Cultural Shaping in Modern Christian Propaganda Activities in Taiwan—A Philosophical Interpretation and Reflection

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Abstract

European Christianity entered Taiwanese society at the start of the 17th century when the Dutch and Spanish ruled Taiwan, but would gradually fade away as colonial powers changed hands. It wasn't until the mid-19th century when missionary activities were rekindled that Christianity managed to take root in Taiwan, taking its unique form that we know today after enduring many hardships throughout the ages. Culture is the externalized expression of many basic connotations of thought, soul, and value; It envelops human beings and relies on the passing of time to fuse together both tangible and intangible relationships before finally taking form culture. The Christian religion that arrived from the faraway European world, only grew and blossomed in Taiwan due to the perseverance of a group of benevelont and idealistic missionaries; acheiving various important aspects such as breaking through racial barriers, propagation of religious beliefs, integration of ideological values, cultivation of good personalities, providing medicine assistance, and the reestablishment of role models. It effectively resolved animosity and differences that arose from cultural conflicts, accomplishing the ultimate state of spirituality in the dialectical development structure. When we interpret this important journey through Hegelian spiritual philosophy, we will clearly understand from our own humanistic attributes, that Christian humanism in its entirety does not come into conflict with traditional Confucian humanism. The spread of Christian humanism based on universal humanistic values, has simply been accomplished.

Keywords: Missionary activities, cultural shaping, spirituality, humanistic values, philosophical thinking

Introduction

Over time, human beings have created various kinds of civilization and culture. Fortunately, after surviving from natural and human disasters, they could launch new life! Human beings' vigorous nature will guide everyone to break through the change with different subjective and objective factors to constantly move forward.

Cultural interaction and colonial activities are not modern products. It has been existed with the history of human beings. They are derived from the needs and realization of natural survival in early societies. It is certain that the process of successive exchanges could be violent and the result could be destructive. Human beings' complicated relation between desire and rationality in nature might lead to extremely different states.

In around the 17th century, the Spanish and the Dutch arrived in Taiwan successively and controlled the power. The former mainly ruled northern Taiwan and the administrative scope of politics and economy included great Tamsui and Keelung (Alvarez, Lee and Wu (trans.) 5) (in terms of current map of counties and cities of Taiwan, it includes partial areas of Yilan and northern Hualien); the latter mainly ruled southern Taiwan and the administrative scope of politics and economy included Kaohsiung, Pingtung, Tainan and part of central Taiwan in the west. Although their ruling time was not long, to some degree, they resulted in possible conflict among different cultures in Taiwan. Besides, it temporarily introduced European Catholicism and Christianity in Taiwan which were halted with the termination of their power in Taiwan.

In the mid-nineteenth century (the years of Xianfeng in Qing Dynasty), European missionary activities became gradually popular. Three missionaries from Catholic Dominican Order of the Philippines arrived in Kaohsiung of Taiwan; Protestant Presbyterian Church from Britain and Canana respectively entered southern and northern Taiwan and spread the religion. Afterwards, in the Japanese colonial period, the Japanese government implemented the policy of religious freedom. After the war, the situation in China was changed and many churches moved to Taiwan. Since then, the diverse spread of Christianity in Taiwan was launched. It

experienced the conflicts of thoughts and values and the confronting situation among ethnic groups. Gradually, with the progress of time, the integration was successful.

In Taiwan of the mid-nineteenth century, the main residents were the Han immigrants and different indigenous peoples. The Han immigrants inherited traditional Chinese characteristics and their ideological values were generally based on the traditional Confucian humanism and they showed specific thoughts towards humans, things and heaven. They took the risk to emigrate to Taiwan with their religious beliefs originated from coastal provinces of the southeast of China. In Taiwan, there have been indigenous peoples originated from Southeast Asia who successively emigrated and cultivated the land in Taiwan. Characteristics of indigenous peoples were different and they maintained their original culture and customs. After the Han immigrants arrived in Taiwan, the conflicts with indigenous peoples were expected.

Thus, when European missionaries of the nineteenth century practiced missionary work in Taiwan at the time, they should encounter the situation. The successive hardships, such as enormous cultural difference and the subtropical environment which was totally different from polar climate in Europe, were inevitable. It is difficult to imagine the hard work. Fortunately, they overcame the difficulties and by different kinds of objective construction, such as foundation of hospitals, schools and churches, they resulted in humanistic cultural shaping and created the modern history of Taiwan filled with love. With limited time, by exploring the thoughts and philosophy, this study attempts to elaborate and interpret the positive outcome of the process and by reflection, it expects the coming of a gentle world of universal humanistic values.

1. Challenging missionary activities and cultural shaping

This is the basic rule of interaction between human societies in the world. Due to the differences in race and cultural characteristics, anyone who lives in culture A intending to enter another completely different culture B system definitely will have to go through a

process of difficult adaptation and adjustment. In the 19th century, the Europe has experienced the Enlightenment and industrial civilization, and is striding towards the modernization stage at various levels of political ecology and social structure. The European society has benefited from the rich creation of scientific civilization and capital economy, and obviously has presented a modern society that is completely different from the past. Thus, in early times, when European missionaries who were ready to devote themselves to spread Gospel arrived in Taiwan, they were awaited by the obstacles out of their expectation.

In late Qing Dynasty, China encountered the threat of the armed force of great powers from Europe. It resulted in national discrimination against foreigners. Thus, when the missionaries arrived in Taiwan, most of the people were hostile. It was the first obstacle the missionaries should encounter.

At the time, social ideology was divided into traditional Confucianism, folk religion and indigenous peoples' cultures; the Han people, as the majority in the population, mostly believed in ancient China and the national consciousness. Thus, when the westerners arrived in Taiwan, they were treated as the "foreigners (Yi Di)"; the people at the time discriminated these White people as "foreign barbarians". In 1858, according to one article in "Sino-British Treaty of Tientsin", China shall not call the British people foreigners (Yi Di). (Article 51 of the Sino-British Treaty of Tientsin). The earliest missionary in Taiwan, the Catholic priest Fr. Fernando Sainz, mentioned in his letter, "we were not welcomed by the Chinese and they even despised us. They called and insulted me by vulgar words, such as pig or dog." Likewise, Fr. Francisco Giner said, "no matter how hard the European missionaries tried to be understood, they were still "Fan Zai". Even though they wore as locals, removed the hair and left a little pigtail, they were still "Fan"." (Wu 15) In the journal, Rev. George L. Mackay (1844-1901) mentioned the same situation several times. In 1872, he practiced the missionary work, sung the hymns and distributed the leaflets of Ten Commandments in Mengjia. The pulic threw the stones on him and shouted, "foreign dog", "foreign ghost", "kill him", ……
"Fan Zai dog", "Fan Zai ghost" and "kill him". In 1874, on the street of Tamsui, "was insulted

by 50 children and 6 men,…, they threw the stones and pig effluent on us. I did not remember how I escaped, ……. " (Mackay Diary-I 1871-1883, Presbyterian Church in Taiwan Northern Office, trans. by Relic Committee of Presbyterian Church in Taiwan Northern Office 70,161)

The formation of the distinction of Chinese and the barbarians can be traced back to the time from Pre-Qin Zhou Dynasty to the Spring and Autumn and Warring States periods. The period was long since it lacked the academic definition of the time. There were various arguments and judgments. However, they all agreed with the period. The values were significantly rooted in traditional Chinese society. Thus, the missionaries who practiced missionary work in Taiwan in early times should encounter the pressure and it was frustrating. It took time to change the idea. Fortunately, their development and wish of missionary activities were not affected. They were determined to move forward and successively overcame racial barriers and confronting.

In addition, the difference of humanistic thoughts was the obstacle for missionary work. Christianity is based on monotheism and God. They showed the ultimate faith and respect to God, the creator of everything in universe. Protestant church did not suggest the worshipping of idols and they only honored God. It was also the obstacle for missionary work.

Traditional Chinese society stood for "worshipping heaven and ancestors". As humans, they must fulfill filial piety. They will be significantly blamed when their behaviors violate justice of nature and ancestors. The worst situation is that they will be treated as animals. As to folk religion, it is based on "Animism" and "Pantheism". The subjects to be worshipped can be various, from Jade emperor, Earth God temples, Wang Ye, stone Papa, god of tree, Bodhisattva, Buddha, natural gods to ghosts and spirits. There is conflict with Christianity which honors only God. In addition, indigenous peoples had their original rituals to worship ancestral spirits and gods and it was not easy to suddenly convert them. The people called Christianity as "Ji Zhu Jiao" and the Christians were in evil cult or insane. In early times, the missionaries asked the families of the followers to remove the idols and ancestral tablets and even burn the tablets. Christianity was regarded as the religion which violated filial piety. The

people mocked that "after they convert to Christians, no one will cry for their death" and they will not have "ancestors" (Wu 17).

The above was the obstacles for missionary work; with the ethnic and cultural difference, the missionaries were the enemies for the people who were extremely hostile. It took time to break through the situation. Besides, the practice of two kinds of missionary work was critical. One was medical mission and the other was educational mission, as shown below.

