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**Perceptions and attitudes of Taiwanese Seventh-day Adventists  
toward Seventh-day Adventist education in Taiwan**

**Li, Po Wen Roger, Ed.D.**

**Loma Linda University, 1986**

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PERCEPTIONS AND ATTITUDES OF TAIWANESE  
SEVENTH-DAY ADVENTISTS TOWARD SEVENTH-  
DAY ADVENTIST EDUCATION IN TAIWAN

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A Dissertation  
Presented to the Faculty  
of the School of Education  
Loma Linda University

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

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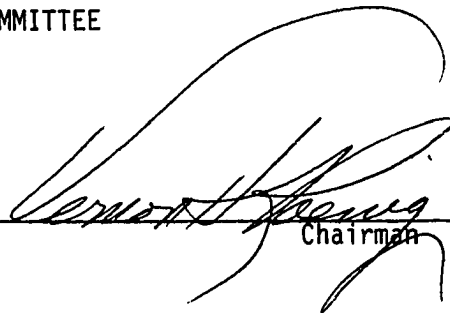
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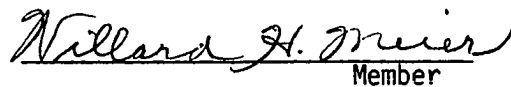
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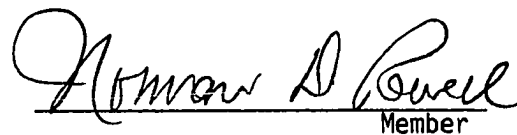
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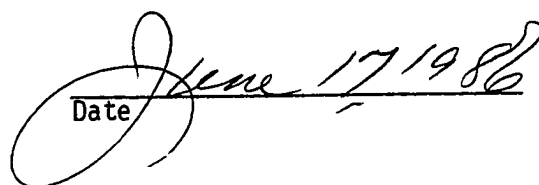
  
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## Abstract of Dissertation

### PERCEPTIONS AND ATTITUDES OF TAIWANESE SEVENTH-DAY ADVENTISTS TOWARD ADVENTIST EDUCATION IN TAIWAN

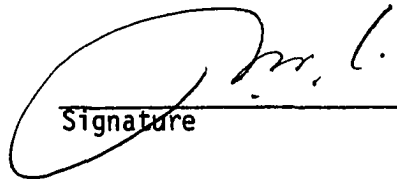
Support of constituent churches is important to schools operated by the Seventh-day Adventist Church. The Church has been carrying on a Christian educational program in Taiwan for 35 years. Today the Church has a college and academy on the Island and the enrollment in the school has been small for the past decade. The present study investigated the perception and attitudes of the Taiwanese Seventh-day Adventists toward Seventh-day Adventist Church education.

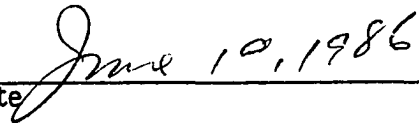
From the population of 3,345 Seventh-day Adventist Church members, a sample of ten percent was randomly drawn. Together with the ministers and educators the Church employs in Taiwan, a total of 420 Seventh-day Adventists were selected for the survey. A questionnaire was distributed to these three samples of Seventh-day Adventists and 332 responded.

The survey data revealed that the Seventh-day Adventist educators, ministers, and church members in Taiwan perceive themselves as well acquainted with the philosophy and goals of Seventh-day Adventist education. They tend to base their view about Seventh-day Adventist education more on the Bible than on the writings of Ellen G. White. The respondents see the Seventh-day Adventist educational program in Taiwan as one that is conducive for the spiritual and intellectual development of the students.

Seventh-day Adventists in Taiwan are supportive of their educational program. Respondents with children are more supportive than those with no children. The majority of the three study samples who responded are willing to support Seventh-day Adventist education financially. While most are willing to enroll their children in Seventh-day Adventist schools, many are hesitant to send children to a boarding school. The cost of education in Seventh-day Adventist schools and the long distance between the school and the home are believed to be two of the possible causes of the small enrollment at the school. The survey data suggest a need for further study to explore ways to gain church members' support for the school and for effective ways to keep the churches informed about Seventh-day Adventist education.

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## CHAPTER 1

### The Nature and Scope of the Problem

Education is an important phase of work of a government. It is through education that a government prepares its people to achieve the national goals. Homer believed that education should help a boy become a skilled and undaunted warrior for the defense of home and country (Medlin, 1964). Plato stressed that education should aim at producing persons who make up a just society (Lee, 1974). Locke held that the goal of education is to establish in citizens habits and dispositions which would lead them to do what is needed for the national well-being (Price, 1963). Rosseau maintained that the main objective of state education was the development of the type of citizens who would best serve the needs of the state (Cohen, 1969). Dewey believed that education could help to develop a democratic society in which individuals might experience the fullest opportunity for personal growth (Cohen, 1969). Nations tend to give special attention to the educational program for their people. Many nations have in their legislation established rules and regulations to ensure that their citizens are properly educated.

Religious organizations also recognize the value of education. The Seventh-day Adventist Church is one of the many religious bodies which believe that education is a powerful tool for the proclamation of the gospel, as well as for the preparation of a special people for God. Hence the Church has a global educational program. According to the 1985 statistics, the Seventh-day Adventist Church operates 4,334 primary or elementary schools, 927 secondary schools, 90 colleges, and two universities around the world (Seventh-day Adventist Yearbook, 1985).

Taiwan is an island located 185 km off the southeastern coast of mainland China (Academic American Encyclopedia, 1984:12). The Seventh-day Adventist mission activities in Taiwan were officially organized in 1950 (Seventh-day Adventist Yearbook, 1985). Current statistics released by the Taiwan Mission of Seventh-day Adventists indicated that the Seventh-day Adventist Church in Taiwan has a membership of 3,345 grouped in 37 organized churches and 37 companies and small groups scattered in many areas of the island. Three formal Seventh-day Adventist educational institutions exist in Taiwan, a senior college and an academy offering grades seven through twelve in Yu Chih, and a nursing school in Taipei. The registrar's office of Taiwan Adventist College and Academy reported an enrollment of 147 for the fall semester of the academic year 1985-86 (see Appendix A). The enrollment of the nursing school was fewer than 50 for the same school year.

### The Problem

To achieve educational goals, it is essential for educational institutions to have support from the people whom the educational institution serves. For Taiwan Adventist College and Academy to relate effectively to the students they serve, it is necessary to have an understanding of the constituency's perceptions and attitudes toward Seventh-day Adventist education. The purpose of this study was to determine the perceptions and attitudes of: (1) Seventh-day Adventist ministers, (2) Seventh-day Adventist educators, and (3) Seventh-day Adventist lay church members in the Taiwan Mission toward Seventh-day Adventist education in Taiwan.

It would appear that a study of this nature could be beneficial for determining why the Seventh-day Adventist Church in Taiwan has only two schools with so few students enrolled in them. The findings of the study may help Seventh-day Adventist educational leaders in Taiwan develop suitable plans and strategies for the future of Seventh-day Adventist education in Taiwan.

### The Problem Statement

The purpose of this study was to explore what perceptions Seventh-day Adventist ministers, educators, and church members in Taiwan have concerning Seventh-day Adventist education. To pursue the purpose of this study,

the following questions were investigated and the following hypotheses were explored.

#### Questions to be Answered

1. To what extent do Seventh-day Adventist ministers, educators, and church members in the Taiwan Mission understand Seventh-day Adventist education, and to what extent

2. To what extent are Seventh-day Adventist ministers, educators, and church members financially supportive of Seventh-day Adventist education and willing to send their children to the Seventh-day Adventist school in Taiwan?

3. Is there diversity of attitude among Seventh-day Adventist ministers, educators, and church members in Taiwan?

#### Hypotheses to be Tested

Based on the problem stated above for this study, the following null hypotheses were formulated and explored:

Hypotheses 1. No significant relationship will be found between the length of time the respondents spent in Seventh-day Adventist schools and their willingness to: (1) send their children to Seventh-day Adventist schools, and (2) financially support Seventh-day Adventist schools.

Hypotheses 2. No significant relationship will be found between the respondents' level of satisfaction with their experience in Seventh-day Adventist schools and their



willingness to: (1) send their children to Seventh-day Adventist schools, and (2) financially support the Seventh-day Adventist schools.

Hypotheses 3. No significant relationship will be found between the respondents' self-perceived level of acquaintance with the philosophy and goals of the Seventh-day Adventist schools and their level of belief in the philosophy and goals of the Seventh-day Adventist schools.

Hypotheses 4. No significant relationship will be found between the respondents' belief in the philosophy and goals of the Seventh-day Adventist schools and their willingness to financially support the Seventh-day Adventist schools.

Hypotheses 5. No significant relationship will be found between pastoral communications with church members concerning Seventh-day Adventist education and the members' self-perceived acquaintance with Seventh-day Adventist education.

#### Delimitations

Because of the unique characteristics of this study in relation to the Seventh-day Adventist educational system in Taiwan, only ministers, education, and church members of the Taiwan Mission of Seventh-day Adventists formed the study population.

Because of the family orientation of many of the questions in the questionnaire used for data collection, only baptized members of the Seventh-day Adventist Church in Taiwan over eighteen years of age were eligible to be included in the study population.

#### Limitations

The conclusions drawn from this study may apply with greater meaning to the Seventh-day Adventists of Taiwan than to Seventh-day Adventists of other lands.

The findings of this study may not be generalized to Chinese-speaking Seventh-day Adventist populations outside Taiwan because of cultural and educational differences.

Because of differences in beliefs, the findings of this study may not apply to non-Seventh-day Adventist.

#### Definition of Terms

To assist the reader toward the precise meanings of the writings of the investigator the following definitions of terms are provided.

#### Attitude

As used in this study, "attitude" means a manner of acting, feeling, or thinking that shows one's predisposition or opinion, either positively or negatively, toward certain persons, objectives, or situations.

### Educators

The term "educators" is used to denote those employed by the Seventh-day Adventist educational system in Taiwan. Included are teachers and administrators in the college and academy, and school service personnel.

### Members

The term "members" is used in this study to denote any members of the Seventh-day Adventist Church who are eighteen years of age or above, and are not educators or ministers employed by the Seventh-day Adventist denomination.

### Ministers

In this study, the term "ministers" is used interchangeably with the term "pastors" to denote those who are employed by the Taiwan Seventh-day Adventist Mission and credentialed in the ministry of pastoring a church. Also included in this group are those carrying church administrative duties in the Mission.

### Seventh-day Adventist

Seventh-day Adventist, or the abbreviation "SDA" is the official name of a Christian denomination which embraces two doctrines of the Bible to make the church a unique one among the Christian churches. As their day of rest and worship, the Seventh-day Adventists observe the seventh day of the week which is commonly called Saturday. The Church also believes that the second advent of Jesus Christ is a

cardinal doctrine of both the Old and the New Testaments of the Scriptures.

Taiwan Mission or  
Taiwan Seventh-day Adventist Mission

A mission is an organizational unit of the Seventh-day Adventist Church responsible for the Church's work within a specific area. Taiwan Mission or Taiwan Seventh-day Adventist Mission is the unit through which the Seventh-day Adventist Church carries on the Church functions in Taiwan.

Seventh-day Adventist School System

This term is used interchangeably with the term "Seventh-day Adventist educational system" to refer to formal educational institutions operated by the Seventh-day Adventist Church.

Ellen G. White

Ellen G. White is an author in the fields of education, religion, and health. Her writings and counsels in these fields are accepted by the Seventh-day Adventists as inspired by God and as the means God uses to guide His Church on earth. Seventh-day Adventist Church leaders shape the educational philosophy and goals, and the educational policies for their school system, according to the principles and guidelines set forth in Ellen White's writings.

### Organization of the Study

This study is presented in five chapters. Chapter One describes the nature and scope of the problem. Chapter Two is a brief review of related literature. Chapter Four summarizes the findings which are followed by conclusions and recommendations in Chapter Five.

## CHAPTER 2

### Review of the Literature

The chapter presents a review of literature related to this study. The review included literature on (1) Acceptance of Ellen G. White's Writings by Seventh-day Adventists as Inspired by God, (2) Authority of White's Writings on Seventh-day Adventist Education, (3) A Divine Plan for Education, (4) Historical Development of Seventh-day Adventist Education in Taiwan, The Republic of China, (5) the Seventh-day Adventist Philosophy and Goals of Education.

#### Acceptance of Ellen G. White Writings as Inspired by God

Seventh-day Adventists, in general, accept the writings of Ellen G. White as inspired by God. Through the years, there have been some who objected or questioned the divine inspiration of White's writings, but the official position of the Church continues to be that White's writings are inspired. This view of White's writings began before the Church chose the name Seventh-day Adventists.

In a general meeting held by the Sabbath-keeping Adventists in November 1855, an action was taken to appoint three leaders, Joseph Bates, J. N. Waggoner, and M. E.

Cornell, to address the believers on the writings of Ellen White. Their address disclosed the Church's position that White's writings were accepted as from God and as entirely in harmony with His written Word. The address also urged the believers to accept and respect the messages (White, 1973:52, 53).

Since then, the General Conference of Seventh-day Adventists has from time to time passed resolutions on the value of Ellen White's writings to the Church. The one passed in the General Conference session in 1870 is perhaps a representation of such resolutions. It stated:

Resolved, that we recognize the wisdom of God in the Testimonies to the Church and that it is dangerous and destructive to disregard or neglect their instructions (G.C., 1870:109).

The following are two of the examples of the resolutions passed indicating the Church's acceptance of White's writings as inspired:

Resolved, that we re-affirm our abiding confidence in the Testimonies of Sr. White to the church, as the teachings of the Spirit of God, and that we have each year continual and growing evidence that they are such (G.C., 1971:68).

That we hereby express our continued conviction that we are largely indebted to the gift of prophecy, as manifested through Sister White, for the harmony and unity which this people enjoy (G.C., 1877:105).

George I. Butler, the president of the General Conference of Seventh-day Church in the early years, expressed through the Review and Herald the justification for giving White's counsels full acceptance. He said:

They [the visions] have always been held in high esteem by the most zealous and humble among our people.

They have exerted a leading influence among us from the start. They have first called attention to every important move we have made in advance. Our publishing work, the health and temperance movement, the College, and the cause of advanced education, the missionary enterprise, and many other important points, have owed their efficiency largely to this influence. We have found in a long, varied, and in some instances, sad experience, the value of their counsel. When we have heeded them, we have prospered, when we have slighted them, we have suffered a great loss . . .

. . . We believe them, because the Bible teaches that such manifestations will be seen in the last church, because every rule given in the Bible to test spiritual manifestations by proves them to be genuine, and because in all our experience we have found them to be of great value to us in every important point in our history (1883:11-12).

By means of a parable, Uriah Smith explained the Church's need to accept White's writings. He likened the Church to a crew going for a voyage, the Bible to the original navigation instructions provided by the shipbuilder, and White's counsels to the pilot which the original navigation instructions said that the crew would have during the last part of the voyage. When the voyage became hazardous, the pilot and the navigation instructions would be needed to guide the crew to the haven. Likewise, Smith pointed out, the Bible and the prophetic guidance are both needed to help the Church through the perilous time near the end of the world (1863:52).

Arthur L. White, former Secretary of the E. G. White Estate, made the following statement concerning Ellen White's writings:

It has meant something to Seventh-day Adventists to have had a prophet in their midst. It means something to us today to have the benefit of the abundant counsel provided by a loving God, that we



might enjoy this life and be better prepared for the life to come (1973:77).

His statement reflects the acceptance of Ellen White's writings as inspired messages by many contemporary Seventh-day Adventists.

Authority of White's Writings  
on Seventh-Day Adventist Education

Seventh-day Adventists regard Ellen White's counsels on education as authoritative. Reynolds (1948) accepted White as an inspired authority on education. He referred to her writings as the "blueprint" of Christian education. Regarding the role of her writings in shaping Seventh-day Adventist education Reynolds (1948:5) stated:

Adventists are rightly concerned about following the blueprint of Christian education. We believe we have been singularly blessed as a denomination in that the prophetic gift has been generously employed in the development of the philosophy and plan of our education. This instruction from the messenger of the Lord is the most precious heritage peculiarly suited to the service of the church and needs of young people (Reynolds, 1948:5)

In 1953, Reynolds et al., the editors, developed and Published in the Journal of True Education a series of outline studies on Christian education entitled "Straight from the Blueprint." Based entirely of references from White's writings, the series of studies expounded the commitment and qualifications of Christian teachers (1953:5-6).

White gave many counsels on education. Her counsels are regarded highly by noted Seventh-day Adventist educators and administrators. Spicer indicated his

acceptance of the authoritative position of White's counsels by saying:

How did we get into this system of Christian education that is distinctive in all the world, and that has brought such fruitage in training workers for gospel service? You know how we were led into this thing. You know the years in which that gift of the Spirit of Prophecy continually warned us and exhorted us and drew us and marked the way for us to follow. All through these books by the Spirit of Prophecy the true educational idea is emphasized (1937:26)

Geraty maintained that the counsels that White gave were God-given guidelines to Seventh-day Adventist education. He said:

Prayerful study and honest implementation of key principles in divinely inspired guidelines for Seventh-day Adventist teachers, administrators, supervisors and schools will bring quality and excellence in restoring Christian education to its rightful position in and out of the church (1966:28)

Jarvis recommended Ellen G. White highly as the leading educator of her time. He expressed the following opinion:

Ellen G. White, architect of Seventh-day Adventist educational philosophy, was a progressive critic of the educational practices of her time. Author of many manuscripts on educational matters, Mrs. White was ahead of her time in recognizing the needs of young people and the weakness of the educational practices of the day (1967:20)

Hirsch, former director of the Education Department of the General Conference of Seventh-day Adventists, brought into focus what he referred to as the "seven pillars" of education based on the writings of E. G. White. These seven pillars include: Physical development, mental development, spiritual growth, family and home, vocation, citizenship, and leisure. Hirsch suggested that counsels on these seven

phases of education from White are the standing cornerstones of Seventh-day Adventist (Hirsch, 1977-78:26).

Opinions of Seventh-day Adventist educators like those quoted are evidence of the acceptance of White's writings on education as authoritative.

#### A Divine Plan for Education

Education is an important part of God's government. Through education, God makes known to the universe His love for his created beings and His will for their well being. The educational process started in the beginning of creation and will last into eternity. Ever since man sinned, education has been the means by which God has endeavored to restore to man the image of his maker. A trace of the history of education helps one understand what God plans to accomplish with education.

#### Heavenly School

The history of true education began in heaven (White, 1952:301). The throne of God is the center of the educational system of the universe. The worlds which were brought into being by the mouth of the Creator--"He spake, and it was, He commanded and it stood fast" (Psalms 33:9), were schools of the universe. Every lesson was a manifestation of his power (Sutherland, 1900:15). The Infinite One was the Great Teacher. His character and His love were the subjects of study (White, 1952:301). The

countless number of angels and the beings of other worlds in the universe were the students (White, 1952:100).

#### The School in Eden

Soon after the creation of the world, a model school was established in Eden so that man could learn and understand the love of God and the glory of His power. "The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the Instructor and the parents of the human family were the students." (White, 1952:20). With the assistance of the holy angels, the first parents received counsel and instruction (White, 1952:21).

#### Between the Fall of Man and the Flood

Sin separated Adam and Even from the presence of God. After sin, man was no longer able to come into contact with his Creator to receive instructions from Him face to face. For a period of approximately fifteen centuries, between the fall of man and the Flood, the Maker of the world continued the process of education through angels meeting with the descendants of Adam and Eve at the gate of the Garden of Eden (Brown, 1982:5). Since then, the restoration of the image of God became a great theme of education for mankind.

#### In the Time of the Patriarchs

Following the Flood, in the time of the patriarchs, God stressed the family school. Home became the educational center. God gave the parents the responsibilities of teaching their children that which is right and that which

is wrong. The law of God was an important subject of the curriculum (White, 1952:33). The home school influence affected not only the household, but also the community (Brown, 1982:5). Abraham's house, for example, was as a school for those who wished to learn about the true God. Abraham, his family and his hired personnel gathered about the tents and became pupils in his school. God's word was the basis of all instruction (Sutherland, 1900:63). The education in the family school of the patriarchs achieved the aim of helping people prepare for God's eternal kingdom and symbolized Christian education of the present days. Regarding this, Sutherland stated:

The influence of country life and direct contact with nature, in contrast with the enervating influence of the city with its idolatrous teaching and artificial methods, developed a hardy race, a people of faith whom God could use to lay the foundation for the Israelite nation. We see, then, that when God founds a nation, He lays that foundation in a school. The nation of which Abraham and his followers formed the beginning, prefigured the earth redeemed, where will reign as King of kings. The education of the school of Abraham symbolized Christian education (1900:64).

#### The Education of the Israelites

During the time of Israel, God established for Israel a system of education which was completely different from those of other nations' in those days. The parents were still the chief figures in the education of the Israelites. To the parents, God gave clear command with regard to their sacred responsibilities:

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them

when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up (Deuteronomy 6:6-7)

In addition to the home, God utilized the activities that centered around the sanctuary to educate His people. Through the ceremonies and the feasts, Israel was instructed about God's love and his plan of redemption (White, 1952:42-43). "The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine law." (White, 1952:38). It was God's purpose that the education of the Israelites should be an example of true education for the world (Sutherland, 1900:92).

#### The Schools of Prophets

The home schools of the Israelites gradually deteriorated. By the time of Samuel, the prophet-judge, many parents neglected their duties to teach their children about God's ways. In order to preserve in the young people a true knowledge of their Creator and to make known to them God's plan of redemption so their hearts could be drawn to God, another system of education was needed. God, therefore, instructed Samuel to establish a formal school system known as the schools of prophets. These schools were operated with prophets as the Divinely appointed teachers. White described the purpose or educational goals of these schools in the following statement:

. . . to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of

the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. (1952:46)

### Jesus the Great Educator

When Jesus came, a form of school still existed in Israel. The true purpose of education, however, had been lost. Tradition and ceremony, rather than the Word of God, were upheld by the religious leaders who were then the teachers. "Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow." (White, 1970a:55). The effect of such education was that the students no more "hear His voice speaking to the hearts" (White, 1970a:55).

Jesus did not establish a formal school while He was on earth. But education was a part of his ministry. He endeavored to illustrate for the world that the objectives of education should be to reveal the character of the living God and to prepare students for the kingdom of God (White, 1933:398). His personality: kind, sympathetic (White, 1948:173), considerate (1948:286), calm, solemn (White, 1970b:581), and courteous (White, 1952a:242), made an example for school teachers for all time.

Christ is the model teacher. He gathered twelve disciples as His own students and through daily close contacts with them, taught them the way of God. Wherever He went, His teaching, so simple and easy to understand yet so full of power, was heard by multitudes of people. His primary objective of education was to point His students to

God. His work as a teacher brought on vast changes in the lives of those whom He taught. Many turned from their selfish ways and became followers of the truth and citizens of the Heavenly kingdom, with a new awareness of what God expected them to be and to do. Sutherland commented on the impact the teaching of Jesus had on people's lifestyles:

The farmer went to his field a better man, seeing God in the growing grain; the fisherman returned to his nets with the thought ringing in his mind that he should be a fisher of men; the mother returned to her home recognizing her children as younger members of God's family, and with a strong desire to teach as He taught (Sutherland, 1900:137).

