

Religion, Confucian/Christian Culture, and Educational Ideals in Taiwan

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Abstract: Chinese culture, with its long history, is a valuable asset shared by compatriots on both sides of the Taiwan Strait and an important bond that maintains the national sentiments of compatriots on both sides of the Taiwan Strait, and proposes that compatriots on both sides of the Taiwan Strait should work together to inherit and carry forward the outstanding traditions of Chinese culture, carry out various forms of cultural exchanges, and form the spiritual force for the great rejuvenation of the Chinese nation. The Confucian doctrine founded by Confucius, which centers on the culture of "harmony", is an outstanding traditional culture of the Chinese nation. Therefore, in-depth studies on the inheritance and development of Confucian culture on both sides of the Taiwan Strait should be conducted to use the power of Confucianism to unite compatriots on both sides of the Taiwan Strait, to innovate and develop cross-strait culture, and to enhance cultural consensus. Taiwan's culture is also very inclusive, while developing its own religious culture, Christianity is prevalent in Taiwan, which is also related to its educational philosophy. This thesis aims to analyze the religion, Confucian culture and educational philosophy in Taiwan.

1. Development of Confucianism in Taiwan

The introduction of Confucianism to Taiwan began in the mid-17th century during the Zheng regime. During the 22 years of the Zheng regime, a group of famous Confucian scholars from the mainland entered Taiwan, bringing Confucianism and Chinese culture with them to develop Taiwan's culture and education, and Confucian temples and schools were set up in various parts of the country to educate and educate the children, so that Confucianism and Chinese culture formally and systematically entered Taiwan society. During the 212 years that the Qing Dynasty governed and developed Taiwan, schools at all levels and of all types worshipped Confucius and Mencius, honored science, and inculcated Confucianism. In Taiwan, Taipei and Tainan prefectures, the highest educational institutions were set up in the prefectural Confucianism schools, which included the Dacheng Hall, the Minglun Hall, the Zhu Zi Ancestral Hall, the Wenchang Pavilion, and the Chongsheng Ancestral Hall, etc[1]. The Confucianism schools recruited candidates who had passed the imperial examinations in order to train them to take the imperial examinations. In each hall state county set up Confucianism as the official school, the worship of Confucius and the government school is no different. Higher education colleges taught Confucianism as the core of Zhu Xi's

rationality, and secondary education colleges cultivated Confucian ethical and moral scholars, through which the Confucian spirit was spread to the society, establishing the dominant position of Confucianism in Taiwan and enriching the people's morals in Taiwan. During the 50 years of Japan's invasion of Taiwan, it destroyed traditional Chinese culture and forcibly changed the beliefs and customs of the Taiwanese people. However, the people of Taiwan kept Confucianism, defended Chinese culture, and resisted Japanese colonial rule, which was the historical basis for the development of Confucianism in post-war Taiwan. 1949, when the Kuomintang retreated from Taiwan, it promoted anti-communist culture and education for the sake of ruling Taiwan, and emphasized the "orthodoxy" of Confucianism, so as to stabilize the society and establish a secure life. Confucianism was associated with the cultural development of Taiwan. The Kuomintang authorities incorporated Confucianism into the anti-communist political culture, providing young students with the education of "Duzi" for the purpose of practicing truthfulness and obedience, and "Ethics" for the purpose of cultivating the "Four Dimensions and Eight Virtues", as well as the education of young people to cultivate the "four dimensions and eight virtues". It has become an unorthodox cultural fiction. Taiwan's education sector plays an important role in teaching Confucianism. Secondary school textbooks for the national language emphasize traditional cultural content, with Confucianism as the mainstay of the textbook, supplemented by various schools of thought, and the development of students' ability to write in the literary and vernacular languages. The essay questions for the previous Joint University Examinations emphasized ethics and morality, with Confucianism as a feature, and emphasized "the unity of the written word and the way of the world" in order to cultivate students' concepts of ethics and morality[2]. Taiwan has a deep tradition of respecting teachers, who are regarded as the embodiment of morality. The teacher community has a deep understanding of traditional culture, and teachers are in an advantageous position to promote Confucianism by focusing on their dedication and devotion to their profession. The efforts of teachers have allowed Confucianism and traditional culture to influence the development of Taiwan's education and culture. The representative figures of Taiwan's Neo-Confucianism influence the development of Taiwan's education culture.

