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Education Towards Freedom: A Study of Catholic Secondary Education in Taiwan and an Attempt to Define Some Guiding Principles for a New Pedagogy

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EDUCATION TOWARDS FREEDOM

*(A STUDY OF CATHOLIC SECONDARY EDUCATION
IN TAIWAN AND AN ATTEMPT TO DEFINE SOME
GUIDING PRINCIPLES FOR A NEW PEDAGOGY)*

By

JEROME J. HEYNDRICKS, C.I.C.M.

*A THESIS SUBMITTED TO THE FACULTY OF THE GRADUATE
SCHOOL OF LOYOLA UNIVERSITY IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
MASTER OF ARTS*

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VITA

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INTRODUCTION

1—STATEMENT OF THE PROBLEM

THE PURPOSE OF THIS PAPER IS TWOFOLD: 1) TO DISCUSS AND TO DEFINE THE ROLE AND SIGNIFICANCE OF CATHOLIC SCHOOLS—ESPECIALLY THE "MIDDLE SCHOOLS"—IN NATIONALIST CHINA TODAY; AND 2) TO DETERMINE SOME BASIC PRINCIPLES THAT SHOULD GUIDE OUR PEDAGOGICAL ACTION IF WE ARE TO EDUCATE THE YOUNG CHINESE TOWARDS AN AUTHENTIC SELF-INTEGRATED LIFE THAT IS AT THE SAME TIME TRULY CHRISTIAN.

CATHOLIC EDUCATION IN TAIWAN IS IN ITS FIRST STATE OF GROWTH AND DEVELOPMENT. THE TWENTY-TWO MIDDLE SCHOOLS THAT NOW EXIST ON THE ISLAND WERE ALL, EXCEPTING ONE, STARTED DURING THE LAST FIFTEEN YEARS. THIS SUDDEN GROWTH TOOK PLACE IN A COUNTRY THAT IS RAPIDLY CHANGING AND PROGRESSING WHILE, AT THE SAME TIME, IT IS OVERTHROWING ITS TRADITIONAL SCALE OF VALUES AND INTERPERSONAL RELATIONSHIPS. WHAT WILL BE THE ROLE OF OUR SCHOOLS IN THE TOTAL PICTURE OF THIS CHANGING SOCIETY? HOW WILL THEY FULFILL THIS ROLE WHILE KEEPING THEIR IDENTITY AS CHRISTIAN SCHOOLS AND SIGNS OF CHRIST'S LOVE.

WE ARE AWARE THAT OTHER CATHOLIC EDUCATORS MIGHT THINK A MORE EXPLICIT QUESTION SHOULD BE DISCUSSED, SUCH AS: "HOW SHOULD ONE TEACH ABOUT THE CREATION TO THIRD AND FOURTH GRADERS?" OR "HOW SHOULD ONE PREPARE A PROGRAM COVERING A SUMMER COURSE ON RELIGION FOR SIXTH GRADERS?"

WHILE THESE QUESTIONS ARE SEEMINGLY MORE DIRECTLY RELATED TO THE PROBLEMS FACED DAILY BY THE EDUCATOR IN THE FIELD, THEY ARE NOT, IN OUR OPINION, THE MOST URGENT ONES. IT IS OUR FIRM CONVICTION THAT THE TIME HAS COME FOR CATHOLIC EDUCATORS IN TAIWAN TO TAKE A CLEAR STAND ON SOME FUNDAMENTAL QUESTIONS—CATECHETICAL AS WELL AS PEDAGOGICAL. BEFORE WE FURTHER DEVELOP OUR SCHOOL SYSTEM, WE MUST DEFINE FOR OURSELVES WHAT OUR ULTIMATE PURPOSE IS IN STARTING THESE SCHOOLS. DO WE NEED THESE SCHOOLS, AND IF SO, TO WHAT EXTENT? AND, FOR THOSE THAT WE DO NEED, HOW WILL WE MAKE THE ORIGINALITY OF OUR FAITH SHINE THROUGH THE MATERIALITY OF THE BUILDINGS AND INSTITUTIONS? WHAT WILL BE THE PEDAGOGICAL PRINCIPLES THAT WILL GUIDE US IN PREPARING THE YOUNG CHINESE TO ENTER INTO THIS TRANSITIONAL SOCIETY AND IN EDUCATING THEM INTO HAPPY HUMAN BEINGS, SELF-RESPECTING CHINESE AND TRULY LOVING CHRISTIANS.

THIS IS WHY WE CHOOSE TO DISCUSS THIS RATHER GENERAL AND BROAD SUBJECT. WE ARE NOT READY TO GO INTO A DETAILED DISCUSSION OF ANY ASPECT OF CATHOLIC EDUCATION BECAUSE WE ARE NOT CLEAR ON FUNDAMENTALS.

IN NO WAY DO WE INTEND TO DRAW A CONCLUSIVE AND DEFINITE PLAN FOR A CATHOLIC PEDAGOGY. ASKING THE RIGHT QUESTIONS IS OFTEN THE FIRST STEP TOWARDS CORRECT ANSWERS. THIS IS EXACTLY WHAT WE INTEND TO DO. IN POSING OUR QUESTIONS, VARIOUS CRITICISMS WILL BE MADE. THESE CRITICISMS, HOWEVER, ARE NOT MEANT TO BE NEGATIVE ATTACKS ON PERSONS OR SITUATIONS. THE AUTHOR—BEING A MISSIONARY—WISHES RATHER TO IDENTIFY HIMSELF WITH THE CHINESE SOCIETY AND CLERGY. HIS ONLY INTENTION IS TO OPEN THE WAY FOR AN OBJECTIVE AND SINCERE LOOK AT OUR CATHOLIC EDUCATION IN CHINA AND OTHER RELATED MATTERS.

2—METHOD OF PROCEDURE

OUR FIRST CONCERN WILL BE TO DRAW A CLEAR PICTURE OF WHERE WE STAND TODAY. WHAT IS HAPPENING IN THE CHINESE SOCIETY? THIS WILL BE DISCUSSED IN THE FIRST CHAPTER WHERE WE WILL MAKE A STUDY OF THE GREAT REVOLUTION THAT HAS TAKEN PLACE WITHIN THE CHINESE SOCIETY, HOW FUNDAMENTAL SOCIAL INSTITUTIONS—AS THE FAMILY—

HAVE UNDERGONE BASIC CHANGES, HOW TRADITIONAL VALUES HAVE CHANGED, ETC. THIS SHOULD ENABLE US TO PLACE OUR OWN PROBLEM WITHIN THE FRAMEWORK OF THE WHOLE PICTURE OF THE CHINESE SOCIETY.

IN THE SECOND CHAPTER, WE WILL GIVE THE NECESSARY INFORMATION ON THE CHINESE EDUCATIONAL SYSTEM FOLLOWED BY A GENERAL EVALUATION OF IT. SOME OF THESE PROBLEMS WILL UNDERSTANDABLY FIND THEIR COUNTERPART IN OUR SCHOOLS.

WE WILL THEN SEE WHAT IS THE POSITION OF THE CATHOLIC CHURCH IN TAIWAN, HOW PEOPLE LOOK AT IT, AND HOW FAR, IN OUR OPINION, HER MESSAGE COMES ACROSS. THIS STUDY, GIVEN IN THE THIRD CHAPTER, WILL BE FOLLOWED BY A DESCRIPTION OF THE CATHOLIC SECONDARY SCHOOL SYSTEM.

GIVEN THE ABOVE INFORMATION ON THE EVOLUTION WITHIN THE CHINESE SOCIETY IN GENERAL, ON THE PROBLEMS OF CHINESE EDUCATION, AND ON THE SITUATION OF THE CATHOLIC CHURCH, WE SHOULD THEN BE IN A POSITION THAT ENABLES US TO DRAW, IN OUR FIFTH CHAPTER, THE NECESSARY CONCLUSIONS REGARDING THE PEDAGOGY OF THESE EDUCATIONAL INSTITUTIONS: EDUCATION TOWARDS FREEDOM.

3—SOURCES

THE DATA USED FOR MAKING THIS STUDY WERE GATHERED FROM THE FOLLOWING SOURCES:

- (A) FROM A STUDY-TRIP MADE DURING OUR STAY IN TAIWAN WHICH BROUGHT US IN CONTACT WITH MOST OF THE CATHOLIC INSTITUTIONS ON THE ISLAND;
- (B) FROM DISCUSSIONS WITH CATHOLIC EDUCATORS IN TAIWAN, LAYMEN AS WELL AS RELIGIOUS;
- (C) FROM PERSONAL CONFRONTATIONS WITH MOST OF THESE PROBLEMS WHILE TEACHING IN TAIWAN;
- (D) FROM THE STUDY OF DOCUMENTS ON CHINESE EDUCATION PREPARED AND PUBLISHED BY THE MINISTRY OF EDUCATION, AND, DOCUMENTS ON THE GROWTH AND DEVELOPMENT OF THE CATHOLIC CHURCH AND CATHOLIC EDUCATION IN TAIWAN PUBLISHED BY REV. A. GEUSENS, C.I.C.M. IN THE CATHOLIC TAIWAN DIRECTORY;
- (E) FROM THE WORKS OF FR. LIEGE, O.P., MSGR. A. BRIEN, AND FR. LE DU, WE HAVE TAKEN SOME IDEAS ON THE TOPIC OF EDUCATION IN THE FAITH; AND
- (F) FROM THE WORKS OF M. GRANET, WE HAVE TAKEN SOME IDEAS ON THE STUDY OF CHINESE SOCIETY.

4—TAIWAN AND ITS PEOPLE

TAIWAN IS AN ISLAND IN THE PACIFIC OCEAN ABOUT EIGHT MILES FROM THE COAST OF CONTINENTAL CHINA. IT IS BETTER KNOWN IN THE WEST BY ITS PORTUGUESE NAME OF "FORMOSA", GIVEN BY THE PORTUGUESE WHEN THEY DISCOVERED THE ISLAND AROUND 1590.

NATIONALIST CHINA, OR "FREE CHINA" AS IT IS NOW KNOWN, IS THE AGGLOMERATION OF ABOUT SIXTY ISLANDS AROUND TAIWAN, THE MOST IMPORTANT OF WHICH ARE THE PESCADORES, QUEMOI AND MATSU. ITS ECONOMY IS BASED ON AGRICULTURE WITH RICE AND SUGAR CANE AS ITS MAIN PRODUCTS AND SOURCE OF REVENUE. OTHER IMPORTANT EXPORTED PRODUCTS ARE TEA, PINEAPPLES, BANANAS AND CAMPHOR-WOOD. DURING THE LAST FIFTEEN YEARS, INDUSTRY IN THE COUNTRY HAS BEEN RAPIDLY ADVANCING.

AS OF 1965, THE POPULATION OF TAIWAN WAS 12,800,000.¹ IN THIS TOTAL POPULATION WE MUST DISTINGUISH THREE MAIN GROUPS. FIRST, THERE IS THE SMALL MINORITY OF ABOUT 250,000 PEOPLE DIVIDED AMONG THE VARIOUS TRIBES WHO LIVE IN THE MOUNTAINS. THEY ARE THE ORIGINAL INHABITANTS OF THE ISLAND AND ARE BELIEVED TO HAVE COME FROM INDONESIA. THEY ARE OF THE MALAYSIAN

RACE. SECOND, WE HAVE THE MAJORITY OF THE INHABITANTS, ROUGHLY 9,000,000, WHO ARE THE TAIWANESE. THEY ARE OF CHINESE ORIGIN AND SPEAK THE FUKIEN DIALECT OF THE CHINESE LANGUAGE. AND FINALLY, WE HAVE THE CONTINENTAL CHINESE, APPROXIMATELY 3,000,000, WHO CAME TO TAIWAN WITH THE ARMY OF PRESIDENT CHIANG KAI SHEK, OR FOLLOWED HIM AT A LATER DATE.

TAIWAN HAS BEEN UNDER THE JAPANESE OCCUPATION FROM THE END OF THE SINO-JAPANESE WAR IN 1895 UNTIL THE END OF WORLD WAR II IN 1945, AFTER WHICH IT WAS RETURNED TO NATIONALIST CHINA.

CHAPTER I

A STUDY OF CHANGES AND VALUES IN THE CHINESE SOCIETY

INTRODUCTION

ONE HUNDRED YEARS IS NOT A LONG TIME IF ONE CONSIDERS THE LONG HISTORY OF A COUNTRY SUCH AS CHINA. YET, WHAT HAPPENED DURING THIS LAST CENTURY IN CHINA HAS PERHAPS BROUGHT ABOUT AS MANY CHANGES AS WERE MADE IN THE MANY, MANY CENTURIES THAT PRECEDED.

THE VALUES BY WHICH THE CHINESE OF TODAY LIVE ARE ENTIRELY DIFFERENT FROM THOSE OF THEIR GRANDFATHERS WHO MIGHT STILL BE LIVING WITH THEM. THE CODE THAT DETERMINES BEHAVIOR TODAY IS BASED ON TOTALLY DIFFERENT RULES AND CONVENTIONS THAN THOSE OF TWO GENERATIONS AGO.

THE DATE THAT COULD BE SAID TO BE THE OFFICIAL START OF ALL THIS CHANGE IS OCTOBER 10, 1911—THE TERMINATION OF THE CHINESE REVOLUTION. BUT, AS WE WILL LATER NOTE, THE CHANGING PROCESS GOES ON.

AS WE SET OUT TO STUDY OUR CATHOLIC EDUCATION IN TAIWAN, WE MUST UNDERSTAND THE PROFOUND AND PAINFUL

CRISIS THAT THE CHINESE PEOPLE HAVE UNDERGONE SINCE 1911. ANY OBSERVER WHO VISITED CHINA WILL AGREE HOW TRUE THE WORDS ARE THAT DR. SUN YAT SEN SPOKE BEFORE HE DIED: "THE REVOLUTION IS NOT YET COMPLETED...."

WE WILL, THEREFORE, IN THIS FIRST CHAPTER INDICATE THE IMPORTANCE OF 1911 IN THE HISTORY OF CHINA AND THE CHANGES THAT HAVE TAKEN PLACE SINCE. THEN WE WILL STUDY THESE CHANGES IN THE MORE CONCRETE SETTING OF THE CHINESE FAMILY, WHICH WILL BE FOLLOWED BY A SOCIO-CULTURAL AND PSYCHOLOGICAL STUDY OF SOME BASIC VALUES DETERMINING HUMAN BEHAVIOR IN THE CHINESE SOCIETY.

1—"HARMONY", KEY TO HAPPINESS

IN THE TRADITIONAL CHINESE PHILOSOPHY OF LIFE, TWO REALITIES DETERMINED THE PRIVATE AND SOCIAL LIFE OF MAN — "NATURE" AND "SOCIETY". THE CHINESE BELIEVED IN THE GREAT "ORDER" THAT DIRECTS BOTH NATURE AND SOCIETY KEEPING HARMONY BETWEEN THEM. HAPPINESS THEN, FOR THE CHINESE, MEANT: TO UNDERSTAND THE RULING PRINCIPLE OF THE UNIVERSE SO THAT ONE CAN ORGANIZE HIS LIFE IN HARMONY WITH NATURE. ONE OF THE REASONS FOR THE EAGERNESS OF THE CHINESE TO STUDY WAS THEIR DESIRE TO COME TO THE

UNDERSTANDING OF THE "LI"—THE PRINCIPLE THAT RULED
 "NATURE" AND "SOCIETY". THE FAMOUS FRENCH SINOLOGUE
 PUTS IT THIS WAY:

"THE ORDER WHICH MAN FINDS IN THINGS IS THE
 SAME AS THE ONE WHICH RULES SOCIAL ORDER.
 WHAT MAN DOES IN SOCIETY FINDS ITS ECHO IN
 THE ORDER OF NATURE. THERE IS A VERY NARROW
 RAPPORT BETWEEN MAN AND THE COSMOS, SOCIETY
 AND NATURE.

"JUST AS THE WESTERN MAN RELIES ON HIS REA-
 SON, SO THE CHINESE HAS FULL CONFIDENCE IN
 THIS LAW OF 'ORDER' WHICH RULES EVERYTHING."2

MAN FORMED ONE UNITY WITH THE COSMOS. THE EMPEROR
 WAS THE CENTRAL FIGURE STANDING IN BETWEEN BOTH. HE
 WAS THE SYMBOL AND ACTUAL AGENT OF UNITY AND HARMONY
 BETWEEN NATURE AND COSMOS. ALL THE CITIZENS OF THE
 EMPIRE WERE DIRECTED TOWARDS HIM BECAUSE THEIR HAPPINESS
 AND THE HARMONY OF THEIR LIVES DEPENDED ON HIM. THROUGH
 THE WHOLE SOCIETY RAN A VERTICAL LINE COMING DOWN FROM
 THE EMPEROR AND PASSING THROUGH THE MINISTERS, ADMINIS-
 TRATORS, FATHERS IN THE FAMILIES, TEACHERS, DOWN TO THE
 CITIZEN AND THE CHILD IN THE FAMILY. THIS LINE DETER-
 MINED THE INTERPERSONAL RELATIONSHIPS BETWEEN CITIZENS,
 GIVING EACH ONE HIS RIGHTS AND DUTIES AS DERIVED FROM
 THOSE OF THE EMPEROR. JUST AS THE EMPEROR WAS THE RULER
 OF THE EMPIRE, RESPONSIBLE FOR PEACE AND HARMONY WITHIN

SOCIETY, BUT AT THE SAME TIME ENTITLED TO THE TOTAL OBEDIENCE AND LOVE OF ALL CITIZENS, SO WAS THE FATHER WITHIN THE FAMILY, THE TEACHER WITHIN THE SCHOOL, ETC.

THEIR CONCEPT OF DUTY WAS OF A SOCIAL NATURE DESIGNED TO KEEP HARMONY AND PEACE. ONE HAS TO DO HIS DUTY TOWARDS HIS PARENTS IN ORDER TO KEEP PEACE AND HARMONY WITHIN THE FAMILY. IF THE STUDENT DISOBEYS HIS TEACHER, HE DISTURBS HARMONY AND SO CAUSES EVIL. AS MENG DZ SAID:

"IF EVERYBODY LOVES THE ONES HE SHOULD LOVE, AND RESPECTS THOSE HE MUST RESPECT, THERE WILL BE PEACE IN THE WORLD."³

2—1911, THE YEAR 0

THEN CAME THE REVOLUTION IN 1911. ONE MUST TRY TO REALIZE THE MEANING OF THIS CHANGE AND HOW IT TOUCHED THE VERY CONCEPTION OF LIFE OF EVERY CHINESE CITIZEN. THE GREAT AUTHOR OF THE REVOLUTION, DR. SUN YAT SEN, OVERTHREW THE EMPIRE AND IN ONE COUP REPLACED THE ONE WHO, SINCE CENTURIES BEFORE, WAS THE ONLY MEDIATOR BETWEEN "HEAVEN" AND "SOCIETY", THE AUTHOR OF ALL HARMONY IN SOCIETY, THE AXIS AROUND WHICH TURNED THE WHOLE CHINESE COMMUNITY FOR MORE THAN TWO THOUSAND YEARS! UNTIL THEN, LIFE, HAPPINESS, HARMONY AND DUTY WERE ONLY

UNDERSTANDABLE AS A FUNCTION OF "THE ONE WHO RULED THE EMPIRE". AFTER 1911, THERE WAS TO BE NO EMPEROR. THE NEW AUTHOR OF PEACE AND HARMONY BETWEEN HEAVEN AND EARTH WAS TO BE "THE PEOPLE" OF THE NEW DEMOCRATIC REPUBLIC OF CHINA. ONE CAN UNDERSTAND THAT IT WILL TAKE THE PEOPLE SOME TIME BEFORE THEY LEARN THIS NEW ROLE. TO OVERTHROW THE OLD REGIME WAS ONLY A MATTER OF A FEW YEARS. TO CARRY OUT THE REVOLUTION WAS TO BE A LONG AND PAINFUL PROCESS.

AND THERE WAS MORE. FOR MORE THAN TWO MILLENIUMS CHINA HAD LIVED IN ALMOST TOTAL ISOLATION, CONSIDERING ITSELF TO BE THE "EMPIRE OF THE CENTRE" AND ALL THE OTHERS AS THEIR DISCIPLES, THEIR ADMIRERS, OR AS BARBARIANS. ONE OF THE ANCIENT CHINESE SAYINGS IS:

"HERE ON EARTH, NO TERRITORY THAT DOES NOT BELONG TO THE EMPIRE, NO LIVING BEING THAT IS NOT SUBMITTED TO THE SON OF HEAVEN."⁴

BUT AT THE END OF THE NINETEENTH CENTURY, CHINA FOUND ITSELF SUDDENLY CONFRONTED WITH A CIVILIZATION THAT WAS TOTALLY DIFFERENT FROM ITS OWN AND APPARENTLY SUPERIOR IN ITS MATERIAL ASPECT. THIS CONTACT WITH THE WEST MADE CHINA AWARE OF ITS NEED FOR INDUSTRY, TECHNIQUE AND POSITIVE SCIENCES. BUT TO INTRODUCE SCIENCES ALSO MEANT TO INTRODUCE A WHOLE DIFFERENT WAY OF THINKING.

THE CHINESE LOGIC SEEKS TO UNITE; THE WESTERN LOGICAL WAY OF THINKING SEEKS TO ANALYSE AND TO DIVIDE.

MANY FUNDAMENTAL QUESTIONS CAME UP AT THE SAME TIME. CAN THIS NEW FORM OF LOGIC CO-EXIST WITH THE OLD WAY OF THINKING? WILL THE PEOPLE BE ABLE TO UNDERSTAND THEIR NEW ROLE AS RULERS OF THEIR OWN LIVES? AND HOW WAS THE TRADITIONAL HARMONY-SEEKING CHINESE, LOVER OF NATURE AND WORSHIPPER OF THE UNIVERSE, TO GROW INTO A CREATOR, A BUILDER AND A TRANSFORMER OF NATURE?

IN SHORT, 1911 DID NOT ONLY MEAN A POLITICAL REVOLUTION OR A CHANGE OF GOVERNMENT. IT WAS MUCH MORE—THE VERY FOUNDATION OF CHINESE PHILOSOPHY, AND FOR THAT MATTER, THEIR VERY IDENTITY WAS SHAKEN AND CHANGED COMPLETELY. A NEW IDENTITY HAD TO BE DEFINED AND IT WOULD BE THE DIFFICULT TASK OF THE COMING GENERATIONS TO DETERMINE THAT IDENTITY WITHOUT TOTALLY RENOUNCING THE INVALUABLE TREASURES OF THE PAST BUT TRANSFORMING THEM AND MAKING THEM USABLE FOR THE NEW SOCIETY.

1911 THEN MEANT A NEW START. IT WAS THE YEAR 0.

3—THE DEVELOPMENT GAP

NO ONE SAW THE IMPORTANCE OF THAT MOMENT BETTER THAN DR. SUN YAT SEN HIMSELF. HE WAS A GENIUS WHO WAS

ABLE TO UNDERSTAND THE HISTORICAL IMPORTANCE OF THAT MOMENT AND WHO HAD THE TALENTS TO PROPOSE A NEW WAY OF LIFE TO HIS PEOPLE. IN HIS BOOK, "SAN MIN CHU YI" ("THE THREE PRINCIPLES OF DEMOCRACY"), WHICH IS A COMPILATION OF THE CONFERENCES HE GAVE ON THE THREE PRINCIPLES OF CHINESE DEMOCRACY, HE EXPLAINS THE BASIC PHILOSOPHY OF THE NEW WAY OF LIFE OF THE CHINESE. IN FACT, IT IS THE THEORY ON THE FORMATION OF A NEW TYPE OF MAN, A NEW CHINESE IN A NEW ERA OF CHINESE HISTORY.

THIS WRITER, IN A THESIS PRESENTED AT THE "INSTITUT SUPERIEUR DE PEDAGOGIE" IN PARIS, HAS MADE A STUDY OF THIS "NEW TYPE OF MAN" AS PRESENTED IN THE THEORY OF DR. SUN YAT SEN. HE FOUND THAT THE CHARACTERISTICS OF THIS NEW MAN WERE THE FOLLOWING: THE NEW CHINESE, IF HE LIVES ACCORDING TO HIS COUNTRY'S BASIC BELIEFS AND PHILOSOPHY, WILL BE NATIONALISTIC, COMMUNITY-MINDED, WORK LOVING (INCLUDING MANUAL LABOR) AND POLITICAL-MINDED.

WE ARE NOW IN THE YEAR 56, STARTING TO COUNT—AS THE CHINESE CALENDAR DOES—FROM THE YEAR 1911. HOW FAR HAS HE PROGRESSED ON HIS WAY OF TOTAL REVOLUTION EXECUTING THE "SAN MIN CHU YI" OF DR. SUN? IS THIS "NEW TYPE OF MAN" REALLY GROWING? DID HE BECOME A TRUE

DEMOCRACY-MINDED CHINESE? HAVE THEY REACHED THE STAGE WHERE PEOPLE ARE REALLY COMMUNITY-ORIENTATED, RATHER THAN CLAN OR FAMILY CENTERED?

ONE CAN HARDLY SAY THAT, EVEN WHILE EXTERNAL OBSERVATIONS SHOW A RAPID DEVELOPMENT OF INDUSTRY IN THE COUNTRY, THE GENERAL SOCIOLOGICAL AND PSYCHOLOGICAL LEVEL OF DEVELOPMENT OF THE PEOPLE HAS KEPT APACE. IN OTHER WORDS, THERE IS PROGRESS AND DEVELOPMENT OF TECHNIQUE AND INDUSTRY WITHOUT EQUAL OR SUFFICIENT CHANGE IN THE ATTITUDES, VALUES AND SELF-IMAGE OF THE CHINESE PEOPLE. WHILE THE COUNTRY IS RAPIDLY MOVING TOWARDS INDUSTRIALIZATION, THE PEOPLE HAVE COME TO A STAND-STILL AT THE PRE-INDUSTRIAL STAGE. NOT THAT THEIR SKILLS AND KNOWLEDGE ARE INADEQUATE; IT IS RATHER THE PSYCHOLOGY OF THE CHINESE THAT HAS NOT MOVED ALONG WITH THE TIME.

THIS IS WHAT WE WOULD CALL THE "GAP" THAT EXISTS BETWEEN THE GENERAL GOALS AND VALUES THAT ARE PROPOSED AND TAUGHT BY THE COUNTRY IN THE "SAN MIN CHU YI" AND THOSE ACTUALLY LIVED BY THE PEOPLE. THE ATTITUDES AND VALUES OF THE AVERAGE CHINESE BELONG TO THE AGRICULTURAL STAGE OF CHINESE HISTORY, KNOWN FOR ITS HIERARCHICAL, AUTHORITARIAN, AND NON-DEMOCRATIC CHARACTERISTICS.

IT IS KNOWN IN SOCIOLOGY THAT THE CHARACTERISTICS OF THE INDUSTRIAL SOCIETY DEVELOP FROM THE APPLICATION OF SCIENCE TO NATURE AND TO MAN'S INSTITUTIONS. THIS HAS ITS BEARING ON MAN AND ON HIS WAY OF LIVING. IN CHINA, THE INFLUENCE OF THIS MODERN CHANGE ON MAN IS PRESUMABLY NOT YET SHOWN. THE REASON FOR THIS, IN OUR OPINION, IS THE RAPID AND SUDDEN TRANSITION FROM THE OLD SOCIETY INTO THE NEW MODERN WORLD. DR. SUN YAT SEN'S REVOLUTION IN CHINA COULD ABOLISH THE EMPIRE IN A FEW MONTHS, BUT WHILE REMOVING THE ONE WHO WAS CONSIDERED TO BE THE SUPREME RULER AND THE COORDINATOR OF HUMAN SOCIETY AND THE COSMOS, HE COULD NOT REPLACE HIM IMMEDIATELY WITH A NEW SET OF VALUES AND ATTITUDES FOR THE CHINESE PEOPLE. THESE HAD TO BE TAUGHT. THEY MUST GROW IN A LONG AND PAINFUL PROCESS WHICH IS STILL GOING ON RIGHT NOW.

THE CHINESE HAD LIVED FOR CENTURIES IN AN EXTREMELY CLOSE RELATIONSHIP WITH NATURE. THIS WAS A RELATIONSHIP OF HARMONY AND PEACE, NOT OF DOMINATION OR "TAKING POSSESSION" IN ORDER TO CONVERT, CHANGE OR RE-SHAPE NATURE AS OCCIDENTALS DO. YET, MODERN TECHNOLOGY DEMANDS THAT THEY DO THE SAME AND BECOME AGGRESSORS OF NATURE INSTEAD OF WORSHIPPERS.

TECHNOLOGY IS ENTERING CHINA ONLY AS OF THE LAST FIFTY YEARS. THE CHINESE IS TAKING POSSESSION OF NATURE, HE IS FIGHTING IT IN ORDER TO DOMINATE, BUT HIS ANCIENT LOVE OF NATURE IS STILL THERE. IN OTHER WORDS, WHILE HE IS ACTING ACCORDING TO THE CODE OF THE NEW WORLD, HE STILL KEEPS HIS OLD CODE AND TREASURES IT.

MAN AS A CREATOR, BUILDER AND TRANSFORMER OF NATURE IS NOT A TRADITIONAL CHINESE IMAGE. BEFORE THIS ENTERS FULLY INTO THE ATTITUDES AND VALUES OF THE PEOPLE CERTAIN OBSTACLES WILL HAVE TO BE REMOVED.

WHAT WE DESCRIBE ABOVE AS HARMONY WITH NATURE OFTEN LOOKS IN PRACTICE LIKE SOME FORM A PEACEFUL COEXISTENCE WITH NATURE. IN ITS EXTREME FORM, ONE MIGHT CALL IT FATALISM BY WHICH CHINESE EASILY SUBMIT TO WHATEVER HAPPENS. IN A SOCIETY THAT IS STRUGGLING FOR PROGRESS AND RENEWAL THIS ATTITUDE IS A STRONG NEGATIVE FACTOR OF CHANGE.

ANOTHER STRONG NEGATIVE FACTOR IS THE TRADITIONAL CONTEMPT OF THE CHINESE FOR ANY FORM OF MANUAL LABOR. EVEN THE STRONG CRITICISM OF THIS BY DR. SUN, AND BY PRESIDENT CHIANG HIMSELF, DID NOT CHANGE THIS. SCHOLARSHIP HAS TRADITIONALLY BEEN SO HIGHLY PRAISED IN CHINA THAT ANY WHITE-COLLAR JOB IS LARGELY PREFERRED BY ITS

PEOPLE ABOVE ANY OTHER JOB, EVEN IF AT TIMES MANUAL LABOR MAY EARN HIM MORE MONEY.

ALL THIS SUGGESTS THAT UP UNTIL NOW, CHANGES THAT HAVE TAKEN PLACE ARE MAINLY EXTERNAL STRUCTURES OF DEMOCRATIC FORMS OF GOVERNMENT, INSTITUTIONS, ETC. IN MANY WAYS THESE CHANGES HAVE ALSO TOUCHED THE WAY OF LIFE OF THE PEOPLE AND THEY ARE IN FACT BEHAVING IN WAYS DIFFERENT FROM THE TRADITIONAL ONES. YET THEIR BASIC ATTITUDES ARE STILL SHAPED ACCORDING TO THE OLD VALUES. THIS CAUSES PEOPLE TO LIVE, MORE OR LESS, IN AN ALIENATING SITUATION BECAUSE OF THE LARGE DIFFERENCE BETWEEN THE INDIVIDUAL MATURITY OF THE PEOPLE AND THE OFFICIALLY IMPOSED STRUCTURES OF GOVERNMENT.

4—THE FAMILY

THE TRADITIONAL CHINESE FAMILY WAS OF THE HIERARCHICAL TYPE WHERE THE "PATER FAMILIAS" WAS AS THE LITTLE EMPEROR IN A SMALL EMPIRE. HE WAS THE RULER AND ALSO THE AGENT OF HARMONY AND PEACE WITHIN THE HOME JUST AS THE EMPEROR WAS FOR THE WHOLE COUNTRY. HE HAD THE POWER OF GIVING ORDERS AND EVERY MEMBER OF THE FAMILY HAD TO OBEY THEM ACCORDING TO THE VIRTUE OF "HSIAO", I.E. FILIAL PIETY. THEY EXPRESSED THEIR TOTAL OBEDIENCE AND SUBMISSION OCCASIONALLY BY DOING THE "K'D T'OU", DURING

WHICH THEY KNELT DOWN ON BOTH KNEES, BOWED THEIR HEADS PROFOUNDLY UNTIL THEY TOUCHED THE GROUND.

