

70. To Strengthen Teaching in Rural Elementary Schools

During *fanghuiju*, in addressing the problems that included a weak sense of responsibility among village elementary school teachers, a lack of clear roles, and the low quality of education and teaching, we made a full use of our resource advantage of higher education. We implemented multiple measures to train, manage and encourage. We promoted the construction of teacher's team. And we created a good atmosphere of competition for becoming "Four Good" teacher. The quality of village elementary education and teaching have improved significantly.

One: Background Causes

During our visit, we realized that Qum Hoyla Village (*kumu aoyila cun* 库木奥依拉村) Elementary School had an insufficient understanding, inadequate attention, and an unsatisfactory management of the Party building work and moral education. The school carried out daily Party building work less frequently than it should; did not communicate frequently with the village Party branch and village committee. The school's institutional mechanism was not well-organized. The standard of moral education work was not high; daily education of students was weak; and the school was not able to form a good atmosphere for moral education. The village elementary school teachers' sense of responsibility was not strong and they behaved casually toward daily work; their expectation for students, and for themselves was not strict. The teaching team had a greater mobility, an incomplete structure; the teachers were weak and their mode of management was simple. Many teachers' academic degrees were low and they lacked teaching experience; their teaching skills were not high. This led to a low level of satisfaction among the public. The school infrastructure was shabby: classroom desks, chairs, and blackboards were dilapidated; and various office equipment was incomplete and could not satisfy the demand of everyday teaching. This affected normal teaching work, and severely restricted the village elementary school's efforts to standardize education.

Two: Main Solutions

1. **Emphasized important points, improved the team structure.** We assisted the village school to formulate the following plan of development: "Prioritizing Moral Education, intensifying and implementing Party Building work, protecting the school safety and stability; persistently promoting standardization construction, and continuously enhancing the educational quality." We made sure that all tasks ceaselessly moved forward along the established track. We assigned one team member who was skilled at political theory and had rich experience in education management to become the vice secretary of rule of law at the village elementary school. We selected a top teacher as the vice secretary responsible for Party work and moral education. We organized a school Party team and fully launched Party building work and moral education.



Photo Caption: One-on-one Guidance of Lesson Plans with Teachers

We dispatched two Xinjiang Agricultural University students, majoring in Chinese Language, as volunteer teachers and counselors for Young Pioneers¹ and helped develop everyday ideological education among students. Helped complete and strengthen the school leadership and supplemented and perfected the faculty to fortify Party building work and moral education of the village elementary school. We provided an institutional guarantee for the construction of the faculty, raising the quality of education, and resisting the spread and penetration of religious extremism.

2. Administration and improvement of the system. We organized a team based in the village, village “Two Committees,” and networking cadres, and a liaison work mechanism between the village police force and the Party committee of the elementary school. We held monthly joint meetings and analyzed and assessed school party building, moral education, teaching and “de-extremefication” work condition, solved in time the problems the school faced. We made sure the town and county work requirements were in place. We assisted the school to formulate work rules for leadership team, procedure, and periodic reporting of work progress. We formulated

¹ The Chinese Youth Pioneer is a children’s organization where children learn socialism and communism with Chinese characteristics. The organization is also considered as a reserve team for building socialism and communism

(<https://baike.baidu.com/item/%E4%B8%AD%E5%9B%BD%E5%B0%91%E5%B9%B4%E5%85%88%E9%94%8B%E9%98%9F/1141950?fromtitle=%E5%B0%91%E5%85%88%E9%98%9F&fromid=684180&fr=aladdin>).

rules and regulations for perfecting the codes of conduct of the faculty, assessment of educational quality. Step by step we promoted the institutionalization of various management at school. We established an inspection committee with the Vice Secretary of Rule of Law as the president and head teachers as members. We implemented a normalization of inspection of school conduct and discipline and the students' "Pre-class Three Minutes" (*keqian sanfenzhong* 课前三分钟)² ideological education. Used the "Two Mustn'ts" (*liangge bude* 两个不得)³ and "Five Strict Prohibitions" (*wuge yanjin* 五个严禁)⁴ to standardize teachers' code of conduct. Deepened the implementation of "Two Satisfaction Assessments" institution. By improving the mechanism, strengthening inspection and regulation, guiding teachers to remember their identity and sacred duty, and to fully dedicate themselves to the sublime mission of teaching and educating people; further reversed the unhealthy situation of institutional and disciplinary laxity.