The fundamental solution to the conflict of human cultures lies in the development of education, and the purpose and method of education of Confucianism can lay the foundation for the world culture. This idea was accepted by the Taiwanese authorities, who started nine-year compulsory education in the early 1960s. Xu Fuguan, Mou Zongsan, Tang Junyi and others participated in the "Sino-Western Cultural Controversy" and the "Chinese Cultural Revival Movement" in Taiwan in the 1960s, attacking the theory of "total westernization" and advocating the inheritance and development of traditional culture. It criticized the theory of "total westernization" and advocated the inheritance and development of traditional culture, which had an impact on the educational decision-making of the Taiwan authorities. Taiwan's Neo-Confucianism carries forward humanistic traditions, incorporates the spirit of the times, puts forward the goal of modernizing culture and education, places ethics, democracy and science as the cornerstones of rebuilding Chinese culture, and attaches importance to the cultivation of new types of talents and the improvement of the quality of Chinese culture, which has a guiding role in the modernization of Taiwan's education.

Taiwan's economic development is closely related to traditional Confucian culture. This view refutes the views of other scholars, such as Max Weber, Hu Shi, Chen Duxiu, and the scholars of the May Fourth Movement. The latter, who failed to conduct empirical research on Taiwan and the cultural belt of Confucian capitalism after 1949, have claimed that Chinese culture is an obstacle; traditional Chinese culture, especially secularized Confucianism, is contrary to the requirements of economic development. Secularized Confucianism can be divided into two parts: secular socialized Confucianism and secular political Confucianism, both of which are secularized Confucianism, and both of which have been regarded as harmful to economic development.

Confucianism has a history of more than 2,000 years. Historically, through political bureaucracy and wanton economic profligacy and waste, politicians and vulgarians have distorted the truth of Confucianism. However, Taiwan's remarkable economic development has not been out of sight, and this is partly due to the cultural collision and cross-interaction between traditional Chinese Confucianism and Western culture.

The four Newly Industrialized Countries and Regions (Asian NICs) of Taiwan, Hong Kong, Singapore and South Korea share a common history of being colonized by foreigners. Was their economic success due to the integration of traditional Confucian and non-Confucian cultures? Japan's economic development began after the Meiji Restoration era, when traditional Confucian Japanese culture was combined with non-Japanese culture, and after 1868 it entered a new era of economic development[3]. In Chinese history, the Han and Tang governments became powerful as a result of the fusion of Chinese Confucianism with Persian Arab culture during the Han Dynasty and Chinese Confucianism with Buddhist culture during the Tang Dynasty, respectively.

2. Development and Characteristics of Christianity in Taiwan

2.1 The Spread and Development of Christianity in Taiwan

Christianity began to spread to Taiwan as early as the beginning of the 16th century, during the reign of Emperor Tianqi of the Ming Dynasty. In the fourth year of the Tianqi period (1624), Dutch merchants arrived in Taiwan as the countries of Western Europe expanded their commerce and colonial power. In the 7th year of the Tianqi (1627), the Dutch East India Company sent the first Christian missionary, Mr. Gandhi, to Taiwan, followed by the Reverend Urob. They not only held services for the Dutch already in Taiwan, but also actively preached to the Taiwanese aborigines. Shortly afterward, they went into the Newport community of the indigenous Siraya people to spread the gospel, which was very effective. It is said that on one occasion 17,000 aborigines came to Christ and 4,000 were baptized. In the second year of the Chongzhen era (1629), after Gandhi, missionary Junius was sent to Taiwan. He began his missionary work by founding an education center. First, he organized a school at his own expense to teach the Siraya language in Romanized pinyin, so that the local people could read and write religious books. Then, with the financial support of the Taiwan Governor of the India Company, he set up schools in other areas to supplement his missionary work with education, which went well. By the 6th year of Chongzhen (1633), most of the Siraya in Xingangshi had converted to Christianity. After the fall of the Ming Dynasty, Zheng Chenggong recovered Taiwan and drove out the Dutch colonialists as well as the missionaries, and Christian missionary work in Taiwan ceased.