NO OTHER INSTITUTION IN THE CHINESE SOCIETY WAS MORE IMPORTANT AND MORE CONSTITUTIVE OF ATTITUDES AND VALUES THAN THE FAMILY. IT WAS THE NUCLEAR UNIT OF PRODUCTION, PROCREATION, AND EDUCATION. THERE WAS A GREAT MUTUAL CONCERN AMONG THE MEMBERS AND A STRONG FEELING OF SOLIDARITY. ALL THIS WAS DULY INCULCATED ACCORDING TO THE OLD PRINCIPLES OF THE CODE AND THE VIRTUES OF BROTHERLY LOVE AND FILIAL PIETY. STILL TODAY THESE CHARACTERISTICS ARE QUITE OBVIOUS.

THE TRADITIONAL CHINESE FAMILY IS VERY CONSERVATIVE, EAGER TO PRESERVE ITS ANCESTRAL HERITAGE IN HABITS, MUTUAL RELATIONS, AND EDUCATION AS WELL AS IN ITS POSSESSIONS. PARENT-CHILD RELATIONSHIPS ARE BASED ON AUTHORITY WITH THE CHILD ALWAYS IN THE SUBMISSIVE ROLE, READY TO OBEY. WHATEVER THE COMMAND OF THE PARENT MAY BE, THE VIRTUE OF "HSIAO" COMMANDS HIM TO OBEY. YET, AT THE SAME TIME, THERE IS THE TENDERNESS OF FAMILY LIFE, GENUINE AFFECTIVE RELATIONSHIPS BETWEEN MEMBERS, AND A STRONG COHESIVENESS.

THIS STRUCTURE FITTED THE ANCIENT SOCIETY WHERE STABILITY, PEACE, AND HARMONY WAS SOUGHT BEFORE ALL AND WHERE

ANY FORM OF CHANGE WAS FELT THREATENING TO THE GROUP. BUT ONE CAN IMAGINE THE SUFFOCATING ATMOSPHERE WHEREIN THEY LIVED. THE YOUNG MARRIED COUPLE STAYED THEIR WHOLE LIVES WITHIN THE ENCLOSURE OF THE GREAT PATRIARCHAL FAMILY. THE YOUNG FATHER FELT HIS RIGHTS CURTAILED BY THE "PATER FAMILIAS" WHO RULED ALL THINGS, EVEN IN MATTERS CONCERNING THE EDUCATION OF HIS GRANDCHILDREN.

THE WELFARE OF THE FAMILY PREVAILED BEFORE THAT OF THE INDIVIDUAL. PERSONAL AMBITIONS, DESIRES, AND HOPES HAD TO BE KEPT ASIDE AS LONG AS THEY INTERFERED WITH THOSE OF THE FAMILY. LOYALTY TO THE FAMILY CAME FIRST. THIS, OF COURSE, WAS AN IMPORTANT SOURCE OF SECURITY FOR THE MEMBERS OF THE FAMILY, BUT IT WAS ALSO AN OBSTACLE TO FURTHER PROGRESS. THE INDIVIDUAL IN SUCH A FAMILY PAID FOR HIS SECURITY AT THE COST OF HIS OWN INDEPENDENCE. HIS LIFE WAS BOTH PROTECTED AND LIMITED BY THE INTERDEPENDENCE AMONG THE MEMBERS OF HIS FAMILY.

CONFLICT WITH MODERN LIFE

THIS LIFE IN TOTAL SUBMISSION TO ONE'S FAMILY GOES AGAINST THE REQUIREMENTS OF MODERN LIFE. TODAY, THE INDIVIDUAL, IN ORDER TO SUCCEED, MUST PURSUE PERSONAL AMBITIONS AND SHOW INITIATIVE IN ENTERPRISE. THIS IS

IMPOSSIBLE IF ONE LIVES IN THE "STRAIT JACKET" OF THE TRADITIONAL FAMILY LIFE.

IN THE ANCIENT SOCIETY, LITTLE OR NO ADAPTATION WAS REQUIRED FROM THE YOUNG BOY SINCE EVERYTHING WAS BASED ON THE NOTION THAT MORAL LAWS ARE UNCHANGEABLE. HE LEARNED THEM AND LIVED HIS WHOLE LIFE ACCORDINGLY.

BUT INDUSTRIALIZATION AND POSITIVE SCIENCES HAVE REVOLUTIONIZED THIS ANCIENT WAY OF LIVING. "CHANGE" IS THE KEY-WORD TO INDICATE THE BASIC MEANING OF THIS REVOLUTION. IN ALL THE SECTORS OF SOCIAL LIFE MAN GOES TOWARDS RELATIONSHIPS OF "EXCHANGE" AND "DIALOGUE".

ANOTHER EXAMPLE OF THIS CONFLICT APPEARS IN AUTHORITY PROBLEMS IN INDUSTRY. UP UNTIL RECENTLY, AUTHORITY MEANT OBEDIENCE AND TOTAL SUBMISSION. TODAY, MAN SPEAKS OF "DEMOCRACY" OR GROUP DECISIONS. EVEN THE TERMINOLOGY USED INDICATES AN IMPORTANT CHANGE IN THE MENTALITY AND RELATIONSHIPS OF THE CHINESE. WE SPEAK OF A "LEADER" ("LING HSIU" IN CHINESE), INDICATING TEAMWORK RATHER THAN THE VERTICAL RELATIONSHIP OF SUBMISSION TO AUTHORITY.

THESE CHANGES HAVE HAD AN IMPORTANT EFFECT UPON THE FAMILY. THE GREAT PATRIARCHAL FAMILY LIVING TOGETHER IN ONE ENCLOSURE HAS PRACTICALLY DISAPPEARED. THE YOUNG MARRIED COUPLE GOES TO THE CITY WHERE THEY LIVE SEPARATED

FROM THEIR PARENTS AND WITH MUCH MORE INDEPENDENCE OF THE WIFE FROM HER HUSBAND AND OF THE CHILDREN FROM THEIR PARENTS.

BUT HERE AGAIN, THIS CHANGE DID NOT HAPPEN SUDDENLY. IT IS A PROCESS OF GROWTH AND OF TRANSITION WHICH IS NOT QUITE FINISHED. NEW PATTERNS OF RELATIONSHIPS ARE BEING CREATED WHILE OLD ONES STILL CONTINUE TO EXIST. IT IS HERE THAT THE CONFLICT IS GREATEST.

THE STATUS OF A FAMILY OR AN INDIVIDUAL IN MODERN SOCIETY DEPENDS MORE ON PERSONAL ACHIEVEMENT THAN ON FAMILY WEALTH AND PRESTIGE. RELATIONSHIPS WILL BE MORE JOB-CENTERED THAN FAMILY-CENTERED. THEREFORE, THE INDIVIDUAL WHO HOPES TO ADVANCE IN SOCIETY WILL BE MORE INCLINED TO ACCEPT DEPENDENCIES CONNECTED WITH HIS JOB THAN WITH THOSE OF HIS FAMILY. YET THERE ARE HIS GRANDPARENTS AND THE OLDER FOLKS WHO KEEP TO THE OLD RULES AND WANT TO EXTEND THEIR PROTECTIVE ARM OVER THE DECISIONS OF THEIR CHILDREN. WHILE DEVELOPING HIS RELATIONSHIPS OUTSIDE, THE CHILD STILL HAS ALL THE DUTIES OF SUPPORT AND MUTUAL HELP WITHIN THE FAMILY. THIS IS REASONABLE AS FAR AS THE VIRTUE OF "HSIAO" IS CONCERNED; BUT IT CAN BECOME HARMFUL IF IT STANDS AS AN OBSTACLE TO THE INDIVIDUAL'S ADVANCEMENT IN SOCIETY, WHICH IT OFTEN IS.

PARENT-CHILD RELATIONSHIP

ALSO WITHIN THE "NEW" SMALL-CITY FAMILY, THE RAPID CHANGE OF LIFE CREATES ITS OWN PROBLEMS. MANY PARENTS, HAVING BEEN EDUCATED UNDER THE OLD STRICT RULE, CONTINUE TO DEMAND FROM THEIR OWN CHILDREN THE SAME PASSIVE SUBMISSIVENESS AS WAS DEMANDED FROM THEM. WHILE THIS ATTITUDE MAY HAVE BEEN EFFICIENT IN THE OLD SOCIETY, IT IS NEGATIVE AND DETRIMENTAL TO ADEQUATE EDUCATION TODAY.

THE PARENT-CHILD RELATIONSHIPS, AS MENTIONED BEFORE, ARE DETERMINED BY THE VIRTUE OF "HSIAO", I.E. FILIAL PIETY. CHINESE PARENTS SHOW DEEP GENUINE LOVE FOR THEIR CHILDREN AND ARE WILLING TO ACCEPT THE GREATEST HARDSHIPS AND SUFFERING IN ORDER TO GIVE THEM A BETTER EDUCATION, BUT, IN RETURN THEY EXPECT FROM THE CHILD THE MOST TOTAL SUBMISSIVENESS AND OBEDIENCE. WHATEVER CHOICE HAS TO BE MADE, THE PARENTS WILL PRESIDE AT THE FINAL DECISION.

YET MODERN YOUTH EXPECT MORE FREEDOM AND INDEPENDENCE IN MAKING IMPORTANT DECISIONS IN THEIR LIVES. PARENTS ARE NOT ALWAYS UNDERSTANDING ENOUGH TO REALIZE THE JUSTIFICATION OF THESE DEMANDS. "INDE IRAE ET RIXAE!"

IT IS AN EXTREMELY PAINFUL EXPERIENCE FOR PARENTS TO SEE THE WAY OF LIFE OF MODERN YOUTH AND TRY TO UNDERSTAND AND ACCEPT IT. AFTER ALL, IT IS A LONG WAY FROM THE

QUIET LIFE ON THE ANCIENT CHINESE FARM WITHIN THE SECURE ENCLOSURE OF THE GREAT FAMILY TO THE NOISE OF "BEATLES" MUSIC IN MODERN CITY LIFE. IT IS EQUALLY PAINFUL, HOWEVER, FOR THE MODERN YOUNG CHINESE TO LISTEN TO THE UNENDING MORALIZING CRITICISMS OF THEIR ELDERS REMINDING THEM CONTINUOUSLY OF THEIR DUTIES OF "HSIAO". EVERYTHING HE DOES WRONG IS CONSIDERED TO BE "PU HSIAO" ("CONTRARY TO FILIAL PIETY") AND INSULTING TO THE PARENTS. IF HE HAS POOR RESULTS IN SCHOOL, HE IS "PU HSIAO". IF HE IS MARRIED AND DOES NOT VISIT ENOUGH, HE IS "PU HSIAO", ETC. THERE IS, OF COURSE, NOTHING WRONG WITH THIS IN ITSELF. IT CAN EVEN BE SO GEARED THAT TRUE AND MEANINGFUL CHRISTIAN LOVE GROWS OUT OF IT, HOWEVER, THIS EXAGGERATED EMPHASIS ON "HSIAO"—FORCING THE CHILD TO MAKE HIS LIFE COMPLETELY PARENT-CENTERED AND REMINDING HIM DAILY OF HIS DUTY TO BE SUBMISSIVE—CANNOT BUT HARM THE NATURAL GROWTH TO MATURITY OF THE CHILD. ONE WONDERS WHEN THE CHILD WILL BE FINALLY PERMITTED TO DO SOMETHING, NOT BECAUSE HIS PARENTS DEMAND IT, BUT BECAUSE HE THINKS IT IS GOOD, OR FEELS THAT THIS IS WHAT WILL MAKE HIM MORE HUMAN, MORE FREE.

CARRIED TO THIS EXTREME, THE PARENTS PUT A HEAVY BURDEN ON THE CHILD'S SHOULDERS, A BURDEN HE MIGHT CARRY

FOREVER. WHATEVER THE CHILD DOES, NOTHING WILL EVER BALANCE THE DEBT OF GRATITUDE FOR WHAT HIS PARENTS DID.

IT IS NOT SURPRISING THEN THAT THE YOUNG STUDENTS RESENT THIS SEVERE TREATMENT. ONE WONDERS IF THE FRIGHTENING INCREASE IN JUVENILE DELINQUENCY IS NOT A COUNTERBALANCE SOUGHT BY THE YOUNG AS COMPENSATION FOR THIS STRICTNESS IN THE SCHOOL AND IN THE FAMILY.

"HAO HAI-DZ" ("THE GOOD CHILD")

WHILE TALKING WITH PARENTS ABOUT FAMILY PROBLEMS, ONE CAN OFTEN HEAR THE REMARK MADE BY THE PARENTS: "HE IS A GOOD KID" USING THE EXPRESSION "HAO HAI-DZ". A SOMEWHAT SHARP DESCRIPTION OF THE "GOOD CHILD" AS PARENTS OFTEN UNDERSTAND IT WOULD BE AS FOLLOWS: THE "HAO HAI-DZ" IS THE QUIET CHILD WHO DOES NOT LEAVE THE HOME VERY OFTEN SO AS TO KEEP HIS MOTHER COMPANY. HE DOES NOT JOIN IN DISCUSSIONS EITHER AT HOME OR ABROAD NOR IS HE ASKED ABOUT HIS OPINION. HE IS SEEN BUT NOT HEARD. HE IS THE SUBMISSIVE FOLLOWER. HE NEVER RATIONALIZES, ALWAYS OBEYS. HE IS A "HAO HAI-DZ".

ANY EDUCATOR WILL RECOGNIZE THAT THIS TYPE OF TREATMENT REPRESSES MANY FORMS OF SPONTANEOUS EXPRESSIONS AND NATURAL TENDENCIES IN THE CHILD TO INQUIRE. CHANCES ARE

THAT THE CHILD, AFTER HAVING EXPERIENCED A CERTAIN FORM OF REJECTION, IDENTIFIES HIMSELF WITH THIS IMAGE AND NEVER COMES TO FULL DEVELOPMENT OF THE POTENTIAL POWERS AND TALENTS HIDDEN IN HIM. THIS WILL EVENTUALLY BE A GREAT OBSTACLE FOR HIM IN MODERN SOCIETY WHERE A CREATIVE SPIRIT IS DEMANDED ALONG WITH DARING SPONTANEITY.

5—SOCIAL VALUES

HOW DOES THIS CHILD, EDUCATED IN THIS FAMILY BACKGROUND, RELATE WITH OTHERS IN SOCIETY? WHAT ARE THE RULES, PATTERNS, AND MODELS SET AND ACCEPTED BY ALL THAT HE MUST FOLLOW? IN OTHER WORDS, WHAT ARE THE VALUES THAT ARE DIRECTING THE RELATIONSHIPS BETWEEN MEN TODAY?

WE FIND THAT THE BASIC PRINCIPLES THAT GUIDE THE BEHAVIOR OF PERSONS STILL SPRING FROM THE SAME OLD RULE THAT DETERMINED HAPPINESS FOR THE CHINESE MORE THAN THREE THOUSAND YEARS AGO, I.E. HARMONY. WE WILL DISCUSS NOW THE THREE MAIN PRINCIPLES—HARMONY, FACE AND MUTUALITY.

HARMONY

"Ho" ("HARMONY") IS STILL THE FUNDAMENTAL AND PRIMARY GUIDING PRINCIPLE IN CREATING HAPPY AND PEACEFUL RELATIONS WITH OTHER PEOPLE. IT WOULD NOT BE EXAGGERATING TO SAY THAT THE WHOLE CHINESE SOCIETY FUNCTIONS ON

THIS FUNDAMENTAL PRINCIPLE OF "Ho". TO FOLLOW THE PRINCIPLE OF "Ho" MEANS TO AVOID ALL EXPRESSIONS OF DISAGREEMENT, CONFLICT, OR VIOLENCE. EVEN WHILE ANOTHER PERSON'S BEHAVIOR IS RUDE OR INSULTING, ONE MUST BE ABLE TO CONTROL HIMSELF AND REMAIN AGREEABLE AND MILD. A PERSON WHO HAS "Ho" SHOWS EXTREME SENSITIVITY IN GUESSING ANOTHER PERSON'S FEELINGS AND A WILLINGNESS TO ACCOMMODATE HIS OWN BEHAVIOR TO PLEASE THE OTHER. HE IS ABLE TO "RANG PU"—THAT IS TO MAKE ONE STEP BACKWARD—WHILE IN DISCUSSION. "NEVER ARGUE, EVEN IF YOU DO NOT AGREE" OR "REMAIN SILENT WHEN SILENCE WILL KEEP PEACE" IS THE PRIME RULE OF BEHAVIOR FOR ANY CHINESE. IN SPEECH, "Ho" IS PRACTICED THROUGH THE ENDLESS VOCABULARY OF POLITE AND COURTEOUS EXPRESSIONS BRINGING INTO CLEAR EVIDENCE THE "NICE" AND FLATTERING THINGS ABOUT THEIR INTERLOCUTOR WHILE SMOOTHING OVER THE RATHER EMBARRASSING SIDES SO MUCH SO THAT SOMETIMES IT BECOMES ALMOST IMPOSSIBLE FOR THE WESTERNER TO RECOGNIZE THE POINT THAT THE PERSON REALLY WANTS TO MAKE. AN INEXPERIENCED WESTERN MISSIONARY LISTENING TO ONE OF HIS CHRISTIANS MAY BE VERY FLATTERED AND THINK THAT THE PERSON CAME TO EXPRESS HIS APPRECIATION AND ADMIRATION WHILE IN FACT HE IS COMPLAINING

ABOUT SOMETHING. AT ANOTHER OCCASION HE MAY BE FLATTERED TO HEAR THE PERSON SAY THAT HE SPEAKS SO WELL IN THE CHINESE LANGUAGE WHILE IN FACT HE IS SAYING THAT HE DID NOT UNDERSTAND THE STATEMENT MADE BY THE MISSIONARY JUST BEFORE, BUT RATHER THAN SAYING SO, THE ORIENTAL WILL CHOOSE TO SAY SOMETHING NICE INSTEAD OF REMAINING SILENT.

THE REVERSE IS ALSO TRUE. DIRECT LANGUAGE, ESPECIALLY ON RATHER EMBARRASSING PROBLEMS, IS UNBEARABLE FOR A CHINESE. THIS IS IMPORTANT FOR THE EDUCATOR. A HARSH SPOKEN WORD USED IN PUBLIC BY A TEACHER TO A STUDENT CAN CAUSE THE STUDENT TO BACK AWAY COMPLETELY AND FEEL SO CASTRATED THAT HE NEVER OPENS HIMSELF AGAIN TO THIS TEACHER. A SLAP IN THE FACE COULD NOT INSULT HIM MORE DEEPLY. FORTHRIGHT AND BLUNT SPEECH IS TO THE ORIENTAL A SIGN OF AN UNEDUCATED AND BARBARIC WAY OF LIFE.

FACE

EVERY HUMAN BEING HAS A BASIC NEED FOR APPROVAL OF THE GROUP. IN CHINA, THE ENJOYMENT OF THIS GROUP-SUPPORT IS CALLED "TO HAVE FACE". IT MAKES A PERSON FEEL HAPPY. LIFE IS WORTH LIVING FOR HIM. TO "LOSE FACE", ON THE CONTRARY, IS LIKE LOSING "HIS PERSON" AND BECOMING UNWORTHY TO APPEAR BEFORE OTHERS. THE NEED THEN TO "HAVE

FACE" (CALLED "MIAN DZ") IS SO STRONG THAT ONE COULD EQUAL IT TO THE NEED TO LIVE. A PERSON IS UNABLE TO DO ANYTHING IN HIS LIFE, UNLESS HE HAS FACE.

WE THINK THAT THIS STRONG AND SEEMINGLY EXAGGERATED RELIANCE ON GROUP SUPPORT IN CHINA HAS SOMETHING TO DO WITH THE TRADITIONAL FAMILY EDUCATION AND THE TRADITIONAL SOCIAL INTERACTIONS. GROWING UP IN SECURE FAMILY ENVIRONMENT, UNDER THE PROTECTIVE ARM OF PARENTAL AUTHORITY WITH LITTLE OR NO PERSONAL ENGAGEMENT REQUIRED FROM THE INDIVIDUAL, THE PERSON HAS LITTLE INDIVIDUAL IDENTITY. HIS WHOLE PERSONALITY, HIS WHOLE BEING, COMES FROM THE APPROVAL GIVEN TO HIM BY THE FAMILY GROUP AND NOT BY ACTIONS OR PERFORMANCES OF HIMSELF. THUS, SOCIAL APPROVAL BECOMES FOR HIM A PRIMARY REQUIREMENT THAT MUST BE ASSURED BEFORE HE CAN MAKE ANY DECISIONS. IN FACT, IT IS BASICALLY A NEED FOR SECURITY.

ONE OFTEN HEARS THE EXPRESSION "PU HAO YI SZ", WHICH IS USED BY THE CHINESE WHENEVER THEY FEEL IN A SOCIALLY NON-ACCEPTABLE POSITION. IT IS CALLED "DYOU NYAN" WHEN THE PERSON REALLY LOSES FACE.

THIS EXPRESSION IN GENERAL CORRESPONDS TO OUR NOTION OF "SHAME", ALTHOUGH IT HAS A FURTHER CONNOTATION. FOR EXAMPLE: THE CHRISTIAN WHO WANTS TO ASK A FAVOR FROM THE

PRIEST WILL NOT ASK FOR IT HIMSELF. A FRIEND OF HIS, EQUALLY WELL KNOWN TO THE PRIEST, WILL ACT AS A MIDDLE-MAN. THIS APPEARS TO BE MEANT AS A PROTECTION FOR THE "FACE" OF THE PRIEST AS WELL AS FOR THE PERSON FOR WHOM THE FAVOR IS REQUESTED. THE PRIEST CAN FREELY REFUSE WITHOUT BEING EMBARRASSED AND THE CHRISTIAN WILL NOT BE PUT TO SHAME IF THE PRIEST REFUSES THE FAVOR.

MUTUALITY

IF ONE'S RELATIVE OR FRIEND IS IN NEED, ONE MUST GO OUT TO HELP HIM. THIS IS THE OBLIGATION BASED ON THE PRINCIPLE OF "HSIAO" TO RELATIVES, OR, "YOU" TO FRIENDS. IN RETURN, THE FRIEND OR RELATIVE IS OBLIGED TO DO THE SAME WHENEVER HE IS CALLED UPON. THIS IS EXPRESSED IN CHINESE BY THE CHARACTER "PAO" WHICH MEANS "TO RECOMPENSE", "TO RETURN", AND IN FACT EXPRESSES THE RECIPROCITY THAT GUIDES MANY OF MAN'S ACTIONS.

ONE IS OFTEN SURPRISED TO SEE CHILDREN OF EVEN THE POOREST FAMILIES STUDYING IN HIGH SCHOOL OR EVEN AT THE UNIVERSITY. ONLY THE PRINCIPLE OF "PAO" COULD MAKE THIS POSSIBLE. THE FAMILY CALLS UPON FRIENDS AND RELATIVES TO HELP. ONE MAY GIVE THE CHILD FREE BOARD IN HIS HOME, ANOTHER MAY GIVE MONEY, ETC. THE STUDENT WILL THEN BE

REQUIRED TO RETURN THE HOSPITALITY AND THE MONEY, WITH DUE INTEREST, WHEN HE HAS FINISHED HIS STUDIES AND ACQUIRED HIS JOB.

6—EVALUATION OF THESE PRINCIPLES

ALL THIS, AS IS OBVIOUS, IS DIRECTED TOWARDS MAINTAINING FRIENDLY RELATIONS AMONG PEOPLE. THEORETICALLY THIS SEEMS VERY BEAUTIFUL, BUT IN FACT IT CAN BECOME A GREAT OBSTACLE TO THE DEVELOPMENT OF AUTHENTIC COMMUNICATIONS. TO PUT IT A LITTLE MORE SHARPLY, ONE MIGHT SAY THAT TO AVOID DIRECT CONFRONTATION WITH THE INTERLOCUTOR EXPRESSES A BASIC DISTRUST IN HIM.

IN ORDER TO DEAL OPENLY WITH ANOTHER PERSON, ONE MUST OPEN HIMSELF TO HIM AND ACCEPT THE RISK OF BEING REFUSED AND LOSING FOR A MOMENT THE SUPPORT OF THIS PERSON AND POSSIBLY OF THE GROUP. A WELL INDIVIDUALIZED, SELF-LOVING PERSON WILL IN SUCH A SITUATION BRAVELY TAKE THIS RISK AND FACE THE OTHER DIRECTLY. EVEN WHILE BEING REFUSED, HE WILL HAVE THE SATISFACTION OF HAVING GROWN ONE MORE STEP TOWARDS MATURITY AND SELF-INTEGRATION.

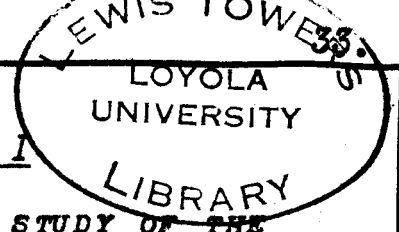
ON THE CONTRARY, IF HE IS "PU HAO YI SZ", HE REFUSES TO PAY THE PRICE FOR MATURITY—HE REFUSES TO GROW—AND PREFERS THE INDIRECT AND SECURE WAY WHICH ASSURES

HIM LASTING SAFETY OF GROUP SUPPORT. IN OUR OPINION, THIS IS MUCH TOO HIGH A PRICE THAT ONE PAYS FOR PERSONAL TRANQUILITY AND SECURITY. MODERN EDUCATORS MUST GEAR THEIR PEDAGOGICAL RELATIONSHIP SO THAT MORE GROWTH TO MATURITY IS ASSURED EVEN IF THIS MEANS TEMPORARILY LESS SECURITY. THIS WILL BE DISCUSSED AT MORE LENGTH IN OUR FIFTH CHAPTER.

AN INDIVIDUAL CONFRONTED WITH A PROBLEM THAT HE, PERSONALLY, IS EXPECTED TO SOLVE WILL FEEL GREAT ANXIETY IF HE HAS NEVER BEEN PREPARED FOR SUCH A SITUATION BY STEPPING OUT OF THE SAFETY ENCLOSURE OF HIS FAMILY GROUP, OR, IN OTHER WORDS, IF HE HAS NEVER TAKEN THE RISK OF ACTING AS AN INDIVIDUAL. IF OUR RELATIONSHIPS WITH OTHERS ARE TO BE MATURE, WE MUST STRIVE TO ACT PERSONALLY AND INDIVIDUALLY AND TO TAKE THE RISK, OR FULL RESPONSIBILITY, FOR THOSE ACTIONS.

WE SUBMIT THAT OUR CONCEPTS OF "HO", "MIAN", AND "PAO" SHOULD BE RE-EVALUATED AND RE-INTERPRETED IN A TRUE HUMAN AND CHRISTIAN SENSE. INSTEAD OF SEARCHING FOR PEACE AT ALL COSTS, THEY SHOULD AIM AT AUTHENTICITY AND GENUINE RESPECT FOR THE OTHER PERSON'S OPINION. THUS, THEY WILL AGAIN BECOME GENERATORS OF HARMONY, THE HARMONY REQUIRED BY THE NEW WAY OF LIFE.

CONCLUSION TO CHAPTER I



THIS BRINGS US TO THE END OF THIS STUDY OF THE RAPIDLY CHANGING CHINESE SOCIETY, OF THE CHINESE FAMILY, AND OF THE VALUES BY WHICH THEY LIVE TODAY. THIS STUDY WAS A MOST IMPORTANT AND FUNDAMENTAL PREPARATION TO OUR FURTHER DEFINING OF CATHOLIC PEDAGOGICAL PRINCIPLES BECAUSE THEY MUST BE ROOTED IN THE ACTUAL SITUATION OF LIFE IN THE SOCIETY OF TODAY. THE BOYS AND GIRLS IN OUR SCHOOLS ARE LIVING IN THESE AMBIGUOUS SITUATIONS OF CHANGE EVERY DAY. THEY ARE BEING RAISED IN FAMILIES WHERE TOTAL SUBMISSION IS REQUIRED AND WHERE THEY ARE TAUGHT TO ESTEEM THE PRACTICES OF "HO", "MIAN" AND "PAO", YET THESE SAME CHILDREN MUST LIVE IN A SOCIETY WHERE YOUTH IS CLAIMING MORE INDEPENDENCE. IF WE ARE TO BRING CHRIST TO THEM AND THEIR ENVIRONMENT, WE MUST UNDERSTAND THEIR SITUATION AND THEIR VALUES AND THEN USE THEM AS VEHICLES FOR THE TRANSMISSION OF OUR MESSAGE. TRUE DIALOGUE BETWEEN CHRISTIANITY AND THE CHINESE SOCIETY CANNOT OTHERWISE BE BROUGHT ABOUT.

THE QUESTION NOW IS: ARE THOSE VALUES AS THEY ARE LIVED TODAY AND ADAPTED TO MODERN CHINESE SOCIETY SUFFICIENT, OR SHOULD THEY, AS WE HAVE PROPOSED, BE RE-EVALUATED SO THAT, INSTEAD OF BEING INSTRUMENTS FOR

HIDING TRUTHS, THEY MIGHT BECOME THE TOOLS FOR FORGING A GENUINE AND RESPECTFUL INTERPERSONAL RELATIONSHIP?

THERE ARE CERTAIN TRADITIONAL VALUES STILL PREVAILING NOW IN CHINESE SOCIETY WHICH SEEM TO BE INADEQUATE IN A DEMOCRATIC SOCIETY. THERE IS FIRST THE FAMILY WHICH STILL OPERATES MAINLY ACCORDING TO TRADITIONAL PATTERNS, FOSTERING DEPENDENCY AND SUBMISSIVENESS IN THE CHILDREN RATHER THAN FREEDOM AND SOCIAL VIRTUES. THE NEW ROLE OF THE FAMILY SHOULD BE ONE OF LIBERATING THE CHILDREN. INSTEAD OF CLOSING ITSELF AND CENTERING THE WHOLE LIFE OF THE MEMBERS OF THE FAMILY, IT SHOULD LET ITS MEMBERS EMANCIPATE THEMSELVES FROM IT. JEAN LACROIX SAYS:

"THE ROLE OF THE FAMILY IS ACCOMPLISHED WHEN IT HAS MADE IT CLEAR TO ITS MEMBERS THAT REAL LOVE IS DEFINED LESS BY POSSESSION THAN BY PROMOTION. THERE IS NO QUESTION OF EDUCATING THE CHILD EITHER FOR ITS PARENTS OR FOR ITSELF, BUT FOR THE OTHERS."⁵

WE ARE IN A PERIOD OF CHANGE. EDUCATION IN THE FAMILY AS WELL AS IN THE SCHOOL MUST BE DIRECTED TOWARDS EVOLUTION, INITIATIVE AND PROGRESS, RATHER THAN TOWARDS PRESERVATION. IF WE ARE TO FOSTER THESE CHANGES, WE MUST ALSO CREATE IN OUR EDUCATIONAL INSTITUTIONS A CLIMATE THAT, IF IT DOES NOT PROMOTE, AT LEAST IT ALLOWS

THE CHANGES TO BE BORN. THIS WILL BRING CONFLICTS AND OPPOSITION, BUT IT IS ONLY THROUGH THIS THAT NEW PROGRESS IS BORN. WE MUST GIVE ADOLESCENTS IN OUR HIGH SCHOOLS A CHANCE TO DEVELOP TOWARDS THE INDEPENDENCE WHICH WILL GIVE BIRTH TO THIS CHANGE. THEY MUST BE MADE AWARE OF THEIR FREEDOM AND OF THEIR INDIVIDUAL PERSONALITIES. A FAMILY OR SCHOOL EDUCATION BASED SOLELY ON AUTHORITY AND TRADITIONAL DISCIPLINE FOSTERS DEPENDENCIES, REPRESSES PERSONAL INITIATIVE AND GOES CONTRARY TO THE NEEDS OF MODERN SOCIETY.

