

The Contributions and Problems

of Religious Sponsored Universities in Taiwan

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Around the time of the 1870s and 1890s, in a village in Shan Dong province, there was a beggar, Wu Hsun, who founded a school. Around that time, a nun, Candida Maria de Jesús also established a school in Salamanca, Spain.

Wu Hsun (1838-1896) was an orphan, who had not studied in school. He saw that people in his village had superficial knowledge and he concluded that it was because they were not able to attend school when they were young. Wu intended to establish a school, so that “children living in poverty could study even when they did not have much money, so that they would not be taken advantage of by others.” In 1859, Wu started to beg for money in the provinces of Shantung, Hepei, Henan, and Chiang-su. When he had money, he would only buy steamed buns to satisfy his hunger, while saving up the rest. Within two to three years, surprisingly, he had saved up six thousand dollars. He took the money to a rich man and begged pitifully for him to give him interest for the money. When he saved another thousand dollars, he would deposit it with the rich man’s money. After 10 years, Wu saved up about 20 or 30 thousand dollars. In 1888, he bought 230 mu (about 34.5 hectares) of land for a school. In the East Gate of the town of Liu Lin in Tang Yi County, Wu founded the first private school charging no tuition. Wu not only beseeched the local scholars and masters to teach; but also got down on his knees to beg the young from poor families to study. If students did not study hard, Wu would beg and advise them to study. Many students and teachers were moved by his actions. Wu built two more schools in Lin-ching, which educated more than a thousand people. Many graduates found very good work. Despite such achievements, Wu continued his begging. When students saw him on the street and wanted to care for him, Wu said “I only hope that you will attend to my will; no need to attend to my physical being.” In 1896, Wu passed away. Ten thousand people attended his funeral. Finally, he was recognized and praised by the government in the Ching dynasty and the Nationalist Government, and even some municipal governments under the communist regime. People in the community also built temples to revere him as the “Sage Wu”. The story of Wu had a great influence on the education of the masses in the 20th century. In 1950s, Mao Tse Tung criticized Wu as an accomplice of feudalists, but, in 1999, Wu again received praises by many people.

Candida Maria de Jesús (1845-1912) was born into a poor family. At a young age, she took care of her many younger sisters and did not go to school. Candida Maria was baptized at birth and was determined to serve God at age ten. She turned down a marriage proposal when she was eighteen and instead went abroad to work as a servant. She often spent her own savings to help beggars. She slept on the floor at night and rarely ate her favorite foods for the reason of self-discipline. In 1869, she met Priest Irons from Jesus Society and began her spiritual practice. On April 2, she discovered that God wanted her “to establish an organization, Hijas de Jesús, in order to teach children and adolescents and be devoted to the service of salvation”. Priest Irons had always been concerned about education, thus, he helped Candida Maria de Jesús enthusiastically. He taught her reading, writing, mathematics, and the Spanish language. In December 6, 1871, three other young women who were committed to spiritual practice and the priest went to Salamanca to establish a nunnery. During the next year, the number of nuns increased to 16. The nuns studied hard to enrich themselves, so that they could eventually open the school and help young people receive a good education. In 1874, a few of the nuns, who received a teaching certificate, set up the first school. Candida Maria de Jesús led the nuns in establishing eight schools throughout Spain within about a decade. During this time, some bishops and churches protested, and further argued that the staff from Hijas de Jesús should be banished. The funds for establishing schools were extremely limited, but the wives of marquises, princesses, the queen as well as many local people provided active support.

In 1901, the Roman Catholic Church officially approved Hijas de Jesús and their principles. In 1903, 42 nuns from Hijas de Jesús vowed to devote their lives to the organization. In 1912, Candida Maria passed away. She said, “In my 40 years of living as a nun, I can’t remember a minute not living for Him.” At present, there are 153 branches of Hijas de Jesús and 1226 nuns, managing 71 schools worldwide.

Both Wu Hsun and Candida Maria de Jesús understood the importance of education, tried their best to establish schools, and helped to provide education for children from poor families. However, their methods and strategies towards establishing schools were different. Wu Hsun not only used his own effort and energy to beg and raise funds but also treated teachers and students with sincerity. After establishing a school, he continued his ascetic lifestyle. Opening schools became his life goal, but he himself did not attend school. Candida Maria began to open schools because it was a divine command. It was a holy mission that she received directly from God. The mission was to establish a new religious society focusing on establish schools. In the Jesus Society, Candida Maria received support especially from Priest Irons, to

organize devoted and determined young girls in order to create the Hijas de Jesús. She established schools around the world. During the whole process, Candida Maria de Jesús devoted all her effort and also endured hardships.

Thus, a hardworking, charitable beggar established three schools to benefit people in his hometown, whereas a girl, who was given a divine command, founded an organization to set up schools. She established nine schools while she was alive. The organization has continued to maintain and set up over a hundred schools around the world. Although Wu Hsun no longer exists, his life story still remains alive. People in China continue to admire Wu today. Conversely, today Hijas de Jesús has over a thousand nuns to manage 71 schools in 15 countries around the world. Wu Hsun said “I only hope that you will attend to my will; no need to attend to my physical being.” However, no one continued his mission directly, although many educators followed his footsteps in promoting education. A few years ago, the Hijas de Jesús received acknowledgement from the Pope regarding the education of the young.

The Contributions of Religions on Establishing Universities

There are private schools at all levels of education in Taiwan, but the proportion of private schools at different levels differs greatly. In the year 2004, there were 3998 schools at different levels of education throughout the country. 352 or 8% of them were private schools. However, as we look at the percentage of private schools at various levels, we find that 1.1% of elementary schools and 1.5% of high schools were privately owned; while the figures for private senior high schools and vocational high schools substantially increased to 44.6% and 42.2% respectively. At the junior college level, the percentage is as high as 78.6%; and private colleges and universities amount to 75.7% and 54.7% respectively. In Taiwan, the pattern generally indicates that the proportion of private schools at higher education levels is greater. In terms of the number of students, in the year 2004, 35.5% and 59.9% of the total number of students were enrolled in senior high schools and vocational schools respectively. 90.2% of the total number of students were in private junior colleges. These figures also show that the proportion of students attending private institutes increased along with the levels of education.

Under the system of martial law, government funding for education was extremely low. It did not reach the 15% minimum of the national budget as mandated by the constitution and this mandate was eventually removed. From the 1950s to the 1960s, the funding for education was about 2 to 3% of the national budget. Due to the lack of governmental funding for and investment in education, the responsibility of

founding schools rested on individuals and private organizations. In particular, during the early stages of the implementation of the nine-year voluntary education system, in order to enable high school students to further their education, the opportunities to attend vocational schools and colleges increased, and the responsibilities of establishing more schools rested on individuals. Because of the limited government funding, the situations at higher levels of education were the same.