In order to expand the missionary force, Dr. Makai began to train missionaries in 1872 and opened the Oxford School (also known as the School of Science), which not only taught poetry and literature, but also mathematical and scientific sciences, medicine, and theology, and trained 22 students to become missionaries in eight years. 2 years later, he established a school for women, which enrolled 34 students and taught them about new cultures, and pioneered the establishment of a school for women in Taiwan. Dr. Makai made outstanding contributions to the development of Christianity in the northern part of Taiwan and died in Tamsui in 1900. During his lifetime, the Presbyterian Church of Canada sent Dr. James Hua and Rev. Leun Pious Yee to Taiwan to assist him. Through the efforts of the missionaries in the north and south, the Presbyterian Christian mission in Taiwan made initial considerable achievements. According to statistics, by 1895, the Presbyterian churches in the north and south of Taiwan had a total of 10 missionaries (including 2 in the south), 108 churches (including 60 in the south), 60 preachers (all of whom were from the south), 9 seminarians, 3,581 believers (including 2,136 in the south), and 2 hospitals and schools each. After the Sino-Japanese War, the Qing court was forced to sign the Treaty of Shimonoseki,

ceding Taiwan to Japan. The people of Taiwan swore to die in defense of Taiwan and put up a stubborn resistance. In this struggle, the Church adopted a neutral attitude. Some pastors wrote letters to the Japanese commander in the name of protecting the people of Taiwan, and even acted as guides for the Japanese to attack Taiwan, which of course aroused the anger and enmity of the anti-Japanese volunteers in Taiwan, and consequently there were incidents of attacking churches and killing of congregations. The church was also occupied by the Japanese army because of the war, and more than 700 members of the church were missing. Christianity in Taiwan was in a quandary. After the Japanese army occupied all of Taiwan, in order to stabilize the social order, it temporarily adopted a *laissez-faire* policy toward religion. The Japanese Christian Church also sent Japanese priests to Taiwan to assist the churches in the north and the south, and the Japanese Christian Church intervened in the activities of the churches in Taiwan, as well as sending pastors from the Japanese Christian Assembly to Taiwan to inspect the churches. Under these circumstances, the Christian churches in Taiwan were able to survive. By the end of 1896, the British Presbyterian Church in southern Taiwan had 39 churches, 9 preaching houses, 30 preachers, 8 foreign missionaries, 3 seminarians, 2,263 believers, and 1 hospital and 1 school. The Presbyterian Church of Northern Canada has 60 churches with 60 preachers, 2 foreign missionaries, 9 seminarians, 2,636 believers, and 1 hospital and 1 school. After that, the northern church set up a women's school for training female missionaries, a higher women's school, and the Tamshui High School, and built the Makai Memorial Hospital. By 1905, the number of believers in the southern church had increased to more than 3,000, and a school for the blind and mute and a medical clinic in Tainan Xinlou were also established. On October 20, 1912, the northern and southern churches in Taiwan united and held the first Taiwan Conference, in which Rev. Gan Weilin was elected as the president of the conference and Rev. Hsiao Anjiu as the secretary, and the north and south were united in their missionary work.