IN SUMMARIZING, WE INDICATE THESE POINTS:

- 1) MODERN SOCIETY DEMANDS FROM MAN HIS TOTAL INVOLVEMENT THROUGH INITIATIVE AND PURSUIT OF PERSONAL AMBITIONS.
- 2) IN ORDER TO BE ABLE TO ACHIEVE PERSONAL INVOLVEMENT, A PERSON MUST BE FREED OF ALL CRIPPLING TIES AND CONVENTIONAL RELATIONSHIPS SEEKING PEACE AT THE COST OF MATURITY AND INDEPENDENCE. THE OBLIGATIONS AND EXPRESSIONS OF BROTHERLY AND PARENTAL LOVE SHOULD BE BASED ON GRATUITOUS AND FREE EXPRESSION OF GENUINE MUTUAL LOVE RATHER THAN ON A SOCIALLY IMPOSED VIRTUE WHICH IN MANY INSTANCES REQUIRES UNBEARABLE OBLIGATIONS FROM THE PERSON.

3) FAMILY EDUCATION SHOULD, THEREFORE, BE DIRECTED TOWARDS FREEING THE CHILDREN, ALLOWING THEM TO GO THEIR OWN WAYS AND DEVELOP THEIR OWN PERSONALITIES. THE PARENTS' NEED TO KEEP THEIR OVER-PROTECTIVE ARM ABOVE THEIR BROOD SHOULD BE EASED BY THE CERTITUDE THAT ONCE FREED AND GROWN TO PERSONAL MATURITY, THE CHILDREN WILL RETURN THIS PRECIOUS GIFT BY A FREE AND PERSONAL LOVE WHICH WILL BE ALL THE MORE PRECIOUS BECAUSE OF FREEDOM FROM SOCIAL STRAIN.

4) IN ORDER TO REALIZE THIS IN PRACTICE, THE ROLE OF PARENTS, ESPECIALLY OF THE FATHER, WILL HAVE TO BE CHANGED FROM AN AUTHORITARIAN ROLE TO A ROLE OF MUTUAL EXCHANGE.

THE CONCLUSIONS OF THIS CHAPTER WILL, AMONG OTHERS, SERVE AS BASES TO OUR STUDY OF THE PEDAGOGY OF FREEDOM.

CHAPTER II

CHINESE EDUCATION

INTRODUCTION

A STUDY OF CATHOLIC EDUCATION IN TAIWAN CANNOT BE UNDERSTOOD PROPERLY EXCEPT WITHIN THE TOTAL PICTURE OF EDUCATION ON THE ISLAND. WE, THEREFORE, GIVE HERE A BRIEF DESCRIPTION OF THE EDUCATIONAL SYSTEM OF NATIONALIST CHINA FOLLOWED BY A GENERAL EVALUATION OF THE ACTUAL SITUATION AND ITS MAIN PROBLEMS.

1—LEGAL DEFINITIONS

THE CHINESE CONSTITUTION PROMULGATED IN 1947 DEFINES THE FOLLOWING ARTICLES REGARDING EDUCATION:

"ARTICLE 158

"THE NATIONAL EDUCATIONAL AND CULTURAL SERVICES WILL HAVE AS THEIR PRIMARY PURPOSE TO DEVELOP IN THE CITIZENS THE NATIONAL CHARACTERISTICS, THE DEMOCRATIC SPIRIT, TRADITIONAL MORALS AND GOOD PHYSIC, SCIENTIFIC KNOWLEDGE AND THE CAPACITY TO EARN THEIR LIVING.

"ARTICLE 159

"ALL CITIZENS WILL HAVE EQUAL OPPORTUNITY TO RECEIVE EDUCATION"

"ARTICLE 160

"ALL CHILDREN OF SCHOOL AGE—WHICH MEANS THOSE BETWEEN SIX AND TWELVE YEARS—WILL RECEIVE FREE PRIMARY EDUCATION. CHILDREN OF POOR FAMILIES WILL RECEIVE THEIR MANUALS FREE FROM THE GOVERNMENT.

"ALL CITIZENS ABOVE SCHOOL AGE AND WHO HAVE NOT RECEIVE A PRIMARY EDUCATION, WILL RECEIVE A SUPPLEMENTARY EDUCATION AND WILL ALSO RECEIVE THEIR TEXTBOOKS FREE."⁶

2—ORGANIZATION OF THE SCHOOL SYSTEM

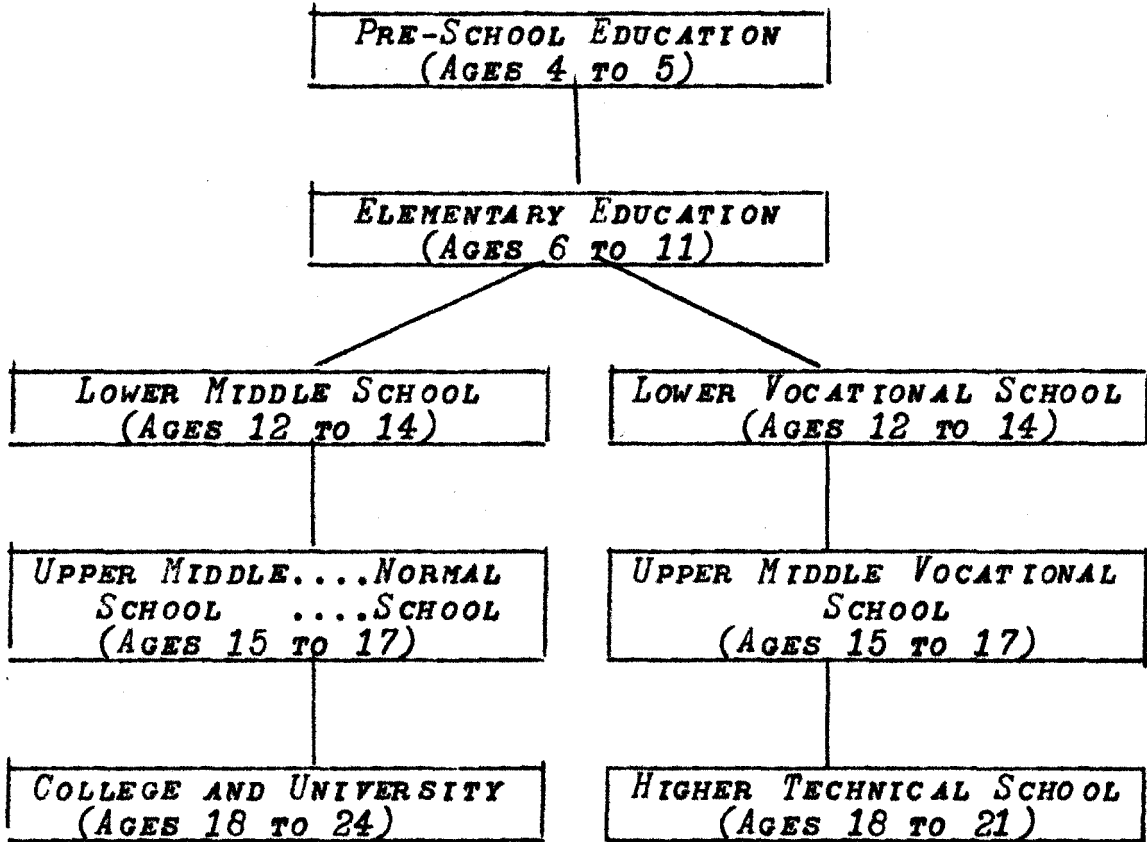
GENERAL INFORMATION

- A) PRIMARY EDUCATION BELONGS TO THE JURISDICTION OF THE CENTRAL CHINESE GOVERNMENT.
- B) TEACHERS' EDUCATION IS EQUALLY TAKEN CARE OF BY THE SAME GOVERNMENT.
- C) SECONDARY EDUCATION, OR THE MIDDLE SCHOOL, IS UNDER THE JURISDICTION OF PROVINCIAL, OR DISTRICT CITY GOVERNMENT; HOWEVER, THE UPPER MIDDLE SCHOOLS OF TAIWAN PROVINCE ARE UNDER THE JURISDICTION OF ITS PROVINCIAL GOVERNMENT.
- D) THE LADDER OF EDUCATION IS MAINLY COMPOSED OF THREE CYCLES:
- 1) PRIMARY EDUCATION—SIX YEARS, COMMENCING AT THE AGE OF SIX AND USUALLY COMPLETED BY THE AGE OF TWELVE.

- 2) SECONDARY EDUCATION—SIX YEARS, DIVIDED INTO THREE YEARS OF LOWER MIDDLE SCHOOL AND THREE YEARS OF UPPER MIDDLE SCHOOL.

DIAGRAM

FOLLOWING IS A DIAGRAM OF THE ORGANIZATION OF THE ENTIRE CHINESE SCHOOL SYSTEM AS IT EXISTS IN TAIWAN TODAY:⁷



3—STATISTICS

THE FOLLOWING STATISTICS WILL DEMONSTRATE HOW MUCH EDUCATION IN TAIWAN HAS DEVELOPED⁸:

	<u>SCHOOLS</u>	<u>TEACHERS</u>	<u>STUDENTS</u>	<u>ROOMS</u>
PRE-SCHOOL EDUCATION..	614	2,028	77,898	1,891
ELEMENTARY EDUCATION..	1,995	48,795	2,097,957	39,712
SECONDARY EDUCATION...	320	14,260	366,313	7,172
VOCATIONAL TRAINING...	110	5,324	91,733	2,142
NORMAL EDUCATION.....	13	375	5,318	121
JUNIOR COLLEGES.....	15	819	10,476	268
COLLEGES.....	9	417	7,815	182
UNIVERSITIES.....	9	2,503	26,023	922

4—GENERAL EVALUATION OF CHINESE EDUCATION

WE GIVE HERE A GENERAL EVALUATION OF THE SITUATION OF THE SCHOOL SYSTEM IN TAIWAN TODAY. PART OF THE FOLLOWING STATEMENTS ARE CONCLUSIONS OF THE THESIS WE WROTE ON THIS SUBJECT⁹, AND OTHERS ARE CONCLUSIONS OF A STUDY MADE BY STANFORD UNIVERSITY¹⁰.

A) THERE IS A STRONG DESIRE AMONG THE CHINESE TO RECEIVE A GOOD EDUCATION AND CONSIDERABLE EFFORTS HAVE BEEN, AND ARE BEING, MADE BY THE GOVERNMENT IN ORDER TO PROVIDE THE BEST CURRICULA AND THE BEST EQUIPPED SCHOOLS.

B) THE EDUCATIONAL SYSTEM, HOWEVER, SEEMS TO BE TOO MUCH TIED TO THE TRADITIONAL SYSTEM, GIVING LITTLE IMPORTANCE TO PERSONAL WORK OF THE STUDENT, AND, EMPHASIZING THE KNOWLEDGE OF ANCIENT BOOKS.

ONE WOULD RATHER HOPE THAT GREATER OPPORTUNITIES WOULD BE OFFERED TO STUDENTS TO DEVELOP THEIR OWN TALENTS AND PERMIT THE MORE TALENTED STUDENTS TO ADVANCE FASTER AND SO HELP THE DEVELOPMENT OF THEIR COUNTRY.

C) THE INTEREST OF THE STUDENTS FOR STUDIES IS MAINLY DIRECTED TOWARDS ACADEMIC SUBJECTS IN HIGHER EDUCATION. THERE IS LITTLE OR NO INTEREST IN INDUSTRIAL, VOCATIONAL OR COMMERCIAL SCHOOLS. EFFORTS ARE BEING MADE TO ATTRACT STUDENTS TO THESE SCHOOLS; HOWEVER, THE RESPONSE IS VERY LIMITED.

D) THE PROFESSION OF A TEACHER IS NOT VERY ATTRACTIVE TO THE YOUNG STUDENT BECAUSE OF THE LOW SALARY PAID FOR TEACHING. THERE IS NEED FOR BETTER TRAINED STAFFS IN EDUCATION, BUT SO LONG AS SALARIES REMAIN LOW, THE BEST STUDENTS WILL GO INTO OTHER PROFESSIONS.

E) THE NUMBER OF CANDIDATES PRESENTING THEMSELVES FOR SECONDARY SCHOOLING FAR EXCEEDS THE AVAILABLE SPACE. IN ORDER TO DEVELOP A SYSTEM OF RECRUITMENT BY ENTRANCE EXAMINATIONS, IT IS OBLIGATORY FOR THE CANDIDATE TO EITHER GOVERNMENTAL OR PRIVATE SCHOOLS TO TAKE AN ENTRANCE EXAMINATION. WHILE THIS WAS INTENDED TO BE A DEMOCRATIC MEANS TO ACCEPT OR REFUSE A STUDENT ON THE SOLE BASIS OF HIS ABILITY, IT HAS CAUSED MANY INEQUITIES

AND EVILS NOW EXISTING IN THE SCHOOL SYSTEM. THE MAIN DRAWBACKS OF THE PRESENT SYSTEM OF ENTRANCE EXAMINATIONS FOR LOWER MIDDLE, UPPER MIDDLE AND COLLEGE EDUCATION ARE:

- (1) THE RUSH FOR HIGHER EDUCATION AMONG YOUNG PEOPLE AND THE COMPETITION TO ENTER SUCH SCHOOLS HAS BECOME EXTREMELY KEEN. THIS IN TURN HAS INFLUENCED THE WHOLE PROGRAM AND TEACHING METHOD OF SECONDARY AND EVEN ELEMENTARY EDUCATION. TEACHERS AND STUDENTS ARE CONCERNED DURING THE ENTIRE YEAR WITH MEMORY WORK AND PREPARING FOR THE NEXT ENTRANCE EXAMINATION. LITTLE OR NO ATTENTION IS GIVEN TO THE FORMATION OF SOUND JUDGMENT, IMAGINATION, CREATIVITY, ETC.
- (2) BUSINESS-MINDED "PSEUDO-EDUCATORS" HAVE FOUND A SOURCE OF MONEY IN THIS RUSH FOR EDUCATION AND KNOWLEDGE AND HAVE EXPLOITED IT TO A VERY HIGH DEGREE. ONE EXAMPLE OF THIS EXPLOITATION IS THE ORGANIZATION OF "PU-HSI" CLASSES, I.E. EXTRA COURSES TO MAKE UP WHAT THE STUDENT DID NOT UNDERSTAND. THESE ARE GIVEN AFTER THEIR REGULAR SCHOOL HOURS AND LAST UNTIL VERY LATE AT NIGHT. THESE COURSES ARE GENERALLY OF

LITTLE OR NO EDUCATIONAL VALUE AND CONSIST MAINLY OF MEMORIZING A MASS OF INFORMATIONAL DATA. IT IS GENERALLY ADMITTED, HOWEVER, THAT IN ADDITION TO TAKING THE STUDENT'S TIME FROM MORE WORTHWHILE MATTERS, THERE IS GREAT HARM DONE TO THE STUDENT EITHER PHYSICALLY OR SPIRITUALLY. EVEN THE STRONG OPPOSITION AND STATEMENTS OF THE GOVERNMENT AGAINST THESE "PU-HSI" CLASSES HAS HAD LITTLE, IF ANY, EFFECT; AND, PROBABLY WILL NOT HAVE ANY EFFECT UNTIL THE SALARIES OF TEACHERS ARE INCREASED TO A REASONABLE LEVEL. IN THE MEANTIME, TEACHERS WILL CONTINUE TO FIND IN THE "PU-HSI" A SOURCE OF ADDITIONAL MONEY NEEDED TO RAISE THEIR OWN FAMILIES.

F) THERE IS LITTLE, OR NO OPPORTUNITY FOR THE UNSKILLED LABORER, OR EVEN THE STUDENTS WHO DO FINISH THEIR EDUCATION. THE ECONOMY SEEMS TO DEVELOP AT A LOWER RATE BECAUSE OF THE LITTLE COORDINATION BETWEEN THE DEVELOPMENT OF EDUCATION AND THE ECONOMICAL NEEDS OF THE COUNTRY.

G) IT APPEARS THAT THE TRADITIONAL IMAGE OF THE "TEACHER" AS THE "SAGE" WHO KNOWS AND WHO TRANSMITS

KNOWLEDGE IS STILL GENERALLY ACCEPTED. HERE, AS IN THE FAMILY AND IN OTHER CIRCLES OF HUMAN ACTIVITY, WE SEE THIS AMBIGUOUS LIVING BETWEEN THE OLD AND THE NEW. THE TEACHER IS TEACHING IN A MODERN SCHOOL, FOLLOWING AN ADAPTED AND MODERNIZED PROGRAM, YET, AT THE SAME TIME HIS PEDAGOGICAL CONDUCT REMAINS IN THE LINE OF THE ANCIENT "SAGE". THE WORD OF THE TEACHER IS STILL GENERALLY ACCEPTED AS UNQUESTIONABLE. STUDENTS LISTEN, PASSIVELY, RECEPTIVE, AND READY TO DO ONLY WHAT THEY ARE COMMANDED.

CONCLUSION TO CHAPTER II

FROM THE FOREGOING, IT APPEARS THAT THE PEDAGOGICAL INTERACTION IN THE CLASSROOM OF TODAY, WHICH WE WOULD EXPECT TO BE BASED UPON EXCHANGE AND MUTUALITY, IS STILL PREDOMINANTLY THE ANCIENT STRUCTURE WHERE THE AUTHORITY OF THE CHIEF REQUESTS TOTAL SUBMISSION AND PASSIVE ACCEPTANCE BY ALL SUBORDINATES.

THIS MAY SOUND SOMEWHAT EXAGGERATED FOR SOME OF THE MORE ADVANCED CITY SCHOOLS, BUT IT REMAINS TRUE INSOFAR AS THE AVERAGE SCHOOL WHERE THE STUDENTS STILL LEARN BY THE TRADITIONAL ROTE SYSTEM BY WHICH THE TEACHER TRANSMITS THE SOLUTIONS TO ALL PROBLEMS AND

AND THE STUDENT ACCEPTING THEM. IT IS A ONE-WAY TEACHING METHOD WHICH HAS BEEN PRESSED UPON THE STUDENT FOR SO MANY YEARS THAT HE HAS SUFFOCATED HIS NATURAL EXPLORATORY SENSE.

IT IS WELL KNOWN IN EDUCATIONAL PSYCHOLOGY THAT EACH CHILD IS BY NATURE INCLINED TO EXPLORE, TO INQUIRE, AND, TO ASK. YET THIS NATURAL TENDENCY MUST BE FURTHER DEVELOPED AND THE TEACHING METHODS IN THE SCHOOLS MUST BE PROGRAMMED ACCORDINGLY.

THIS IS STILL MORE TRUE IN OUR MODERN SOCIETY WHERE, AS MENTIONED PREVIOUSLY, MORE PERSONAL QUALITIES OF INITIATIVE, RESPONSIBILITY, CREATIVITY, ETC. ARE REQUIRED FROM THE INDIVIDUAL IN ORDER TO SUCCEED IN LIFE.

PRESIDENT CHIANG KAI SHEK, IN THE ADDITIONAL CHAPTER TO "SAN MIN CHU YI", POINTS EXACTLY TO THIS QUESTION WHILE WRITING ON THE EDUCATION PROBLEMS IN TAIWAN¹¹.

ACCORDING TO THE PRESIDENT'S DIRECTIVES, EDUCATION MUST

"...DEVELOP A CREATIVE AND POSITIVE PHILOSOPHY OF LIFE, CHARACTERIZED BY INITIATIVE, SENSE OF RESPONSIBILITY AND A SPIRIT OF SERVICE.

"EDUCATION MUST CULTIVATE IN THE STUDENT THE CAPACITY FOR DOING MANUAL AS WELL AS INTELLECTUAL LABOR. THIS INCLUDES TRAINING TO UTILIZE THE MAIN TOOLS IN ORDER TO INCREASE EFFICIENCY AND TO TRAIN A SENSE OF RESPONSIBILITY...."

WHEN WE COMPARE THESE PRINCIPLES TO THE ACTUAL SYSTEM OF EDUCATION IN TAIWAN, THE GAP BETWEEN THE IDEAL AND THE REALITY IS ALL TOO APPARENT.

THE QUESTION OF HOW TO FOSTER THE DEVELOPMENT OF PERSONAL CHARACTERISTICS OF THE STUDENTS WILL BE DISCUSSED IN OUR FINAL CHAPTER. SUFFICE IT HERE TO NOTE THAT OUR PEDAGOGY SHOULD BE DIRECTED TOWARDS LIBERATING THE STUDENTS FROM ALL THE STRAINS AND ANXIETIES THAT THE ANCIENT SOCIETY MAY HAVE PUT UPON THEM SO THAT THE STUDENTS WILL BECOME AWARE OF THEIR PERSONAL IDENTITY AND OF THE RICHES CARRIED WITHIN THEMSELVES. THIS PEDAGOGY OF LOVE AND FREEDOM WILL SET FREE THE HIDDEN AND LATENT POTENTIALITIES WITHIN THEM; IT WILL MOTIVATE STUDENTS TO SEEK SECURITY WITHIN THEMSELVES RATHER THAN FROM THE GROUP.

THE INFORMATION GATHERED DURING THE STUDY OF THESE TWO CHAPTERS MAKES IT SUFFICIENTLY CLEAR THAT IN ORDER TO REACH OUR GOAL IN EDUCATION, WE MUST TAKE A DIFFERENT DIRECTION IN THE COURSE OF THE PRESENT EDUCATIONAL SYSTEM.

CHAPTER III

THE CATHOLIC CHURCH IN TAIWAN

INTRODUCTION

THROUGH THE STUDY AND DATA GIVEN IN OUR FIRST TWO CHAPTERS WE HAVE ENTERED THE CHINESE SOCIETY IN TAIWAN. WE KNOW WHAT EVOLUTION IT HAS GONE THROUGH. WE KNOW ALSO HOW THE PEOPLE LIVE WITHIN THE FAMILY, HOW THEY RELATE TO ONE ANOTHER, TO THEIR FRIENDS, ETC. AND, FINALLY, WE SAW HOW EAGER MANY ARE TO RECEIVE A HIGHER EDUCATION.

HOW DOES THE CATHOLIC CHURCH FIT INTO THIS PICTURE? THIS IS WHAT WE WILL STUDY IN THIS CHAPTER. JUST HOW IMPORTANT IS THE CHURCH IN TAIWAN? IF WE KNOW THAT ONLY ABOUT 2.5 PER CENT OF THE POPULATION OF TAIWAN IS CATHOLIC, WE WILL REALIZE THAT THE CHURCH CANNOT BE THAT IMPORTANT IN TERMS OF INFLUENCE. HOWEVER, WE MUST ADD THAT THIS 2.5 PER CENT DOES NOT REPRESENT THE WHOLE IMPACT OF THE CHURCH IN TAIWAN. WHAT WE WILL GENERALLY SEEK TO KNOW BY THIS CHAPTER IS: WHAT DOES THE AVERAGE CHINESE IN TAIWAN THINK OF THE CATHOLIC CHURCH.

1—1950-1960, A PERIOD OF RAPID GROWTH

THE FIRST CATHOLIC MISSIONARIES TO TAIWAN WERE THE SPANISH DOMINICANS WHO CAME ABOUT THE YEAR 1626, AND STAYED FOR SOME FIFTEEN YEARS. THEY RETURNED IN 1859, BUT BECAUSE OF THE CIRCUMSTANCES PREVAILING BY REASON OF THE JAPANESE OCCUPATION, THEIR NUMBERS WERE FEW AND THEIR EFFORTS CIRCUMSCRIBED.

THE GREAT "LEAP FORWARD" OF THE CATHOLIC CHURCH IN TAIWAN CAME AFTER 1949 WHEN MANY PRIESTS, BOTH NATIVE AND MISSIONARY, LEFT THEIR HOMETLAND AND CAME TO TAIWAN WITH THE GREAT EXODUS OF THE NATIONALIST ARMY AND REFUGEES.

WITHIN A SHORT TIME, CONVERSIONS BECAME SO NUMEROUS THAT PRIESTS COULD BARELY COPE WITH THE WORK. IN ABOUT TEN YEARS THE NUMBER OF CATHOLICS ON THE ISLAND INCREASED FROM 20,000 TO 250,000. CHURCHES WERE BUILT ALL OVER THE ISLANDS, EVEN IN THE MOST REMOTE PLACES ON THE MOUNTAINS. THE CHURCH BEGAN TO BUILD SCHOOLS, AND, IN LESS THAN FIFTEEN YEARS, THERE WERE TWENTY-TWO MIDDLE SCHOOLS, ONE UNIVERSITY, ONE COLLEGE AND FIVE ELEMENTARY SCHOOLS. IN ADDITION, THE CHURCH BUILT MANY YOUTH CENTERS, HOSPITALS, ETC.

2—THE CHURCH TODAY, AS SEEN BY CHINESE

IN OTHER WORDS, THE INSTITUTIONAL ASPECT OF THE CHURCH IN TAIWAN HAS LIKEWISE PROCEEDED FASTER THAN THE CATHOLIC COMMUNITY ITSELF. EVERY CHINESE KNOWS OF THE CATHOLIC CHURCH. MOST HAVE, EITHER DIRECTLY OR INDIRECTLY, COME IN CONTACT WITH IT, ITS SCHOOLS, OR ITS PRIESTS. THE QUESTIONS WHICH WE WILL INVESTIGATE HERE ARE: WHAT DOES THE CATHOLIC CHURCH MEAN TO THE AVERAGE CHINESE IN TAIWAN TODAY? WHAT IMPRESSION DO OUR CATHOLIC HOSPITALS, SCHOOLS, AND CHURCHES MAKE UPON THE AVERAGE CHINESE; THE CHINESE INTELLECTUAL WHO BELIEVES IN THE HIGH MORAL IDEALS OF CONFUCIANISM; THE CHINESE HOUSEWIFE WHO WORKS HARD EACH DAY TO BE ABLE TO RAISE HER CHILDREN; THE PEDI-CAB MAN WHO SUFFERS WHILE FINDING HIMSELF DOING ONE OF THE LOWEST-ESTEEMED JOBS IN THE CHINESE SOCIETY? EACH PASSES BY OUR INSTITUTIONS, EACH MEETS THE CHRISTIANS, EACH SEES THE FOREIGN MISSIONARY IN THE FIELD, AND MOST READ THE ARTICLES IN THE PRESS—GENERALLY PRAISING THE CATHOLIC CHURCH AND ITS WORK AMONG THE PEOPLE.

WE THINK IT IS VERY IMPORTANT TO MAKE THESE REFLECTIONS AT THIS POINT. MUCH HAS BEEN WRITTEN AND SAID ABOUT THE STREAM OF CONVERTS THAT CAME INTO THE

FAITH DURING THE LAST FIFTEEN YEARS. OF COURSE, WE REALIZE THAT THE SUDDEN INCREASE IN THE NUMBER OF PRIEST ON THE ISLAND COULD ACCOUNT FOR MUCH OF THIS INCREASE, AND, ADMITTEDLY THE USE OF RELIEF GOODS FOR APOSTOLIC PURPOSES COULD BE ANOTHER EXPLANATION; BUT EVEN SO, IT IS IMPERATIVE THAT WE DETERMINE WHETHER OR NOT THERE IS YET ANOTHER MOTIVE—PERHAPS TRUER—FOR THESE INCREASED CONVERSIONS. IN OTHER WORDS, ARE THE CHINESE REALLY ACCEPTING THE "TRUE CHURCH" WITH FULL UNDERSTANDING, OR, ARE THEY ACCEPTING ONLY THE EXTERNAL SIGNS OF THE CHURCH.

THE CHURCH IS A POWERFUL POLITICAL INSTITUTION

1) HISTORICAL REASON FOR THIS IMAGE—THE IDEA THAT MANY CHINESE STILL HAVE TODAY OF THE CATHOLIC CHURCH IS LINKED TO THE ROLE THAT CATHOLIC MISSIONARIES PLAYED IN ACCOMPANYING WESTERN ARMIES TO THEIR COUNTRY. THE PORTUGUESE, FRENCH AND ENGLISH MISSIONARIES CAME TO CHINA IN THE NINETEENTH CENTURY ABOUT THE SAME TIME AS THE POLITICAL AND MILITARY PERSONNEL OF THE WEST DID. ALTHOUGH THE DIRECT AIM OF THE MISSIONARIES WAS TO PREACH THE GOSPEL, IT MUST BE SAID THAT THEY OCCASIONALLY LENT THEIR ASSISTANCE, EITHER AS TRANSLATORS OR AS MEDIATORS IN POLITICAL, COMMERCIAL AND

MILITARY UNDERTAKINGS. ENOUGH EVIDENCE OF THIS IS SHOWN IN THE HIGHLY DOCUMENTED STUDY MADE BY REV. LOUIS WEI ON THE FOREIGN POLICY OF FRANCE AT THE END OF THE NINETEENTH CENTURY¹². CHINESE OFFICIALS AND THE COMMON PEOPLE COULD NOT DISTINGUISH BETWEEN THE PURPOSES OF THE MISSIONARIES AND THAT OF THE POLITICIANS COMING TO CHINA. THIS BECAME STILL MORE APPARENT WHEN THE MISSIONARIES RECEIVED SPECIAL PROTECTION FROM THOSE FOREIGN POWERS WHENEVER THEY APPEARED TO BE IN DANGER.

TODAY, HOWEVER, CIRCUMSTANCES HAVE CHANGED. FOREIGN CONCESSIONS HAVE DISAPPEARED—EXCEPTING IN HONG KONG AND MACAO. MISSIONARIES IN TAIWAN DO NOT RECEIVE ANY FORMAL PROTECTION OR PRIVILEGE FROM ANY FOREIGN POWER. BUT THE EVENTS OF THE NINETEENTH CENTURY STILL REMAIN IN THE MINDS OF THE CHINESE SO THAT THEY CONTINUE TO VIEW THE CHURCH AS SOME POLITICO-RELIGIOUS INSTITUTION OF THE WEST. MISSIONARIES ARE CONSIDERED "EMPLOYEES" OF THE POPE WITH PAY FOR THEIR WORK, JUST AS GOVERNMENT EMPLOYEES ARE PAID BY THEIR GOVERNMENT.

DURING OUR STAY OF SEVEN YEARS IN TAIWAN, WE HAVE OFTEN EXPERIENCED THIS POLITICO-RELIGIOUS VIEW.

IT IS PARTICULARLY EVIDENT WHEN MEETING PEOPLE WHO NEVER HAVE HAD ANY CONTACT WITH A FOREIGN MISSIONARY BUT WHO ARE ANXIOUS TO KNOW MORE ABOUT HIM AND HIS WORK. THE QUESTIONS THEY ASK ARE RELEVANT: "WHO HAS SENT YOU TO OUR COUNTRY?" "DID YOU COME FREELY OR WERE YOU SENT BY YOUR SUPERIORS?" "WAS IT THE KING, OR THE POPE, THAT SENT YOU?" "HOW MUCH MONEY DO YOU RECEIVE EACH MONTH?" "IS IT THE POPE, OR THE GOVERNMENT, THAT PAYS YOU?" AND, SO FORTH.

2) ACTUAL REASONS FOR THIS IMAGE—TODAY, THE CATHOLIC CHURCH IS WELL KNOWN IN TAIWAN AND IS VERY HIGHLY REGARDED. THE REASON? IT WOULD BE A PURE RATIONALIZATION TO GIVE AS THE ONLY REASON FOR THIS REPUTATION THAT THE "RADIATION OF TRUE EVANGELICAL SPIRIT" IS RESPONSIBLE. IN OUR OPINION, THE CHURCH IS SO WELCOME TODAY BECAUSE OF HER BEING A "POWERFULLY" IN THE ANTI-COMMUNISTIC STRUGGLE OF NATIONALIST CHINA.

WE DO NOT MEAN TO INFER THAT THE CHURCH IN TAIWAN IS ACTUALLY INVOLVED IN POLITICS, BUT, SINCE OUR BELIEFS AND OUR VALUES ON THIS QUESTION OF COMMUNISM HAPPEN TO BE IN THE SAME LINE AS THOSE OF THE GOVERNMENT, THE CHURCH RECEIVES THEREBY MORE

SUPPORT AND PRAISE. THE NATIONALIST GOVERNMENT LOOKS FOR SUPPORT FOR ITS STANDPOINT FROM ALL SOURCES SO IT IS NOT SURPRISING THAT IT HOPES THE ANTI-COMMUNISTIC POSITION OF THE CHURCH IN THE WORLD WILL RALLY STILL MORE SUPPORT FOR TAIWAN'S TOUGH ANTI-COMMUNIST STAND.

THE CHINESE WHO SEEKS A SOLUTION TO HIS RELIGIOUS PROBLEMS WILL BE INCLINED, CONSCIOUSLY OR NOT, TO GO TO THE CATHOLIC CHURCH BECAUSE OF ITS PRESTIGE IN TAIWAN AND BECAUSE HE FEELS VERY STRONGLY THAT THIS CHURCH IS AT LEAST "AT OUR SIDE" ALMOST AS A POLITICAL ALLY. AFTER ALL, THE VATICAN IS AN INDEPENDENT POWER EVEN THOUGH IT DOES NOT VOTE IN THE UNITED NATIONS.