Of the 37 private universities established in Taiwan, 12 of them were established by religious people or organizations, including Soochow, Fu Jen, Tung Hai, Chung Yuan, Providence, Hua Fan, Tzu Chi, Chang Jung, Nan Hua, Hsuan Chuang, and Fo Guang. In 2006, the number of students attending religious sponsored universities was 133,125, which was 21% of the total number of university students, and 37% of the total number of students attending private institutes. In 1972, religious members and organizations founded five universities and institutes, which had 20,100 university students, which was 18% of the total number of university students and 32% of the total number of students attending private institutes. Simply looking at the number of students, we can see that the universities established by religious organizations during the early period significantly contributed to the development of higher education in Taiwan.

Table 1. Number of Students from the Different Types of Colleges in Taiwan

	National I	National II	Private I	Private II	Religious I	Religious II	Total
Number of students (1972)	52657		44480		20635		117772
%	0.45		0.38		0.18		
Number of students (2006)	210990	53147	103815	119770	88195	44930	620847
%	0.34	0.09	0.17	0.19	0.14	0.07	1.00

Source: Database on website of the Statistical Department of Ministry of Education, Taiwan

The above statistics focus on ordinary universities but not independent colleges (獨立學院), or technology institutes and universities (技術學院或科技大學). The Ministry of Education has a set standard for establishing universities and reforming the systems. The scale of independent colleges is much smaller. Technical institute and universities are significantly different from ordinary universities in their nature. Most of them offer only courses on technology rather than humanities.

To determine whether the number of religious sponsored universities and their

students is substantial or not the contributions of religious sponsored universities were examined. If we look at the types of religious organizations that have founded the universities, we find that the five older religious sponsored universities were established by Christian organizations. Given that the number of Christians at that time was less than 5% of the population and 18% of university students attended Christian universities, their contribution was substantial. On the other hand, 70% of the population in Taiwan followed folk religions but followers of folk religions did not establish any universities. However, looking at the religious beliefs of the students, according to the statistics most students who attended Christian universities should be folk religions believers. Thus, folk religious believers have supported religious sponsored universities by means of paying school fees. We cannot say that folk religions have not contributed to higher education in Taiwan. In the 1990s, Buddhist organizations founded many universities in Taiwan, leading to an increase in the number of students attending religious sponsored universities to 21%.

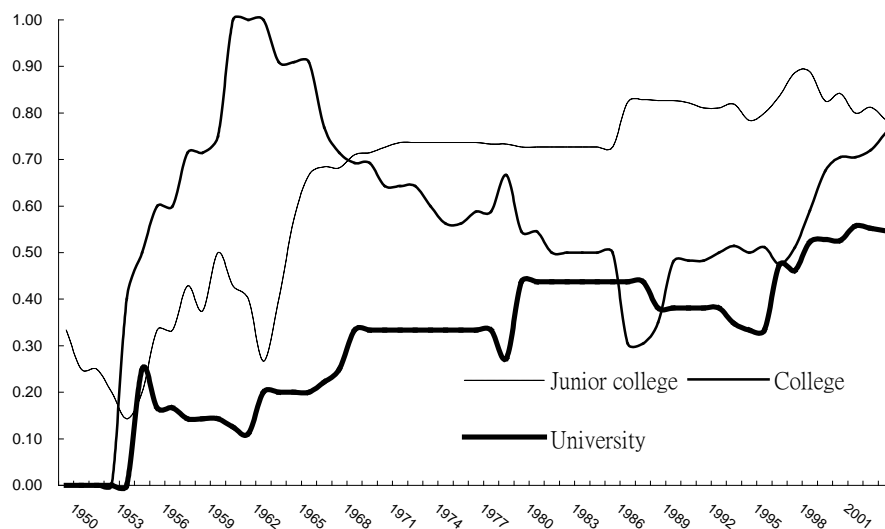


Figure 1. Change in Proportion of Private Educational Institutes (1950-2003)

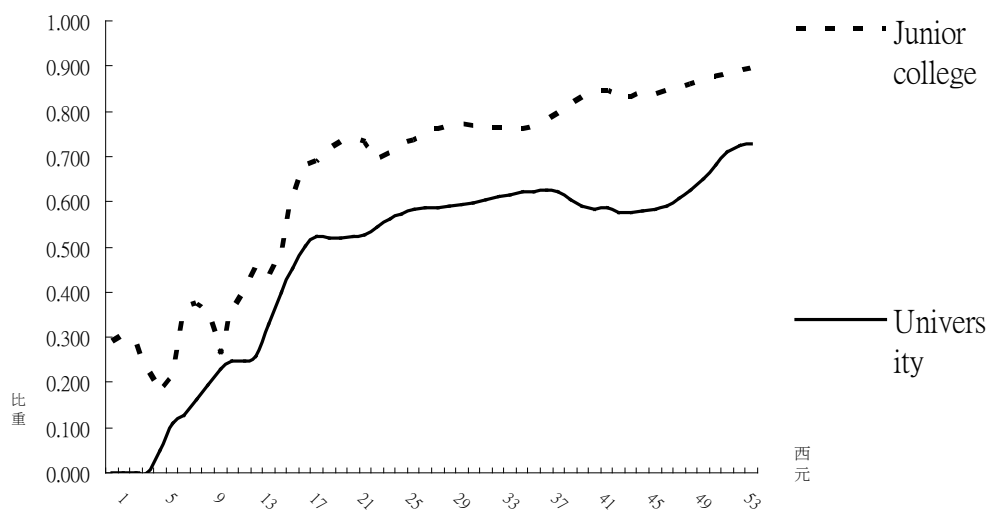


Figure 2. Change in the Proportion of Students Attending Private Institutes (1950-2003)

Some Buddhist members explain that the reason why Buddhist organizations did not establish universities was not that Buddhism lacked the intention, but rather it was because the government favored Christianity and did not support the establishment of universities by Buddhist organizations. Nonetheless, these views seem not to be supported by any factual evidence. Before the government froze the establishment of private schools, Buddhist organizations did not apply to establish any universities. The main reason was likely that during that time Buddhist organizations did have enough capital to establish universities. It was not until the emergence of the new Buddhist religions, which were supported by many citizens and have received a lot of capital, that the leaders of these organizations made significant efforts to establish Buddhist schools. Thus, when the government lifted the freeze on universities, the Buddhist organizations could begin to establish universities. Four out of the five Buddhist universities were founded by the famous leaders of new and well-known Buddhist organizations. Buddhist members raised a large amount of funds for the establishment of four Buddhist universities. Master Hsiao Yun (曉雲) and Master Hsing Yun (星雲) have further organized large-scale movements to raise money to establish the universities. Tzu Chi (慈濟), on the other hand, had a huge amount of capital to set up universities.

In the 50s and 60s, not only did Buddhist organizations not manage to gather sufficient fund to establish universities, but other local religious organizations also did

not have sufficient funds. The five Christian universities were supported by foreign religious organizations and members. The establishment of Tung Hai was sponsored the American United Board for Christian Higher Education in Asia; Fu Jen was established by the Jesus Society and Divine Word; Providence was founded by an American nun; and Chung Yuan was also founded by American missionaries. The four Christian institutes were all created by Christian organizations or Christians from the United States. Even Soohow was founded by the president of the Methodist Church who raised funds in the United States. Overall, we can say that Taiwanese religious organizations during that time period did not have enough capital to establish universities.