Jesus "educated men by revealing to them the character of the living God" (White, 1938b:110). Through His life and teaching, He presented to the people "the law of God in a direct, forcible way" (White, 1970b:230). Probably the effectiveness of His teaching could be seen most vividly in His disciples' changed lives. Concerning this, Sutherland observed:

Strange as it may seem, when the moment of action arrives, the disciples--those unlettered fishermen--have become orators that move the multitudes and confound the doctors; profound thinkers that have sounded the Scriptures and the human heart; writers that give to the world immortal books in a language not their mother tongue. If the worth of a system of education is to be judged by the results, the world must hold its peace when looking upon the work of Christ (1900:136).

Jesus Christ was the teacher sent from above. He has shown to the world what God wants to accomplish with Christian education.



School of the Early Church

The educational work of Jesus was continued by a group of teachers, the disciples, who were trained by Him. His commission to them was: "Go ye therefore, and teach all nations" (Matthew 28:19).

The early Church, led by the disciples, did not establish formal educational systems. Home schools were stressed. Sutherland (1900:140) reported the following principles being practiced in the home school: (1) Christian education should begin in the home, (2) Bible should be the basis for nursery stories and infant songs, (3) Christians should carry out the plan of education which the Israelites failed to obey, and which Christ was revealed in a new understanding. The results of such Christian education in the home school ennobled characters and consecrated workers for the cause of God (Sutherland, 1900:142). According to Sutherland, in the early centuries, schools were operated by Christians. The primary purpose of these schools was to teach the children to read the sacred books and to learn the principles of true religion (1900:146).

Schools During the Dark Ages

In the late fourth century, because of the mingling of paganism with Christian believes and methods, the Christian Schools lost much of their influence. When Julius Caesar began to rule over the Roman Empire, one of his first acts was to close the schools of the Christians (Sutherland,

1900:147-148). It was the time of the birth of the papacy. The development of the papacy led to the Dark Ages, during which schools of various types and levels were operated in monasteries and elsewhere. In the schools of the Dark Ages controlled by the papacy, the true aims of education were lost. "The church had gained control of the universities and through her representative, usually the chancellor, granted degrees" (Sutherland, 1900:208).

The light of truth during this long period of papal supremacy, however, was not wholly extinguished. The candle-light of true education was kept burning by the Waldenses, a small group of people still faithful to God. They taught their children the Scriptures and impressed them with the principles of truth. From early childhood, the youth learned to be independent and to bear responsibilities (White, 1911:61-67).

The Waldenses had their own schools in the Piedmont's valleys in the Italian Alps. There the Waldensian children and youth were trained and taught about the true God, and then sent forth "to sow the good seed, as opportunity offered, in other lands" (Wylie, 1889:27). In the Waldensian schools, the ministers, known as the "bardes" were the teachers and the Bible was the chief subject of studies. Wylie said of the place of Bible in the curriculum in the Waldensian schools:

The youth who here sat at the feet of the more venerable and learned of their bardes used as their text-book the Holy Scriptures. And not only did they study the sacred volume; they were required to commit

to memory, and be able accurately to recite, whole Gospels and Epistles (1889:29).

Besides the Bible, nature was also a part of the curriculum in the Waldensian schools. White observed:

They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variableness nor shadow of turning, whose word is as enduring as the everlasting hills (1911:66).

### Schools During the Reformation

Papal control over education lasted all through the Dark Ages until Martin Luther and other reformers started what is now known as the Reformation, a movement to break away from the Roman Catholic Church. Much of Luther's time was spent in the cause of education. He believed that the establishment of schools was a necessary measure for the success of the Reformation. He attacked fearlessly the educational system of the time. White reported Martin Luther's efforts to denounce the education of those days:

Luther saw the danger of exalting human theories above the word of God. He fearlessly attacked the speculative infidelity of the schoolmen, and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles (1911:126).

Martin Luther promoted true Christian education by training youth with the Word of God. He believed that the Bible should have a preponderant place in Christian

education. His philosophy of education, as translated by Plass, was:

The purpose of a scholarly life and service is to learn the true doctrine about God, to transmit it uncorrupted to posterity, and, calling upon God in the right manner and to be transferred into the eternal school after we have surmounted the labors we sustain in this mortal life (1959:449).

During the reformation, Christian education once again experienced a new day of opportunity. Martin Luther contributed more time to the cause of Christian education than any other many of his time. This makes him the leading educational reformer of the sixteenth century (Sutherland, 1900:227-233).

#### Seventh-day Adventist Education

In the nineteenth century, God raised up the Seventh-day Adventist Church, a people to bear the light of truth to the world. He has entrusted Seventh-day Adventists today with a balanced educational program which He Himself has designed for the world. The prophetic gift has been generously given to the Seventh-day Adventist Church to guide in the development of the philosophy and operation of its educational system (Reynolds, 1948:5). In 1872, Ellen G. White, one of the prominent leaders of the Seventh-day Adventist Church, was given the first vision regarding a God-centered educational program and wrote her first article on the philosophy and objectives the schools of the Church should maintain (Hammil, 1952:26). Since then, her continued instructions and counsels on education have become the

guidelines for the Seventh-day Adventist educational programs.

The Seventh-day Adventist Church was given a responsibility not only to provide true education for its youth, but to influence the world with God's plan of education. Concerning the role and duty of the Seventh-day Adventist Church in relation to education, White commented:

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. . . . At this time, the people of God, men and women who are truly converted, are to learn under the faithful teachers, the lessons that the God of heaven values. The most important work of our educational institutions at this time is to set before the world an example that will honor God (1913:57).

Realizing its responsibilities, the Seventh-day Adventist Church currently has a global system of education. The Church's statistics indicate that a total of 5,320 schools of all levels were operated by Seventh-day Adventists in 1984, with an enrollment of 677,883 (G.C. of S.D.A., 1985:7-9). A total of 31,040 teachers were employed to teach in the Seventh-day Adventist schools. Since the opening of its first official school at Battle Creek on June 3, 1872 (Howell, 1957:85), and for the past 113 years, the Seventh-day Adventist Church has attempted to teach people about God's love and His plan of redemption through its schools. In almost every country around the world, Seventh-day Adventist schools can be found. Taiwan is one of the places where the education of its youth is an important phase of the work of Seventh-day Adventists.

Historical Development of Adventist Education  
in Taiwan, China

Whichever part of the world the work of Seventh-day Adventists enters, education is often a tool the Church uses to preach the Bible truth to the people. As the work of the Seventh-day Adventist Church reached China near the end of the nineteenth century education was one of the first instruments with which the Church gained rapport with the people in China.

In the year 1887, Abram La Rue, a member of the Seventh-day Adventist Church, sailed to Hong Kong from California as a self-supporting lay missionary. He worked alone for thirteen years before the General Conference of Seventh-day Adventists responded to his appeal for additional church workers. The first officially sent Seventh-day Adventist missionaries to China, Jacob and Emma Anderson, and Ida E. Thompson arrived at Hong Kong on February 2, 1902. They were followed by E. H. Wilbur and his wife in October and by Harry Miller and five other medical missionaries in the following year. The Wilburs stayed in Hong Kong for a month. Then they settled in Canton, the capital city of the Kwongtung Province in China. A few months later, in April, 1903, Jacob and Emma Anderson, together with Ida Thompson, also left Hong Kong for Canton. Thompson soon saw that the best way to do gospel work was through a school. She set to work to obtain financial support for her plan to open a school in Canton. The

Wisconsin Conference of Seventh-day Adventists in the United States of America responded to her appeal and provided the needed funds to start the project. The Bethel School for Girls, the first Seventh-day Adventist educational institution in China, was opened in the spring of 1904.

This was the humble beginning of the Seventh-day Adventist educational program in China. Soon after the opening of Bethel School for Girls, E.H. Wilbur opened Yick Chee School for male students (Lee, 1975:14). The study of God's Word was an integral part of the curriculum in these schools and the chief educational goal was to teach the young people God's way. The girls of Bethel School, for example, were taught to memorize the gospel books in the Bible. Many of the students learned to love God and became converted to Christianity through the work of these schools.

As Harry Miller and other Seventh-day Adventist missionaries who followed these pioneers went to different parts of China, they also started schools to aid with the gospel work. All of these schools took "San Yui" as the school name, signifying that these schools were offering a three fold education with equal emphasis on the spiritual, the intellectual, and the physical development of the students. Due to political change in the country in the middle part of this century, the Seventh-day Adventist schools ceased to exist. After the year 1950, Chinese Seventh-day Adventist schools were found only in Hong Kong,

Macao, and Taiwan, where no political upheaval had occurred (Lee, 1975).

Taiwan was a Japanese colony from 1895 until after World War II when Japan had to return it to China. Biblical truth was brought to Taiwan by the Seventh-day Adventist Church as early as 1934. In March of that year, the president of the Japan Mission went with a Japanese minister to Tainan in Taiwan and held an evangelistic effort. After the meetings, the minister stayed to follow up the interests aroused by the evangelistic meetings. He conducted English classes and studied the Bible with a group of young people. Influenced by him, some of those young people went to study in the Seventh-day Adventist school in Japan. The work of the Seventh-day Adventist Church continued in Taiwan until 1942 when, due to the war, the Japanese government forbade gospel preaching in Taiwan. The Seventh-day Adventist churches, along with other Christian churches, were closed. Seventh-day Adventist ministers were imprisoned.

In 1945, the second World War ended. Since then, Taiwan has been under the sovereignty of China again. One of the Taiwanese students who went to Japan to study returned to Taiwan as an Seventh-day Adventist Church member. There had been some visits from Seventh-day Adventist evangelists from Mainland China, and some Seventh-day Adventist Church members moved from the Mainland to Taiwan. In 1947, the China Division of Seventh-day



Adventists began to investigate the possibilities of beginning denominational work in Taiwan.

The need for an educational program was soon felt. With funding from the General Conference and the South China Island Union Mission of Seventh-day Adventists, school buildings were erected in 1951 at Chi Chang, Tsin Tien, near Taipei. Thus the task of educating youth for the kingdom of God was formally started (Taiwan Mission Report, 1978).

Initially, the Tsin Tien school offered secondary education. In 1964, it was upgraded to senior college status and accredited with the Commission of Education of the Far Eastern Division of Seventh-day Adventist. The Commission is a subsidiary of the Board of Regents of General Conference (Taiwan Missionary College Bulletin, 1965).

During the 1954-55 academic year, a nursing school was begun by the Church to train nurses for the Seventh-day Adventist hospital and clinics in Taiwan. Hunt (1984), former director of the school, reported that a total of 385 nurses had been graduated during the past thirty years. These graduates serve in Taiwan and in countries abroad. They are often commended for their excellent Christian nursing care.

In another part of Taiwan, an academy was begun in 1964 for the youth of the mountain tribes. The school was located in Ta Tsin in the souther part of the island. The college and the academy were operated in two different areas

of Taiwan, until a new school site was found and purchased in Yu Chih in the central part of Taiwan. In 1973, the college was moved from Taipei to the new campus. Seven years later, in 1980, the academy was also moved to the Yu Chi campus (Taiwan Adventist College Bulletin, 1986). After moving to the new location, the academy extended its service to enroll also Seventh-day Adventist youth who were not of the mountain tribes. These two schools were on the same campus under separate administration for a few years. Since the 1984-85 academic year, the schools have been under one centralized administration and are now known as the Taiwan Adventist College and Academy.

These schools are the only formal educational institutions for Taiwanese Seventh-day Adventist youth. There are no other Seventh-day Adventist schools on the island now except three church schools for missionaries' children, and two kindergartens operated by two local Seventh-day Adventist Churches as their public service program. The enrollments in Taiwan Adventist College and Taiwan Adventist Academy have been small during the past decade, but the schools are fulfilling their purposes in training personnel for employment in the Seventh-day Adventist Church, and in helping Seventh-day Adventist youth to establish a firm faith in God.

The Scriptures, Spirit of Prophecy and Seventh-day  
Adventist Educational Philosophy

An educational philosophy, like all other philosophy, must be based on a set of truths, beliefs, and values the educational institution maintains. The Seventh-day Adventist philosophy of education is based on the instructions from the Scriptures and the prophetic guidance found in White's writings. God has conveyed His will concerning education through the Bible and through His messenger Ellen White.

Scriptural Background for Seventh-day  
Adventist Education

Seventh-day Adventists believe that the Bible is a revelation from God and the source of truth and knowledge. In the Scriptures are found many statements concerning God's desire to see man's children educated according to His ways. The following are a few of the many statements in the Bible which indicate God's clear commands to the parent that their children should be taught.

Train up a child in the way he should go: and when he is old, he will not depart from it (Proverbs 22:6).

And all thy children shall be taught of the Lord' and great shall be the peace of thy children (Isaiah 54:13).

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between

thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates (Deuteronomy 6:6-9).

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law (Deuteronomy 31:12).

God has also instructed His people what should be emphasized in education. A knowledge of God lies at the foundation of education as stated clearly in Proverbs 9:10: "the fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."

The study of God's Word is an important part of education. The following quotations from the Bible are examples of God's instruction that the Scriptures should be in the first place in one's search for true knowledge:

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

The entrance of they words giveth light; it giveth understanding into the simple (Psalms 119:130).

All Scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (II Timothy 3:16, 17).

Nature and the law of God are integral parts of education as indicated by the following instructions:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; . . . (Romans 1:20).

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. . . . More to be desired

are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward (Psalms 19:7, 8, 10, 11).

Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart (Proverbs 7:2, 3).

God expects His people to include character building in the educational process. Through His servants, King Solomon and the Apostle Paul, He admonished:

Keep thy heart with all diligence; for out of it are the issues of life (Proverbs 4:23).

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phillippians 4:8).

The above scriptural references are but a few of the numerous admonitions in the Scriptures in regard to preferred learning. In the Bible many indications appear that God is concerned about a harmonious development of the spiritual, intellectual, and physical powers of His people.

#### Prophetic Guidance for Seventh-day Adventist Education

Through His messenger Ellen G. White, God has revealed to the world what He wants to accomplish through education and how He desires that schools should be operated so that the highest goal for education may be achieved. Ellen White has written about the goals and objectives for Seventh-day Adventist education. She has set forth the role of God the Father, the Son, and the Holy Spirit in Seventh-day Adventist education. She has stated the value of the

created works of God and the Bible in the educational process.

God has a noble goal for true education which is different from the goals of other schools in the world. True education has the ultimate goal of man being restored to the presin state. Regarding the end of Seventh-day Adventist education, White said:

True education means more than the pursual of a certain course of study. It means more than a preparation for the live that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come (1952:13).

Higher than the highest human thought can reach is God's ideal for His children. Godliness--godlikeness--is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth (1952:18-19).

To achieve this goal, God involves Himself in the education of man. God the Father directs the educational process. The Holy Spirit is ready to work with the teachers and administrators in the tasks of imparting to students a true knowledge of God which leads to an understanding of truth. White wrote of the roles of God the Father and God the Holy Ghost in true education:

The Lord Himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence, and came within the sphere of divine law (1931:592).

The role of teachers in the process of redemption restoration being fulfilled through education is set forth as follows:

If the teachers will open their own hearts to receive the Spirit, they will be prepared to co-operate with It in working for their students. And when It is given free course, It will effect wonderful transformations. It will work in each heart, correcting selfishness, molding and refining the character, and bringing even the thoughts into captivity to Christ (1943:68).

Together with the ministry of the Holy Spirit and the work of the teacher are significant as elements of Christian education as planned by inspired writings.

Every teacher should be under the full control of the Holy Spirit . . . With his own heart warm with divine love, the teacher will lift up the Man of Calvary, not to give the students a casual glimpse, but to fasten their attention until Jesus shall seem to them the "chiefest among ten thousand," and the one "altogether lovely" Cant. 5:10, 16. (1943:67).

To cooperate with God, teachers need to open their hearts to be guided by the Spirit of God.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly Guest, God will make you laborers together with Him (1923:526).

God works through human agents, teachers, and parents, to educate children and youth. God the Son is greatly interested in the redemption and education of man. When He was on earth, He set Himself an example of what an educator should be like and how he should carry on the task of educating the youth for the kingdom of God. He is willing to work with teachers for the salvation of the students. White described the part God the Son plays in education:

Christ was a teacher sent from God, and His words did not contain a particle of chaff or a semblance of that which is nonessential (1923:407).

Christ is to be the teacher in all our schools. If teachers and students will give Him His rightful place, He will work through them to carry out the plan of redemption (1923:513).

We should follow the example of Jesus, who was the perfect Teacher. He educated men by revealing to them the character of the living God (1938:110).

The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to his hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that his hearers were charmed (1970a:55).

Every teacher should daily receive instruction from Christ, and should labor constantly under His guidance. (1943:231)

God himself has designed for man an ideal system of education in which nature, the Scriptures, and physical labor, are emphasized parts of the curriculum. Regarding nature as the textbook in White stated:

Adam and Eve received knowledge through direct communion with God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom (1952:16).

So we should teach. Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen and all the events of life be a means of divine teaching (1952:102).

Jesus studied the book of nature, finding delight in the beautiful things of His own creation. The words of Christ placed the teachings of nature in a new aspect, and made them a new revelation (1943:178).



The Scriptures provide a source for the learners of true knowledge. White discussed the importance of making the study of the Bible an integral part of the curriculum:

The word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest (1923:542).

The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come . . . As a means of intellectual training, the Bible is more effective than any other book, or other books combined (1952:123, 124).

The study of the Bible in our schools will give the students special advantages. Those who receive into their hearts the holy principles of truth will work with increasing energy. No circumstances can alter their determination to attain to the highest possible standard (1943:450).

#### Seventh-day Adventist Philosophy of Education

Instructions from the Scriptures and from the Spirit of Prophecy provide a strong foundation upon which the Seventh-day Adventist philosophy of education is formulated. The following statement of philosophy of education is quoted from a pamphlet Christian Education for the 80's published by the Department of Education of the Far Eastern Division of the General Conference of Seventh-day Adventists:

Seventh-day Adventist philosophy of education is based upon the belief that God is the Creator--that He made man in His own image, perfect in every way with great intellectual power, a son of God. Man was created to enjoy fellowship with God and in turn to honor God and bless and serve his fellowmen.

Seventh-day Adventists believe that through disobedience to God, man's "divine likeness was marred,

his physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed." (White, 152:15) In every heart there still exists a desire for goodness, but with it there is a bent to evil which, without divine aid, man cannot resist or overcome.

Seventh-day Adventists believe that by the grace of God, through faith in the atonement of Christ, salvation is available to all men. Through the Holy Spirit, whom God has given to dwell in the human heart, man may have a new birth and may overcome every tendency to evil. All that he has lost will be restored. This is man's destiny.

Seventh-day Adventists believe that God has ordained a plan of education for His people, an education that is Christ-centered. "To restore in man the image of his Maker, to bring him back to the perfection in which he was created. to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,--this was to be the work of redemption. This is the object of education, the great object of life." (1952:15-16).

"Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge." (1952:18)

With this unique philosophy of education as a regulating framework for all its programs and activities, Taiwan Adventist College and Academy offer youth in Taiwan an education which is unique from what the world offers--an education which leads to a harmonious development of their spiritual, intellectual, and physical powers, an education which prepares them for this life and for the life to come.

CHAPTER 3  
Study Procedures

The purpose of this study was to explore what perceptions Seventh-day Adventist educators, ministers, and church members in Taiwan have concerning Seventh-day Adventist education.

In this chapter are presented (1) the study population and samples, (2) research instrument, (3) data collection, and (4) data analysis.

Population and Samples

Taiwan, an island with an area of 13,843 square miles, is located on the Tropic of Cancer in the Western Pacific. The Island is separated from the mainland of China by the one-hundred-mile wide Taiwan Strait (New Catholic Encyclopedia, 1967:916). According to the statistics released by the Taiwan Mission of Seventh-day Adventists in September, 1984 (see Appendix B), the Seventh-day Adventist Church has 74 organized churches and companies in Taiwan with a total of 3,345 active church members. Membership in the local churches varies from over 370 to fewer than 20. Thirty-nine ordained and licensed ministers were employed by

the Taiwan Mission to pastor the churches and companies and to serve in the various department of the Mission.

The Seventh-day Adventist Church also operates a college and an academy in the central part of Taiwan. Twenty-eight administrators and teachers as well as five service personnel were employed in the college and academy. The 54 ministers and licensed missionaries of Taiwan Mission, the 33 employees of Taiwan Adventist College and Academy, and the 3,345 church members formed the population for this study.

The study samples were selected as follows:

1. All the ministers and licensed missionaries employed by the Taiwan Mission, referred to as the "ministers" in this study.
2. All the employees of Taiwan Adventist College and Academy, excluding the researcher. This group was referred to as the "educators."
3. Approximately ten percent of the lay church members, selected by the systematic randomization method from the population of 3,345. This group was referred to as the "members" in this study.

A total of 420 Seventh-day Adventists in Taiwan, including ministers, educators, and church members were selected for the study.

### Research Instrument

The chief instrument used for this research was a questionnaire for determining Taiwanese Seventh-day Adventists' perception of Seventh-day Adventist education and their attitudes toward the educational program which the Church is conducting in Taiwan (see Appendix C). The questionnaire was adapted from Bouvier's study (1984) of French Seventh-day Adventists' attitudes toward Seventh-day Adventist education in France. Permission to use the research tool was obtained from Bouvier. Questionnaire items were modified to suite the purpose of the present research.

Part I of the questionnaire requested demographic information regarding the respondents. Part II of the questionnaire consisted of questions and statements to find out how the respondents perceive the philosophy and goals of Seventh-day Adventist education and their views regarding Seventh-day Adventist schools. This questionnaire area also investigated the respondents' willingness to financially support the Seventh-day Adventist schools. Part III of the questionnaire contained questions to explore the respondents' perceptions of other Seventh-day Adventists' beliefs on Seventh-day Adventist education, and to what degree Seventh-day Adventist education has been promoted in the churches.

This questionnaire was translated into Chinese and pretested by distributing xeroxed copies to 50 Seventh-day

Adventist people to obtain responses from them. Some of the questionnaire items were reworded. Then the questionnaire was printed for use in the survey.

#### Data Collection

The President of Taiwan Mission of Seventh-day Adventists was approached for permission to conduct the survey in the Mission. From the Mission office, a lists of the churches and companies and a list of the church pastors and Bible workers with their addresses were obtained. The Secretary-Treasurer of the Taiwan Mission was interviewed to obtain the current statistics regarding the number of churches and companies in the Mission and the number of members in each of the churches and companies. From the information obtained, plans ;were made for data collection.

At a Bible seminar the Taiwan Mission conducted for its ministers, 15 minutes were given to the researcher to explain the purpose of the survey and to distribute the questionnaire to the participants. Copies of the questionnaire were sent by mail to the ministers who did not attend the seminar. Twenty ministers responded immediately by completing the questionnaire and handing it to the researcher and his assistant at the end of the seminar. A reminder (see Appendix D) was later sent to those who had not responded and 29 more responded, bringing the response rate for ministers to 90.74 percent.

At Taiwan Adventist College and Academy, the questionnaire was hand-delivered to all the teachers,

administrators, and service personnel. The questionnaire was accompanied by a letter explaining the purpose of the study (see Appendix E). A total of 27 educators responded. The response rate for this group was 84.37 percent.