THERE IS, OF COURSE, NOTHING WRONG IN ITSELF WITH THIS CONVERT'S WAY OF THINKING, OR, WITH THE HIGH ESTEEM THAT THE CHURCH RECEIVES IN TAIWAN; BUT, IF ONE WANTS TO EVALUATE THE EXTENT TO WHICH OUR MESSAGE OF LOVE GETS THROUGH—WHICH IS OUR ONLY PURPOSE AS MISSIONARIES—IT IS OF PRIME IMPORTANCE TO REALIZE THAT THE REASONS CAUSING THIS HIGH PRAISE OR THE NUMEROUS CONVERTS ARE NOT ALWAYS DIRECTLY CONNECTED WITH THE RADIATION OF THE EVANGELICAL MESSAGE OF LOVE.

THE CATHOLIC CHURCH IS FOREIGN AND WESTERN

THE MOST FREQUENTLY HEARD OBJECTION OF THE CHINESE AGAINST THE CATHOLIC CHURCH IS THAT IT IS A "FOREIGN" RELIGION. IT GIVES THE IMPRESSION OF BEING A CULTURAL ORGANIZATION, PIONEER OF SPREADING WESTERN CULTURE. IN OTHER WORDS, THE CHURCH, AFTER SO MANY YEARS OF APOSTOLIC WORK IN CHINA, HAS NEVER BEEN AC-CULTURATED IN THAT COUNTRY. FATHER RICCI, ONE OF THE BEST KNOWN CATHOLIC MISSIONARIES IN CHINA, TRIED IN THE SEVENTEENTH CENTURY TO ADAPT THE CHURCH, ITS LITURGY, ITS TEACHINGS, AND MOST OF ITS EXTERNAL FORMS OF WORSHIP TO THE CHINESE MENTALITY AND CULTURE; BUT HIS EFFORTS WERE IN VAIN SINCE ROME BY DECREE FORBADE ALL FURTHER ADAPTATIONS AND DISCUSSIONS OF THE PROBLEM.

SINCE THEN, MANY PLAUSIBLE EFFORTS HAVE BEEN MADE BY SEVERAL ZEALOUS AND CAPABLE MISSIONARIES. THEY DID NOT SUCCEED, HOWEVER, IN CHANGING THE GENERAL TREND OF MISSIONARY ENDEAVOR WHICH WAS, PERHAPS NOT INTENTIONALLY BUT WHICH APPEARS TO BE, BASED ON THE PRINCIPLE: "WESTERNIZE TO CHRISTIANIZE".

EVEN TODAY, AFTER THE FIRST APPLICATIONS OF VATICAN II HAVE BEEN PUT INTO EFFECT, THERE ARE STILL

MANY FOREIGN PATTERNS OF WORSHIP WHICH WE CONTINUE TO IMPOSE ON OUR CHINESE FAITHFUL, LITURGICAL VESTMENTS AND COLORS ARE ALIEN TO CHINESE CUSTOM, PRAYERS WHICH WHEN TRANSLATED FROM LATIN TO ANCIENT CHINESE CONTAIN FOREIGN EXPRESSIONS WHICH ARE INCOMPREHENSIBLE TO THEM, THE BUILDING STRUCTURES OF THE CHURCHES AND SCHOOLS AS WELL AS THE CLERICAL GARB OF THE MISSIONARIES ARE ALIEN, ETC. WE MIGHT SAY WE HAVE NOT YET SEPARATED AND DISTINGUISHED WHAT IS THE ESSENCE OF THE "GOOD NEWS" AND WHAT IS THE WESTERN EXPRESSION OF IT.

BY OVER-EMPHASIZING THE UNITY OF THE CHURCH, WE MAY HAVE ALLOCATED TO THE MARK OF UNIVERSALITY OF THE CHURCH, CERTAIN ELEMENTS OF DOCTRINE WHICH IN FACT ARE NO MORE THAN MERE HUMAN ELEMENTS IMPORTED FROM THE WEST AND WITHOUT ANY ESSENTIAL IMPACT ON THE FAITH. CONSEQUENTLY, THE PLAN OF GOD FOR THE SALVATION OF ENTIRE MANKIND HAS BEEN PRESENTED IN CHINA UNDER A HUMAN FORM, ILL-ADAPTED TO THIS PEOPLE AND ITS CULTURE.

THE CHURCH IS AGAINST SCIENCE AND AGAINST PROGRESS

THIS PREJUDICE AGAINST THE CHURCH ENTERED INTO CHINA FROM THE WEST AT THE END OF THE NINETEENTH CENTURY. SINCE THE OPIUM WAR, CHINESE BECAME AWARE

OF THE DEVELOPMENT OF TECHNOLOGY AND INDUSTRY IN THE WEST AND THE LACK OF IT IN THEIR OWN COUNTRY. THE MEANING OF THIS DISCOVERY WAS GENERALLY INDICATED IN OUR FIRST CHAPTER.

AS A RESULT OF THIS AWARENESS, MANY CHINESE WENT TO THE WEST TO STUDY AND AT THE END OF THE NINETEENTH CENTURY, BUT MOSTLY SINCE THE TWENTIETH CENTURY, THESE STUDENTS BEGAN TO TRANSLATE THE MOST IMPORTANT AND MOST READ SCIENTIFIC AND PHILOSOPHICAL WORKS OF THE WEST, INCLUDING HEGEL, MARX, VARIOUS PHILOSOPHERS OF THE FRENCH REVOLUTION, ETC. CHINESE INTELLECTUALS ALSO READ THESE PHILOSOPHERS' CRITICISMS OF THE CATHOLIC CHURCH AND IT IS THROUGH THE BIASED JUDGMENT OF SOME OF THESE ATHIESTIC PHILOSOPHERS THAT MOST OF THIS PREJUDICE AGAINST THE CHURCH WAS FORMED. IN SOME INSTANCES THE CRITICISM WAS JUSTIFIED, BUT, FOR THE MOST IT WAS EXAGGERATED OR FALSE.

ONE OF THE CRITICISMS MADE OF THE CHURCH WAS THAT SHE TURNED THE ATTENTION OF THE POOR FROM THEIR OWN MISERIES BY PROMISING THEM HEAVEN IN A LIFE HEREAFTER; AND BECAUSE THE CHURCH WAS NOT INTERESTED IN THIS WORLD SHE WAS OPPOSED TO ANY PROGRESS MADE BY SCIENCE AND TECHNOLOGY. ALL OF THIS WOULD BE CONCRETELY CONFIRMED

BY THE STORY OF GALILEO AND OTHER SIMILAR STORIES IF NO OTHER SOURCE OF INFORMATION IS EXAMINED.

THIS IMPRESSION WAS FURTHER REINFORCED BY THE FACT THAT THIS CRITICISM OF THE CATHOLIC CHURCH REJOINED THE IMAGE OF THE LOCAL CHINESE RELIGIONS WHICH DO TAKE A VERY NEGATIVE STAND TOWARD THIS WORLD. BUDDHISM AND TAOISM SEEK SALVATION THROUGH SOLITUDE, RETREAT FROM THIS WORLD TO SOME LONEY PLACE ON THE MOUNTAINS IN ORDER TO PRACTICE ASCETICISM AND MEDITATION AS A MEANS TO SELF-SALVATION. "THIS WORLD IS BAD", THEY WOULD SAY, SO THAT IN ORDER TO REACH SALVATION MAN MUST RETIRE FROM THIS WORLD AND NOT ENGAGE IN ITS ACTIVITIES BUT SEEK SOLITUDE. ONLY THEN, IT IS SAID, WILL HE FIND HAPPINESS.

THE OPINION THAT THE CHURCH IS CONSERVATIVE AND THAT SHE ENCOURAGES PEOPLE TO SEEK HAPPINESS BY ESCAPING FROM THIS WORLD IS STILL VERY COMMON TODAY. MANY THINK CATHOLICISM, AS WELL AS OTHER RELIGIONS, IS A MEANS TO GET PEACE OF MIND, OR, THAT IT IS AN OUTLET FOR PEOPLE WHO HAVE BEEN DISCOURAGED OR UNSUCCESSFUL IN THE WORLD.

THE TWO FOLLOWING OBSERVATIONS WILL DEMONSTRATE THIS IMPRESSION. THE FIRST CONCERNS THE IDEA THE

AVERAGE CHINESE HAS OF THE PRIEST. FEW PEOPLE BELIEVE THAT THE PRIEST DECIDES TO BE A PRIEST, TO NOT MARRY, BUT TO CONSECRATE HIS WHOLE LIFE TO CHARITY AND TO PREACHING THE GOSPEL FOR A POSITIVE REASON. IT SOUNDS ARTIFICIAL TO THEM THAT ANYONE WOULD STUDY SO LONG AND THEN SPEND HIS ENTIRE LIFE WORKING HARD, JUST FOR THE LOVE OF GOD. ANY PRIEST IN CHINA HAS MANY, MANY TIMES READ THIS INCREDIBILITY OF HIS SITUATION IN THE EYES AND ATTITUDE OF THE CHINESE. THEY THINK THAT THERE MUST BE SOME OTHER REASON—EITHER BECAUSE HE IS WELL PAID FOR HIS WORK, OR, BECAUSE HE HAS BEEN UNSUCCESSFUL IN LOVE OR IN BUSINESS AND THEREFORE WANTS TO RETIRE FROM THE WORLD IN ORDER TO GIVE HIMSELF TO RELIGIOUS WORK.

IT WOULD SEEM THAT TO THEIR THINKING, ONE WHO COULD SUCCEED IN LIFE WOULD NOT, OR COULD NOT, BE A GOOD RELIGIOUS-MINDED PERSON, OR THAT RELIGION COULD, OR SHOULD, ONLY SERVE AS AN OUTLET FOR ONE WHO SEES NO OTHER MEANS FOR SUCCESS IN HIS LIFE.

THERE IS ALSO THE GREAT INTEREST THE CHINESE SHOW IN THE IMITATION OF CHRIST—A BOOK GENERALLY CONSIDERED TO BE A MODEL OF NEGATIVE ORIENTATED CATHOLIC SPIRITUALITY. IT GIVES A VERY NEGATIVE

OUTLOOK ON LIFE ON THIS EARTH, AND ON MAN, AS WAS COMMON IN CATHOLIC SPIRITUALITY DURING MANY CENTURIES. WE HAVE KNOWN EVEN NON-CHRISTIAN CHINESE WHO JUST LOVED READING THIS BOOK, WHICH IN OUR OPINION, SHOWS THE NEGATIVE PICTURE OF RELIGION AND FAITH THAT IS ALREADY IMPLANTED IN THEIR THINKING.

THE CHURCH TEACHES GOOD MORALS AND GIVES AN EXCELLENT EDUCATION TO OUR CHILDREN

THIS IS WHAT WE WOULD CALL THE "MORAL LOOK OF THE CHURCH", THAT IS, THE CHURCH AS AN INSTITUTION OF MORAL TEACHINGS. MORAL TEACHINGS HAVE BEEN OBLIGATORY IN CHINA DURING MORE THAN TWO THOUSAND YEARS. THE WHOLE CHINESE SOCIETY IS PENETRATED WITH IT. THE WHOLE SYSTEM OF INTERPERSONAL RELATIONSHIPS IS BASED ON "MORAL DUTY". WHEN THEY JUDGE CHRISTIANITY, THEY LOOK UPON IT ABOVE ALL AS A SET OF MORAL TEACHINGS. THEY FIND MUCH LIKENESS BETWEEN THE TEACHINGS OF CONFUCIUS, OF BUDDHA, AND OF CHRIST. THIS IS WHY THEY ARE CALLED "GOOD RELIGIONS"—"THEY ARE ALL GOOD!" (TOU SHIH HAO TE!)

THIS IS ESPECIALLY TRUE IN THE MODERN CHINESE SOCIETY WHERE THE OLD VALUES AND TRADITIONAL MORAL TEACHINGS ARE ALSO QUESTIONED BY THE YOUTH. THE

PRESENT CHINESE YOUTH, AS WELL AS THEIR PARENTS, ARE INCLINED TO ACCEPT CHRISTIANITY AS A GUARDIAN OF AN ETHICAL SYSTEM—WHICH IS ALSO VERY CLOSE TO THEIR OWN OLD, TRADITIONAL CHINESE MORALITY—BECAUSE THEY KNOW THAT THEIR OWN TRADITIONAL MORAL CODE NO LONGER HAS ANY IMPACT ON THE YOUTH. THIS IS FURTHER POSSIBLE BECAUSE ALL THAT COMES FROM THE WEST IS READILY ACCEPTED WITHOUT MUCH QUESTIONING. THUS, WE SEE THAT THE CHURCH UNDER THIS ASPECT HAS MUCH APPEAL TO OFFICIALS AND PARENTS, AS WELL AS TO THE YOUTH. HIGH OFFICIALS ARE KNOWN TO PUBLICLY APPEAL TO THE CHURCH FOR ASSISTANCE IN SOLVING THE PROBLEMS OF JUVENILE DELINQUENCY. PARENTS—EVEN NON-CATHOLICS—COME TO THE PRIEST WITH THEIR BOY OR GIRL "TO MAKE HIM A CHRISTIAN" WHEN THEY FIND THEMSELVES FACED WITH A SITUATION THEY CANNOT HANDLE THEMSELVES. THIS IS THEIR MEANS OF APPEALING TO A HIGHER POWER QUALIFIED IN THIS FIELD.

THIS "MORAL LOOK AT THE CHURCH" CAN, CONTRADICTORY AS IT MAY SEEM, BECOME FOR SOME A MOTIVE TO JOIN THE CHURCH, WHILE FOR OTHERS, A MOTIVE NOT TO JOIN. CONVINCED CONFUCIANISTS WILL SAY: "NO REASON FOR ME TO JOIN THE CHURCH, I ALREADY HAVE EVERYTHING

THAT SHE IS PREACHING." A CHINESE WITHOUT FORMAL RELIGIOUS BELIEF MIGHT SAY: "ALL THAT THE CHURCH TEACHES IS GOOD, IT IS FOR THE IMPROVEMENT OF MANKIND; MOREOVER, SHE GIVES A GOOD EDUCATION TO OUR YOUTH; THEREFORE, I WILL BECOME CATHOLIC.

GOING ONE STEP FURTHER, ONE MIGHT EVEN SAY THAT THIS IS PERHAPS THE MAIN REASON FOR THE SUCCESS OF OUR CATHOLIC SCHOOLS IN TAIWAN. WHY THIS RUSH TO OUR SCHOOLS? WHY THIS HIGH ESTEEM FOR THE EDUCATION GIVEN IN CATHOLIC SCHOOLS? WE ARE BUILDING EXCELLENT SCHOOLS WITH OUTSTANDING SCHOLASTIC ACHIEVEMENT. THE UNEXPRESSED IDEA IS THAT WE HOPE THAT ALL WILL TURN TO OUR SCHOOLS, AND, BEING IMPRESSED BY THEIR EXCELLENCE, WILL SAY: "THE CHURCH TAKES GOOD CARE OF OUR YOUTH. IT MUST BE A GOOD RELIGION, LET'S JOIN IT!"

IN FACT THE REASON FOR THE GOOD REPUTATION OF OUR SCHOOLS, IN ADDITION TO THE FACT OF THEIR HIGH ACADEMIC STANDARD, IS MAINLY THAT PEOPLE FEEL THAT THE SCHOOLS OF THE CHURCH TEACH GOOD MORALS AND HAVE A STRICT DISCIPLINE. BOTH REASONS SHOW THAT FAITH AND LOVE ARE NOT RECOGNIZED AS DISTINCTIVE SIGNS OF THE CHURCH.

THE CHURCH HAS BEATIFUL AND IMPRESSIVE CEREMONIES

BEAUTIFUL BUILDINGS, GRANDIOSE AND SOLEMN CEREMONIES SATISFY THE RELIGIOUS NEED OF PEOPLE, AND IT IS CLEAR THAT THE CHINESE LIKE THIS ASPECT OF THE CHURCH. THE CATHOLIC MARRIAGE CEREMONIES, E.G. ARE LIKED VERY MUCH BY THE CATHOLIC CHINESE AS WELL AS THE NON-CATHOLIC. NON-CATHOLICS HAVE BEEN KNOWN TO COME TO THE PRIESTS REQUESTING THEIR MARRIAGES IN THE CHURCH'S RITUALS MERELY BECAUSE THEY LIKED IT.

PROCESSIONS, IN THE CADRE OF OUR LITURGY, CAN BE MEANINGFUL EXPRESSIONS OF THE FAITH OF A COMMUNITY. THEREFORE, FOR SUCH A PURPOSE, THEY ARE GOOD AND ARE A TESTIMONY TO THOSE OUTSIDE THE COMMUNITY. WHEN WE SEE THE ATTENTION AND PRAISE GIVEN TO THE CHURCH BY THE PRESS ON THOSE OCCASIONS, WE SHOULD NOT RATIONALIZE AND DRAW THE CONCLUSION THAT THE CHURCH HAS BEEN RECOGNIZED FOR HER TRUE SELF. THE INTEREST OF THE PRESS USUALLY DOES NOT GO TO THE ESSENCE OF THE CHURCH WHICH IS IN HER MESSAGE OF LOVE, BUT TO THOSE MATERIAL ASPECTS WHICH APPEAL TO THE PEOPLE AND SATISFY THEIR NEED FOR FOLKLORE, SENTIMENT AND RELIGIOSITY. CONSEQUENTLY, WHILE THIS CAN BE CONSIDERED AS "GOOD

ADVERTISING" IN A COUNTRY WHERE THE CHURCH HAS TO BE MADE BETTER KNOWN, IT COULD BE BAD ADVERTISING IF THE CHURCH IS SHOWN TO THE PEOPLE ONLY UNDER THIS ASPECT. THIS DOES NOT MEAN THAT WE HAVE TO AVOID ANY PUBLICITY GIVEN BY THE PRESS TO SIMILAR CEREMONIES, MARRIAGES, PROCESSIONS, OPENING OF NEW CHURCHES, ETC., BUT WE MUST BE AWARE SO THAT WE DO NOT RELY TOO MUCH ON THIS PUBLICITY TO MAKE THE CHURCH AND HER MESSAGE KNOWN TO THE PEOPLE. BEING A COMMUNITY OF LOVE, CALLING FOR PERSONAL COMMITMENT AND SACRIFICE, THE CHURCH MIGHT WELL BE MISTAKEN FOR A CULTURAL AGENCY OF FOLKLORE AND SENTIMENT.

THE CHURCH IS RICH

WE FINALLY COME TO THE PREJUDICE THAT GOES AGAINST THE REAL IDENTITY OF THE CHURCH MORE THAN ANY OF THE OTHERS—SHE IS CONSIDERED TO BE RICH. ANYONE CAN ARGUE THAT THIS IS AN EXAGGERATED STATEMENT. THE CHURCH IN TAIWAN IS NOT RICH, EVEN IF JUDGED BY MODERATE STANDARDS. SHE HAS NO GREAT POSSESSIONS ON THE ISLAND; SHE IS NOT KNOWN TO BE THE OWNER OF THIS OR THAT COMPANY, OF THIS OR THAT LAND, ETC. YET, EVERY MISSIONARY HAS HEARD OVER AND OVER

AGAIN, "T' IEN CHU CHIAO YOU CH' IEN!" (THAT IS, "THE CATHOLIC CHURCH IS RICH!") THIS IS SAID BY CHRISTIAN AND NON-CHRISTIAN ALIKE.

OF COURSE, OUR INTERLOCUTOR WHO MAKES THIS STATEMENT REALLY INTENDS IT TO BE FLATTERING TO THE MISSIONARY. IN THE CHINESE MENTALITY, WEALTH IS THE VERY FIRST NORM OF SOCIAL STATUS. IF YOU ARE WEALTHY, YOU ARE ALSO HIGHLY ESTEEMED BY ALL. THEREFORE, FOR THE CHINESE TO SAY "THE CHURCH IS RICH!" TO A PRIEST IS IN FACT HIS POLITE EXPRESSION OF ESTEEM, BUT TO THE MISSIONARY WHO ALSO UNDERSTANDS ITS UNDERTONES, IT BETRAYS ALSO THE IMAGE OF THE CHURCH THAT WE HAVE CAUSED TO GROW IN THE MIND OF THIS MAN, NAMELY, THAT OF A WEALTHY INSTITUTION. THIS ALWAYS COMES, MORE OR LESS CONSCIOUSLY, AS A SHOCK TO THE PRIEST WHO FEELS DISAPPOINTMENT AT THAT MOMENT BECAUSE HIS IDENTITY HAS BEEN MISUNDERSTOOD. IT IS INDEED IRONIC THAT THE CHURCH BEING SENT BY THE ONE WHO SAID: "BLESSED ARE THE POOR" IS IDENTIFIED BY THE POOR AS "WEALTHY". IT IS EVEN MORE IRONIC TO THE MISSIONARY WHO AS A MEMBER OF A RELIGIOUS COMMUNITY, TAKING THE VOW OF POVERTY WHICH IS MEANT TO BE "POVERTY BECAUSE OF THE LOVE OF

CHRIST", IS TOLD BY HIS CHINESE FRIEND WITH A SMILE, "YOU ARE RICH!" THEREBY UNWILLINGLY AND UNCONSCIOUSLY JUDGING HIS LIFE AS A COMPLETE FAILURE.

"T' IEN CHU CHIAO YOU CH' IEN!" WE MUST NOT LET THESE WORDS PASS BY BECAUSE THEY HAVE SOMETHING TO TELL US. REPEATED SO OFTEN IN THE MOUTH OF THE CHINESE, IT MUST BE APPARENT TO THEM THAT THE CHURCH IN THEIR SOCIETY—THAT IS THE SCHOOLS, HOSPITALS AND CHURCHES—REPRESENT A STATUS SYMBOL. ONE COULD ARGUE THAT THE FACT OF BUILDING SCHOOLS AND HOSPITALS AUTOMATICALLY BRINGS THIS STATUS SYMBOL WITH IT BECAUSE NEW SCHOOLS OR HOSPITALS MUST BE BUILT ACCORDING TO MODERN STANDARDS AND CONSEQUENTLY MAY SHOW OFF AGAINST THE OLDER ONES, EVEN THOUGH THIS COMPARISON IS NOT INTENDED. WE THINK, HOWEVER, THAT THE FACT OF BEING CONSIDERED "RICH" IS NOT SO MUCH IN THE SIZE OF THE BUILDINGS—UNLESS THEY WERE OVERLOADED WITH EXPENSIVE AND UNNECESSARY ITEMS—AS IN THE ATTITUDE OF THE INSTITUTION. IN OTHER WORDS, DO WE OURSELVES CATER TO THIS SYMBOL OF STATUS OR NOT? IF SO, THEN WE HAVE BURIED OUR MESSAGE IN THE GREATNESS OF OUR BUILDINGS, AND WE WILL NEVER BE ABLE TO BE "SIGN" AS LONG AS WE PAY TRIBUTE TO THIS TYRANNY. WE, THEREFORE, MUST ASK

OURSELVES THESE QUESTIONS: IS THE CHURCH BUILDING UP THIS PRESTIGE FOR ITS OWN SAKE, OR, DOES IT IN SOME WAY SERVE MANKIND? IS THE CHURCH WILLING TO GIVE UP HER PRESTIGE IF FIDELITY TO HER MISSION WOULD DEMAND HER TO DO SO.

THIS IS THE PLACE WHERE THE CHURCH MUST CONSIDER MANY OF HER VALUES IF SHE IS TO BE A TRUE "SIGN" IN THE CHINESE SOCIETY. THIS RECONSIDERATION MUST BE DONE NOW, WHILE THE CHURCH IS ENTERING HER SECOND PERIOD OF GROWTH. HER FIRST PERIOD HAS BEEN A MEANINGFUL MANIFESTATION AND BEAUTIFUL TESTIMONY OF LOVE IN TRUE DEDICATION TO THE SPIRIT OF THE GOSPEL. BUT, FOR THAT MATTER, CONTINUOUS SELF-REFLECTION AND SELF-CRITICISM SHOULD NEVER LEAVE US. THE SEED, PLANTED WITH CAUTION AND LOVE, HAS STARTED TO GROW. PRIESTS AND RELIGIOUS WORK HARD EVERY DAY WITH ZEAL AND TRUE DEDICATION IN ORDER TO CHERISH THIS TENDER PLANT AND DEVELOP IT. BUT, IF WE ARE NOT CAREFUL, THE PLANT MIGHT GROW BIGGER THAN IT IS INTENDED TO BY NATURE. MANY RATIONALIZATIONS AND SEEMINGLY VALID REASONS CAN EASILY BE FOUND TO ADD MORE GLORY AND INFLUENCE TO THE GROWING CHURCH. IN THAT CASE WE WILL ONE DAY

DISCOVER WITH SURPRISE AND REGRET THAT INSTITUTIONAL PRIDE IS NO LONGER A STRANGER TO THE CHURCH IN TAIWAN.

YES, THE PROBLEM OF POVERTY IN THE CHURCH IS ALSO RAISED IN TAIWAN. WE WOULD PROBABLY DO WELL TO REMEMBER THE STATEMENT OF THAT GROUP OF BISHOPS, WHO, DURING THE COUNCIL SOLEMNLY PROMISED BEFORE THE HOLY FATHER AND ALL THEIR BRETHREN TO STRIVE FOR TRUE POVERTY IN THEIR APOSTOLATE. THEY PROMISED:

"IN OUR ACTION AND SOCIAL RELATIONS, WE SHALL AVOID ANYTHING WHICH COULD BE INTERPRETED AS PRIVILEGE, PRIORITY OR PREFERENCE FOR THE RICH AND THE POWERFUL.

"BEING CONVINCED OF THE FACT THAT JUSTICE AND CHARITY CANNOT BE SEPARATED WE WILL TRY TO CHANGE WORKS OF CHARITY INTO 'SPECIAL WORKS' BASED ON LOVE AND JUSTICE, FORGETTING NOTHING AND A BODY, CONSIDERING EVERYTHING AS A HUMBLE AVAILABILITY WITH REGARD TO COMPETENT OFFICIAL BODIES.

"WE WILL TRY TO LIVE ACCORDING TO THE EVERYDAY HABITS OF OUR RESPECTIVE COUNTRIES, CONCERNING LODGING, FOOD, TRANSPORTATION AND OTHER ORDINARY COMMODITIES."¹³

TO PRACTICE THIS KIND OF POVERTY-SPIRIT, IT IS NOT ENOUGH TO JUST "DO SOMETHING FOR THE POOR". THIS IS INDEED OFTEN OUR ATTITUDE. WE LIKE TO "DO THINGS", NOT REALIZING HOW DANGEROUS AND FALLACIOUS IT CAN BE,

WHILE WE OFTEN IMPOSE ON OTHERS WHAT WE THINK IS GOOD FOR THEM.

WE DO NOT INTEND TO ENTER INTO A FULL DISCUSSION OF THE QUESTION OF GIVING OUT RELIEF-GOODS, SINCE THIS HAS BEEN DISCUSSED AT LENGTH IN MANY OTHER PLACES. ADVOCATES OF BOTH SIDES APPARENTLY HAVE THEIR VALID ARGUMENTS; BUT WE WOULD LIKE TO RAISE THE QUESTION: "DID THE THOUSANDS OF TONS OF CATHOLIC RELIEF GOODS, DISTRIBUTED BY MISSIONARIES IN TAIWAN, MAKE THE CHURCH ANY MORE RESPECTED IN THE EYES OF THE CHINESE BECAUSE SHE IS CONCERNED WITH THE POOR?" WE SHOULD REMEMBER HERE THE WORDS OF ST. VINCENT DE PAUL: "UNLESS YOU SHOW GENUINE CHRISTIAN LOVE, THE POOR WILL NEVER FORGIVE YOU THE ALMS THAT YOU GAVE THEM."

POVERTY, IN THE WORDS OF FATHER CHENU, IS AN "ONTOLOGICAL CONDITION" IN THE LIFE OF THE CHURCH THAT BRINGS HER ORIGINAL STRENGTH TO THE FORE. NOT JUST ANY KIND OF WORK OF CHARITY WILL PORTRAY THE CHURCH AS A "SIGN" OF LOVE.

3—HOW DOES THIS RELATE TO THE ORIGINALITY OF OUR FAITH

CLOSING THESE OBSERVATIONS WE MAY SAY THAT AT THIS STAGE IN THE DEVELOPMENT OF CHRISTIANITY ON TAIWAN,

THERE IS AN ALARMING NEED FOR A "RETURN TO THE ORIGINALITY" OF TRUE CHRISTIAN FAITH. WE MUST RECONSIDER THE COURSE WE ARE TAKING RIGHT NOW. WE MUST REFLECT ON WHAT WE ARE DOING AND HOW IT IS UNDERSTOOD BY OUR INTERLOCUTORS. IF NOT, WE MAY FIND OURSELVES BUILDING A POWERFUL AND INFLUENTIAL INSTITUTION, HIGHLY PRAISED BY THE PEOPLE AND THE AUTHORITIES, BUT WHOSE TRUE MESSAGE IS NOT BEING UNDERSTOOD.

IN AN ARTICLE ON THE CATHOLIC FAITH IN THE PHILIPPINES, DR. CONSTANTINO SAYS:

"CLEARLY, THE GREATEST NEED OF THE COUNTRY TODAY IS A CRUSADE FOR A TRULY CHRISTIAN LIFE DAILY LIVED....THERE IS NEED TO INSTRUCT THE PEOPLE IN THE FAITH AND TO CRUSADE FOR A TRULY CHRISTIAN CULTURE WHERE RELIGIOUS VALUES ARE LIVED IN AN INTEGRATION OF BELIEF AND ACTION."¹⁴

"CHRISTIAN VALUES, BEING LIVED IN AN INTEGRATION OF BELIEF AND ACTION" IS THE RESUME OF THE WHOLE TASK THAT FACES US AT THIS TIME.

ASSUMING THAT, AS WAS SUBMITTED IN THIS CHAPTER, THE CHURCH IS CONSIDERED BY THE CHINESE AS A "POLITICAL INSTITUTION", WESTERN AND RICH AND APPRECIATED MOSTLY BECAUSE OF HER BEAUTIFUL CEREMONIES AND HER EXCELLENT MORAL TEACHINGS, THEN, WE MUST ADMIT THAT WE ARE FAR AWAY FROM CHRIST. OUR PROBLEM THEN WILL BE HOW TO

MAKE THE CHURCH IN TAIWAN AND HER TEACHINGS RELEVANT TO ITS ENVIRONMENT.

IT IS THE QUESTION OF THE ACCULTURATION OF THE CHURCH THAT IS BROUGHT UP HERE. PROBABLY THE OLDEST QUESTION IN MISSIONARY ENDEAVORS IN CHINA IS THE QUESTION OF ACCULTURATION, YET IT IS ALWAYS SO NEW AND UNSOLVED!

CHRISTIANITY DOES NOT INTEND TO BRING A NEW SET OF VALUES INTO THE LIFE OF THE CHINESE CONVERT NOR DIFFERENT FROM THE BASIC HUMAN VALUES PRESENT IN HIS OWN CULTURE. WE ANNOUNCE TO THE MAN WHO LOOKS FOR THE MEANING OF HIS LIFE AND FOR THE SOLUTION OF HIS PROBLEMS, THE GOOD NEWS—THAT GOD COMES! THIS MEANS GOD ENTERS INTO THE CHINESE SOCIETY, TO SAVE THOSE WHO SO WISH. THIS COMING OF CHRIST DOES NOT CHANGE ANY OF THE VALUES OF HIS CULTURE. BUT THE MORE PERFECT THE VALUES OF HIS CULTURE ARE, THE BETTER MAN WILL BE READY TO ACCEPT GOD'S MESSAGE.

HERE, WE RETURN TO OUR DISCUSSION OF MODERN CHINESE VALUES IN THE FIRST CHAPTER. A RE-EVALUATION OF THESE VALUES IN TERMS OF LIFE IN MODERN SOCIETY—AS WAS SUGGESTED BY THE CONCLUSIONS OF OUR STUDY—WOULD MEAN TO MAKE IT POSSIBLE FOR MODERN MAN IN CHINA TO

LIVE HIS LIFE IN HARMONY WITH MODERN VALUES, IN GENUINE RESPECT AND OPENNESS TO THE OTHER PERSON. THIS OPENNESS TO ANYTHING TRUE AND SINCERE, THIS READINESS TO GENUINELY APPRECIATE ANY AUTHENTIC HUMAN QUALITY IN ANOTHER CANNOT BUT MAKE THE PERSON, AND HIS WHOLE CULTURE, MORE RECEPTIVE TO CHRIST'S MESSAGE.

