

53. How to influence the family through children?

Children are the future of the motherland and also the hope of the family. To a certain extent, children's preferences determine the value orientation of adults. The working group must firmly grasp the characteristics of the children in the village, organize unique and targeted activities to attract, get close to, and guide the children to become recipients, disseminators, and advocates of modern culture; and influence the family through the children, and influence the society through the family. Mainly, work in the following four aspects must be carried out well.

First, we must give ideological importance and be intimate in attitude to the children. We must regard the children as one of the key objectives of the work, and we must give practical importance to them, treat them equally, carefully study them, and be intimate with them in attitude. Regardless of whether it is a teenager or a few years old child, we must let them feel warmth and intimacy; and let them be willing to be with you. For example, when you meet a child, you smile initiatively, greet and communicate with the child in Uyghur, and when you see an older child, treat them as if they are adults, handshake with them upon meeting. Prepare some small gifts such as sweets, and give some to children when you meet them, and take pictures for them. With a smiling face, a word of greeting, and a small gift, the child may treat you as a friend.¹

Second, we must study the characteristics of children and carry out activities in a targeted manner. We must carefully study children's age composition, gender ratio, hobbies, etc.; organize and carry out targeted activities to organize, attract and to unite with them; guide the development of children's interests; and enhance the feeling between children, and children and the working group; and reduce the burden on parents. For example, if children like to play volleyball and basketball, the working group organize a small basketball team and volleyball team; if girls like to dance, the working group organize them to practice dance and rehearse programs; those with resources can build a happy home (*kauiile jiyuan* 快乐家园) for children and open a second classroom (*dier ketang* 第二课堂).² Organize children to play games, read books, do homework, and carry out Chinese learning activities on Saturdays, Sundays, and holidays; build "online classroom" (*wangluo jiaoshi* 网络教室) to teach children computer knowledge, etc.

Third, building a platform for children to understand the outside world. Rural children, especially those in remote rural areas in the four prefectures of

¹ This echoes discussion in a manual used by the *fanghuiju*, which is hosted and partially translated by the Xinjiang Documentation Project. In the manual civil servants are told to bring candy for the children of the families they are monitoring because "the children will tell the truth." (<https://s3.documentcloud.org/documents/20518791/si-tong-san-song-huo-dong-shou-c-e.pdf>). For full discussion of the manual see here: (<https://xinjiang.sppga.ubc.ca/chinese-sources/cadre-materials/the-four-togethers-and-three-gifts-handbook/>).

² "Second classroom" (第二课堂) means extracurricular educational activities related to the classroom but not limited to the curriculum and teaching materials.

southern Xinjiang, generally have such characteristics as lacking knowledge, having a weak scientific awareness, and lacking self-confidence. The working group must make full use of the advantages of the dispatched unit, win support from all sides, build a platform, organize children to visit and study in big cities; let the children go to the outside world and learn about the mode of production and style of life of modern scientific civilization. We must actively create conditions to allow them to present themselves on stage and enhance their self-confidence.

Fourth, promoting the extension of activities and enhancing the work effectiveness. Although the parents can hear and see what the child sees and hears and the changes happened to them, but the experience is not as strong as that of personal involvement in the process, and it is not as real as what they see with their own eyes. Therefore, when carrying out various activities, we must integrate family members, relatives, and friends into them as much as possible. For example, by using the "Endir Children's Science and Technology Dream Action" (*an di er haizi yuan keji meng xingdong* 安迪尔孩子圆科技梦行动),³ one can interview the children's parents. One can also shoot a fiction film titled "Enlightenment -- Children who walked out of Desert" (*qi meng yi zouchu damo de haizi* 启梦一走出大漠的孩子), create a disc, and give it to the family of every student who participated in the activity;⁴ and play the disc on the big outdoor electronic screen to enhance the effect of the activity; invite children's parents to serve as judges for evening cultural shows; let relatives and friends become cheerleaders, and set the atmosphere. When awarding elementary school students' drawing competitions, invite parents to come on stage with the children to accept awards and make the parents feel especially honored. When holding popular science and practice activities such as car model and airplane model competitions, invite students' parents to participate in the activities to enhance the parents' enthusiasm to participate in the activities.

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³ According to the official website of Xinjiang Association for Science and Technology, the event was held on April 17, 2022 in Endir township under the organization of the township working group. The report says that the event helped children cultivate a correct scientific way of thinking (正确的科学思想). During the event, working team members were reported to have explained scientific laws to children in an easy-to-understand language (<https://archive.ph/kpvBs>; see also: <https://archive.ph/OXpZV>).

⁴ According to a state media report from Hotan Prefecture in 2015 this filmmaking exercise was connected to "de-extremification" talent shows where villagers were asked to perform sketches related to illegalized pious Islamic practice (<https://archive.ph/CBI8k>).