

A Brief Analysis of the Influence of Missionary Schools on Modern Women's Education

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Abstract: *The establishment and rise of modern missionary girls' schools opened a precedent for women's education. This paper studies the development of modern missionaries to China to run schools, modern Chinese self-run girls' schools, and the relationship between mission schools and modern Chinese self-run girls' schools. It demonstrates the critical role of modern church girls' schools in promoting modern Chinese girls' schools.*

Keywords: *church girls' schools, women's education, missionary schools*

1. Introduction

1.1. Background

China's modern society is a tortuous stage in China's development process and, at the same time, a stage in which China has transformed from traditional education to new-style education. From church girls' school to self-run girls' school, from school to vocational school, from boys' school to girls' school, and then to co-educational school. In the development of Chinese girls' schools, the role played by church girls' schools cannot be underestimated. It promoted the development of the Chinese people's movement to revitalize women's education.

1.2. Objective

This research aimed to reveal the important role of modern church girls' schools in promoting the development of modern Chinese girls' schools.

1.3. Methodology

The report studies the status and significance of modern church girls' schools in the development of modern China. The data in this report is collected through literature reviews and interviews for relevant information.

2. The Establishment and Rise of Missionary Schools

After the Opium War, China was reduced to a semi-colonial and semi-feudal society. Under the threat of foreign invaders, it signed a series of unequal treaties for the loss of power and humiliation of the country, the opening of five trade ports, and missionaries came to China to promote the gospel of the Church. It served colonial aggression, but it objectively promoted the development of modern education in China, and created a "religious school" with the nature of modern education in the West; promoted the rise and development of overseas education; promoted and assisted China to create new schools, and directly participated in the reform of new learning education. A large number of foreign missionaries come to China to run missionary schools. We look from the location of the church girls' schools. Most of the women's schools are distributed in the trade port. The layout of girls' schools established by foreign churches appears to be "Wherever the Church is, the women's school will go there."^[1]

Western missionaries entered China under the protection of unequal treaties. Most of them belong to religious sects that are permeated with ideas of equality, freedom, and fraternity and have carried out

bourgeois reforms. Therefore, the Puritans, who advocated the principle of equality between men and women in the process of spreading religious thought, took the development of women's education and the establishment of women's schools as an important aspect of expanding the power of the church.

In 1844, Ms. Eldersay, a member of the Oriental Women's Education Promotion Association of the London Society, established the first modern Chinese girls' school in Ningbo. Since then, church girls' schools such as Piwen Girls' School, Fuzhou Girls' School, Qingxin Girls' School, and Beiman Girls' School have been established in trade ports such as Shanghai, Fuzhou, and Nanjing. As of 1876, according to relevant statistics, the Church had 82 female day schools in China with 1,307 girls, 39 boarding schools for girls, and 794 students.^[2]

The original church girls' schools were full of horror in people's eyes. It is rumored that missionaries used running schools to trick girls into digging their eyes, refining potions, and making opium. In such an environment, it is very difficult for church girls' schools to recruit students successfully. In the face of such difficulties, church schools have introduced many preferential measures to absorb students.

To compete with students. In the early days, free education was implemented. The missionary school relied on giving materials and money to the poor families to attract parents from poor families and make up for the burden on the families caused by girls who were unable to help with housework because of the girls going to the missionary school. This enrollment policy is mutually recognized between the church school and the parents of the students. In addition to attracting female students through preferential policies, the Church also relies on accepting abandoned babies to ensure the source of students. However, after the student population was saturated, the educational objects of the church girls' schools changed from girls from poor families to girls from wealthy families. After 1880, the Church's school running changed from charitable behavior to business behavior, and a fee system was implemented. In 1905, the church founded North China Union College for Women in China, and in 1910 American Christianity founded the first University of Nanking in China, and so on.

In the early days, some parents sent their daughters to church schools to study. The original purpose was to support the family, and they did not intend to make them talented. However, through the education of church girls' schools, the value of women in society has been reflected. The emergence of various professional women also confirms this point.