(1) Medical mission

In Europe of the nineteenth century, the structural change of political system has been more than 100 years. With the development of industry, the modernization of social construction was launched. People gradually received higher education. In the training of missionaries, the candidates with proper medical education will contribute to the expansion of various kind of missionary work.

After 1800 of Qing ruled period, Taiwan was in the era under development and lack of financial resources. Opium was smoked by different levels in the society. Few people could be educated and poverty was common situation. The society needed qualified medical equipment and professionals. The concept and condition of hygiene was insufficient. Besides, it was located in subtropical area and the weather was hot. It was called "the place of malaria". Contagious diseases such as malaria and plague were serious (Chen 44-45). In 1871, Rev. George L. Mackay practiced missionary work in northern Taiwan and he was infected with malaria in the first year in Taiwan. He mentioned that the foreigners could not adapt to the climate of Taiwan. In *From Far Formosa*, he said, "according to personal experience, only few foreigners could endure the climate in Taiwan" (42-44). Thus, due to illness, some of them were forced to leave Taiwan. It was the first challenge of European missionaries when they arrived in Taiwan.

The objective environment was challenging for the missionaries. However, it could be the factor to develop missionary work. Since the medical conditions were not satisfying, the

missionaries with the background as doctors could provide medical assistance when practicing missionary work in Taiwan. It might facilitate the following missionary activities. The missionaries provided medical assistance for the poor people to save their lives. In addition, they purchased the land to found the churches and successively launched missionary work. It was the critical turning point to cope with ethnical confronting situation. When people saw the foreign missionaries, they were no longer hostile and they became sincerely respectful and graceful.

Around 1850, there were more than 10 missionaries who practiced missionary work in Taiwan by medical activities. Although their medical specialties were different, they approached the people by medical treatment and they were gradually trusted by them after healing their illness.

For instance, around 1865, Dr. James L. Maxwell (1836-1921) from England practiced missionary work in Taiwan and it lasted for about 8 years. He was the first missionary who introduced western medical technology in Taiwan. He has practiced medical mission in Tainan and Takao at the time and successfully established the churches in Fengshan, Ligang, Pingtung and Donggang. The breakthrough began from the medical mission for indigenous peoples, from southern Taiwan to Fengyuan of central Taiwan. Indigenous peoples' tribal lives were not satisfying. There were numerous mosquitoes and patients of malaria which was the common infectious disease at the time and the patients always lined up for the medical treatment. Dr. James L. Maxwell cured many patients by the specific remedy quinine and reinforced the people's confidence. They thus were willing to participate in the activities of church, enter chapels and be successively converted (Wu 42-45).

Around 6 years after the arrival of James Laidlaw Maxwell, the Canadian pastor Rev. George L. Mackay launched missionary work by medical treatment. Although he did not have complete medical training, he studied independently and treated the people by medical knowledge and techniques. He cured malaria patients by quinine and pulled out and treated the people's decayed teeth (Chen 58). Noticeably, Rev. George L. Mackay, in early times, had

made the tool to pull out the teeth and when he practiced missionary work, he brought along the medicine and the tool to pull out the teeth. He became a well-known missionary in northern Taiwan. In order to root missionary work, Rev. George L. Mackay actively planned the construction of school. He not only cultivated local missionaries, but also contributed to basic education. Successively, he founded Oxford College (school history museum of Aletheia University of Tamsui of nowadays) and New Taipei Tamkang High School (where Rev. George L. Mackay was buried) (Wu 84-88). The instructional content included religion, science and humanism. It was unique European educational style in Taiwan at the time and it introduced modern new education. Rev. George L. Mackay had practiced missionary work in Taiwan for more than 30 years. He devoted almost all his life to Taiwan. He turned from a European "Fan Zai" of "Black-Bearded Barbarian" mocked by the public to a respectable and reliable priest. "Black-Bearded Barbarian" was originally the nickname given by indigenous peoples to Rev. George L. Mackay. It became the unique symbol of Rev. George L. Mackay when he practiced missionary work in Taiwan. The Canadian female writer Marian Keith adopted the name and wrote the biography of Rev. George L. Mackay called *The Black-Bearded Barbarian* which was published in Canada in 1912 and 1930.

Besides southern and northern Taiwan, in central Taiwan of 1895, Dr. David Landsborough (1870-1957) arrived. He was grown in a religious Christian family and he accomplished severe medical education in University of Edinburgh of Britain. Dr. David Landsborough arrived in Taiwan to undertake the job of Dr. Gavin Russell died from serious typhoid in 1892 (1866-1892) (Changhua Christian Hospital Museum). Dr. David Landsborough practiced medical mission in Taiwan for 41 years. With hardship, he founded Changhua Christian Hospital and treated the patients from free charge to ten cents. However, the patients who listened to Gospel and preach could be treated freely. Dr. David Landsborough was extremely careful when he diagnosed the patients who were often touched by his concern. He did not care about the environment, the patients' smell and even the working time. With the cases of emergency, he arrived to cure the lives in the middle of the night or from long distance (Wu 116-117). For the concern of the workload of medical

treatment for more than thousand people every month, Dr. David Landsborough began training local assistants. In daytime, he assisted with various kinds of medical work and at night, he taught the medical knowledge. Sometimes he fell asleep since he was too tired. He thus taught in class by standing. The hardship and persistence were impressive. He usually rode the bike for distant service and sometimes in order to go to Lukang, he must take sugarcane train; when he did not catch up the last train, the station master ordered the train to wait for him. It shows that everyone highly respected Dr. David Landsborough at the time.

In 1928, in order to treat the serious inflammation on the foot of the poor child Chin-Yao Chou, Dr. David Landsborough transplanted four pieces of skin tissue of his wife Marjorie Learner to the foot of Chin-Yao Cho. Although the operation was failed, he transplanted the skin tissue of Chin-Yao Cho and the child was fortunately cured. The love touched and stimulated manh people (Changhua Christian Hospital Museum). The position of Dr. David Landsborough for the people in central Taiwan was as high as Mazu. It was said, "Mazu in Nan Men and Dr. David Landsborough in Xi Men" (Chen 61). In 1936, when he decided to retire and return to England, many people waved farewell to him at the train station. His devotion and contribution of medical mission would be unforgettable for the Taiwanese people.

Medical mission continued in Taiwan. Many missionaries who devoted themselves to the island arrived one after another, such as the nurse Bjarne Gislefoss of Puli Christian Hospital (1952), Dr. Alfhild Jensen Gislefoss, Dr. Roland P. Brown of Mennonite Christian Hospital (1953), Dr. Marcy L. Ditmanson of Ditmanson Medical Foundation Chia-Yi Christian Hospital (1957) and Dr. George Gushue-Taylor of Happy Mount Colony (1934), etc. They mostly devoted almost all their lives in Taiwan. The critical motivation was certainly the love of Christ.

(2) Educational mission

Around the world, the mainstream of modern education is compulsory national education.

Using 12-year basic education implemented in Taiwan at present as an example, from elementary school to secondary school, the students can be subsidized from the government. However, in Qing ruled period, in Taiwan, education was not prevailing and academies of classical learning and private schools were few of the places of education. Until early 1886 in the Japanese colonial period, compulsory elementary school education was developed (Ho and Tsai 103). Since most of the people were poor, they could not study in academies of classical learning or private schools and they mostly were illiterates. They could not approach knowledge and they lacked personality cultivation.

In the nineteenth century, the missionaries who practiced missionary work in Taiwan mostly received proper scientific and humanistic education in Europe. In Taiwan, in order to successfully practice missionary work and cultivate local church talents, they not only implemented missionary work, but also actively developed different levels of education which could be small-scale education in daily church activities, such as reading Bible and singing hymns. It could also be the practice of Rev. George L. Mackay in northern Taiwan. He spread Gospel while treating the people, offering medicine or pulling out their teeth. When taking a rest along the way, Rev. George L. Mackay often taught his students scientific knowledge and collected various biological specimen for research. It was evidence-based field instruction (Keith, Tsai (trans.) Chen, ed. 119). In addition, it could be large-scale systematic school education with regular educational places and teachers to cultivate the students as great citizens in the society.

Educational mission was as difficult as medical mission. Educators were required with sincere compassion and patience. Although the foundation served at the beginning for the missionary work, there were many challenges awaited. The missionaries tended to play the roles as the helpers. People who needed assistance in the society were usually the minority groups. They lived in difficult environment. Their behavior might not be decent and some of them were even abandoned by the society.

Rev. W. Campbell (1841-1921) arrived in Taiwan in 1871. He received complete

theological education in Britain. After graduation, he was employed by Presbyterian Church of England to practice missionary work in Taiwan. In early times, he often went on an inspection tour in the churches of different places and met several missionaries who have arrived in Taiwan, such as Rev. George L. Mackay and Dr. James L. Maxwell, to learn about the affairs of the churches. In the process of inspection tour and practice of missionary work, as other missionaries, he was treated by people who were indifferent, did not trust him and even showed provocative actions. They questioned the content of Bible and asked the priest to prove it. They even thought that Almighty God was "Tian Gong" in folklore beliefs (Wu 62-63). It revealed the obstacle to spread Gospel at the time.