After Japan's brutal suppression, it turned to severe measures against the religion in Taiwan. Especially after the full-scale declaration of war between China and Japan in 1937 and the Pacific War in 1940, Japan's control over the religion in Taiwan became even more severe, stipulating that Japanese Shinto gods, marijuana, or kamikazes had to be set up in the halls of the houses of the people of Taiwan, and that the churches had to sing the Japanese national anthem first in their worship services or gatherings, and worship remotely at the Imperial Palace of Japan, and then demanding that the church severed its relationship with foreign churches, confiscated church property under various pretexts, took over church schools, and replaced foreign missionaries with Japanese to control the church and seize its leadership, thus forcing all foreign missionaries to leave Taiwan. At the beginning of the Japanese occupation of Taiwan, Japan encouraged various Japanese Christian churches to establish churches in Taiwan, so that the Japanese churches would not only pastor the Japanese laity, but also the Taiwanese laity. As a result, the Japanese Anglican Church, the Japanese Combination Church, the Salvation Army, and the Japanese Holy Church entered Taiwan one after another. But after all, these churches were weak and adopted mostly Japanese Catholics. The Anglican Church was the largest of these churches, with 573 Japanese members in the congregation in 1938, while only 13 were Taiwanese, and none of the other churches achieved much success[4]. By 1942, these churches were either arrested or closed down due to trumped up charges against their members. It was not easy for the churches to serve as a tool for Japanese rule in Taiwan. 1941, the Japanese Christian Church, under the leadership of the Japanese government, set up the Japanese Christian Mission, and the churches in Taiwan, in order to survive and develop, sought to participate, but were rejected on the grounds that colonial churches were not allowed to participate, and had to join with the Japanese Christian churches in Taiwan to form the Taiwan Christian Bishop's Association, which was later renamed as the Taiwan Christian Bishop's Association, with Rev. Rev. Jiro Kamikazu, a Japanese national, served as

chairman of the board of directors.

In 1945, after the surrender of Japan, Taiwan was returned to China, and the Japanese Christian Mission in Taiwan died out with the withdrawal of the Japanese power, thus giving the Taiwan Christian Mission a chance to recover and develop. The Western missionaries who had been detained by Japan in the concentration camps were all released, and the overseas mother churches to which they belonged also sent a large number of missionaries to Taiwan, and there were even missionaries from China. In order to restore the strength of Christian missions, they rebuilt churches, recalled lost parishioners, and resumed church activities[16]. The independent churches in Taiwan also moved from their former underground missionary activities to public activities. 1949 saw the defeat of the Kuomintang in Taiwan, and more than one million soldiers and civilians entered Taiwan with them. Since the surrender of Japan left Taiwan in a mess, and the "2.28" incident caused tensions, coupled with the population explosion, Taiwan's economy and materials were extremely scarce, and the Christian mission made great efforts to develop churches and parishioners with the distribution of relief materials from the U.S. aid effort.

Moreover, they do not have to build magnificent churches like the many missions, do not have to obey foreign churches, do not have to pay preachers, do not have to wait for support from foreign churches, do not have to set up seminaries specializing in the training of clergy, and do not have to set up all those burdensome institutions, but they are able to integrate themselves into the common people and the local culture, and they have achieved astonishing results[5]. According to the statistics of 1972, one full-time staff member of an independent church served 194 adult believers, while 2,250 full-time staff members of non-independent churches served 130,000 adult believers, which means that one staff member serves only 58 believers, which indicates that the service efficiency of the staff members of independent churches is much higher than that of the non-independent churches. The fact proves that churches can survive and develop independently without relying on foreign countries. In the 1960s, Taiwan's economy took off, the society became more and more rich in goods, and people's life improved day by day, so the Christian mission to attract people to believe in the church with relief goods gradually lost its effect, and the believers who had already joined the church also became less and less interested in the gospel. Many churches were less than half full during services. Between 1960 and 1965, the number of Baptist believers increased by only 3,770; Lutheran and Methodist believers barely increased at this time; and the loss of Presbyterian believers was almost equal to the increase in the number of new believers. From 1970 to 1980, only 39% of the churches in Taiwan grew, while the rest declined or grew at a rate lower than the natural population growth[15]. It can be seen that at this time the development of the Christian mission in Taiwan was already at a standstill.

