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SOURCE

Cheng-chih K'e-pen (Political Textbook No 2), Central and  
 South China Hsin-hua Bookstore

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SUMMARY OF POLITICAL TEXTBOOK NO 2  
FOR HIGHER PRIMARY SCHOOLS

This report includes the table of contents and a summary of each lesson.

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17 Notes on a Visit to the Industrial Exhibit

18 Organization of Juvenile Dramatics

Lesson 1

Uses story of a student who was at the head of the class under the KMT school system, but who failed entirely in election by his fellow students under the CCP school system. Teaches qualities of analytic study, ability to reproduce lessons in written reports, helpfulness to fellow students, willingness to inquire of others, willingness to imbibe new ideas, and ability to engage in discussion.

Lesson 2

Ten laws drawn up by students after discussion under student chairmanship, emphasizing promptness, diligence, attentiveness, temperate habits of study and work, self-help and mutual helpfulness and helpfulness to parents, friendliness, face-to-face friendly criticism of faults, no gossip, and discipline.

Lesson 3

Teaches virtues of avoiding cliques in social relations and the advantages of talking out differences in a friendly spirit of mutually helpful criticism.

Lesson 4

Teaches that the true relationship between teacher and pupil should be one of mutual regard. The pupil gives his allegiance because he recognizes the qualities of leadership, service, and fellowship in the teacher, who rules by wise counsel and patience.

Lesson 5

Mutual forbearance and helpfulness in pupil social relations. How to help the refractory to reform.

Lesson 6

Teaches virtues of cooperative living and learning through discussion and criticism in the Children's Corps.

Lesson 7

How the Children's Corps helped an old man harvest his corn.

Lesson 8

Teaches children to expose the faults of their parents to teachers and local officials. Uses illustration of father who disliked to pay grain tax and sought to make the grain heavier and the kernels fuller by adding water to the grain. The child, filled with shame at this deception, told his teacher who told him to tell the local officials. The father was hauled before the village meeting, criticized, and made to confess his faults. The child was then again reconciled to the parent.

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Lesson 9

Teacher tells students of the case of Angus Ward, playing up the most vicious aspects of the complaints laid against him. After this the pupils vie with each other in recalling other alleged atrocities of American soldiers in China in their treatment of Chinese civilians. Footnotes give dates and places of the incidents. The impotence of the KMT authorities and the prompt protection of the people's rights by the present government are contrasted. Topics for discussion: Why present authorities protect the people, and why KMT authorities failed to do so.

Lesson 10

Uses discussion among pupils and pupils with teacher about the meaning of the song entitled, "If There Were No CCP There Could Be No New China," to bring out virtues of the party in overthrowing the Japanese and later the feudalistic KMT, and in dividing the land justly among the peasants.

Lesson 11

Story of a group of Chinese pupils watching a "dog fight" between Nationalist and Japanese planes over Hankow in 1938. One of the Nationalist planes is damaged and the flyer bales out. Although shot at by the Japanese on the way down, he lands and is surrounded by the pupils, who, observing that he is a foreigner, try English and other languages on him without success until one shouts "wu-la"; then the flyer responds with a like shout and is thus identified as a Soviet flyer. The lesson ends with everybody happy over the wonderful friendship of the Soviet Union for China which leads her to send her flyers to China's aid.

Lesson 12

Reports a conversation between a pupil and his mother who works in the railway shops in Dairen. The child asks about the foreigners he sees in a picture of workmen his mother brings home. The mother explains that they are Soviet technicians who are teaching the Chinese workmen many skills in contrast to the Japanese who never taught the Chinese such skills, retaining them only as common laborers whom they could browbeat at will. Now, the boy is told, after 3 years of Soviet help, more than 14,000 Chinese technicians have been trained, and 150 Chinese workers have become shop superintendents. The child is greatly impressed and is convinced that China has at last found a real friend in the USSR.

Lesson 13

A person, returned from the Soviet Union, tells a schoolroom of pupils about the so-called Children's Paradise "palaces" in Russia where children may discuss and gain practical experience in all sorts of skills and trades, according to their natural bent, under supervision of trained leaders. The speaker told of the one he had seen in Leningrad and said there were thousands of such "palaces" throughout the country.

Lesson 14

Father discusses with son the meaning of internationalism in response to the child's question as to why Chinese should be interested in the affairs of other lands. Plays up the conflict between internationalism as led by Russia, and imperialism, formerly led by Japan and now by the US. Emphasizes the unity of the working class in all countries.

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Lesson 15

Pupil writes from Peiping to former schoolmate in old rural home area where famine conditions are severe. Tells of all the plans of the government for famine relief, stresses the government program of production and austerity for self-help, and suggests a great variety of lines of supplementary occupations. Tells how his school in Peiping is helping by saving on supplies and equipment and doing its own work on repairs, etc.

Lesson 16

Teacher explains the consumer cooperative idea to pupil whose mother wants to know about it.

Lesson 17

Pupil describes the class' visit to the industrial exhibit where they learned how fast China is progressing in the field of industrial production.

Lesson 18

Pupil is sent by class to organize "Yangko" and other dramatic exercises in a country village. Has to overcome bashfulness and what he calls feudalistic backwardness among the village children.

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