After practicing missionary activities in Taiwan for years, Rev. W. Campbell realized that there were numerous blind people. Few of them made a living by husking rice, riding waterwheels, making bamboo baskets and fortune-telling. Most of them became beggars on the street and lost their esteem as human beings. Most of blind people's lives were difficult. They were bullied and could hardly be educated. Rev. W. Campbell sympathized with them and intended to help them. In 1885, Rev. W. Campbell created embossed blackboard for blind people and taught them "touch the words" to obtain knowledge. Afterwards, for the concern of the weight of blackboard, he produced books for blind people by Braille system. It was less expensive and more effective (Wang 2020). In order to allow blind people to receive education in school, Rev. W. Campbell actively raised overseas funds and was supported by Church of England and the members. In 1891, he rented Hung Gong Temple of Tainan City to found "Xun Gu Tang" (the former of Tainan Hearing Impaired School). After Taiwan was occupied by Japan, he persuaded the Japanese government to launchthe official school for blind people and significantly contributed to blind education in Taiwan.

Influence of the education on the learners is progressive. Blind education created future opportunities of the lives despised and abandoned by the society. They could not only obtain knowledge by reading, but also learned more skills. Bible verses conveyed positive values and concepts and cultivated blind people's spirituality. Thus, they acquired confidence and

esteem. Rev. W. Campbell devoted his life to Taiwan for more than 46 years. He spread Gospel and helped people in all kinds of conditions. He published important research in contemporary history of Taiwan with his passion in academic research and writing (Lin 167-182). Besides, by wisdom, bravery and compassion, he broke through cultural conflict, created life models and cultivated the Taiwanese people's mind and thoughts.

Another concern in educational mission was "women's education"

The concept that "men are superior to women" has lasted in traditional Chinese society for long. In Taiwan of the nineteenth century, the value still existed. In 1867, Rev. Hugh Ritchie (1840-1879) was the first Presbyterian Church priest dispatched to Taiwan and he lived in southern Taiwan as the main area of missionary work. He has founded "the class of missionaries" to cultivate local missionaries. Rev. Hugh Ritchie was knowledgeable and he had instructed astronomy and geography in the "college" of theological education founded by Rev. Thomas Barclay (1849-1935) (Tainan Theological College & Seminary of nowadays). Unfortunately, in 1879, Rev. Hugh Ritchie was infected with malaria and died from the illness.

Before the death, Rev. Hugh Ritchie concerned about the lack of girls' education in Taiwan at the time. He had actively searched for the land for the school which was halted due to his death. In order to accomplish the dream of Rev. Hugh Ritchie, in 1880, Mrs. Ritchie worked as a female missionary in Taiwan with the permission of

women missionary church of Engand. Since then, the important task of Mrs. Ritchie was to realize girls' school from the land, school buildings to teachers. The project was halted when Mrs. Ritchie was ill due to fatigue and her return to England and the explosion of Sino-French War. The challenge was finally undertaken by two female missionaries Miss Joan Stuart (1851-1931) and Miss Annie E. Butler. They launched the girls' school and recruited the students. It was the new era of girls' education in Taiwan.

The first obstacle of girls' school was the parents' permission. In Taiwan at the time,

there was still the custom of girls' foot-binding. According to the rule of the school, foot-binding was not allowed and those with feet bound should be unfastened (Wu 55-56). Thus, some families were hesitated. In addition, the society did not trust the schools founded by western missionaries. Therefore, at the beginning, there were only few students. Nevertheless, people saw that the students in the school were behaved and the graduates were praised. They were less concerned and there were more students enrolled. The school instructed various kinds of knowledge and skills and provided modern courses, including mathematics, geography, embroidery, hygiene, Chinese language and Bible. Among others, Bible was the required subject. The school often invited enthusiastic priests to introduce Bible and expected that the children could be influenced by the Holy Spirit since childhood (Pan, Vol. 356). Besides academic education, they also implemented strict life education. The students must take turns in cooking and sewing clothes and shoes in order to be competent in housework in the future. This girls' school is the former of Private Chang Jung Girls' Senior High School of Tainan.

Likewise, the German missionary Anna Begemann (1900-1983) who devoted to women education in Taiwan and had practiced missionary work on the island for 27 years had been dispatched to China since she was 31 years old and it had been more than 18 years. Afterwards, due to the severity of war, she returned to Germany. For the affection to China, in 1956, she practiced missionary work in Puli of central Taiwan. At the time, she was more than 50 years old. Upon the missionary experience in China, she was immediately integrated in the life of Taiwan.

Since there were more male missionaries, the missionary Anna Begemann's feminine characteristics showed different missionary work. With professional nursing training, she could assist with Puli Christian Hospital. She took care of children and concerned about the situations of aboriginal girls and women. She was actively engaged in the education for children. In 1959, she founded The Bethel Bible School in the mountain of Puli, Nantou since it was the house of God and the gate of heaven (Book of Genesis 28:17-19). The school

cultivated indigenous women with life skills and spiritual life. They returned to the tribes to spread Gospel (Kumu Tapas 14-15).

The aboriginal children were lovely and Anna Begemann was fond of them. However, due to limited education and lack of knowledge about the society, they were easily tempted and became the victims. Through reading of Bible, Anna Begemann conveyed positive doctrines and encouraged the children to not abandon themselves and to construct healthy and positive values. In Christ's honor and love, she advocated simple life and guided them by personal example. She fulfilled total life education, from sewing, cultivation, cleaning of environment, diligence and thrift to create honorable group life relation. Strict Bible learning and the planning of courses such as language, music, health, housework and performance of organ enriched the children's spiritual world. When the church encountered the shortage of funds, Anna Begemann did not actively raise funds and she always constantly prayed to God to pass through the hardship. She believed that with the protection of God's love, she could construct spirit-filled life for the children and tribal residents (Lin 53-56).

In 1983, Anna Begemann, at the age of 83, was embraced by God and buried on campus of The Bethel Bible School. She served in Chinese areas for more than 50 years. Her persistence to practice the love of Christ was not affected by cultural difference. She sincerely treated the residents in need and did her best to guide them to construct the lives with discipline and esteem. She introduced the positive values they could use for the rest of their lives. Her generosity was unforgettable for the following generations.

The main task of the missionaries in Taiwan was to spread Gospel, increase the

Followers and construct the churches. However, in the process to spread the religion, in fact, they introduced different levels of assistance and construction for different culture. Women education not only upgraded the knowledge level of women in Taiwan and improved women's social status, but also developed positive cycle which contributed to individuals, families and society.

(3) Cultural shaping

Generally speaking, from 1860 to the present, there were at least 150 western Christian missionaries who spread Gospel in Taiwan. They came from different countries and arrived in Taiwan at different time in northern, central and southern Taiwan, from mountains to the plains and from tribes to the villages. In order to spread God's Gospel and fulfill God's love, they approached all social ranks. We might not be able to list all the contributions from the missionaries to Taiwan. However, the most importantly, they assisted with the Taiwanese people from the dimensions such as humanism, thoughts, medical treatment and education, contributed to Taiwan and were significantly praised and respected. The specific aspects are shown below:

A. The cross-racial barriers: European missionaries were from the West with foreign culture. After long-term implementation of missionary work, people successively accepted the western missionaries who gradually broke through racial barriers since people witnessed the missionaries' selfless love and they coped with the hardships and challenge for the territory and people.

B. The spread of religious beliefs: traditional Chinese society had faith in the principle of personal examples. The missionaries showed the same words and deeds and they thoroughly realized the ideas of God which resulted in behavior. Thus, people gradually accepted and believed in their religious beliefs. The foundation of the churches in different places was accomplished and the enrollment of the school education was successful.

C. The integration of ideological values: traditional Taiwanese society was generally influenced by Confucianism, Buddhism and Taoism. However, Ten Commandments also advocates the respect for the parents. Humans should demonstrate the divinity of kindness and shall not hurt others. It is consistent with ideological values of Confucianism, Buddhism and Taoism to guide people to be kind-hearted.

D. The cultivation of good personality: In terms of cultivation of local missionaries, daily church activities, internal and external missionary actions and foundation of school education,

Christian missionaries paid attention to the education of decent personalities to the people, church members and students. They conveyed positive values all the time. From Bible reading to daily demonstration of personalities, the missionaries were good examples.

E. The practice of medical assistance: in the nineteenth century, the society of Taiwan was in poverty, public hygiene conditions were not satisfying and medical resources were limited. In such situation, the missionaries with professional medical training significantly assisted with Taiwan. They not only introduced western medical knowledge and technology, founded the clinics and hospitals and cured numerous patients, but also cultivated medical manpower for Taiwan, improved the people's domestic financial situation and constructed important base for software and hardware medical equipment.

F. The reconstruction of life models: western missionaries risked their lives to arrive in Taiwan. It has been two hundred years, including more than 150 gardeners of compassion who spread love to Taiwan and approached the remote areas. In the environment with limited resources, they overcame hardships and helped the suffering people. They educated and guided them and thus the people could survive with esteem for more opportunities in the future. Certainly, the missionaries significantly contributed to modern society of Taiwan and they were the best life models. They will be eternally respected and adored by the society.

Based on above, we realize that the process of cultural shaping has been started.