In 1965, the Northern Synod of the Presbyterian Church in Taiwan founded the Tamsui Institute of Business Administration. The Presbyterian Church was the biggest Christian organization in Taiwan. The Northern Synod of the Presbyterian Church was established on the basis of the Oxford College, which was founded by McKay. The question of why the church established a school focused on industry and business

Table 2. The list of religious sponsored universities in Taiwan with date founded, founders, and changed status

Name	Year of founded	Founder	Changed status
Taiwan Adventist College	1951	Seventh-Day Adventist Church	Not recognized formally by the Ministry of Education
Soochow University	1954	Missionaries of the American Methodist Church	Founded in Soochow, China in 1900
Tunghai University	1955	United Board for Christian Higher Education in Asia	
Chung Yuan Christian University	1955	Christian leaders	College of Science and Engineering, University from 1980
Providence University	1957	Sister Marie Gratia Luking	College of Arts and Science in 1957, Girls' University in 1989, University in 1993
Christ's College	1957	Rev. James Robert Graham III	Registered as a Religious School under Ministry of Interior Affairs in 1966, not recognized formally by the Ministry of Education
Sheng-te Christian College	1956	Dr. & Mrs. John Chappell	Registered as a Religious School under the Ministry of Interior Affairs, Not recognized formally by the Ministry of Education
Fu Jen Catholic University	1961	The Chinese Diocesan Clergy, The Society of Jesus, and The	Founded in 1925 in Beijing, China

		Society of the Divine Word	
Aletheia University	1965	Northern Synod of the Presbyterian Church in Taiwan	Tamsui Institute of Industrial & Business Administration in 1965, Tamsui Oxford University College in 1994, Aletheia University in 1999
Wenzao Ursuline College of Languages	1966	Sr.Marie de Lourdes Simon,o.s.u.	Wenzao Institute of Languages in 1966, Wenzao Ursuline College of Languages in 1999
Hua Fan University	1990	Venerable Master Hsiao Yun	Hua Fan Science and Engineering College in 1990, Hua Fan Science and Arts College in 1993, Hua Fan University in 1997
Tzu Chi University	1994	Venerable Master Cheng Yen	Tzu Chi Medical School in 1994, Tzu Chi University in 2000
Chang Jung Christian University	1993	Presbyterian Church in Taiwan	Chang Jung Institute of Administration in 1993, Chang Jung University in 2002
Nan Hua University	1996	Venerable Master Hsing yun	Nanhua College Administration in 1996, Nanhua University in 1999
Hsuan Chuang University	1997	Hsuan Chuang Cultural and Educational Foundation	Hsuan Chuang College of Humanities and Social Sciences in 1997, Hsuan Chuang University in 2004
Fo Guang University	2000	Venerable Master Hsing Yun	Fo Guang College of Humanities and Social Sciences in 2000, Fo Guang University in 2006

management, rather than humanities, is that the Tamkang English College in Tamshui was established privately, but not by a religious organization (the precursor of Tamkang University). Perhaps Oxford College already had a Taiwanese Seminary, which offered humanities courses. An interesting fact is that the higher education institute that the Taiwan Presbyterian church established in the southern part of Taiwan in 1993 was also a technical institute, which a decade later was transformed into a university. Why did the Taiwan Presbyterian Church only establish management schools during three decades, when that kind of management was unrelated to the management of religious organizations and Christianity in general? Perhaps this was due to the social needs and the trend of grassroots efforts in establishing colleges.

In the first wave of religious sponsored universities, Tung Hai, Soohow, Fu Jen, and Providence tended to focus on humanities and social science studies. Only Chung Yuan focused on science and engineering. These universities greatly contributed to the humanities, social science, and science education in Taiwan. The second wave of religious sponsored universities after 1990 included three Buddhist universities, Nan Hua, Fo Guang, Hsuan Chuang, which focused on humanities and social science.

Although Nan Hua University started out as an institute of science and technology, according to our understanding, it was because it was managed privately at first, but the university was eventually funded and taken over by Master Hsing Yun. Master Hsiao Yun first established an institute of science and technology, but later included disciplines of the humanities and was called the Hua Fan University of Technology and Humanities, and was renamed Hua Fan University finally . This is a special example, which also shows that Buddhist organizations tend to establish schools that focus on humanities. Tzu Chi was originally a medical school that was founded to support Tzu Chi Hospital. Eventually, it expanded to include an institute of humanities and was transformed to a university that focused on the elements of humanities. Thus, the focus on humanities is a unique characteristic of schools that were established by Buddhist organizations. This characteristic perhaps shows the contribution of Buddhist organizations to the humanities and social science education in Taiwan, which in turn helped to cultivate manners and the characters of the people. On the other hand, because humanities and social sciences require relatively less resources and are easier to develop and manage, the aforementioned characteristic is common in developing countries. Because more than half of the graduates of humanities and social sciences do not work in the industrial and professional fields, sometimes a large number of graduates from the humanities and social sciences can lead to problems of unemployment in society.

The establishment of private schools in Taiwan requires ‘special permission’ from the government. When the government froze the development of private institutes, the existing private schools entered a state analogous to a ‘monopoly’ of education. Even when private universities were badly run, under the system of the Joint University Admission Program, universities could still ensure enrollment. Establishing private universities indeed was an extremely ‘profitable business.’ In 1980s, when the government opened its policy towards the establishment of private institutes, people from different sectors competed to set up private universities. Moreover, the original junior colleges were transformed into technical institutes and universities of science and technology, leading to a flood of private universities in about a decade. Investment in universities focused on profiting from tuition. Tuition fees became a kind of commercial transaction. Paying the fee enabled one to be admitted to a university and eventually obtain a degree, which would provide further status and income. Private universities often require a greater amount of capital to build. When the number of students meets a certain standard, the universities can continue to run by receiving school fees and usually does not require further investment. The decision to expand schools is no longer dependent on the investment of capital but usually achieved through a loan from the bank by showing the school’s

general income. Thus, the scale of the schools increases continually, in order to generate greater profit by means of increasing the number of students. Private universities also focus mainly on reducing their expenditure rather than improving the quality of education.

When religious members and organizations do not continually fund religious sponsored universities, they cannot avoid increasing their scale and number of students in order to increase their revenue. Their development strategies will then be the same as ordinary private universities. During the early period, the scale of religious sponsored universities were relatively smaller than other universities; however, they expanded and eventually the scale of these schools became similar to private universities. From 1972 to 2006, the growth rate of the few religious sponsored universities that were established during the early period is much greater than that of ordinary private schools.

The Non-religious Characteristic of Religious Sponsored University

In 1974, when the Legislative Yuan established the law regarding private schools, the eighth act stated, “private schools cannot require students to take courses on religions. If the schools set up by religious organizations perform any religious ceremonies, their students must not be compelled to perform them.” Because of this piece of legislation regarding private schools, religious education is eliminated in public, private institutes for higher education. Therefore, the institutes created by religious organizations and members are basically secular universities, which have been purged of religious influence. Religions and religious organizations simply provide the funding for establishing universities, but when the universities themselves have sufficient funds to sustain themselves, religious organizations no longer offer financial support. For these reasons, religious sponsored universities are similar to other universities. Not many religious sponsored universities attempt to subject students to religious influence.