3. Innovated form and strengthened training. Formulated work plans to train teachers. The training covered contents like "Three Inseparables" (*sange libukai* 三个离不开),⁵ "Five Identifications" (*wuge rentong* 五个认同),⁶ "Five Views" (*wuguan* 五观),⁷ "de-extremification," situation policy, "Four-good teacher" (*sihao jiaoshi* 四好教师)⁸ and ethnic religion policy. We highlighted "Three Integrations" (combining special subject education with daily education, document spirit (*wenjian jingshen* 文件精神) with situation policy, training with teaching), and made sure that the training was effective. We invited teachers of moral education and retired female teachers from the Xinjiang Agricultural University to hold special lectures at Kumu'ao Yilacun Elementary School, helped teachers raise awareness of their "Three Identities" (*sanzhong shenfen* 三重身份)⁹ and guided teachers to become role models who practice "Five identifications," and to become standards of political strength. We made use of distance learning platforms and organized all faculty to watch distance learning videos and relevant special topic educational documentaries. We guided teachers to serve as models, and to make their behavior exemplary; helped students to have a strong beginning. We dispatched two excellent teachers to Urumqi to visit and learn, to go to the Affiliated Elementary School of Xinjiang Agricultural University to "learn from their experience" (*qu jing* 取经)¹⁰ study

² A new educational concept standard throughout Xinjiang, which refers to the use of pre-class three minutes to carry out political and moral education.

³ "Two Mustn'ts": No one may use religion to carry out activities that obstruct the national education system, and no organization or individual may conduct religious activities in schools.

⁴ "Five Strict Prohibitions": It is strictly forbidden to spread religious thinking and recruit believers in schools; it is strictly forbidden to set up places for religious activities and hold religious activities in schools; it is strictly forbidden for teachers and students to establish religious groups and organizations; Wearing religious clothing and religious symbols is strictly prohibited.

⁵ The "Three Inseparables": "The Hans are inseparable from ethnic minorities, ethnic minorities are inseparable from the Hans, and all ethnic minorities are inseparable from each other.

⁶ Five identifications are: Identify with the great motherland; Identify with the Chinese nation; Identify with Chinese culture; Identify with the Communist Party of China; Identify with socialism with Chinese characteristics.

⁷ The "Five Views" refer to the Marxist view of state, nation, history, culture and religion.

⁸ A "Four-good teacher" is a teacher with ideals and beliefs, moral sentiments, solid knowledge, and a benevolent heart.

⁹ Teachers' "three identities" include being a learner, a researcher and a practitioner.

¹⁰ Literally, it means acquiring Buddhist scriptures through pilgrimage. The phrase also has the meaning

and exchange experiences about student ideological education and teaching. By formulating a practical training program and innovative training form, we enabled the faculty to realize a profound understanding of the evil nature of religious extremism, and to take the lead in “de-extremification” ideologically and practically.

4. Providing partner assistance and serving as a backbone. We improved school infrastructure and helped equip the school with audio-visual classrooms, office desks and chairs, office supplies, teaching tools and stationery, and so on. We provided the teachers with an excellent working conditions, and continued to improve the educational environment. We created a partner assistance mechanism between the Affiliated Elementary School of Xinjiang Agricultural University and the village Elementary School, shared lesson plans, textbooks, and educational management plans. Via “one-on-one” partnership and “bilingual” assistance, continually enhanced the teaching quality of the Elementary School. Implemented a moral education project and cultivated an awareness of law and order among faculty and students. Headed by the work team, together with “Two Committees” and village cadres, we cooperated and trained three moral education teachers who were “able to speak, and who know how to speak, and who dare to speak. We held monthly “de-extremification” events through activities like self-created and self-directed plays by the faculty and recitation; educated and influenced students, guided students to uphold science, resist superstition, and to firmly establish a sense of Community of the Chinese Nation (*zhonghua minzu gongtongti* 中华民族共同体). We actively encouraged and guided faculty to vow loyalty (*fasheng liangjian* 发声亮剑) at various centralized publicity and education events like village meetings, and to expose the severe harm of extremist religious thinking and to use their own words and actions to lead the masses in maintaining social stability.

Three: Achieved Results

The sense of responsibility of the faculty enhanced significantly; they had a deeper understanding of the glorious mission on their shoulders and teacher’s work ethics. While enhancing their own work skills, they further strengthened the daily education of students, organically combined academic and human education, spearheaded “de-extremification,” and competed to become a teacher and a model of proper behavior. Faculty skills in lesson planning and delivery significantly improved, especially in “bilingual” (*shuangyu* 双语)¹¹ and computer science teaching. Faculty consciously used “Two Mustn’ts” and “Five Prohibitions” to regulate their own words and actions; various rules and regulations have been effectively implemented; the deficiency in school discipline and spirit have been significantly reversed. We improved the teaching environment; added computer and office, office equipment; made daily teaching activities richer; narrowed the disparity between urban and rural elementary schools. This was unanimously applauded by students and parents.

of learning experience from someone (For a definition, see: <https://www.zdic.net/hans/%E5%8F%96%E7%BB%8F>).

¹¹ “Bilingual” education in China is a policy that requires ethnic schools to promote the use of Mandarin as the main language of instruction for non-Han students and to teach them their native languages as a subject. One of the official aims of “bilingual” education is for non-Han students to become fluent in Chinese and strengthen their national identity towards the Chinese Nation (中华民族)” (<https://xinjiang.sppga.ubc.ca/glossary>).



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