Culture is the essence of development history of human beings' civilization. There are numerous research publications on "culture" in the West and China. There are more than 200 definitions on cultural implication, according to the statistics of Encyclopedia Britannica and it lacks consistent view in the academic circle. Although different authors defined the meaning of culture differently (Chen 2), generally speaking, cultural implication includes at least two dimensions: one is tangible culture. It means the total concrete result of food, clothing, housing, transportation and entertainment created by human beings in order to adapt to and survive at different time and in different environments. The other is intangible culture. It is the total non-concrete result of intangible thoughts, values, concepts and ideologies

created in the previous time and environment (Chiang and Lin, vol. 3, no. 3, 110-111). The latter tended to the play the ciritcal role to influence the cultural content.

When people living in different cultures met and exchanged with each other, there can the following situations: the first is the constant conflicts; secondly, they gradually comprehend and respect each other; thirdly, they respect each other and it results in positive exchange and they relatively change for each other. The third situation is cultural shaping called by the author and it is developed between different cultures.

After European missionaries practiced missionary work in Taiwan, the situation and change were elaborated above. We realize that they experienced the conflict and hostility at the beginning. Nevertheless, by various missionary activities, words and deeds, they successively understood each other and constructed sustainable trust relation. Thus, by the instruction and guidance of the missionaries, the followers and the public learned to pay attention to their clothing and looks, behave in lives and practice daily positive words and deeds. Some girls were willing to untie their bound feet and experience better life style. They gradually accepted Christian ethical and humanistic ideologies. They learned about the advantages of western medicine and even worked with the missionaries to spread good beliefs of Christ. In addition, we recognize that European missionaries could be integrated and learned to adapt to and respect the customs of Taiwan. They comprehended different ideological values, wore Chinese clothing, ate Chinese food and learned the language.

The various changes refer to the process of cultural shaping. European missionary activities reopened in the nineteenth century. After breaking through all kinds of hardships, it gradually took root in Taiwan, forming a distinct cultural track. Culture is the externalized expression of many basic connotations of thought, soul, and value. It envelops human beings and relies on the deduction of time to form a gradual fusion of tangible and intangible relationships to achieve the shaping of culture. The shaping process is difficult. However, the result is delightful.

2. Ideologies of missionary behavior

The concept "mission" was differently defined in academic research. For instance, in *Introducing World Missions* (2nd., by A. S. Moreau, G. B. McGee, G. R. Corwin, 2015), it argued that mission is everything God intends to accomplish in the world. He is honored and his Kingdom can be expanded everywhere. Mission means every vision of God which influences all activities and resources in and out of the churches in heaven and on earth. Based on *A biblical theology of missions* (George W. Peters,1972), mission includes upward, internal and external ministries of the churches. Mission means the churches are "empowered" in the world. Hoedemaker, L. A. argued that mission is the dynamic relation between God and the world. God empowers Himself, His Son and His Church (*The People of God and the Ends of the Earth*, 1995) (cited from Steffen and Douglas, Chang (trans.), Chiu, ed. 60-61). Mission means to realize God's Kingdom by churches and glorify God's Will in all actions of the world and it will be transformed as various ministries: all actions in global mission. People with various gifts and spiritual qualification practice multiple ministries in single and cross-cultural situations, including spreading Gospel, expanding churches, helping the subjects to become mature, translating Bible, training disciples, etc. (Steffen and Douglas, Chang (trans.), Chiu, ed. 62).

Thus, overall concept of mission means God's Will and Glory are thoroughly realized in the world and expanded. The foundation of the critical ideology is to fully obey God's Will which becomes absolute obedience and practice of Will of Jesus Christ. It relies on full reading of verses of Bible to behave by following all the scriptures in Bible.

In addition, Thomas Austin has interpreted the foundation to receive the calling of missionaries:

(1) One believes that Jesus Christ is the Lord and comes under the full conviction to Him, shows unconditional love to Him and obeys His will.

(2) One obeys His will along with God.

(3) One receives the guidance of the Holy Spirit.

(4) One believes the authority of God's Word and obeys the principle and guidance of Bible.

(5) One understands that Mission is the order given by Jesus Christ to all Christians. Thus, everyone should participate and fulfill the order (Austin "The Missionary Call" Moreau A. S. ed., 645-646).

In the previous foundation of mission, it reveals four important indicators: God, Jehovah, the Creator of universe; Jesus Christ, the son of God, concrete image of God in the present world; the Holy Spirit, to surpass materialism by divinity when God creates humans, to experience the spiritual existence and to practice it; Bible, it collects all processes of Christ's actions in the world and conveys the ideologies., with the concern of an extremely important king, Constantine I (about 272-337), in Roman Empire Period, the former three points were transformed into completely different connection of thoughts.

Constantine I was originally a pagan by following the trend at the time. It was said that once in the dream, he was informed to order his soldiers to mark a cross (Chi-Rho) on their armors. The historian Eusebius at the time said that the symbol had appeared in heaven. Although the dream and vision were ambiguous, Constantine I obtained the decisive victory in the following battles. After the king's conversion, the destiny of Christianity had been changed and it became the religion highly valued. The king convened "ecumenical council" in the city Nicaea named from Roman goddess of victory (Nike). After the debate and disputes of several conferences, finally, the resolution said that Jesus Christ and God are "homoousios and unified" which becomes "the legitimate doctrine" of Christianity that is included in the repetitive "Nicene Creed" in worshipping rituals up to the present. In the following conferences, it successively resulted in the ideology of God of "Trinity" which elaborated that God is the Creator of universe, He called on Israelites to accomplish their special mission, He is love they saw in Jesus Christ and He strengthens and supports their constant spiritual presence of life. They firmly believed that all of above is the presence of the same God (Cox, Sun (trans.) 62-65).

Ideology of Trinity is the foundation of important theological theories of Christianity. Thus, God's guidance to humans and grace of love can be reified and focused on Jesus Christ.

Through the process from the birth of Jesus Christ, Jesus's preaching, Jesus's helping the poor and suffering, the Crucifixion of Jesus and Resurrection of Jesus, it launched the following touching spread of Christian doctrines. Luke 4:18-19 records the selection of Jesus Christ of one verse in His hometown Galilee and His reading to the local people: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind to set the oppressed free, to proclaim the year of the Lord's favor."

Jesus Christ becomes the model worshipped by the followers. By profound self-reflection, they imitate the glory of Jesus Christ. Paul born in around 3-67 (Paulus; Saulus of Tarsus, original name: Saulus) came from religious family of Judaism and firmly believed in Jehovah religion. He was originally against Jesus Christ and argued that eulogizing Jesus violated traditional Judaism. On the way to Damascus, he experienced one streak of light which said something to him. Paul thought that he met the resurrected Jesus Christ and since then, he had become an extremely important apostle to spread Gospel of Jesus. Through his wisdom and Resurrection of Jesus Christ, Paul boldly demonstrated God's righteousness: balance and unification of love and mighty power. Jesus Christ represents the practice of God's love, kindheartedness and sympathy. Although He was temporarily destroyed, suffered and killed, God realized righteousness by His Resurrection (Cox, Sun (trans.), 53-55). When Jesus Christ was alive, his words and deeds were full of earthly practice of God's love and kindness. According to Paul's interpretation, it is God's grace which will descend on earth. Common people can practice the things of kindness. What we need to do is to follow the steps of Jesus Christ.

The frontline missionaries who spread Christ Spirit abroad receive complete missionary training. They are the humans who devote themselves to the world of Christ. They follow the preaching of God and Jesus Christ and through constant "spiritual formation", they become Their eyes, hands and feet. As in Book of Zephaniah 3:17: "The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer

rebuke you, but will rejoice over you with singing." "Spirituality" is humans' special quality to approach God and the Son Jesus Christ. It is partial divinity given by God. It allows us to "be total unity with God", "thirst for frequently talking to God", "to transform internal spirituality by spiritual disciplines", "to transformed into the image of Christ" and "to yearn for living by the purpose of God" (McKnight 5). When we worship and love God and submit ourselves to almighty God, His Spirit constantly changes us to have His Glorified Image (Epistle to the Romans 12:1-2, Second Epistle to the Corinthians 3:18). What completes and practices spirituality comes from indispensable "love": selfless God's love. We shall devote ourselves to love God and the Son Jesus Christ and love others as self. Loving Jesus Christ means to believe Him, surrender our lives in Him, be recovered by Him, tolerate others for Him and spread Good News about Him (McKnight 181).

"Faith, Hope and Love" is not a slogan. When they wished to become missionaries, the formation of spirituality was successively launched. It would concentrate on Jesus Christ, Bible, spiritual disciplines, staying alone, silence, fasting, meditation and prayer, through groups and individuals (Steffen and Douglas, Chang (trans.), Chiu (ed.), 102-109). It was the process to constantly steep the Lord and Bible, review, grow and move forward, until they entered cross-cultural countries. They repeated the same principle and method.

Thus, based on the previous discussion, we realize that connection of thoughts of mission is both silent and dynamic and mild and violent. The following verses extracted from Bible can complement the sources of thoughts and spirit:

Book of Genesis 28:20-21: "If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's household, then the Lord[a] will be my God."

Book of Ezekiel 34:16: "I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice."

Gospel of Matthew 9: 36: "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd."

Gospel of Matthew 20:28: "Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Gospel of Matthew 28:19: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Gospel of Mark 4:8: "Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times."