ACCULTURATION THEN FOR THE CHURCH IN TAIWAN WILL MEAN TO ACKNOWLEDGE THE MULTIPLE GENUINELY HUMAN ASPECTS IN THE VALUE-SCALE OF CHINESE CULTURE, AND TO ACCEPT THEM AS THEY ARE LIVED IN THEIR CHINESE FORM, ADDING TO THEM ONLY THE NEW DIMENSION OF THE CHRISTIAN LOVE, WHICH WILL NOT CHANGE THEIR OUTLOOK, BUT MAKE THEM RICHER.

THIS BRINGS US CLOSE TO THE GOALS OF OUR EDUCATIONAL INSTITUTIONS WHICH WE ARE ABOUT TO STUDY NEXT. IT IS THEIR TASK TO DEVELOP YOUNG PEOPLE AND TO GUIDE THEM TOWARDS MATURITY. HOWEVER, TO MAKE THEM INTO MORE PERFECT, MORE FREE, AND MORE MATURE YOUNG MEN AND WOMEN, WE MUST PREPARE THEM FOR AUTHENTIC HUMAN HAPPINESS AND EVENTUALLY TO A PERSONAL AND GENUINE ACCEPTANCE OF CHRIST'S LOVE.

CONCLUSION TO CHAPTER III

WE ARE IN A PERIOD OF INDUSTRIALIZATION AND ADVANCING TECHNOLOGY IN CHINA. CHINESE ARE QUESTIONING THE VALUES OF THEIR OWN TRADITIONAL RELIGIONS—BUDDHISM, CONFUCIANISM, TAOISM. THEY ALSO QUESTION THE VALUE OF CHRISTIANITY. WE HAVE NOTHING TO FEAR FROM THIS TYPE OF QUESTIONING, ON THE CONTRARY, WE CAN ONLY PROFIT FROM IT SINCE IT MAY FORCE US TO QUESTION OURSELVES IN ORDER TO UNDO OUR RELIGIOUS PRACTICES OF MANY SECONDARY ASPECTS ADDED TO THEM THROUGH HISTORY, BUT WHICH ARE NOTHING BUT CERTAIN FORMS OF THE "SACRED" DEPENDENT ON ONE PARTICULAR CULTURE OR ON CERTAIN PSYCHOLOGICAL STATES OF MIND. TO DO AWAY WITH THEM CAN ONLY MAKE THE FAITH MORE TRULY CHRISTIAN AND WILL MAKE OUR MESSAGE MORE CLEAR AND UNDERSTANDABLE.

CHAPTER IV

CATHOLIC EDUCATION IN TAIWAN

INTRODUCTION

WE ARE NARROWING DOWN OUR SUBJECT MORE AND MORE. STARTING WITH THE STUDY OF SOCIETY AND ITS VALUES IN GENERAL, WE HAVE NOW DISCUSSED THE GENERAL SITUATION OF EDUCATION IN TAIWAN. IN OUR THIRD CHAPTER, WE HAVE DEFINED THE IMAGE OF THE CATHOLIC CHURCH IN THE CHINESE SOCIETY OF TODAY.

THIS GIVES US A SUFFICIENT BACKGROUND TO START THE STUDY OF THE PROPER OBJECT OF THIS PAPER: CATHOLIC SECONDARY EDUCATION IN TAIWAN. IN THIS CHAPTER, WE WILL DISCUSS, RESPECTIVELY, THE HISTORICAL DEVELOPMENT OF CATHOLIC SECONDARY EDUCATION IN TAIWAN; AND THE ACTUAL LEGAL AND SOCIAL SITUATION OF IT, WHICH WILL BE FOLLOWED BY A GENERAL DISCUSSION OF THESE MATTERS.

1—HISTORICAL DEVELOPMENT

THERE WERE NO SIGNS OF ANY EDUCATIONAL ATTEMPTS BY THE CATHOLIC CHURCH IN TAIWAN UNTIL 1917 WHEN THE

"BLESSED IMELDA MIDDLE SCHOOL" FOR GIRLS WAS FOUNDED BY THE SPANISH DOMINICAN SISTERS UNDER THE DIRECTION OF MSGR. CLEMENT FERNANDEZ.¹⁵

ALL OTHER EDUCATIONAL INSTITUTIONS WERE STARTED DURING THE POST-WAR PERIOD UNDER THE CHINESE GOVERNMENT. THE FOLLOWING DATA WILL GIVE AN IDEA AS TO WHAT CATHOLIC EDUCATION IN TAIWAN REPRESENTS TODAY.

AS PREVIOUSLY STATED, THERE WERE RELATIVELY FEW CATHOLICS IN TAIWAN PRIOR TO 1945. THEIR NUMBER STARTED TO INCREASE AFTER 1950.

THE MANY MISSIONARIES WHO CAME FROM MAINLAND CHINA DID NOT SHOW ANY INTEREST FOR EDUCATIONAL INSTITUTIONS DURING THE FIRST FEW YEARS AFTER THEY CAME TO TAIWAN. THERE WERE SEVERAL REASONS FOR THIS:

A) THE CHINESE GOVERNMENT WAS VERY STRICT IN GIVING PERMISSION TO PRIVATE INSTITUTIONS TO START SCHOOLS. THE EXPERIENCE ON THE MAINLAND HAD SHOWN THAT THE COMMUNISTS OFTEN INFILTRATED THE PRIVATE INSTITUTIONS; THEREFORE, THE GOVERNMENT WANTED TO CONTROL ALL SCHOOLS. PERMISSION TO START SCHOOLS WAS GRANTED MORE EASILY AFTER 1959.

B) DURING THE FIRST SIX TO SEVEN YEARS AFTER THE DISASTER ON THE MAINLAND, WHEN THE MISSIONARIES HAD

FIRST COME TO TAIWAN, THE CONVERSIONS WERE SO NUMEROUS ALL OVER THE ISLAND THAT MOST MISSIONARY SOCIETIES HAD JUST ENOUGH PERSONNEL TO TAKE CARE OF THE WORK OF THEIR PARISHES.

c) MANY MISSIONARY SOCIETIES WERE IN GREAT FINANCIAL DIFFICULTY WHEN THEY FIRST MOVED OUT OF COMMUNIST CHINA, AND, CONSEQUENTLY, LACKED THE FUNDS NECESSARY TO START SCHOOLS.

BY 1959, OR EARLY 1960, THE NUMBER OF CONVERSIONS WAS RAPIDLY DECREASING IN ALMOST EVERY DIOCESE OF TAIWAN. THE TIME OF THE BUSY CATECHUMENATES WAS OVER, OR, AT LEAST SLOWED DOWN. THEN CAME THE TIME FOR THE AFTERCARE OF THE NEWLY BAPTIZED. MANY MISSIONARIES CONSIDERED BUILDING SCHOOLS AS PART OF THIS AFTERCARE. THE FOLLOWING STATISTICS DEMONSTRATE THE GENERAL VIEW OF WHAT CATHOLIC EDUCATION REPRESENTS TODAY AS COMPARED WITH THE ENTIRE EDUCATIONAL SYSTEM¹⁶, AND THIS WILL BE FOLLOWED BY A COMPLETE LIST OF ALL CATHOLIC SECONDARY SCHOOLS OPERATING IN TAIWAN AS OF 1964:

	<u>CATHOLIC SCHOOLS</u>		<u>GOVERNMENT SCHOOLS</u>	
	<u>NUMBER</u>	<u>STUDENTS</u>	<u>NUMBER</u>	<u>STUDENTS</u>
ELEMENTARY	5	1,353	2,107	2,202,666
SECONDARY	22	10,626	396	483,871
COLLEGE AND UNIVERSITY	2	1,250	41	64,101

2—CATHOLIC SECONDARY SCHOOLS IN TAIWAN

SCHOOLS FOR GENERAL ACADEMIC EDUCATION

FOLLOWING ARE THE SECONDARY SCHOOLS WHICH GIVE A PREPARATORY EDUCATION TO FURTHER COLLEGE AND UNIVERSITY STUDIES. WE DO NOT DISTINGUISH BETWEEN THOSE WHO HAVE ONLY LOWER MIDDLE SCHOOL AND THOSE WHO HAVE BOTH LOWER AND UPPER MIDDLE SCHOOL BECAUSE SOME OF THEM ARE STILL IN THEIR FIRST YEARS OF DEVELOPMENT:

<u>SCHOOL</u>	<u>CITY</u>	<u>YEAR OF FOUNDATION</u>	<u>DIRECTION</u>
HENG YI	TAIPEI	1595	DISCIPULI DOMINI
Hsu HUI	TAIPEI	1963	JESUIT FATHERS
CHING HSIU	TAIPEI	1917	DOMINICAN SISTERS
FANG-CHI	TAIPEI	1964	FRANSICAN FATHERS
SHENG-HSIN	TAIPEI	1961	SACRED HEART SISTERS
SHU-KUANG	HSINCHU	1962	SRS. OF HOLY SPIRIT
PE-TE	HSINCHU	1962	JESUIT FATHERS
HSIAO-MING	TAICHUNG	1963	I. H. SISTERS
WEI-TAO	TAICHUNG	1954	VIATOR FATHERS
SHENG HSIN	CHIA-YI	1962	DIOCESE OF CHIA-YI
YUNG-NIEN	CHIA-YI	1960	DIOCESE OF CHIA-YI
FU-REN	CHIA-YI	1963	SVD FATHERS
TE-KUANG	TAINAN	1962	HOLY FAMILY SISTERS
LI-MING	MATOU	1963	FRANSICAN FATHERS
DON BOSCO	TAINAN	1964	SALESIAN FATHERS
SHEN KUNG	TAINAN	1963	I. H. SISTERS
TAO-MING	KAOHSIUNG	1959	DOMINICAN FATHERS
ST. PAUL	KAOHSIUNG	1964	MARIST BROTHERS
HAI-HSING	HUALIAN	1961	URSULINE SISTERS

VOCATIONAL SCHOOLS

NURSING	LWO TUNG	1964	CAMILLIAN FATHERS
TECHNICAL	HSIN PU	1959	JESUIT FATHERS
ST. JOSEPH	TAITUNG	1960	BETLEHEM FATHERS

3—LEGAL AND SOCIAL SITUATION

CATHOLIC SCHOOLS IN TAIWAN ARE ALL OFFICIALLY RECOGNIZED BY THE GOVERNMENT, BUT NOT FINANCIALLY SUPPORTED BY IT. THIS MEANS THAT THEY ALL CAN GIVE A VALID DIPLOMA TO THEIR GRADUATES PROVIDED THE SCHOOL FOLLOWS ALL PRESCRIPTIONS OF THE GOVERNMENT CONCERNING EDUCATION.

GOVERNMENT REGULATIONS FORBID TEACHING RELIGION AS PART OF THE CURRICULUM. STUDENTS WHO WISH TO BE INSTRUCTED IN RELIGION MAY ATTEND FREE RELIGION CLASSES AFTER REGULAR SCHOOL HOURS.

ENROLLMENT MUST, ACCORDING TO GOVERNMENT REGULATION, BE DECIDED BY SUBMITTING ALL CANDIDATES TO AN ENTRANCE EXAMINATION AND ONLY THOSE WITH THE HIGHEST SCORE CAN BE ADMITTED. CONSEQUENTLY, THE SCHOOL IS RESTRICTED IN ADMITTING STUDENTS AND MAY NOT GIVE PREFERENCE TO THE CATHOLIC APPLICANTS. ONLY THOSE CATHOLIC STUDENTS WHO SCORE HIGH ENOUGH AT THE ENTRANCE EXAMINATION MAY ENTER SO THAT MANY OF THESE CATHOLIC SCHOOLS HAVE ONLY A TEN TO FIFTEEN PER CENT RATIO OF CATHOLIC STUDENTS TO THE ENTIRE STUDENT BODY.

CATHOLIC SCHOOLS ARE GENERALLY HIGHLY REGARDED BY THE POPULATION, INCLUDING NON-CATHOLICS, BECAUSE THEY

MAINTAIN A HIGH ACADEMIC STANDARD AND GOOD DISCIPLINE. THIS PREFERENCE FOR THE CATHOLIC SCHOOL IS OFTEN SHOWN BY THE LARGE NUMBER OF APPLICANTS FOR THE FEW VACANCIES. IN 1963, 2350 BOYS COMPETED IN THE ENTRANCE EXAMINATIONS FOR 420 VACANCIES AT THE WEI TAO SCHOOL IN TAICHUNG.

STAFF MEMBERS OF CATHOLIC SCHOOLS ARE NOT NECESSARILY CATHOLIC. ONE COULD SAY, IN GENERAL, THAT THE CATHOLIC SCHOOL BOARD CONSIDERS THE APPLICANT'S TEACHING ABILITY AS THE PRIMARY QUALIFICATION FOR ACCEPTANCE, AND, THEN WHETHER OR NOT HE IS CATHOLIC. HOWEVER, MUCH CONSIDERATION IS GIVEN TO WHETHER OR NOT THE APPLICANT HAS A POSITIVE OR NEGATIVE ATTITUDE TOWARDS RELIGION IN GENERAL. THOSE WHO EVIDENCE ANIMOSITY TO THE VERY IDEA OF RELIGION WOULD NOT BE CONSIDERED TO BE QUALIFIED.

4—DISCUSSION

WHY SO MANY SCHOOLS AFTER 1959

WE ALREADY KNOW WHY WE COULD HARDLY HAVE EXPECTED THE CHURCH TO DO MORE IN EDUCATION BEFORE 1945. HOWEVER, WE POINT OUT THAT THE FEW PRIESTS ON THE ISLAND PRIOR TO 1945 AND THOSE LEAVING THE MAINLAND COMING TO TAIWAN BETWEEN 1945 AND 1950 WERE TOO BUSY TO EXPAND BEYOND THE VERY MINIMAL REQUIREMENTS.

THE GREAT MAJORITY OF PRIESTS, BROTHERS, AND SISTERS CAME BETWEEN 1949 AND 1956. THE TOTAL NUMBER IN 1964 WAS 718 SISTERS AND 850 BROTHERS AND PRIESTS. THE NUMBER OF PRIESTS HAD INCREASED SO MUCH AFTER 1959 THAT ROME SPLIT THE APOSTOLIC PREFECTURE OF FORMOSA INTO FIVE DIOCESES BETWEEN 1949 AND 1952.

WHEN WE NOW REFER TO OUR TABLE ON PAGE 76, WE SEE THAT MOST SCHOOLS WERE STARTED AFTER 1959. OF THE TWENTY-TWO MIDDLE SCHOOLS NOW ON TAIWAN, TWENTY WERE STARTED BETWEEN 1959 AND 1964. IN THAT SAME PERIOD, THE WHOLE LADDER OF EDUCATION FROM NURSERY SCHOOL TO UNIVERSITY WAS COMPLETED BY THE BUILDING OF VOCATIONAL SCHOOLS AND THE FU JEN UNIVERSITY.

WE MAY BRIEFLY INQUIRE HERE WHAT HISTORICAL CIRCUMSTANCES HAVE LED THE MISSIONARIES TO THIS OBVIOUS AND QUICK CHANGE IN METHODS OF APOSTOLATE.

ONE POSSIBLE REASON WOULD BE THAT BY 1959 PERMISSION TO BUILD SCHOOLS WAS MORE EASILY OBTAINED FROM THE GOVERNMENT THAN IN THE EARLY FIFTIES. BUT THIS REASON DOES NOT SEEM ADEQUATE SINCE THE WEI TAO SCHOOL IN TAICHUNG WAS FOUNDED IN 1954 WITH PERMISSION OF THE GOVERNMENT.

A LOOK AT THE STATISTICS OF THE SCHOOLS AND A COMPARISON WITH THE INCREASE IN THE NUMBER OF CATHOLICS DURING THE SAME YEARS MAY BRING US CLOSER TO THE REAL REASON FOR THIS CHANGE¹⁷:

INCREASE OF CATHOLICS

1957.....	33,131
1958.....	32,971
<u>1959.....</u>	<u>19,300</u>
1960.....	19,040
1961.....	18,980
1962.....	17,820

INCREASE OF SCHOOLS

1957.....	2
1958.....	0
<u>1959.....</u>	<u>3</u>
1960.....	2
1961.....	4
1962.....	5
1963.....	5
1964.....	5

ON FIRST GLANCE AT THESE FIGURES ONE NOTICES THE SUDDEN DECREASE IN CONVERSIONS BETWEEN 1958 AND 1959 AND THEN A STEADY DECREASE THROUGH THE YEAR 1964. MANY REASONS ARE GIVEN FOR THIS DECREASE, BUT IT IS NOT OUR PURPOSE TO DEAL WITH THAT SUBJECT IN THIS PAPER.

WHAT WE ARE CONCERNED WITH IS THE INCREASE IN THE NUMBER OF SCHOOLS ON THE ISLAND FOLLOWING IMMEDIATELY UPON THE DECREASE IN CONVERSIONS. OUR ASSUMPTION IS THAT THE PRIESTS OF ALMOST ALL SOCIETIES, SEEING THIS SUDDEN CHANGE IN THE CONVERSION TREND, WERE LOOKING FOR ANOTHER METHOD OF APOSTOLATE AND CHANGED TO SCHOOLS, WHICH WOULD AT THE SAME TIME ALSO GIVE THEIR NEWLY BAPTIZED YOUNGSTERS A CHANCE TO RECEIVE A CATHOLIC

EDUCATION. BEFORE 1959, EVERY MISSION HAD AT LEAST A COUPLE HUNDRED CATECHUMENS STUDYING AND PREPARING FOR BAPTISM. THERE WAS LITTLE TIME OR OPPORTUNITY LEFT FOR THESE MISSIONARIES TO THINK ABOUT OTHER WORKS OF APOSTOLATE, BUT, DURING THE PERIOD FROM 1958 TO 1962 CONVERSIONS HAD DECREASED TO ALMOST FIFTY PER CENT OF THE 1958 FIGURE. THIS IS ONE OF THE PRINCIPLE REASONS WHY THERE WAS THE SUDDEN RENEWAL OF INTEREST IN STARTING MORE SCHOOLS.

WHY SO MANY MIDDLE SCHOOLS

ANOTHER FACT SHOWN BY THE STATISTICS IS THAT OF ALL THE SCHOOLS ONLY FIVE ARE ELEMENTARY SCHOOLS AND THREE ARE TECHNICAL SCHOOLS WHILE NINETEEN ARE MIDDLE SCHOOLS.

AGAIN, THERE ARE MANY REASONS FOR THIS PREFERENCE FOR THE MIDDLE SCHOOL. ONE OBVIOUS REASON IS THE FINANCIAL BURDEN OF ELEMENTARY AND VOCATIONAL SCHOOLS[†] THE FIRST BEING IN COMPETITION WITH THE GOVERNMENT SCHOOLS WHICH ARE TUITION FREE, AND THE LATTER REQUIRING VERY EXPENSIVE EQUIPMENT. IN THIS COUNTRY WHERE THE ECONOMIC STANDARD IS RELATIVELY LOW, IT IS HARD TO RECRUIT ENOUGH STUDENTS WHO ARE ABLE, OR EVEN WILLING,

TO PAY TUITION. HOWEVER, THE MOST IMPORTANT REASON FOR THIS RATHER OBVIOUS PREFERENCE FOR THE MIDDLE SCHOOL BY THE MISSIONARY SOCIETIES IS THE RECRUITMENT OF VOCATIONS. HERE, WE FIND AGAIN THE SAME BASIC MOTIVE FOR THE CHURCH FOUNDING SCHOOLS IN ANY COUNTRY AND AT ANY GIVEN TIME. THIS HAS BEEN SO IN EUROPE AS WELL AS IN THE UNITED STATES AND ANY OTHER PART OF THE WORLD. IF IN SOME COUNTRIES AT CERTAIN PERIODS SHE FOUNDED SCHOOLS FOR REASONS OF PUBLIC SERVICE, IT WAS BECAUSE OF THE INABILITY OR LACK OF THE GOVERNMENT TO DO SO, YET, AT ALL TIMES AND IN ALL PLACES, THE PRIMARY MOTIVE REMAINED—TO PROVIDE FOR THE CONTINUATION OF THE CLERGY, ESPECIALLY NATIVE CLERGY, TO CARE FOR ITS PEOPLE'S RELIGIOUS NEEDS.

THE DATA ON PAGE 76 SHOWS THAT EACH MISSIONARY SOCIETY IN TAIWAN, WITH ONLY A VERY FEW EXCEPTIONS, STARTED A MIDDLE SCHOOL, AND JUST ONLY ONE. (THE FRANCISCAN FATHERS HAVE TWO—ONE DIRECTED BY THE BELGIAN FRANCISCANS AND THE OTHER BY THE GERMAN FRANCISCANS.) TWELVE OF THE TWENTY MIDDLE SCHOOLS HAVE A NOVITIATE OR A MINOR SEMINARY CONNECTED WITH IT SO THAT SEMINARIANS AND FUTURE SISTERS CAN STUDY AT THESE NEARBY CATHOLIC MIDDLE SCHOOLS.

SCHOLASTIC ACHIEVEMENT VERSUS AUTHENTIC EDUCATION

THE QUALITY OF A SCHOOL IN TAIWAN AS SEEN BY THE CHINESE IS DETERMINED BY THE STANDARD OF ITS ACADEMIC EXCELLENCE. THE PURPOSE OF THE PARENTS IN SENDING THEIR CHILDREN TO ONE SCHOOL RATHER THAN ANOTHER, IS IN THE SCHOLASTIC ACHIEVEMENT RATHER THAN IN THE COMPLETION OF A CHILD'S EDUCATION INTO A MATURE PERSON; NOT THAT THERE IS NO CONCERN AMONG PARENTS IN GIVING A GENUINE EDUCATION TO THEIR CHILDREN—THE OPPOSITE IS TRUE—BUT CONDITIONS ARE SUCH THAT ONE MUST STRUGGLE IN ORDER TO "MAKE IT" IN THE SOCIETY, AND, THEREFORE, HIGH MARKS, AS THE PROOF OF SCHOLASTIC EXCELLENCE, ARE THE NORM BY WHICH A PERSON IS JUDGED RATHER THAN PERSONALITY OR GENERAL HUMAN QUALITIES AND VIRTUES. CONSEQUENTLY, IF A CHOICE HAS TO BE MADE BETWEEN A SCHOOL OF HIGH INTELLECTUAL STANDARD AND ANOTHER EVIDENCING MORE CONCERN FOR THE COMPLETE EDUCATION AND DISCIPLINE THAN FOR HIGH MARKS, THE CHOICE, NO DOUBT, WILL FALL ON THE FIRST ONE.

THIS HAS NOT ONLY BECOME THE VALUE-SCALE OF THE PARENTS BUT ALSO MANY SCHOOLS HAVE ADOPTED THIS ATTITUDE. THE IMPORTANCE OF EXAMINATIONS, LARGELY OVER-EMPHASIZED IN ALL SCHOOLS, CONVEYS THIS SAME IDEA. SCHOOLS ARE

GENERALLY MOST ANXIOUS IN TRYING TO EVALUATE THEIR RESULTS THROUGH COMPETITIVE EXAMINATIONS, OFTEN USING THIS AS A MEANS TO PREVENT STUDENTS FROM GETTING INVOLVED IN OTHER PURSUITS EVEN THOUGH SUCH ACTIVITIES ARE BENEFICIAL TO A MORE COMPLETE EDUCATION.

WE DO NOT INTEND HERE TO UNDERESTIMATE THE IMPORTANCE OF INTELLECTUAL ENDEAVORS, WHICH SHOULD INDEED BE ONE OF THE PRIMARY CONCERNS OF THE SCHOOL BOARD. ONE DOES NOT BARGAIN WITH ACADEMIC ACHIEVEMENT. BUT THIS CONCERN HAS GROWN TO A DEGREE WHERE ANYONE WHO STARTS A SCHOOL IS IMMEDIATELY TAKEN INTO THE TREAD-MILL OF COMPETITION AMONG SCHOOLS, PREVENTING THE NECESSARY ATTENTION TO OTHER THAN ACADEMIC PROBLEMS AND GOALS.

THE GOAL OF TRUE EDUCATION IS THE FORMATION OF THE WHOLE MAN, NOT JUST HIS INTELLECT. IT IS NOT BY POURING MORE KNOWLEDGE INTO THE BRAIN OF THE STUDENT OR BY FEEDING INTO HIM MORE INFORMATION OF DIFFERENT SUBJECTS THAT THE "MAN" IN HIM WILL BE MORE COMPLETE, MORE "MATURE". WHAT WE MUST AIM AT IS THAT NO MATTER WHAT THE PRESSURE OF COMPETITION IS, OR HOW IMPORTANT INTELLECTUAL TRAINING OF THE STUDENT IS, THE YOUTH MUST BE COMPLETELY EDUCATED TO TAKE HIS PLACE IN OUR MODERN SOCIETY; AND THIS, IN OUR OPINION, IS NOT BEING ACCOM-

PLISHED IN THE CONSIDERATION OF ONLY ONE ASPECT OF THE EDUCATION OF THE YOUTH. THE DIRECTORS OF SCHOOLS—AND I MEAN HERE FIRST OF ALL OUR CATHOLIC SCHOOLS—MUST HAVE THE COURAGE TO STAND UP AGAINST THIS GENERAL CONFUSION AND MUST TAKE A STAND IN FAVOR OF EDUCATION OF THE "WHOLE MAN". IT IS A DIFFICULT CHALLENGE TO TRY TO KEEP THE DELICATE BALANCE BETWEEN SCHOLASTIC ACHIEVEMENT AND COMPLETE HUMAN EDUCATION, YET, THIS MIGHT VERY WELL BE THE ROLE THAT CATHOLIC EDUCATION WILL HAVE TO PLAY IN TAIWAN.

SCHOLASTIC ACHIEVEMENT VERSUS CHRISTIAN TESTIMONY

THIS BRINGS US TO THE CENTER OF OUR DILEMMA. IF NO AUTHENTIC EDUCATION IS POSSIBLE WITHOUT ENVISIONING THE EDUCATION OF THE WHOLE MAN, THERE WILL BE EVEN LESS OPPORTUNITY FOR THE EDUCATION OF THE TRUE CHRISTIAN, BECAUSE THE CHRISTIAN FAITH CAN ONLY FLOURISH ON THE FERTILE BASIS OF TRULY LIVED HUMAN VALUES.

ARE OUR CATHOLIC SCHOOLS IN TAIWAN FAITHFUL TO THEIR PURPOSE OF CONVEYING THE MESSAGE OF CHRIST TO THEIR STUDENTS AND TO OUTSIDERS? NOTE, OUR QUESTION IS NOT, "ARE WE MAKING CATHOLICS?". IN OTHER WORDS, ARE OUR SCHOOLS RECOGNIZED AS "CHRISTIAN", OR, HAVE THEY COMPLETELY

IDENTIFIED THEMSELVES WITH THE OTHER SCHOOLS BY BECOMING MERE DIPLOMA MILLS, TURNING OUT STUDENTS WITH DIPLOMAS BUT NO OTHER MESSAGE. PERHAPS, A MORE FUNDAMENTAL QUESTION SHOULD BE POSED, SUCH AS: WHAT IS THERE IN OUR PHILOSOPHY OF EDUCATION AND IN OUR PEDAGOGY THAT MAKES IT PROPERLY CHRISTIAN AND BY WHICH WE IDENTIFY OUR SCHOOLS AS SUCH.

FAILING THAT PURPOSE, THERE IS NO TRUE CHRISTIAN EDUCATION, THERE IS AT BEST ONLY RELIGIOUS INSTRUCTION. THIS BECOMES MORE APPARENT WHEN WE CONSIDER THE TYPE OF RELIGIOUS INSTRUCTION GIVEN IN MOST OF OUR SCHOOLS—OUR STRONG INSISTENCE ON THE USE OF CATECHISM QUESTION-AND-ANSWER SYSTEM AND THE MEMORIZATION OF IT AS WELL AS OUR MULTIPLE EFFORTS TO FIND IDEAL TEXTBOOKS BESIDES THE CATECHISM. THIS ALL DEMONSTRATES HOW INTELLECTUAL OUR APPROACH IS. NO WONDER THAT THE GAP BETWEEN OUR CLASSES AND LIFE IS STRONGLY SENSED BY OUR BOYS AND GIRLS WHOSE ATTITUDE TOWARDS THESE DOCTRINE CLASSES APPEARS TO BE—ACCEPTANCE OF A "NECESSARY EVIL" FOR CATHOLICS BUT WHICH ARE USELESS IN REGARD TO FUTURE LIFE.

HOWEVER, OUR PURPOSE HERE IS NOT TO GENERALIZE, NOT TO JUDGE OR CONDEMN THE WHOLE APPROACH TO CATHOLIC EDUCATION IN TAIWAN. WE KNOW THAT IN SEVERAL

INSTITUTIONS SERIOUS EFFORTS HAVE BEEN, AND ARE BEING, MADE TO MAKE RELIGIOUS INSTRUCTION RELEVANT TO THE STUDENTS. SOME HAVE TRIED TO COME TO AN OPEN EXCHANGE AND RESEARCH FOR TRUE MEANING AND RELEVANCE THROUGH OPEN DISCUSSIONS. OTHERS HAVE GONE FURTHER AND MADE EFFORTS TO BUILD A TRULY REAL COMMUNITY SPIRIT AMONG STUDENTS, AND THIS, IN OUR OPINION, IS THE ONLY ENVIRONMENT WHERE FAITH WILL GROW. THE LOGICAL OUTGROWTH OF ALL THIS WILL BE AN EFFORT TO TRAIN AND EDUCATE STUDENTS TO AN APOSTOLIC ENGAGEMENT WHICH WILL BRING US TO A TRULY ACTIVE, LIVING COMMUNITY OF LOVE, GENUINELY INVOLVED TO BRING CHRIST TO OTHERS'

IT IS OUR STRONG CONVICTION THAT UNLESS OUR CATHOLIC SCHOOLS FORM COMMUNITIES OF FAITH WITH ALL CATHOLIC LAY-TEACHERS, STAFF MEMBERS, AND STUDENTS TAKING PART IN IT, THERE WILL NEVER BE ANY AUTHENTIC TRANSMISSION OF THE MESSAGE OF REVELATION.

4—ROLE OF CATHOLIC SCHOOLS IN TAIWAN

THE QUESTION ARISES NOW—WHAT IS THE ROLE OF THE CATHOLIC SCHOOL IN THE CHINESE SOCIETY OF TODAY? WHAT SHOULD BE THE MOTIVE FOR THE CATHOLIC MISSIONARY IN STARTING A SCHOOL? DO WE HAVE TO BUILD SUFFICIENT

SCHOOLS SO THAT ALL THE CATHOLIC BOYS AND GIRLS CAN GO TO A CATHOLIC SCHOOL?

IN FORMOSA, WE ARE NOT IN A CHRISTIAN SOCIETY, BUT WHILE WE ARE EXPANDING THE CHURCH WE SHOULD BE CLEAR ON THIS FUNDAMENTAL QUESTION—DOES THE SITUATION OF THE CHURCH IN FORMOSA CALL FOR CATHOLIC SCHOOLS, AND IF SO, TO WHAT EXTENT.

TOO OFTEN WE CONSIDER SCHOOLS TO BE AN INTEGRAL PART OF THE CHURCH AS IF THE CHURCH WAS NOT ESTABLISHED LONG BEFORE OUR PRESENT EDUCATIONAL SYSTEM, OR, AS IF THE CHURCH CANNOT BE ESTABLISHED WITHOUT THE SCHOOLS AS ITS VISIBLE TOKEN OF INFLUENCE.

PROFESSOR LIEGE DISCUSSES THIS QUESTION OF "CATHOLIC INSTITUTIONS" IN HIS COURSE ON PASTORAL THEOLOGY¹⁸. HE DISTINGUISHES THREE FORMS OF CATHOLIC INSTITUTIONS: THE ECCLESIAL, THE ECCLESIASTICAL AND THE TEMPORARY INSTITUTIONS. SCHOOLS BELONG TO THIS THIRD CATEGORY WHICH CAN BE ADDED TO THE OTHERS OR NOT ACCORDING TO THE NEED AND THE CIRCUMSTANCES OF THE TIME AND SOCIETY.