After the Christian Higher Education Association in Asia cut a large amount of funding in the mid-1970s, the influence of Christianity on Tung Hai University gradually declined. When Mei Ko Wan, who had been the principal of the federal police officer school took office as principal in Tung Hai, it was said that there were political reasons. Mei reformed the board of directors, eliminating representatives of private organizations. All the directors were individual people who no longer represented any organization. Thus, Christian organizations could no longer have influence over the directors. Even though all the directors were Christians, they were not representatives of the church or any Christian organizations. After these kinds of

systematic reforms, the influence of Christian organizations on Tung Hai University disappeared. In recent years, some early members of the schools confirmed that during that time some art classes contained religious elements. They intended to reintroduce religious elements. Tung Hai University actively prepared for the establishment of the Liberal Arts College, in order to select good students to reintroduced the spirit of Christianity and liberal arts to the school. Nonetheless, in general, Tung Hai University has become the same as other private universities. Religion no longer has real influence on Tung Hai University.

Soochow University was originally managed by the Methodist Church when it was located in China. After the university was reestablished in Taiwan, it originally had hoped that the Christian Higher Education Association in Asia would provide it with financial support. However, because the association was tied up with the establishment of Tung Hai University, it could not offer support to Soochow. Bishop Ralph Ward of the Methodist Church helped to raise funds, in order to help Soochow to be reestablished in Taiwan. Eventually, the church could no longer sponsor it. Soochow University gradually become like ordinary private universities. In 2006, 66% of the income came from tuition; 14% came from government subsidies; and only 4% came from donation. One former president even denied that Soochow was a religious sponsored university or was set up by the church.

Fu Jen University, called Fu Jen Catholic University formally, registered with the Vatican as Catholic University. The Chinese Diocesan Clergy, the Society of Jesus, and the Society of the Divine Word collaborated to reestablish the university in Taiwan. The Chinese Diocesan was responsible for founding the university's College of Arts. The Society of Jesus built the Institute of Law and the College of Management. The Society of the Divine Word established the College of Sciences and Engineering and the College of Foreign Languages. Starting in 1990, the three religious organizations stopped providing funding for Fu Jen. 71% of the university's income came from school fee. Fu Jen is similar to ordinary private universities, except that the Catholic Church still attempts to increase the influence of Christianity in the education at Fu Jen. Around 2000, it created the Jesuit Mission Office and appointed a missionary vice president. The mission was that "through love and service in the fields of teaching, research, administration, service on campus, Christ and his message will be witnessed in the living and organizational aspects of the school" in accordance with the Charter of Catholic University and the goals and objectives of Fu Jen Catholic University. The Mission Office has promoted many religious activities, and yet their actual influence has not been great. Less than 1% of Fu Jen students are Catholics and only an extremely small number of teachers are Catholics.

Table 3. The financial statistics of the private and religious sponsored universities

	Tuition	Adverti- sing	Subsidy and Donation	Sub-sidy	Donation	Year
Soochow	66	6	18	14	4	2004
Fu Jen	71	1	16	12	4	2006
Tung Hai	64	4	15			2006
Chung Yuan	62	3	15	14	1	2006
Providence	67	2	18			2006
Tamkang	72	4	11	10	1	2006
Cultural	60	19	13	9	4	2006
Feng Chia	62	3	15			2006
Huafan	49	2	37	24	13	2006
Nan Hua	71	1	20	19	2	2005
Tzu Chi	17	2	60	9	51	2006
Hsuan Chuang	67	4	22			2006
Aletheia	83	5	9	9	0.49	2004
Chang Jung	78	1	11	11	0.006	2006
Fo Guang	28	2	62	14	48	2005
Shih Hsin	67	2	14	14	0.28	2006
Ming Chuan	77	1	14	14	0.05	2006
Shih Chien	78	6	9			2006
I-Shou	75	3	9			2006
Chang Gung	11	0.05	15	8	6	2006
Yuan Ze	46	2	25	22	4	2006
Chung Hua	72	5	11	11	0.55	2006
Da Yeh	67	6	14	13	0.84	2006

Data sources: From website of the universities in the list.

Providence University was established by an American, Sister Marie Gratia Luking. At the time, the university was built from donations. After its reform, the finances of the university became independent. The Catholic Church and its members no longer donate funds to the university. In 2006, 67% of the university's income came from tuition. The board of directors is formed by members of the Church, who are generally selected by the university's president. However, presidents are elected

by a legal grassroots body; and the second term of a president needs to go through the process of consultation with the university staff. Finally, the board of directors determines the president and the Ministry of Education confirms decision. In addition, the board of directors does not participate in the appointment of university staff members, including the head of administration, which is the same as in other public universities. In terms of the present relationship between Providence University and the Catholic Church, the university adheres to not only the formalities of Catholic Mass, the participation of which is voluntary, but also the Catholic ideals, such as caring for the weak.

Of the few newly founded Buddhist universities, the Tzu Chi Foundation continues to fund the Tzu Chi University. It also provides religious counseling for the students. Fo Guang University still requires a large amount of resources to sustain the university. As for Nan Hua, Hsuan Chuang, and Hua Fan Universities, the related Buddhist organizations have decreased their funding and have not implemented religious counseling and education. In 2005, Tzu Chi Foundation provided 52% of the subsidies to the current account of the university. Tuition only provided 17% of the income. Moreover, Tzu Chi University has the “Tzu Cheng Yi De Hui” 慈誠懿德會. Tzu Chi commissioners (慈濟委員) and members of Tzu Cheng Team (慈誠隊員), who are skilled in counseling, work with the students. Beyond graduation, the counselors continue to care and maintain contact with the students, in order to “bring together the function of the school and the Tzu Chi spirit, guiding students to develop their innate moral sense and understanding.” In addition, Master Cheng Yen also hopes that the children in Tzu Chi can attend different levels of their schools in order to nurture them in the teaching of Buddhism.

The Christian Presbyterian Church built two universities. The income from tuition fees in their current account has exceeded other private universities. In 2006, 78% of the income of Chang Jung University came from tuition. In 2004, the tuition fees of Aletheia University had reached 83% of the school's income. Less than 1% of the funding of these schools came from donations, and the figures were close to zero. Only 0.6% of total income of the Chang Jung University came from donations. In their capital accounts, Aletheia University was no longer funded by donations, Chang Jung was largely funded by Changhua Christian Hospital; and the Tainan Seminary will soon join the university and it continues to receive funding.

Finally, the relationship between religions and different religious sponsored universities, whether they are old or new, seems to be limited to the formation of the board of directors and the appointment of the presidents. All the directors are chosen by related individuals and members of religions, while the presidents are selected by the board of directors.