Gospel of Matthew 7:12: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

Epistle to the Philippians 1:27, Paul: "Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in the one Spirit,[e] striving together as one for the faith of the gospel."

Isaiah 40:31: "But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

Psalms 37:3: "Trust in the Lord and do good; dwell in the land and enjoy safe pasture."

3. Interpretation of spiritual philosophy of missionary activities

In the previous discussion, we have generalized the connection of thoughts of mission. The missionaries must experience constant spiritual formation. They approached God and Jesus Christ by Bible and constantly received Their guidance and teaching. After long-term learning and imitation, they repetitively and firmly expressed God's sympathy, kindness and compassion. In the countries of different cultures and with difficult job, they could enhance wisdom by constant reflection, solve the obstacles and move forward with bravery. By spiritual philosophy of German philosopher G. W. F. Hegel (1770-1831), we attempt to

interpret the characteristics of the missionary activities.

Generally speaking, Hegelian spiritual philosophy includes two parts. One is *The Phenomenology of Spirit* (*Phänomenologie des Geistes*) published when Napoleon captured Prussia in 1807. The other is *Philosophy of Mind* (*Die Philosophie des Geistes*) (with successive revision from the first edition in 1817 to the third edition in 1830) in Part 3 of *EPS*. *The Phenomenology of Spirit* and *Philosophy of Mind* are the publications which elaborate the history of human beings' consciousness development. It is one of the purposes of G. W. F. Hegel when exploring spiritual philosophy. In addition, regarding spiritual philosophy, G. W. F. Hegel further expected to construct the knowledge to explore authentic philosophical truth. Besides, by the knowledge, he intended to change the concept of German people at the time in order to save the chaotic German society by philosophical knowledge.

We must turn our focus from the mission of Hegelian spiritual philosophy of the time to the comprehension of core characteristics of cross-culture missionary activities by spiritual philosophy.

"Spirit" is the core concept of philosophy of G. W. F. Hegel. Its importance for G. W. F. Hegel can be compared to "form" for Plato. Professor He Ling has said, "in terms of his (G. W. F. Hegel) system, the phenomenology of spirit is an introduction, logic is backbone and application of logic is the demonstration of his logic. If we compare his system to a tree, the phenomenology of spirit is the root, logic is the trunk, natural philosophy and spiritual philosophy are called the application of logic and they are the vigorous branches and leaves." (Ho 85) *The Phenomenology of Spirit* is the root of the whole philosophy system of G. W. F. Hegel and it is the foundation. "Spirit" is the essence of the system. Without it, *The Phenomenology of Spirit* would not exist; likewise, without it, philosophy of G. W. F. Hegel would not be constructed.

In *The Phenomenology of Spirit*, G. W. F. Hegel interpreted "spirit" by the term "Geist". In terms of origin, "Geist" corresponds to "ghost". However, in terms of meaning, it is similar to "spirit". In the initial meaning, it implies "emotion" and "excitement". However, afterwards,

the meanings were expanded as "spirit", "soul", "mind" and "supernatural being". In the era of Christianity in the Middle Ages, it was influenced by Latin "spiritus" and Greek "Pneuma" (meaning air, breath and spirit) and "nous" (meaning mind and intellect). Subsequently, it was influenced by French "esprit". Thus, "Geist" implies "vivacity", "wit" and "genius". It refers to dynamic force and essence of life. In terms of etymology, it is associated with "yeast" and "fountain". In terms of concept, it is related to "ferment" and eruption (Inwood 274). In German, the word Geist means "das Gehirn" (brains, rationality), "die Phantasie" (imagination), "das Wesen" (essence), "die Moral" (morale), "das Gespenst" (spectre), "die Erscheinung" (apparition), "das Phanton" (phantom), etc. (Sykes chief editors "Geist", def. 319). Based on above, we can generalize the meaning of "Geist"as spirit, mind, soul, vivacity, wit, and essence,

In fact, G. W. F. Hegel compared human beings' spiritual characteristic to the outcome of development of consciousness at different phases. It experiences dialectical development and follows dialectical relation of "affirmation", "negation", "negation of negation" and "affirmation" to move towards ultimate phases. He classified human beings' development of consciousness below: (1) consciousness; (2) self-consciousness; (3) rationality; (4) spirit. The four phases represent "the development of consciousness". Different processes refer to different degrees of consciousness reflection. Consciousness without reflection is only a kind of "Sense Certainty" (die sinnliche Gewissheit) or "this and mine" (das Diese und das Meinen), "The certainty shows the most abstract and insufficient truth. It only describes few things and it exists. …In the certainty, consciousness is a pure self. In the knowing, I am this pure one (Ich bin darin nur als reiner Dieser). The subject is only this pure one." (Hegel *Phänomenologie* 82 Miller tr. 58) It only shows mechanical correspondence. Fortunately, G. W. F. Hegel argued that human beings' consciousness does not always stay and it can break through, change and move forward. It is "self-negation" (der Negative Selbstdialekt) shown in the publications of G. W. F. Hegel.

Upon self-negation of "Sense Certainty", consciousness is developed to the phase of "perception" (die Wahrnehmung) and from self-negation of "perception", it is developed to

the phase of "knowing" (der Verstand), to phase of "rationality" and finally to phase of "spirit". In the process, although "spirit" is the ultimate phase of development of consciousness, it does not mean the characteristic of "spirit" does not exist in the previous three phases. The outcomes of different phases should be regarded as the progress of consciousness of different degrees of awareness. The progress is successively increased and it refers to different percentages in quantitative term.

Thus, we generalize the initial characteristic of "spirit": "spirit" is the ultimate state of human beings' consciousness development with the highest level of reflection. The drive of development is consciousness without external force. It is the important foundation that afterwards G. W. F. Hegel could interpret "spirit" by "concrete freedom". The above is the first meaning of "spirit" of G. W. F. Hegel.

Furthermore, "spirit" is not simply the self-operation of subjective consciousness. It can also be the externalized lively object fully connected with the world. By dialectical development, G. W. F. Hegel attempted to demonstrate the process. In the chapter "spirit" of *The Phenomenology of Spirit*, G. W. F. Hegel mentioned, "when rationality recognizes itself as the certainty and realizes that itself is its world and its world is itself, rationality becomes spirit." (*Phänomenologie* 324 Miller tr. 263) G. W. F. Hegel emphasized that when rationality realizes that itself is the whole subject and the whole subject is itself, rational consciousness becomes spirit. In other words, "spirit is the absolute and real essence of self-support" (das Geist ist hiermit das sich selbst tragende, absolute reale Wesen). "Spirit" gradually recognizes itself by different reflection phases. It has been consciousness, self-consciousness and rationality. When spirit realizes that it is objective and existed reality and neglects that the reality is "being-for-itself" of "for itself", spirit is common consciousness including Sense Certainty, perception and knowing. It only affirms "being-in-itself" of spirit; when spirit stays at another phase and regards the subject as "being-for-itself", it is self-consciousness; when spirit affirms itself as "existence being-in-itself and for itself, as the unity of consciousness and self-consciousness, it is rational consciousness. When rationality of spirit finally becomes rationality directly viewed by spirit itself as existed one, or when rationality is reality in spirit

and becomes spiritual world, spirit meets the real rationality. It is spirit and it is realistic and ethical (or regulated) essence (das wirkliche sittliche Wesen) (Hegel *Phänomenologie* 326 Miller tr. 265).

As suggested by G. W. F. Hegel, "the key of all questions is to view realistic things or truth as not only entity, but also subject." (*Phänomenologie* 23 Miller tr. 10). The subject is not the one with subjective meaning. When spiritual consciousness reaches the phase of rationality, it stays at subject level. However, it attempts to elaborate the relation between external world and itself. When rationality becomes realistic rationality and directly viewed by spirit, spirit is the one of reality with objective meaning. In other words, "spirit" continues the connection with external world. According to Thomas E. Wartenberg, "spirit' of G. W. F. Hegel is "trans-individual subject" and "a single supra-individual entity". G. W. F. Hegel is certainly not the Subjectivist as the early European philosophers." (Beiser ed. 118) Charles Taylor said, "Geist means Spirit, or rational subjectivity, is …the design of universe." (*Hegel* 93) and emphasized that "Geist" as the design of universe is the additional explanation. "Geist" of G. W. F. Hegel is not only "subjectivity", but also "rational subjectivity". "Geist" is the base to learn the existence of universe and nature. Thus, Charles Taylor argued that "Geist" of G. W. F. Hegel should be similar to "the ontological priority of the rational order" of Plotinus instead of "depend on knowing mind" of Subjectivism emphasized by post-Cartesian (110). It is the reason that later generations tend to elaborate philosophy of G. W. F. Hegel by "objective idealism". Hence, we obtain the second meaning of spirit and it is the subject with the meaning of objective entity.