Missionaries also opened the door for Chinese women to study abroad. During this period, a small number of Chinese women studied abroad with the help of foreign friends, creating a precedent for modern Chinese women to receive higher education abroad. The earliest female international student in China that can be verified is Jin Yamei from Ningbo, Zhejiang. She is the first woman in China to graduate from a university and the founder of Tianjin Medical School. The second female student in China to study abroad is He Jinying from Fuzhou Missionary Girls' School. Along with Shi Meiyu and Kang Ed, they were the earliest female students studying abroad in modern China.^[3] After they return to China, they use the knowledge and skills they have learned in their studies for their work. Their ability to work is recognized, and it makes people realize that women can learn. It has swept away the stereotypes and millennia of bad habits of "women without talent is a virtue" and has made public opinion propaganda for women to study abroad. The official fee study abroad began in 1907. In the beginning, there were very few women who received official fees to study abroad, and they had to be selected through examinations. Women's study abroad broke through the prison of thousands of years of feudal tradition. Women can show their talents in society alongside men; it shows that women's education has a certain foundation in China; for modern China's social movements, especially for the feminist movement to train a group of talents, such as Qiu Jin. Women's horizon has been broadened, breaking through the secular, learning advanced western science and technology; in the spread of Western learning to the East and Eastern learning to the West, it has played the use of media.^[4]

After the promotion of church girls' schools in society was recognized by some people, church girls' schools also began to implement vocational education for women. The first was the women's normal school, and the second was the medical college or nursing school specifically for girls. Vocational education for women improves the social value of women. Women can play an important role in society, just like men. Women can break away from the family and come into contact with society. The scope of life is no longer confined to the family. This was progressive and unprecedented for society at that time.

Women's mission schools run by foreign missionaries have found a feasible way for traditional women to change their roles as female students. It provides opportunities for a small number of Chinese women to receive an education. It has improved women's personality awareness to a certain

extent, promoted the establishment of the Chinese Women's School, and spread Western ideology and culture. The establishment of church girls' schools also challenged feudal ethics such as "male superiority and female inferiority" and "three and four virtues." They were proceeding from the concept of equality for all in religion, calling for respect for human rights, particularly for the personality of women, emphasizing that both women and men play an important role in the development of the country and should receive equal attention. To create an image of a new woman, however, these religious educational activities, whether subjectively motivated by cultural aggression or ideological control of the people, objectively, the teaching system, teaching content, and methods of girls' schools established by Western missionaries have been innovative. It promoted the dissemination of Western learning and played a demonstrative role in establishing a modern women's education system. The various ideas introduced to establish women's education and advocate women's rights have changed the traditional concept of women and attracted the attention of modern people of insight. Recognizing the importance of universal education to the revitalization of China, women's education has gradually received attention. The educational thought of church women's schools came into being in modern China and created a new era of Chinese women's education. It laid the foundation for the rise of modern women's education.

3. The Development of Modern Girls' School

3.1. Establishment and Development of Girls' School

With the promotion of church girls' schools, Chinese people have paid more and more attention to women's education. After the failure of the Sino-Japanese War in 1894, the national peril was further deepened, and saving the nation and protecting the country became a top priority. At this time, the Chinese self-run women's school finally came into being, and the movement to promote women's education was carried out. Many people of insight also put forward their views one after another.

Liang Qichao is the pioneer of modern Chinese teacher education. He attaches great importance to women's education. In 1896, he published an article, "Discuss Women schools," which put forward a systematic view on women's education. He criticized the traditional education system for not paying attention to women's education. He pointed out that "If anyone wants women to be illiterate. Don't read, then to become a virtuous woman, then he scourges the country." "The reason for the country's poverty and weakness is the beginning of women's failure to learn."^[5] He believes that women's education is closely related to the prosperity and decline of the country.

Jing Yuanshan, a national capitalist who supports reform, believes that "My China wants to seek self-improvement and strength. It is to start more schools. The focus is to establish girls' schools and innovate women's schools."^[6]

When Chen Qiu learned that "Western men and women enrolled in the same conditions," he proposed that China should "set up women's schools to select their talents, grade them and hire them." "It is impossible for a country to win a Western country by relying solely on the strength of men."^[7] Chen Qiu believes that this is the way for Chinese people to improve themselves.