Table 4. Numbers of students and growth rates of each university from 1972-2006

	1972	1982	1992	2001	2006	82/72	92/82	01/92	006/001	06/92	06/72
Chengchi	5716	6208	10613	14229	15918	0.09	0.71	0.34	0.12	0.50	1.78
Hsig Hua	994	2586	5534	8470	10936	1.60	1.14	0.53	0.29	0.98	10.00
Tai Wan	12472	14418	21605	27504	32233	0.16	0.50	0.27	0.17	0.49	1.58
Tai Shih	8214	8395	7561	11475	14727	0.02	-0.10	0.52	0.28	0.95	0.79
Chen Kung	6482	10521	13972	17285	21362	0.62	0.33	0.24	0.24	0.53	2.30
Chung Hsing	4261	4487	8386	12444	16496	0.05	0.87	0.48	0.33	0.97	2.87
Chiao Tung	1012	3000	6855	10496	13634	1.96	1.29	0.53	0.30	0.99	12.47
Central	1060	1803	5318	8638	11299	0.70	1.95	0.62	0.31	1.12	9.66
Sun Yat-sen		645	3931	8338	9830		5.09	1.12	0.18	1.50	
Ocean	4192	4077	4356	7509	8410	-0.03	0.07	0.72	0.12	0.93	1.01
Chung Cheng			848	9828	11849			10.59	0.21	12.97	
KNU	2896	3139	1644	6117	6830	0.08	-0.48	2.72	0.12	3.15	1.36
CUE	596	1457	2138	5694	7758	1.44	0.47	1.66	0.36	2.63	12.02
Total	47895	60736	92761	148027	181282	0.27	0.53	0.60	0.22	0.95	2.78
Average	4354	5061	7135	11387	13945						
Yang Ming			2210	3354	3868			0.52	0.15	0.75	
Taipei	4762	5673	7916	9281	9884	0.19	0.40	0.17	0.06	0.25	1.08
Chia Yi				9327	11653				0.25		
Kaohsiung				913	5003				4.48		
Dong Hwa				3984	6412				0.61		
Chi Nan				3090	4541				0.47		
Total	4762	5673	10126	29949	41361	0.19	0.78	1.96	0.38	3.08	7.69
Average	4762	5673	3375	4992	6849						
Tunghai	1756	8105	13302	14710	17157	3.62	0.64	0.11	0.17	0.29	8.77
Fu Jen	7213	12827	18187	23067	27268	0.78	0.42	0.27	0.18	0.50	2.78
Soochow	5114	9574	14087	14802	15690	0.87	0.47	0.05	0.06	0.11	2.07
Chung Yuan	4613	8020	12356	14677	16054	0.74	0.54	0.19	0.09	0.30	2.48
Providence	1939	3215	8902	11272	12026	0.66	1.77	0.27	0.07	0.35	5.20
Total	20635	41741	66834	78528	88195	1.02	0.60	0.17	0.12	0.32	3.27
Average	4127	8348	13367	15706	17639						
Tamkang	12205	16863	24657	27502	27543	0.38	0.46	0.12	0.00	0.12	1.26
Culture	11423	17072	21003	27671	26612	0.49	0.23	0.32	-0.04	0.27	1.33

Fong Chia	8706	14678	18879	19653	20426	0.69	0.29	0.04	0.04	0.08	1.35
Total	32334	48613	64539	74826	74581	0.50	0.33	0.16	0.00	0.16	1.31
Average	10778	16204	21513	24942	24860						
Chang Gung			926	4221	6973			3.56	0.65	6.53	
Yuan Tze			1788	8267	9731			3.62	0.18	4.44	
Chung Hua			1607	10570	10158			5.58	-0.04	5.32	
Da Yeh			952	11150	10358			10.71	-0.07	9.88	
I Shou			1527	12121	15183			6.94	0.25	8.94	
Shih Hsin				10605	11070				0.04		
Ming Chuan				16162	18471				0.14		
Shih Chien				14284	14883				0.04		
Asia				1172	9570				7.17		
Total			6800	88552	106397			12.02	0.20	14.65	
Average			1360	9839	11822						
Hua Fan			552	3153	4175			4.71	0.32	6.56	
Nan Hua				2573	6589				1.56		
Altheia				11649	11931				0.02		
Tzu Chi				1692	3003				0.77		
Chang Jong				8122	10436				0.28		
Hsuan Chuang				3360	6673				0.99		
Fo Guang				245	2123				7.67		
Total			552	30794	44930			54.79	0.46	80.39	
Average			552	4399	6419						

Source: Database on website of the Statistical Department of Ministry of Education, Taiwan

The Scale of the Religious Sponsored Universities and Their Changes

Looking at the numbers of students in 2006, whether the universities were old or new, the scale of the ordinary universities on average were much bigger than the scale of the religious sponsored universities. In terms of the older private universities, the average number of students in the ordinary universities was about 24, 860, while the number students in the few religious sponsored universities was on average about 17,639. The difference was huge. In terms of newly established universities, ordinary universities had on average about 11,822 students. In contrast, religious sponsored universities, which were only half of the size of ordinary universities, had on average 6,419 students. They were still smaller than the smallest new private university, which had 6,973 less students. Of the universities established by religions, the numbers of students in the two Christian universities were particularly large. Both had over

10,000 students. If we exclude these two universities in our calculation, the other five Buddhist universities had on average 4,513 students. In 1972, the average scale of religious sponsored universities was still smaller, only 38% of the size of other private universities.

A point worth noting is that, starting in 1972, the scale of religious sponsored universities significantly increased. From 1972 to 2006, the scale of religious sponsored universities on average increased by 4.1 times. Ordinary private universities on the other hand increased by 2.1 times. The scale of the original religious sponsored universities was significantly smaller than ordinary private universities. By 2006, the average scale of the older religious sponsored universities had increased to 71% of that of the ordinary private universities. New religious sponsored universities also have also increased in scale to about 54% of the scale of the ordinary private universities. Although the scale of the religious sponsored universities has increased a great deal, these schools are still smaller compared to other private universities. Thus, the two characteristics of the development of religious sponsored universities are that they tend to be small scale and that they increased in size rapidly. The reasons behind these trends are worth examining. This is closely related to not only the contribution of religious sponsored universities on higher education but also the effects of these universities on society.

Why are universities, old and new alike, that were established by religions on average smaller in scale? In general, there can be three reasons. First, the religious sponsored universities have limited resources; second, religious sponsored universities emphasize ideals and reject standard practices; and third, some religious organizations founded schools independently and do not attempt to join with other organizations to run a university. In terms of resources, both the first wave of Christian universities and the second wave of universities mainly related to Buddhist organizations, had limited resources. Tung Hai University was sponsored by the United Asian Foundation during the early period, while the Foundation later stopped the funding. Soochow University was originally funded by the Methodist Church, which raised funds in the United States, but this funding was also discontinued. Chung Yuan never received a lot of funding from the Church and Providence is not an official Catholic University and has not received any financial support from the Church. The scale of the Fu Jen Catholic University was bigger, as it received financial support from three churches and missionary organizations; however, the funding gradually decreased. Of the new Buddhist universities, with the exception of in the case of Tzu Chi, the Buddhist organizations had underestimated the large amount of funding required to establish a university. After the universities were built, because of an economic recession in Taiwan, it was difficult to maintain the schools. Because of the limited

resources, the religious sponsored universities could not expand in scale.

