was often sensed by the other members of the family thus was the entire family upset. Dr. Mead suggested that there not be an abrupt change but that the nurse study the situation and practices which had been carried on in the past and discover a method that would be best for that situation.

As a teacher in this country must know his pupils, their outside interests, their homelife and relationships to better understand them, so one who plans to work with Chinese children should know these things about them. Since these children are not of the culture of the western missionary, the study of their personalities and their background should be more thorough than they might be understood as in Western background.

In the light of this need and the writer's particular interest in China, this thesis is a study of Primary Christian Education in Rural China.

### B. Method of Procedure.

In considering this subject there are two main factors which must be studied. Thus, chapter one is a study of the culture of the people of Rural China in which their religion, philosophy, arts, social, political and economic life will be considered. Chapter two is a study of the past and present Rural Primary educational program in which the classical, modern secular and Christian Mission schools will be studied. After a study of these two chapters the third will be a proposed Christian educational program for Rural China. In this chapter will be considered the need of the Primary age Chinese children for Christian education, the aims of Christian educational program, proposed methods and the organization and administration of the schools. This chapter will be followed by a General Summary and Conclusion.

### C. Sources of Material.

Some material has been found in books while other material has been obtained from pamphlets. Some information has been obtained through interviews with missionaries who have worked among the Chinese and taught in both secular and Christian schools as well as Chinese who have attended the modern secular schools in China. Eleven questionnaires were sent to missionaries who have



worked in Christian Primary schools in China from the Presbyterian and Methodist Boards. Nine missionaries responded with detailed information.

Another source has been from lectures sponsored by the Church Committee for Relief in Asia and China Institute, a course given at Montclair State Teachers College, Montclair, New Jersey, in June and July, 1944.

CHAPTER I.

A STUDY OF THE CULTURE OF  
THE PEOPLE OF RURAL CHINA.

## CHAPTER I

# A STUDY OF THE CULTURE OF THE PEOPLE OF RURAL CHINA.

### A. Introduction.

Before considering the culture of the people it is enlightening to find the definition of the word that one may clearly understand the term. Dr. Cheng has given the following definition: "by culture or civilization we mean the ways of life and the characteristic attainments of a group of people". Webster's definition is: "as applied to society, emphasizes the intellectual aspect of civilization, and as applied to individuals suggests such enlightenment as is acquired by intercourse with what is best in civilized life especially as this enlightenment evinces itself in delicacy of taste and nicety of breeding". Funk and Wagnall's New Standard Dictionary of the English Language defines culture as: "training, development or strengthening of the powers mental or physical or the condition thus produced", and Bolwin's Dictionary: "refers to comprehensive changes of the individual and social life, due to continued and systematic influences of mental improvement and refinement". "It seems agreed that the culture is expressed through mentality in coordination with physical performance." 1.

1. Cheng, Che-Yu; Oriental and Occidental Cultures Contrasted, p.194.

The consideration of the Chinese culture in this chapter will be under the following points: Religion and Philosophy, The Arts, Social Organization, Economic Life and Political Structure with special emphasis on Rural China.

#### B. Philosophy and Religion.

Philosophy and Religion in China are so interrelated that it is difficult to consider them separately. The following study represents the beliefs and thoughts that have influenced the lives of the Chinese people for centuries; therefore it is well to consider them for a better understanding of the thought behind the actions of the people and the home teachings to which the Chinese children have been exposed.

The Chinese are not dogmatic in their beliefs and are therefore willing to listen to the belief of another. They know that the field of knowledge is unlimited and that it is impossible for any age to "comprehend the whole truth." This open-mindedness is certainly an opening for the Christian Missionary.

The Chinese have always been lovers of peace. In both temperament and teaching they are moderate and tolerant. A wise man will never argue nor will a gentleman ever fight since they believe that the truth will ultimately triumph. So firmly do they hold this view that

they can remain non-aggressive when someone makes a statement utterly opposite their way of thinking. Even though evil seems to be prospering for a time, good will triumph in the end. Dr. Y. C. Yang sums up their philosophy:

"Their fundamental philosophy is influenced by humanism, rationalism and idealism. Because they are humanistic, they have always centered their thoughts upon the possibilities of man and the welfare of mankind. Because they are rationalistic, they have always kept their faith in supremacy and ultimate triumph of reason over force. Because they are idealistic, they have always been taught to value spiritual qualities more than physical properties." 2.

There are five formal religions in China today. They are Confucianism, Taoism, Buddhism, Mohammedanism and Christianity. Of the five religions mentioned the first three claim to have the greatest number of followers. Most Chinese are all three despite the inconsistencies. An example of this is given by Martin Yang in his book "A Chinese Village":

"All the non-Christian families practice ancestor worship, (Confucianism). They have the kitchen god in their kitchens, burn incense sticks and kow-tow in the shrine of the god of earth on the New Year Festival (Taoism) and patronize the Buddhist temple in the district." 3.

2. Yang, Y.C.; China's Religious Heritage, p.51  
 3. Yang, Martin; A Chinese Village, p.158

Confucius, the founder of Confucianism is an outstanding teacher and leader in Chinese history. His teaching has influenced greatly the lives of the Chinese people. So great has he been that his birthday is still celebrated and some of his works were memorized by every school boy in the classical schools. Dr. Yang compares the works of Confucius with our Bible. The "Five Classics" he has compared with the Old Testament and the "Four Books" which consist of the life and teaching of Confucius are to Confucians what the New Testament is to the Christian. 4.

Confucianists have a limited understanding of God from their teacher. He recognized the existence of the Supreme Deity and taught that man's attitude toward Him was of reverence and respect. This attitude is carried through in family relations of children toward parents. They have no specific belief in life after death as they are taught that it is more important to live correctly on earth. Confucius taught his followers to live with themselves and their fellow men.

To the Confucianist, man is most important. He believes that he has been endowed with a good nature and that through education he can rise to the highest possibilities in life and that men throughout the world are es-

sentially alike. With this attitude toward education and brotherhood of man instilled in them, children would be open to and desirous of teachings of the Christian missionary.

Through education man learns the moral standards by which he can live correctly and know the right attitude to have toward his fellow man. Thus he will become "a princely man". The five cardinal virtues are benevolence, righteousness, propriety, wisdom and fidelity. "Filial piety" has contributed greatly to the solidarity of the family in China. How much more emotionally stable are the Chinese children who come from homes which are secure. In this practice the sons are required to provide "liberally and affectionately" for their parents while living and remember them respectfully after death. This respectful memory of the dead is also known as "ancestor worship." This attitude to the importance of remembering their ancestors is taken very seriously. It is easy to remember one's parents for the first year after death but as the years pass it becomes more difficult to keep them in mind. There are feasts and ceremonies to keep this memory of ancestors fresh in the sons' minds. New Year is one of the most important feasts. The night before the father and young son go to the graves and invite the spirits of the deceased home. At two or three

o'clock the following morning the entire family gathers around the table in the main room to pay homage to their ancestors. The father and sons must all "kow-tow" to the ancestors. Another important festival is "Ching-Ming" which comes at the beginning of the third month. One of the customs at this time is to visit and repair the graves. The entire family take part in this ceremony.

Taoism is the religion which attracts the lower class of people. It was founded by Tao-tze in the Sixth Century B. C. There are about 2,000 temples in China which house their gods and are the headquarters for the priests. They are not used for congregational worship. These temples may be seen in many villages where the villagers can go to pray to the gods. Many children in the past have been taken to these temples and taught to kneel before these gods. Young children are often frightened by these idols.

The Kitchen God is considered the guardian of the family and sits in a niche in the chimney all year. On New Year he is offered special food by the family and sent to heaven where he reports the conduct of this particular family. Tao is the way the believer feels he must go to enter eternal life of peace, happiness, serenity and bliss. Man must reach this path by quietude and



passive adjustments. By paying for community improvements the believer feels he has earned merits which will permit his entrance to this heaven. Children wear ornaments to keep off evil spirits.

Buddhism was introduced into China from India in the first era of the Christian century. There are many Buddhist temples throughout China. They are taught that man is chained to the Wheel of Karma through sin and misdeeds and the only way of salvation is by escape. The Four Noble Truths which Buddha arrived at during his meditation under the Bo tree and which are taught to his followers are: That life is suffering; that desire is the cause of this suffering; that by suppressing desire one can bring an end to suffering; and that the way to eliminate desire is through the Eightfold Right Path which is the right view, right judgment, right language, right purpose, right profession, right memory, right application and right meditation. All Buddhists strive for the state of Nirvana which is perfect peace and tranquility. The six virtues one must practice are charity, purity, patience, courage, contemplation and knowledge. The life after death theory is that of transmigration in which after a man dies he is immediately born into a new being. The belief is that one must live a good life that in the next life he will be a better person. This trans-

migration includes animals as well as people, that is if a person does not live a good life he may become an animal in the next life. This effects their eating meat.

Mohammedanism entered China in the Seventh Century and is found most widely far inland, although it is scattered throughout every province. In summing up the belief of these Mohammedans, God is the sole Creator of the universe, having absolute power. They are taught from the Holy Scripture which consists of the Pentateuch, Psalms, the Gospels and the Koran. They believe in the prophets and the apostles, Adam, Noah, Abraham, Moses and Mohammed. They believe in the resurrection and final judgment and future rewards and punishments, chiefly of physical values. The four important duties which all must practice are prayer (five stated times a day), giving alms, fasting and a pilgrimage at least once in a lifetime to Mecca.

Christianity first entered China in the Seventh Century.

"In spite of this rich cultural heritage, there is not found in these religions (Confucianism, Taoism, Buddhism) that which can really quench the thirst of the soul and give man that spiritual dynamic for an abounding life. Such indeed is always the case either with an individual or with a nation in whose heart the Spirit of Christ moves not." 5.

. . . . .  
5. Yang, Y.C., op. cit., p.175

Christianity has had a strong influence upon the life of the Chinese. Chinese Christians have truly found that "Christ is the Way, the Truth and the Life". Christian missionaries have done much in establishing schools where modern methods are employed. More children have had an opportunity to go to these schools especially among the poor. E. A. Ross has expressed the thoughts of a Chinese about Christianity.

"Practical in his religion as in everything else, the ordinary Chinese regards his 'joss' as a source of worldly benefit. From it he seeks restoration to health, good crops, success in the literary examinations, prosperity in business or official proferment. He is amazed at the offer of a Religion that will promise none of these things unless they are best for him, that guarantees in answer to prayer only Spiritual blessings such as patience, courage, and victory over temptation. He notices that the Christians are serven of brow and their meekness under persecution argues a hidden source of strength and presently it occurs to him 'What if this inner life should be after all the main thing?' With Christianity comes also a marked change in ideals ... Christ delivers him in a great degree from the fears that have haunted him - the fear of misfortune, the fear of disease and above all the fear of death. Oriental life and thought offer but a cheerless outlook to the meditative soul and to such a one the Religion from the West offers a true 'Vita Nucva'". 6.