Zheng Guanying clearly stated that women should receive education and pointed out that "women do not go to school, nor do they have departments specializing in teaching textiles, embroidery, and sewing." He advocated following the model of Western girls' schools to allow girls to receive a new education. "At the age of eight, both men and women must go to school, learn and train them to" reading, literacy, arithmetic, etc. "to be" good helpers" to help their husbands.^[8]

The "Development of Women's Education" movement during the Reform Movement of 1898 was aimed at "strengthening the country and enriching the country." In 1898, Kang Guangren, Liang Qichao, Zheng Guanying, and others actively prepared. Then Jing Yuanshan founded China's first self-run girls' school in Shanghai. The original name was "Guishuli Women's Academy School." Later, when applying to the Qing government to engrave the official seal of the Women's School, the official name was "Chinese Women's School," but it was usually called "Jingzheng Women's School" or "Jing's Women's School." Its establishment marked the beginning of a new style of women's education in modern China. It offers courses in Chinese, arithmetic, geography, English, drawing, gymnastics, and handicraft. ^[9] This opened up women's horizons and gained ideological emancipation. However, its educational purpose is to make women better qualified for the traditional role of "wife and mother," It does not have the meaning of equal education for men and women ^[10], and all teachers are women. The compulsory subjects still focus on "The Classic of Women's Filial Piety," "The Training of Women,"

"The Commandments of Women," "The Biography of Women," and "The Analects of Women." [11] In terms of student sources, "Students must be women with rich family background and good character. Words and deeds can act as an example, but if maids and prostitutes are not accepted by schools." [12] It can be said that girls' schools in this period still bring class consciousness. Although it ensures that the purpose of teaching is realized, to a certain extent, it still allows some women to be excluded from the scope of education.

After the 1898 coup, Jingzheng Girls' School was gradually in trouble. Jing Yuanshan was forced to flee Macau with his family. Before leaving, she transferred the Girls' School to the care of the wife of the missionary Timothy Lee, and the school property was also placed under the name of the Church. To prevent being confiscated by the Qing government. However, due to insufficient funds, the Women's School was unable to continue to close.

3.2. The Promulgation and Influence of "Guimao School System"

By January 13, 1904, the Qing government announced the "Presented School Regulation" formulated by Zhang Baixi, Zhang Zhidong, and Rong Qing, also known as the "Guimao School System." This school system also includes the states of middle, elementary, and higher schools. In addition, some statutes related to industrial schools and normal schools have been added. The issue of women's education is only dealt with in the regulations on supplementary family education, and it is stated that "family education includes women's education." This actually excludes women's education from formal education. [13]

The purpose of teaching is still based on traditional ethical guidelines; one is "teaching how to be a woman and mother." The other is that "we should not learn Western countries' knowledge, mistakenly learn foreign ideas, and let women start choosing their future husbands, and let women behave in contempt for their parents and husbands." And the "Presented School Regulation" strictly limits the teaching content of kindergartens: "Let women be able to read words, understand the knowledge needed to take care of the family, know the responsibilities of their wives, and the housework that women should do. It is enough to learn to take care of the family and educate the children. Other cultural knowledge that has nothing to do with taking care of the family and educating children should not be taught, let alone teach them to discuss important events and express their opinions." "In terms of learning objectives and regulations, women's education in the Guimao school system is to cultivate women to be good wives who assist their husbands and good mothers for educating children. Educating women is not for making women talented. It is a school system under the cloak of capitalism and is essentially controlled by feudal thoughts. In terms of nature, it belongs to the category of the new school system in modern times. Its promulgation ended the feudal education system that had lasted for more than two thousand years in China and was of epoch-making significance in the history of education.

After the Guimao school system was promulgated, the government, private, and patriots generously funded women's schools. According to statistics, in 1907, there were 391 women's schools nationwide, with students accounting for 2% of the children enrolled. However, the Women's School establishment was not as prosperous as during the Reform Movement of 1898. The Qing government agreed with the opening of women's schools on the surface but secretly prohibited it. Some people think that opening a women's school is an insult to morals and disrupts traditional etiquette. In 1906, the Qing government officially announced the ban on female schools.