ACCEPTING PROFESSOR LIEGE'S THEORY AS A GUIDING PRINCIPLE, WE MAY FORMULATE THE FOLLOWING ANSWER TO OUR QUESTION: CIRCUMSTANCES IN FORMOSA DO NOT CALL FOR A

MULTIPLICATION OF SCHOOLS TO THE EXTENT THAT EVERY CATHOLIC CHILD SHOULD BE ABLE TO RECEIVE HIS EDUCATION IN A CATHOLIC SCHOOL. SOCIETY IS NOT HOSTILE TO THE CATHOLIC WAY OF LIFE. RATHER THAN TO ISOLATE THE CATHOLIC YOUTH FROM SOCIETY, IT WOULD BE BETTER TO EDUCATE THEM IN THE ENVIRONMENT IN WHICH THEY MUST LATER LIVE AS ADULTS.

IT IS, HOWEVER, DESIRABLE THAT SOME CATHOLIC SCHOOLS BE BUILT FOR THREE REASONS: (1) FOR RECRUITMENT OF VOCATIONS AND THE TRAINING OF QUALIFIED CATHOLIC LAY LEADERS; (2) TO PROVIDE AN OPPORTUNITY FOR THOSE WHO SPECIFICALLY DESIRE SUCH CATHOLIC EDUCATION; AND (3) TO PROVIDE SUCH OTHER SCHOOLS AS WILL BENEFIT THE DEVELOPMENT OF THE COUNTRY AND ITS PEOPLE.

WE WOULD LIKE TO COMMENT ON THE THIRD REASON. FORMOSA IS NO LONGER CONSIDERED TO BE A DEVELOPING COUNTRY. THERE ARE ENOUGH ELEMENTARY SCHOOLS ON THE ISLAND. DESPITE THE GREAT DEMAND FROM STUDENTS FOR ENTRY INTO THE MIDDLE SCHOOLS, MORE SCHOOLS ALONE, AS THE STANFORD RESEARCH INSTITUTE'S 1964 STUDY POINTS OUT, IS NOT THE PRIMARY NEED IN THE DEVELOPMENT OF THE COUNTRY¹⁷. THIS STUDY REVEALS THAT THE PASSION OF THE CHINESE FOR EDUCATION IS MORE OFTEN JUST A PASSION FOR

ACQUIRING A DIPLOMA AS A PASSPORT TO STATUS IN SOCIETY. STUDENTS SHOW GREAT INTEREST FOR MIDDLE SCHOOL STUDIES AND COLLEGE, BUT NOT FOR VOCATIONAL TRAINING. THIS, AS WE POINTED OUT PREVIOUSLY, IS BECAUSE SUCH TRAINING IMPLIES MANUAL LABOR IN THE FUTURE. YET, WE ALL KNOW, THE DEVELOPMENT OF MANY INDUSTRIES IN A COUNTRY IS DEPENDENT UPON THE PROPER TRAINING OF MANY SKILLED AND SEMI-SKILLED LABORERS.

IN THE LIGHT OF THESE CONCLUSIONS OF THE STANFORD STUDY, IT APPEARS THAT BY BUILDING OUR NINETEEN ACADEMIC MIDDLE SCHOOLS WE HAVE JUST FOLLOWED THE GREAT DEMAND FOR DIPLOMAS. ONLY OUR THREE VOCATIONAL SCHOOLS ARE FULFILLING REAL NEEDS OF THIS COUNTRY. THE NURSING SCHOOL IN LWO TUNG—THE ONLY SCHOOL ON THE ISLAND FOR TRAINING MALE NURSES—IS CERTAINLY RENDERING A GREAT SERVICE TO THE COUNTRY EVEN IF IT INCIDENTALLY COINCIDES WITH THE FOUNDER'S PURPOSE OF RECRUITING NURSES FOR ITS MANY HOSPITALS. LIKEWISE, THE VOCATIONAL SCHOOLS IN HSIN PU AND TAITUNG ARE DOING GOOD SERVICE IN THE DEVELOPMENT OF THE HSIN PU AND TAITUNG AREAS.

5—EVALUATION OF CATHOLIC EDUCATION IN TAIWAN

CONCLUDING THESE OBSERVATIONS ON CATHOLIC EDUCATION IN TAIWAN TODAY, WE NOW GIVE A BRIEF RESUME OF THE PAST

REALIZATIONS IN THIS FIELD AND EVALUATE THE IMPORTANCE OF THE PRESENT TREND OF ITS DEVELOPMENT. THE MOST SIGNIFICANT PERIOD IN THE DEVELOPMENT OF EDUCATION IS THAT BETWEEN 1959 AND 1964 WHEN TWENTY OF THE TWENTY-TWO MIDDLE SCHOOLS WERE STARTED. AND, AS WE ALREADY KNOW, THE PRIME PURPOSE OF THE DIFFERENT FOUNDERS IN STARTING THESE MIDDLE SCHOOLS WAS RECRUITMENT.

REGARDING THE FUTURE DEVELOPMENT OF OUR ENDEAVORS IN THIS FIELD, WE SUBMIT THE FOLLOWING SUGGESTIONS:

A) WHILE WE WOULD RECOMMEND THAT STILL A FEW MORE ELEMENTARY SCHOOLS AND MIDDLE SCHOOLS SHOULD BE BUILT IN TAIWAN, WE THINK THE CHURCH'S POLICY SHOULD BE A POLICY OF REPRESENTING AND PROVIDING OPPORTUNITY FOR TRULY CATHOLIC EDUCATION RATHER THAN A POLICY OF OBTAINING AND MAINTAINING A POSITION OF INFLUENCE.

INSTEAD OF SPENDING MONEY ON BUILDING SCHOOLS AND AT THE SAME TIME KEEPING ALL OF OUR CATHOLIC RELIGIOUS AND LAY TEACHERS IN THOSE CATHOLIC SCHOOLS, WE WOULD PREFER TO SEE THE CATHOLIC TEACHER—BOTH RELIGIOUS AND LAY TEACHERS—GO OUT INTO THE GOVERNMENT SCHOOLS TO TEACH. TEACHING IN THOSE SCHOOLS AND IN GOVERNMENT UNIVERSITIES AND COLLEGES AS WELL, WOULD MORE CLEARLY DEMONSTRATE THE INTEREST OF THE CHURCH IN THE PROBLEMS

OF OUR TIMES. IF WE ARE TO TESTIFY THAT THE CHURCH IS NOT ALOOF AND INDIFFERENT TO ANY TRULY HUMAN ENTERPRISE, LET US START BY MAKING OUR RESOURCES AVAILABLE TO OTHERS.

THE EXPERIENCES OF OUR PRIESTS—MAINLY IN HIGHER EDUCATION—HAVE SHOWN THAT GOVERNMENT SCHOOLS WELCOME THEM AS TEACHERS AND APPRECIATE THEIR WORK. DURING THE ACADEMIC YEAR OF 1963-1964, THIRTY PRIESTS AND RELIGIOUS WERE TEACHING EITHER AS FULL-TIME OR PART-TIME PROFESSORS AT VARIOUS COLLEGES AND UNIVERSITIES OVER THE ISLAND. THEIR WORK WAS GENERALLY CONSIDERED TO BE VERY SUCCESSFUL.

B) THE GREAT RUSH OF STUDENTS TO OUR CATHOLIC SCHOOLS AND THE APPROVING COMMENTS OF MANY PARENTS, CATHOLIC AS WELL AS NON-CATHOLIC, SHOULD NOT INFLUENCE OUR IMPRESSION OF THE APOSTOLIC VALUE OF OUR SCHOOLS. AS WE DEMONSTRATED IN THE THIRD CHAPTER, THESE FLATTERING COMMENTS, NO MATTER HOW ENCOURAGING THEY MAY BE, DO NOT EVIDENCE AN UNDERSTANDING OF THE CHURCH IN HER ORIGINAL AND PRIMARY PURPOSE. IF WE EVALUATE THE EFFICIENCY OF HER WORK ACCORDING TO THESE JUDGMENTS, WE ARE RENDERING BAD SERVICE TO OUR OWN PURPOSE OF PREACHING CHRIST AND HIS GOSPEL. BECAUSE THE CHURCH IS NOT PRIMARILY A MORAL TEACHING INSTITUTION, NOR IS IT PRIMARILY

AN ANTI-COMMUNISTIC AGENT, WE MUST BE SURE THAT THESE PURPOSES, WHILE GOOD IN THEIR PLACE, DO NOT RECEIVE OVER-EMPHASIS. IF SUCH IS THE ONLY IMPRESSION MADE BY OUR SCHOOLS IN TAIWAN—AND CHANCES ARE THAT THIS MAY BE SO—THEN WE ARE MISREPRESENTING CHRIST AND HIS CHURCH BY FORGETTING THE GOAL OF OUR FAITH WHICH IS LOVE AND ACTIVE COMMITMENT TO CHRIST AND TO OUR HUMAN BROTHERS. IT IS ONLY WHEN NON-CHRISTIANS IDENTIFY THIS LOVE AND COMMITMENT OF CHRISTIANS WITHIN THE WHOLE FRAMEWORK OF OF THE INSTITUTIONALITY OF SCHOOL ORGANIZATIONS THAT WE WILL BE ABLE TO TRULY SAY: "THIS IS A CHRISTIAN SCHOOL WHICH IS A 'SIGN' OF CHRIST."

IT IS THE DIFFICULT TASK NOW TO BRING THIS REALITY PRESENT IN THE CONCRETE SITUATION OF SCHOOL LIFE WHICH IS MARKED BY BUSY SCHEDULES, CRAMMING-SESSIONS, PROBLEM-STUDENTS, AND, ABOVE ALL, THE STRUGGLE FOR INTELLECTUAL STATUS. WE KNOW THAT, WHEN STARTING A SCHOOL, WE WILL HAVE TO DEAL WITH ALL OF THESE REALITIES, YET, IF ACADEMIC EXCELLENCE CAN ONLY BE ACHIEVED BY BETRAYING THE ORIGINALITY OF OUR MISSIONARY MESSAGE, WE ARE ON THE WRONG TRACK AND ARE HEADED FOR FAILURE.

c) WE WISH TO ADD ONE MORE POINT TO THIS. COMPETITION ON THE ACADEMIC LEVEL SEEMS TO BE UNAVOIDABLE.

LET US THEN BE CAREFUL NOT TO ADD ANOTHER FRONT TO THIS COMPETITION—AND CONSEQUENTLY OF DIS-UNION—NAMELY, THE FRONT OF EXTERNAL APPEARANCES. WEALTH, AS WAS NOTED BEFORE, IS CONSIDERED THE KEY TO SOCIAL APPROVAL, FACE AND INFLUENCE, AND AN INSTITUTION CANNOT ESCAPE THIS PRINCIPLE BECAUSE IT IS THE CHILD OF ITS ENVIRONMENT. IT SEEMS LOGICAL THAT ANY INSTITUTION WOULD STRIVE TO DEVELOP ITS BUILDINGS AND EXTERNAL APPEARANCES INTO AN IMPRESSIVE COMPLEX THAT GAINS THE PRAISE AND APPROVAL OF ALL FOR BEAUTY AND GREATNESS. BUT, WE KNOW, THAT TO ENTER THIS ROAD CAN LEAD ONE INTO A VERY AMBIGUOUS PATH OF TRIUMPHALISM AND PATERNALISM BOTH OF WHICH ARE INCOMPATIBLE WITH CHRISTIAN LOVE AND POVERTY.

WHILE GOOD TASTE AND PRACTICAL PURPOSE SEEM TO HAVE BEEN THE GUIDING PRINCIPLES SO FAR IN BUILDING OUR SCHOOLS, WE BELIEVE THAT WE HAVE NOW COME TO A POINT WHERE OTHER NORMS MIGHT ENTER INTO OUR POLICIES. WE MUST NOW BE AWARE OF THIS DANGER, FOR COMPETITION IN THIS FIELD WITH EITHER CHRISTIAN OR NON-CHRISTIAN INSTITUTIONS CAN ONLY PRODUCE AN INSTITUTIONAL PRIDE WITHIN THE CHURCH, MAKE HER MESSAGE MEANINGLESS AND POSSIBLY DESTROY ALL POSSIBILITY FOR ANY GENUINE DIALOGUE. IT WOULD CAUSE OUR CHURCH TO CEASE BEING TRULY CHRISTIAN.

CONCLUSION TO CHAPTER IV

AS A CONCLUSION TO THIS CHAPTER, WE MERELY WISH TO SAY THAT CATHOLIC EDUCATION IS IN ITS FULL BLOOM IN TAIWAN. NOW IS THE TIME WE MUST CLEARLY DEFINE OUR GOALS AND RETHINK THE MEANING AND SIGNIFICANCE OF OUR EDUCATIONAL SYSTEM. TO CONTINUE TO FUNCTION IN TERMS OF TRADITIONAL VALUES IS TO MAKE OUR EDUCATION MEANINGLESS TO THE MODERN CHINESE SOCIETY AND WILL MAKE OUR FAITH IRRELEVANT TO THE CHINESE IN AND OUTSIDE OF OUR SCHOOLS. IT IS THE PURPOSE OF OUR FINAL CHAPTER TO TRY TO DEFINE SOME OF THE BASIC PRINCIPLES THAT SHOULD GUIDE OUR EDUCATIONAL EFFORTS IN TAIWAN.

CHAPTER V

EDUCATION TOWARDS FREEDOM

INTRODUCTION

OUR STUDY OF THE CHINESE SOCIETY, THE FAMILY, AND ITS VALUES HAS BROUGHT US TO THE CONCLUSION THAT THESE TRADITIONAL VALUES BY WHICH THEY OPERATE FOSTER DEPENDENCY AND SUBMISSIVENESS IN THE CHILDREN RATHER THAN FREEDOM AND SOCIAL VIRTUES WHICH ARE REQUIRED FROM THEM BY MODERN SOCIETY IF THEY ARE TO SUCCEED AND BE HAPPY IN IT. WE, THEREFORE, PROPOSE A CHANGE IN OUR EDUCATIONAL PRINCIPLES, IN THE SCHOOL AS WELL AS IN THE FAMILY, DIRECTED TOWARDS FREEING THE PERSON FROM ALL CRIPPLING TIES OF CONVENTIONAL RELATIONSHIPS AND FOSTERING INDEPENDENCE AND PERSONAL RESPONSIBILITY.

THE PRESENT TREND OF EDUCATION IN TAIWAN, AS WAS POINTED OUT IN THE SECOND CHAPTER, DOES NOT SEEM TO GO IN THIS DIRECTION. THE GREAT EMPHASIS ON LEARNING BY ROTE INDICATES THAT THE TRANSMISSION OF KNOWLEDGE IS THE BASIC PRINCIPLE WHICH CONSTITUTES THE PEDAGOGICAL ACTION IN THE ACTUAL TEACHING SITUATION. HERE THE

NATURAL EXPLORATORY SENSE OF THE STUDENT SHOULD BE FAVORED AND OUR TEACHING METHODS SHOULD BE ADJUSTED ACCORDINGLY.

ANY SUGGESTIONS THAT ARE TO BE MADE FOLLOWING A STUDY OF OUR CATHOLIC EDUCATIONAL SYSTEM IN TAIWAN MUST, FIRST OF ALL, BE BASED ON THESE OBSERVATIONS REGARDING THE GENERAL SITUATION IN SOCIETY AND IN EDUCATION. TO BYPASS THEM WOULD MEAN TO DEVELOP A SCHOOL SYSTEM WHICH DOES NOT RESPOND TO THE NEEDS OF THE COUNTRY AND WOULD ONLY PREPARE THE STUDENT TO LIVE IN AN UTOPIAN SOCIETY.

TO QUESTION OUR CATHOLIC PEDAGOGY CALLS FOR QUESTIONING THE GENERAL APPROACH OF THE CHURCH TO THE PEOPLE IN TAIWAN. OUR STUDY IN CHAPTER IV HAS TAUGHT US THAT OUR MESSAGE DOES NOT ALWAYS GET ACROSS AND THAT THE CHURCH IS OFTEN NOT REGARDED BY OTHERS ACCORDING TO OUR EXPECTATIONS. CHINESE DO NOT TAKE THE CHURCH FOR GRANTED BUT, RATHER, LOOK CRITICALLY AT HER. THIS IS THE TIME FOR THE CHURCH TO QUESTION HERSELF AND TO RID HERSELF OF ALL THE FORMS OF THE "SACRED" AND RELIGIOUS PRACTICES WHICH WERE ADDED TO HER AND WHICH TEND TO HIDE HER ORIGINAL ASPECTS. WE MUST GO BACK TO THE ORIGINAL CHURCH OF CHRIST.

TO APPLY THIS TO EDUCATION MEANS THAT WE MUST STRIVE TO KEEP OUR INSTITUTIONS "CHRISTIAN" AND CONTINUOUSLY WATCH SO THAT IN OUR CONCERN FOR ACADEMIC EXCELLENCE AND COMPETITION WE DO NOT LOSE THE SIGN-VALUE OF OUR SCHOOLS BY IDENTIFYING THEM WITH ANY OTHER SECULAR INSTITUTION.

WE HAVE NOW COME TO THE FINAL PART OF THIS PAPER WHEREIN WE HAVE TO BRING THE ABOVE CONCLUSIONS AND INFORMATION TOGETHER AS THE FOUNDATION UPON WHICH TO FORMULATE SOME GENERAL PEDAGOGICAL PRINCIPLES THAT, IN OUR OPINION, SHOULD SERVE AS GUIDELINES FOR OUR EDUCATION. THE CENTRAL IDEA OF THESE PRINCIPLES IS IN THE TITLE OF THIS PAPER: "EDUCATION TOWARDS FREEDOM".

IN THIS CHAPTER, WE WILL FIRST FORMULATE OUR THESIS AND IN THE FOLLOWING POINTS DEVELOP THE MAIN IDEAS OF IT. HOWEVER, WE WANT TO POINT OUT FIRST THAT IT IS NOT OUR PURPOSE TO DRAW A BLUEPRINT FOR AN IDEAL CATHOLIC PEDAGOGY TO BE APPLIED TO SOME UTOPIAN SCHOOL WHICH WILL NEVER BE ABLE TO OPERATE. YET, WHILE SOME OF THE PRINCIPLES THAT WILL BE EXPOSED HERE MIGHT SOMETIMES SEEM TO BE REMOTE FROM THE CONCRETE SCHOOL SITUATION AS WE KNOW IT, IT STILL IS OUR CONVICTION THAT THE REALIZATION OF THEM IS POSSIBLE—EVEN IMPERATIVE—FOR MODERN TIMES.

1—THESIS

WE MAY NOW ANNOUNCE OUR THESIS BY FORMULATING THE GENERAL PEDAGOGICAL PRINCIPLES WHICH, WE SUGGEST, CAN GIVE US A POSITIVE BASIS FOR WHATEVER ADAPTATIONS WE MAY MAKE IN OUR EDUCATIONAL METHODS IN TAIWAN. WE WILL CONSIDER CONSECUTIVELY THREE ASPECTS: (1) LIBERATING THE PERSON; (2) CREATING A LIFE-GIVING RELATIONSHIP; AND (3) LIVING TO LOVE.

LIBERATING THE PERSON

BY FOUNDING OUR SCHOOLS WE ASSUME THE DUTY TO EDUCATE THE YOUNG AND TO HELP THEM GROW TO THE MATURITY THAT SOCIETY REQUIRES FROM THEM. TO BECOME MATURE MEANS TO BECOME FREE IN THE ORDER OF BEING, TO GROW TO A CERTAIN INTEGRITY WHEREBY THE PERSON, BEING IN FULL POSSESSION OF SELF, ASPIRES TO THE REALIZATION OF HIS SELF BY ENGAGING IN INTERPERSONAL RELATIONSHIPS, BY TAKING INITIATIVE WHILE ASSUMING RESPONSIBILITY FOR HIS OWN DEEDS.

LIFE IN MODERN CHINESE SOCIETY OF TAIWAN REQUIRES THAT OUR YOUTH SHOULD BE EDUCATED TOWARDS THIS GOAL. THEY SHOULD BE BROUGHT BY THE EDUCATOR TO (1) DISCOVERING THE SELF; (2) SELF-ACCEPTANCE; AND (3) GENUINE OPENNESS TO OTHERS.

CREATING A LIFE-GIVING RELATIONSHIP

TO ACCEPT THIS FIRST PRINCIPLE MEANS ALSO THAT ONE AGREES TO CONVERT THE TRADITIONAL CONCEPT OF AUTHORITY FROM ONE BASED ON DUTY AND OBEDIENCE INTO A NEW ONE BASED ON LOVE AND EXCHANGE. BOTH EDUCATOR AND PARENT MUST WORK IN THE SAME DIRECTION. THEIR GENUINE LOVE WILL ALLOW THE CHILD TO GROW AND ENABLE HIS RICH POTENTIALITIES TO COME ALIVE. EDUCATORS, THEREFORE, WILL BE CONSIDERED NOT SO MUCH AS LAWGIVERS BUT AS LIFE-GIVERS AND TRUE CREATORS OF LIVING PERSONALITIES.

LIVING TO LOVE

TO EDUCATE THE ADOLESCENT ALONG THE ABOVE-EXPLAINED LINE OF THOUGHT IS TO HELP HIM TO ACKNOWLEDGE HIS OWN SELF, AND, ONCE HE IS AWARE OF THIS SELF, TO GIVE HIMSELF TO OTHERS. HERE, NATURALLY, THE ADOLESCENT WILL DISCOVER HIS OWN LIFE AS A PLAN, AS A HISTORY OF WHICH HE IS THE AUTHOR AND WHICH HE WANTS TO COMPLETE IN THE FULL DEVELOPMENT OF HIMSELF.

HERE, WE ARE IN WHAT ONE COULD CALL THE "PRE-CATECHETICAL" PHASE OF OUR EDUCATION WHICH BRINGS THE ADOLESCENT TO THE AWARENESS THAT THE ULTIMATE ACCOMPLISHMENT OF HIS LIFE IS IN A COMPLETE OPENNESS TO THE

ABSOLUTE—TO GOD. EDUCATION IN THE FAITH THEN MEANS TO ACCOMPANY THE ADOLESCENT TO THE AWARENESS OF THE FACT THAT HE IS MADE TO LOVE AND THAT HE CAN ONLY FULLY ACCOMPLISH HIS FREEDOM BY FREELY AND KNOWINGLY GIVING HIMSELF TO CHRIST THROUGH THE LOVE OF HIS FELLOW MEN.

WE WILL IN THE FOLLOWING SECTION TREAT THESE THREE PARTS OF OUR THESIS IN MORE DETAIL.

2—LIBERATING THE PERSON

THE TRADITIONAL CHINESE FAMILY AND SCHOOL EDUCATION ARE BASED ON THE VALUE OF AUTHORITY. EVEN MODERN FAMILIES AND SCHOOLS, AS PREVIOUSLY NOTED, STILL OPERATE LARGELY ON THIS PRINCIPLE. BY ACCEPTING AUTHORITY AS THE MAIN FORCE IN ITS PEDAGOGY, THE SCHOOL REINFORCES A VALUE THAT IN THE TRANSITIONAL SOCIETY OF TODAY IS BOUND TO DISAPPEAR BECAUSE IT IS DETRIMENTAL TO THE NATURAL DEVELOPMENT OF THE PERSON. IT ENSLAVES HIM, IT NEVER ALLOWS THE HIDDEN PERSONALITY IN MAN TO DEVELOP FREELY. OUR NEW PEDAGOGY SHOULD BE DIRECTED TOWARDS LIBERATING THE HIDDEN RICHES IN THE PERSON BY PROVIDING OPPORTUNITY TO (1) DISCOVER HIMSELF, (2) HELP HIM TO ACCEPT HIMSELF, AND (3) GROW TO GENUINE OPPENNESS TO OTHERS.

DISCOVERING THE SELF

WHILE MOST OF THE SCHOOLS LARGELY RELY ON AUTHORITY AND REQUIRE TOTAL SUBMISSION FROM THE STUDENTS, WE THINK THAT CATHOLIC SCHOOLS SHOULD NO LONGER ENCOURAGE THIS DEPENDENCY SYSTEM. YET, CONSIDERING THE PRESENT PRACTICES OF PEDAGOGY IN OUR SCHOOLS, THERE ARE NO INDICATIONS OF ANY CHANGE. EMPHASIS ON STRUCTURES IS STRONG AS WELL AS STRICT INSISTENCE ON CONFORMITY TO THESE STRUCTURES. CONSCIOUSLY OR NOT, WE FORCE THE INDIVIDUAL STUDENT TO CONFORM TO THE GROUP, SUFFOCATING THEREBY THE DEVELOPMENT OF ANY PERSONAL TRAITS OR TALENTS. THE STUDENT ACCEPTS THIS BECAUSE IT GIVES HIM PROTECTION AND SECURITY. BEING AN UN-INDIVIDUATED MEMBER OF A GROUP DOES NOT EXPOSE HIM TO CRITICISM OR ATTACK. IT SECURES HIM THE SOCIAL APPROVAL WHICH IS SO VITAL IN THEIR TRADITIONAL VALUE-SCALE THAT HE IS READY TO ACCEPT THIS FORM OF SECURITY IN EXCHANGE FOR HIS INDEPENDENT AND FREE SELF-DECISION.

THIS, HOWEVER, CAN HARDLY BE RECOMMENDED AS AN IDEAL PEDAGOGY TO FORM MATURE YOUNG PEOPLE. IT IS ONLY IN THE PRACTICE AND THE CONCRETE SITUATION OF THE ACT OF INITIATIVE AND PERSONAL RESPONSIBILITY THAT ONE CAN GROW. THERE, THE INDIVIDUAL HAS TO LEAVE THE SAFETY OF

HIS PASSIVE OBEDIENCE ROLE AND EXPOSE HIMSELF TO THE CRITICISM OF OTHERS. THIS MEANS DANGER; IT IS THREATENING. THERE WILL NOT BE THE PROTECTION OF THE AUTHORITY FIGURE. THE ONLY STRENGTH HE WILL FIND IS HIS TRUST IN OTHERS AND IN HIMSELF. SECURITY HERE IS NOT SOUGHT IN THE SUPERIOR'S COMMAND, BUT WITHIN ONESELF. NO SELF-INTEGRATION CAN EVER BE ATTAINED WITHOUT TAKING THE RISKS OF INITIATIVE AND RESPONSIBILITY. IT IS IN THE MIDST OF THIS THAT THE PERSON WILL DISCOVER HIS TRUE SELF AND MANY HIDDEN FACETS OF IT.

TO PUT THIS INTO A PEDAGOGICAL PRINCIPLE WE MAY SAY THAT MAN EXISTS, NOT AS A COMPLETE BEING, BUT AS ONE THAT IS TO BE COMPLETED, AS A "PROJECT". IT IS THE TASK OF THE EDUCATOR TO CREATE THE CLIMATE THAT ALLOWS MAN TO DISCOVER HIMSELF. THIS NEW INSIGHT, WHICH CAN ONLY GROW IN AN ATMOSPHERE OF LOVE AND TRUST, WILL LIBERATE THE PERSON AND SET FREE THE HIDDEN FORCES OF HIS INNER SELF.

INTEGRATION OF THE SELF

BEING AWARE OF HIMSELF, MAN MUST ALSO POSSESS AND INTEGRATE HIMSELF. NOT ONLY HIMSELF BUT HIS WHOLE ENVIRONMENT, THE REALITIES HE ENCOUNTERS IN HIS LIFE,

THE EVENTS THAT HAPPEN, ETC. IT MUST BECOME PART OF THE HISTORY OF WHICH ONLY HE CAN BE THE AUTHOR.

ADOLESCENTS, THEREFORE, MUST LEARN TO BE RESPONSIBLE FOR THEIR OWN DEEDS—WHICH IN OUR EDUCATION SYSTEM IN TAIWAN THEY ARE NOT. WE ASK THEM TO PERFORM ACTS. THEY ARE EXPECTED TO EXECUTE THEM WITHOUT QUESTION—NOT TO TAKE ANY INITIATIVE.

IN ORDER TO EDUCATE ADOLESCENTS TO SELF-INTEGRATION, OUR EDUCATION MUST BRING THEM CLOSER TO REALITY. POSSESSION OF SELF SPRINGS FROM INTEGRATION OF REALITY. THIS REQUIRES PREPARATION AND COURAGE, ESPECIALLY IN OUR TIME. REALITY IS NO MORE THAT LASTING, UNCHANGING THING WHICH WE CAN GRASP. REALITY CHANGES AND CHANGE DISTURBS US. IF WE WANT TO CONFRONT REALITY IN A RADICALLY EXISTENTIAL WAY, WE MUST BE READY TO RE-INTERPRET OURSELVES AND THE EVENTS OF LIFE CONSTANTLY. THE REALITY OF THE HUMAN EVENT AND OUR EDUCATION SHOULD BE CLOSELY CONNECTED.

IN OUR ACTUAL TEACHING WE MIGHT VERY WELL BE DOING THE OPPOSITE OF THIS. THE CHRISTIAN IDEALS WHICH WE PROPOSE ARE BASED ON LOVE, SACRIFICE FOR OTHERS, AND SOCIAL AWARENESS. THESE REQUIRE AN INTEGRATION OF SELF AND OPENNESS TO OTHERS. YET, THE REALITY WHEREIN WE

MAKE OUR STUDENTS LIVE OFTEN GIVES LITTLE OR NO EVIDENCE OF ANY COMMUNICATION OR SHARING EXCEPT IN AN ARTIFICIAL AND UNREAL WAY.

ONE MAY FIND DIFFERENT REASONS AND CAUSES OF THIS SITUATION. THE MOST EVIDENT REASON IS OBVIOUSLY OUR BEING COMPLETELY ABSORBED BY CONCERNS FOR ACADEMIC PROBLEMS WHICH ALWAYS APPEAR TO BE MORE URGENT AND CALLING FOR MORE ATTENTION. ANY OTHER PROBLEM REGARDING FORMATION OF MAN MUST BE POSTPONED.

WE WOULD BE LIKE THE PROVERBIAL OSTRICH TO PRETEND THAT IF WE BLIND OURSELVES TO THIS PROBLEM, IT WILL GO AWAY OR SOLVE ITSELF. WE MUST FACE THIS PROBLEM—IT WILL NOT GOAWAY, NOR WILL IT SOLVE ITSELF. WE MUST FACE IT, WE MUST UNDERSTAND THAT THE CAUSE OF THE INCONGRUITY BETWEEN OUR PRACTICE IN EDUCATION AND THE HUMAN EVENT AS LIVED BY THE STUDENTS DOES NOT COME FROM THE OUTSIDE. IN FACT, WE THINK, ONE OF THE MAJOR CAUSES IS WITHIN OURSELVES, NAMELY, THE FACT THAT WE OFTEN HAVE NOT THE SLIGHTEST NOTION OF WHAT IS GOING ON IN THE CHINESE SOCIETY. I AM OF COURSE REFERRING HERE TO FOREIGN MISSIONARY EDUCATORS.

SOME OBSERVATIONS ON THIS QUESTION HAVE BROUGHT US TO THE CONVICTION THAT MANY FOREIGNERS, WHILE LIVING IN

CHINA, NEVER REALLY COME TO GRIPS WITH THE CHINESE REALITY. FOR MANY, IT IS BECAUSE OF THE LACK OF KNOWLEDGE OF THE LANGUAGE. IF ONE NEVER GETS BEYOND THE LEVEL OF CARRYING ON A GOOD CONVERSATION, BEING UNABLE TO REALLY DISCUSS A PROBLEM PROPERLY AND COMMUNICATE WITH OTHERS IN UNDERSTANDABLE TERMS, HE WILL STAY ON LIVING WITHIN THE CONFINEMENTS OF A PSYCHOLOGICAL WALL THAT RISES BETWEEN HIM AND SOCIETY. LIVING IN THE MIDDLE OF A COMMUNITY, HE NEVER COMMUNICATES WITH IT. INEVITABLY, HE ENDS UP LIMITING HIS CONTACTS TO A FEW FRIENDS WHO FINALLY ACCEPT HIM AND UNDERSTAND HIS LANGUAGE SUFFICIENTLY TO BE ABLE TO TALK TO HIM. HIS MOST GRATIFYING CONTACTS ALWAYS REMAIN THOSE WITH HIS CONFRERES BECAUSE HE CAN SPEAK HIS OWN LANGUAGE WITH THEM.