### C. The Arts.

The Arts which include literature, art, music, and drama all add color, beauty and happiness to the life of these Chinese farmers. The arts are also included in the curriculum of the school program; therefore the missionary teacher must know the background of the cultural arts of the children with whom she is working that they can be applied to the curriculum.

Because there has not been a compulsory education law in China many a farmer does not know how to read; therefore the greatest literature of the land is not read by him. He knows the historical legends of his land however and has learned them from a Story Teller who comes to the village quite frequently and tells these stories to all, both young and old, who gather to hear him. On winter evenings the country parents tell their children traditional stories which they have received from their parents and their children in turn will pass them on to their children. Thus the Chinese children are very familiar with great traditions and legends of China.

"Oriental art is Appollonian which emphasizes quietude, grace, harmony, reposedness and mature deliberation. It aims at mystery that is to say to achieve the subjection of nature by man." 7.

7. Cheng., op. cit., p. 84

Chinese art was an outgrowth of calligraphy in which the principal tools are the brush and ink. The painting is usually in black and white although some painters work with colors. It is helpful for the Chinese missionary to know that there is a series of Chinese paintings on the life of Christ. This is valuable to a teacher of children since their understanding is strengthened with the use of visual aids. This would also help to teach appreciation of Chinese art.

In music the Chinese have the pentonic scale, that is, five notes rather than eight notes as in the Western scale. This is important for the Primary teacher to know since she will be limited in the selection of songs and many songs that she would like to teach will probably have to be revised.

Drama is very simple but beautiful. In most of the Chinese plays there is no setting and very little costuming. This places much responsibility upon the actors since they must create the atmosphere and stimulate the imagination of the audience by their excellent performance. Shadow plays are very popular in China and loved by the children. Some are black and white, while others are colored. This means of drama is very simple and could be carried on by the children in a classroom. 8.

. . . . .  
8. Weng, Hsing-Ching; Lecture on Cultural Arts of Chinese People, At Montclair State Teachers College, Montclair.

#### D. Social Organization.

In this section will be considered the homes, clothing, family life, festivals and community life.

The basis of the whole social and economic organization in these Chinese villages is the family. The first consideration of this unit will be the different types of homes from which a class of Chinese children would come. They may be classified in three types. The first, would be those of the wealthiest group which are built of stone, burnt bricks, lime and wood of the best grade. All of these houses have foundations of stone. The second type of homes are those of the average income group, the materials used are the same as in the first group, only inferior grade and the workmanship not the highest. The third type would be the homes of the poorest class of people. They are small huts of unfinished pine. In the south they have bamboo walls one story high. The walls of others are of beaten earth, sun-dried bricks or kaoliang stalks with a thatched roof with a thin layer of straw. Most floors are beaten earth and windows are covered with oil paper. These homes usually consist of from three to five rooms, with furniture such as beds, tables, bureaus and cabinets made of wood for the most part. Usually a large earthen stove takes up most of the kitchen.

Many of the homes built recently are similar to the wealthy homes since people are becoming more interested in a home with more comforts.

There is definitely a health problem in the insufficient amount of air allowed into these homes, especially in the winter when the windows are covered with a permanent covering to keep out the cold. The children wear clothing made by their mothers. Material used is cotton for the poorer class and in the winter these garments are padded. The village boys and girls are dressed alike, in blouses and trousers. The children of the wealthy class usually dress in silk.

The Chinese families are usually quite large in number which is an asset to the farmer since the children can help him in the fields. The grandparents also live in the home and all are under the authority of the grandmother. The children, when babies, are cared for by the mother, but when a new arrival comes, then grandmother or older sister takes over the care of the young children. The boys sleep with father while the girls must sleep with grandmother. When a little girl is six years old she is expected to care for the younger brothers and sisters. 9. Often these girls who have the

care of their younger brothers and sisters are a problem at school because they are not understood. As school is the only place where their responsibility is removed they are inclined to want to play with children of their own age instead of working on their studies. While the boys and girls are growing they can be playmates together but the girl is usually dominated by her brother. As they grow older and still may play together it must always be born in mind that the eldest brother is to be respected by the younger ones. Boys also have tasks such as assisting their father in the fields and performing other small duties.

Parents are very strict with their children and brothers do not punish each others children but may suggest a suitable punishment to the child's father. The Christian missionary would be sure to receive the interest and cooperation from parents of children raised in this type of home.

There are four family rites which cause great excitement in the family. The third day after birth a ceremonial celebration takes place. The child is dressed in red and presented to its grandparents. Then follows a feast when noodles, eggs, powder of sesame seeds are served. Food is also shared with neighbors on this joyous occasion. Surely with a celebration of this sort



Chinese children are wanted and loved in the family.

The second rite is a wedding. Although this practice is not carried on by many of the young educated Chinese it still is in some villages where they are not so highly educated. The engagement is arranged between the families. The bride spends the engagement period in making wedding and necessary clothes for the home. The couple never see each other until the day of marriage, when the bride rides from her home in a bridal chair sent by the groom's family. The bride wears red or deep pink and the wedding ceremony is performed at the groom's home where the bride remains. 10. Imagine the thrill the children must experience when a bridal chair passes.

The third rite is the funeral. When a parent dies all signs of happiness are hidden. All red, pink or purple are covered by white, blue or black cloth. White paper is pasted on the doors and windows and the period of mourning is nine months. There is great wailing immediately from the time of death until the body is buried. 11. Little children must be deeply impressed by these ceremonies and certainly their conduct in school would be affected.

The fourth rite is ancestor worship, which has been previously discussed.

10. cf., *ibid.*, p.110

11. cf., *ibid.*, p. 87

There are many feast days and celebrations which the children particularly enjoy. New Years is the most important holiday. It is the 2nd of February and lasts about four days. Everyone is very busy before this holiday with washing, housecleaning, marketing and preparing food. Everyone celebrates this as his birthday and all are a year older at this time. In the early morning all dress in holiday clothes and have a grand feast of pork, duck, noodles, vegetables, dates, peanuts and tea. The children receive gifts of clothes toys, and sweets. Firecrackers and fireworks are displayed all through the night. In the morning the children bow to the grandparents, which signifies that they pledge themselves to obedience throughout the year. They then repeat this ceremony before their own parents.

The Feast of the Lanterns comes at the end of the New Year celebration. Lanterns of all shapes and colors are made and carried in a parade. In this procession is also a paper dragon which is carried by men.

Ching Ming is a spring festival at which time the entire family goes to the graves of their ancestors. After the graves have been cleaned and a ceremony performed, the family have a picnic lunch and the children play games and fly kites.

For the Dragon Boat Festival, Chinese junks are decorated with dragons and banners. Then a race between the boats takes place with a ribbon going to the winner. 12.

Intra village relationship is for people living near each other who help one another on such occasions as weddings, funerals or births. Where there are guests who come from a distance neighbors are usually willing to care for them if the family has not room. In case of a birth they joyfully bring gifts. In the summer there are many social gatherings of the women who sit under the trees sewing and talking. The children of the village play games together, such as 'ta-wa', a team game; 'ta-ka', a bowling game, and 'Ts-ang' which is more a girls' game similar to our 'blindman's buff'. The girls often swing within the courtyard while the boys fly kites on the outside. Checkerboard is very popular. The village-wide organization is the village defense program in which all families are required to take part. The wealthy families are required to equip themselves with arms and ammunition. Each family must supply one grown son for duty each night. People of various interests group to-

. . . . .

gether in the village, such as the Christian group, the Non-Christian group, wealthy group and poorer group. 13.

#### E. Economic Life.

"The Chinese farmer, with his dogged perseverance, his incessant cheerfulness in extreme hardship, his marvelous contentedness, his love for orderliness, and extraordinary intelligence commands the respect of all who know him. With very little machinery but with experience of centuries behind him, he extracts from the soil all that can possibly be expected to yield. The holdings are often so small that he might more aptly be termed a gardener." 14.

The Chinese farmer loves his land probably even more than farmers of other lands because he has inherited it from his ancestors who toiled lovingly and patiently over it. The farmers of the south and west raise rice while those in the north, wheat and millet, common vegetables such as barley, soybean, corn, sweet potatoes, cabbages, turnips etc. The land owned by each farmer is very small varying from one-tenth of a mow to five mows or more (a mow is about one-fourth of an acre). The farmers have a very limited number of tools which indicates that their work is more difficult than that of the American farmer. The farmer who has ten mow of land or more can afford to have animals such as oxen, mules or

13. cf., *ibid.*, p.143

14. Houghton, Frank; *China Calling*, p. 55

donkeys to help with the work. Otherwise all work is done by hand or human labor. The children are all assigned special tasks in the fields. An example of this as given by Martin Yang:

"The father is assigned to plant the sweet potatoe vines, since he is the experienced one. The elder son is asked to carry water from distant place because he is the strongest in the family. The younger brother and sister are put to pouring water into the small holes because this does not require much experience or strength. Finally the work of covering the vines and of accumulating earth to support the young plants needs some experience but not much physical strength, and that is why the mother and the elder sister are assigned to these tasks." 15.

During harvesting season children are again needed in the fields. This would affect their attendance at school.

There are other trades carried on in these villages such as carpenters who make furniture, doors, windows and some farm implements. Some carpenters who do not own their shops go to homes where work is requested and they receive room and board besides wages. There are also masons, and weavers, the latter becoming more important than in the past. At one time cloth was woven in the homes by the women but they are now patronizing the weavers.

The market place is the social gathering place for the women as well as the means of supplying the needed food. It is open every three days. This is also a means by which the government reaches the people in important matters.

#### F. Political Structure.

In Chinese government affairs the people have always been considered first, the state second and the Emperor or ruler last. The people are still of primary importance. Their system of government is known as the Pao Chia system. The Chia which is comparable to American "ward" consists of ten families who elect a leader of outstanding characteristics to be their representative. The Pao, comparable to the American "borough" is made up of ten Chia who also elect a leader. A Hsiang is like the American "county" and composed of ten Pao from whom is elected a chief. Since the chief concern of this thesis is the village, a study of the village government will be considered. The political system within the village, since the establishment of the Republic, is known as the Chu-Hsiang-Lu-Lin system. The district is organized into units each of which has its own leaders and council. The Chu-Chang was the highest official leader of the entire district. The Hsiang-Chang is the village head and is a native of the village, elected for one year

but can succeed himself. He is elected by the senior members of the families. Each family may be represented by one member. The election is very informal; several members rise and give a talk on their approval of the hsiang-chang and when other members are asked for their opinion, it is approving, the man is elected. The other officers, lin-chang, lu-chang are also elected at these meetings. It is a very simple election since there is little or no competition.