It was not until 1907 that the Qing government had to make concessions under the impact of public opinion and the struggle of insightful people and officially recognized women's education. And promulgated the "Regulations of the Women's Primary School" and the "Regulations of the Women's Normal School." Use this to recognize the legitimacy of private girls' schools. In addition, the government formally established government girls' schools, and women's vocational education began to be carried out in various places. Since then, Chinese women's education has had legal status. However, the strict boundaries between men and women are still maintained, and feudal ethics are strictly observed. The regulations expressly stipulate: "The women's primary school and the men's primary school shall be established separately, and they shall not be mixed." Implement a dual-track education system for both sexes; it can be said that ethics still constrain Chinese education. It is difficult for Chinese education to escape the shackles of traditional thinking. The establishment of women's education in the late Qing Dynasty was a major innovation in Chinese feudal era education. It marked the first time that women obtained the legal right to enjoy a school education. Since then, women's education has become an important part of China's education system and unveiled new

developments in the history of education. In the same year, the Ministry of Education formulated the "Regulations of Women's School" and established the school system for women's education. From then on, women's education had a place in the Chinese education system. ^[14]

The purpose of education is: "The purpose of the girls' elementary school is to cultivate the morality and necessary knowledge and skills of girls and to pay attention to physical development."

According to the "Statutes of the Girls' Primary School," "Chinese women's morality has been respected throughout the ages. Today, educating daughters should focus on this. The general chapter should not go against the traditional Chinese morals and ethics, nor should it be contaminated with the habit of indulgence and spoiling."

The Women's Normal School Regulations also stipulate: "Chinese women's morality has been respected throughout the ages. As a woman or as a wife, you are a mother. The classics are collected from classics and writings. All of them can be studied. Those who are currently teaching female teachers should first pay attention to this. When working, they should strive to adopt the virtues of quietness, goodwill, kindness, and frugality. I hope that they will not violate traditional Chinese etiquette education and beautiful customs. All statements and practices that indulge freedom (such as not being careful about the distinction between men and women, choosing their spouse, making speeches in political gatherings, etc.) must be strictly eliminated and maintained. "^[15]

The charter draws on foreign education systems and the models and experiences of established women's schools and church schools in China. It can be said that the starting point is relatively high. Missionary girls' schools have promoted the development of women's education. Women's education has facilitated China's self-run girls' schools. China's self-run girls' schools have enabled the development of China's education. This is a process of gradual progress, mutual learning, and mutual running-in. From the beginning, only men can receive instruction, and progress to women can also receive education; only men can study abroad, and women can also study abroad; women can do things that men can do, even better than men. However, in this process, the education of men and women is still unequal. Women's education has only changed from family to school, and the ultimate goal of women's education is to serve as men's helpers. As a man's good wife and mother, it manifests traditional moral ethics in the new era and only meets the needs of social change.

In terms of educational content, it breaks the long-standing framework that women's education is limited to family ethics and family knowledge and takes scientific and cultural knowledge as one of the important content of women's education. This undoubtedly brings women's ideological liberation and makes them understand that this world has society besides family.

It was not until 1911 that the male and female students in primary school began to study together. This was the beginning of a co-educational school in China. ^[16] This also shows that the traditional "different between men and women" thought is gradually disappearing.

On the whole, looking at the teaching content of China's self-run girls' schools, the influence of Chinese girls' education by church girls' schools is far-reaching. To adapt to Chinese society, church girls' schools have added traditional Chinese culture based on Western culture, while girls' schools founded by Chinese have added Western culture and traditional culture. "Commandments for Women" and "Moral Instruction for Women" are added to applied knowledge from the subject category. This can be said to be a significant improvement and expanded the knowledge of women. However, the focus of the content taught in the Church's girls' school and the girls' schools founded in China are also different.

The number of girls' schools is increasing, and the number of girls receiving education also increases. This has a huge effect on improving the quality of the people and the development of Chinese society. The group of educated women has initially formed and is increasingly awakened.

In the late Qing Dynasty, progressive intellectual women founded various newspapers and magazines, such as the Chinese Women's Liberation Movement pioneers and the pioneers of modern journalism. Chen Xiefen, the editor-in-chief of the first women's publication in modern China, founded the women's publication "Women's Periodical (later renamed" Women's Education Periodical," also known as" Women's Su Bao"), and Qiu Jin founded the "Chinese female newspaper" and so on. ^[17] During the period of the Republic of China, many talented women also appeared one after another. Lv Bicheng, Xiao Hong, Shi Pingmei, and Zhang Ailing were the four most gifted women in the Republic of China.