Spirit with both subjective and objective meanings is based on essence to connect with the world and universe. G. W. F. Hegel emphasized that "spirit" is the ultimate phase of dialectical development to realize the self and "spirit" is based on subjective meaning. Besides, he stressed the essential meaning of spirit behind the phenomenon of the world, with rich objective content. Thus, spirit is not only the essence of phenomenon, but also the internal purpose of development and change of phenomenons. It is the development of

objective spirit. G. W. F. Hegel developed the meaning of entity of "spirit" in objective meaning and it becomes the essence to explain all kinds of phenomenon. With spirit, the hidden concept can be realistic and concrete. Realistic phenomenons is the concrete result of hidden "spirit". Thus, "spirit" is the internal purpose of the existence of phenomenons. "Spirit" turns from subjective to objective meanings and it means the objective and universal characteristics of "spirit".

Objective spirit reveals universality of existence of universe design and it is externalized as the civilization of human history. It is concretely shown in morality, ethics, politics and law. It is lively and realistic. However, it does not know itself. It relies on absolute spirit which means the spirit is returned from objective one to itself. "Spirit" realizes itself and shows the existence "being-in-itself and being-for-itself". It enjoys the spirit of itself. Thus, spirit obtains purity and self and shows limitless creativity of itself. In other words, "absolute spirit" is negation and transcendence of externalized self, "self cedes and sinks itself in its entity. As a subject, the self leaves from entity and enters itself. It relies on the subject and content of itself and abandons the difference of subject and content." (Hegel *Phänomenologie* 587-588 Miller tr. 490). In the negation and transcendence, "absolute spirit" launches another process of ascension. In religious relation, G. W. F. Hegel proposed "absolute religion" which developed the context of spiritual philosophy of the arrival of God's Kingdom.

In *Lectures on Philosophy of Religion* (*Vorlesungen über die Philosophie der Religion*), G. W. F. Hegel classified religion into three phases: the first is "nature religion" (die Naturreligion); the second is "spiritual and individual religion" (die Religion der geistigen Individualität) and the third is "absolute religion" (die absolute Religion). The first and second are "religion of particular" (die bestimmte Religion). He said, "nature religion" is "the unity of spiritual and natural things. God is thus comprehended as unity of nature". The most primitive nature religion is witchcraft (die Zauberei) which shows the fear to the force of nature. Natural existence such as sun and heaven is regarded as God which is natural existence humans fear for and respect. In order to prevent natural disasters such as floods,

people seek for security of life by witchcraft. According to G. W. F. Hegel, witchcraft is "the most ancient, vulgar and barbarian religion". It is the religion "without freedom" (*Vorlesungen-Religion* 303). True religion shoule be free. Religion of freedom means "with spiritual characteristics, natural things belong to themselves" (*Vorlesungen-Religion* 255). It is "spiritual and individual religion" and "humans are set as the purpose of nature and foundation or wisdom of divine power", "humans are the purpose of self and their consciousness are free and proved in God. The essence is for itself and it refers to God" (*Vorlesungen-Religion* 45). This kind of religion includes Judaism, Greek religion and Roman religion. Although the subject is free, it is individual freedom instead of universal freedom. True universal freedom must be unity of subject and universal God. It is true and absolute religion.

"Absolute religion" for G. W. F. Hegel, in fact, means Protestantism which experienced religious reformation of Late Middle Ages and returned to pure spiritual religion. It was the only religion of unity of limited (humans) and limitless existence

(God of Christianity) instead of authoritative religion in early times which forced the people to convert by the authority of God and the religion of God was to believe in different authority without individuals' subjective will. In *System in 1800* of

Frankfurt period, G. W. F. Hegel particularly emphasized that "religion is any kinds of elevation from definite to indefinite. The indefinite is set as limitless life" (*On Christianity* 317 Knox tr.), "humans' elevation of self is from limited to limitless life instead of from definite to indefinite" (311). He emphasized "life" and it was said that he intended to be differentiated from the well-known Immanuel Kant (1724-1804) at the time (Song Zu-liang 65). G. W. F. Hegel stressed the elevation from limited to limitless life and the transcendence of religious spirit. Unity of definite and indefinite aspects prevents religion from being purely abstract and it is universal foundation for humans' spirit. He argued that in the unity between human and God, "Christ is present (erscheinen). Christ is human who is God; Christ is God who is human." (*Vorlesungen-Religion* 392) Unity of human and God means unity of nature

of human and God. God is the most universal and divine part of humans' spiritual consciousness and it is humans' spiritual essence; by knowing God, they know their own spiritual essence.

Thus, "absolute religion" for G. W. F. Hegel means three aspects:

(1) "Absolute religion" is "revealed religion" (die offenbare Religion). Based on its concept, religion is objective. It represents the universality and internality of religion (*Vorlesungen-Religion* 188). Religion is not in the remote kingdom, it exists in the world. Through the core concept "God" of Christianity, it shows the universal objectivity which is revealed by unity and consistency between humans and God.

(2) "Absolute religion" is not only revealing (offenbare), but also revealed (geoffenbart). It means "the religion is revealed by God and God gives humans His knowledge. In addition, the religion is revealed as religion of authority which means it gives to humans externally." (*Vorlesungen-Religion* 194)

(3) "Absolute religion" is "religion of truth and freedom" (die Religion der Wahrheit und Freiheit), "truth does not discriminate the subjects (als zu einem Fremden verhalten) and freedom expresses truth by the rule of negation." (*Vorlesungen-Religion* 203)

In absolute religion, "absolute spirit" is universal (die Momente der Allgemeinheit), creation of universe, unique (die Momente der Besonderheit), present as all beings and individual (die Momente der Einzelheit). It is realized in humans' spiritual essence. It is the complete practice of absolute religion and absolute spirit.

Complete practice of absolute religion and absolute spirit means complete practice of spiritual characteristics of God and it is fulfilled in world history. G. W. F. Hegel applied someimtes "divine will" and sometimes "rationality" which basically express the same idea: in world history, God is essential spirit, it is practice blueprint of God absolute spirit, God has been in world history with absolute and universal sublime position; world history is not a disordered existence. It develops along with rationality. The most specific realization meaning on the road of rationality is God in Christianity. He said,

> In Christianty, God has presented Himself, …He shows his presence to humans. He is no longer a hidden existence. …God did not expect his people to be narrow and

absent-minded. However, He intends to profoundly approach them even though He sees their lack of spiritual religion and He expects them to realize that knowledge related to God is the more precious property in the world. Development of thinking spirit is based on the presence of God nature and constantly extended. …one day, everyone will realize that the rich outcome to create rationality (die schöpferische Vernunft) can be shown in world history. (*Vernunft-Geschichte* 47-48; *Reason-History* Nisbet tr. 42)

By dialectical knowledge of philosophy and modestly knowing the relation between God's nature and the world, according to G. W. F. Hegel, it will be the key to open world history (*Vernunft-Geschichte* 46; *Reason-History* Nisbet tr. 41). We can specifically learn about God's "divine will" and His plan. In other words, although God guides the operation of the world, without understanding and approaching God by human beings' unique dialectical ability, we will not fully recognize the internal characteristics and universal spirituality of world history. God is not only the ultimate Implementor of absolute spirit and Creator of all beings, but also the internal purpose and guideline of development of world history. Besides self-dialectical development of spiritual consciousness of history, it pre-establishes the ultimate spiritual guideline in the history.

Hegelian spiritual philosophy is the important basic theory of his enormous philosophy system and the discussion is extremely complicated and difficult. However, by the previous brief discussion on Hegelian spiritual philosophy, we can absorb the essential ideas and interpret missionary activities in the framework.

In modern time, Christian missionary activities around the world should encounter the characteristics of different cultures from European world. It is certainly difficult. Objective difference of environment and subjective gap of language and ideological values all challenge the missionaries' wisdom and bravery. The author argues that it is a long-term struggle of subjective consciousness spirit and objective consciousness spirit externalized in history and culture. The struggle includes the experience of the missionaries as consciousness subjects in dialectical development of self-consciousness. As suggested by G. W. F. Hegel, it is the process from consciousness to spirit and finally it is stabilized. In order to externalize mature

consciousness and spirit in missionary activities, they rely on the only guidance of the Father, the Son and the Holy Spirit and glorify spiritual characteristics given by God. Day after day, they constantly practice them in world history. By cross-culture missionary activities, they experience the force of God's love and completion in the world and demonstreate the unity between nature of humans and God.

According to data remained by missionary activities, we realize that most of the missionaries were born in religious Christian families. They had been influenced since childhood and learned about the stories of Bible; God and Jesus Christ with divine characteristics were their models. Becaue of vivid experience, they perceived the calling of the Holy Spirit and wished to become missionaries abroad; or, they were influenced by the behaviors of Christian apostles and were willing to devote themselves to Christ and share Gospel in the world. In other words, they were called by God, with grace and passion and the Holy Spirit and local churches empowered them to practice mission with authority (Steffen and Dougla, Chang (trans.), Chiu (ed.), 63).