The real authority lies not in the hands of the hsiang-chang but in the lay leaders. The most important duty of these officials is dealing with local or county government on behalf of the villagers. All the village leaders are summoned to the market place where they are informed of their duties. They in turn call a meeting of their lay leaders and plans are made. The hsiang-chang is also required to take petitions from the villagers to the government as in the case of exemption from the land tax at times of famine, or appeal for protection when the village has been threatened by bandits. The Hsiang-Chang is also the chairman at village meetings at which time a discussion of government rural reconstruction program is considered. 16.

The Government definitely effects the child's life in the compulsory education law and regulation of the schools, also in health and sanitation laws which have a direct bearing upon his life.

G. The Effects of the War Upon the  
Lives of the Chinese Children.

The Chinese people have suffered a great deal during the ten long years of war. The children have shared fully as much as their parents these hardships. In considering that every child in China ten years of age and under has known nothing but war and suffering, one realizes the influence of this on the lives of present and immediate future Primary grade children.

Many of their homes were bombed along with the fields that yielded their food. Many of their parents, brothers and sisters have been killed. An experience of being left homeless, without food or clothing, and losing mother and father in some instances, in one air-raid is difficult even for an adult but for a child it would be very difficult. A disorganized home in America causes maladjusted children but what would be the effect of no home, no family, no food, and no security upon the lives of these Chinese children? The nervous disorders caused will be lasting and must be considered by the child's



teacher in understanding and helping him. Some idea of the effect the war on rural children is gained from a recent article in a popular magazine. The children proved themselves of vital importance to China in the war.

"If some Pied Piper came along and lured all the children away, the industrial and agricultural economy of China would almost entirely collapse, such is the importance of the child to China's wartime structure." 17.

Not only did the children take their fathers' and older brothers' places working with their mothers and sisters on the farm, but many went into the tin mines to work since "only children could crawl into (tunnels) the tin mines" and others took the vegetables to market to sell, worked in tailor shops, carpenter and tinware shops as well as some in munitions factories.

Children, even as young as nine years old, were taken into the army, there to fight side by side with their fathers and older brothers.

"One is constantly seeing the merest children in the gaunt, stooped hungry ranks- kids, who while still in their teens, have had the ingenuous expression of childhood in their eyes clouded already by hardship and tragedy and suffering." 18.

An incident cited by George Johnston.

"One, smaller than the others was being supported by two crouching comrades. His 'putteed' legs dragged brokenly

17. Johnston, G.; Saturday Evening Post, Mar.10, 1945, p.28  
18. ibid., p. 47

through the mud, and as he passed us he grinned through the soot and oil that smeared his face below his crashed helmet. Wang Chin-li, twelve year old tank gunner would be out of action for awhile." 19.

The children also joined with the labor gang to rebuild the Burma Road.

"The labor gang worked desperately to clear the road some clawing with their fingers at the cliff face with the great rocks falling all about them. Others waded waist-deep in the sea of rock studded slime that moved with the slow inexorability of a lava flow toward the lip of the precipice that dropped sheer for 2000 feet into the Mekong. With bare hands, with sticks and with little flimsy wicker baskets they scraped and hacked at the landslide . . . . The workers were children-the oldest could not have been more than twelve, the youngest, six . . . . There were girls as well as boys, all in muddy rags, but most of them were boys. They grinned and waved delightedly as the convoy moved ahead." 20.

Underlying all this hardship and suffering the children still maintained their sense of humor and their love of fun. Since they were needed so badly in shops, mines, farms and in the army we can well imagine that there was little or no schooling.

#### H. Summary.

A study of the culture of the Chinese people is important to a Christian missionary who works with the

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19. *ibid.*, p. 28  
20. *ibid.*, p. 28

children. It helps him to understand not only the children but their parents as well. Culture as stated by Dr. Cheng is "the way of life and the characteristics attained of a group of people." 21.

So important have the Chinese considered the life and teachings of Confucius that the children were required to memorize these teachings in the schools and imitate the actions of the great scholars who were followers of Confucius. The families know these teachings and many children sit at the feet of their grandparents to learn from them how to live as a true follower of Confucius. Children in homes where Taoism is practiced are exposed to idol worship and in some instances have been frightened fearfully by idols in temples where parents have forced them to go because they thought it was for the child's own good. The superstitions and beliefs in evil spirits also influence the actions of these children. Buddhist parents are likely to be more pessimistic in their practice so that they will forget the desires of this world. It seems that in the homes these children would be denied many things from which children derive happiness because their practice is to suppress their desires.

Many schools in the villages have been estab-

. . . . .  
21. Cheng., op. cit., p. 194

lished by Christian missionaries and have opened the doors of education to many farm children who could otherwise not have gone to school. The happiness and joy of living in a home where Christ is the center is theirs.

The Arts, Literature, Music and Drama are like the Chinese themselves, simple and naturalistic. The Christian missionary should study them that he might teach the children a true appreciation of their great heritage of Art and use Chinese Art in Christian teaching.

The family is the basic social and economic unit. All occasions within the family are of great interest to each member of that family. "Filial Piety" is also influential in solidarity of the family. Children from so strong a family unit would not have the problems of a child from a land of broken homes. The Chinese farmer is very industrious and loves his land which he has inherited and which his sons will have after him. This practice gives the sons an interest in the land that they ordinarily would not have. During planting season and harvest season, the entire family, children included, must help with the work. This affects the attendance at school and the time of school vacation.

The Chinese have always been democratic in their government. The consideration in governmental matters was first the people, then the state and last the emperor.

Within the village each family is represented at the election of officials and the power is in the hands of the lay leaders, not of the officials. With democracy so instilled into these children, how democratic would be the classroom. The government regulation on compulsory education, also regulation on the health and sanitation have direct influence on the lives of the children.

War in China has had a deep influence upon the lives of the children as well as the parents. The fact that all children ten years old and under have not known anything but war and suffering will be seen in the actions of these children in the Primary grades now and in the future. The solidarity of the Chinese home has been badly broken in the frequent air raids which destroyed home, farm lands and left many children orphans. Numerous children went to work in factories, shops, mines, building roads and even into the army. Although the children maintained their sense of humor and love of fun there will be, as the result of these years, nervous disorders of which the teacher must be aware.

CHAPTER II.

A STUDY OF THE RURAL  
PRIMARY EDUCATIONAL PROGRAM.

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EDUCATIONAL PROGRAM.

A. Introduction.

Before one can do educational work in a new country he must understand the educational system in the past as well as the present system. In this chapter will be considered first the Classical Educational program which has been in existence in China for centuries but no longer is. Since it originated in China it is important to consider its good points, that they might be used in new educational program. In the study of this program will be noted the agencies which promoted this system, the leadership of the schools and the training of the leaders, the organization and curriculum, and last the method of teaching. Next will be the study of the Modern Secular School system as to the government regulations, the effect of the war on educational programs and the agencies which promote this school program; the leadership and the requirements for training; the organization and curriculum in these schools and the aims and methods of teaching. The last section will be the educational program in the Mission schools. Since there is little material on this subject eleven questionnaires were sent out to mission-

ies doing Primary school work in the Presbyterian and Methodist missions in China (because the author has been particularly interested in work of Presbyterian and Methodist Boards in China.) These missionaries were very prompt in replying and most cooperative in their answers. The final section will be based upon these questionnaires, considering the agencies, leadership and requirements for training, organization, curriculum, aims and methods of teaching.

#### B. Classical Education.

##### 1. Agencies.

Among the four classes of people in China the scholar ranks first; farmers, laborers and merchants are considered much lower. With this high regard for the scholar it can be understood why education holds a prominent place here.

In some villages, such as Taitou, the heads of families formed a Council which managed and supported the school which had been built by a clan. Families too poor to send their children to school were not permitted to send representatives to this council. In other villages the school was held in an old Buddhist or Confucius temple or an unoccupied room in a private home.

The family of each pupil paid the tuition which var-



ied from two dollars to twenty dollars a year, depending upon the teacher and the age of the pupil. The older the pupil the higher the tuition. In some villages there were charitable schools maintained at public expense for pupils too poor to go to private schools.

## 2. Leadership.

"Every educated man is a potential schoolmaster" 22, wrote A. H. Smith which was very true under this classical education system. The better scholars held positions in city schools and had as pupils, children of more wealthy parents while the less educated scholars taught in the village schools. Some teachers had not themselves studied beyond the Four Classical Books. The teacher had his quarters in the school building and in some cases his wages were only a daily allowance of grain, a supply of dried stalks and a very small sum of money. Many teachers have had to borrow clothing because of lack of money to purchase same. A teacher sometimes earned a small sum of money by reading or writing important documents or letters for the villagers unable to read or write. The reason that the teacher had to be satisfied with this situation was that in China a scholar was trained to be a scholar and nothing else.

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22. Smith, Arthur H; Village Life in China, p.73.

He studies constantly with neither time for recreation nor time to learn another trade or even to do farm work.

### 3. Organization and Curriculum.

Only boys went to school as it was thought girls should be educated in the home. Boys of six to twelve years were placed together in one room. These rooms were far from pleasant. As M. Yang described it:

"The school itself was a one room affair with a dirt floor. The walls were dark and the windows were pasted over with grimy old paper so that the light was very bad." 23.

In summer these rooms were very hot and in winter very cold since they were heated only with small fires. The pupils were expected to supply their own tables and stools, ink stick, small well of water, brush for writing and paper, also text books.

School began sometime in February and continued every day in the week with three vacations: one during wheat harvest in June, a longer one in autumnal harvest in September and October, then the New Year vacation which lasted about a month. The school day for these Chinese boys was very long with school beginning at six o'clock in the morning when all the boys gathered before the teacher arrived to memorize their lessons for the day. All schools in China followed this schedule very closely.

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23. Yang, M., op. cit., p. 145

After the teacher arrived, recitation of the lessons by the pupil to him would take place. At ten o'clock everyone, teacher included, went home for breakfast. At eleven o'clock school reassembled and writing or calligraphy with the more advanced scholars writing compositions or poetry. This was important training for those interested in taking the district examinations for public office. Sometimes a lecture on good manners and the ethical doctrine of Confucius was given by the teacher. At one o'clock all were dismissed for lunch. Upon returning to school everyone, including teacher, took a nap, after which there was more recitation and composition and mathematics.

There was no prescribed curriculum since each boy advanced at his own rate of ability. In the first year their reading books were Trimetrical Classics which contained the rudiments of natural history, politics, economy, literature, ethical principles and geography, all written in three character sentences. They also read Pei Chia Hsing containing one hundred family names. In learning to write characters they placed a form given to them by the teacher, under a thin piece of paper and with their brush and ink copied it as accurately as possible.

The second year included the study of the first and second parts of Confucius Dialogues, Jet Yung Za Tze

a dictionary of everyday words; Sze Yin Za Tze, a rudimentary biology, chemistry, geology, physics and continued with their writing of characters. Mencius Dialogues and Confucius Great Learning and Principles of Means were the chief text books in the third year. The study of the method of using the abacus was also part of the third year curriculum. The fourth and last year the boys studied Tso Chuan, Annals of the Chou Dynasty, Book of Poetry, Book of Rites and Shu Ching, which is a history of early China.