A letter was written to the church pastors requesting their assistance in data collection for the study, and giving detailed instruction on how to select 10 percent of their church members by the systematic randomization method (see Appendix F). This letter was mailed to each church pastor with the number of copies of the questionnaire needed for that church. Addressed and stamped envelopes were provided for mailing back the completed questionnaires. The church pastors were also requested to help any members in the randomly selected group but who were unable to read the questionnaire to read the questionnaire items to them, yet refrain from influencing their responses. A month later, another letter was sent to the church pastors requesting them to remind those members who had not yet returned their questionnaires. Two hundred fifty-six completed questionnaires were received from the church members. The response rate was 76.64 percent. A total of 332 completed questionnaires were received from the three samples. The overall response rate was 79.05 percent (see Table 1).

Table 1

This table presents the response rate of the different groups of Seventh-day Adventists selected for the study.

Groups	Potential Respondents	Actual Respondents	Percent of Response
Ministers	54	49	90.74%
Educators	32	27	84.37%
Members	334	256	76.64%
TOTAL	420	332	79.05%

#### Data Analysis

The data were transferred from the questionnaire to a Kaypro computer by the Wordstar Editor in non-document mode. All analyses were performed using the Systat statistical programming package. The following Systat modules were used: DATA, CORR, MGLH, TABLES, AND STATS. The findings were then reported.



## CHAPTER 4

### Findings and Discussions

The present study investigated the attitude of Taiwanese Seventh-day Adventists toward Seventh-day Adventist education in Taiwan. This chapter reports: (1) demographic information, (2) hypotheses and related findings, (3) questions to be answered and related findings, and (4) summary. Because some respondents failed to respond to all questionnaire items a per item N is used in presenting the data.

#### Demographic Information

The study population and samples were taken from the Seventh-day Adventist population in Taiwan. A total of 332 Seventh-day Adventists, which included 27 educators, 49 ministers, and 256 church members, completed and returned the questionnaires.

#### Sex and Age

Of the 332 who completed the questionnaires, only 316 indicated their sex. One hundred seventy-two were males and 144 were females. Table 2 portrays the distribution of the respondents by groups and according to sex.

Table 2

This table presents a comparison of sex of the three groups of respondents.

Groups	Male		Female		Total N
	N	%	N	%	
Educators	14	51.9	13	48.1	27
Ministers	44	91.7	4	8.3	48
Members	114	47.3	127	52.7	241
TOTAL	172		144		316

Ninety-one point seven percent of males responded in the group of ministers, but only 51.9 percent and 47.3 percent in the groups of educators and church members respectively. The percentages of females in the samples followed a reversed trend, with 52.7 percent of the church member respondents, 48.1 percent of the educators, and 8.3 percent of the ministers being females.

Table 3 shows the age levels of the respondents. Of the 27 educators, sixteen (59.3 percent) were within the age bracket 21-35, five (18.5 percent) were within the age bracket of 36-50, two (7.4 percent) were within the age bracket of 36-50, two (7.4 percent) were within the age bracket of 51-65, and four (14.8 percent) were 65 years old or older. Of the 49 ministers, two (4.1 percent) were within the age bracket of 18-20, fifteen (30.6 percent) were within the age bracket of 21-35, twenty (40.8 percent) were within the age bracket of 36-50, and eleven (22.45 percent) were within the age bracket 51-65. One did not indicate

his/her age. Of the 256 church members, thirty-two (12.5 percent) were within the age bracket of 18-20, one hundred and five (41 percent) were within the age bracket of 21-35, fifty (19.5 percent) were within the age bracket of 36-50, and thirteen (5.18 percent) were 51-65 years old or older. Fourteen did not indicate their age. It appeared that the ministers as a group, were older than the educators and the church members. Over 63 percent of the ministers were 36 years of age or older as compared with approximate 40 percent of the educators and 40 percent of the church members who were over 36 years of age.

Table 3

This table presents the frequency distribution, and percentages of age levels of the three groups of respondents.

Groups	<u>AGE LEVELS</u>										# Not Indi- cated/N	
	<u>18-20</u>		<u>21-35</u>		<u>36-50</u>		<u>51-56</u>		<u>65</u>			
	No.	%	No.	%	No.	%	No.	%	No.	%		
Educators	-	-	16	59.30	5	18.50	2	7.4	4	14.80	-	27
Ministers	2	4.17	15	30.60	20	40.80	11	22.45	-	-	1	49
Church Members	32	12.50	105	41.00	50	19.50	42	16.4	13	5.10	14	256

#### Marital Status and Family

The majority of the respondents were married. Of the 312 who indicated their marital status 204 (65.38 percent) were married, and 103 (33.01 percent) were single and 5 (1.66 percent) were widowed. Ninety-six of these 103, however, were church members. The percentage of single

Table 4

This table presents the Marital Status of the Three Groups of Respondents, Educators, Ministers and Church Members with N and Percent for each group.

GROUPS OF RESPONDENTS	N	%	R E S P O N S E S					
			Married		Single		Widowed	
			No.	%	No.	%	No.	%
Educators	27	100	24	88.89	2	7.41	1	3.7
Ministers	49	100	44	89.80	5	10.20	0	
Church Member	236	92.19	136	57.63	96	40.68	4	1.69

church member respondents was much higher than those of the educators and ministers. On the other hand, the percentage of church member respondents who were married was much lower than those of the educators' and ministers'. The difference was significant ( $\chi^2 = 28.5084$ ,  $df = 6$ ,  $p < 0.01$ ). Table 4 presents a comparison of the marital status of the three groups of respondents.

Table 5 presents the number of children and youth in the homes of these three study samples. Sixty-three respondents indicated that they had no children. The rest had children of different age levels at home.

Table 5

This table presents the number of children for each survey group presented and selected age groupings with totals for each group and for all groups.

Groups	Birth - 5 yrs.	6 - 10 yrs.	11 - 18 yrs.	18 yrs.	Total
Children of Educators	11	1	5	6	23
Children of Ministers	13	19	14	17	63
Children of Church Members	34	44	62	82	222
TOTAL	58	64	81	105	308

Respondents reported 308 children and youth, which included 58 from birth to five years old, 65 from six to ten years of age, 81 from 11 to 18 years old, and 105 over 18 years of age. Forty-four of these young people were report

to be presently studying in Seventh-day Adventist schools. Another 52, though not in Seventh-day Adventist schools now, had once studied in Seventh-day Adventist educational institutions (see Table 5). Excluding those children who were not yet of junior high school age, the age they can start attending Taiwan Adventist Academy, the percentage of Taiwanese Seventh-day Adventist youth now studying in, or who had once studied in Seventh-day Adventist educational institutions was approximately 52.

Table 6

This table presents the frequency distribution of SDA school attendance of the children of the three groups of respondents with N and percent for each group. Nonattendance at SDA school is also indicated.

CHILDREN OF RESPONDENTS	Presently in SDA Schools		Had Studi- ed in SDA Schools		Subtotaled		Never Stu- died in Schools	
	No.	%	No.	%	No.	%	No.	%
Children of Educators n = 22	11	52.38	3	14.29	14	66.67	8	33.33
Children of Ministers n = 30	11	36.67	8	26.67	19	63.33	11	36.67
Children of Church Members n = 129	22	17.69	41	31.54	63	49.23	66	50.77
TOTAL	44	24.86	52	28.73	97	53.59	85	46.40

Relationship with Seventh-day Adventist  
Schools and the Church

Many of the respondents were themselves once student in an Seventh-day Adventist School. One hundred ninety-eight (59.64 percent) indicated that they had been educated in the Church's school system. One hundred and four (31.32 percent) said that they had not attended Seventh-day Adventist schools. Thirty respondents did not respond to this item of the questionnaire. By comparison, a greater percentage of the ministers (93.9 percent) were alumni of Seventh-day Adventist schools. The percentage of educators who had studied in Seventh-day Adventist schools was only slightly lower (88.9 percent). A much lower percentage of the church members who responded that they had been in Adventist schools (50 percent).

Table 7

This table presents the frequency distribution and percentages of attendance at SDA schools of educators, ministers and church members in Taiwan.

GROUPS	Have Attended SDA Schools		Have Not Attended SDA Schools		Did Not Indicate	
	No.	%	No.	%	No.	%
Educators	24	88.0	3	11.1		
Ministers	46	93	3	6.1		
Members	128	50	98	38.3	30	11.7
TOTAL	198		104		30	

The number of years the respondents spent in Seventh-day Adventist schools was greatly difference among the groups ( $X^2 = 24.033$ ,  $df = 4$ ,  $p < 0.001$ ). Of the 23 educators

who indicated that they had studied in Seventh-day Adventist schools, nine (39.13 percent) had spent one to five years in Seventh-day Adventist schools, eight (34.78 percent) had spent six to ten years, six (26.09 percent) had spent more than eleven years. The mean years of attendance was 7.9 years. Of the 44 ministers who had been students in Seventh-day Adventist schools, 15 (34.09 percent) had spent one to five years in Seventh-day Adventist schools, 18 (40.91 percent) had spent six to ten years, and eleven (25 percent) had spent more than eleven years. The mean for the ministers was 8.1 years. Of the 125 church members who had studied in Seventh-day Adventist educational institutions, 85 (68 percent) had spent one to five years in Seventh-day Adventist schools, 33 (26.4 percent) had spent six to ten years, and seven (5.6 percent) had spent more than 11 years. The mean for the church members was 4.6 years. The church members, as a group, were in Seventh-day Adventist schools for a much shorter period of time than were the educators and ministers.

Table 8

This table presents the frequency distribution, percentages of number of years the three groups of respondents in SDA schools with selected time period.

	1-5 yrs.		6-10 yrs.		11 yrs. or more		N	X
	No.	%	No.	%	No.	%		
Educators	9	39.13	8	34.78	6	26.09	23	7.9 yrs.
Ministers	15	34.09	18	40.91	11	24.00	44	8.1 yrs.
Members	85	68.00	33	26.40	7	5.60	125	4.6 yrs.



Table 9

Frequency Distribution, and Percentages of Respondent's Evaluation of Their Seventh-day Adventist School Experience with N and percent for groups and per response opportunity.

GROUPS OF RESPONDENTS	N	%	Excellent		Good		Fair		Not Good		Not Good At All	
			No.	%	No.	%	No.	%	No.	%	No.	%
Educators	23	85.19	9	39.13	12	12.17	2	8.7				
Ministers	45	91.84	13	28.89	21	46.67	11	24.44				
Church Member	153	59.77	35	22.88	69	45.10	45	29.41	3	1.96	1	0.65

Most of those respondents who had studied in Seventh-day Adventist schools had a good impression of their experience in the schools. Thirty-nine percent of the educators, 28.89 percent of the ministers, and 22.88 percent of the church members evaluated their SDA school experience as excellent. Fifty-two percent of the educators, 46.67 percent of the ministers, and 45.10 percent of the church members evaluated it as good. Those who evaluated their experience in Seventh-day Adventist schools as fair included 8.7 percent of the educators, 24.44 percent of the ministers, and 30.65 percent of the church members. No educators nor ministers felt that the experience was not good nor not good at all.

However, a small percentage of church members (3.23 percent) thought that the experience was not good nor not good at all. It appeared that the church members, in general, were less satisfied with their experience in Seventh-day Adventist schools than the educators or ministers. The educators, on the other hand, were more satisfied than the other two groups of respondents. The difference of level of satisfaction was, however, not statistically significant.

Table 10

This table presents the length of time respondents of Seventh-day Adventists in Taiwan have been members of the SDA Church with N and percent.

GROUPS RESPONDENTS	Below <u>1 yr.</u>		2-9 <u>yrs.</u>		10-25 <u>yrs.</u>		Over 25 <u>yrs.</u>		Not <u>Indicated</u>	
	No.	%	No.	%	No.	%	No.	%	No.	%
Educators	0		3	11.11	17	62.96	7	2.93	0	
Ministers	0		2	4.08	25	51.02	22	44.90	0	
Church Members	27	10.44	80	31.25	92	35.94	42	16.41	15	5.86

Table 10 shows the length of time the respondents had been members of the Seventh-day Adventist Church. By comparison, a higher percentage of the educators (62.96 percent), than the ministers (51 percent), or church members (35.9 percent) had been Seventh-day Adventists for 10 to 25 years, and a higher percentage of the ministers (44.9 percent) than the educators (25.93 percent), or the church members (16.4 percent) had been members of the Seventh-day Adventist Church for over 25 years. Among those who had been Seventh-day Adventists for two to nine years, have more church members (31.3 percent) than educators (11.11 percent) or ministers (4.1 percent). Twenty-seven respondents in the church member group (10.5 percent) had been members of the Church for less than a year. No new converts were found among educators or ministers.

The majority of these three groups of Seventh-day Adventists attended church every Sabbath. Table 11 compares the church attendance habits of these three groups of respondents. Of the 27 educators, 25 (92.6 percent) were

respondents. Of the 27 educators, 25 (92.6 percent) were regular church goers, as compared with 47 (95.9 percent), ministers and 197 (74.2 percent) church members. Only two educators (7.4 percent) and two ministers (4.1 percent) as compared with 56 church members (21.9 percent) indicated that they went to church almost every Sabbath. Four church members (1.6 percent) attended church once a month or less. Six members did not respond to this item of the questionnaire. The church attendance habits of the three groups of Seventh-day Adventists was significantly different.

Table 11

This table shows frequency distribution, percentages of church attendance habits of three groups of Taiwanese Seventh-day Adventists.

GROUPS RESPONDENTS	Every Sabbath		Almost Every Sabbath		Once A Month or Less		Not Indicated	
	No.	%	No.	%	No.	%	No.	%
Educators	25	92.59	2	7.41	0		0	
Ministers	47	95.92	2	4.08	0		0	
Church Members	190	74.22	56	21.88	4	1.56	6	2.34

\* N = Number of subjects in the sample who responded to this questionnaire item.

% = Percentage of respondents in this sample who responded to this questionnaire item.

### Summary

Twenty-seven Seventh-day Adventist educators, 49 ministers and 256 members of the Seventh-day Adventist

Churches in Taiwan responded to the questionnaire. Slightly more males than females in these groups responded to the questionnaire. The majority of them had been members of the Seventh-day Adventist Church for over ten years and attended church regularly. The married respondents reported a total of 308 children and youth. Of those children and youth who were old enough to attend the Seventh-day Adventist schools at Yu Chih, about 53 percent were either presently enrolled or had once studied in Seventh-day Adventist schools. The majority of the respondents had had experience in Seventh-day Adventist schools themselves. Most of the respondents evaluated their experience in Seventh-day Adventist schools positively.

#### Perception of Seventh-day Adventist Education

The first question in the statement of problem of this research asked, "To what extent Seventh-day Adventist ministers, educators, and church members in the Taiwan Mission understand Seventh-day Adventist education and to what extent they are informed about Seventh-day Adventist education." From the responses to the first seven question in Part II of the questionnaire and also to most of the items in Part II, an answer to this question may be obtained.

#### The Extent Respondents Know About Seventh-day Adventist Education

The first portion of Part II of the questionnaire attempted to find out how much the respondents know about

the philosophy and goals of Seventh-day Adventist education and what they perceive that it can do. The following is a report of the findings.

Table 12 presents the frequency distributions, percentages, and means of responses of the three groups of Taiwanese Seventh-day Adventists to the question: "Are you acquainted with the philosophy and goals of Seventh-day Adventist education as given presented in the Bible?" A total of 308 subjects from the samples, representing 92.77 percent of the total group of respondents, responded to this question. Two hundred and fifty-nine of them indicated that they were acquainted with the philosophy and goals of Seventh-day Adventist education as given in the Bible, 35 were not sure, and 14 felt that they were not acquainted.

It appeared that the ministers were more positively sure that they knew the Biblical principles of Seventh-day Adventist education and that the church members were less sure. Of the 26 educators who responded, 16 (61.54 percent) indicated "definitely yes," eight (30.77 percent) said "yes," and two (7.69 percent) were "not sure." The mean of responses was 4.538. Of the 45 ministers, 37 (82.22 percent) responded "definitely yes," five (11.11 percent) responded "yes," one (2.22 percent) was "not sure," and two (4.44 percent) responded "no." The mean of responses was 4.711. Of the 237 church members, 147 (61.18 percent) responded "definitely yes," 48 (20.25 percent) responded "yes," 32 (13.5 percent) were "not sure." Ten (4.22

Table 12

This table presents the Frequency Distribution, Percent, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Are you acquainted with the philosophy and goals of Seventh-day Adventist education as given in the Bible?" with N.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes))		(Yes)		(Not Sure)		(No)		(Definitely (No))		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.3	16	61.54	8	30.77	2	7.69	-	-	-	-	4.538
Ministers	45	91.84	37	82.22	5	11.11	1	2.22	2	4.44	-	-	4.711
Church Member	237	92.58	145	61.18	48	20.25	32	13.50	10	4.22	2	0.84	4.367
TOTAL	308	92.77	198	64.29	61	19.81	35	11.36	12	3.90	2	0.65	4.432

percent) responded "no," and two (0.84 percent) responded "definitely no." The mean of responses was 4.367. The difference in the responses of the three groups of respondents, however, did not reach the statistical significance level) ( $\chi^2 = 12.2271$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 13 presents the frequency distributions, percentages and means of responses of the three groups of respondents to the question: "Are you acquainted with the philosophy and goals of Seventh-day Adventist education as given in the writings of Ellen G. White?" Three hundred and two Taiwanese Seventh-day Adventist ministers, educators and church members responded to this questionnaire item. One hundred and seventy-one said "definitely yes," 62 said "yes," 44 said "not sure," 19 said "no," and six said "definitely no."

Of the 26 educators who responded, 17 (65.38 percent) said "definitely yes," five (23.08 percent) said "yes," and one (11.54 percent) was "not sure," The mean of responses was 4.538. Of the 45 ministers, 33 (73.33 percent) responded "definitely yes," six (13.33 percent) responded "yes," and one (2.22 percent) was "not sure," four (8.89 percent) responded "no," and two (2.22 percent) responded "definitely no." the mean of responses was 4.467, slightly lower than that of the educators. Of the 231 church members, 121 (52.38 percent) responded "definitely yes," 50 (21.65 percent) responded "yes," 40 (17.32 percent) were "not sure," 15 (6.49 percent) responded "no," and five



Table 13

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Are you acquainted with the philosophy and goals of Seventh-day Adventist education as given in the writings of Ellen G. White?" with N.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes))		(Yes)		(Not Sure)		(No)		(Definitely (No))		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.3	17	65.38	6	23.08	3	11.54	-	-	-	-	4.538
Ministers	45	91.84	33	73.33	6	13.33	1	2.22	4	8.89	1	2.22	4.467
Church Member	231	90.23	121	52.38	50	21.65	40	17.32	15	6.49	5	2.16	4.156
TOTAL	302	90.96	171	56.62	62	20.53	44	14.57	19	6.29	6	1.99	4.235

(92.16 percent) responded "definitely no." The mean of responses was 4.156, much lower than those of the other two groups. The difference in responses was not statistically significant ( $\chi^2 = 13.4424$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 14 presents the responses of the three groups of Seventh-day Adventist in Taiwan to the question: "Do you feel that Seventh-day Adventist education is in harmony with Biblical principles?" Three hundred and two in the samples responded to this question. Two hundred fifty-nine of them expressed that they believed that Seventh-day Adventist education was in harmony with Biblical principles. Fifteen did not think so, and 28 were not sure.

Of the 23 educators, 17 (73.91 percent) responded "definitely yes," four (17.39 percent) responded "yes," and two (8.7 percent) responded "not sure." The mean of responses was 4.652. Of the 48 ministers, 34 (70.83 percent) responded "definitely yes," ten (20.83 percent) responded "yes," two (4.17 percent) responded "not sure," one (2.08 percent) responded "no," and one (2.08 percent) responded "definitely no."

Of the 231 church members, 142 (61.47 percent) responded "definitely yes," 52 (22.51 percent) responded "yes," 24 (10.39 percent) responded "not sure," and four (1.73 percent) responded "definitely no." The mean of responses was 4.381. It shows no statistically significant difference in the responses of these three groups of respondents ( $\chi^2 = 4.5424$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 14

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you feel that SDA education is in harmony with Biblical principle?" with N.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes))		(Yes)		(Not Sure)		(No)		(Definitely (No))		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	23	85.19	17	73.91	4	17.39	2	8.70	-	-	-	-	4.652
Ministers	48	97.96	34	70.83	10	20.83	2	4.17	1	2.08	1	2.08	4.563
Church Member	231	90.23	142	61.47	52	22.51	24	10.39	9	3.90	4	1.73	4.381
TOTAL	302	90.96	193	63.91	66	21.85	28	9.27	10	3.31	5	1.66	4.43

Table 15 presents the responses of the three groups of Seventh-day Adventists in Taiwan to the question: "Do you believe that the writings of Mrs. White about Seventh-day Adventist education are inspired?" Three hundred and eleven responded to this question. Of them, 286 indicated that they believed that the writings of Mrs. White about Seventh-day Adventist education were inspired, five did not think so and 20 were not sure.

Of the 26 educators who responded, 25 (96.15 percent) indicated that they strongly believed so by responding with "definitely yes" and one (3.85 percent) responded "yes." The mean of responses was 4.962. Of the 47 ministers, 39 (82.98 percent) responded "definitely yes," four (8.51 percent) responded "yes," two (4.26 percent) responded "no." The mean of responses for the ministers was 4.702. Of the 238 church members, 185 (77.73 percent) responded "definitely yes," 32 (13.45 percent) responded "yes," 18 (7.56 percent) were "not sure," and three (1.26 percent) responded "definitely no." The mean of responses for the church members was 4.664. It shows a significantly higher percentage of the educators than the other two groups of respondents who definitely believed that White's writings concerning Seventh-day Adventist education were inspired. On the other hand, while no educators were unsure or who did not believe in the divine inspiration of White's writings, a number of the ministers and church members reported not believing in the divine inspiration of the Ellen G. White

Table 15

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe that the writings of Mrs. White about Seventh-day Adventist education are inspired?" with N.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	25	96.15	1	3.85	-	-	-	-	-	-	4.962
Ministers	47	95.92	39	82.98	4	8.51	2	4.26	2	4.26	-	-	4.702
Church Member	238	92.97	185	77.73	32	13.45	18	7.56	-	-	3	1.26	4.664
TOTAL	311	93.67	249	80.06	37	11.90	20	6.43	2	0.64	3	0.96	4.695

writings. The difference in the responses among these three groups of Seventh-day Adventists was statistically significant ( $\chi^2 = 18.1282$ ,  $df = 8$ ,  $p < 0.05$ ).

Table 16 presents the frequency distributions, percentages, and means of responses of the three groups of Seventh-day Adventist in Taiwan to the question: "do you think that God the Father, the Son, and the Holy Spirit as one are the origin or sources of Seventh-day Adventist education?" Three hundred and sixteen responded to this question. Of them, 306 agreed that God the Father, the Son, and the Holy Spirit, as one, are the origin or sources of Seventh-day Adventist education, and ten either did not believe so or were not sure.