Using the missionary Anna Begemann who founded The Bethel Bible School in Puli as an example, her parents were simple and religious Christians in the countryside of Germany and they cultivated four children with their beliefs. Anna Begemann has written in her journal, "when I was a little girl of 12 years old, I often sobbed on the bed at night and it was the suppression of sin." In 1926, when Anna Begemann was 26 years old, she was called by God in an Evangelical Conference and she perceived "the Lord is here, calling you". In the next year, when studying in Malche girls' theological seminary, she was called by God again. Thus, she was determined and at the age of 31, she received the assignment of German Women Evangelical and Prayer Meeting and missionary church of China and became female missionary abroad (Lin 13-15 73-74). In addition, Rev. Thomas Barclay (1849-1935) who devoted to theological education and cultivation of missionaries in Taiwan and promoted "vernacular words" (based on the missionary experience in Amoy, China, the missionaries from Presbyterian Church of England who practiced mission in Taiwan in modern time

created the characters of the Latin alphabet according to the pronunciation of Amoy as the medium to practice mission in underprivileged society of Taiwan. Since the sentences were vernacular and colloquial, they were easy to learn. Thus, they were called vernacular words) in missionary work was born in a strict family of Calvinism in Scotland, UK. According to Calvinism, God's will is absolute and firm. Human nature is corrupted and evil; in order to be saved, preaching in the churches and moral practice are insufficient and humans can be born again only by God's will and kindness. Thus, Calvinism churches valued union of religious and political rule and contributed to the prevalence of education (National Academy for Educational Research/Words). In 1865, when Rev. Thomas Barclay was a sophomore in university at the age of 16, he was determined to devote himself to God. On the birthdays every year, he signed on the book of devotion to demonstrate his will (Wu 93-94).

Receiving the calling or devotion was seemly a quick decision. However, in fact, they re-considered it with consciousness and spirit since the following steps were challenging. After accepting the missionary work, they should make efforts to overcome all the difficulties. G. W. F. Hegel mentioned "self-negation (der Negative Selbstdialekt)". Energetic consciousness spirit can be transformed by constant reflection and attempt to create objective "affirmation—affirmation—re-affirmation" by dialectical "affirmation—negation—re-negation—re-affirmation". It is progressive with repetitive challenge, change and attempts. As men with partial God's divine characteristics, it is not easy to practice divinity. As the origin of humans, Adam and Eve, we unconsciously hide spiritual characteristics and fall with free will. Although the frontline missionaries to share God's Gospel have overcome the evil temptation, in the hardship of mission, they encountered constant training of spirituality. They not only helped themselves, but also attempted to guide more people to realize their spiritual road and accomplish life of spirituality. It is important process of constant training, positively developing and upgrading of consciousness spirit, as suggested by G. W. F. Hegel.

Missionary activities aim to move forward to God's Kingdom and likewise, the

missionaries made progress to higher level of spirit by constantly accomplishing the missionary challenges. With gradual subjective and objective unity, they reached the ultimate state close to God's spirituality. All experiences and actions of missionary activities were the subjective practice of the missionaries' consciousness spirit as well as internal objective purpose of their existence. All kinds of outcomes of cultural shaping in the process of missionary activities were God's presence in the world since they were realized by following God's steps. God created the universe with His unfailing love and the missionaries attempted to follow the steps of God and Jesus Christ and accomplish the little tasks of Christ with selfless love. Christianity is "absolute religion" defined by G. W. F. Hegel. It depends on God of "absolute spirit" and leads to subjective and objective unity. God's "divine will" is spread universally and individually in world history and shows authentic spiritual freedom and truth. Although missionaries and missionary activities following God's will and sharing Gospel in cross-culture countries experienced extreme hardships, the successful outcomes were delightful and consciousness spirit was extremely free. It might not be experienced and perceived by non-Christians; however, it was depicted by G. W. F. Hegel.

4. Virtue and kindness of Christian humanism and the traditional Confucian humanism

In Chinese literatures, the term "humanism" first appeared in Tuanci of *The Book of Changes. Grace Gua,* "Bi indicates that there should be free course, the weak line coming and ornamenting the strong lines, and hence, should have free course. The strong line above ornaments the weak ones, and hence, there will be little advantages. This is illustrated in the appearances that ornament the sky. Elegance and intelligence regulated by the arrest suggest the observances that adorn human society. We look at the ornamental figures of the sky and thereby ascertain the changes of the seasons. We look at the ornamental observances of society and understand how the processes of transformation are accomplished all under heaven." (Chinese Text Project, *Grace Gua* Tuanzhuan 1) Cheng Yi of Song Dynasty elaborated the following, "astronomy is heavenly rule and humanism is humans' principles. Astronomy means the positions of stars and changes of seasons. The observation of the

operation aims to learn about the evolution of seasons. Humanism is humans' ethical principles. Observation of humanism to cultivate the world and establish the customs. It is the principle of Grace used by sages." (*Grace Gua Yichuanyizhuan* Vol.2 170). "Astronomy" means the elaboration after observing natural images and "humanism" means the elaboration after observing human images. In terms of astronomy or humanism, traditional Chinese ideology is unlike Western Empirical Scientific Research which focuses on analysis and generalization of material images. The former emphasizes metaphysical philosophy and the study of reasoning of thoughts. Regarding the concept of humanism, this study follows traditional Chinese ideology and "humanism" means the ethical nature and obligation of the existence of humans. How do western and eastern critical humanistic thoughts, Christian humanism and the traditional Confucian humanism, cope with the issue? Do they share the similarity of thoughts?

Christian discussion of "humans", Book of Genesis in the Old Testament, tends to be the focus of the later generations. In five days, God created all beings, such as heaven, earth, day, night, flowers, birds, trees, sun, moon, stars, air, water, etc. On the sixth day, God "makes mankind in our image, in our likeness" (Book of Genesis 1:26). Man controlled all beings until it was not good for the man to be alone. Thus, when the man was sleeping, he took one of the man's ribs and then made a woman. They both stayed in the Garden of Eden and became united as husband and wife. The woman was later tempted by the serpent (Satan), violated God's will, ate the forbidden fruit and gave it to her husband. Thus, they were both banished from the Garden of Eden by God and lived with sin. Until the arrival of Jesus Christ, Christ made atonement for humans who could thus repent and learn from the Son and return to the Father God.

The story reveals extremely important religious foundation and ideology of Christianity. The mankind hesitated between God's nature of kindness and the fall and evilness of their own choice. He should have had the image and likeness of God. However, he fell due to innocent and ignorant choice. Image or likeness from God cannot be explained by concrete

materials since God of Christianity is the existence of invisible image and He cannot be formed by personalization. It violates the almighty characteristic of God. He must be the existence of full transcendence instead of limitation (Kogan 107). In order to maintain consistency of ideologies and avoid the dialectical contradiction, mankind creation by God's image and likeness can only be comprehended with partial divine characteristic. If it is full divine characteristic, man becomes God. If we cannot interpret by this argument and neglect God's partial divine characteristic, how can we properly explain that mankind might follow the teaching and guidance of God and Jesus Christ and successively move forward to spirituality of kindness?

The difficult theological question of Christ relies on further open discussion. However, this study intends to form Christian humanism based on such ideology.

Interpretation of theology of Christianity by an extremely important theologist Saint Augustine of Hippo (354-430) in late period of Roman Empire significantly influenced the later generation. He admitted that due to wrong choice of the origin of mankind, Adam and Eve, the later generations' will was restricted by the desire and they are subject to the certainty of sin and death (*The City of God* 13.3 13.14, 401-403). The theory of original sin does not mean the absolute evilness of human nature. Due to free will given by God and desire, mankind lost the original rational judgment and thus fell (Tan & Lin, ed., 31-35). Evil does not mean that it is human nature. It is the corruption of nature, as sickness. Everyone can be sick (St. Augustine *Sermons* 175 cited from Tan 45). With sin, mankind does not totally lose God' image. "No matter how the image is destroyed…., it is still existed." "The little reason is in His image and is not totally destroyed." (St. Augustine *On The Trinity* 14.4.6 cited from Tan 34; St. Augustine *The City of God* 22.24 429) Thus, evil is accidental and kindness is certain. The difference is the determination to fully approach the Lord and Jesus Christ.

Generally speaking, nature of mankind created by God' image is pure and kind with partial divine characteristics. Mankind's fall is astray due to ignorance and they must return as soon as possible. Fortunately, in comparison to other beings, human nature is closer to the

almighty God. We should be persistent and respect God as His compassion to mankind and return to ultimate God. In order to guide mankind to constantly return to kindness and transcend from lack of cognition of evil and temptation of desire, God empowered Jesus Christ with concrete image to the world to show his compassion, teach the people and save the suffered. He sacrificed Himself in the suffering and miraculously resurrected. Thus, people must truly repent, follow the steps of God and Jesus Christ and avoid evil and glorify kindness; in learning and repentance, they gradually move towards the ultimate state of goodness, God's Kingdom of Heaven.

Thus, Christian humanism is difficult process to constantly avoid evil and glorify goodness. In realistic situations, people continue making efforts and attempt to retrieve nature of "true mankind" to realize the goodness in the world. The purpose and goal are concrete. Spirit of Christian humanism shows the arrival of "good people" which transcends realistic individuals. Christian language emphasizes the realization of "spiritual self".

Based on previous discussion, we realize that the traditional Confucian humanism is not completely in the confronting position with Christian humanism. Although traditional Confucianism discusses neither God and Jesus Christ nor the pursuit of spirituality and it does not have any religious doctrine structure, it stands out for the return to human nature of goodness and the realization of "authentic humans: benevolence". It shows metaphysical origin of virtue will. The author argues that likewise, it expects the state of "good people" which transcends realistic individuals and it is consistent with Christian humanism in terms of ideology.