One of the reasons for this was the negative effect of foreign aid. Although foreign aid made churches financially well off and was conducive to church development, it also made churches dependent on foreign aid, and once foreign aid was reduced or interrupted, they were unable to stand on their own feet and had difficulty in developing. Or it makes the church satisfied with the status quo, sticking to traditions and following old rules, unable to adapt to changes in social conditions and reform, and foreign aid becomes the fatal wound of the church instead[6]. The second reason is that as Taiwan's society and economy take off and develop, agriculture is becoming industrialized and the countryside is becoming urbanized, more and more farmers are leaving the countryside to work and move to the cities, and there is a great deal of population movement. As a result, there has been a massive loss of churchgoers from the original rural areas, especially aboriginal believers, who no longer return to the churches.

The third reason is that Taiwan's economic development has contributed to the rise in people's standard of living, which has led to the further pursuit of materialism and enjoyment, thus impacting the righteousness practiced by religions. In order to pursue their materialistic desires,

they must devote themselves to their occupations and work, and have no time to study the Bible and attend meetings and services.

As a result of these measures and activities, the number of members (including independent churches) increased to 305,000 in 1979, accounting for 1.8% of Taiwan's total population. By the 1980s, the negative effects of Taiwan's economic affluence became increasingly evident. The affluent pursued enjoyment through drug abuse, greed, debauchery, gambling, and even losing all their money; some attempted to become extremely wealthy through irrational and illegal means; and many sought to increase their wealth or become rich overnight by asking for help from the gods, and thus all kinds of unlawfulness and superstitious beliefs in the gods became a public nuisance to the society. For this reason, the aspirants of the Christian Church organized a number of groups in an attempt to save the tide[14]. For example, the Eden Disability Welfare Foundation, which fights for the welfare of the disabled, the Miaoli Drug Rehabilitation Village, which rehabilitates drug addicts, and the Rehabilitation Fellowship, which spreads the gospel to prisons to help convicts get a new lease on life, have all been well received. When Christianity was introduced to Taiwan, it originally used medical care and education as tools to gain a foothold and develop[7]. In the 1970s, after the gradual disappearance of foreign missions, the churches in Taiwan also became more and more localized, and economically detached from foreign countries, so they could not help but rely on self-reliance to survive and develop. 208 Christian medical and charitable institutions existed in Taiwan in the 1980s, but due to economic reasons, some of them gradually detached themselves from the churches, while others went into the marketplace; for example, the Makai Memorial Hospital gradually changed from being targeted at the poor people to having to pay a high ward fee in order to be hospitalized, and Christians on the medical staff had to pay high ward fees to be hospitalized. For example, the Makai Memorial Hospital has gradually changed from a hospital for the poor to one that requires high ward fees for hospitalization, and less than 15% of its medical staff are Christians. Some organizations have had to be disbanded, while others have had to raise funds from the authorities and the private sector to maintain their existence, such as the Eden Disability Welfare Foundation cited above. These many phenomena indicate that the church in Taiwan is caught in a difficult situation, making it even more difficult to carry out relief and charitable work, and thus affecting the church's ability to achieve substantial growth.

2.2 Characteristics of the spread of Christianity in Taiwan

The characteristics of the spread of Christianity in Taiwan may seem to be considered in the following five aspects: Introduction with the expansion of colonialism. Christianity was introduced to Taiwan with the expansion of the power of the Dutch East India Company. From 1624 to 1683, there were about 60 years of missionary work, but with little success. In the early years of the Qing Dynasty, a closed-door policy was adopted, and Christian missions in Taiwan were halted for 175 years. After the Opium War, by virtue of an unequal treaty[13], the British Presbyterian Church sent missionaries to Taiwan to rebuild the missionary work. This was in common with, but different from, the entry of the Catholic Church into Taiwan. While the Catholic Church's entry into Taiwan was due to the war between Spain and Holland over the occupation of Taiwan, this was not the case with the Christian Church's entry into Taiwan. Therefore, at the beginning of its missionary work in Taiwan, it did not encounter any strong resistance from the Taiwanese aborigines, and its missionary work among the aborigines was very smooth. However, after the Opium War, the situation changed greatly.