Of the 26 educators, 25 (96.15 percent) responded "definitely yes," and one (3.85 percent) responded "no." The mean of responses was 4.885. Of the 49 ministers, 43 (87.76 percent) responded "definitely yes," five (10.2 percent) responded "yes," and one (2.04 percent) felt "not sure," The mean of responses for ministers was 4.857. Of the 241 church members, 202 (83.82 percent) responded "definitely yes," 31 (12.86 percent) responded "yes," four (1.66 percent) responded "not sure," one (0.41 percent) responded "no," and three (1.24 percent) responded "definitely no." The mean of responses for the church members was 4.776. The difference in the responses of these three groups of respondents did not reach the statistical significance level ( $\chi^2 = 10.2549$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 16

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you think that God the Father, the Son, and the Holy Spirit, as one, are the origin or sources of Seventh-day Adventist education?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes)		(Yes)		(Not Sure)		(No)		(Definitely (No)		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	25	96.15	-		-		1	3.85	-		4.885
Ministers	49	100.00	43	87.76	5	10.20	1	2.04	-		-		4.857
Church Member	241	94.14	202	83.82	31	12.86	4	1.66	1	0.41	3	1.24	4.776
TOTAL	316	95.18	270	85.44	36	11.39	5	1.58	2	0.63	3	0.95	4.797

Table 17 presents the responses of the Seventh-day Adventist educators, ministers, and church members in Taiwan to the question "Do you believe in the philosophy and goals of Seventh-day Adventist education as given in the Bible?" Three hundred and seven from these three groups of Seventh-day Adventists responded to this question. Of these, 293 indicated that they believed in the philosophy and goals of Seventh-day Adventist education as given in the Bible, 14 either did not believe or were not sure.

Of the 25 educators who responded, 24 (96 percent) definitely believed and 1 (4 percent) believed. The mean of responses was 4.960. Of the 46 ministers, 41 (89.13 percent) responded "definitely yes," three (6.52 percent) responded "yes," one (2.17 percent) responded "not sure," and one (2.17 percent) responded "no." The mean of responses for ministers was 4.826. Of the 236 church members, 197 (83.47 percent) responded "definitely yes," 27 (11.44 percent) responded "yes," six (2.54 percent) responded "not sure," two (0.85 percent) responded "no," and four (1.69 percent) responded "definitely no." The mean of responses for the church members was 4.742. The difference of the responses to this question among these three groups of respondents was not statistically significant ( $\chi^2 = 5.2328$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 18 presents the responses of the Seventh-day Adventist ministers, educators and church members in Taiwan to the question "Do you believe in the philosophy and goals



Table 17

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe in the philosophy and goals of Seventh-day Adventist education as given in the Bible?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	25	92.59	24	96.00	1	4.00	-		-		-		4.960
Ministers	46	93.88	41	89.13	3	6.52	1	2.17	1	2.17	-		4.826
Church Member	236	92.19	197	83.47	27	11.44	6	2.54	2	0.85	4	1.69	4.742
TOTAL	307	92.47	262	85.34	31	10.10	7	2.28	3	0.98	4	1.30	4.772

Table 18

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe in the philosophy and goals of Seventh-day Adventist education as given in the writings of Mrs. White?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
No.	%	No.	%	No.	%	No.	%	No.	%	No.	%		
Educators	25	92.59	24	96.00	1	4.00	-	-	-	-	-	4.960	
Ministers	44	89.80	35	79.55	7	15.91	-	-	1	2.27	1	2.27	4.682
Church Member	233	91.02	167	71.67	39	16.74	22	9.44	1	0.43	4	1.72	4.562
TOTAL	302	90.96	226	74.83	47	15.56	22	7.28	2	0.66	5	1.66	4.613

of Seventh-day Adventist education as given in the writings of Mrs. White?" Three hundred and two from the three study samples responded to this question. Of those who responded, 273 indicated that they believed in White's writings concerning the philosophy and goals of Seventh-day Adventist education, seven did not believe and 22 were not sure.

Of the 25 educators, 24 (96 percent) responded "definitely yes," and one (4 percent) responded "yes." The mean of responses was 4.960. Of the 44 ministers, 35 (79.55 percent) responded "definitely yes," seven (15.91 percent) responded "yes," one (2.27 percent) responded "no," and one (2.27 percent) responded "definitely no." The mean of responses for this group was 4.682. Of the 233 church members, 167 (71.67 percent) responded "definitely yes," 39 (16.74 percent) responded "yes," 22 (9.44 percent) responded "not sure," one (0.43 percent) responded "no," and four (1.72 percent) responded "definitely no." The mean response for this group was 4.562. The difference in the responses of these three groups of respondents did not statistically reach the significance level. ( $\chi^2 = 13.4247$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 19 presents the responses of the three groups of Seventh-day Adventists in Taiwan to the question: "Do you believe that Seventh-day Adventist education can help prepare children and youth for God's eternal kingdom?" Three hundred and fifteen of these Seventh-day Adventists responded to this question. Of them, 283 indicated that

Table 19

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe that Seventh-day Adventist education can help prepare children and youth for God's eternal kingdom?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes)		(Yes)		(Not Sure)		(No)		(Definitely (No)		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	24	92.31	2	7.69	-	-	-	-	-	-	4.923
Ministers	49	100.00	37	75.51	9	18.37	1	2.04	1	2.04	1	2.04	4.633
Church Member	240	93.75	169	70.42	42	17.50	20	8.33	5	2.08	4	1.67	4.529
TOTAL	315	94.88	230	73.02	53	16.83	21	6.73	6	1.92	5	1.60	4.578

they believed that Seventh-day Adventist education could help prepare children and youth for the eternal kingdom of God, 21 were not sure of an answer and 11 did not believe so.

Of the 26 educators, 24 (92.31 percent) responded "definitely yes," and two (7.69 percent) responded "yes." The mean of responses was 4.923. Of the 49 ministers, 37 (75.51 percent) responded "definitely yes," nine (18.37 percent) responded "yes," one (2.04 percent) responded "definitely no." The mean response for this group was 4.633. Of the 240 church members, 169 (70.42 percent) responded "definitely yes," 42 (17.5 percent) responded "yes," 20 (8.33 percent) responded "not sure," five (2.08 percent) responded "no," and four (1.67 percent) responded "definitely no." The mean of responses for the church members was 4.529. The difference in the responses of these three groups of respondents was not significant statistically ( $X^2 = 8.3451$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 20 presents the responses of the Seventh-day Adventist educators, ministers, and church members in Taiwan to the question "Do you believe that Seventh-day Adventist education is conducive for excellent spiritual growth in children and youth?" Three hundred and thirteen from these three groups of Seventh-day Adventists responded to this questionnaire item. Of those who responded, 281 indicated that they believed that Seventh-day Adventist education is

Table 20

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe that Seventh-day Adventist education is conducive for excellent spiritual growth in children and youth?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	21	80.77	5	19.23	-		-		-		4.808
Ministers	48	97.96	37	77.08	8	16.67	1	2.08	1	2.08	1	2.08	4.646
Church Member	239	93.36	176	73.64	34	14.23	18	7.53	7	2.93	4	1.67	4.552
TOTAL	313	94.28	234	74.76	47	15.02	19	6.07	8	2.56	5	1.60	4.588

conducive for excellent spiritual growth in children and youth, 19 were not sure and 13 did not believe.

Of the 26 educators who responded, 21 (80.77 percent) definitely believed that Seventh-day Adventist education could help children and youth grow spiritually and five (19.23 percent) believed "yes." The mean response for this group was 4.808. Of the 48 ministers, 37 (77.08 percent) responded "definitely yes," eight (16.67 percent) responded "yes," one (2.08 percent) was "not sure," one (2.08 percent) responded "no," and one (2.08 percent) responded "definitely no." The mean of responses for the ministers was 4.646. Of the 239 church members, 176 (73.64 percent) responded "definitely yes," 34 (14.23 percent) responded "yes," 18 (7.53 percent) were "not sure," seven (2.93 percent) responded "no," and four (1.67 percent) responded "definitely no." The mean response for this group was 4.552. The difference in the responses of these three groups of Seventh-day Adventists was not statistically significant ( $\chi^2 = 6.4794$  ,  $df = 8$ ,  $p > 0.05$ ).

Table 21 presents the responses of Taiwan Seventh-day Adventist educators, ministers, and church members to the question: "Do you believe the Seventh-day Adventist education is conducive for excellent intellectual growth in children and youth? Three hundred and fourteen from these three study samples responded to this questionnaire item. Of these, 280 indicated that they believed that Seventh-day Adventist education could promote excellent intellectual

Table 21

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe that Seventh-day Adventist education is conducive for excellent indtellektual growth in children and youth?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	19	73.08	6	23.08	1	3.85	-	-	-	-	4.692
Ministers	48	97.96	35	72.92	10	20.83	1	2.08	1	2.08	1	2.08	4.604
Church Member	240	93.75	167	69.58	43	17.92	19	7.92	6	2.50	5	2.08	4.504
TOTAL	314	94.58	221	70.38	59	18.79	21	6.69	7	2.23	6	1.91	4.535



growth in children and youth, 21 were not sure and 13 did not believe.

Of the 26 educators who responded, only one (3.85 percent) was "not sure", 19 (73.08 percent) responded "definitely yes," and six (23.08 percent) responded "yes." The mean response for this group was 4.692. Of the 48 ministers, 35 (72.92 percent) responded "definitely yes," ten (20.83 percent) responded "yes," one (2.08 percent) was "not sure," one (2.08 percent) responded "no," and one (2.08 percent) responded "definitely no." The mean of responses for the ministers was 4.604. Of the 240 church members, 167 (69.58 percent) responded "definitely yes," 43 (17.92 percent) responded "yes," 19 (7.92 percent) responded "not sure," six (2.5 percent) responded "no," and five (2.08 percent) responded "definitely no." The mean of responses for this group was 4.504. The difference in the responses of these three groups of respondents did not reach the statistical significance level ( $\chi^2 = 4.176$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 22 present the responses of the Seventh-day Adventist educators, ministers, and church members in Taiwan to the question: "Do you believe that Seventh-day Adventist education helps to build good moral character in children and youth?" Three hundred and twelve from these three groups of Seventh-day Adventist responded to this questionnaire item. Of them, 275 indicated that they believed that Seventh-day Adventist education was good for

Table 22

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you believe that Seventh-day Adventist education helps to build good moral character in children and youth?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes))		(Yes)		(Not Sure)		(No)		(Definitely (No))		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	22	84.62	3	11.54	1	3.85	-	-	-	4.808	
Ministers	47	95.92	34	72.34	10	21.28	2	4.26	-	1	2.13	4.617	
Church Member	239	93.36	170	71.13	36	15.06	20	8.37	10	4.18	3	1.26	4.506
TOTAL	312	93.98	226	72.44	49	15.71	23	7.37	10	3.21	4	1.28	4.548

moral character building, 14 did not believe so and 23 were not sure.

Of the 26 educators who responded, one (3.85 percent) was "not sure," 22 (84.62 percent) responded "definitely yes," and three (11.54 percent) responded "yes." The mean of responses for educators was 4.808. Of the 47 ministers, 34 (72.34 percent) responded "definitely yes," ten (21.28 percent) responded "yes," two (4.26 percent) were "not sure," and one (2.13 percent) responded "definitely no." The mean of responses for ministers was 4.617. Of the 239 church members, 170 (71.13 percent) responded "definitely yes," 36 (15.06 percent) responded "yes," 20 (8.37 percent) were "not sure," ten (4.18 percent) responded "no," and three (1.26 percent) responded "definitely no." The mean response for this group was 4.506. The difference in the responses to this questionnaire item of the three groups of respondents was not significant statistically ( $\chi^2 = 7.434$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 23 presents the responses of the Seventh-day Adventist educators, minister, and church members in Taiwan to the question: "Would you like to know more about Seventh-day Adventist education?" Three hundred and nine from these three groups of Seventh-day Adventist responded to this questionnaire item. Of these 309, 277 indicated their desire to know more about Seventh-day Adventist education, 17 felt that they had no need to do so and 15 were not sure.

Table 23

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Would you like to know more about Seventh-day Adventist education?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes)		(Yes)		(Not Sure)		(No)		(Definitely (No)		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	19	73.08	2	7.69	1	3.85	2	7.69	2	7.69	4.308
Ministers	48	97.96	37	77.08	9	18.75	-		1	2.08	1	2.08	4.667
Church Member	235	91.80	163	69.36	47	20.00	14	5.96	6	2.55	5	2.13	4.519
TOTAL	309	93.07	219	70.87	58	18.77	15	4.85	9	2.91	8	2.59	4.524

Of the 26 educators who responded, 19 (73.08 percent) said "definitely yes," two (7.69 percent) said "yes," one (3.85 percent) was "not sure," two (7.69 percent) responded "no," and two (7.69 percent) responded "definitely no." The mean of responses for the educators was 4.308. Of the ministers, 37 (77.08 percent) responded "definitely yes," nine (18.75 percent) responded "yes," one (2.08 percent) responded "no," and one (2.08 percent) responded "definitely no." The mean of responses for the ministers was 4.667. Of the 235 church members, 163 (69.36 percent) responded "definitely yes," 47 (20 percent) responded "yes," 14 (5.96 percent) were "not sure," six (2.66 percent) responded "no," and five (2.13 percent) responded "definitely no." The mean of responses for the church members was 4.519. The difference in the responses to this questionnaire item did not reach the significance level statistically ( $\chi^2 = 10.334$ ,  $df = 8$ ,  $p > 0.05$ ).

The Extent the Respondents are Informed  
about Seventh-day Adventist Education

The responsibility of informing the Church about Seventh-day Adventist education rests with the educators and the ministers. Through the information given by them, the believers may obtain a knowledge about the philosophy and goals of education, understand what Seventh-day Adventist education do for their children, and convinced of the importance of letting their children receive true Christian education from Seventh-day Adventist schools.

Table 24 shows the frequency with which the Seventh-day Adventist educators promoted Christian education in the Seventh-day Adventist Churches in Taiwan. Almost half reported that they spoke to the Churches about Seventh-day Adventist education occasionally. Together with those who said they promoted Christian education only once or twice a year, or hardly ever did so, about three quarters of the educators took this responsibility lightly. Approximately 25 percent, however, said they promoted Christian education in the Churches more often by speaking to the congregation at least once or possibly several times a year.

Table 24

This table presents frequency of Seventh-day Adventist educators' promotion of Seventh-day Adventist education to the Churches in Taiwan (N = 19).

Once a Year	Twice a Year	Once a Quarter	Several Times a Quarter	Occasionally	Hardly Ever
1 5.26%	1 10.53%	1 5.26%	4 21.05	9 47.37%	2 10.53%

By comparison, more ministers were willing to help the church members know about Seventh-day Adventist education than were the educators. Table 25 shows the ministers' responses to this questionnaire item. Forty-four of the ministers responded. Approximately 40 percent of them stated that they were willing to speak to the Church on Seventh-day Adventist education at least once or possible several times a quarter. About 35 percent said they would

do it twice a year, and almost 14 percent said that they were willing to do so once a year.

Table 25

This table presents willingness of Seventh-day Adventist ministers to speak about Seventh-day Adventist education to the Churches in Taiwan (N = 44).

Once a a Year	Twice a Year	Once a Quarter	Several Times a Quarter	Occasion- ally	Hardly Ever
6 13.64%	16 36.36%	14 31.82	4 9.09%	4 9.09%	-

Those who were willing to promote Seventh-day Adventist education only occasionally were less than ten percent. Besides these responses, a few of the ministers and educator said that they promoted Christian education by frequently talking to the church members on an individual basis. Table 26 presents the frequency the ministers promoted Seventh-day Adventist education in the Churches as reported

Table 26

This table presents willingness of Seventh-day Adventist ministers' promotion of Seventh-day Adventist education in their churches as reported by the church members (N - 204).

Once a a Year	Twice a Year	Once a Quarter	Several Times a Quarter	Occasion- ally	Hardly Ever
18 8.82%	48 23.53%	29 14.22%	57 27.94%	37 18.14%	14 7.35%

by their church members. Of the 204 church members who responded to this item, 18 (8.82 percent) reported that their ministers spoke to them on Seventh-day Adventist education "once a year", 48 (23.53 percent) responded "twice a year," 29 (14.22 percent) stated "once a quarter," 57 (27.94 percent) said "several times a quarter," 37 (18.14 percent) remembered that their church pastors only spoke on Christian education "occasionally," and 14 (7.35 percent) said "hardly ever." The majority of the church members expressed that they believed in what their ministers said about Seventh-day Adventist education. Two hundred and thirteen church members responded to the questionnaire item about this. Table 27 lists their responses. Only four of them (1.88 percent) did not believe and seven (3.29 percent) were not sure. The remaining church members believed in the information regarding Seventh-day Adventist education they received either strongly or moderately. From the information described in the preceding section of this



Table 27

Responses of Seventh-day Adventist Church Members to the Questionnaire Item:  
 "I believe in what my church pastor said about Seventh-day Adventist  
 education." (N = 213)

Definitely Yes	Yes	Not Sure	No	Definitely No
112 52.58%	90 42.25%	7 3.29%	3 1.41%	1 0.47%

chapter, regarding their understanding of the Seventh-day Adventist educational program, the respondents appeared to be quite well-informed about the Seventh-day Adventist schools in Taiwan.

#### Opinions and Attitudes of the Respondents toward Seventh-day Adventist Education

The second question in the problem statement asks if Taiwanese Seventh-day Adventists are supportive of the Seventh-day Adventist educational program and willing to send their children to Seventh-day Adventist schools. Questions 8 to 17 of Part II of the questionnaire attempt to explore the attitudes and opinions of the Seventh-day Adventist ministers, educators, and church members in Taiwan toward the Seventh-day Adventist educational program now in operation on the Island. Questions 4 of Part III of the questionnaire asks for additional comments of Seventh-day Adventist educators, ministers and church members in Taiwan regarding the most important things that they think can strengthen the Seventh-day Adventist educational work in Taiwan. The following is a report of the findings.

#### Opinions Regarding the Need for Seventh-day Adventist Schools

Taiwan Adventist College and Academy in Yu Chih, Nantou County is an institution the Seventh-day Adventist Church in Taiwan operates to offer its youth general education and professional training in limited fields. At Taipei, connected with the Taiwan Adventist Hospital, is the School

of Health Occupations which trains young people for the nursing and/or allied health professions. With the exception of these two formal educational institutions and several English language schools, as well as local Church operated kindergartens which are chiefly for Church outreach purposes, Seventh-day Adventists do not have schools in Taiwan for the local Seventh-day Adventist youth and children. With regard to the need for Seventh-day Adventist schools, the respondents have varied opinions.

Table 28 shows the opinions of Taiwanese Seventh-day Adventist ministers, educators, and church members regarding the levels of educational program needed for the Seventh-day Adventist children and youth. Five educators (18.52 percent), seven ministers, 42 church members (16.41 percent) thought it necessary to establish only secondary schools. The number of those who opposed the ideas, or were not sure, equaled to or doubled the number of those who agreed.

A higher percentage of the respondents favored the idea of having both Seventh-day Adventist elementary and secondary schools for the children and youth in the Church. This was especially true with the educators. It was the opinion of 17 educators (62.96 percent), 18 ministers (36.73 percent), and 101 church members (39.45 percent) that the Church should operate both elementary and secondary schools. The response rate of the three study samples to the suggestion it was not necessary to maintain what are now operated was much higher. Fifteen educators (55.56

Table 28

This table presents the Frequency Distribution, Percentages of the Opinion of Taiwanese Seventh-day Adventist Educators, Ministers and Church Members Regarding Levels of Schools Needed to be Established for Adventist Children and Youth.

GROUPS OF RESPONDENTS	Elementary				Secondary				Elementary & Secondary				Maintain Current Program			
	Yes		No or Not Sure		Yes		No or Not Sure		Yes		No or Not Sure		Yes		No or Not Sure	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Educators	5	18.50	6	22.22	3	11.11	6	22.22	17	66.69	2	7.41	14	51.85	1	3.7
Ministers	7	14.29	10	20.41	9	18.37	9	18.37	18	36.74	11	22.40	29	59.18	5	10.20
Church Members	44	17.19	65	25.39	42	16.41	61	23.83	101	39.45	48	18.75	130	50.78	38	14.84
TOTAL	56	16.87	81	24.40	54	16.27	76	22.89	136	40.96	61	18.37	173	52.11	44	13.25

percent), 34 ministers (69.39 percent), and 168 church members (65.63 percent) expressed their opinions regarding this. Those who indicated that it was necessary to maintain the current program included 14 educators (51.85 percent), 29 ministers (59.18 percent), and 130 church members (50.78 percent). To educate the children and youth in the Church, it would be ideal to have Seventh-day Adventist schools for everyone. Table 29 presents the frequency distribution, percentages and means of the responses of Seventh-day Adventist educators, ministers, and church members to the question: "Would you like to see Seventh-day Adventist schools available to all Seventh-day Adventist children in Taiwan?" A total of 311 Adventist from the three study samples responded to this question. Two hundred and fifty-nine indicated that they hoped there would be Seventh-day Adventist schools available. Thirty-three were not sure, and nineteen appeared not concerned about this.

Of the 26 educators who answered, 24 (92.31 percent) responded "definitely yes," and two (7.69 percent) responded "yes." The mean of responses for the educators was 4.923. Of the 49 ministers, 36 (73.47 percent) responded "definitely yes," seven (14.29 percent) responded "yes," three (6.12 percent) responded "definitely no." The mean of responses for the ministers was 4.490. Of the 236 church members, 152 (64.41 percent) responded "yes," 30 (12.71 percent) responded "not sure," ten (4.24 percent) responded "no," and six (2.54 percent) responded "definitely no." The

Table 29

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Would you like to see Seventh-day Adventist schools available to all SDA children in Taiwan?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes))		(Yes)		(Not Sure)		(No)		(Definitely (No))		
No.	%	No.	%	No.	%	No.	%	No.	%	No.	%		
Educators	26	96.30	24	92.31	2	7.69	-	-	-	-	-	4.923	
Ministers	49	100.00	36	73.47	7	14.29	3	6.12	-	3	6.12	4.490	
Church Member	236	92.19	152	64.41	38	16.10	30	12.71	10	4.24	6	2.54	4.356
TOTAL	311	93.67	212	68.17	47	15.11	33	10.61	10	3.22	9	2.89	4.424

mean for responses for the church members was 4.356. Although the educators appeared to be more concerned than the other two groups of respondents that Seventh-day Adventist schools be available to all Adventist children, the ministers, in turn, were more concerned than the church members. The difference did not reach the statistical significance level ( $\chi^2 = 14.5242$ ,  $df = 8$ ,  $p > 0.05$ ).

#### Attitudes of the Respondents toward Seventh-day Adventist Education

Taiwan Adventist College and Academy have a very small enrollment. Many who are concerned often wonder how supportive the Seventh-day Adventists in Taiwan are toward their own educational institutions. Some attribute the small enrollment to the inconvenience caused by the wide geographical dispersion of the church members. Others speculate that the high tuition fees and expenses have caused the inability of the church members to send their children to Seventh-day Adventist schools. Table 30 presents the responses of the Seventh-day Adventist educators, ministers, and church members to the question: "Do you think that the geographical dispersion of the church members is an obstacle to the church members' willingness to send their children to Seventh-day Adventist schools?" A total of 300 respondents answered this question. Of these, 113 indicated that they thought that the geographical dispersion would be an obstacle to the church members' enrolling their children in the Seventh-day Adventist

Table 30

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you think that the geographical dispersion of the church members is an obstacle to the church members' willingness to send their children to Seventh-day Adventist Schools?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes)		(Yes)		(Not Sure)		(No)		(Definitely (No)		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	24	83.89	1	4.17	7	29.17	6	25.00	5	20.83	5	20.83	2.750
Ministers	48	97.96	14	29.17	4	8.33	9	18.75	14	29.17	7	14.58	3.083
Church Member	228	89.06	45	19.74	42	18.42	60	26.32	41	17.98	40	17.54	3.048
TOTAL	300	90.36	60	20.00	53	17.67	75	25.00	60	20.00	52	17.33	3.030



schools. An equal number, 112, of the respondents did not think so and 75 felt that they were not sure.