THERE IS STILL ANOTHER POINT, NAMELY, THE FACT THAT MANY EDUCATORS, MAINLY RELIGIOUS, ARE CUT OFF FROM ANY CONTACT WITH THE SOCIETY BECAUSE OF THEIR MANNER OF LIVING. THIS IS TRUE FOR ALL FOREIGNERS TO DIFFERENT EXTENTS BECAUSE ALL LIVE IN RECTORIES WHICH ARE OFTEN LIKE ISLANDS OF FOREIGN CULTURE SPREAD ALL OVER THE COUNTRY. THERE, THEY LIVE WITH PEOPLE OF THEIR OWN NATIONALITY AND CULTURE, SPEAKING THEIR OWN LANGUAGE MOST OF THE TIME, AND OFTEN EATING THE FOODS THAT

COINCIDES WITH THEIR NATIONAL PREFERENCE. THE ONLY CONTACT THAT MANY PRIESTS HAVE WITH SOCIETY IS BY OCCASIONALLY TRAVELING OUTSIDE FOR MEETINGS AND RELATIVELY SHORT VISITS. THIS MANNER OF LIVING DOES NOT GIVE THEM ADEQUATE INSIGHT TO THE PROBLEMS PEOPLE FACE DAY BY DAY, ESPECIALLY THOSE OF THEIR STUDENTS.

A PRIEST GENERALLY LEADS A FAIRLY SECURE LIFE WITHIN THE HAVEN OF HIS RECTORY WHERE HE REALLY CAN "FEEL AT HOME". THEN ONE DAY HE READS A BOOK ON CHINA AND IS SURPRISED TO LEARN SO MANY THINGS HE NEVER KNEW BEFORE, ANOTHER DAY HE WILL GO TO A LECTURE AND LEARN SOME MORE ABOUT THE COUNTRY WHEREIN HE IS LIVING. HE DUTIFULLY TRIES TO INSTRUCT HIMSELF BETTER BECAUSE, SOMEHOW, IN OUR CARTESIAN WAY OF THINKING, WE HAVE COME TO BELIEVE THAT KNOWING THINGS AND UNDERSTANDING THEM INTELLECTUALLY PERFECTS OUR BEING AS A MAN. SO THE EDUCATOR THINKS THAT THE MORE HE "KNOWS", THE MORE HE WILL BE ABLE TO GIVE TO HIS STUDENTS, BUT WHEN HE RETURNS TO HIS CLASSROOM THE NEXT DAY, HIS EDUCATION WILL BE JUST AS IRRELEVANT TO HIS STUDENTS AND AS INCONGRUENT WITH REALITY AS IT HAS ALWAYS BEEN BEFORE. HE WILL NOT BE A BIT MORE UNDERSTANDABLE TO THEM. UNLESS HE HAS FACED THE PROBLEMS BY ACTUAL CONTACT, HE WILL NEVER KNOW!

PRIESTS, SISTERS, AND BROTHERS SHOULD EDUCATE THEIR STUDENTS TO SELF-AWARENESS AND SELF-POSSESSION SO THAT THEY MAY BE ABLE TO FACE REALITY BRAVELY AND FIND ENOUGH SECURITY IN THEMSELVES TO BE RESPONSIBLE PERSONS. BUT HOW WILL THE RELIGIOUS DO THIS IF HE HIMSELF HAS NOT GROWN TO THIS DEGREE OF SELF-INTEGRATION? HE HAS LIVED FOR YEARS IN HIS COMMUNITY, IN A MOST SUBDUING RELATIONSHIP OF OBEDIENCE. IN MANY INSTANCES THIS VERY PASSIVE AND SUBMISSIVE ATTITUDE DEMANDED FROM RELIGIOUS IN THEIR ORDERS HAS BEEN A NEGATIVE FACTOR IN THE MATURING PROCESS OF THE PERSON. ONE CAN HARDLY EXPECT HIM TO LEAD OTHERS TO MATURITY.

WHEN WE BRING ALL OF THE ABOVE OBSERVATIONS TOGETHER, WE ARE NOT SURPRISED ANYMORE TO FIND A GAP BETWEEN OUR EDUCATION AND THE REALITY WHEREIN OUR STUDENTS LIVE. LACKING PROFICIENT KNOWLEDGE OF THE LANGUAGE, LIVING IN A CLOSED COMMUNITY REMOTE FROM SOCIETY, AND OFTEN LACKING THE VERY MATURITY WHICH HE IS SUPPOSED TO BE DEVELOPING IN HIS STUDENTS, THE RELIGIOUS EDUCATOR CAN HARDLY BE SAID TO BE WELL PREPARED FOR HIS JOB.

TO RELIGIOUS EDUCATORS REALITY EXISTS OUTSIDE THEIR CONVENTS OR RECTORIES. WE SUBMIT THAT THIS IS ONE OF THE REASONS WHY OUR TEACHINGS OF RELIGION AND EVEN THE

TESTIMONY OF OUR LIVES AS SISTERS, BROTHERS, OR PRIESTS IS VERY SUPERFICIAL AND THEIR INFLUENCE ALMOST REDUCED TO NAUGHT! WE TALK ABOUT THINGS THAT, TO OUR STUDENTS, "DO NOT REALLY MATTER". THAT WHICH MAKES UP THE LIVES OF OUR STUDENTS LIES OUTSIDE THE WALLS OF OUR SCHOOLS. WE SEEM TO EVANGELIZE OR, FOR THAT MATTER, TO EDUCATE THE "UNREAL", WITHOUT ANY CONNECTION WITH THE OUTSIDE, WITH REALITY. YET, IT IS WITH "WHAT IS OUTSIDE" THAT THE STUDENT WILL HAVE TO BUILD HIS LIFE AND HIS FUTURE. UNLESS THIS REALITY HAS BEEN INTEGRATED, THE STUDENT WILL NEVER TRULY MATURE.

OPENNESS TO OTHERS

ONE BECOMES A PERSON IN THE MEASURE IN WHICH HE LOVES HIMSELF AND CONSEQUENTLY IS ABLE TO GIVE HIMSELF TO OTHERS IN OPENNESS AND TRUST. LOVE OF SELF AND TRUST OF OTHERS GO TOGETHER LIKE TWINS. SELF-AWARENESS, AS WE EXPLAINED ABOVE, MUST NECESSARILY LEAD TO THIS GROWTH. WE BELIEVE THAT IN THE SETTING OF OUR SCHOOLS, GROUP ACTIVITIES HAVE AN IMPORTANT ROLE TO PLAY IN THIS PROCESS.

THIS WRITER HAS HAD SOME EXPERIENCE WITH GROUP ACTIVITIES WHILE BEING IN CHARGE OF THE "MIDDLE SCHOOL

STUDENTS' ASSOCIATION OF TAICHUNG". THIS EXPERIENCE HAS SHOWN THAT CERTAIN TRADITIONAL CHINESE VALUES ARE, INITIALLY, OBSTACLES TO GENUINE GROUP RELATIONSHIPS. THESE ARE MAINLY THE VALUES WHICH WE DISCUSSED EARLIER IN THIS PAPER—SMOOTH RELATIONSHIPS (HO), FACE OR SHAME (MIAN, HAI-HSIU) AND MUTUALITY (PAO). NO TRUE COMMUNICATION WAS EVER ESTABLISHED AS LONG AS MEMBERS REMAINED ON THE LEVEL OF "HO"-DIRECTED RELATIONS. BUT AS SOON AS GENUINE ACCEPTANCE WAS SHOWN, WHETHER BY ONE OF THE MEMBERS OR BY THE LEADER, COMMUNICATIONS GREW MORE OPEN.

WE DO NOT QUESTION THE VALUE OF THESE PRINCIPLES, AND THERE IS NO DOUBT THEY PLAY AN IMPORTANT ROLE IN THE HISTORICAL DEVELOPMENT OF THESE HIGHLY CULTIVATED AND MOST SOPHISTICATED TRADITIONAL CHINESE RELATIONSHIPS, YET WE DO BELIEVE THAT IN MODERN CHINESE SOCIETY AND EDUCATION THEY ARE DETRIMENTAL TO GROWTH. IF ONE WANTED TO PUT THIS IN AN EXAGGERATED WAY, POINTING ONLY TO THEIR NEGATIVE ASPECT, ONE COULD SAY THAT THE VIRTUE OF "HO" EXPRESSES A BASIC DISTRUST IN THE OTHER PERSON. IF I ANSWER ANOTHER PERSON IN A FRIENDLY AND KIND WAY, EVEN WHILE INTERNALLY STRONGLY DISAGREEING WITH HIM, I RETAIN MY AMICABLE RELATIONSHIP WITH HIM, BUT I DO THIS AT THE COST OF TRUTH, AUTHENTICITY AND INTEGRITY. IF I HAD

REALLY TRUSTED THE PERSON, I WOULD HAVE TOLD HIM THE TRUTH. BUT, THIS I CANNOT DO UNLESS I LOVE HIM AND TRUST THAT HE, EVEN THOUGH HE MAY BE ANGRY, WILL NOT "DESTROY" ME.

THIS DOES NOT MEAN THAT WE HAVE TO DO AWAY WITH THEM COMPLETELY. WE BELIEVE THAT THEY ARE VALUES WHICH CAN BE RE-THOUGHT IN PERSPECTIVE OF CHRISTIAN CHARITY IN ORDER TO MAKE THEM EXPRESSIONS OF GENUINE RESPECT FOR THE OPINION OF THE OTHER PERSON. IF A PERSON HAS COME TO FREEDOM AND TO ACCEPTANCE OF HIMSELF AND OF OTHERS, HE WILL NOT FEAR TO FACE THE OTHER PERSON WHO DISAGREES WITH HIM. HE WILL FEEL NO NEED TO HIDE HIS OWN DISAGREEMENT BEHIND MAKE-BELIEVE APPEARANCES OF LOVE, NOR WILL HE EXPERIENCE "LOSS OF FACE" WHEN CONFRONTED WITH UNPLEASANT FACTS.

3—CREATING A LIFE GIVING RELATIONSHIP

IN THE PRECEDING SECTION WE EXPLAINED THAT ANY FORM OF EDUCATION THAT AIMS AT FORMING YOUNG PEOPLE TO BE RESPONSIBLE, CREATIVE MEN, ABLE TO ADAPT THEMSELVES, MUST BE DIRECTED TOWARDS SELF-DISCIPLINE, TOWARDS FREEDOM AND INTEGRATION OF SELF. MAN CAN ONLY DEVELOP AND GROW WHEN HE IS SET FREE. CONSEQUENTLY, EVERYTHING THAT PUTS

CONSTRAINT IN HIS LIFE, TENDS TO ENSLAVE HIM AND BRING HIM TO PASSIVITY.

THE QUESTION THAT IMMEDIATELY FOLLOWS IS HOW DOES THIS AFFECT THE RELATIONSHIP BETWEEN THE ADOLESCENT AND HIS EDUCATORS, OR, WHAT CAN OR SHOULD THE PARENTS DO AT HOME TO FOSTER THIS INDEPENDENCE IN THEIR CHILD, AND WHAT CAN OR SHOULD BE DONE IN THE CLASSROOM TO ARRIVE AT THIS FORM OF EDUCATION.

IT IS OBVIOUS THAT THE ROLE OF THE EDUCATOR WILL BE MOST IMPORTANT IN DEVELOPING THIS APPROACH. WHILE FORMULATING THE FOLLOWING PRINCIPLES WE ASSUME THAT THE EDUCATOR HIMSELF IS A HAPPY MAN, A WELL INTEGRATED PERSON WHO IS HAPPY TO BE THE FATHER OF THIS FAMILY, OR, THE TEACHER OF THIS PARTICULAR CLASS. NO VALUABLE EDUCATIONAL WORK CAN BE DONE WITHOUT THIS. THEREFORE, WE TAKE THIS FOR GRANTED IN OUR DISCUSSION HERE, ALTHOUGH WE ARE AWARE THAT, DUE TO LOCAL CIRCUMSTANCES OF WAR, SEPARATION FROM FAMILY ON MAINLAND CHINA, LOW SALARY, ETC., THESE CONDITIONS ARE NOT ALWAYS PRESENT, EITHER IN THE PARENT OR IN THE TEACHER, AND THAT MANY EDUCATIONAL PROBLEMS FIND THEIR ORIGIN RIGHT HERE.

IN THE FAMILY

WE MUST REMEMBER HERE OUR DISCUSSION OF THE FAMILY IN CHAPTER I—THE FATHER AS THE STRONG AUTHORITY FIGURE (IN THE SAME WAY AS THE EMPEROR IS FOR THE COUNTRY) IS RESPONSIBLE FOR PEACE AND HARMONY IN THE FAMILY, BUT AT THE SAME TIME, HE IS ENTITLED TO EVERYBODY'S RESPECT AND COMPLETE OBEDIENCE, TOTALLY AND WITHOUT QUESTION.

ONE REALIZES THAT FOR THE FATHER WHO STILL CONDUCTS HIS FAMILY ALONG THIS TRADITION, IT WILL BE A PAINFUL EXPERIENCE TO CHANGE AND ACCEPT THIS SO DIFFERENT APPROACH REQUIRED BY MODERN LIFE. YET, THIS IS WHAT IS HAPPENING IN MANY FAMILIES TODAY. HE WILL EITHER CONTINUE TO HOLD TO THIS TRADITIONAL ROLE AND IN SO DOING CAUSE GREAT ALIENATION AND CONFLICT BETWEEN HIMSELF AND HIS CHILD, OR, HE WILL ONE DAY HAVE THE PRECIOUS YET PAINFUL INSIGHT THAT THE OLD TIMES HAVE PASSED AND THAT LIFE HAS AND IS CHANGING. HE WILL THEN ALSO AGREE TO GO THROUGH THIS PAINFUL PROCESS OF CHANGE IN HIS OWN OUTLOOK ON LIFE. THE "GOOD CHILD" THEN WILL NO LONGER BE THE SUBMISSIVE CHILD WHO NEVER QUESTIONS ANYTHING, WHO NEVER DISTURBS PEACE IN THE FAMILY, ETC., BUT THE GOOD CHILD WILL BE THE ONE WHO, WHILE RESPECTING THE IDEAS AND OPINIONS OF HIS FATHER, WILL HAVE HIS OWN IDEAS AND

OPINIONS, THE CHILD WHO QUESTIONS SOLUTIONS DICTATED BY THE FATHER—YES, THE EVER INQUIRING, EVEN IRRITATING CHILD.

FOR THE PARENTS, FATHER AND MOTHER, IT IS A GREAT CHALLENGE TO LIVE WITH THIS CHILD, TO TRY TO UNDERSTAND, TO CONTINUE TO ACCEPT, DAY BY DAY, KNOWING THAT ALL OF THIS IS SO DIAMETRICALLY OPPOSED TO WHAT THEY HAVE GONE THROUGH AS CHILDREN. YET, THEY WILL BE DOING GENUINE WORK OF EDUCATION, BRINGING ALIVE THE PERSONALITY OF THEIR CHILD. IT IS THE PAINFUL PROCESS OF BECOMING THAT GOES ON DAILY UNDER THEIR EYES, AND TO WHICH THEY AID, WHICH THEY FOSTER BY THEIR UNDERSTANDING AND LOVE. THEY ARE TRULY "CREATORS" OF THEIR CHILD, FIRST BECAUSE AS PARENTS THEY HAVE BROUGHT HIM INTO THE WORLD, AND, SECONDLY AND MORE IMPORTANT, BECAUSE AS EDUCATORS THEY HAVE CONTINUED THIS PAINFUL PROCESS OF BRINGING TO LIFE THE HIDDEN PERSONALITY AND RICH QUALITIES OF THEIR CHILD.

AUTHORITY AS PRACTICED IN THIS CASE BY PARENTS IS DIAMETRICALLY OPPOSED TO THE TRADITIONAL TYPE. INSTEAD OF BRINGING ABOUT THE SUBDUED CHILD, IT ALLOWS THE CHILD TO GROW AND TO EXIST AUTHENTICALLY. THIS, INSTEAD OF DIMINISHING THE LOVE OF THE CHILD, WILL INCREASE IT AS HE WILL SEE IN HIS FATHER NOT JUST THE LAW-GIVER, THE AUTHORITY FIGURE, BUT A CREATOR WHO CONTINUES TO LOVE HIM.

IN THE CLASSROOM

INSTEAD OF THE "SAGE", TRADITIONAL IMAGE OF THE TEACHER, NOW COMES THE NEW IMAGE OF THE "FRIEND". HIS IS THE DELICATE TASK TO ENTER INTO THE FRAME OF THINKING OF THE STUDENT WITHOUT IDENTIFYING HIMSELF WITH HIM. HE WILL ACCOMPANY THE STUDENT ON HIS JOURNEY TO THE DISCOVERY OF HIMSELF AND WILL HELP HIM IN THE FOLLOWING DIFFERENT WAYS:

(1) FORM A TRUE AND ADEQUATE SELF-CONCEPT. THIS WILL BE ONE OF THE MOST URGENT TASKS OF THE TEACHER. IT IS A ROLE WHICH IS SIMILAR TO THAT OF THE PARENTS. HE WILL NOT ALLOW THE CHILDREN TO GROW IN ISOLATION OR REJECTION, WHICH WOULD HAPPEN IF THEY WERE COMPLETELY SUBDUED AND REPRESSED INTO A SUBMISSIVE ROLE BECAUSE CHANCES ARE THAT IN THAT CASE THEY WOULD GROW UP AND GRADUALLY IDENTIFY THEMSELVES WITH THIS REJECTED SELF-IMAGE.

THEREFORE, THE TEACHER WILL ENCOURAGE SELF-UNDERSTANDING AND SELF-ACCEPTANCE IN THE CHILDREN. ONLY THIS WILL ENABLE THEM TO RELATE TO OTHERS AND TO ACCEPT OTHER PERSONS, WHICH IS THE FIRST REQUISITE OF LIVING HAPPILY.

(2) HELP THEM TO SET REALISTIC GOALS. THIS, HOWEVER EVIDENT IT MAY SEEM TO BE, WILL BE ALMOST IMPOSSIBLE

TO DO IN THE PRESENT CIRCUMSTANCES BECAUSE IT PRESUPPOSES THAT THE TEACHER, THE SCHOOL, OR SOME OTHER QUALIFIED PERSON, AFTER HAVING STUDIED AND TESTED THE CAPACITIES OF THE CHILD, WILL PLAN AND ORGANIZE A PROGRAM OF TEACHING ACCORDING TO THE NEEDS OF THE CHILD. OF COURSE, THE PARENTS, TOO, SHOULD BE CONSULTED. IN THE PRESENT SITUATION, EVERYONE, REGARDLESS OF HIS TALENTS OR INTELLECTUAL CAPACITY, HAS AMBITIONS TO BE A COLLEGE MAN. IN MANY CASES THIS AMBITION COMES MORE FROM THE PARENTS THAN FROM THE CHILD SINCE THEY EXPECT THE COLLEGE DIPLOMA TO EVENTUALLY BRING MORE "STATUS" TO THE FAMILY. THEREFORE, BOYS AND GIRLS ARE OFTEN PUSHED ON THROUGH MIDDLE SCHOOL AND TO COLLEGE WITHOUT ANY REAL INTEREST IN WHAT THEY ARE STUDYING.

YET, FOR THE TEACHER WHO WANTS TO ORGANIZE HIS TEACHING—NOT PRIMARILY TO AID THE CHILD IN PASSING SOME ENTRANCE EXAMINATION THAT IS TO BE GIVEN THREE YEARS LATER BUT IN PROPORTION TO THE CAPACITIES AND ASPIRATIONS OF THE CHILDREN IN HIS CLASSROOM—THE PROPER THING TO DO IS TO HELP EACH STUDENT TO KNOW HIS OWN POTENTIALITIES AND LIMITS AND TO SET THEIR GOALS OF STUDY ACCORDINGLY. THIS WOULD PREVENT THE MANY FRUSTRATIONS OF STUDENTS WHO END UP WITH A DIPLOMA

SUPPOSEDLY READY FOR LIFE AND FOR A JOB WHICH DOES NOT INTEREST THEM. IT WOULD ALSO AVOID THE STILL MORE NUMEROUS FRUSTRATIONS OF THOSE WHO, BEING UNQUALIFIED FOR CERTAIN STUDIES, ARE URGED TO PURSUE THEM AND, AFTER FAILING THE FIRST TIME, ARE AGAIN URGED TO CONTINUE. OFTEN THIS RESULTS IN BEING DEEPLY HURT IN THEIR SELF-IMAGE AND IN BECOMING POTENTIAL FAILURES FOR LIFE.

(3) DEVELOP A HAPPY GROUP SPIRIT IN CLASS. FORGETTING ALL OTHER PEDAGOGICAL PRINCIPLES, DIDACTICAL RULES, OR PSYCHOLOGICAL LAWS, ONE COULD SAY THAT THE BEST INSURANCE FOR A HEALTHY GROWTH OF A CHILD IN ANY ENVIRONMENT IS PROVIDED BY AN ATMOSPHERE OF HAPPINESS. THE TEACHER WHO IS HIMSELF A HAPPY PERSON AND ONE WHO CAN GIVE SOMETHING OF HIS OWN HAPPINESS TO HIS STUDENTS BY CREATING THIS SPIRIT OF FREEDOM, SECURITY, AND JOY IN HIS CLASS IS RENDERING HIS STUDENTS AN INVALUABLE SERVICE. WE WOULD EVEN BE INCLINED TO SAY THAT ONLY IN THIS KIND OF CLIMATE CAN LASTING AND POSITIVE EDUCATIONAL WORK BE DONE.

THIS IS ALSO THE REASON WHY WE, AS NOTED BEFORE, ASSUME THAT WE SPEAK OF A "HAPPY TEACHER". WE BELIEVE THAT OF ALL THE QUALITIES OF A TEACHER THIS IS NOT ONLY THE MOST UNPREDICTABLE BECAUSE, EVEN IF A COUNTRY IS

ENJOYING PEACE AND ABUNDANCE, THERE ARE SO MANY ELEMENTS THAT ENTER INTO THE LIFE OF MAN AND MAKE IT EITHER HAPPY OR UNHAPPY. HAPPINESS IS NOT A TALENT WHICH CAN BE TAUGHT IN THE TEACHER TRAINING PROGRAM, NOR CAN IT BE ARTIFICIALLY CREATED BY THE TEACHER WHO HAPPENS TO LACK IT. IT IS NOT FOUND IN A TECHNIQUE BUT IN AN ONTOLOGICAL STATE OF THE PERSON. LIVING WITH HIM EVERYDAY, THE STUDENTS WILL BE STIMULATED BY HIS HAPPY OUTLOOK ON LIFE AND ON PEOPLE. BEING ENTIRELY UNAWARE OF IT, THEY UNDERGO PROBABLY THE MOST PROFITABLE AND THE MOST POSITIVELY STIMULATING INTERACTION THAT IS POSSIBLE.

ONE ASPECT OF GROWTH IS THE SPONTANEOUS EXPRESSION OF HIMSELF BY THE PERSON. THIS WILL BE FAVORED BY THIS HAPPY ATMOSPHERE IN THE CLASS. THE STUDENT WILL EXPRESS HIS JOY AS WELL AS HIS SORROW, HIS DISAGREEMENT AS WELL AS HIS FULL SUPPORT, BECAUSE HE FEELS THAT HE IS ACCEPTED BY THIS TEACHER AND BY HIS PEERS. REJECTION THAT MAY HAVE MADE HIM SUFFER BEFORE, EITHER AT HOME OR IN SCHOOL, WILL BE REPLACED BY THE DISCOVERY OF A NEW SELF-IMAGE.

CHANGE THE CONCEPT OF AUTHORITY

THIS APPROACH TO EDUCATION PRESUPPOSES A CHANGE IN

OUR CONCEPT AND PRACTICE OF AUTHORITY AS WAS ALREADY NOTED REGARDING THE FAMILY. WE WANT TO DISCUSS THIS HERE A LITTLE FURTHER.

AUTHORITY HAS ALWAYS BEEN NECESSARY IN EDUCATION AND IN SOCIETY AND HAS ALWAYS BEEN RECOGNIZED AS SUCH. IT IS THE CONDITION FOR EFFICIENCY, FOR ACTION, AND FOR ORDER. HOWEVER, THE ANCIENT CONCEPT OF AUTHORITY AS IT EXISTED, AND STILL IS PRACTICED IN MANY OF OUR SCHOOLS, IS NOT VALID ANYMORE, NOR IS IT EFFICIENT IN TODAY'S SOCIETY. TO INSIST ON IT WOULD EVEN HURT THE ECONOMIC DEVELOPMENT OF THE COUNTRY.

AN OLD CHINESE TEXT OF THE SIXTH CENTURY, B.C. ILLUSTRATES WELL HOW ONE LOOKS UPON SUPERIORS WHEN SUCH SUBMISSIVE OBEDIENCE IS REQUIRED FROM SUBORDINATES:

"THE HIGHEST SUPERIORS, ONE DOES NOT EVEN PERCEIVE THEIR EXISTENCE,
THE LOWER ONES, ONE ATTACHES HIMSELF TO THEM AND FLATTERS THEM,
STILL LOWER, ONE FEARS THEM,
STILL LOWER, ONE DESPISES THEM."20

THE INTRODUCTION OF THIS TYPE OF AUTHORITY, BASED ON EXCHANGE AND PARTICIPATION IN RESPONSIBILITY SHOULD BE DONE GRADUALLY AND WITHOUT ABUSE. IT IS NOT THROUGH THE ABOLITION OF LAW THAT ALL CONSTRAINTS WILL DISAPPEAR, BUT THROUGH ACKNOWLEDGING DIRECTIVES BORN FROM EXCHANGE

BETWEEN STUDENTS AND TEACHERS. IN THOSE CONDITIONS, THE STUDENT WILL CONSENT TO PERFORM HIS DUTY WITHOUT HAVING THE IMPRESSION OF HAVING SUBMITTED OR OF LOSING HIMSELF.

AUTHORITY HERE RECEIVES A COMPLETELY DIFFERENT BASIS. IN THE TRADITIONAL CHINESE CONCEPTION, AUTHORITY WAS JUSTIFIED ONLY THROUGH SENIORITY OR DIGNITY. IN THIS NEW PERSPECTIVE, HOWEVER, AUTHORITY CAN ONLY BE JUSTIFIED IN FUNCTION OF THE SERVICE THAT ONE BRINGS TO THE GROUP. POWER IS USED ONLY TO SERVE THE NEEDS OF THE COMMUNITY OF STUDENTS THAT IT CONTROLS.

CONSEQUENTLY, THE NOTION OF "SERVANT" IS NECESSARILY CONNECTED WITH THIS CONCEPT OF AUTHORITY. ONE IS DIRECTOR OF A SCHOOL, PREFECT OF DISCIPLINE, PROFESSOR, ONLY TO SERVE. TO EDUCATE WILL THUS MEAN TO GIVE THE BEST OF ONE'S SELF.

AUTHORITY IN EDUCATION, IF IT REALLY WANTS TO SERVE, CAN ONLY DO THIS WHEN IT IS FOUNDED ON OPEN DIALOGUE AND COMMUNICATION, WHICH IS THE ONLY WAY FOR THE EDUCATOR TO KNOW THE REAL NEEDS OF HIS STUDENTS. THE TEACHER WILL BECOME AN EDUCATOR IF HE EXPLAINS HIS GOAL AND HIS MEANS AND IF HE ASSOCIATES HIS COLLABORATORS TO THE ACTION THAT HE PURSUES.

THUS, INSTEAD OF MULTIPLYING THE DEPENDENCIES OF THE STUDENT, HE CONSIDERS HIM AS A PERSON WHOM HE CARES TO "LIBERATE" BY DELEGATING PROGRESSIVELY AN AUTONOMY ACCORDING TO HIS POSSIBILITIES.

WHILE MAKING THESE REFLECTIONS ON FREEDOM AND AUTHORITY IN OUR EDUCATIONAL SYSTEM IN TAIWAN, THE AUTHOR DOES NOT MEAN TO DISCREDIT THE EXERCISE OF AUTHORITY AS A WHOLE BECAUSE IF IT IS TRUE THAT MAN CANNOT DEVELOP HIMSELF WHEN HE IS NOT FREE OF CONSTRAINT, IT IS ALSO TRUE THAT NOTHING CAN GROW IN ANARCHY.

THE ROLE OF GROUP-DYNAMICS

GROUP-DYNAMICS, IS APPEARS TO US, SHOULD BECOME ONE OF OUR MAJOR MEDIUMS TO HELP THE STUDENTS OPEN THEMSELVES TO EACH OTHER. IT IS WITHIN THE FRAMEWORK OF A GROUP THAT THE ADOLESCENT WILL BE TRAINED TO RELATE TO OTHERS IN A HORIZONTAL RELATIONSHIP. NO DOUBT, HE WILL FIND LESS PROTECTION WITHIN THE GROUP, BUT INSTEAD, HE WILL BE GIVEN AN OPPORTUNITY TO COOPERATE AND TO BEAR RESPONSIBILITY.

THE VALUE OF GROUP-DYNAMICS FOR THE CHINESE SOCIETY SHOULD NOT BE UNDERESTIMATED. BESIDES BEING A UNIQUE TOOL IN THE GROWTH OF THE ADOLESCENT, IT MIGHT BE AN

AGENT OF CHANGE IN THE FAMILY AND SOCIETY. A BETTER KNOWLEDGE AND APPRECIATION OF THE OTHER PERSON CANNOT BUT LEAD TO A MORE REAL CONCERN FOR THE OTHER AND WILL EVENTUALLY CREATE MORE SOLIDARITY WITHIN A COMMUNITY.

RELATIONSHIPS WILL THEN NOT ONLY BE BASED ON THE RECIPROCITY CONCEPT BUT ON THE GRATUITOUSNESS OF TRUE HUMAN RESPECT AS WELL. AND, AS WAS SAID REGARDING THE APPROPRIATION OF THE HUMAN EVENT, HERE AGAIN ONE COULD SAY THAT TRAINING ADOLESCENTS TO MUTUAL ACCEPTANCE AND UNDERSTANDING AND FOSTERING RESPECT FOR THE HUMAN PERSON AND HIS VALUES IS THE PRE-CATECHESIS OF INTERPERSONAL RELATIONSHIPS. THE EDUCATOR WHO IS TRYING TO HELP HIS STUDENTS GROW TOWARDS THESE GOALS IS DOING TRULY MISSIONARY WORK, FOR, WHILE BRINGING THEM CLOSER TO AUTHENTIC HUMAN VALUES, HE BRINGS THEM CLOSER TO CHRIST.

THE NEED FOR MORE ATTENTION TO GROUP-DYNAMICS CAN BE DEMONSTRATED FROM ANOTHER STANDPOINT.

ONE CAN NO LONGER DEFINE PEDAGOGICAL GUIDELINES FOR OUR EDUCATION BASED ONLY ON AN UNDERSTANDING OF THE PSYCHOLOGY OF THE INDIVIDUAL STUDENT. MODERN PEDAGOGY AND PSYCHOLOGY NO LONGER LIMIT THEIR INVESTIGATIONS TO THE STUDY OF THE INDIVIDUAL STUDENT. THEY ARE MORE AND MORE CONCERNED WITH THE STUDY OF RELATIONSHIPS THAT

ENTER INTO THE EDUCATIONAL SCENE—TEACHER-PUPIL, TEACHER-DIRECTOR, ADMINISTRATOR-STUDENT, ETC. THIS, OF COURSE, IS PARTLY THE RESULT OF THE PROGRESS OF SOCIETY.

ONCE THE STUDENTS ENTER SOCIETY, THEY WILL HAVE LITTLE OPPORTUNITY TO ACT AS INDIVIDUALS, BUT WILL HAVE TO ACT IN GROUPS WITH PEOPLE WORKING IN DIFFERENT DISCIPLINES. THE DIFFERENT BRANCHES IN THE ECONOMY OF MODERN SOCIETY ARE SO INTERWOVEN THAT THEY HAVE BECOME INTERDEPENDENT.

IN THIS PERSPECTIVE, MODERN EDUCATION MUST STRIVE, NOT ONLY TO ACCUMULATE SPECIALIZED KNOWLEDGE IN INDIVIDUALS, BUT MUST ALSO DEVELOP IN THEM THE APTITUDE AND CAPACITY TO WORK WITH OTHER PERSONS. THEREFORE, THE KNOWLEDGE AND EXPERIENCE OF GROUP-DYNAMICS IS REQUIRED TODAY.