In addition, some religious sponsored universities have ideals focusing on quality over scale. Tung Hai University reached its golden era before its expansion. Many alumni of Tung Hai believed in providing small-scale but quality education. When Nan Hua University was built, it focused on research and was by nature smaller. However, these kinds of ideals required relatively more resources. However, these religious sponsored universities worked towards maintaining their ideals, rejecting common practices. They maintained a small-scale but quality university education. Thus, although the scale of these universities was small, their contributions were great. Yet maintaining ideals requires long-term, sufficient resources, which is very difficult to obtain. At the end, they had to expand in order to increase their income from tuition and continue the operation of the university.

After the government opened up and allowed the establishment of private universities, many Buddhist organizations financed the building of universities independently and did not consider collaborating with other Buddhist organizations. The funds that each of the Buddhist organizations raised were limited, but could sufficiently support small universities. Buddhist organizations that established universities functioned like an individual. It was an individual within the organization who registered with the Ministry of Education. It seems that the large amount of capital required to build a university was not necessarily evident to them. It required not only a huge amount of capital to build the university, but after the establishment it also required substantial long-term funding in order to maintain it. Most Buddhist organizations were not able to maintain the universities. Master Hsing Yuan established two universities and found this particularly straining. If the two schools merged together, the scale of the university would be very different. If the resources of the few Buddhist organizations, which had founded the universities, were shared to establish a new university, the scale of that university would be much bigger, and the quality of education would also substantially improve; which in turn could greatly benefit the education of the masses and enhance the university's contribution to society.

The few old religious sponsored universities have rapidly increased in scale. The underlying reasons could be that the organizations that originally provided the funding stopped their support. Religious sponsored universities not only have become non-religious but they also have entered into cut-throat competition with private universities in the market, expanding the scale of their education. After 1970, the funding for the few Christian universities from the Church and other Christian organizations gradually stopped. The universities could not find other sources of funding; thus, more than half of the funding came from tuition. This means that the

size of the universities needed to increase. Furthermore, since the law requires religious sponsored universities to be non-religious, it was more difficult for the universities to receive funding from religious organizations. For example, American missionaries, who originally supported Chung Yuan University, withdrew their funding and established another Christian institute which was not recognized by the government, since religious courses could no longer be taught at the university and missionaries were prohibited from actively spreading religion at the university. In addition, because of this non-religious trend, religious sponsored universities gradually became more secular. The differences between these universities and private universities became smaller and smaller. Along with this trend, religious sponsored universities became more likely to participate in vicious market competition alongside private universities. In order to continue the operation of the universities, they rapidly expanded their scale, increased the number of students, and, ultimately, received more tuition. For instance, from 1972-1982, Tung Hai University increased in size by 3.6 times. Its rate of increase was great. After its reform, Providence University doubled its size from 1982-1992. The rates of increase of the other religious sponsored universities were all greater than the ordinary private universities between the years of 1982 and 1992. Finally, the size of all the institutes of higher education throughout Taiwan was increasing rapidly due social needs and the governmental policy. As a result, both religious sponsored universities and other private universities expanded.

Of the new universities, the expansions of the two universities established by the Presbyterian Church are huge. Nan Hua and Hsuan Chunag also substantially increased in size. Aletheia University was originally an junior college of industrial and commercial management. Due to long-term development, it has become very big. After the reorganizations, the college and university expanded rapidly. Looking at the underlying reasons, although Aletheia University was originally founded by the Northern Synod of the Presbyterian Church, it did have any religious or Christian characteristics. This could be due to the fact that only the positions of the directors in the Northern Synod were held by older members of the Christian families. They neither invested in the university nor attempted to improve the quality of education in the school. Thus, it entered the market during the early period. After it was transformed into a university, using expansion as a strategy, the tuition made up 83% of its total income. The Northern Synod of the Presbyterian Church did not raise more funds for the school after it was transformed into a university. Chang Jung University was established the Presbyterian Church. The funding was actually quite limited, until recently when the Changhua Christian Hospital provided massive funding. Today, the university continues to rely on tuition as a major source of income, which amounts to 78% of its income. Even though Hsuan Chang University was founded by Buddhist

members, it also mainly relies on tuition as its main source of income at present. 67% of its income comes from tuition, which is the same as ordinary private schools. After pursuing its ideal during its initial, romantic period, Nan Hua University eventually adopted more practical, secular management strategies in means of reducing expenditure and expanding the size of the school.

In December 25, 2007, the Higher Education Evaluation & Accreditation Council of Taiwan announced its evaluation results. 242 departments of the ten public and private universities were assessed. 27 departments, or over 1% of the total number, did not pass. News report particularly pointed out, “one third of the departments, or 10 departments, of Aletheia University did not passed. Half of the departments, or 8 departments, of Toko University of Management, which required only 18 points for admission, did not pass.” These results shocked the public, making it impossible for Aletheia University not to adopt urgent measures towards improvement. The media reports tended to focus on the number of departments that did not pass. Actually, the evaluators classified departments into three categories – “passed”, “needing further observation”, and “did not pass”. Aletheia University has 34 departments, 10 of which did not pass; 12 of which needed further observation. In total, only 35% of the departments passed the evaluation. These results had grave consequences, showing that the overall quality of education at Aletheia University was poor. What are the reasons behind the poor quality of the university that was founded and managed by a religious organization? It is worth examining whether it has anything to do with religion or the religious organization. In the university evaluation in 2005, the performances of Aletheia University and Chang Jung University were relatively lower compared to other universities. In addition, Nan Hua and Hua Fan University were also classed among the same category. On the other hand, of the ordinary private universities, only Shih Chien University was in the same category. Thus, the relatively negative performances of the religious sponsored universities were especially salient.

Table 5. Qualities of the different types of universities

	Old national	New national	Old private general	New private general	Old religious	New religious
Admission Grade Point Average	348	312	248	235	260	216
Percentage of Professors	80	69	63	69	61	71

in Teaching Staff						
Student-teacher Ratio	20	21	24	31	31	29
Dropout Rates in 2005	0.0132	0.0167	0.0386	0.0308	0.0305	0.0433
Campus Area			65	50	31	37
Student Population Density			384	351	380	173
TSSCI Publications	0.22	0.11	0.03	0.04	0.09	0.02
NSC Research Projects	0.61	0.33	0.30	0.34	0.28	0.23
NSC Research Funding	33	13	13	17(14)	13	16(14)

Because medical departments received a lot more NSC research funding than other departments, the numbers in brackets are the average excluding funding for the medical departments, i.e., Tzu Chi and Chang Gung Universities.