At the completion of the fourth year they were expected to compose poems and write short essays. The emphasis in the village schools however, was less on composition and more on abacus and calligraphy, since few country boys were interested in taking the examinations. Most village boys who completed the four year course went back to the farms although a few boys, usually the sons who were not actually needed on the farms, went to schools of higher learning in preparation for taking the examinations for public office.

#### 4. Method.

The major aims of education at this time as given by Dr. Ping Wen Kuo were:

"To enable the individual to live peaceably

with his fellow beings and to maintain the stability of the State". 24.

The teacher in these village schools had from two to ten boys and individual attention was given explicitly. There were no classes in these early schools but each boy progressed at his own rate of speed. This certainly was an outstanding point in favor of these schools. The pupils studied by memorization. The teacher read the lesson and this was repeated by the pupil while the teacher listened for correct pronunciations. When the teacher felt the boy repeated the lesson well enough he was given a new assignment and sent to his seat where he, with other members of the class, shouted this new lesson at the top of his voice, committing it to memory. This shouting of the lesson was done that the teacher would know the boys were learning their lesson and also to hear if they were doing so correctly. Through this method of memorization the child didn't understand any of the material and only upon interpretation by the teacher did he get an idea of what this lesson was about. When the pupil felt he had learned his lesson he went to the teacher's desk, placed the open book before the teacher and turning his back to him, that there would be no possibility of seeing

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 24. Kuo, Ping Wen, The Chinese System of Public Education, p. 10.

the book, he proceeded to recite the entire lesson. If one mistake was made he would receive a blow on the head with the master's ruler. Fear probably was the main incentive for study since what they read meant nothing to them. The boys were required to sit quietly all day and study with no recreation. It is not hard to imagine what probably happened when the master left the room. Children must have release from pent-up energy. There was quite a change when modern schools were established in these villages.

"In these new schools life was interesting to the pupils and, as a result, the attitude toward going to school changed. The text books were fascinating, they were written in the contemporary idioms familiar to the pupils and were beautifully illustrated. Above all they contained interesting stories about children's daily life, which were entirely comprehensible and opened new vistas to the young minds. In the old school, singing had been absolutely forbidden, but now the young teachers cheerfully taught the boys to sing as part of the curriculum. In the old days they were punished for making noise or for having fun, now they were taught and led by the teachers in exercises and games." 25

### C. Modern Secular Education.

#### 1. Government Regulation and Agencies.

In 1842, the date when the five Chinese ports were opened for foreign trade and commerce, the missionaries

began to enter China. They were influential in the change of the educational system in China. In 1912, a Conference of teachers and educators summoned by the Ministry of Education proposed a system of education which the Ministry adopted and is today in effect. In 1923, through the Constitution of the Republic of China, the following Articles concern regulating the Primary Education.

"Article 131. The educational aim of the Republic of China shall be to develop a national spirit, to cultivate a national morality, to train the people for self-government and to increase their ability to earn a livelihood, and thereby to build up a sound and healthy body of citizens.

Article 132. Every citizen of the Republic of China shall have an equal opportunity to receive education.

Article 133. All public and private educational institutions in the country shall be subject to State supervision and amenable to the duty of carrying out the educational policies formulated by the State.

Article 134. Children between six and twelve years old are of school age and shall receive elementary education free of tuition.

Article 135. All persons over school age who have not received an elementary education shall receive supplementary education free of tuition. 26.

. . . . .

"In the summer of 1935 the Government regulated compulsory education by fixing the period of study at one year, to be effective from 1935 to 1939. At the end of the five year period, it was expected that more than forty percent of the entire number of children would have received compulsory education for one year. Following this, it was planned that a four-year program, 1940 to 1943, would be enforced, during which eighty percent of the children of the entire country would receive two years of compulsory education. Beginning from 1944 another four-year program was to be launched, and it was expected that illiteracy would be wiped out by the end of 1949".

.....

"Had it not been for the war, the five-year plan would have fulfilled at the end of 1939 as originally planned. On account of the war the program for compulsory education could not be carried out in the occupied and war areas, nor could it be enforced in the provinces in the rear because funds were needed for war expenses. Fortunately, we now have a new program for the people's education which is now in force."

.....

"People's education includes three fields, namely, adult education, woman's education, and primary or children's education. As the National Conference on People's Education in March, 1940, in Chungking, the five year plan for people's education, previously adopted by the Executive Yuan, was further deliberated upon and promulgated .... According to the plan, there should be during the first two years at least one people's school in every three pao. (the pao is a civic and a military unit for both peace and war times. Each pao consists of six to fifteen chia and each chia consists of six to fifteen families. Six to fifteen



pao make a village). In this way there should be more than 260,000 people's schools for the 800,000 pao of the nation at the end of the first two years. Each people's school consists of three divisions: for men, women and children. During the second two years there should be at least one people's school in every two pao. In the fifth and last year there should be at least 800,000 people's schools for the 800,000 pao of the country, besides 80,000 or more nucleus or village schools of similar grade now existing, which can be improved, to provide education for at least ninety percent of the children of school age." 27.

Articles concerning compulsory education:

"Article VIII. The compulsory education of school age children shall be enforced through the following procedure:

1. Admonition by the pao chief, in co-operation with the principal of the pao people's school or that of the nucleus school of the hsiang to which the pao belongs should admonish the parents orally or by writing to send their children to school within a specified period of time.
2. Warning: In case the parents should fail to send their children to school within five days after the admonition is given, their names shall be posted on a board with a warning that they must do so within a specified period of time.
3. Fine: In case the parents should still fail to send their children to school within seven days after the warning is given the committee in charge of the enforcement of compulsory education in the hsiang shall pass a resolution to impose a fine of not more than \$10.00 upon the parents with the renewed instruction that they must comply with the ruling within the fixed

time limit. The committee shall also submit a report to the hsiang government.

Article IX. A similar fine shall be imposed on the parents in case their children should suspend school attendance without adequate reasons and should refuse to resume classes after being admonished and urged to do so by the school authorities and committee concerned.

Article X. Children who are sick may be excused from attending school upon presentation of certificates given by appointed physician .... but shall be required to resume class as soon as their health is recovered.

Article XI. Children who suffer from chronic disease or are disabled may be exempted from attending school upon the presentation of certificates to that effect given by an appointed physician and with the approval thereof given by the committee in charge of compulsory education." 28.

In 1938 after the outbreak of the war there were 229,911 Primary Schools and 12,847,924 pupils. In July 1941 there were 232,145 Primary Schools with 22,424,884 pupils. In 1942, 60,529 new Primary schools were established as a part of the People's Education movement. Since 1938 this movement taught forty-four percent of the illiterate children. In 1942, 35,949,198 children of school age had received education with 53,101,531 children still illiterate. In 1944 there were 266,926 Primary schools in eighteen Free China provinces. 29.

28. China Handbook 1944, pp. 244-245.  
29. cf., Educational Progress in Wartime China.

The Ministry of Education has as its chairman the Minister of Education who is assisted by a number of officers, sixteen inspectors and ten experts in art and science. This department has charge of all educational matters, general supervision of all schools of the country and charge of all public buildings under immediate control of the Ministry. Every city, town and village is required to establish Primary schools. These, with the Middle Schools, are to be maintained by the provinces in which they are located. In the local schools the regulations governing the school and student life are to be arranged by the heads of the schools, according to the school and local conditions. The regulations must be reported to the Ministry of Education for approval.

## 2. Leadership.

The teachers in these modern schools are quite different from those in the Classical Schools. There the teacher was always a man and usually middle aged but the primary children today have young Chinese men and even women as teachers. There is less formality and more friendly relationship between teacher and pupil.

The teacher training schools may be divided into four types. The Rural Normal Schools, the Normal Schools, Higher Normal Schools and Normal Colleges and Teachers College. The one to be considered here is the school

for the training of rural school teachers. The Rural Normal School admits graduates from the six year course in the elementary school and gives them a four year course of study. Graduates from this normal school are qualified to teach in Rural Primary Schools.

"The curriculum of the Normal School includes Chinese, Civics, Geography, Mathematics, Physics, Chemistry, Biology, Hygiene, Logic, Introduction to Education, Educational Psychology, Educational measurements and Statistics, Primary School Subjects and Methods of Teaching, Primary School Administration, Practice Teaching, Physical Education, Military Training, (Military First Aid for Girls) Manual Training, Art and Music." 30.

### 3. Organization and Curriculum.

The Primary or Elementary School is divided into two sections, the Lower Primary grades consisting of the first four grades and the Higher Primary School, comparable to the fifth and sixth grades in the American schools. In the Lower Primary school the first year student is in school twenty-two hours a week which is a little under four hours a day. The second year child spends twenty-six hours a week or a little over four hours a day and the third and fourth year student spends twenty-eight hours a week or about five hours a day in school. The subjects taught in the first four grades are:

. . . . .  
30. Education in China Today, op. cit., pp. 7-8

## 1. Morals or Ethics.

"Trend that educators felt Classics should not be eliminated led to moral education. The Ministry of Education ordered the revision of text books. Greater premium is given to the Ethical teachings of Confucius by inserting selections of doctrines of this great sage into the readers. The selections, however, are to be taught according to methods of modern pedagogy." 31.

## 2. Chinese Language, Reading and Writing.

"The language used in the text books according to the regulation of the Ministry is the vernacular with phonetic script attached." 32.

This is the result of the movement to simplify the language by substituting the alphabet for the ideographic characters.

3. Citizenship in the first year is concerned with study of the home; the second year with the study of the school and community; third year with conditions in the district and province and the fourth year with state and national responsibility.

4. History in the lower Primary grades consists of stories from the History of China.

5. Mathematics: The Arabic figures and English Computation system has taken the place of the abacus.

## 6. Hygiene.

. . . . .

31. Chinese Political and Social Science Review, 1925 p.286

32. *ibid.*, p. 301.

7. Minor subjects as Manual Training, Sewing, Drawing, Singing and Physical Culture.

In the Higher Primary Schools the pupils are in school approximately five hours a day. The subjects taught on the whole are a continuation of those taught in the Lower Primary Grades:

1. Ethics.
2. Chinese Language, Reading and Writing.
3. Citizenship.  
(Fifth year study of the school and local government and the sixth year study of the province, state and the duties of a citizen.)
4. History aims to teach them the conditions of China that they will be good Chinese Citizens.
5. Geography of their own China and of the world.
6. Physical Science.
7. Minor Subjects as handwork, drawing, singing, and physical culture.

Agriculture for boys and sewing for girls.

It is necessary that boys be taught agricultural methods in the Rural Primary Schools because many leave the school at the end of their Primary education to work on the farms.

English may also be taken in the Higher Primary schools.