Core of traditional Confucianism is Confucius and Mencius. Although the gap of their period was nearly 180 years, their showed the continuity of humanistic thoughts. Confucius (around B.C. 551-479) and Mencius (around B.C.372-289) both interpreted "mankind" by "benevolence". In *The Analects of Confucius*, Confucius tended to elaborate "benevolence" differently depending on time, places and different

disciples' questions, including the explanation related to sincerity and consideration,

filial piety, such as propriety, justice, honesty and honor, earnestness, liberality, truthfulness, diligence and generosity. The scholar in Hong Kong, Mr. Tang Lap Kwong, has recorded Confucius' saying "benevolence and righteousness of nature" in *Yi Zhi Yi* of textual research in *Yizhuan* of Chinese book copied on silk and inferred that Confucius discussed benevolence and righteousness of nature (Tang, 1994). Thus, Confucius' "benevolence" implies humans' ethical nature. According to Confucius' discussion of benevolence, benevolence refers to practice of virtue of mankind and it can be immediately realized. Confucius called on "Is virtue a thing remote? I wish to be virtuous and virtue is at hand." (*The Analects of Confucius.Shu Er*)

Mencius' ideologies on mankind are based on Confucius and he attempted to propose further study. Mencius said, "Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty." (*Mencius.Jin Xin II*) Benevolence is the characteristic of man and they are discussed at the same time. When man can practice characteristic, it is the path of duty. Thus, he argued, "Benevolence is man's mind and righteousness is man's path." (*Mencius.Gao Zi I*) "Benevolence is the tranquil habitation of man and righteousness is his straight path." (*Mencius.Li Lou I*). Man's nature is based on "benevolence". By fulfilling benevolence, one can naturally practice righteousness. The demonstration of benevolence is derived from mind. Thus, Mencius further elaborated benevolence by the feeling of commiseration, the feelings of modesty and complaisance, the feeling of shame and dislike and the feeling of approving and disapproving. When Zhu Xi commented on mind, he argued, "benevolence is the virtue of mind. Cheng Zi said mind is the seed and benevolence is the nature. However, benevolence is called and man does not realize the connection with himself and he names it [mind] …." (272) Because of benevolence, we show the compassion to the suffered, are modest, show the feeling of shame and dislike and can distinguish goodness and badness. Thus, Mencius specified the statement of Confucius and argued that man's natural benevolence is goodness. Specifically speaking, it is man's inborn the goodness in conscience and the inborn ability to be good.

In addition, the goodness in conscience and the inborn ability to be good are based on metaphysical foundation. The goodness is derived from inborn virtue. The heavenly nature shows commiseration and thus human nature shares the goodness. After the excavation of the book copied on silk, *Yizhuan*, we realize Confucius' study on *Zhou Yi* in his later years. View of natural law in *Yizhuan* demonstrates that universe creates life and virtue, such as "the universe was created and then followed by all beings" (*Shu Gua*), "the universe perceivesd and all beings were born" (*Xian Tuan*), "without operation of heaven and earth, all beings cannot grow" (*Gui Mei Tuan*), etc. Heaven and earth are in relation of Qian & Kun and Ying & Yang. With their interaction, all beings are grown, including mankind. The meaning of life creation connects heaven and mankind and thus, it can be extended that heavenly capacity can influence mankind's view of destiny and ethical humanisim is derived from heaven. For instance, in *Shu Gua*, "heaven and earth followed by all beings, all beings followed by men and women, …husband and wife, …father and son, …righteousness and justice." Qian Gua and Kun Gua of *Xiang Zhuan* shows, "The Heavens are in motion ceaselessly, the enlightened exert themselves constantly" and "While the Earth is supportive and natural, only the virtuous can bear the utmost". Natural operation of universe and supportive earth is the fact of the heavenly blessing. Mankind should follow it as the model to cultivate the virtue. Thus, the concept to combine "virtue and heaven" is significant. Mankind and heaven show humanistic connection. Hence, Confucius studied *the Book of Changes* in later ages is to focus on the constant life and virtue (Lin 120). Modern Confucian Thomé H. Fang argued that Confucius and the followers "inherited the symbol systems of Yi Gua to provide humanistic explanations, …the descriptions in *The Book of Changes* were transformed into argumentation." (145) Confucius expected to "approach heaven by practicing benevolence". Heaven is almighty and it demonstrates virtue. The ideology was inherited in Mencius' ethical ideology.

Mencius said, "benevolence is the honored rank of heaven and tranquil habitation of man." (*Mencius.Gong Sun Chou I*) Zhu Xi commented, "benevolence and righteousness, propriety and intelligence are the heavenly virtue; benevolence is the mind of all beings and it

is obtained first. Having the four qualities is the top of goodness and it is called honored rank." and he said, "(benevolence) is all virtues of mankind's mind. It follows natural law with tranquility. Mankind should be in the situation and not leave the place. It is call tranquil habitation". (252) Thus, benevolence is the most precious heavenly honored rank and mankind's tranquil habitation. Man with benevolence is honored as heaven. In benevolence, mankind is honorable with natural law and the inborn ability to be good. Besides, with benevolence, mankind can obtain tranquil habitation of mind. In order to recall humans to demonstrate their goodness, Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven. To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven. When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character for whatever issue; this is the way in which he establishes his Heaven-ordained being." (*Mencius.Jin Xin I*). When mankind launches reflection which is in nature, different from the beasts, and properly uses it, they follow heavenly rule. The life-span is less important. When humans learn to cultivate their goodness, they establish the way of heaven. Therefore, the practice of virtue returns to oneself and as long as humans behave with internal nature, they are guided with natural goodness and fulfill heavenly law.

Based on above, Christian humanism and the traditional Confucian humanism are based on two different systems of ethical ideology. One is absolute religion to accomplish salvation and the other is moral ideology to practice benevolence by self-denial and self-efforts. However, they are consistent when they explore mankind's original and expected ethical meaning and expect to fulfill goodness of "man—real man" of ultimate level. Christian humanism and Confucian humanism both establish the state of "good people" which transcends realistic individuals (tempted by desire) and claim the expectation towards mankind's noble characteristics of humanism. Thus, the author argues that Christian humanism and the traditional Confucian humanism share the same ideology of goodness.

5. Conclusion

In the world of late and mid-nineteen century, it was the era when industry made significant progress and European civilization expanded military force and imperial territory abroad. In the early 20th century, the explosion of World War One and Two were doomed. Taiwan was awkwardly in the situation and involved in the conflicts and flighting among different political power and experienced the most chaotic and miserable period. It was sometimes colonized and sometimes ceded. Edward Wadie Said (1935-2003) who claimed to be a Christian in Muslim culture, exiled in the U.S. and was extremely unique and important scholar of literary theories and founder of Postcolonial Theory in contemporary America had said, "typical terms of imperial culture of the nineteenth century are full of the words and concepts such as "inferior (humans)" or "race of subjects", "subordinate nation", "possession", "expansion" and "authority"." (Said, Tsai (trans.) 42) It was the inevitable obstacle and resistance in the mid-nineteenth century when European missionaries began spreading Gospel in Taiwan until they could solve the misunderstanding.

There have been more than 100 European missionaries spreading Gospel in Taiwan with hardships at different time. Their various missionary activities in Taiwan influenced different dimensions in the society of Taiwan, including religious ideology, humanistic values, educational development, exchange of different cultures, medical construction and spread of knowledge, which were praised with positive outcomes. Because of the missionaries' generous contribution, the people of many tribes and villages upgraded their life in terms of body and spirituality and they could further contribute to their people and societies. Missionary activities resulted in different kinds of cultural shaping for the society of Taiwan and we thus can objectively learn about the ideologies and values of Christian humanism created by spirituality of Jesus Christ. The process of dialectical development of consciousness spirit of G. W. F. Hegel which pursues the ultimate world of freedom of absolute spirit is finally shown in the climate to glorify the kindness and compassion and rooted in the imperfect realistic world.

In traditional classic *Li Ji. Li Yun*, there is a saying which we are familiar with: "when the Great Way prevailed, every person was a part of public society, and public society belonged to everyone. The virtuous and the able were chosen for public office. Fidelity and friendliness were valued by all. People not only loved their own parents and children but loved the parents and children of others as well. The elderly lived their last years in happiness; able-bodied adults were usefully employed; children were reared properly. Widowers, widows, orphans, the childless aged, the crippled and the ailing were well cared for. All men shared their social responsibilities and all women performed their domestic duties in married life. Natural resources were fully used for the benefit of all, and not appropriated for selfish ends. People wanted to contribute their strength and ability to society for the public good but not for private gain. Trickery and intrigue could not occur in such a society. Robbery, larceny and other crimes all disappeared. Gates and doors were not locked; no one ever thought of stealing. This was the Age of the Great Commonwealth of peace and prosperity." Although the Great Commonwealth of peace and prosperity is an ideal state and it has not be realized up to the present, it is a goal worthy of efforts. It is a proper world relation for human beings, certainly based on universal humanistic values. Similar to traditional Chinese Confucian humanism, to fulfill the expectation towards humans to fully present the nature of kindness, upon the universal humanistic values, Christian humanism with love of Christ will certainly transcend religious consciousness and fulfill complete practice.

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