Source: Database on website of the Statistical Department of Ministry of Education, Taiwan
Evaluation Record of College Education, 2004

Are there any differences between the quality of the religious sponsored universities and ordinary private universities? The better the quality is, the greater the contribution is. If a university is not well-managed, to the point of a department facing closure, or the university being closed down, then not only is the school's contribution minimal, but it also creates social problems. Poorly managed schools cultivate a poor quality of graduates, which can negatively affect society. Generally speaking, there are higher expectations for religious sponsored universities. People always think that the quality of religious sponsored universities should be better than that of other private universities. Quality here can be defined in terms of the quality of the teachers, the students, and the resources. We can use statistical data on these measures for the basis of our examination. In terms of the quality of the teachers, this study gathers the data from the evaluation of universities conducted in 2005 and assesses the teachers' academic backgrounds, publications, and research. The quality of the students can be assessed by the minimal grade for admission at each university in 2006. The quality of the school's resources is estimated by the surface area of the campus.

Table 6. Qualities of each private and religious sponsored university

	Area	No. of De- Part- ments	No. of Gra- duate Pro-	No. of Pro- fessors	No. of Tea- chers	No. of Students	Tea- cher – student Ratio	Admi- ssion Grade	Drop- out Rate	No. of TSSCI Publi- cations	No. of Re- search Pro-	Research Funding
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			grams								posals	
Tung Hai University	133	34	35	353	569	17157	30	238	0.02	0.10	0.25	125265
Fu Jen Catholic University	44	49	46	454	732	27268	37	278	0.02	0.03	0.35	158286
Soochow University	16	23		304	563	15690	28	278	0.04	0.13	0.25	160267
Chung Yuan Christian University	28	27	27	341	509	16054	32	301	0.03	0.10	0.45	180814
Providence University	30	21	15	241	402	12026	30	207	0.03	0.10	0.10	42219
Hua Fan University	31	11	12	102	142	4175	29	179	0.06			
Nan Hua University	50	17	22	154	193	6589	34	210	0.04	0.00	0.25	163761
Aletheia University	28	24	3	196	344	11931	35	243	0.07	0.00	0.10	26013
Chang Jung Christian University	27	23	15	207	323	10436	32	214	0.05	0.00	0.25	94287
Tzu Chi University	40	12	18	171	271	3003	11	265	0.03	0.07	0.30	448367
Hsuan Chuang University	24	17	12	125	169	6673	40	213	0.04	0.00	0.30	144510
Fo Guang University	57	17	18	79	90	2123	24	190	0.03	0.03	0.20	89861
Tamkang University	63	45	16	603	804	27543	34	262	0.02	0.10	0.35	141226
Chinese Culture University	110	56	36	447	798	26612	33	238	0.06	0.00	0.20	117272
Feng Chia University	21	32	41	431	634	20426	32	243	0.04	0.00	0.35	138534
Shih Hsin University	28	19	21	221	311	11070	36	239	0.03	0.07	0.30	153091
Ming Chuan University	40	23	19	394	635	18471	29	275	0.04	0.03	0.25	79844
Shih Chien University	54	30	10	213	380	14883	39	237	0.04	0.00	0.10	31820
Yuan Ze University	24	23	13	226	286	9731	34	198	0.02	0.10	0.95	524932
Chung Hua University	20	22	16	184	292	10158	35	207	0.04	0.00	0.20	54304
Da Yeh University	24	28	23	253	367	10358	28	199	0.05	0.03	0.25	130145
I-Shou University	29	32	18	406	521	15183	29	221	0.03	0.07	0.20	76391
Tatung University	6	10	12	119	202	4772	24	239	0.03	0.00	0.10	41081
Chang Gung	37	18	21	338	545	6973	13	313	0.02	0.07	0.75	403097

University												
Asia University	24	21	12	178	237	9570	40	226	0.02			

Source: Database on website of the Statistical Department of Ministry of Education, Taiwan
Evaluation Record of College Education, 2004

Looking at the quality of teachers, we assess the percentage of the teachers who have received PhD degrees. 71% of the teachers in the newly founded religious sponsored universities had PhD degrees, which was 2% greater than other new universities. The figure for older religious sponsored universities was 61%, which was not only lower than other universities, but also the lowest among all the different kinds of universities. Based on the data from the university evaluation in 2005, the average number of TSSCI publications was about 0.02 for new religious sponsored universities; while the number for other new universities was about 0.04. The figure for older religious sponsored universities was 0.09, which was 0.03 higher than ordinary universities. The research projects granted by National Science Council for new religious sponsored universities was 0.23, which was the smallest. The figure for the other new universities was 0.34. The figure for older religious sponsored university was 0.28, which was close to the figure of 0.30 for the ordinary universities. Taken together, the quality of the teachers in the new religious sponsored universities was on average lower; while the quality of teachers in older religious sponsored universities and other older universities were similar. Both had their own strengths and weaknesses.

In terms of the quality of the students, based on the lowest admission grade points set in 2006. Of different types of private schools, the new religious sponsored universities had the lowest grade point average, 216, which was lower than the average of 235 for the new private universities. The lowest grade point average for older religious sponsored universities was 260, which was higher than the grade point average of 248 for other older universities. From these findings, we may infer that among all the private schools, the quality of the students from the newer religious sponsored universities was the lowest, while the quality of the students from older religious sponsored universities was the highest. The dropout rates can also be a reference point for determining the quality of the students. Generally, higher dropout rates indicate that the quality of the students is lower, but it can also be that the universities have stricter rules. After calculating the dropout rates of different universities, we found that high dropout rates tend to show that the quality of the students is lower. Older national universities had dropout rates of 0.0132; while the rates for new religious sponsored universities were on average 0.0433, which were higher than other schools. Older religious sponsored universities had lower dropout

rates compared to ordinary private universities.

University resources can be measured by the student-teacher ratio and the campus area. The student-teacher ratios in new religious sponsored universities were a bit lower than those in new ordinary universities; while the ratios in the older religious sponsored universities were lower than in other older universities. In terms of the campus area, the average area of new ordinary universities was 31 hectares, which was the smallest; while the average area of new religious sponsored universities was 37 hectares, which was greater than other new universities. The area of older ordinary universities was on average 65 hectares, but the area of the older religious sponsored universities was relatively smaller, only about 50 hectares. A university with a smaller campus may have a smaller number of students; thus, we can further measure the density of the student population, which is measured by the number of student per hectare. On this measure, new religious sponsored universities had the lowest density, 173 students per hectare. The second lowest density was found in older religious sponsored universities, which was 351. New and old ordinary universities tended to have higher and more similar densities. The former was 384 and the latter was 381. In terms of the density of the student population, new and old religious sponsored universities have relatively more resources.

From the quality of the teachers and the students, and the school resources, we generally find that the quality of teachers and students in new religious sponsored universities is lower, while they have more resources. The quality of the teachers and students in older religious sponsored universities are better than in ordinary universities. Their resources are also not bad.