3. Philosophy of Education in Taiwan

3.1 Taiwan's education philosophy before the 1980s

Before the 1980s, Taiwan's education was developed around the core of serving economic development and industrial upgrading in the pursuit of cultivating practical talents for economic construction. Under the guidance of this educational philosophy, education became the driving force of economic development and pushed Taiwan towards industrialization. The applicable educational philosophy is reflected in all aspects of education in Taiwan.

3.1.1 Practical national education and education system

National education has always been the foundation and focus of education in Taiwan. Taiwan's economic development has benefited from the fact that education has continuously provided it with a high-quality working population, and national education is the basis for improving the quality of the population. The Taiwan authorities regard the popularization of national education as a major plan for educational development, and have made national education a function of all levels of government and formulated national education development plans[8]. In order to strengthen national education, the Taiwan authorities have also implemented a system of forced enrollment and have continuously extended the duration of national education, thus reinforcing the basic status of national education. In order to meet the needs of economic development, a more complete education system has been constructed. Taiwan's education development process is accompanied by economic development and the gradual establishment of a perfect education system. Taiwan's education system is based on national education, on which the general education system, technical and vocational education system, remedial education system and vocational training system are built. At the same time, these four education systems maintain good horizontal and vertical communication and links[12]. For example, high schools and vocational colleges can transfer to each other and can also apply to universities, and graduates of vocational colleges can take the transfer exams of universities or independent colleges of similar faculties, as well as apply to postgraduate schools. The formal and non-formal education systems are interconnected, and vocational training can also qualify graduates of the same level of schooling through the technical certificate system. This education system not only provides human resources at various levels for economic development, but also provides a variety of ways to receive education and a wide range of employment opportunities for the educated.

3.1.2 Practical Human Resource Training Programs and Educational Regulation System

Taiwan formulated human resource development programs according to the needs of economic development. In the 1960s, in order to further support the implementation of the Economic Construction Plan, Taiwan's Council for International Economic Cooperation and Development of the Executive Yuan set up the Manpower Development Group. The committee formulated four consecutive manpower development plans to meet the demand for skilled manpower under the "Four-Year Plan for Economic Construction", and in the 1970s and 1980s, a series of manpower development plans were successively launched to meet the demand for skilled manpower under the "Six-Year Plan for Economic Construction" and the "Ten-Year Plan for Economic Construction". In the 70s and 80s, a series of manpower planning programs were launched in line with the "Six-Year Plan" and "Ten-Year Plan". In the human resource development program, a series of measures were introduced to reform and adjust education to meet the needs of economic development (Tan, O. 2020). For example, the time limit for national education has been extended, the structure of

vocational education has been adjusted, and the academic system of universities has been set up and adjusted. A perfect system of education laws and regulations provides a legal guarantee for the cultivation of practical technical talents. Taiwan's education has more complete laws and regulations, emphasizing the construction of education laws and regulations is an important feature of Taiwan's education. After the defeat of the Kuomintang in Taiwan, the book "Education Act" was published in 1953, containing 254 kinds of education laws and regulations. Since then, in order to meet the needs of economic, social, and educational development, Taiwan has never stopped formulating, revising, and repealing educational laws and regulations[9]. After the enactment of laws and regulations, there are comprehensive rules and regulations to ensure that they are revised and improved in accordance with economic and social changes. Education laws and regulations have served to standardize, promote and ensure quality at all levels of education.

3.2 Practical Educational Philosophy Promotes the Synchronized Development of Taiwan's Economy and Education

Economic development is the driving force behind the development and change of education in Taiwan. Over the past 50 years, the reason why education in Taiwan has achieved rapid development is that the sustained development of the economy has continually put forward new requirements for education. Successive adjustments of educational policies and reforms of the educational system have all been made to meet the needs of economic development.