Of the 24 educators who responded, one (4.17 percent) answered "definitely yes," seven (29.17 percent) answered "yes," six (26 percent) were "not sure," five (20.83 percent) answered "no," and five (20.83 percent) answered "definitely no." The mean of responses was 2.75. Of the 48 ministers, 14 (29.17 percent) responded "definitely yes," four (8.33 percent) responded "yes," nine (18.75 percent) responded "not sure," 14 (29.17 percent) responded "no," and seven (14.58 percent) responded "definitely no." The mean of responses was 3.083. Of the 228 church members, 45 (19.74 percent) responded "definitely yes," 42 (18.42 percent) responded "yes," 60 (26.32 percent) responded "not sure," 41 (17.98 percent) responded "no," and 40 (17.54 percent) responded "definitely no." The mean of responses was 3.048. The difference in the response of these groups of Seventh-day Adventist was not significant statistically ( $X = 2 = 13.0514$ ,  $df = 8$ ,  $p > 0.05$ ).

Table 31 presents the responses of the three study samples to the question: "Do you think that the higher-than-public school tuition in Seventh-day Adventist schools could stop you from sending your child/children to a Seventh-day Adventist school?" Three hundred and eleven Seventh-day Adventist educators, ministers, and church members in Taiwan responded to this question. Eighty-nine indicated that the high tuition and fees could not stop them

Table 31

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Do you think that the higher-than-public school tuition in Seventh-day Adventist school could stop you from sending your child/children to an SDA school?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely (yes)		(Yes)		(Not Sure)		(No)		(Definitely (No)		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	26	96.30	3	11.54	5	19.23	6	23.08	2	7.69	10	38.46	2.577
Ministers	48	97.96	17	35.42	14	29.17	10	20.83	4	8.33	3	6.25	3.792
Church Member	237	92.58	75	31.65	49	20.68	43	18.14	32	13.50	38	16.03	3.384
TOTAL	311	93.67	95	30.55	68	21.86	59	18.97	38	12.22	51	16.40	3.379

from sending their children to a Seventh-day Adventist school, 59 were not sure, and 163 felt that this could be a factor hindering their placing their children in the Church's schools.

Of the 26 educators who responded, three (11.54 percent) answered "definitely yes," five (19.23 percent) answered "yes," six (23.08 percent) answered "not sure," two (7.69 percent) answered "no," and ten (38.46 percent) answered "definitely no." The mean of responses was 2.577. Of the 48 ministers, 17 (35.42 percent) responded "definitely yes," 14 (29.17 percent) responded "yes," ten (20.83 percent) responded "not sure," four (8.33 percent) responded "no," and three (6.25 percent) responded "definitely no." The mean of responses was 3.792. Of the 237 church members, 75 (31.65 percent) responded "definitely yes," 49 (20.68 percent) responded "yes," 43 (18.14 percent) responded "not sure," 32 (13.5 percent) responded "no," and 38 (16.03 percent) responded "definitely no." The mean of responses was 3.384. It appeared from the responses that the educators, by comparison, were more supportive than were the ministers or the church members to the Seventh-day Adventist schools, in that 46.15 percent of the educators did not think that high tuitions stop them from enrolling their children in a Seventh-day Adventist school. On the other hand, the ministers were the least supportive, with 64.50 percent feeling that they could not send children to a Seventh-day Adventist school because of the expenses

involved. Only 14.58 percent did not think that the high cost of education would matter. The percentage of ministers who had negative attitudes on account of tuition and fees was higher even than that of the church members'. The difference in attitude of these three groups was significant ( $\chi^2 = 17.4607, df = 8, p0.05$ ).

Most of the respondents indicated that they were willing to enroll their children in Seventh-day Adventist schools. Table 32 presents the responses of Seventh-day Adventist educators, ministers, and church members in Taiwan to the question: "If you had a child of school age, would you send him to a Seventh-day Adventist school?" A total of 290 from these three groups of Seventh-day Adventists responded to this question. Two hundred and three said that they would and 31 said that they would not. The remaining 56 were not sure.

Of the 25 educators who responded, 23 (92 percent) answered "definitely yes," and two (8 percent) answered "yes," The mean of responses was 4.92. Of the 46 ministers, 35 (76.09 percent) responded "definitely yes," four (8.7 percent) responded "yes," six (13.04 percent) responded "not sure," and 1. (2.17 percent) responded "no." The mean of responses was 4.587. Of the 219 church members, 92 (42.47 percent) responded "definitely yes," 46 (21 percent) responded "yes," 50 (22.83 percent) responded "not sure," 16 (7.31 percent) responded "no," and 14 (6.39 percent) responded "Definitely no." The mean of responses

Table 32

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "If you had a child of school age, would you send him to Seventh-day Adventist church school?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	25	92.59	23	92.00	2	8.00	-		-		-		4.920
Ministers	46	93.88	35	76.09	4	8.70	6	13.04	1	2.17	-		4.587
Church Member	219	85.55	93	42.47	46	21.00	50	22.83	11	7.31	14	6.39	3.858
TOTAL	290	87.35	151	52.07	52	17.93	56	19.31	17	5.86	14	4.83	4.066

was 3.858. While the majority of all three of the groups of respondents indicated that they would enroll their children in Seventh-day Adventist schools, it appeared that the educators were the most sure that they would, and church members were comparatively less sure that they would do so. The difference in attitude was significant statistically ( $\chi^2 = 36,373$ ,  $df = 8$ ,  $p > 0.001$ ).

Table 33 presents the responses of the three study samples to the question: "Would you be willing to be separated from your child/children and send them to boarding school at Yu Chih?" Two hundred and eighty-eight Seventh-day Adventist educators, ministers, and church members responded to this question. One hundred and ninety-nine said that they would be willing to, and 33 indicated that they would not like to do so while 56 expressed that they were not sure.

Of the 22 educators who responded, 15 (68.18 percent) answered "definitely yes," two (9.09 percent) answered "yes," and five (22.73 percent) answered "not sure," The mean of responses was 4.455. Of the 47 ministers, 30 (63.83 percent) responded "definitely yes," six (12.77 percent) responded "yes," seven (14.98 percent) were "not sure," three (6.38 percent) responded "'no," and one (2.13 percent) responded "definitely no," The mean of responses was 4.298. Of the 219 church members, 81 (36.99 percent) responded "definitely yes," 65 (29.68 percent) responded "yes," 44 (20.09 percent) were "not sure," 13 (5.94 percent) responded

Table 33

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Would you be willing to be separated from your child/children and send them to a boarding school at Yu Chih?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5 (Definitely (yes))		4 (Yes)		3 (Not Sure)		2 (No)		1 (Definitely (No))		
			No.	%	No.	%	No.	%	No.	%	No.	%	
Educators	22	81.48	15	68.18	2	9.09	5	22.73	-	-	-	-	4.455
Ministers	47	95.92	30	63.83	6	12.77	7	14.89	3	6.38	1	2.13	4.298
Church Member	219	85.55	81	36.99	65	29.68	44	20.09	13	5.94	16	7.31	3.831
TOTAL	288	86.75	126	43.75	73	25.35	56	19.44	16	5.56	17	5.90	3.955

"no," and 16 (7.31 percent) responded "definitely no." The mean of responses was 3.831. The respondents appeared more hesitant to enroll their children, when the Seventh-day Adventist school is a boarding school. Almost a third of them were either not sure or had feelings strongly against the idea. The church members again appeared comparatively less supportive than did the other two groups, even though those were willing to place their children in the boarding school at Yu Chih were still in the majority. The difference in the responses of the three groups of respondents to this question was significant ( $\chi^2 = 21.6344$ ,  $df = 8$ ,  $p > 0.01$ ).

Table 34 presents the frequency distribution, percentages and means of the responses of Seventh-day Adventist educators, ministers, and church members to the question: "If there is a need to establish a school, would you be willing to work on a committee to provide a Church school for children of your church?" Two hundred and eighty-five of these study samples responded to this question. One hundred and ninety-seven indicated that they would be willing to serve in the committee, and 42 were not willing, while 46 felt that they were not sure.

Of the 23 educators who responded to this question, 17 (73.91 percent) answered "definitely yes," four (17.39 percent) answered "yes," one (4.35 percent) was "not sure," and one (4.35 percent) answered "no." The mean of responses was 4.609. Of the 43 ministers, 25 (58.14 percent)



Table 34

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "If there is a need to establish a school, would you be willing to work on a committee to provide a church school for children of your church?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%			
Educators	23	35.19	17	73.91	4	17.39	1	4.35	1	4.35	-	4.609	
Ministers	43	87.76	25	58.14	4	9.30	6	13.95	6	13.95	2	4.65	4.023
Church Member	219	85.55	95	43.38	52	23.74	39	17.81	17	7.76	16	7.31	3.881
TOTAL	285	85.84	137	48.07	60	21.05	46	16.14	24	8.42	18	6.32	3.961

responded "definitely yes," four (9.3 percent) responded "yes," six (13.93 percent) responded "not sure," six (13.95 percent) said "no," and two (4.64 percent) said "definitely no." The mean of responses was 4.023. Of the 219 church members, 95 (43.38 percent) responded "definitely yes," 52 (23.73 percent) responded "yes," 39 (17.81 percent) were "not sure," 17 (7.76 percent) responded "no," and 16 (7.31 percent) responded "definitely no." The mean of responses was 3.881. It appeared that the educators as a group were more willing to help establish a school for children in the Church when a need should arise. Almost a third of both the ministers and the church members either were not sure what role they would take or rejected the idea. This difference in the attitudes of the three groups of respondents was not significant statistically, although it almost reached the significant level ( $\chi^2 = 15.4192$ ,  $df = 8$ ,  $p > 0.05$ ).

On the whole, the responses of the study samples showed that the respondents were supportive of Seventh-day Adventist education at varying degrees. The educators seemed to be more supportive than were the ministers and the church members. This is not unexpected, since providing the Seventh-day Adventist youth with an ideal Christian educational program is really their most important responsibility.

The attitudes of the respondents appeared much more positive with regard to supporting the Seventh-day Adventist schools financially. Table 35 presents the responses of the

Table 35

This table presents the Frequency Distribution, Percentages, and Means of Responses of the Three Groups of Taiwanese Seventh-day Adventists to the Question: "Would you financially support a church school though you have no school-age child?" with N and percent.

GROUP OF RESPONDENTS	N	%	R E S P O N S E S										$\bar{X}$
			5		4		3		2		1		
			(Definitely)		(Yes)		(Not Sure)		(No)		(Definitely)		
			(yes)								(No)		
	No.	%	No.	%	No.	%	No.	%	No.	%			
Educators	23	85.19	14	60.86	8	34.78	-		1	4.35	-		4.522
Ministers	44	89.80	18	40.91	19	43.18	4	9.09	3	6.82	-		4.182
Church Member	220	85.94	96	43.64	69	31.36	43	19.55	8	3.64	4	1.82	4.114
TOTAL	287	86.44	128	44.60	96	33.45	47	16.38	12	4.18	4	1.39	4.157

three study samples to the question: "Would you financially support a Church school though you have no school-age child?" Two hundred and eighty-seven answered the question and 224 indicated that they would give financial support, while 47 felt not sure and 16 said they would not.

Of the 23 educators who responded, 14 (60.87 percent) answered "definitely yes," and eight (34.78 percent) answered "yes," Only one (4.35 percent) answered "no." The mean of responses was 4.522. Of the 44 ministers, 18 (40.91 percent) responded "definitely yes," 19 (43.18 percent) responded "yes," four (9.09 percent) responded "not sure," and three (6.82 percent) responded "no." The mean of responses was 4.182. Of the 220 church members 96 (43.64 percent) responded "definitely yes," 69 (31.36 percent) responded "yes," 43 (19.55 percent) responded "not sure," eight (3.64 percent) responded "no," and four (1.82 percent) responded "definitely no." The mean of responses was 4.114. There appeared to be no statistically significant difference in the responses of these three groups of respondents ( $\chi^2 = 11.7449$ ,  $df = 8$ ,  $p > 0.05$ ).

#### Opinions Regarding Responsibility for Seventh-day Adventist Education and Additional Comments

The last two items in Part II of the questionnaire asked about who should be responsible for promoting Seventh-day Adventist education in Taiwan and who should financially support Seventh-day Adventist education. Tables 36 and 37

present the responses of the three study samples to these questions.

With regard to the question with whom the responsibility of promoting Seventh-day Adventist education lies, the educators and the Taiwan Mission were selected as the ones who should bear most of the responsibility, and the church members were thought to be the ones who should be the least responsible.

Table 36

This table presents the opinions of Seventh-day Adventist ministers, educators, and church members on who should be responsible for promoting Seventh-day Adventist education.

PERSONS OR ORGANIZATIONS		A	B	C	D	E	F
TAIWAN MISSION	Ed.	6	3	1	2	2	7
	Min.	12	6	1	1	1	3
	C.M.	101	30	17	10	9	14
	Total	119	39	19	13	13	24
LOCAL CHURCH	Ed.	6	3	3	4	2	2
	Min.	10	10	3	4	1	0
	C.M.	30	51	25	33	15	8
	Total	46	64	31	42	19	10
PARENTS	Ed.	14	1	0	1	4	2
	Min.	16	3	5	3	5	0
	C.M.	70	27	36	24	22	12
	Total	100	31	41	28	31	14
MINISTERS	Ed.	10	3	4	2	1	1
	Min.	14	4	6	2	2	1
	C.M.	47	28	37	29	19	12
	Total	71	35	47	33	22	14
EDUCATORS	Ed.	11	3	3	2	3	0
	Min.	23	2	2	0	2	3
	C.M.	96	30	20	14	18	12
	Total	130	35	25	16	23	15
CHURCH MEMBERS	Ed.	6	4	3	3	2	2
	Min.	8	4	4	3	0	5
	C.M.	33	17	20	19	18	46
	Total	47	25	27	25	20	53

In the scale A to F, A = most responsible  
F = least responsible

Ed. = Educators  
Min. = Ministers

C.M. = Church Members

Table 37

This table presents the opinions of Seventh-day Adventist ministers, educators, and church members on who should financially support Seventh-day Adventist education.

PERSONS OR ORGANIZATIONS		A	B	C	D	E	F
TAIWAN MISSION	Ed.	11	2	2	3	0	5
	Min.	13	8	3	3	2	0
	C.M.	126	32	14	5	5	4
	Total	150	42	19	11	7	9
LOCAL CHURCH	Ed.	6	3	7	2	1	1
	Min.	7	10	5	5	1	2
	C.M.	27	59	46	26	22	5
	Total	40	72	48	23	13	8
PARENTS	Ed.	17	0	2	3	6	8
	Min.	25	1	5	1	1	2
	C.M.	94	27	34	13	12	12
	Total	136	28	42	16	13	14
MINISTERS	Ed.	1	0	2	3	6	8
	Min.	4	2	4	2	2	11
	C.M.	12	10	13	19	32	48
	Total	17	12	19	24	40	67
EDUCATORS	Ed.	1	1	2	5	6	5
	Min.	9	6	4	2	5	3
	C.M.	30	23	30	35	26	25
	Total	40	30	36	42	37	33
CHURCH MEMBERS	Ed.	6	0	0	2	4	0
	Min.	9	5	1	6	4	4
	C.M.	41	21	23	25	26	27
	Total	56	35	24	33	34	31

In the scale A to F, A = most responsible to support  
F - least responsible to support

Ed. = Educators  
Min. = Ministers

C.M. = Church Members

As to the responsibility to support Seventh-day Adventist education financially, the Taiwan Mission and the parents were selected as the ones who should be the most responsible, and the ministers were thought to be the ones who should be the least responsible.

Most of the respondents showed their concern for Seventh-day Adventist education by giving additional comments. Analysis of these comments revealed that their chief concerns were the following three areas:

Registration with the Government. Both the Taiwan Adventist College and Academy and the School of Health Occupations are not yet registered with the Education Department of the Taiwan government. This lack of governmental recognition was considered a cause of the difficulties the students would meet in job finding or in seeking further education abroad when they graduate. The respondents urged that besides being accredited by the Seventh-day Adventist Church Board of Regents, the school administration should strive to register the schools so that the schools would be recognized by the government as formal educational institutions.

Qualification of Teachers. Many respondents expressed the wish that the school administration would employ well qualified teachers to teach their children. The most cherished qualifications are: truly devoted Christians, high moral characters, care and concern for the students, and academic preparation which meets the standards set by the



Education Department of Taiwan. They also expected that the school would hire its own graduates as teachers, if they meet the qualifications.

Fees and Expenses. Many respondents felt that the cost of education at the Seventh-day Adventist schools was too high. Some suggested that the school administration should give consideration to lowering the tuition and fees to the same level as that of the public schools so that more church members could afford to send their children to Seventh-day Adventist schools. Others suggested that the school charge less for room and board.

Besides these three chief concerns and various opinions, some felt that the Church should consider establishing church schools on the elementary level. This would make it possible for the Seventh-day Adventist children and youth to have continuity in Christian education starting from the beginning. Staff stability is another area of concern. Some respondents felt that the school should have a long-term plan which might give less teacher turnover.

The importance of operating schools according to the principles and guidelines found in the Bible and White's writings was pointed out by some. It was felt that the spiritual development of the students should receive more attention in the Seventh-day Adventist educational program. Some expressed the hope that more emphasis would be put on career and technological training in the curriculum so that

the students would be equipped with practical skills when they leave the school. Others suggested that the schools give career guidance to the students and assist them in finding jobs when they graduate.

The importance of Christian education promotion in the Churches was emphasized in some comments. Ways for promotion such as: having a brochure, polling in the Churches and accepting usable ideas, and sending the best students to the Churches to demonstrate what Seventh-day Adventist education has done for them, were some of the suggested ideas. It was felt that ministers should do more in promoting Seventh-day Adventist education.

All these opinions and comments indicated that the respondents were concerned about having the best Christian educational program possible for their children.

#### Diversity of Attitudes toward Seventh-day Adventist Education

The third question in the statement of problem asked if there was a diversity of attitudes among Seventh-day Adventist educators, ministers, and church members in Taiwan toward Seventh-day Adventist education. To obtain an answer to this question, the following statistical procedures were employed.

A Pearson's correlation study was done on the responses to the questions of Part II of the questionnaire. The relatively large size of the correlation justified the use of an attitude index which was obtained by averaging the

responses to all the questions in Part II of the questionnaire except Numbers 7, 10, 11, 16, and 17. Questions 7, 10, 16, and 17 were left out because the information these questions asked for had no bearing on the respondents' own attitude of support. Question 11 was omitted because too few respondents answered all four parts of the question.

In the averaging process, the responses to Question 9 were reversed so that "definitely no" and "no" were represented with "5" and "4," while "definitely yes" and "yes" were represented with "1" and "2." This was necessary since "definitely no" and "no" in Question 9 showed positive attitudes, and "definitely yes" and "yes," on the contrary, showed negative attitudes. The responses to all the other questions followed the sequence from "definitely yes (5)" which signified the most positive attitude, to "definitely no (1)" which signified the most negative attitude. Table 38 presents the attitude indexes of the different groups of respondents thus obtained.

These indexes were relatively high, signifying that the respondents were supportive of Seventh-day Adventist education. They also indicated that the educators were more supportive than the ministers, and the ministers were more supportive than were the church members. The difference in the attitudes of the groups was quite small ( $N = 227$ , Multiple  $R = 0.238$ ,  $R^2 = 0.056$ ).

The indexes were further utilized in performing analysis of the variance. Table 39 presents the results.

Table 38

This table presents attitude indexes of Seventh-day Adventist ministers, educators and church members toward Seventh-day Adventist education.

GROUPS	N	X	S.D.
Educators	18	4.683	0.272
Ministers	35	4.464	0.410
Church Members	174	4.251	0.583
TOTAL GROUP	227	4.318	0.555

The F-ratio obtained was significant at 0.001. Results of the analysis of variance confirmed that the attitudes of the three groups of respondents toward Seventh-day Adventist education were significantly different.

Table 39

This table presents the results of statistical analysis of variance of the attitudes of Seventh-day Adventist ministers, educators, and church members toward Seventh-day Adventist education.

Source of Variation	$x^2$	df	$s^2$	F-Ratio
Between Groups	3.928	2	1.964	6.696
Within Groups	65.694	224	0.293	
TOTAL	69.622	224	0.293	

p - 0.001

Since some of the respondents had children and some did not, further statistical analysis was made to explore if

this had any effect on the diversity of attitudes of the respondents. Based on whether they had children or not, the respondents were divided into two groups. Separate attitude indexes were computed for these two groups, and the results are presented in Table 40.

Table 40

This table presents the attitude indexes of respondents who had children and respondents with no children.

GROUPS	N	X	S.D.
Group With Children	132	4.443	0.513
Group With No Children	95	4.144	0.567
TOTAL GROUP	227	4.318	0.555

The difference in the indexes indicated that those with children were more supportive of Seventh-day Adventist education than the other group. With these indexes, further analysis was made and the results are presented in Table 41

Table 41

This table presents the results of statistical analysis of variance of the attitude of respondents with children vs. respondents with no children.

Source of Variation	$\chi^2$	df	$s^2$	F-Ratio
Between Groups	4.964	1	4.964	17.272
Within Groups	64.658	225	0.287	
TOTAL	69.622	226		

p - 0.000

The F-ratio obtained was significant at 0.000 level indicating that the difference of the attitudes toward Seventh-day Adventist education between respondents with children and those without children was highly significant.

Based on the results of these statistical analyses, it shows significant diversity of attitudes toward Seventh-day Adventist education among the Seventh-day Adventist educators, ministers, and church members. Furthermore, whether the respondents have children or not definitely affects their attitudes and the degree of support they give to the Seventh-day Adventist schools.

#### Summary of Findings Related to the Three Questions

In this section, the questions to be answered are presented with the study finding relating to each question.

##### Question 1

To what extent do Seventh-day Adventist ministers, educators, and church members in the Taiwan Mission understand Seventh-day Adventist education, and to what extent are they informed about Seventh-day Adventist education?

As indicated in the means of responses to Questions 1-7 in Part II of the questionnaire, the majority of the Seventh-day Adventist ministers, educators, and church members in Taiwan perceive themselves as well acquainted with the philosophy and goals of Seventh-day Adventist education given in the Bible and the writings of Ellen G.

White. The findings also indicate that the respondents recognize the Divine origin of the sources of Seventh-day Adventist education is in harmony with the Biblical principals, excellent for the three phases of personal development, i.e., the spiritual, intellectual, and ideal for molding good moral character in children and youth. The higher value of the means of responses of the educators seem to indicate that the educators as a group understand more about Seventh-day Adventist education than the ministers and the church members. On the other hand, the ministers know about the philosophy and goals of Seventh-day Adventist education more than the educators and church members do. Differences in the means of responses also indicate that the educators and church members know a little more about the Seventh-day Adventist educational philosophy and goals as given in the Bible than what was give in White's writings.

The respondents learned about Seventh-day Adventist education chiefly from the information given by the ministers and the educators. Those among the ministers and educators who have frequently talked to the church about Seventh-day Adventist education are much fewer in number than those who did so more or not at all. However, judging by the self-perceived level of acquaintance with the philosophy goals, and the programs of Seventh-day Adventist education, as reported by the respondents, those who did talk to the Church have done a good job in giving information about Seventh-day Adventist education.