3.3. The Promulgation and Influence of "Ren Zi Gui Chou School System" and "Renxu School System"

In August 1913, the "Ren Zi Gui Chou School System" was promulgated. This is the educational system promulgated by the educator Cai Yuanpei of the Republic of China when he was the chief of education. It was also the first Portuguese educational system in my country—established a relatively complete school education system. It included women's education in the education system for the first time, and women enjoyed the same rights as men to receive school education. It created a single-track education system for men and women to learn together and established education from elementary school to middle school to university. Co-educational schools are allowed at the elementary education stage, while secondary schools, normal schools, and higher normal schools have specialized schools for girls. Its promulgation promoted the development of women's education in the early years of the Republic of China, improved the status of women in society, promoted women's awakening, inspired women's pursuit of independent personality, and laid the foundation for the subsequent educational system reform and the development of education.

In 1922, the implementation of China's first gender-neutral single-track school system, the "Renxu School System," completely shattered the foundation of the dual-track school system for men and women. For the first time, the school system stipulates that men and women have the same education rights. The promulgation and implementation of the new educational system marked establishing a new education system for the Chinese bourgeoisie. It marks the completion of the school system construction in modern China.

4. Discussion on the Relationship Between the Development of Girls' Schools and Church Schools

Looking at the development of Chinese women's education, it has not been smooth sailing. In the face of many setbacks, Chinese women's education is struggling. The process of Chinese women's education is not only educational but also a process in which women's abilities and values in society are gradually embodied and valued.

Since the establishment of the mission school, the Qing government has been very dissatisfied with it, worrying that the female students trained by the mission school will threaten its rule and undermine traditional Chinese morals and ethics. However, due to the terms signed after the defeat of the Opium War, the Qing government had to accept the existence of church girls' schools.

The rise and establishment of Chinese girls' schools are inseparable from church girls' schools. The church girls' schools provide a template for Chinese girls' schools, which is the beginning of modern Chinese women's education. Objectively, it opened a precedent for women's education and women's vocational education in contemporary China. And at the same time, urging more Chinese people to run their own women's schools has caused significant changes in China's education. Its influence on China's modern education cannot be underestimated. And it overturned the old saying that "women without talent is a virtue," and women have also become a vital force in a powerful country.

When the Chinese people did not attach importance to women's education when they did not see the importance of women's education, and under the pressure of the Qing government, foreign missionaries used church girls' schools to spread doctrines. However, the purpose of disseminating church doctrines by the Church is to impact traditional Chinese ideas and prepare for the further invasion of China. But this has made Chinese people with lofty ideals know that if they want to save the nation, they must develop education and improve the quality of the people, and it also provides an opportunity for women to leave the family and take on an independent role. The church girls' school established by the Church has had a very positive effect on the development of modern Chinese education. Women must break through the shackles of "supporting husbands and teaching children," "strengthening the country to protect seeds," and "good wife and loving mother." There is still a long way to go to have the same educational rights as men.

5. Conclusion

Under the influence of traditional concepts, women have always been restrained by the family and have no opportunity to receive an education in a long feudal society. The Opium War opened the door for the Qing Dynasty to close the country. The introduction of the concepts of "equality between men and women" and "Natural and legal rights" in the West had a violent collision with the traditional

Chinese concept of women's education. The development of women's education has not been smooth sailing. Under the premise of modern Western church girls' schools and the renewal of national women's education, women's education has experienced a difficult process from scratch, from ideological theory to practice, from concept renewal to system establishment. The disciplines, school-running system, work-rest system, teaching methods, etc., of women's schools, have all formed a system from scratch. In addition to learning traditional self-cultivation courses such as the traditional four books for women, western education content has also been added; women's Normal Education and the establishment of Industrial Schools also enables women to master skills; studying abroad also broadens women's horizons and exposes them to advanced Western educational concepts. These have improved women's cultural quality, made more people pay attention to women's education, and urged more women to awaken. The rise of girls' school education is unstoppable.

All in all, the Church's girls' school made the people realize the importance of developing girls' education, urged the Chinese to run girls' schools, and further urged the people to ask the Qing government to set up girls' schools. Then, in the struggle between the Chinese people to ask the government to recognize the legality of girls' schools, whether women can study in the school also caused debate among different people. When there was no experience of running girls' schools, the model of church girls' schools was followed by many girls' schools run by Chinese people. Without the establishment of foreign church girls' schools in China, the issue of Chinese women's education might not have been taken seriously so soon, and women would still live under the constraints of family and ethics. It can be said that the establishment and rise of modern missionary girls' schools opened a precedent for women's education. Modern church girls' schools played an important role in promoting modern Chinese girls' schools.

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