The quality of the teachers is the foundation; while the quality of the students can be improve as the quality of the professors improve. Quality teachers can increase the competitiveness of the schools and can, in turn, attract high quality students. What is more important is that quality teachers can help to achieve the goals of religious organizations in establishing schools, namely to increase admission opportunities for students with poorer academic background, and cultivate better qualities in the students through good teaching. Thus, the problem lies in the fact that the quality of teachers in religious sponsored universities is not ideal. Both the older religious sponsored universities and other older private universities fail to hire quality instructors because of limited resources. New religious sponsored universities also seem to fail to hire quality teachers. Aletheia University claimed to be the world's greatest university on its website; however, it, in fact, lacks sufficient resources and the ability to hire qualified university teachers. Thus, many of its departments either

did not pass the university evaluation or necessitated further observation. In recent years, because of the rapid expansion of the national universities, quality instructors also left the religious sponsored universities.

The basic cause of why religious sponsored universities cannot improve their quality is that they have not received sufficient funding from religious organizations. Many of these universities are no longer very different from private universities. They compete in the market with private universities. In order to continue running the universities, they rely on increasing expanding the size of the universities and then they have no resources left for improving the quality of teachers and schools. In addition, due to the lack of resources, a number of universities have adopted the policy of reducing expenditure through means of lowering the salary of the teachers and hiring fewer instructors. Thus, there was only a small number of teachers and their burdens became too heavy. This further seriously eroded the good quality of teachers. The university evaluation often pointed out this drawback.

The poor quality of teachers is mainly because religious organizations lack either the capability or will to fund the universities. Most religious organizations no longer actively fund older religious sponsored universities. On average, the quality of teachers in new religious sponsored universities was the lowest. The Presbyterian Church is probably incapable of offering support. As a result, both Aletheia and Chang Jung University need to rely on tuition for support. Thus, they cannot improve the quality of teachers. The few Buddhist universities, with the exception of Tzu Chi, also have inadequate resources. The reasons are probably that the masters of the Buddhist organizations underestimated the enormous amount of capital required to fund and sustain universities. At the early stage, because of the benefits provided by Nan Hua University, it had many quality professors. However, because they failed to sustain themselves over time, they could not maintain the strong faculty. Moreover, because new Buddhist universities are managed independently, because of their small size, and their scattered resources, they cannot hire quality professors.

Conclusion: Wu Hsun Style of School Establishment

In Taiwan, the five Christian universities cumulatively have had over a million students in the past four or five decades. Their contribution to higher education and society has been significant. After 1990, seven more religious sponsored universities were founded, which seriously impacted the development of higher education. In terms of size, religious sponsored universities are generally smaller than ordinary private universities, which indicates that some religious sponsored universities put

greater emphasis on quality over quantity. It can also show that the resources are scattered because universities are funded by independent organizations. Religious organizations only provide the basic capital for the founding of the religious sponsored universities, but then they gradually stop providing large amounts of financial support. Finally, religious sponsored universities have become like private universities, relying on tuition paid by the students as the main source of income. Because they have not received continuous support from religious organizations, the quality of religious sponsored universities could not be much better than other private universities. The quality of new religious sponsored universities was even lower than the quality of new private universities. Because of the effect of the state policy towards non-religiosity, and because the religious organizations stopped their financial support, most religious sponsored universities no longer have religious characteristics and influence. Only the board of directors continues to be made up of related religious organizations and their members, who are mainly responsible for guiding the selection of the principals.

The beginning of this paper narrated the two styles of school establishment used by Chinese Wu Hsun and Spanish Candida Maria de Jesus. Looking at the differences and effects of these two models, we basically can identify three factors – first, whether the spirit of religions have any effects; second, the participation of an organization in founding and running the schools; third, whether the founder was educated or not. Wu Hsun established schools for non-religious reasons. It was his personal charitable mission. Wu, himself, had never received an education. In contrast, following a command from God, Candida Maria devoted her entire life as the daughter of Jesus in order to establish an organization for promoting education. Schools have been established through the efforts of that organization. Moreover, prior to the establishment of a school, the nuns themselves have to first complete their education.

Using these three factors to examine the nature and development of religious sponsored universities in Taiwan, we find that almost all religious sponsored universities tend to follow the Wu Hsun's model, which is non-religious, non-organizational, and that the founders are not the educators themselves. The non-religious character of religious sponsored universities is not only created by non-religious government policy, but also by the fact that religious organizations no longer provide funding to continue to support the schools. At the end of the day, religious sponsored universities became the same as ordinary private schools, losing their religious characters. Because the religious organizations no longer provide actual support for the universities, there is virtually no relationship between the management of the schools and the religious organizations. Boards of directors, which are created according to the law, seem to be an organization responsible for the main functions of

the schools. However, most of the board meetings serve only as a formal function. Members have little actual control over the development and quality management of a school.

The methods through which religious organizations in Taiwan established universities are different from Wu Hsun's approach. Wu "hired learned scholars as the teachers. A scholar once used excuses to decline the post, because Wu was a beggar. Mr. Wu knelt on the ground and was determined not to get up, making it impossible for the scholar to decline. On the day the school opened, he earnestly prepared a banquet for all of his guests. Teachers were positioned in seats of honor alongside local gentry. Some people sat but refused to eat or drink, because Wu Hsun was a beggar. Mr. Wu again got down on his knees, making it impossible for them not to take a sip or at least wet their lips. During the first day of every lunar month, Mr. Wu would go to the school. Kneeling and cupping his hands, he expressed his gratitude as he thanked the teachers for carrying out their duties earnestly."

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Appendix

1. Plans and Implementation of University Evaluation; Private Schools – Summary of the Evaluation Results

	Performed Well	Performed Poorly
Professional Fields, Humanities, Arts and Physical Education	Tamkang, Shih Hsin, Soochow, Hua Fan, and Fu Jen	
Social Sciences (including Education)	Tamkang, Soochow, Tung Hai, and Fu Jen	
Engineering	Tamkang, and Hua Fan	
Medical Sciences		Fu Jen
School Resources	Tamkang, Soochow, Tung Hai, and Fu Jen	Chang Jung and Aletheia
Internationalization	Tamkang, Shih Hsin, Tung Hai, and Fu Jen	Chang Jung and Hua Fan
Advertisement	Tamkang, Chinese Culture, Soochow, and Tung Hai	Chang Jung and Hua Fan
Counseling and Discipline (Student Affairs)	Tamkang, Soochow, Tung Hai, Fu Jen, Ming Chuan,	Nan Hua and Aletheia

	and Providence	
General Education	Tamkang, Tung Hai, Nan Hua, Fu Jen	
Administrative Support	Tamkang, Shih Hsin, Soochow, Tung Hai, Providence, Aletheia, and Shih Chien	

Evaluation record of college education, 2004

2. 10 universities have the lowest average score on the college entrance examination in 2006

		mean		lowest
1	Hua Fan	179	Hsuan Chuang	82
2	Fo Goung	190	Tai Tung	101
3	Yuan tze	198	Tamkang	102
4	Da Yeh	199	Fo Goung	104
5	Providence	207	Chang Jong	108
6	Tai Tung	207	Asia	112
7	Chung Hua	207	Nan Hua	114
8	Nan Hua	210	Da Yeh	115
9	Hsuan Chuang	213	Hua Fan	116
10	Chang Jong	214	I-Shou	116

Source: Database on website of the Statistical Department of Ministry of Education, Taiwan