#### 4. Aims and Methods.

The major objectives of the Rural Primary Schools are:

- "1. To promote Health and Physical powers of the Chinese Rural children. (Physical Efficiency).
2. To give them a practical, useful education and direct them to the best methods of earning a living. (Vocational Efficiency).
3. To equip them with a command of the 'fundamental process' as a means to effective participation in social life. (Social Efficiency).
4. To train them for efficient citizens in a democracy including sympathetic cooperation with others. (Civic and Moral Efficiency).
5. To promote their happiness and enrichment of life through right use of leisure. (Avocational Efficiency).
6. To discover and promote their latent intelligence and native capacities. (Mental Efficiency). " 33.

As in America the methods used have changed from Herbartian, to self-activity of the pupil to present project.

"In teaching children in the lower grades, advantage is taken of their activity, and all lessons are given in play fashion. Again on the basis of the principles involved in teaching direct observation of actual objects is made, a principal means for imparting information. Again, to make their information accurate and to develop their thoughts, means of expression are taught to the pupils that they may express freely what they know. In teaching the various subjects pains are taken not to

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departmentalize, and the usefulness in life is set as the foremost recent tendency to develop on the one hand the spirit of independence and freedom to study and to act and, on the other hand, the habit of cooperation and mutual help in team work." 34.

Memorization has been the outstanding method of teaching in China and it cannot be expected to be entirely eliminated in a short time. In some schools there is still the lecture by the teacher and memorization by the pupil. T. E. Hsiao writes that to learn by memory is an asset but only a tool to education. He suggests that there be more training in observation and acquisition of skills play a higher place than memory training. There is also another tendency, rather than emphasizing the scientific method they will accept the conclusions by others and as a remedy for this, Hsiao suggests that natural and physical sciences be taught that observations can be made and facts studied that they may draw their own conclusions. He also suggests that the training in the use of the hands be emphasized since previously education meant to them only training of the mind. 35.

#### D. Christian Mission Schools.

Since there is very little printed material concerning the Christian Primary Schools in China, the following

34. *ibid.*, p. 298

35. Hsiao, T. E. Ph.D., *History of Modern Education in China*, p. 38



is a result of a questionnaire sent to missionaries from the Methodist and Presbyterian Boards who have worked in Primary schools. Almost all the information concerns the schools before the war. The nine missionaries and the schools they describe are:

E. M. Gauss, Ningpo, China.  
 S. F. Earnes, Shantung, China.  
 Florence Patterson, Anhwei Province, China.  
 Grace Darling, Mary Farnham School,  
 Shanghai, China.  
 Mrs. F. Stanley Carson, Huingham Orphanage,  
 Ng-sanh, China.  
 Elizabeth Wyth, Peiping, China.  
 Mary Taylor, Nodca, China.  
 Florence Logan, Paoingfu, China.  
 Elizabeth McKee, Changsha, China.

Of the nine schools studied, six have a boarding school connected which indicated that children who live too great a distance may stay. Others come to school in rickshaws, boats, busses or walk. One of the schools is a Methodist Orphanage which also accepts non-orphan children. Many of these are city schools but as one indicated the country children attend and live in the boarding school. The fact that there seem to be more mission schools in the cities indicates a need for Christian Primary schools in the country. Of these nine schools, three indicated that there is a Middle or High school connected.

#### 1. Government Regulations and Agencies.

The government regulation for these schools is

similar to that of the Secular Primary schools. In a report of the China Educational Commission of 1921-1922 the following are suggestions of principles to establish that friendly relations might be maintained between the Christian Mission Schools and Government Agencies.

- "a. Full recognition should be given of the duty of the government to make provision for the adequate education of all the children of China, and the fact that all private schools must in some way be brought within the scope of the national school system.
- b. Christian schools should loyally meet all legitimate standards of the public system, particularly those concerned with building and equipment, the qualifications of the teaching staff, the supervision of instruction and the composition of controlling bodies.
- c. As far as is consistent with their function as recognized "variants" from type, Christian schools should follow the government classification of schools, content of curricula and disciplinary regulations.
- d. Government inspection of schools should be welcomed and official recognition of schools be sought provided always that this does not involve the sacrifice of that which is the very essence of the contribution of the Christian schools, that is the maintenance of the Christian Spirit and ideals.
- e. One benefit arising from a close relation to the government system is the removal of the suspicion that Christian schools tend to foreignize children. In order that they might actually be Chinese in spirit and method, the direction of the schools should as far as possible, be undertaken by the Christian community rather than by missionary

- f. organizations. It should be recognized that Christian schools cannot be maintained in every community. The number must be limited by the extent to which schools can be effectively conducted. It is also possible that in some places, where publicly-conducted schools afford a good education and adequate provision can be made in other ways for realizing the religious purpose of the Christian school, it may be in the best interests of the Christian movement as a whole not to maintain a separate elementary school. This would be the case particularly where the existence of a Christian school is likely to be regarded as competing unnecessarily with the publicly-supported schools, and friendly relations between Church and the general community are thus imperilled.
- g. Instances have been known where Christian schools have been allowed the free use of temples or other public buildings, or received annual grants from public educational funds. It is doubtful, however, if in a widespread development policy, it appears to be wise not to depend upon public grants for maintenance of Christian schools." 36.

Of nine Christian Primary schools surveyed all but one are governed by a governing board. These boards are composed of both Christian Chinese and missionaries. The board of the Mary Farnham School might be cited as an example. There are a total of eleven Chinese and three Americans. There are representatives of three Chinese churches, alumnae of the school, three members from the Mission and two members at large.

36. Christian Education in China, Report of China Educational Commission of 1921-1922. pp. 60-61

These schools are partly supported by the Mission Board and partly by tuition which in most cases is paid by the parents. Mary Taylor of Nodda writes "Since so many girls came from farms they brought rice instead of money, so many measures a month". This was in the Boarding school.

## 2. Leadership.

The standards of a Christian teacher as given by the China Educational Committee are as follows:

- "a. He should have a sound body and such physical habits as are desired in the students .....
- b. In his own life he should embody these fundamental habits and attitudes which are essential elements in Christian character .....
- c. He must himself be master of the tools of knowledge especially being proficient in the use of his own language... He needs imagination in order to grasp knowledge as the child does, objectively and in its human relations....
- d. He should be able to use his hands, respect the work of men's hands, and be able to enlist the children's interest in practical occupations.
- e. Since the Christian school exists primarily for the sake of the Christian community, the teacher should have close relation to the church, be in sympathy with its ideals, share in its activities and take seriously his duty as its representative in the school .....
- f. The teacher should be made to feel that in the

Christian school he is serving his country quite as truly as if he were in a publicly-supported school"... 37.

The schools all aim to have all the teachers consecrated Christians and the report was that most of their teachers were. The teachers in these schools are all Chinese and usually the missionary is the only American. These teachers are trained in various schools, some in Christian High schools and Christian Normal schools and colleges, others in Government normal schools and colleges with Christian training in the local churches and in still other cases, as in Mary Farnham school, the girls are trained in the secondary school and after graduation return to teach in the Primary school. There is little opportunity for refresher courses for the teachers because of lack of time, although some stated that there is sometimes an occasion in the summer months.

Practically every school has teachers' meetings which vary from daily meetings to monthly meetings. At these gatherings there are discussions of school problems, educational plans made and inspirational experiences. Miss Florence Logan from Paotingfu stated that teachers meetings were held for "prayer for the school problems and individual students."

. . . . .

There are very few meetings with the parents except on occasion of programs or special entertainments. The teachers in some schools do not visit in the homes because of the lack of time; or, as in one case, the itinerant evangelist does the visitation; also sometimes the homes are too great a distance. They do make an effort to visit the homes nearest to the school. Elizabeth McKee of Changsha school wrote that the teachers there had been visiting in the homes and "found it very helpful in stimulating parents' interest in our school and its Christian program."

### 3. Organization and Curriculum.

There range from 150 to 500 children in these nine schools and all but one have both boys and girls attending. The average attendance is thirty to forty pupils in one room.

The admission requirements vary in the nine schools. Two schools require a kindergarten training and that the applicant be six years old. One requires that the pupil pass the required tests in each grade; three that the student be recommended by the pastor, a Christian, church member or faculty member; two specify tuition with one making allowance for children of poor families, and one requires good character while another good health.

Nearly all school terms continue from September to June with a month's vacation at New Years, which is in February. The time during the day that the children spend in school is also much the same. School begins at 8:00 or 8:30 A. M. and continues through until 3:00 or 4:00 P. M. with one hour at lunch time. The time varies according to the grade as in the case of the Mary Farnham school where the first and second graders are dismissed at three o'clock and the third, fourth and fifth graders are dismissed at four. The school in Pao-tingfu begins at 9:00 and dismisses at 4:00 with one hour recess at lunch time.

The curriculum specified by the government is taught in these schools with the teaching of the Bible added. The subjects as have been mentioned under the Modern Secular Education are Morals or Ethics, Chinese Reading and Writing, Civics, History, Mathematics, Hygiene, Geography, Music and Art, Physical Training. Others that were added to this list were Composition, Science and Nature Study. In the Mary Farnham school English is taught in the Fourth grade but short English songs and verses are taught in the lower grades.

Each school has a Worship Service and in most instances it is held daily. At this time the entire group meet together in either an assembly room or chapel

and are led usually by the teacher and occasionally by the missionary. In the Mary Farnham school, where there are older girls, the Worship Service is sometimes conducted by them. Prior to the Worship Service in this same school the children are taught new hymns and prayers which may be used in the service. In most of these schools the missionaries indicated that there is opportunity to do personal work with the children. Especially is this true in the schools where the children board.

These schools all have courses in Physical Training and many have athletic programs. Some of the favorite games among the children are shuttle cock, chasing the dragon, tag, hide-and-go-seek, and various group games as well as ball games. Many of the older students enjoy basket ball and volley ball.

There are programs in celebration of both Christian and National holidays. Christmas and Easter are the two Christian holidays while such days as New Years, Confucius' Birthday, Sun Yet Sen's Birthday, Ching Ming, Parade of the Lanterns, Dragon Festival, Parents' Day and May Day are the National holidays celebrated. The children also enjoy participating in programs for parents at which time there may be exhibitions of their work. Afternoon walks, picnics, and visitation of each others' homes are other activities enjoyable to them. The



children are given opportunities to serve others, sometimes in the school and sometimes outside where they might sing at a hospital or help teachers in the Sunday School. There is little cooperation or intervisiting with the public schools, although some missionaries stated that there are interscholastic athletic meets when all have an enjoyable time.

#### 4. Aims and Methods.

Contrary to what one might expect, that all the children in these Christian Primary Schools are from Christian homes, this survey reveals that in most schools the percentage of children coming from Christian homes is sometimes very small. The percentages vary in each school from one to two percent to about seventy-five percent. The primary aim in these schools therefore, as one would expect is "To lead the children to a personal acceptance of Christ as their Savior."