4—LIVING TO LOVE

LIVING TO LOVE REQUIRES EDUCATION IN THE FAITH. BY EDUCATION IN THE FAITH, WE DO NOT MEAN ONLY RELIGIOUS INSTRUCTION, BUT RATHER THE CREATION OF A SPIRIT, AN ATMOSPHERE CHARACTERIZED BY LOVE.

IN OUR PRECEDING CHAPTER WE HAVE DISCUSSED THE EDUCATION OF THE ADOLESCENT TOWARD FULL FREEDOM AND COMPLETE DEVELOPMENT OF HIS PERSONALITY. WE DID NOT MEAN

ONLY EDUCATION OF CATHOLIC STUDENTS SINCE THE MAJORITY OF OUR STUDENTS ARE NON-CATHOLIC. IT IS NOT THE MAIN PURPOSE OF OUR SCHOOLS TO GIVE AN EDUCATION IN THE FAITH TO ALL THE STUDENTS. BUT WE DO INTEND TO EDUCATE ALL STUDENTS TOWARDS MATURE AND FULLY HUMAN BEINGS. IT WAS POINTED OUT ON TWO OCCASIONS IN THIS PAPER THAT FOSTERING THE DEVELOPMENT OF TRULY HUMAN VALUES CAN BE SEEN AS A DIRECT, THOUGH REMOTE, PREPARATION TO THE CHRISTIAN FAITH.

IN THIS SECTION, WE INTEND TO DEVELOP THIS MORE BY DEMONSTRATING THAT EDUCATION IN THE FAITH BRINGS FINAL AND FULL EXPERIENCE OF HUMAN FREEDOM TO THOSE STUDENTS WHO FREELY AND WITHOUT ANY PSYCHOLOGICAL OR MORAL PRESSURE EMBRACE THE FAITH.

THIS THESIS IS BASED ON THE DYNAMIC VIEW OF MAN AS OPPOSED TO THE TRADITIONAL STATIC VIEW OF MAN'S EXISTENCE. MAN HERE IS NOT CONSIDERED AS A BEING, COMPLETED ONCE AND FOR ALL, GOING THROUGH HIS EXISTENCE ON EARTH AS AN UNCHANGING BEING. NO, MAN DISCOVERS HIMSELF AS A PROJECT WHICH HE HIMSELF MUST REALIZE.

EDUCATED ALONG THIS LINE OF THOUGHT, THE ADOLESCENT WILL FINALLY DISCOVER HIS LIFE AS A HISTORY WHOSE ULTIMATE INTENTIONALITY AND ACCOMPLISHMENT IS IN FULL

OPENNESS TO GOD. TO EDUCATE THIS YOUNG MAN IN THE FAITH MEANS TO ACCOMPANY HIM ON HIS JOURNEY TO FREEDOM IN THE ORDER OF GRACE AND OF THE HOLY SPIRIT:

"WHEN ANYONE IS UNITED TO CHRIST, THERE IS A NEW WORLD; THE OLD ORDER IS GONE AND A NEW ORDER HAS ALREADY BEGUN." ²¹

"THE SPIRIT YOU HAVE RECEIVED IS NOT A SPIRIT OF SLAVERY LEADING YOU BACK INTO A LIFE OF FEAR, BUT A SPIRIT THAT MAKES US CRY 'ABBA', FATHER." ²²

THE ULTIMATE DEGREE OF MATURITY ATTAINED BY MAN IS DETERMINED BY THE WAY HE MAKES HIS COMMITMENT TO CHRIST. ONE COULD GO EVEN FURTHER AND SAY TRUTHFULLY, MAN IS HIS COMMITMENT TO GOD.

THIS COMMITMENT CAN ONLY BE MADE THROUGH THE HELP OF A COMMUNITY. IT IS THE TASK OF THE CATHOLIC SCHOOL TO CREATE AMONG ITS CATHOLIC STUDENTS AND FACULTY MEMBERS THIS COMMUNITY SPIRIT. THE SCHOOL MUST BECOME A SIGN OF CHRIST AND OF HIS LOVE. IT IS ONLY THROUGH SUCH A COMMUNITY THAT CHRIST IS PRESENT AND ONLY THROUGH IT CAN MAN EXPRESS FULLY AND AUTHENTICALLY HIS COMMITMENT.

THIS COMMITMENT WILL ALSO GROW OUT OF AN EDUCATION TOWARDS GENUINE HUMAN FREEDOM. HAVING GROWN TO MATURITY AND HAVING BEEN PREPARED FOR TRUE COMMITMENT TO HIS BROTHERS, THE ADOLESCENT HAS COME TO A STAGE WHERE GOD'S WORD CAN COME TO HIM THROUGH HIS BROTHERS AND WHERE IT

CAN BE READILY ACCEPTED AND ANSWERED.

WE WILL NOW DISCUSS THE DIFFERENT STAGES AND ASPECTS OF LIVING TO LOVE—(1) PARTICIPATION IN A COMMUNITY OF FAITH; (2) CATECHETICAL INSTRUCTION; AND (3) APOSTOLATE.

PARTICIPATION IN A CHRISTIAN COMMUNITY

IN THE FIRST SECTION OF THE PRESENT CHAPTER, WE DISCUSSED THE IMPORTANT ROLE OF THE GROUP IN THE GROWTH OF A PERSON. ONE COULD SAY THAT THE GROUP BRINGS THE PERSON ALIVE THROUGH THE CREATIVE INTERACTION OF THE MEMBERS WHICH GIVES BIRTH TO THE TRUE PERSONALITY HIDDEN IN EVERY MEMBER. MAN IS A SOCIAL BEING AND JUST AS HIS NATURAL CHARACTERISTICS CAN ONLY DEVELOP THROUGH OTHERS, SO ALSO HIS SUPERNATURAL POWERS. YET, IF WE CONSIDER OUR TRADITIONAL METHODS OF BRINGING CHRIST TO OUR STUDENTS, WE MAY FIND THAT WE HAVE ALMOST TOTALLY NEGLECTED THE SOCIAL DIMENSION OF MAN.

LET US LOOK AT A CONCRETE SITUATION OF CATECHISM TEACHING. YOU HAVE THE PRIEST, OR THE CATECHIST, GIVING INSTRUCTION TO A CATECHUMEN, OR TO A WHOLE GROUP OF CATECHUMENS. IT MAKES LITTLE DIFFERENCE IF THE INSTRUCTION WAS GIVEN TO A GROUP OR TO ONE INDIVIDUAL BECAUSE WHAT HAPPENS IS BASICALLY THE SAME THING: INDIVIDUAL

INSTRUCTION AS PREPARATION TO BAPTISM. WE INTENDED TO PREPARE EACH INDIVIDUAL FOR HIS ENCOUNTER WITH GOD. BUT GOD DOES NOT SPEAK TO MAN AS A SOLITARY BEING, ONLY TO MAN IN RELATION TO OTHERS. CONSEQUENTLY, THE INDIVIDUAL CAN BE BROUGHT IN CONTACT WITH CHRIST ONLY THROUGH THE INTERMEDIARY OF A GROUP, A COMMUNITY. WE WANT TO REFER HERE TO ONE OF THE MOST READ THEOLOGIANS OF OUR TIME, DIETRICH BONHOEFFER:

"CHRISTIANITY MEANS COMMUNITY THROUGH JESUS CHRIST AND IN JESUS CHRIST. NO CHRISTIAN COMMUNITY IS MORE OR LESS THAN THIS. WHETHER IT BE A BRIEF, SINGLE ENCOUNTER OR THE DAILY FELLOWSHIP OF YEARS, CHRISTIAN COMMUNITY IS ONLY THIS. WE BELONG TO ONE ANOTHER ONLY THROUGH AND IN JESUS CHRIST.

"WHAT DOES THIS MEAN? IT MEANS, FIRST, THAT A CHRISTIAN NEEDS OTHERS BECAUSE OF JESUS CHRIST. IT MEANS, SECOND, THAT A CHRISTIAN COMES TO OTHERS ONLY THROUGH JESUS CHRIST. IT MEANS, THIRD, THAT IN JESUS CHRIST WE HAVE BEEN CHOSEN FROM ETERNITY, ACCEPTED IN TIME, AND UNITED FOR ETERNITY.

"...BUT GOD HAS PUT THIS WORD INTO THE MOUTH OF MEN IN ORDER THAT IT MAY BE COMMUNICATED TO OTHER MEN. WHEN ONE PERSON IS STRUCK BY THE WORD, HE SPEAKS IT TO OTHERS. GOD HAS WILLED THAT WE SHOULD SEEK HIM AND FIND HIS LIVING WORD IN THE WITNESS OF A BROTHER, IN THE MOUTH OF A MAN. THEREFORE, A CHRISTIAN NEEDS ANOTHER CHRISTIAN WHO SPEAKS GOD'S WORD TO HIM. HE NEEDS HIM AGAIN AND AGAIN WHEN HE BECOMES UNCERTAIN AND DISCOURAGED, FOR BY HIMSELF HE CANNOT HELP HIMSELF WITHOUT BELYING THE TRUTH. HE NEEDS HIS BROTHER AS A BEARER AND PROCLAIMER OF THE DIVINE WORD OF SALVATION." 17

IN THIS CLEAR EXPOSITION OF THE MEANING OF CHRISTIAN COMMUNITY, WE FIND ALSO THE REASON WHY IN THE SETTING OF AN EDUCATIONAL INSTITUTION COMMUNITY WILL BE THE ONLY WAY TO BRING CHRIST REALLY PRESENT.

TO GIVE A MORE THEOLOGICAL REASON FOR THIS PRINCIPLE: MAN DOES NOT FIND HIS JUSTIFICATION IN HIMSELF. HE FINDS HIS JUSTIFICATION IN THE WORD THAT IS SPOKEN TO HIM BY GOD THROUGH JESUS CHRIST. THIS IS IN THE WORDS OF BONHOEFFER, THE "ALIEN RIGHTEOUSNESS". MAN CAN ONLY MEET THIS WORD THROUGH HIS BROTHERS. THIS IS THE REASON WHY THEY MUST MEET ONE ANOTHER AS BEARERS OF THE MESSAGE OF SALVATION.

WE SUGGEST THAT THE FIRST STRIVING IN ANY CATHOLIC SCHOOL SHOULD BE TO FORM A COMMUNITY WHEREIN ALL JOIN—EDUCATORS, FACULTY MEMBERS AS WELL AS STUDENTS. AS LONG AS SOME STAY OUTSIDE, THE COMMUNITY IS NOT COMPLETE, NOT UNITED, AND THUS, NOT TRULY CHRISTIAN. FURTHERMORE, IT IS TO BE NOTED THAT WE SPEAK HERE OF THE "FORMATION" OR THE "CREATION" OF SUCH A COMMUNITY, NOT OF ITS "ORGANIZATION", BECAUSE IT IS TO BE MORE A MILIEU OF LIFE WHEREIN ONE GROWS AND LIVES JUST AS A FISH IN THE WATER. THE ORGANIZATION OF SOME COMMON ACTIVITY DOES NOT IN ITSELF MEAN THAT A TRUE COMMUNITY EXISTS.

ALTHOUGH ACTIVITIES OF THE DIFFERENT SUB-GROUPS MAY BE SEPARATED AT TIMES, FOR EXAMPLE, CATHOLIC TEACHERS MAY HAVE DISCUSSION GROUPS OR SIMILAR ACTIVITIES SEPARATE FROM THE STUDENT BODY, WE SUGGEST THAT THERE SHOULD AT LEAST BE REGULAR COMMON LITURGICAL CELEBRATIONS WHERE GENUINE EXPRESSION OF THE FAITH IS SHARED BY ALL.

IT IS OUR FIRM CONVICTION THAT NO AUTHENTIC EDUCATION IN THE FAITH CAN BE GIVEN IN ANY SCHOOL WHERE THIS COMMUNITY HAS NOT YET GROWN BECAUSE THE SCHOOL THEN LOSES ITS INNER FORCE AS A LIFE-GIVER, AND TO THE OUTSIDE IT CAN NEVER BECOME A TRUE SIGN OF WHAT IT PROFESSES.

CATECHETICAL INSTRUCTION

WHILE WE DO NOT WANT TO LIMIT EDUCATION IN THE FAITH TO RELIGIOUS INSTRUCTION, IT IS OBVIOUS THAT WE WILL NEED IN OUR SCHOOLS SOME FORM OF INSTRUCTION FOR OUR CATHOLIC STUDENTS. CATECHESIS IS THE INSTRUCTION IN THE FAITH OF THE PERSON WHO HAS MET CHRIST AND HAS COMMITTED HIMSELF. SINCE MOST OF OUR CATHOLIC STUDENTS IN OUR SCHOOLS WERE BAPTIZED AS BABIES OR AS YOUNG CHILDREN, OUR CATECHESIS WILL AIM AT REVEALING TO THEM THE MEANING OF WHAT THEY LIVED AT HOME OR IN THE CHURCH-CELEBRATIONS BEFORE. THIS WILL LEAD HIM EVENTUALLY TO A CONSCIOUS AND RENEWED FREE

ADHESION TO JESUS CHRIST. WE SUGGEST THAT OUR CATECHESIS SHOULD INCLUDE THESE TWO FOLLOWING IMPORTANT ASPECTS:

- (1) CREATION OF A NEW RELATIONSHIP TO REALITY; AND
- (2) EDUCATION OF THE HEART.

1) CREATION OF A NEW RELATIONSHIP TO REALITY—

THROUGH THIS PAPER WE HAVE DEVELOPED THE IDEA OF LIBERATING THE PERSON AND WE HAVE DONE THIS WITHIN THE WHOLE PICTURE OF THE CHANGING CHINESE SOCIETY AND VALUE-SCALE. AN IMPORTANT ASPECT IN THIS DEVELOPMENT OF EDUCATION, AS WE SAID BEFORE, IS TO KEEP UNITY BETWEEN THE SCHOOL-SETTING AND REALITY OUTSIDE. TO SEPARATE THE TWO IS TO ALIENATE THE ADOLESCENT FROM HIS FUTURE MILIEU OF LIFE.

IF THIS IS TRUE FOR ANY EDUCATION TOWARDS AUTHENTIC HUMAN EXISTENCE, IT IS EQUALLY TRUE FOR THE EDUCATION IN THE FAITH. THE APPROPRIATION OF HUMAN EVENTS MUST BRING THE STUDENT TO DISCOVER HIS LIFE MORE AS A DYNAMIC HISTORY, A MOVING FORWARD, WHEREIN EACH EVENT HAS ITS MEANING.

BY HELPING THE STUDENT TO INTEGRATE THE EVENTS AND THE REALITIES OF LIFE INTO HIS OWN, WE BRING HIM TO READ HIS LIFE AS A HISTORY WHEREIN GOD REVEALS HIMSELF TO HIM AND INDICATES TO HIM THE ROAD TO SALVATION THAT RUNS IN THE MIDST OF THE EVENTS OF HIS LIFE.

"S'APPROPRIER UN EVENEMENT, C'EST REDUIRE SON EXTERIORITE, SE L'ASSIMILER, LE NOURRIR DE NOTRE DYNAMISME ET SE NOURRIR DE LUI, L'INTEGRER AUX FLUX DE NOTRE AVANCEE, AU LIEU DE LE LAISSER MONSTRUEUSEMENT RONGER DE L'EXTERIEUR LES FORCES QUI, EN NOUS, S'APPLIQUENT A INVENTER NOTRE AVENIR. C'EST JUSTEMENT PARCE QUE CETTE ASSIMILATION NE NOUS EST PAS DONNEE DANS LE FAIT ET AVEC LUI QUE L'HOMME EST UN HOMME: PARCE QU'ELLE EST A FAIRE."²⁴

2) EDUCATION OF THE HEART—THE COMMITMENT OF THE CHRISTIAN TO CHRIST IS TO BE AN ADHESION OF THE WHOLE PERSON TO ANOTHER PERSON. THEREFORE, IT IS NOT JUST A MATTER OF INTELLECTUAL ACCEPTANCE. MORE THAN THE INTELLECT OF MAN IS INVOLVED HERE, NAMELY, HIS HEART. ADHESION DOES NOT OCCUR UNLESS THE HEART OF MAN IS INVOLVED. BRINGING THE PERSON TO CHRIST IN CATECHESIS IS TO MAKE HIM UNDERSTAND, SEE, APPRECIATE AND LOVE THE PERSON OF CHRIST. WE WOULD LIKE TO CALL THIS FORM OF EDUCATION "THE EDUCATION OF THE HEART", BORROWING HERE AN EXPRESSION OF MSGR. A. BRIEN:

"SI LE MOT 'COEUR' COMPORTE TOUS LES SENS MODERNES DU MOT PERSONNE, IL FAUT CEPENDANT REMARQUER QUE CE DERNIER TERME EST BEAUCOUP MOINS SUGGESTIF, CAR IL A SOUVENT UNE SIGNIFICATION JURIDIQUE; LE SUJET D'UN DROIT; TANDIS QUE LE 'COEUR', AU SENS BILIQUE, C'EST L'HOMME QUI DANS TOUT SON DYNAMISME, ENGAGE DANS SA DESTINEE, DANS UNE ATTITUDE D'OUVERTURE OU DE REFUS; C'EST LE LIEU OU SE JOUE TOUTE L'EXISTENCE. ALORS QUE LE MOT PERSONNE C'EST TRES APPAUVRI ET RESTE BAUCOUP PLUS STATIQUE."²⁵

MAN CREATES HIMSELF IN HIS HEART. THAT IS WHERE HE TAKES DECISIONS. CONSEQUENTLY, THE FAITH IN CHRIST MUST BE SO PRESENTED THAT IT SPEAKS TO HIS HEART PERSONALLY. GOD ADDRESSES MAN AND INVITES HIM TO LOVE. IT IS IN THIS "LOVE", FOUND IN THE ENCOUNTER WITH GOD, THAT THE TREASURE OF MAN IS. THIS MUST BE SO PRESENTED THAT IT IS UNDERSTOOD AS A TREASURE WHICH CAN STIR UP THE DESIRE OF THE HEART.

THIS INVITATION IS TRANSMITTED THROUGH SIGNS. THE FREEDOM OF THE HEART WILL UNFOLD THROUGH THE UNDERSTANDING AND ACCEPTANCE OF THE SIGNS. AND IT IS HERE THAT THE COMMUNITY HAS ITS ESSENTIAL ROLE TO PLAY. THE COMMUNITY OF THE FAITHFUL OF THE SCHOOL MUST BE THE SIGN AND THE MEDIUM OF TRANSMISSION OF GOD'S CALL. THE MORE IT BECOMES TRULY CHRISTIAN, THE CLEARER IT SIGNIFIES CHRIST AND THE MORE IT FOSTERS BOTH UNDERSTANDING AND ACCEPTANCE OF ITS MEANING BY THOSE WHO LIVE WITHIN ITS WALLS.

THERE CAN BE NO SEPARATION BETWEEN EDUCATION IN THE FAITH, CATECHESIS AND THE CREATION OF A CHRISTIAN COMMUNITY THAT IS ACTIVE AND SIGNIFYING BOTH THROUGH ITS ACTIONS AND LITURGICAL CELEBRATIONS.

3) APOSTOLATE—A CHRISTIAN COMMUNITY, GROWN FROM GENUINE LOVE AMONG ITS MEMBERS, SHARING REGULARLY CHRIST'S MESSAGE OF LOVE IN THEIR CELEBRATIONS MUST NECESSARILY TURN TO THOSE WHO, CONSCIOUSLY OR NOT, DO NOT AS YET PARTICIPATE. IT WILL, IN ALL RESPECT FOR HUMAN FREEDOM AND DIFFERENCE OF OPINION, ANNOUNCE TO THEM THE WONDERS THEY DISCOVERED. IT SEEMS, THEREFORE, SUPERFLUOUS FOR US TO DEMONSTRATE THAT BRINGING TESTIMONY FOR CHRIST IS AN INTEGRAL PART OF THE LIFE OF THE COMMUNITY.

WE HAVE EXPLAINED ABOVE THAT WE DO NOT HOLD THE STATIC VIEW OF MAN. CREATING A COMMUNITY THEN IS NOT GATHERING A CERTAIN NUMBER OF PEOPLES, ALL IDENTICAL BY NATURE, INTO ONE GROUP. IT MEANS CONTINUOUS BECOMING AND GROWING OF A LIVING BODY, BY A PROGRESSIVE DISCOVERY OF SELF, OF THE OTHERS AND OF CHRIST IN THEM. THIS CONTINUOUS INTERACTION IS NOT JUST A SECONDARY PART OF THE LIFE AND WORLD OF THOSE PEOPLE. IT IS THEIR LIFE, IT MAKES UP THEIR HISTORY.

THIS RICH AND ACTIVE LIFE CANNOT BUT TEND TO INCLUDE THOSE WHO COME IN CONTACT WITH THEM. STUDENTS IN AN AUTHENTIC SCHOOL-COMMUNITY WILL FEEL RESPONSIBLE FOR ONE ANOTHER'S HAPPINESS AND WILL TRY TO KNOW ONE

ANOTHER WITH A KNOWLEDGE INFORMED BY TRUE CHRISTIAN CHARITY.

THE DYNAMIC ASPECT OF THEIR FAITH WILL HOPEFULLY GO BEYOND THE LIMITS OF THE SCHOOL. HAVING DISCOVERED A NEW TYPE OF ENCOUNTER WITHIN THIS COMMUNITY, THEY MAY BE STIMULATED TOWARD A RENEWED ENCOUNTER WITH THE FAMILY GROUP.

WE ARE AWARE THAT IN REALITY THINGS DO NOT ALWAYS HAPPEN AS ONE SOMETIMES HOPES THEY WILL, BUT WE WISH TO IMAGINE THAT THIS NEW ENCOUNTER WILL BE THE SEED FOR A NEW FORM OF A MORE CHRISTIAN AND MORE GRATUITOUS LOVE AMONG PEOPLE. IN THAT CASE, THE APOSTOLIC RADIATION OF OUR EDUCATION IN THE FAITH WILL BE THE FULFILLMENT OF THE SOCIAL ASPECT OF EDUCATION. NO DOUBT, OUR SCHOOLS WOULD THEN BE REAL SIGNS OF CHRIST NOT ONLY SIGNIFYING BUT ALSO REALIZING HIS LOVE.

CONCLUSION TO CHAPTER V

IF THE CATHOLIC SCHOOL IS TO EDUCATE ITS STUDENTS TO BECOME WORTHY CITIZENS CAPABLE OF FULFILLING THEIR ROLES IN MODERN SOCIETY, IT MUST GEAR ITS PEDAGOGY TOWARD LIBERATING THEM AND BRINGING THEM TO FULL INTEGRATION OF SELF, ABLE TO RELATE WITH OTHERS IN A RESPONSIBLE

AND MATURE WAY. THIS EDUCATION TOWARDS FREEDOM WILL BE FOR MANY OF ITS STUDENTS A STEPPING STONE TO GO FURTHER AND FIND THE ULTIMATE FULFILLMENT OF THEIR FREEDOM IN CHRIST.

THE SIGN THAT CALLS FOR THIS "STEP BEYOND" SHOULD BE THE ACTIVE, STIMULATING AND INVITING LIFE OF THE COMMUNITY OF THE CHRISTIANS WITHIN THE SCHOOL.

CONCLUSION

THE TOPIC OF THIS PAPER, AS STATED IN ITS INTRODUCTION, WAS TO DISCUSS THE ROLE AND SIGNIFICANCE OF OUR CATHOLIC SECONDARY SCHOOLS WITHIN THE WHOLE PICTURE OF THE DEVELOPING CHINESE SOCIETY AND ALSO TO INDICATE SOME BASIC GUIDING PEDAGOGICAL PRINCIPLES FOR THE CATHOLIC EDUCATION GIVEN IN THESE SCHOOLS.

WE WANTED TO SITUATE THIS WHOLE PROBLEM WITHIN THE WHOLE PICTURE OF THE CHINESE SOCIETY AND CULTURE. THEREFORE, WE STARTED WITH A MORE FUNDAMENTAL AND BROADER STUDY OF THE CHANGING CHINESE SOCIETY AND ITS VALUES, NARROWING DOWN OUR FOCUS GRADUALLY WHILE DISCUSSING DIFFERENT RELATING SUBJECTS IN THE SUBSEQUENT CHAPTERS: CHINESE EDUCATION, THE CATHOLIC CHURCH IN TAIWAN, AND CATHOLIC EDUCATION. WE FINALLY CENTERED OUR ATTENTION ON THE PEDAGOGY OF OUR CATHOLIC SECONDARY SCHOOLS IN TAIWAN.

A SOCIO-CULTURAL AND PSYCHOLOGICAL STUDY OF THE CHINESE SOCIETY, THE FAMILY, AND ITS VALUES HAS SHOWN US, IN OUR FIRST CHAPTER, THE INCONGRUITIES IN THE UNCHANGED APPLICATION OF TRADITIONAL VALUES IN A NEW SOCIETY. OLD VALUES WERE SHOWN TO BE GROUNDED ON

ARISTOCRATIC PRINCIPLES WHILE THE NEW SOCIETY AND ITS WHOLE WAY OF LIFE IS BASED ON DEMOCRACY.

THE INFORMATION AND GENERAL EVALUATION OF THE CHINESE SCHOOL SYSTEM CONFIRMED THIS CONCLUSION OF CHAPTER I, NAMELY THAT HERE ALSO NEW PRINCIPLES WERE PROCLAIMED WHILE THE OLD VALUES WERE LIVED IN THE TRADITIONAL WAY.

IN THE THIRD CHAPTER, WE WENT INTO A STUDY OF THE CATHOLIC CHURCH IN TAIWAN. WE FOUND THAT, WHILE THE CHURCH IS GENERALLY PRAISED BY AUTHORITIES AND PEOPLE, THIS PRAISE DOES NOT ALWAYS REFER TO THE MESSAGE WHICH THE CHURCH INTENDS TO BRING. BESIDES, IN THIS AGE OF CHANGE, WHERE ALL OTHER RELIGIONS ARE QUESTIONED BY THE CHINESE, THE CATHOLIC CHURCH IS ALSO QUESTIONED. THIS MIGHT BE FOR US A STIMULATING REASON TO QUESTION OUR PRACTICES AND THE METHODS OF OUR APOSTOLATE.

CATHOLIC SECONDARY EDUCATION HAS GROWN FROM ALMOST NOTHING TO QUITE AN IMPRESSIVE AND GENERALLY PRAISED SYSTEM OF SCHOOLS. OUR OBSERVATIONS, DISCUSSED IN CHAPTER IV, BROUGHT US TO THE CONCLUSION THAT WE HAVE COME TO A POINT WHERE WE MUST DEFINE CLEARLY OUR OWN PRINCIPLES, LEST WE LOSE OUR CHRISTIAN IDENTITY.

THIS IS WHAT WE TRIED TO DO IN THE FIFTH AND LAST CHAPTER. WE TRIED TO LAY DOWN THESE BASIC PRINCIPLES WHICH COULD BE SUMMARIZED AS FOLLOWS: EDUCATING THE CHILD TOWARDS FREEDOM THROUGH THE RADIATION OF THE ACTIVE AND STIMULATING LIFE OF THE COMMUNITY OF CHRISTIANS WITHIN THE SCHOOL SIGNIFYING CHRIST MAY EVENTUALLY BRING THE STUDENT TO HIS FIRST AND SAVING ENCOUNTER WITH CHRIST.

FINAL CONCLUSION

THEREFORE, WE WISH TO STATE AS THE GENERAL AND FINAL CONCLUSION OF THIS PAPER:

1. ONLY WHEN OUR SCHOOLS BRING THE CHINESE CHILD TO THE DISCOVERY OF HIS TRUE SELF AND TEACH HIM TO LIVE HIS FREEDOM, WILL THEY GIVE A REAL EDUCATION TO THEIR STUDENTS.

2. ONLY WHEN OUR SCHOOLS DO EVERYTHING POSSIBLE TO CREATE A REAL COMMUNITY LIFE AMONG THE CHRISTIANS IN THE SCHOOL WILL THERE BE A TRUE EDUCATION IN THE FAITH. DOCTRINE CLASSES WILL NOT BRING ABOUT THE SAVING ENCOUNTER WITH CHRIST. THE CHRISTIAN COMMUNITY WILL.

FOOTNOTES

¹CHINA YEAR BOOK 1965-1966, (TAIPEI: CHINA PUBLISHING Co., 1966), p. 55.

²MARCEL GRANET, LA MENTALITE CHINOISE, TRANS. JEROME J. HEYNDRICKX (PARIS: EDITIONS UNIVERSITAIRES PARIS, 1927), p. 380.

³J. LEGG, THE FOUR BOOKS (TAIPEI: CHUNG HUA PUBLISHING Co., 1959), p. 89.

⁴ANDRE CHIH, L'OCCIDENT VU PAR LES CHINOIS (PARIS: EDITIONS DE L'ORANTE, 1963), p. 13.

⁵JEAN LACROIX, FORCE AT FAIBLESSE DE LA FAMILIE, TRANS. JEROME J. HEYNDRICKS (PARIS, ED. DU SEUIL, 1948), p. 122.

⁶TAIPEI, MINISTRY OF EDUCATION, SECONDARY EDUCATION IN TAIWAN, (TAEPEI, 1964), p. 8.

⁷ABUL SASSANI, EDUCATION IN TAIWAN, U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE, (WASHINGTON, 1945), p. 6.

⁸TAIPEI, MINISTRY OF EDUCATION, EDUCATIONAL STATISTICS OF THE R.O.C., TAIPEI, 1964), p. 10.

⁹JEROME J. HEYNDRICKX, "L'EDUCATION EN CHINE NATIONALISTE" (UNPUBLISHED THESIS, LIBRARY OF THE INSTITUT SUPERIEUR DE PEDAGOGIE, PARIS, 1966), p. 101-121.

¹⁰STANDFORD RESEARCH INSTITUTE, THE ROLE OF EDUCATIONAL PLANNING IN THE ECONOMIC DEVELOPMENT OF THE REPUBLIC OF CHINA (1964), p. 85.

- ¹¹SUN YAT SEN AND CHIANG KAI SHEK, THE THREE PRINCIPLES OF DEMOCRACY (TAIPEI: CHINA PUBLISHING Co., 1963), p. 256.
- ¹²LOUIS CHING Hsin WEI, LA POLITIQUE MISSIONNAIRE DE LA FRANCE DE 1846 A 1892 (PARIS: LATINES, 1963).
- ¹³DR. CONSTANTINO, THE PHILIPPINES AND ITS USABLE PAST PROGRESS (MANILA: M. T. PUBLISHING Co., INC., 1960), p. 18.
- ¹⁴TEXT TAKEN BY THE AUTHOR FROM NEWSPAPER AND TRANSLATED INTO ENGLISH, GAZET VAN ANTWERPEN, DECEMBER 5, 1964.
- ¹⁵REV. VAN HECKE, C.I.C.M. DE ALGEMENE MISSIE-METHODE TOEGEPAST IN TAIWAN (LEUVEN, ST. JOSEPH SEMINARY, POLYCOPY, 1964), p. 75.
- ¹⁶CATHOLIC DIRECTORY OF TAIWAN (TAIPEI: HUA MING PRESS, 1964), p. 187, AND
TAIPEI, MINISTRY OF EDUCATION, EDUCATIONAL STATISTICS OF THE R. O. C. (TAIPEI, 1964), p. 11.
- ¹⁷DIETRICH BONHOEFFER, LIFE TOGETHER, (LONDON SCM PRESS, LTD., 1965), p. 10.
- ¹⁸REV. A. LIEGE, THEOLOGIE PASTORALE (PARIS: INSTITUT SUPERIEUR DE PASTORALE CATECHETIQUE, POLYCOPY, 1964), p. 84.
- ¹⁹STANFORD RESEARCH INSTITUTE, OP. CIT., p. 96
- ²⁰HENRI COLAS, REFLEXIONS SUR L'AUTORITE (PARIS: CHARONNE, POLYCOPY, 1965), p. 8.
- ²¹II COR. 5:17.
- ²²ROM. 8:15.
- ²³CATHOLIC DIRECTORY OF TAIWAN, p. 183.

²⁴REV. LE DU, L'APPROPRIATION DE L'EVENEMENT
(PARIS: I.S.P.C., 1964), P. 5.

²⁵MSGR. A. BRIEN, L'HOMME EN LUI-MEME, (PARIS:
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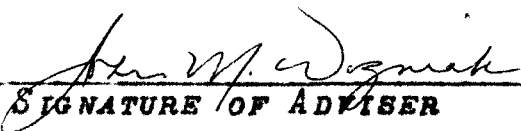
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