3.2.1 Economic development influences the time frame of national education in Taiwan and promotes the popularization of education

With the upgrading of Taiwan's industrial structure and the strengthening of its economic power, economic development has continuously raised the requirements for the cultural quality of laborers, and at the same time laid a material foundation for educational development. The Taiwan authorities continuously strengthened basic education according to the needs of economic development, and in the 1960s, Taiwan completed its transformation into an industrial society. In order to meet the needs of the industrial society for a large number of educated industrial workers, the Taiwan authorities decided to extend the period of national education from 6 to 9 years in 1968, and then extended the period of national education from 9 to 12 years in the 1980's. The popularization of education has also been increasing (Jeffrey Meyer.2013). The popularization of education is also increasing, and the number of people receiving education at different levels is increasing. For example, the transition rate of high school graduates increased from 39.76 per cent in 1950 to 48.59 per cent in 1990, and the gross enrolment rate of primary education was 100 per cent, that of secondary education 99.3 per cent and that of higher education 83.4 per cent in 2002. The increase in the rate of further education means that the number of people receiving education is increasing, and the popularization rate of education is rising.

3.2.2 Economic Development Affects the Scale and Speed of Education Development in Taiwan

Different stages of economic development put forward different requirements on the cultural quality of workers, which led to the corresponding development of different levels of education. in the 1950s, Taiwan mainly developed import-substituting labor-intensive industries, and the requirements for workers in the field of social production were relatively low, so the promotion of national education at the elementary school level and the development of adult remedial education became the main focuses of education development. Similarly, in the 1960s and 1980s, after

industry became the dominant industry, vocational education became the focus of development, and in the 1990s and early 21st century, the development of high-tech industries led to the rapid development of university education and research institutes in Taiwan; in 1990, the total number of independent colleges and universities in Taiwan was 46, and in 1998, the number of universities in the island increased to 84, and in 2003, to 142. In 1998, the number of universities on the island increased to 84, and in 2003 to 142. The number of university-owned research institutes increased from 841 in 1998 to 2215 in 2003 (Jin Zhi, Li Yubin & Liang Shangkun. 2022).

The Taiwan authorities have implemented "Taiwanization of education" in terms of educational content, teaching language, social education and local education, with the aim of gradually cultivating the public's "Taiwan cultural subject consciousness" through basic social education, severing the natural ties between the cultures of the two sides of the Taiwan Strait, and diluting the influence of Chinese culture on the Taiwanese people (Caili Duan. 2021). The aim is to gradually cultivate the people's "Taiwan cultural subject consciousness" through basic education, sever the natural ties between the cultures of the two sides of the Taiwan Strait, and dilute the influence of Chinese culture on the Taiwanese (Glass, Jennifer and Jerry Jacobs. 2005). Through the "Taiwanization" of basic education, the cultural identity of the Taiwanese people is affected, which in turn affects their political identity and even national identity, completely cutting off the bloodline connection of cross-strait culture from the depths of their minds, and laying the foundation for them to achieve the goal of Taiwan independence (Jordan Paper. 2013). The concept of education applied to serve the forces of Taiwan independence leads the purpose of Taiwan's education development to the track of serving politics, deviating from the track of education serving economic development, which will inevitably affect Taiwan's economic development[10]; "Taiwanization of education" limits Taiwan's education vision to the so-called local culture on Taiwan, which will inevitably hinder the function of education in absorbing all the advanced cultures, restricting the ability of education to absorb all the advanced cultures and to promote Taiwan's cultural and cultural development. The "Taiwanization of education" limits the vision of Taiwanese education to the so-called local culture on the island of Taiwan, which is bound to hinder the function of education to absorb all advanced cultures and restrict the development of education in Taiwan.

4. Conclusion

Religion and Confucian culture have had a huge impact on Taiwan. Confucianism is a moral and ideological doctrine that is the core of traditional Chinese culture. This ideology has deeply influenced Chinese society for thousands of years[11]. Since modern times, under the influence of Western missionaries, Christianity has spread in Taiwan, especially after entering the Republic of China period, the combination of Christianity and Confucian culture has become a trend. With the development of globalization, Taiwan has begun to learn advanced Western culture (Starr, C. 2016). This gives us new enlightenment: we need to look at our traditional culture with a new perspective, and integrate the essence of these traditional cultures with modern educational concepts. Only in this way can Taiwan's religious culture have new vitality and vitality in modern society.

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