Some of the other aims as given are:

"To fit most for Christian life in poor homes."

"To produce active Christians workers for Christian homes in country villages."

"To provide healthy and Christian environment while learning the three "R's".

The aims as given by Grace Darling of the Mary Farnham school are:

"1. An all around education giving the child train-

ing in the three "R's" the tools of acquiring knowledge, knowledge of and practice of health habits.

2. A ppreciation of the Bible and Christian truth with the hope that he might in time come to accept Christ as his personal Savior."
3. Experience in Christian living as children learn to share what they have with others. "

The method of teaching which is most prevalent is the project method, although this is sometimes combined with the lecture method and in one school where there are some of the older Chinese teachers, they use the lecture method exclusively. Units of work are taught only in cases where the teachers have been trained. There is some correlation between Christian subjects and educational subjects. In some schools it is entirely dependent upon the teacher while in other schools it is found throughout, as Florence Logan from Paotingfu wrote "reading in text books based upon the Bible".

There are text books for all subjects and these are printed by the Chinese Publishing House. The handwork material is very scarce although there is some. Practically all schools have a piano or organ to accompany the singing. The furniture is usually moveable and fitted to the child. There are blackboards, cupboards and book-cases. The visual material is quite limited and only one school of the nine has a projector.

### E. Summary.

This chapter has considered, first the Classical schools in China which though they are no longer in existence are included in this study because they are completely Chinese, having originated in China without any Western influence and represent the Chinese thinking. The main function of these schools was to prepare boys for the civil service examinations for a government position. Only boys attended these schools while girls received their education at home. There was a man teacher who was very strict with the boys and taught them the prescribed Classics through memorization. These Classics meant little to them since they could not understand them.

The second study has been the Modern Secular School. These schools have been strongly influenced by Westerners. These schools are very similar to the schools found in the United States. The Chinese government has passed a law for compulsory education and before the war, started a plan to eliminate illiteracy among its people but the war interfered. Teachers in these modern schools are trained in Rural Normal schools where they are qualified to teach in Rural Primary schools. Both men and women are trained to teach in these schools. The curriculum is prescribed by the government and includes Ethics, Chinese Reading and Writing, Civics, History, Mathematics, Hygiene, Physical

Education, Music, Art, Sewing, and Manual Training. The Higher Primary School adds Geography, Physical Science, Agriculture and English (voluntary).

The method of study is very similar to that used in the United States. Project and lecture are combined in most cases. Memorization has been so long the method of study in China that it cannot be expected to be eliminated immediately, therefore there are still some schools where the teacher lectures and expects the pupils to memorize.

The third study has been the Christian Mission Primary schools. This material was based on questionnaires which were sent to Methodist and Presbyterian missionaries who worked in Primary schools. The government regulations in these schools have been very similar to those in the Modern Secular Schools. The teachers are almost all consecrated Christian Chinese men and women who have been trained either in Government High schools or Colleges with Christian training, or they have been trained in Christian High schools and Colleges. There are frequent teachers' meetings where school problems are discussed and prayed about. There is some cooperation between parents and teachers in home visitation and school programs. The curriculum is as that of the Modern Secular Schools with the addition of the Bible and Worship

periods. The primary aim is to "lead the children to a personal acceptance of Christ as their Saviour" and to teach them the three "R's". The methods again are as those in the Modern Secular schools.

CHAPTER III.

A PRESENTATION OF A PROPOSED  
PRIMARY CHRISTIAN EDUCATIONAL  
PROGRAM FOR RURAL CHINA.

## CHAPTER III

### A PRESENTATION OF A PROPOSED PRIMARY CHRISTIAN EDUCATIONAL PROGRAM FOR RURAL CHINA.

#### A. Introduction.

In planning a Christian educational program one must first consider the needs of the Chinese primary age children. Section B will discuss this problem. The fact that only a small percentage of children in China live in Christian homes will create some needs which the American teacher does not have to consider. Also the fact that China has been at war for eight years means that all primary children and those to follow for a number of years have known of nothing but war, indicating many more needs of these Chinese children of which the missionary must be aware. Section C will be a statement of the aims of this proposed primary Christian educational program. They will include the development of the child's relation to God, his relation to Jesus, to the Bible, his Christian character and his Christian relation to others. Section D will be a discussion of the proposed methods of this educational program in which the desirable methods of the Classical schools will be combined with those of the western countries. The final section will discuss the organization and administration of this program in which will be con-

sidered the Governing Board, the qualifications and training of the teachers, the work of the principal, the relation of the home to the school, records and reports and the physical organization of the school and the necessary equipment.

B. Need of Chinese Primary Age Children  
for Christian Education.

Most Chinese children are taught that God is very far away and must be respected and revered. These children need to know that God is their loving Father who cares for them daily. They need to know that Jesus is "God's Son and that He came to show us what God is like and to help us to love God and one another."

In family relationships the Chinese children are taught respect for their parents and elders but Christian love is lacking. True, they are loved and wanted but they need to know Christian love for one another. In these large families where there are many children they soon learn to share with one another, but they should learn the joy of sharing. The Chinese girl, especially, needs Christian love. If she has brothers she receives more love than if she were an only child or one of many sisters. These girls need to know that God loves them as much as He loves the boys and they need to realize His love through their teachers.



The war has brought about many needs of which Christian missionaries and teachers of Primary children must be constantly aware. All children eight years and under, in areas affected by the war, have known nothing but war and the insecurity caused by constant moving, separation of families and in many cases loss of parents and homes. The emotional disturbance caused by frequent air-raids, fears and financial worries of their parents, which are sensed by children, all indicate the need for understanding Christian teachers and within the security of the school to feel that they belong to the group. They need to learn to trust God for their material needs.

Those children who were able to attend school during the war and those in school in the Occupied China, were constantly exposed to attitudes concerning the aggressors. Their every thought was colored with war and was expressed in "war play" on the playground and their drawings were scenes depicting war. In Occupied China the children were taught to lie and steal to help China. During this period there was a breakdown of many Christian ideals. These children have built undesirable attitudes towards the Japanese and the Christian teacher must ever be alert to help them to understand that God loves all men as He wants us to love them, and \*It is not the

men that we do not love but their acts". The need to know that God is caring for them and their families and that He is concerned when they are not truthful, loyal, or when they take something that does not belong to them, is theirs. They must know that He is ready to help them to do right.

Their schools were also below standard, due to the necessity of crowding, lack of sufficient number of schools, poorly trained and paid teachers. Also the text books were difficult to secure and those that could be obtained were printed on inferior paper which was a strain on the children's eyes. These children need good educational facilities and well trained Christian teachers.

Malnutrition is very prevalent among these Chinese children. During the war there was little food available and at present, with inflation, food that children need is too expensive. They need a loving, understanding Christian teacher who will patiently work with them since malnutrition definitely affects the mental ability, by slowing down the learning capacity.

Chinese children also need to know how to pray. Again they must be taught that God is a Loving Father who wants them to talk to Him and is interested in their every need, and that He is a God of whom they need have no fear.

### C. The Aims of the Christian Educational Program.

#### Relation to God.

"Christian education seeks to make God real in human experience and to develop in each individual a sense of personal relationship in Him."

1. To realize that God loves him at all times.
2. To realize that God is good and expects goodness of His children.
3. He is still actively at work.
4. He is a righteous God and sin and wrong doing are out of harmony with His will for us.
5. He forgives us and helps us to do better.
6. He cares for us in many ways.
7. To know that God loves all people everywhere.
8. To come to understand God better through the highest and best qualities in persons he knows.

#### Relation to Jesus.

"Christian education seeks to bring each individual into a deep relationship to Jesus Christ, leading to an acceptance of Him as Lord and Savior and a commitment to His way of life."

1. To begin to appreciate Jesus as God's Son and that He came to show us what God is like and to help us to love God and one another.
2. To seek to build up a deep interest in and sincere love for Jesus, which we believe is the beginning of an evangelism that will bear fruit as the child grows older in the acceptance of Jesus Christ as personal Lord and Savior.
3. To grow in a desire to be like Jesus' standards to every day conduct. This means being more

ready to help, share, take turns and consider the rights of others.

#### Relation to the Bible.

"Christian education seeks to foster an understanding and love of the Bible as God's revelation to us and as a guide for our daily living."

1. To be able to retell Bible stories and enjoy participation in simple dramatization of them.
2. To come to appreciate the Bible as the special Book that is God's message to us, that tells us of God and Jesus and helps us to know how to live.
3. To grow in ability to read simple and familiar passages from the Bible itself.

#### Christian Character.

"Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character."

1. To grow in ability to be friendly, courteous, and cooperative in social relations.
2. To increase in ability to share, work, play, possessions and attention with others.
3. To develop a wholesome self-respect which leads to an interest in discovering and making good use of his own abilities.
4. To grow in desire and ability to approach God naturally for help and guidance in daily experiences.

#### Christian Relation With Others.

"Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a world order in which the Spirit of Jesus Christ will be manifested in all human relationships."

1. To grow in realization that all people are members of God's world family.
2. To acquire more knowledge and understanding of people around the world.
3. To become more aware of the likenesses and differences in people both in habits of living and in contributions to the world's good.
4. To become eager to share even at personal sacrifice.
5. To begin to realize that God's plan for His people includes the happiness and well being of all. 38 & 39.

These aims might be summed up as:

"The purpose of all Christian education will be constantly kept in view; that the child may come to know that God is ever present and all-loving, and Christ as Lord and Savior, and increasingly identify himself with Christian purposes and enterprises. 40.

#### D. Proposed Methods.

Combination of educational program of Chinese and educational program of the West.

The curriculum will be composed of secular studies prescribed by the government and the Bible. There will also be correlation of the Christian and secular educational studies.

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38. Your Child Grows Toward God, Compiled by Pearl Rosser, The Judson Press, Phila. p. 4.
  39. Objectives for the Christian Educational of Children, International Council of Religious Education, Chicago.
  40. Goals for Christian Education of Children, International Council of Religious Education, p. 4.

The method of drill and memorization practiced on the Classical schools can be carried over into the Christian Mission school. There are certain "tool" subjects such as reading, writing, arithmetic, spelling and language which must be mastered in the primary grades, that they will be easily accessible to the child when he enters the higher grades. The best way for the child to master new words, formation of characters, addition, subtraction and multiplication facts and the spelling of words is by constant repetition of them. These drills may be varied at some times by using flash cards and other games may be played. The children must know the meaning of the material in which they are being drilled and the importance of their having to learn it.

Having the children repeat words aloud is important in China because of the change in meaning of a word when the tone is changed. This does not mean that it should be shouted by each child as in the old Classical schools but recited by each child to the teacher that she may know they are learning correctly. This drill method can also be applied in the learning of Scripture passages but the teacher must be sure that the child knows and understands what he is reciting. His understanding can be helped by illustrative material, such as shepherds and shepherd scenes in the twenty-third Psalm.