Question 2

Are Seventh-day Adventist ministers, educators, and church members financially supportive of Seventh-day Adventist education and willing to send their children to the Seventh-day Adventist school in Taiwan?

The findings of the study indicate the Seventh-day Adventist ministers, educators, and church members in Taiwan, in general, are financially supportive of Seventh-day Adventist education and would like Seventh-day Adventist schools to be available to all the children and youth in the Church. All three of the groups of respondents express that they are willing to send their children to Seventh-day Adventist schools and financially support the school.

Question 3

Is there a diversity of attitude among Seventh-day Adventist ministers, educators, and church members in Taiwan toward Seventh-day Adventist education?

The findings of this study suggest that the educators as a group respond to the attitude questions more positively than do the other two groups of respondents. The church members, in general, are less emphatic in their responses than are the educators or the ministers. In many cases, the means obtained show the hesitation of the church members. The ministers' responses indicate more strongly that they perceive themselves well-acquainted with what the Bible and White teach about Seventh-day Adventist education than do



the responses of the educators and church members. Ministers are however, less supportive than even the church members in some ways, as is indicated by their responses to the question regarding the high tuition and expenses in Seventh-day Adventist schools being a factor of their not wanting to send their children to the Church's schools. Results of statistical analysis indicate a significant diversity of attitudes among these three groups of respondents.

### Hypotheses Testing

Based on the problem statement, five hypotheses were formulated in the null form. Each of the hypotheses was tested with two statistical analyses. Chi square analysis was utilized to determine whether the variables were related or independent. A significant  $\chi^2$  value would indicate that the variables were interdependent or related. Since the frequencies of some of the responses were below five, a significance level of one percent ( $p=0.01$ ) was adopted to reduce the risk of making Type I error.

The Pearson Correlation Coefficient was computed to correlate the responses and explore the direction of the relationship between the variables. Values of correlation coefficient vary between +1.00 and -1.00. A positive value represents that both the variables tend to go the same direction. When one variable in this study shows a positive attitude, for example, the other variable also indicates

positive attitude and vice versa. A negative value of correlation coefficient tends to show that the two variables go in opposite directions so that when one shows a positive attitude, the other indicates a negative one.

The meaningfulness of a coefficient of correlation lies in the direction and magnitude it indicates. Therefore, for the purpose of hypothesis testing in this study, a coefficient of correlation is regarded meaningful only when it reaches the five percent level of confidence as well as having a moderate magnitude of  $\geq 0.35$ .

The results of the statistical testing of the hypothesis are reported as follows:

#### Hypothesis 1

Hypothesis 1 states: No significant relationship will be found between the length of time the respondents spent in Seventh-day Adventist schools and their willingness to: (1) send their children to Seventh-day Adventist schools, and (2) financially support Seventh-day Adventist schools.

Three variables were involved in this hypothesis, namely:

A. The length of time the respondents had spent in Seventh-day Adventist schools as indicated in the responses to Question 8 in Part I of the questionnaire.

B. The respondents' willingness to place their own children in Seventh-day Adventist schools as indicated in their responses to Questions 12 and 13 in Part II of the questionnaire.

C. The respondents' willingness to give Seventh-day Adventist schools financial support as indicated in their responses to Question 15 in Part II of the questionnaire.

The testing of this hypothesis called for statistical analysis of separate pairs of variables. First the relationship between A and B was explored. Then the relationship between B and C was investigated.

The respondents' length of attendance at Seventh-day Adventist schools was correlated with their willingness to send their children to Seventh-day Adventist schools and a coefficient of correlation of +0.106 was obtained. When the length of time was correlated with willingness to send children to the Seventh-day Adventist boarding school at Yu Chih, a coefficient of correlation of +0.005 was obtained. Even though both of these correlation coefficient values indicated a positive direction of relationship between the variables, they failed to reach the five percent level of confidence and the magnitude of the relationship was too small to be meaningful.

Chi square analysis computed on the variables "length of time" vs. "willingness to send children to Seventh-day Adventist schools" yielded a result of 27.57. With a degree of freedom of 15, this  $X^2$  value was significant at the two percent level ( $p=0.024$ ). The Chi square result obtained on the variables "length of time" vs "willingness to send children to the boarding school at Yu Chih" was:  $X^2 = 15.13$ ,  $df = 15$ ,  $p>0.442$ . These Chi square values failed to

reach the significance level of one percent. Both the  $r$  value and the  $\chi^2$  value did not indicate any significant relationship existing between these variables.

The same statistical analysis procedures were employed to explore the relationship between the two variables "length of time in Seventh-day Adventist schools" vs. "willingness to financially support Seventh-day Adventist schools." A coefficient of correlation of  $-0.033$  was obtained indicating a negative direction of the relationship by failing to reach a meaningful magnitude. A chi square value of  $18.62$  was obtained ( $df = 15, p = 0.232$ ) which was also statistically not significant. These results indicated that the respondents' willingness to give Seventh-day Adventist school financial support was not significantly related to the length of time they had spent as students in Seventh-day Adventist schools.

From the results of the statistical analyses, it was concluded that Hypothesis I in the null form was sustained. It shows no significant relationship found between the length of time the respondents spent in Seventh-day Adventist schools and their willingness to: (1) send their children to Seventh-day Adventist schools, and (2) financially support Seventh-day Adventist schools.

### Hypothesis 2

Hypothesis 2 states: No significant relationship will be found between the respondents' level of satisfaction with their experience in Seventh-day Adventist schools and their

willingness to: (1) send their children to Seventh-day Adventist schools, and (2) financially support Seventh-day Adventist schools.

In the process of testing this hypothesis, the relationships between the following variables were explored:

A. The respondents' level of satisfaction with their experience in Seventh-day Adventist schools as indicated in their responses to Question 9 in Part I of the questionnaire.

B. The respondents' willingness to send their children to Seventh-day Adventist schools as indicated in their responses to Questions 12 and 13 in Part II of the questionnaire.

C. The respondents' willingness to support Seventh-day Adventist schools financially as indicated in their responses to Question 15 in Part II of the questionnaire.

The relationship between A and B was first explored. When the respondents' level of satisfaction with their own experience in Seventh-day Adventist schools was correlated with their willingness to send children to Seventh-day Adventist schools, a coefficient of correlation of +0.351 was obtained ( $p < 0.01$ ), indicating a significant relationship between the variables. The Chi square value was 63.28, significant at the zero percent level ( $df = 25, p = 0.000$ ).

The respondents' evaluation of their Seventh-day Adventist school experience was then correlated with their willingness to send their children to the Seventh-day

Adventist boarding school at Hu Chih. A coefficient correlation of +0.367 was obtained ( $p < 0.01$ ). The Chi square value was 82.15 (df - 25,  $p = 0.000$ ). The correlation and Chi square values indicated that the two variables are significantly interdependent.

The relationship between B and C was then explored. The respondents' level of satisfaction with their Seventh-day Adventist school experience was correlated with their willingness to support Seventh-day Adventist schools financially. A coefficient correlation of +0.259 was obtained. This correlation value, even though statistically significant ( $p < 0.05$ ), did not meet the  $\geq 0.35$  criterion of magnitude. A Chi square analysis of these two variables yielded a result of 43.41 which was significant at 1.3 percent level (df - 25,  $p = 0.013$ ), just a little short of meeting the significance criterion of . These statistical results indicated a positive relationship between these two variables, but the relationship was not a significant nor a meaningful one.

Based on the results of these statistical analyses, it was concluded that Hypothesis 2 in the null form was rejected concerning the relationship between the respondents' level of satisfaction with their experience in Seventh-day Adventist schools and their willingness to send their children to Seventh-day Adventist schools. Those who evaluated the experience as "excellent" or "good" tended to be more willing to send their children to Seventh-day

Adventist schools, and those who evaluated the experience as "not good" and "not good at all" tended to be more unwilling to send children to Seventh-day Adventist schools. These variables were found to be significantly related. On the other hand, with regard to the relationship between the respondents' evaluation of their Seventh-day Adventist school experience and their willingness to financially support the school, this hypothesis, in the null form, was sustained. No significant relationship was found between these two variables.

### Hypothesis 3

Hypothesis 3 states: No significant relationship will be found between the respondents' self-perceived level of acquaintance with the philosophy and goals of Seventh-day Adventist schools and their level of belief in the philosophy and goals of the Seventh-day Adventist schools.

Four variables were involved in the testing of this hypothesis, namely:

A. The respondents' self-perceived level of acquaintance with the philosophy and goals of Seventh-day Adventist education given in the Bible as indicated in their responses to Question 1a in part II of the questionnaire.

B. The respondents' self-perceived level of acquaintance with the philosophy and goals of Seventh-day Adventist education given in the writings of Ellen G. White as indicated in their responses to Questions 1b in Part II of the questionnaire.

C. The respondents' level of belief in the philosophy and goals of Seventh-day Adventist education given in the writings of Ellen G. White as indicated in their responses to Question 5b in Part II of the questionnaire.

Due to the nature of the variables, A was correlated with C, and B with D, in the analyses.

Pearson  $r$  was computed on the variables "self-perceived level of acquaintance with Seventh-day Adventist educational philosophy and goals given in the Bible" vs. "level of belief on Seventh-day Adventist educational philosophy and goals given in the Bible." A coefficient of correlation of 0.357 was obtained. This  $r$  value met the criteria for significance and meaningfulness with a  $<0.01$  level of confidence and a  $>0.35$  magnitude. The Chi square value was 302.35 ( $df = 25, p = 0.000$ ). These results indicated that the two variables were interdependent. There appeared to be a significant positive relationship between the variables.

When the respondents' self-perceived level of acquaintance with the Seventh-day Adventist educational philosophy and goals given in White's writings was correlated with their level of belief on them, a coefficient of correlation of +0.477 was obtained. This  $r$  value was significant at  $<0.01$  level of confidence, and the magnitude met the criterion of  $\geq 0.35$ , indicating a meaningful relationship between the variables in a positive direction. The Chi square analysis result ( $\chi^2 = 332.13, df = 25, p = 0.000$ ) also suggested the existence of such a relationship.



Based on the findings from these statistical analyses, it was concluded that Hypothesis 3 in the null form was rejected. A significant relationship was found between the respondents' self-perceived level of acquaintance with the philosophy and goals of Seventh-day Adventist schools and their level of belief in the philosophy and goals of the Seventh-day Adventist schools.

#### Hypothesis 4

Hypothesis 4 states: No significant relationship will be found between the respondents' belief in the philosophy and goals of the Seventh-day Adventist schools and their willingness to financially support the Seventh-day Adventist schools.

Three variables were involved in the testing of this hypothesis. They were:

A. The respondents' level of belief on Seventh-day Adventist educational philosophy and goals given in the Bible as indicated in their responses to Question 5a in Part II of the questionnaire.

B. The respondents' level of belief on Seventh-day Adventist educational philosophy and goals given in the writings of Ellen G. White as indicated in their responses to Question 5b in Part II of the questionnaire.

C. The respondents' willingness to financially support the Seventh-day Adventist schools as indicated in their responses to Question 15 in Part II of the questionnaire.

The relationship between Variable A and Variable C was explored. A coefficient of correlation of +0.271 was obtained indicating a positive direction relationship between the variables. The r value was significant at a <0.01 level of confidence and the magnitude was 0.35. The Chi square value computed on these two variables was also highly significant ( $\chi^2 = 135.47$ ,  $df = 25$ ,  $p = 0.000$ ).

Variable B was correlated with Variable C, and a correlation value of +0.330 was obtained. This value was also significant at 0.01 level of confidence although the magnitude of the value did not meet the criterion of  $\geq 0.35$ . Chi square value computed on these two variables was significant ( $\chi^2 = 135.47$ ,  $df = 25$ ,  $p = 0.000$ ).

Even though the magnitude of the correlation was a little lower than the meaningful level set for this study, the coefficients of correlation were both highly significant. Furthermore, the Chi square values were significant at zero percent ( $p = 0.000$ ). These findings warranted the observation that the variables were interdependent. Hypothesis 4 in null form was respondents' level of belief in the Seventh-day Adventist educational philosophy and goals and their willingness to give Seventh-day Adventist schools financial support.

#### Hypothesis 5

Hypothesis 5 stated: No significant relationship will be found between pastoral communications with church members concerning Seventh-day Adventist education and the members'

self-perceived acquaintance with Seventh-day Adventist education.

In the process of testing this hypothesis, attempts were made to explore the relationships between the following variables.

A. The church members' perceived level of acquaintance with Seventh-day Adventist educational philosophy and goals given in the Bible as indicated by their responses to Question 1a in Part II of the questionnaire.

B. The church members' self-perceived level of acquaintance with Seventh-day Adventist educational philosophy and goals given in the writings of Ellen White as indicated in their responses to Question 1b in Part II of the questionnaire.

C. Frequency of pastoral communication with church members concerning Seventh-day Adventist education as indicated in the church members' responses to Question 3 in Part II of the questionnaire.

Pastoral communication about Seventh-day Adventist education was classified into six categories according to the frequencies in a year so that six represented "more often than once a quarter," five represented "once a quarter," four represented "twice a year," three represented "once a year," two represented "occasionally," and one represented "hardly ever." Chi square analysis was then employed to determine the significant relationship between these variables.

When the Chi square test was used on Variable A, the respondents' self-perceived level of acquaintance with the Seventh-day Adventist educational philosophy and goals given in the Bible, and Variable C, frequencies of pastoral communication about Seventh-day Adventist education, a value of 45.07 was obtained ( $df = 25, p < 0.01$ ). Chi square computed on Variable B, the respondents' self-perceived level of acquaintance with the Seventh-day Adventist educational philosophy and goals given in White's writings, and Variable C, frequencies of pastoral communication on Seventh-day Adventist education, yielded a result of 45.97 ( $df = 25, p < 0.01$ ). Both of these Chi square values were highly significant, indicating that the variables were interdependent. Hypothesis 5 in the null form was therefore rejected. A significant relationship was found between pastoral communication with church members concerning Seventh-day Adventist education and the members self-perceived acquaintance with Seventh-day Adventist education.

## CHAPTER 5

### Conclusions and Recommendations

#### Conclusions

From the findings of this study, the following conclusions were derived:

1. Seventh-day Adventists in Taiwan perceive themselves well-acquainted with the philosophy and goals of Seventh-day Adventist education.
2. Seventh-day Adventists in Taiwan tend to base their views concerning Seventh-day Adventist education more on the Bible than on the writings of Ellen G. White. That White's writings on education are inspired is not accepted by some.
3. Seventh-day Adventists in Taiwan are interested in Seventh-day Adventist education and would like to know more about it.
4. Seventh-day Adventists in Taiwan realize the value and worth of Seventh-day Adventist education and would like to have Seventh-day Adventist schools for all the children and youth in the Church.
5. While most of the respondents would like to see Seventh-day Adventist schools available to all, they are not

sure of the need of expanding the Seventh-day Adventist school system into one which includes schools of all levels.

6. While Seventh-day Adventist in Taiwan are supportive of Seventh-day Adventist schools and willing to send their children to a Church school, many are hesitant about sending their children to a boarding school. The church members are especially hesitant about this.

7. Seventh-day Adventists in Taiwan view high cost of education in Seventh-day Adventist schools and the long distance between the home and the school as chief causes for not sending children to the Seventh-day Adventist schools.

8. Seventh-day Adventists in Taiwan are concerned about the status of the Seventh-day Adventist schools with the government and are concerned about the difficulties the graduates of the schools have in getting into the job market due to the present status of the schools.

9. Seventh-day Adventist educators and ministers promote Seventh-day Adventist education in the Churches only infrequently.

#### Recommendations

Based on the findings and conclusions of this study, the following recommendations were made:

1. That the leaders in Taiwan Mission of Seventh-day Adventists study carefully the findings of this research;

2. That the results of this study be presented to the Churches in Taiwan;

3. That the opinions of the church members be taken into consideration when plans are laid for the education of the Seventh-day Adventist youth and children in Taiwan;

4. That Seventh-day Adventist ministers and educators be encouraged to speak publicly on Seventh-day Adventist education more frequently;

5. That Seventh-day Adventist ministers be encouraged to study more carefully Ellen White's writings on Seventh-day Adventist education so as to be able to assist the church members to understand the Divine origin of her instruction about education;

6. That the leaders of the Seventh-day Adventist Church in Taiwan study ways to convince the church members the importance of Seventh-day Adventist elementary education for their children;

7. That the leaders of the Seventh-day Adventist Church in Taiwan study the possibility of establishing elementary church schools for Seventh-day Adventist children in the different churches;

8. That plans be made to establish two more non-boarding schools for the Seventh-day Adventist youth, one in the southern part and one in the northern part of Taiwan;

9. That efforts be made to select young men and women of potential and send them abroad to prepare to be teachers of Seventh-day Adventist schools in Taiwan;

10. That the administration of the Seventh-day Adventist schools in Taiwan study ways to maintain a good quality teaching staff in the school;

11. That a committee be set up to study ways to reduce the cost of education in Seventh-day Adventist schools in Taiwan so that church members would be more willing to send their children to the schools;

12. That a committee be set up to study the possibility of registering the schools with the government;

13. That plans be made to help the graduates of the schools to find jobs or find ways to be self-supporting;

14. That further study be conducted to investigate the causes of the small enrollment at Taiwan Adventist College and Academy.



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APPENDIX A  
Enrollment Statistics of Taiwan Adventist  
College and Academy, 1985-86

三育基督學院及聖經學校

學生人數統計表

TAIWAN ADVENTIST COLLEGE & ACADEMY  
ENROLLMENT STATISTICS

TAC 大學部

Dept. or Grade	Male 男	Female 女	Total 總計	SDA 教友	Non SDA 非教友
Theology 神學系	5	5	10	10	0
Business 事務系	2	8	10	8	2
Religion & Health 宗教健康教育系	0	1	1	1	0
Pre-Nursing } 護理 Pre-Med. Tech } 化驗	1	14	15	9	6
English { A. ENSL 英專 { B. secretarial 英文秘書	1	11	12	3	9
	1	6	7	3	4
Mech. Tech. 工藝系	1	0	1	1	0
Special Students { A 學生 { B 教職員 { 選修生	1	6	7	4	3
	5	1	6	6	0
Total 總計	17	52	69	45	24
% 百分比	24.64%	75.36%		65.22%	34.78%

TAA 中學部

7th Grade 初一	5	4	9	2	7
8th Grade 初二	5	3	8	5	3
9th Grade 初三	3	4	7	5	2
10th Grade 高一	8	7	15	10	5
11th Grade 高二	8	11	19	16	3
12th Grade 高三	9	7	16	14	2
Total 總計	38	36	74	52	22
% 百分比	51.35%	48.65%		70.27%	29.73%

• Fourteen of these twenty-two students are from Adventist homes.

Therefore the percentage of Adventist members and children of Adventist members in the academy is 89.19%.

中學部 22 位非教友學生中有 14 位來自本會家庭，因此中學部學生中教友及教友子女共計 66 位，佔全體學生總數之 89.19%。

APPENDIX B  
Statistics of Taiwan Mission of  
Seventh-day Adventists



台灣區會各黨徵及執理統計表

73年9月底

姓名	職別	黨別	徵	執	理	計	姓名	職別	黨別	徵	執	理	計
張月	總務	民進	16	7	20	1	信豐	吳	民進	16	7	10	14
台北區黨部	劉玉柱	166	254	61			合茂	林	民進	13	13	1	5
士林區黨部	劉玉柱	37					東林	林	民進	13	7	15	4
北山區黨部	劉玉柱	392		19			巴度	林	民進	28	2	2	5
三重區黨部	劉玉柱	15	45	4	7		雙興	林	民進	55	14	32	14
新市區黨部	劉玉柱	8	142	45	10		國山	王	民進	41	4	12	13
板橋區黨部	劉玉柱	6	47		7		中正	江	民進	25	6	24	14
桃園區黨部	劉玉柱	1	9		1		民生	江	民進	33	10	24	27
台北區黨部	劉玉柱	101	28	53	21		建山	張	民進	64	22	32	24
彰化區黨部	劉玉柱	29	36	7	10		下湖	張	民進	13	8	1	1
鹿港區黨部	劉玉柱	3					廣和	宋	民進	23	29	10	12
南投區黨部	劉玉柱	75	31	1			廣和	宋	民進	33	16	10	12
台中區黨部	劉玉柱	1	7				廣和	宋	民進	48	19	9	17
台南區黨部	劉玉柱	70	26	38	11		廣和	宋	民進	95	3	36	34
高雄區黨部	劉玉柱	11	101	5	9		廣和	宋	民進	72	25	9	12
屏東區黨部	劉玉柱	51	20	2	20		廣和	宋	民進	94	4	55	25
苗栗區黨部	劉玉柱	3	4		1		廣和	宋	民進	22	25	2	4
桃園區黨部	劉玉柱	115	44	22	10		廣和	宋	民進	94	4	55	25
新竹區黨部	劉玉柱	32	101	6	8		廣和	宋	民進	72	25	9	12
嘉義區黨部	劉玉柱	10	7	11	3		廣和	宋	民進	94	4	55	25
台南區黨部	劉玉柱	19	5	6	4		廣和	宋	民進	72	25	9	12
高雄區黨部	劉玉柱	22	15	8			廣和	宋	民進	94	4	55	25
澎湖區黨部	劉玉柱	5					廣和	宋	民進	72	25	9	12
合計		1185	11181	225	211		廣和	宋	民進	94	4	55	25

姓名	職別	黨別	徵	執	理	計	姓名	職別	黨別	徵	執	理	計
大興	吳	民進	40	5	23	14	廣和	宋	民進	94	4	55	25
佳新	吳	民進	9	9	16		廣和	宋	民進	72	25	9	12
祥泰	吳	民進	14	4	9	7	廣和	宋	民進	94	4	55	25
廣山	吳	民進	13	1	4		廣和	宋	民進	72	25	9	12
廣山	吳	民進	32	1	2	10	廣和	宋	民進	94	4	55	25
文興	吳	民進	54		19	2	廣和	宋	民進	72	25	9	12
國山	吳	民進	3		9	4	廣和	宋	民進	94	4	55	25
國山	吳	民進	3		9	4	廣和	宋	民進	72	25	9	12
石門	吳	民進	3		4	5	廣和	宋	民進	94	4	55	25
廣和	吳	民進	26		3	5	廣和	宋	民進	72	25	9	12
廣和	吳	民進	8		3	5	廣和	宋	民進	94	4	55	25
廣和	吳	民進	23		1	5	廣和	宋	民進	72	25	9	12
廣和	吳	民進	17		1	1	廣和	宋	民進	94	4	55	25
廣和	吳	民進	5		3	18	廣和	宋	民進	72	25	9	12
廣和	吳	民進	12		2	1	廣和	宋	民進	94	4	55	25
廣和	吳	民進	22		2	4	廣和	宋	民進	72	25	9	12
廣和	吳	民進	15		1	12	廣和	宋	民進	94	4	55	25
廣和	吳	民進	39		1	12	廣和	宋	民進	72	25	9	12
廣和	吳	民進	57		1	7	廣和	宋	民進	94	4	55	25
廣和	吳	民進	12		4	4	廣和	宋	民進	72	25	9	12
廣和	吳	民進	17		4	4	廣和	宋	民進	94	4	55	25
廣和	吳	民進	47		4	33	廣和	宋	民進	72	25	9	12
廣和	吳	民進	55		3	6	廣和	宋	民進	94	4	55	25
廣和	吳	民進	34		15	23	廣和	宋	民進	72	25	9	12
廣和	吳	民進	29		7	20	廣和	宋	民進	94	4	55	25
廣和	吳	民進	58		9	18	廣和	宋	民進	72	25	9	12
廣和	吳	民進	7		3	13	廣和	宋	民進	94	4	55	25
廣和	吳	民進	7		3	10	廣和	宋	民進	72	25	9	12
廣和	吳	民進	40		24		廣和	宋	民進	94	4	55	25
廣和	吳	民進	281				廣和	宋	民進	72	25	9	12
廣和	吳	民進	2159		324	905	廣和	宋	民進	94	4	55	25
廣和	吳	民進	4761				廣和	宋	民進	72	25	9	12
廣和	吳	民進	3345		1442	1159	廣和	宋	民進	94	4	55	25
廣和	吳	民進	687				廣和	宋	民進	72	25	9	12