Questions and answers are also an effective teaching method. "The question is the teacher's main tool. It contains so many possibilities that offer every teacher unlimited opportunities for exercising all the ingenuity she may possess." 41. This method might be used in social studies, ethics, Bible, civics, hygiene, etc. There are three occasions when the teacher may use questions. They are: to bring out the purpose of the lesson; to help the child to see a new thought, and to arouse curiosity in initiating a new unit or subject. There are two main types of questions a teacher may ask, as the question demanding a definite answer or the "yes of no" question, the latter only to be used when it is desired that the child come to a definite conclusion.

Socialized recitation or discussion method places more responsibility upon the pupil. This can be used in the same subject as the question and answer method. One child is chosen as the chairman and he must direct the discussion. Obviously the children in the lower primary grades cannot be expected to carry this responsibility, but the teacher may write the leading questions which the chairman reads. As can be imagined the class interest is heightened and there is opportunity for the develop-

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41. Holley. C.H.; Modern Principles and the Elementary Teachers' Technique, The Century Co. N.Y. p. 93

ment of leadership ability. There is also development of social consciousness.

Story is also an effective method, especially with young children. Chinese children have been exposed to story telling, both in their homes and in the village where at various times during the year the Story Teller comes and all gather to hear his stories. The four purposes for using this method as given by the International Curriculum guide are:

- "1. To stimulate children to purpose and plan.
2. To sense and discover the solution for their problems.
3. To practice their solutions
4. To judge the result of their practice." 42.

In telling the story the teacher must know it well, having practiced it many times. It must be a story full of action and vivid imagery. It must have good structure "beginning that arouses and stimulates interest in the characters, plot and setting, a sequence of events that carries the action of the story to a well defined climax and an end that is brief, without summarizing or moralising but is satisfying." 43.

42. The International Curriculum Guide, p. 151.  
Christian Education of Children.

43. *ibid.*, p. 152.



The story should be short and the vocabulary easily understood by the child. Stories do not always have to be told since some books are written and illustrated so well that it is better for the child to read them. Stories which the child reads himself are very effective; therefore, the teacher should have books for the child to read. This method can be used in Bible, social studies, civics, ethics and especially in the lower grades.

A practice from the Classical schools, where one child recited to the teacher while the others studied at their seats, might be used with some revision. In these rural schools there will probably be a number of classes in one room. The teacher will give one group work while she works with the other group or grade where each child receives some individual attention. This method is used in America today in the lower grades where the class is divided into reading groups and while one group is preparing their lesson the teacher works with individuals in another.

Project method is quite popular in the lower grades. The children obtain information concerning many subjects through correlation that they probably would not learn if those subjects were segregated. By this method there could be much correlation of Christian and secular material. Some suggested units of work might be:

## 1. Study of Shepherd Life.

- a. Study of shepherds of the Bible.
- b. Study of wool - Science
- c. Learning about the countries from which we receive wool - Geography.
- d. Experiments with wool. - Science.
- e. Comparison of burning of cotton and wool.
- f. How God spoke to the Shepherds
- g. Lessons the Good Shepherd teaches us.

## 2. Study of the Farm:

- a. Study of the Farmers of the Bible.
- b. Comparing methods of farming in the Bible with methods of farming in China today.
- c. Study of Animals - Zoology.
- d. Study of food.- Science.
- e. The kinds that are best for our bodies.
- f. How they grow.
- g. Market place.      Civics.  
Value of money  
Transportation of food to and from market.
- h. How God wants us to help our parents with their work on the farm.

## 3. Study of Transportation.

- a. Comparison of transportation in China and in Bible times.      Bible History.
- b. Study of boats, trains, airplanes, buses, rickshaws.      Science.
- c. Study of riverlife.      Geography.

## 4. Study of Home Life:

- a. Home life of Jesus in Nazareth.
- b. Different kinds of homes in China.
- c. How Jesus wants us to live in our homes.

### E. Organization and Administration.

In this section will be considered the organization and tasks of the Governing Board, the qualifications and training of the teachers, the work of the principal, the relation of the school to the home, records and reports and the physical organization of the school and necessary equipment.

The Governing Board should be composed of interested Christian Church members, at least one parent, pastor of the church, teachers' representative and a missionary. They appoint teachers, supervise the superintendent or principal of the school, build the school house and raise money to purchase supplies.

The qualifications of the teacher who will be a consecrated Christian Chinese will be as follows: that he show by his living that he has had a deep experience of God through Christ and a desire to win others to Him, that he be emotionally stable, serene, poised, willing to be taught, friendly toward pupils and fellow teachers, have a democratic spirit, a sense of humor, honesty, creativeness, quick insight, sympathy, understanding, ability to see and appreciate another's view point, a deep love for each of his pupils and a love of the subjects which he teaches. <sup>44</sup>  
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44. cf., Jones, P.C.; The Church School Superintendent, pp. 54-58

45. cf., Sherril, L.J.; Religious Education in Small Church, pp. 55-58

These teachers should have both high school and college training, preferably in a Christian high school and college. They should also have had at least one term of practice teaching.

As refresher courses for teachers, to keep them aware of the new methods, they might be encouraged to take summer courses at college or Christian summer conferences, or attend teachers' conventions. It might also be beneficial to the teachers to close the school for a day that the teachers could observe highly recommended teachers at work with a meeting following for discussion of helpful suggestions gained.

The supervisor or principal must be a consecrated Christian who is not a spy but one who must see that the school is functioning properly and help the teachers to give of their best for the furtherance of the Kingdom.

The functions of the principal as given by McKibben are:

1. To diagnose the educational situation, tracing the cause of inefficiency and poor result to their source.
2. To prescribe remedies that will bring about better results.
3. To keep objectives clearly in mind of all.
4. To develop a comprehensive and balanced curriculum.
5. To test to the best results being achieved.

He may criticize in a constructive way and give commenda-

. . . . .

46. McKibben F.M.; Improving Religious Education Through Supervision, p. 16.

tion when it is deserved. Initiative and originality should be encouraged.

The principal is also responsible for teachers' meetings at which time there will be prayer and spiritual help for the teachers, free discussion of problems of the school and possible solutions, discussion and exchange of class methods, worship methods and other activities of help to the teacher, and plans for educational and social programs. Meetings should be held with individual teachers to discuss problems of discipline or other needs which the teacher might have with prayer.

The principal should also be responsible for the worship services for the school and the assembly programs and school trips.

There should be a strong effort on the part of both teachers and principal to promote opportunities for cooperation between home and school. If school closes at 3:00 P. M. there would be sometime for home visitation in the afternoon. It is very important for the teachers, in order that they may better understand the children, to visit the homes and become better acquainted with the parents.

If the school, in cooperation with the government program of adult education to exclude illiteracy, sets up classes at night for these parents, this would

be an excellent opportunity for teachers to become acquainted with the parents and the parents would become better acquainted with the aims and curriculum of the school.

The school might also cooperate with the Church in adult education classes by sending teachers to instruct parents in child training and Christian family life by helping these parents to understand the importance of the home in the development of the Christian life of the child.

School exhibitions and special programs to which parents are invited also provide opportunities for teachers and parents to know each other better.

Individual records of pupils are very valuable to the teacher and principal especially if they have had little contact with the home. An example of information that might be included on this record card is: Name; address; age; date of birth; parents' names; Christian church members; other children in the family and whether they are boys or girls; record of promotion; class grades; attendance; tardiness; health record; record of Sunday School attendance.

Monthly reports of the child's progress will be made by the teacher and sent to the home. Also a yearly report made by the teacher in which she notes progress

of the child spiritually, mentally, physically, emotionally and socially. These reports should be kept at the school.

In some rural schools due to the enrollment there may be more than one grade in the room. The classes would be arranged according to the enrollment but one teacher should not have more than thirty children.

Beside the classrooms there should be a chapel for worship services if the school is too far from the church. Also there should be an assembly room and a gymnasium.

The rooms should be well lighted and ventilated (adequate windows with panes of glass) and the room should be painted a color which would add brightness to the room without making a glare. There should be moveable seats fitted to the size of the child. The room should be large enough to allow for freedom in moving about. There might also be tables for reading or special project work. There should be cupboards for supplies, bookcases for text books and supplementary books, blackboards, bulletin boards, easels, workbench with tools, piano in each room if possible and one in the assembly room and an organ in the chapel.

There should also be handwork and play materials such as paper, brushes, ink, crayons, clay, paints, scissors, toys, blocks and dolls (especially in the first

and second grades), and visual material as pictures, (preferably Chinese) maps, charts, posters, flannel-graph material, screen for shadow plays and projector if possible.

Much of the equipment, as cupboards, bookcases, bulletin boards, tables and chairs which could not be bought, might be made by fathers and would thus be another means of cooperating with the home.

#### F. Summary.

This chapter has considered first the needs of the Chinese primary child for Christian education. Since most Chinese children are taught that God is very far away and must be respected and revered they need to know Him as a loving Father who is deeply concerned with them. In their family relations there is a lack of Christian love which they need. The war has brought about many needs of these children for Christian education. Because of constant moving, separation from their families and in many cases loss of parents and homes, and the emotional disturbance caused by air raids, they need loving and understanding teachers who will help them gain security and to know that God cares for their material needs. Some children who attended school in the west or in occupied China learned many unpleasant practices



such as lying and stealing for China; also attitudes were built against the Japanese. These children must learn that God is concerned that they obey His principles and that He loves all men but not always what they do. Malnutrition, also outcome of the war, will cause mental slowness which needs patient, loving teachers. These children need to know how to pray to a loving Heavenly Father Who wants them to talk to Him.

The aims of this proposed program are the development of the child's relation to God as a loving Father, his relation to Jesus, as Friend and Helper, his relation to the Bible as the inspired Word of God, that he might grow continuously in a Christlike character, and in his relations to all throughout the world, he possess the Spirit of Christ.

The proposed methods considered were: using the drill and memorization method from the Classical school in these "tool" subjects such as reading, writing, arithmetic, spelling and language subjects which must be mastered in the primary grades. The drill method might be used in learning Bible verses and passages. In studies such as social studies, ethics, Bible, civics, hygiene, the question and answer method, as well as the discussion method might be used. The three main reasons for using

question and answer are to bring out the purpose of the lesson, to help the child see a new thought, to arouse curiosity in initiating a new unit or subject. The discussion is a means of developing leadership abilities and social consciousness. The lower primary children need much assistance from the teacher. The story is also effective with young children and must be well chosen and well told. Stories read by the teacher and children also help them in solving their problems. The practice of individual attention of the Classical school is also a good method for the missionary to use. The project method of helping children to gain information concerning many subjects through correlation, a method from the west, might be used effectively.

The organization and administration of these proposed schools includes the consideration of the Governing Board which appoints teachers, supervises the principal, builds the school and raises money for necessary supplies and is made up of Christian Church members, teacher, pastor, a parent and a missionary. The teachers should be consecrated Christians with a desire to win others to Christ, love of their pupils, love of subject matter, sense of humor, and other desirable personal qualities. They should be graduates of college, pre-

ferably a Christian college. Suggestions for further training are summer college courses, summer conferences, conventions and visiting other recommended teachers in action. The principal must see that the school is functioning properly and always be ready to aid the teachers in their need. He plans for teachers meetings and times of spiritual help for them. Both teachers and principal should be concerned with furthering relations with the home. There might be visitation, adult education programs in cooperation with the government, cooperation with adult program of the church and school programs. Individual records and reports are kept by the school to denote the progress of the child. The school should include classrooms in which not more than thirty children are gathered, an assembly room, a gymnasium and a chapel for worship. Moveable desks, tables, chairs, cupboards, bookcases, bulletin boards, piano and hand-work material and visual aids material should be in every classroom.

**GENERAL SUMMARY AND CONCLUSION.**

## GENERAL SUMMARY AND CONCLUSION.

This thesis has been an attempt to study the potent factors involved in a proposed Christian primary educational program in rural China. The factors studied include the culture of the Chinese people, the past and present educational programs and a proposed Christian educational program for China's rural primary children. That a missionary might better understand the Chinese children and their parents he must study the culture of these people. The subjects considered under culture were religion and philosophy, the arts, social and economic organization, political organization and the effects of the war upon the lives of the children. The three outstanding religious beliefs of the Chinese are Confucianism, Taoism and Buddhism. Many children learn of the great Confucius from the lips of their parents and grandparents and are taught to follow his teachings; children of Taoist parents are exposed to idol worship both in the homes and in the temples, also to much superstition; and the children from Buddhist homes live in a rather pessimistic atmosphere since they believe in suppressing all desires. Most Chinese are all three. Christianity has entered many homes where the children are happily living in a home where Christ is the center.

To teach the Chinese children a true appreciation of their heritage of art, literature, music and drama, the missionary must study and learn to appreciate them himself.

The Chinese family is the basic social and economic unit in China. "Filial piety" is also influential in the solidarity of the family. This strong family unit where children are wanted would help prevent insecurity in children which is caused where this is not true. The rural child also sees his importance to the family group as he is given special duties on the farm.

The Chinese have always been democratic in their government. One would expect the classroom to be the same. Government regulation on compulsory education and health and sanitation have direct influence upon the lives of these children.

All Chinese children of primary age and under have known nothing but war and suffering. This is important for the missionary to know. Not only have families and homes been broken but many of the children have had to serve in the army, work in factories, mines, on roads, and on the farms. All these facts will definitely affect the actions of children.

Chapter two is a study of the past and present educational program in China. A consideration of the Class-

ical schools which are no longer existent was included to ascertain what these typically Chinese schools had to offer the present system. Only boys attended, usually for the purpose of studying to pass the Civil Service examinations for a government position. They were taught by a man teacher who ruled with an iron hand. These boys studied the Classics by memorizing though they did not understand what they were committing to memory.

The modern secular schools have been strongly influenced by the westerners and are quite similar to those in the United States. The war has affected many government regulations on educational matters but despite the war, education has progressed. Both young men and women who have trained in rural normal schools are eligible to teach school. The Primary and Elementary schools are divided into the lower and higher. The lower primary school consists of the first four grades and the higher primary school includes the next two grades. This corresponds to the first six grades of elementary schools in the United States. The curriculum prescribed by the government includes ethics, Chinese reading and writing, civics, history, mathematics, hygiene, physical education, music, art, sewing and manual training. Geography, physical science, agriculture and English (voluntary) are added

in the Higher Primary school. The method of study is usually a combination of lecture and project, although some of the older Chinese teachers still teach by memorization.

A study of the present Christian mission schools was based upon questionnaires returned from nine missionaries from Presbyterian and Methodist Boards who have been doing primary educational work in China. The teachers in these schools, all of whom have been trained in either Christian or government schools, are almost all consecrated Chinese Christian men and women. The curriculum is the same as the modern secular school with the addition of the Bible study and Christian worship. The primary aim of these Christian schools is to "lead the children to a personal acceptance of Christ as their Savior and to teach the three "R's".

The third chapter has presented a proposed Christian educational program for rural China. First was considered the needs of the Chinese primary age children for Christian education. Chinese children need to know God as a loving Father Who watches over them and loves them, since they are taught in their homes that He is very far away and must be revered and respected. In their family relationships they need to know the Christian love for one another. Insecurity and emotional



disturbance have been caused by the war, since they had to be constantly moving, and many lost their parents and homes. They need to know that God is caring for their material needs and they also need loving and understanding teachers who will be His workers among them. Some children, especially those who attended school in Japanese held territory, learned unpleasant practices such as lying and stealing for China and some who have built up attitudes against the Japanese need to know that God is concerned that they are obedient and that He loves all men and wants us to do the same.

The aims of this program are to develop the child's relation to God as a loving Father, his relation to Jesus as a Friend and Helper, his relation to the Bible as the inspired Word of God, to help him grow continuously in a Christlike character and that he have a Christlike relation with his brothers throughout the world.

Some proposed methods considered were a combination of methods in the Classical schools with the western methods. Drill and memorization used in the Classical school might well be used in "tool" subjects as reading, writing, arithmetic, spelling and language. It could also be used in memory work in fixing Bible verses and passages. The discussion and the question and answer method, which are

Western, might be used in such subjects as social studies, ethics, Bible, civics, hygiene. The story method is also effective with children. It might either be told by the teacher or read by the child himself. Another method of the Classical school that could be incorporated might be the individual attention given the pupils while the other pupils work at their seats. This is a helpful method for the teacher of a rural school where there are many grades in one room. Through the project method the child gains information about many subjects through correlation which he would not learn when they are segregated.

The organization and administration of this proposed program includes the establishment of a governing board to appoint teachers, supervise the supervisor, build and maintain the school and raise funds for the necessary supplies. The teachers should all be consecrated Christians with a desire to win others to Christ, have a Christlike love for the children and a true love for the subjects they are teaching. They should also be graduates of a Christian college. The principal must supervise and aid the teachers in their need. He must plan for teachers meetings where plans are made, problems discussed and prayed about, and give time for

spiritual help for the teachers. Principal and teachers must better the relations between home and school through visitation in the homes, adult educational program and Church and school programs. The progress of the child as well as his background will be available to the teachers in the form of records and reports. The school building should include a chapel for worship, an auditorium, gymnasium and workshop in addition to the classrooms which should contain all the necessary furniture, handwork materials and visual aids equipment.

In conclusion, the writer feels that after this study she realizes the great need of the Chinese children for Christian education, especially among the rural children who are often neglected while their city brothers and sisters are trained and learn of Christ. After studying the culture of the people it is understandable to the westerner why the Chinese act as they do in such practices as "ancestor worship" and "Filial Piety". After practicing these customs for centuries it is not difficult to understand why they cannot give them up within one generation. Having studied the culture, one can also understand the classical educational system and see how some of the methods in this system are better for the Chinese people than are the western methods, which are so effective in this country.

**APPENDIX**

Biblical Seminary of N. Y.  
235 East 49th St.  
New York 17, N. Y.

Dear

I am a student at Biblical Seminary and am writing a thesis on "A Consideration of the Potent Factors in Primary Christian School Program in Rural China". In my second chapter there will be a study of Classical Primary Schools, Secular Primary Schools and Christian Mission Schools.

Since there is little written material available on this subject it was suggested by the Board that I send this questionnaire to you who have worked in Primary Mission Schools. I would appreciate your filling out the enclosed questionnaire and returning it to me as soon as possible.

Thank you very much for your cooperation and may God bless you and the work you are doing for Him in China.

Sincerely,

(Miss) Shirley E. Ginns.

Questionnaire on Primary Mission Schools in China.

General

1. What are the requirements for admittance into school?
2. What months of year is school held?
3. Is there any Christian program provided for the Chinese children during the time school is not in session?
4. Where is the school located?                      City.                      Country.  
Is it easily accessible to all your students?  
If not how are they transported to school?

Organization

1. Is there a governing board?                      Composed of whom?
2. Approximately how many children are in school?  
Girls?    Boys?
3. Are children divided into classes?  
Is the division by age as in America.?                      If not, how?  
Are the children all in one room?
4. How large is the teaching staff?                      Are they Chinese?  
How many children are under one teacher?
5. Is the school entirely supported by the Board?  
If not, how else?  
Do the parents contribute?
6. How long are the children in school?                      From                      to

Curriculum

1. Are your general objectives based upon the seven objectives of the International Council?  
Council?  
Relationship to God.  
Relationship to Jesus.  
Christian Fellowship.  
Appreciation of the Bible.  
Brotherhood.                      Family,                      Church,                      World.  
Christian Character.  
What are some of your specific aims?
2. Do you have the Worship period during school time?  
In small groups?  
In entire group?

By whom are they conducted?

Missionary?                      Teacher?                      Class?                      Children?

Are your worship periods conducted in class rooms?  
     In assembly?                      In church?

If possible, please enclose a worship program form.

Is there opportunity for personal work with each child?

3. What subjects are included in the curriculum?  
 If possible, give the daily program.  
 Is music and art included?
4. Do the children have opportunity to serve others?  
     Other children?                      Other schools?                      Organizations?
5. What are some of the social and recreational activities?  
 Does the school have special programs?                      List some.
6. What Christian days are celebrated?  
 What Chinese feast days are celebrated?  
  
     Is there an athletic program?                      Name some?
7. Do you use the project method in teaching?  
     Do you combine the project method and the lecture method?
8. Is there correlation between Christian studies and  
     educational studies?
9. Do you have unit work?                      If so, name some.

#### Teachers

1. Are your teachers all consecrated Christians?
2. Where were your teachers trained?
3. Are some of your teachers specialized?                      Bible?                      Music?
4. Is there supervision of the teachers?                      Art?
5. Do you have frequent teachers' meetings?                      Why?  
     Is there opportunity for refresher courses for teachers?
6. Do teachers or missionary make visits to the homes?  
     Is there good cooperation with the home, especially  
         in problem cases?  
     Are there parent-teacher meetings?

Materials

1. Do you have text books? For what subjects?
2. Where are they obtained?  
Do you use any material published by the Board?
- 3.
3. Do you have plenty of material for handwork?  
brushes, paper, crayons, scissors, others?
4. Is the furniture moveable or stationary?  
Is it fitted to the child?  
Is there a piano or musical instrument?
5. Are there blackboards? Bulletin Boards? Cupboards?  
Bookcases?
6. Is there visual aid equipment?  
Pictures? Maps? Projector? Camera?
7. Is there cooperation with the public School? How?
8. Are all the children from Christian homes?

I shall be glad of any other information you may send.

Thank you very much.



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