APPENDIX C

1. Questionnaire (Chinese)
2. Questionnaire (English)

## 問 卷 調 查

這份問卷的目的在於調查 台灣地區的復臨信徒對本會教育工作的看法，你寶貴的意見將對本會教育有重大的助益，請將你認為最能代表你的看法或信念的答案，寫上或√起來，並請回答全部問題，為保密起見，請不必寫上姓名，謝謝你的合作。

### 第一部份 人口統計資料

例：我個人曾於本會學校就讀： 對  不對

1 性別： 男  女

2 年齡： 18~20  21~25  36~50  51~65  
 65以上

3 婚姻狀況： 未婚  已婚  喪偶(寡居)  其他

4 子女狀況：(請將兒女數目寫在空格上)

我有： 沒有子女。  初生至五歲的子女。

六歲至十歲的子女。

十一歲至十八歲的子女。

十八歲以上的子女。

我的子女： 現在本會學校就讀。

現不在本會學校就讀，但過去曾在本會學校就讀

從未在本會學校就讀。

5 你當本會教友已有多少年？

一年或以下  二至九年  十至廿五年

廿五年以上

6 你多久才到教堂一次？

每安息日  差不多每安息日  每月一次或更少

7 你個人曾否在本會學校就讀？  有  沒有

(如沒有，請略去8、9二題回答第二部)

8 你曾於本會學校就讀多少年？請將最接近的數字圈上。

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

9 你對你在本會學校就讀的經驗有何評價？

非常好  好  普通  不好  很差

## 第二部份 本會教育

例：你是否相信本會教育源自父上帝？5 絕對同意4 相當同意  
3 不肯定2 不太同意1 絕對不同意

1 你对下列書籍中所提示的本會教育宗旨與哲學是否熟悉？

(A) 聖經……………54321

(B) 懷愛倫師母著作……………54321

2 你觉得本會教育是否符合聖經原則？…54321

3 你是否相信懷愛倫師母著作中<sup>(a)</sup>關於本會

教育的觀點是神所啓示的？……………54321

4 你是否觉得父上帝、聖子及聖靈、三一

真神乃本會教育之源頭？……………54321

5 你是否相信下列書籍中所提示的本會教

育宗旨與哲學？

(A) 聖經……………54321

(B) 懷師母著作……………54321

6 你是否相信本會教育

(A) 能幫助孩童及青年人為天國作準備…54321

(B) 對孩童及青年的靈命有助益……………54321

(C) 對孩童及青年心智的發展有助益……………54321

(D) 能幫助孩童及青年人建立良好的品德…54321

7 你是否想更進一步認識本會教育……………54321

8 你是否盼望台灣的本會教友子弟均能進

入本會學校就讀……………54321

9 你是否認為本會學校比其他公立學校的

收費較昂貴足以阻止你將子女送來本會

學校……………54321

10 你是否認為本會教友居住地之分散足以

阻止他們將子女送來本會學校就讀？…54321

11 你是否認為本會有必要

(A) 只成立小學……………54321

(B) 只成立中學……………54321

(C) 成立小學及中學……………54321

(D) 維持現狀……………54321

12 假如你有學齡子女，你是否願意將他送

- 至本會學校就讀？…………… 5  4  3  2  1
13. 你是否願意與你的子女分離而將他們送至  
 在地的本會學校就讀？…………… 5  4  3  2  1
14. 假如你所在的教會有必要成立教會小學  
 你是否願意參與其中籌備委員會的工作？ 5  4  3  2  1
15. 即使你沒有學齡子女，你是否願意在經  
 濟上全力支持教會的學校？…………… 5  4  3  2  1
16. 你覺得提倡本會教育的工作應由誰負責？（請在空格中填上 A  
 B C D E F 來顯示責任的重要性。A = 最重要，F = 最不重要）  
 \_\_\_\_\_ 台灣區會 \_\_\_\_\_ 當地教會 \_\_\_\_\_ 父母 \_\_\_\_\_ 傳道人  
 \_\_\_\_\_ 教育工作者 \_\_\_\_\_ 教友
17. 你覺得對本會教育經濟上的支持應由誰負責？（請在空格中填  
 上 A B C D E F 來顯示誰應負責。A = 最應負責，F = 最少責任。）  
 \_\_\_\_\_ 台灣區會 \_\_\_\_\_ 當地教會 \_\_\_\_\_ 父母  
 \_\_\_\_\_ 傳道人 \_\_\_\_\_ 教育工作者 \_\_\_\_\_ 教友

### 第三部份（為教育工作者填寫）

請在你認為正確的答案下列一條線

1. 我覺得我所屬的教堂全體教友均相信本會教育。  
 全部相信    大體相信    不肯定    大體不相信    全不相信
2. 我覺得我所屬教堂的傳道人相信本會教育。  
 絕對相信    大致相信    不肯定    不太相信    絕不相信
3. 我所屬教堂的傳道人對本會教育的講論  
 每年一次    一年兩次    每季一次    每季數次    偶然談及  
 很少提及
4. 身為教育工作者，我對本區會屬下之教堂及當地教堂談論本會教  
 育。            每年一次    一年兩次    每季一次    每季數次  
 偶然談及    很少提及
5. 請列出你認為能促進台灣地區本會教育工作最重要的兩點：  
 (A) \_\_\_\_\_  
 (B) \_\_\_\_\_

謝謝你撥出寶貴的時間參與這份研究工作，你的答案是非常有價值的，請將全份問卷放進已預備好的信封內並立刻寄出。謝謝！

## 第三部份(為教友填寫)

請在你認為正確的答案下劃一條線

- 1 我覺得我所屬的教堂全體教友均相信本會教育。  
全部相信 大體相信 不肯定 大體不相信 全不相信
- 2 我對於我所屬教堂的傳道人對本會教育的講論：  
絕對相信 大致相信 不肯定 不太相信 絕不相信
- 3 我所屬教堂的傳道人對本會教育的講論：  
每年一次 一年兩次 每季一次 每季數次 偶然談及  
很少提及
- 4 請列出你認為能促進台灣地區本會教育工作最重要的兩點：  
A) \_\_\_\_\_  
B) \_\_\_\_\_

謝謝你撥出寶貴的時間參與這份研究工作，你的答案是非常有價值的，請將全部問卷放進已預備好的信封內並立刻寄出，謝謝！

## 第三部份(為傳道人填寫)

請在你認為正確的答案下劃一條線

- 1 我認為我所負責的教會中全體教友均相信本會教育。  
全部相信 大體相信 不肯定 大體不相信 全不相信
- 2 身為本會傳道人，我願意在教堂內提倡本會教育  
每年一次 一年兩次 每季一次 每季數次  
偶然談及 絕口不提
- 3 本教會於本年屋內安恩日學各班級的人數：  
A) 搖籃班及幼稚班：\_\_\_\_\_人  
B) 蒙童班：\_\_\_\_\_人  
C) 少年班：\_\_\_\_\_人  
D) 青年班：\_\_\_\_\_人
- 4 請列出你認為能促進台灣地區本會教育工作最重要的兩點：  
A) \_\_\_\_\_  
B) \_\_\_\_\_

謝謝你撥出寶貴的時間參與這份研究工作，你的答案是非常有價值的，請將全份問卷放進已預備好的信封內並立刻寄出，謝謝！

## QUESTIONNAIRE

The purpose of this questionnaire is to find out how Taiwanese Seventh-day Adventists perceive Seventh-day Adventist education. Your input is important. It will be extremely useful and is appreciated. Please CIRCLE or WRITE IN the response which best represents what you believe or feel. Please answer each item. To insure anonymity, please do not include your name. Thank you for your cooperation.

## PART I Demographic Information

Example: I attended SDA schools:      Yes      No

- 
1. Sex:              Male              Female
2. Age:              18-20              21-35              36-50  
                         51-65              Over 65
3. Marital Status: Single    Married    Widowed    Other
4. Children: (Please write in the correct number on the blanks)
- I have:  No children  
 Children newborn to 5 years old  
 Children 6 to 10 years old  
 Children 11 to 18 years old  
 Children over 18 years of age
- I have:  Children attending SDA schools at present.  
 Children not attending SDA schools at present  
but who have attended SDA schools in past.  
 Children who have never attended SDA schools.
5. How many years have you been a Seventh-day Adventist?
- 1 year or less    2-9 years    10-25 years    Over 25 years
6. How often do you attend church?
- Every Sabbath    Almost every Sabbath    Once a month or more  
Less than once a month.
7. Have you attended SDA schools? Yes    No (If no, go to part II)
8. Circle the one number that is close to the total years you attended SDA schools.
- 1   2   3   4   5   6   7   8   9   10   11   12  
13   14   15   16   17   18   19   20
9. How would you rate your total experience in SDA schools?
- Excellent    Good    Fair    Not good    Not good at all

## PART II SDA Education

		Definitely Yes	Yes	Not Sure	No	Definitely No
Example: Do you believe that SDA education comes from God? .....	5	4	3	2	1	
-----						
1. Are you acquainted with the philosophy and goals of SDA education as given in:						
a) the Bible .....	5	4	3	2	1	
b) the writings of Mrs. White? .....	5	4	3	2	1	
2. Do you feel that SDA education is in harmony with Biblical principle? .....	5	4	3	2	1	
3. Do you believe that the writings of Mrs White about SDA education are the inspired? .....	5	4	3	2	1	
4. Do you think that God the Father, the Son, and the Holy Spirit as one are origin or sources of SDA education? .....	5	4	3	2	1	
5. Do you believe in the philosophy and goals of SDA education as given in:						
a) the Bible .....	5	4	3	2	1	
b) the Writings of Mrs. White .....	5	4	3	2	1	
6. Do you believe that SDA education						
a) can help prepare children and youth for God's eternal kingdom? ...	5	4	3	2	1	
b) is conducive for excellent spiritual growth in children and youth? .....	5	4	3	2	1	
c) is conducive for excellent intellectual growth in children and youth? .....	5	4	3	2	1	
d) helps to build good moral character in children & youth? .....	5	4	3	2	1	
7. Would you like to know more about SDA education? .....	5	4	3	2	1	
8. Would you like to see SDA schools available to all SDA children in Taiwan? .....	5	4	3	2	1	
9. Do you think that the higher-than-public school tuition in SDA schools could stop you from sending your child/children to an SDA school? .....	5	4	3	2	1	



		Definitely Yes	Yes	Not Sure	No	Definitely No
10.	Do you think that the geographical dispersion of the church members is an obstacle to the church members' willingness to send their children to SDA schools? .....	5	4	3	2	1
11.	Do you think that it is necessary to:					
	a) establish only SDA elementary schools .....	5	4	3	2	1
	b) establish only SDA secondary schools .....	5	4	3	2	1
	c) establish both SDA elementary and secondary schools? .....	5	4	3	2	1
	d) maintain what we are now operating? .....	5	4	3	2	1
12.	If you had a child of school age, would you send him to SDA church school? .....	5	4	3	2	1
13.	Would you be willing to be separated from your child/children and send them to a boarding school at Yu Chih?.....	5	4	3	2	1
14.	If there is a need to establish a school, would you be willing to work on a committee to provide a church school for children of your church?.....	5	4	3	2	1
15.	Would you financially support a church school though you have no school age child? ....	5	4	3	2	1
16.	Where do you feel the responsibility for promotion of SDA education should lie? (Please indicate by A,B,C,D,E,F in the spaces provided. A=high importance, and F=low importance)					
	___The Conference    ___The local church    ___The parents					
	___The ministers    ___The educators    ___Church members					
17.	Where do you feel the responsibility for financial support of SDA education should lie? (Please indicate by A,B,C,D,E,F in the spaces provided. A=high importance, and F=low importance)					
	___The Conference    ___The local church    ___The parents					
	___The ministers    ___The educators    ___Church members					

PART III  
(for ministers)

Please underline the response which represents  
What you feel.

1. I feel the member of my church as a group believes in  
SDA education.

Definitely Yes, Yes, Not Sure, No, Not at all.

2. As a minister, I promote SDA education by speaking to the  
church on the subject, SDA education

Once a year, Twice a year, Once every quarter,  
More frequently than quarterly, Only occasionally,  
Never.

3. The number of children in our Sabbath School classes this  
year is

a) Cradle Roll and Kindergarten: \_\_\_\_\_ Children.

b) Primary division: \_\_\_\_\_ Children.

c) Earliteen Division: \_\_\_\_\_ Children.

d) Youth Division: \_\_\_\_\_ Youths.

4. Please list two most important things that you think can  
strengthen the SDA educational work in Taiwan.

a. \_\_\_\_\_

b. \_\_\_\_\_

Thank you very much for your time and participation. Your  
response is very valuable to this study. Please put this  
completed questionnaire in the enclosed self-addressed envelop  
and mail it. Thank You.

PART III  
(for educators)

Please underline the response which represents what you feel.

1. I feel that the members of my church as a group believe in SDA education.  
                   Definitely Yes,    Yes,    Not Sure,    No,    Not at all.
2. I feel that my minister believes in SDA education.  
                   Definitely Yes,    Yes,    Not Sure,    No,    Not at all.
3. My minister speaks on SDA education to the church  
                   Once a year,    Twice a year,    Once every quarter,  
                   More frequently than quarterly,    Only occasionally,  
                   Hardly ever.
4. As an educator I speak on SDA education to my local church and to other churches in the Conference  
                   Once a year,    Twice a year,    Once every quarter,  
                   More frequently than quarterly,    Only occasionally,  
                   Hardly ever.
5. Please list two most important things that you think can strengthen the SDA educational work in Taiwan.  
     a. \_\_\_\_\_  
     b. \_\_\_\_\_

Thank you very much for your time and participation. Your response is very valuable to this study. Please put this completed questionnaire in the enclosed self addressed envelop and mail it. Thank you.

PART III  
(for church members)

Please underline the response which represents  
What you feel.

1. I feel that the members of my church as a group believe in SDA education.  
Definitely Yes, Yes, Not Sure, No, Not at all.
2. I feel that my minister believes in SDA education.  
Definitely Yes, Yes, Not Sure, No, Not at all.
3. My minister speaks on SDA education.  
Once a year, Twice a year, Once every quarter,  
More frequently than quarterly, Only occasionally,  
Hardly ever.
4. Please list two most important things that you think can strengthen the SDA educational work in Taiwan.
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_

Thank you very much for your time and participation. Your response is very valuable to this study. Please put this completed questionnaire in the enclosed self addressed envelop and mail it. Thank you.

APPENDIX D

A Reminder to Ministers

三育基督學院 臺灣省南投縣魚池鄉3號信箱

TAIWAN ADVENTIST COLLEGE  
P. O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.  
TEL: (049) 895378 895675 895710



平安：

之前在東海大學開會時曾發出問卷給每一位侍道同工填寫，調查侍道同工對本會教育之意見。收回問卷廿七份。台灣區會侍道同工及聯合會職工共超過五十人以上。收回問卷之數目佔全數之百分之五十。期待再發一次。請求尚未填寫或填寫沒有交回之侍道同工儘速即填寫寄來。希望獲得合作使所填之資料能昇升價值。些方煩之處請此致表謝忱。此致敬

三育基督學院

迺安

李守文敬上  
七四·六·十三

三育基督學院 臺灣省南投縣魚池鄉3號信箱

**TAIWAN ADVENTIST COLLEGE**

P.O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.

TEL.(049)855376 • 855675 • 855710



June 13, 1985

Dear

At the seminar at Tung Hai University, I passed out questionnaires to every one of our ministers and workers to survey the opinions of the ministers about Adventist education. Twenty-seven completed questionnaires have been returned to me.

There are more than fifty ministers and workers in Taiwan Mission and the Union Mission. The returned questionnaires are approximately 50% of what I passed out. I am now sending the questionnaire to you again. If you have not filled in the responses or you have already filled them in but have not returned it to me, please do so now and mail it to me. I earnestly request for your cooperation so that the data collected for the study will be of value. Thank you very much in advance. May God bless you.

Yours sincerely,

Po Wen Li  
Taiwan Adventist College

APPENDIX E

Letter to Seventh-day Adventist Educators



三育基督學院 臺灣省南投縣魚池鄉3號信箱

TAIWAN ADVENTIST COLLEGE

P. O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.

TEL: (049) 895376 895675 895710



May 29, 1985

Dear Friend:

Enclosed is a copy of a questionnaire for a survey which I am conducting as a part of my doctoral study program. I have chosen to focus my research on SDA members' perception of Adventist education in Taiwan. An understanding of what the church members know and believe relating to the source, philosophy, and goals of Adventist education, and their opinions about the school will be of great value to us as we make plans for the school and as we attempt to gain the church's support to our program.

I am requesting for your support to this investigation. Your participation by responding to the questionnaire will be important to the research and also to the completion of my degree requirement. Please complete the questionnaire and return it to me in the enclosed stamped addressed envelope. Thank you very much for your cooperation and support.

Yours sincerely,



Roger Po Wen Li

Roger Po Wen Li

APPENDIX F

Letter to the Church Pastors in  
Taiwan Mission of Seventh-day Adventists

三育基督學院 臺灣省南投縣魚池鄉3號信箱

TAIWAN ADVENTIST COLLEGE

P. O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.

TEL. (049) 855376 • 855675 • 855710



敬啟者：

此份問卷為要調查台灣本會教友對於本會教育的觀感與認識。當然不容易要求每一位教友均填寫此問卷，所以只求得到百分之十代表性的統計。請從 貴教會教友名冊中選出每第十名填寫一份問卷。依照台灣區會的記錄 貴教會共有教友 名，請抽出 名填寫此問卷。

問卷分一、二、三部份，請他們填寫一、二部份後，第三部份只填寫為教友填寫的部份。如果教友填寫有困難，請協助他們，但不要加入你個人的意思，要完全以他們的觀點來填寫。

填寫一份請即寄來一份。為方便起見，請用備妥的回件信封。

勞煩之處，謹此敬表謝忱。深祈藉此調查，能多了解台灣本會教友對本會教育的觀感，以助本會教育的推展。

此 致

教 會

堂主任

牧 師

三育基督學院

李博文 上

七十四年 月 日

三育基督學院 臺灣省南投縣魚池鄉3號信箱

TAIWAN ADVENTIST COLLEGE

P. O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.

TEL.(049)855376 • 855675 • 855710



Dear Pastor

The enclosed questionnaire attempts to survey the attitudes and perceptions of Seventh-day Adventists in Taiwan towards Adventist education. As it is not possible to have every church member surveyed, I hope to have a representative sample of only 10% of the church members. Please select from your church record every tenth name for the survey and ask each of those selected to fill out a questionnaire. According to the record of the Taiwan Mission. Your church has a membership of . Please select for the questionnaires.

If the church members have difficulty with filling in their responses, please assist them but do not influence them with your own opinions. The questionnaire should be filled in based entirely on their own viewpoints.

Please return each of the completed questionnaires to me as soon as the church members have responded. For your convenience, stamped and addressed envelopes have been provided.

Thank you very much for your assistance in this. It is my prayer that this survey will help us understand more what Taiwanese Seventh-day Adventists know and feel about Adventist education thus enabling us to promote Adventist education more efficiently.

Yours sincerely,

Po Wen Li  
Taiwan Adventist College

三育基督學院 臺灣省南投縣魚池鄉3號信箱

TAIWAN ADVENTIST COLLEGE

P. O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.

TEL: (049) 895376 895675 895710



平安：之前曾寄上教育問卷多份  
 請求 台端協助分發給 貴堂教友填  
 寄。目的為研究九台地區大十會友對本會  
 教育之認識。希予藉此研究能夠找出  
 合適之方法來在在僑推動教育之工作。至今  
 仍未見有問卷寄返。恐已遺失。希  
 再寄上數份。如蒙 台端親自協助他位填  
 寄必甚感佩。萬分。特此敬頌  
 道安

三育基督學院

李詩文 上

七四·五·廿八

三育基督學院 臺灣省南投縣魚池鄉3號信箱

TAIWAN ADVENTIST COLLEGE

P. O. BOX 3, YU CHIH, NANTOU COUNTY, TAIWAN 555 R. O. C.

TEL.(049)855376 • 855675 • 855710



May 28, 1985

Dear

Some questionnaires were sent to you some time ago and you were requested to assist with the distribution of the questionnaire to your church members. The purpose of the questionnaire is to survey the church members' perception of Adventist education. We hope that through this study we can find appropriate ways to promote Adventist education in Taiwan.

As I have received few or no completed questionnaires I am afraid that the ones I sent previously may have been lost in the mail. I am therefore sending you some more and shall be very much obliged if you will assist them to complete the questionnaire and return them to me. Thank you very much for your help. May God bless you.

Yours sincerely,

Po Wen Li  
Taiwan Adventist College

Appendix G  
Respondents' Comments on  
Adventist Education

台灣教友對促進台灣地區本會教育工作所提供其個人認為最重要的意見：

- ~「須重自己本會的子女完成學業後要去那工作，本會不用，那無路可走，望用愛來看重本會子女。」
- 「身為本會全體會員，加強提倡本會教育工作。」
- ~「在中心」
- 「列業好」
- ~「要完全半工讀，使無錢者可以讀書。」
- 「廢掉留級制度。」
- ~「立案」
- 「教友踴躍送小孩到學校。」
- ~「最好立案，同時師資提高。」
- 「學生繳的費用減少。」
- ~「按時上課。」
- 「缺課要補課。」
- 「上課前夕老師先了解課目內容。」
- 「上課前先全體師生禱告。」
- ~「立案」
- ~「多招生外邦子女。」
- 「教師的資格到達標準。」
- ~「學費是否可以便宜一點。」
- 「課程要與外面課程相同。」
- ~「立案」
- ~「多關心愚笨的學生。」
- 「多鼓勵學生們有半工半讀制度。」
- 「學生留級的制度要實行，可幫助他們。」
- 「放假一定幫助各教會的聖工。」
- ~「學生畢業後因工作沒有保障（或沒有工作）」
- 「怕家裏的孩子送本會學校就讀（浪費金錢，時間）。」



~ 「立案且學費少些」

「收費貴」

「畢業後工作沒有保障」

SDA Educators actually living what they preach.

Closer adherence to Biblical principle in running schools,

~ 「立案」

~ 「師資提高並最好立案」

「減少學生繳的費用」

~ 「應早立案，因從我們學校畢業，不能使用，要是能在我們本會機構就有出路。」

「在我們學校讀可一有某種原因不能繼續讀可以轉學，持現況就要多傳導辦一個學歷檢定考試」

~ 「普設科別，適應各界的需求」

「擴大招生，為學生謀出路」

~ 「要認上帝」

「不要忘禱告上帝」

~ 「立案」

「山地平地分開教育」

~ 「因為社會的需要，請設法使本會學校在教育部立案」

「請多設立獎助金，特別是對貧困而喜歡就讀的人應多給予實質上的鼓勵和幫助」

~ 「立案」

「師資提高，學費與公立平」

~ 「促進學生的個人的聖經常識」

「促進學生對老師的教育很信任」

~ 「師資提高」

~ 「學費貴，沒有能力繼續送孩子讀書」

~ 「學校如未向政府立案，如學生性向轉變，照目下規定已無同等學歷參加他校投考的機會」

- 『向政府機關立案』
- 『師資提高，學費便宜』
- ～『設置家長會』
- 『輔導會』
- ～『我們的學校立案』
- 『學費要便宜，畢業生工作』
- 『師資提高』
- ～『意外的建議就是為了就業青年們的心』
- 『不使教友們的心往社會中的情俗，希望多提供有關本教會的工作教友們的心』
- ～『愛心與書信電話聯絡』
- 『多提供關懷身心健康文藝活動或郊遊』
- ～『要立案』
- 『減少學什費』
- ～『一成立小學』
- 『職業及工業學校』
- ～『學校立案』
- 『學費與公立學校同等』
- ～『學費太昂貴要是減一點我想一定很多教友喜歡把小孩送去』
- 『在學歷方面在外不承認我們的學歷所以難找工作是否能立案或者畢業後能幫他們解決就業問題』
- ～『台灣區會應重視並獎賞鼓勵那些為介紹教友子女去本會學校讀書的同工等』
- ～『有個基本問題乃子女的出路問題，這點如果解決教友子弟必踴送入學校』
- ～『增進師資改善素質，改善營養的攝取』
- 『加強國家民族觀念』
- ～『科系增加例：幼稚科、家政科（縫紉科）』
- 『開設幼稚園、診所或醫院工廠等，能有實際實習這樣對教育經濟可增加收入也可聘請多位老師』

- ~ 『當研究其他教會學校發展之現況，何以我校獨感無力』
- 『靈智體的教育是正確的，但在智能方面宜予加強』
- 『招生不宜偏重教友子女，要力求向外發展』
- ~ 『學生的費用減少』
- 『不可留級制度存在』
- ~ 『加強靈智體教育均衡發展』
- 『配合政府所實施的檢定考試，鼓勵學生參加以便能有同等學歷』
- ~ 『要認上帝』
- 『不要忘禱神』
- ~ 『立案』
- 『師資陣容』
- ~ 『立案』
- 『與人建教合作』
- ~ 『要有足夠經費才能降低學費不使家長吃不消高學費』
- ~ 『本會職工及友儘量避免對本會所辦的各級學校表示不助』
- 『教友在儘可能範圍內以經濟及其他方面的助力幫助本會之教育工作』
- ~ 『要在台灣中心』
- 『早日立案』
- ~ 『希望本會教育能早日政府立案』
- 『希望本校學生品德特優者能培養成教育工作者』
- ~ 『用愛心輔導學生子弟們』
- 『對於學習能力差的学生願用個別輔導方式來指導』
- 『教師學歷須有一定之標準來提高素質』
- 『自己本身要有進取心』
- ~ 『立案』
- 『學費要便宜』

會才公認」

「政府不受理子女們心裏往往吃了大虧」

～「要立案」

「學費不高於外面學校」

「在學學生出路問題（不用畢業者要有明確說明理由。）」

「學費過高對想讀的山胞子弟是個大阻礙，如果在學費方面能同外面學校平或少些相信山胞信徒會支持」

～「沒有經濟能力送孩子到本會學校」

～「應走向立案目標」

「所有的課程應該接近外面學校一樣，必要能參加學歷檢定考」

～「同工進修由傳道士代二年」

～「應早日立案」

「不立案就應該傳導學生準備參加學歷檢定考試」

～「經濟方面（學費該比外面便宜）」

「學校老師要一身作則用主的愛關懷每一位學生」

～「學費減少」

「沒有留級制度」

～「要求辦立案」

「費用很貴，不夠愛心」

～「絕對要成立六年小學制（培靈基礎）」

「嚴格聘請有靈格的教師，並不計薪資高低」

「填表者急願完全奉獻教會小學教育以資完成教育一元化，希閱此表者考慮之！」

～「早日向政府辦立案為何」

～「收費沒有辦立案」

～「若要辦立案一定沒有問題的」

～「辦立案」

「技能訓練」

～「多招生本會子女接受職業訓練」

- 「師資提高，對家長有所信任」
- 「當參考別的神學院例科系、方法」
- ~ 「師資提高並立案」
- 「減少學生繳的費用」
- ~ 「多多印製宣傳印刷品，在各當地教會加強宣導」
- 「勸各當地教友在這方面能多貢獻一些錢」
- ~ 「多舉辦有益之活動」
- 「多招生，校方不定期的到各教會連絡感情」
- ~ 「師資要提高」
- 「由本會及有信仰的青年人」
- ~ 「師資的改善，求取同政府的水準上」
- 「學費稍降低才能有更多的學生有機會就讀」
- 「父母鼓勵子女接受本會教育」
- ~ 「設立幼教訓練（老師）」
- 「同工進修由實習傳道士代二年」
- ~ 「速立案」
- 「師資要好」
- ~ 「立案」
- 「宣傳」
- ~ 「立案」
- 「從學校畢業儘量用他們在教會的工作」
- ~ 「畢業後的工作必須有工作」
- 「貧窮的家庭的學費怎來，是否白天工作晚上讀書」
- ~ 「學費少」
- 「工資要提高」
- ~ 「送子女就讀」
- 「介紹他人就讀」
- ~ 「學校應該向政府立案」
- 「以英文鋼琴等技術方面取勝」
- ~ 「子女的出路問題」
- ~ 「本會教育學識高，但該想法子知識運用均衡到社

- ~ 『維持現今教育狀況』
- ~ 『師資提高』
- 『學生繳的費用減少』
- ~ 『因校裡為半工半讀制，希望半天工作不做事』
- 『有因為校生家庭困難而無法完全負擔學費望總
- ↑ 有些補助』
- ~ 『嚴格教學盡本分』
- 『要好的形像』
- 『教師要獻身』
- 『教師要榜樣』
- ~ 『對於教育工作方面認為很好，無意見』
- ~ 『向政府立案』
- 『工商職業技能』
- ~ 『要立案』
- 『學費降低』
- ~ 『要立案』
- 『學費降低』
- ~ 『安息日神沒有廢除，但在新約中沒有強調“不守安息日必受治死你”』
- 『傳道人應經常有聖工計劃和方法分派信徒去執行（作工）』
- ~ 『應設法立案，建立良好制度』
- 『以懷師母教育論為依據來改革』
- ~ 『要立案』
- 『學雜費要少點』
- 『若能立案就好』
- 『區會與當地教堂主任有密切的關係提倡』
- ~ 『廣播』
- 『環島詩歌佈道及拜訪』
- ~ 『恢復書院制的學校（大、中、小、幼）並爭取政府學歷的認可』
- 『希望能在各堂設立（三育托兒所或幼稚園）以利

傳福音之聖工，並取得外邦人對上帝國的回歸」

- 「立案」
- 「學費便宜」
- ~ 「立案」
- 「師資要好，愛心」
- ~ 「教友及父母鼓勵子女接受本會教育」
- 「師資提高品質的水準」
- 「宗教信仰要常提倡」
- ~ 「立案」
- 「師資與質的增加」
- 「幫助學生經費（教友）」
- 「輔導畢業生就業」
- ~ 「為何不辦立案」
- 「學費高」
- ~ 「幼教」
- 「技藝」
- 「設立南部醫院診所」
- 「設立南部文字中心」
- 「傳道人進修兩年」
- 「傳道人進修期間（實習代二年）」
- ~ 「增加學者」
- 「保持對外聯絡」
- ~ 「培養個人成為成熟的基督徒」
- 「父母親的管教應以耶穌為導師」
- ~ 「由有實際教學經驗（學校老師）來負重責」
- 「請徹底改變安息日學灌注入式的教學方法」
- 「南投魚池應為教育本會青年的強國中心」
- 「多讓有老師教學經驗的人出面擔當」
- ~ 「教育工作者的靈性預備」
- 「教導更多本會的宗旨，教育目的與實際的工作」
- ~ 「提供好的師資」
- ~ 「訓練出來的學生應為主用」

- 「因此就業機會應增加，使學生及家長有盼望」
- ~「要真正進行真教育原則，太多個人私意了」
- 「缺乏適合教育人材領導，組織過於複雜」
- ~「拿出成果」
- ~「希望能召集青年做一次全省招收函授學員讓他
- (她)們更進一步認識上帝」
- 「讓學校能早點立案」
- 「屬靈與科技如技藝」
- 「職業學校」
- 「技藝如工業技術」
- ~「屬靈上的氣氛需加長進」
- 「建立良好的品德，適應一切的生活」
- ~「台灣的中興」
- 「應該本會要有小學」
- ~「師資要求應高一點」
- 「老師要學英文就教英文而不是僅稍懂一些皮毛就做教師」
- ~「對外面招生使外面即非本會的人知道有 T A O 這所學校，使更多再受教育的人能有機會繼續接受教育」
- ~「本校的學生應該多多與外面的學生接觸溝通」
- ~「加強學校品質 ( E I : 教師陣容設備 ) 」
- 「以學生的見證為見證是能感動人的」
- ~「畢業生就業機會」
- 「經濟上本會學生應有優待 ( 教友 ) 」
- ~「提高教師資歷的素質」
- ~「提高學生真基督品格」
- 「與外面學校多做學術方面的交流」
- ~「向政府機關立案」
- 「師資提高學費便宜與公立同等」
- ~「降低收費，針對各科系增加有關課程」
- 「各種規條 ( 如校規 ) 更加明確規定」
- ~「向政府機關立案」



- 「重視畢業生未來工作」
- 「師資提高學費便宜與公立同等」
- ~「改善伙食」
- ~「師資」
- 「勿故步自封，有時仍應接受外來刺激」
- ~「加強學識科學技能，更開設學府風氣多接受外來知識」
- 「多方面的教育觀摩，並視我們的年齡給予我們較理念性的知識」
- ~「改進教育行政使有規則及課程內容充分」
- 「補充教育工作人才」
- ~「讓人能夠以自然平靜的心順服一切」
- 「以自己的行為做為其他人的楷模」
- ~「教育工作者都應是教友且熱心獻身」
- 「教師固定師資要提高」
- ~「出路的問題」
- 「學費的改革（有補助山胞的費用）」
- ~「假如學費能與外面學校相附和貧寒家庭能負起，必樂意將子女送往貴校就讀」
- 「在愛心照就品格上要比一般學校好」
- ~「重新循聖經及S O P的宗旨目標反省及改革並推進」
- 「重質不重量，聖俗分界應清楚，有長程真教育計劃」
- ~「教學內容」
- 「行政」
- ~「師資並老師輔導與心理的加強和學生的關係」
- 「宣傳」
- ~「培養高的屬靈教學」
- 「嚴格教育品格訓練及學識訓練」
- 「恩格的訓練學生」
- ~「學生之學就能夠被社會及政府所接納」

- 「學校能被政府機關及衆社會所認定」
- ~「熱心參加教育工作」
- 「以好的成果獻給大家」
- ~「多多舉辦教育觀摩以了解得失促改進」
- 「幼教方式落後待加強，大學各系課程繁雜望能精簡之」
- ~「重視傳福音的訓練」
- 「父母合作」
- ~「增加教育經費擴充圖書館資料」
- 「優良的專業師資並少流動性」
- ~「獎學金」
- ~「出路問題」
- ~「對學生太嚴厲約束太多」
- ~「建立完善組織的教育機構」
- 「傳道人和教育工作者之素質需提升」
- ~「加強傳道人的（國語文）及文學基礎品德」
- 「傳道人的待遇要以目前或以局勢變動而提高」
- ~「靈智體固然重要，品德的教育應加強」
- 「多注重宣傳外加強學校教育之內容」
- ~「在本會學校受教育青年之表現」
- 「教友態度」
- ~「關心」
- 「熱心」
- 「以身作則」
- 「切忌呼口號」
- ~「犧牲貢獻的精神」
- 「人事的穩定工作才能連續，達到最大的效果」
- ~「幼教教育訓練」
- 「高職技藝訓練」
- 「設立醫院診所」
- 「南部設立文字中心」
- 「同工進修二年以上」

- 『實習傳道滿期二年後正式傳道士到社會上服務』
- ~『種族平等—尤其是待外國人』
- ~『加強傳道人教育知識的訓練』
- 『廣泛使用知識性教材』
- ~『使學生有歸屬感』
- 『能有真正犧牲為主工作者(學校人事變動)』
- ~『科系增加，師資提高』
- 『學校與本會教友有密切的聯絡關係』
- ~『提高素質』
- 『堅持辦本會教育的原則』
- ~『立案同時不要留級(國中)』
- 『師長要公平、學費要減少』
- ~『訓練自己的教員流動 俾擬定長期教育方針及計劃』
- 『上課嚴格要求提高學生素質，提高工資，鼓勵學生勞作以符合真教育訓練原則』
- ~『培養訓練人才擴展教會教導(吸收高級學員)』
- 『每教會均重視意見箱內教友反應(並力求改進)』

台灣傳道人對促進台灣地區本會教育工作所提供其個人認為最重要的意見：

~「積極辦立案或仿效香港辦檢定考試」

「提出長遠的教育計劃是不受教師流動的影響並培植自己教育的學生，預備將來做老師」

~「學校當局利用假日帶著優秀生巡迴現身提倡」

「將學校的計劃、成就、師生活動等經常向各教會公佈」

~「立案對本會師資提高」

「學生學費減少」

~「每個機構都要熱心提倡本會教育」

「較窮苦的家庭應給予教育補助金，使教會子女都有機會就讀本校」

~「設立小學」

「提高中學部學生程度」

「鼓勵平地同工或教友將其子女送至本會學校讀書」

~「最好立案同時師資提高」

「伙食費太高該減少」

~「同工須以身作則把兒女送來魚池讀書」

~「若要減少費用必須要增加人數，但要增加人數必須辦一個立案的學校因一進到我們學校在校發生問題或畢了業教會不用就沒有出路不能轉學，也不能用他的證書找工作」

「不能立案學校，或教會應負責提高學校的程度傳導他們參加外面的學力檢定考試，不然我們學校前途是有問題的」

「若要維持現狀應加強傳導學生減少問題，因學生靈性高，品德好，雖沒有立案，但人看了就會因此受感而願意犧牲經濟送子女去」

~「要立案師資才會提高」

「學生學雜費才會降低」

- ~ 「教育工作者，包括校長教師揀選為教育真正奉獻者，教育施政計劃貫徹到底」
- 「立案培育各科人材」
- ~ 「滿有基督的愛與恕與耐心」
- 「立案才更有機會讓教友的子去本校，接觸才能體會出我們創辦宗旨之認識與肯定價值」
- ~ 「設立工藝所」
- 「降低學雜費」
- ~ 「師資提高學費減少」
- 「向政府立案未來畢業生才有出路」
- ~ 「配合教育廳參加學力檢定考試（全校學生）以取得同等學歷」
- 「加強師資」
- ~ 「每一位本會信徒子女尤其是傳道同工職員的子女應全部送入學校以予支持」
- 「學校教員師資應提高」
- ~ 「為現實就業前途多作努力（使學生的程度及技術被國家社會肯定）」
- 「設法擴展教育機構的經濟資源」
- ~ 「立案、師資」
- 「地點須適中（魚池不理想）」
- ~ 「設立家長會」
- 「學校的收費太貴」
- ~ 「高中立案」
- 「師資要提高」
- ~ 「提高師資（如中學老師連大學沒有畢業當老師）」
- 「要本會青年或本會學校畢業的青年人當教師」
- ~ 「中學部立案（和政府立案）」
- 「很多家長受到經濟的困難因此我們必須為何使學費及其他費用減少一些」
- ~ 「老師的素質且在品格行為上是謙信誠懇的」

「同學們的出路問題」

～「減低老師的流動量，並培養本院出來的學生為將來的教師」

「加強師資的提高和教育設施，並以服務的精神降低學費，可讓本會低收入的教友子女可進到本校就讀」

「加強學校與當地教會的聯繫」

～「立案或備案」

「畢業生有工作做」

～「好師資」

「要有教育基金」

「地點不太適合，太遠」

「多招平地青年」

～「立案及師資提高」

「學生的費用減少」

「伙食費減少（學生繳的）」

～「立案」

～「本會的學校機構要往立案方面進步」

～「教授與別的学校教授做交換教授」

「重新考慮學生的經濟問題（學費）」

～「教師的程度需要提升盡可能達到懷師母教訓」

「要立案」

「教師素質要提高」

～「培養訓練人材擴展教會教導（吸收高級學員）」

「每教會均應重視意見箱反應（並力求改進）」

～「幼稚訓練教育」

～「培養出獻身屬靈品格優秀之學生」

「學有專長」

～「工藝教育：多招生教友子弟接受技藝訓練」

～「生活與理論原則配合」（高談衛生原則却忽視餐

廳蒼蠅滿天飛）

「立案」（如輔仁大學一天主教 東海大學一基督  
教 學生自然大量增加各方面條件好自然容易推行」

台灣教育同工對促進台灣地區本會教育工作所提供其個人認為重要的意見：

- ~ 「立案可以增進教育的推展及傳福音的使命」
- 「經費稍微降低及多提倡兒女品格的重要」
- ~ 「確切考慮畢業生的出路及就業問題」
- 「提高中學英文程度，台灣本會大學未辦之科系若其他國家本會大學有之科系儘可能介紹使教友們知道，如此必能增加中學部之學生，也有增加大學生的可能，畢竟能出國者必需英文及經濟沒問題者，其未數未必很多」
- ~ 「師資」
- 「經濟」
- ~ 「讓他們更認識永生的重要性，天國第一其他的是等次」
- 「多用我們台灣本會學校出來之優秀畢業生」
- ~ 「更好的教育工作者」
- 「悔改重生的教友（父母）」
- ~ 「站穩本會教育工作立場」
- 「全力支持，以身作則」
- ~ 「傳道人全力支持，以便鼓勵教友學校適時去各教會提倡」
- 「增加科系，增加實際工作技能訓練以便其畢業後有就業機會」
- ~ 「感動做父母的，使他們能願意獻上兒女」
- 「獻身教育工作者，任勞任怨」
- ~ 「立案」
- 「出路」
- ~ 「管教方式，讓遠地父母放心」
- 「提高學生素質：有形的：文憑語文能力之增強無形的：對上帝真誠的熱愛，中國文化的氣質」

- ~ 『立案』（大中學）
- 『加強職業性的課程』
- ~ 『學校立案加強師資』上帝的帶領
- 『收費少一點』全體的支持
- ~ 『父母必須將子女送入本會學校求讀』
- 『教師盡責任教學有好的形像』
- ~ 『立案』
- 『利用本會教友做教員』
- ~ 『大中學（立案）』
- ~ 『在校全體老師們在真道上以身作則』
- 『加強各教會對蒙童教育工作是將來有更多年青人  
進入本校就讀』
- ~ 『立案，非立案平地教友是不會支持的』
- 『過去由於輕視教友的意見致使本會在台之教育工  
作始終無法確實進展』
- ~ 『The quality of the instructor. 』
- 『The manner of the educators. 』



OPINIONS OF TAIWANESE SEVENTH-DAY ADVENTIST CHURCH MEMBERS  
ON WHAT IS MOST IMPORTANT FOR ADVENTIST EDUCATION IN TAIWAN

"Pay attention on where Adventist youths will work after they finish school. They will have nowhere to go if the church does not employ them. Hope that we will treat Adventist youth with love."

"As a member of the Seventh-day Adventist church, emphasize and promote Adventist educational work."

"In the center."

"Should register."

"Should all be work-study so that those who have no money can study."

"Abolish the policy to make student repeat a class."

"Register."

"Church members send their children to the school."

"It would be best to be registered. At the same time the quality of the teachers should be improved."

"Reduce the fees charged of the students."

"Have the classes on time."

"Should make up for the classes if the teacher is absent."

"Teachers should acquaint themselves with the content of the lesson the night before it is taught."

"Teachers and students should pray before a lesson starts."

"Register."

"Enroll more non Adventist children."

"The qualification of the teachers should be up to the standards."

"Can the tuition and fees be cheaper?"

"The curriculum should be the same as other schools."

"Register."

"Care more for the slow students."

"Encourage students to work as they study."

"Enfore the rule of having students to repeat a grade. This will help them."

"Make sure that they help the work of the church during summer."

"There is no guarantee for work after students graduate (or no work for them)."

"Afraid to send children to our school (waist of money and time)."

"Register the school and charge less fees."

"Fees are high."

"No guarantee of work after graduation."

"SDA Educators actually living what they preach. Closer adherence to Biblical principle in running schools."

"Register."

"Raise the quality of the teachers. It is best to be registered."

"Reduce the fees the students pay."

"Should register the school as soon as possible. It is no use to graduate from our school unless the institutions of our Church can use them."

"If studying in our school, when for a certain reason it is not possible to continue, can transfer. If the present status is maintained, we should prepare for scholastic ability equivalence examinations."

"Have more curricular offerings to meet the needs of many."

"Recruit students. Plan for outlets for students."

"Should know God."

"Don't forget to pray to God."

"Register."

"Plain students and mountain students educated separately."

"For the need of the society, please make every effort to register the school with the Education Department."

"Please provide more scholarship. We should especially give those who are poor but like to study practical help and encouragement."

"Register."

"Raise the quality of the teachers. Tuitions should be as cheap as the public schools."

"Promote the students' personal knowledge of the Bible."

"Encourage the students to trust on the education of the teachers."

"Raise the qualification of teachers."

"The tuition and fees are expensive. I cannot afford to send my children to the school."

"If the school is not registered with the government, when the student's interest changes, he has no chance to seek admission to other schools under the present situation."

"Register with the government."

"Raise the qualification of the teachers, cheaper fees."

"Set up Home and School Association."

"Guidance Team"

"Our school should be registered."

"Fees should be low. Graduates' work"

"Better teacher quality"

"Additional suggestion for job placement for the youth."

"That the heart of the church members be not turned toward the world, provide more about the work of the church"

"Love and communication by letters and telephone"

"Provide for more activities for the health of body and mind or picnics"

"Should register."

"Reduce tuition and miscellaneous fees."

"Establish elementary schools"

"Career or technology schools."

"Register the school."

"Tuition the same as what the public schools charge"

"The fees are too high. If there is a reduction, I think many church members will like to send their children there."

"Our academic records are not recognized. Therefore it is hard to find jobs. Can the school be registered or can we help our students solve their job problem after they graduate?"

"Taiwan Mission should encourage and comment those workers who recommend children of church members to Adventist school's."

"The future of the children is a basic problem. If this can be solved, church members will be delighted to send their children to the school."

"Improve teacher quality. Improve nutrition intake."

"Strengthen the concept of the country."

"Increase the curricular offerings, e.g., Early Childhood education, Home Economic (Tailoring and sewing)"

"Operate kindergarten, clinic or hospital and factory etc. This enable practical fieldwork and will bring in more incomes to hire mor teachers."

"Should study the development of the schools of other denominations. Why are our own school unable to?"

"Education for the spirituality and the mind and body is a proper concept. Should strengthen the intellectual growth."

"We should not recruit only Adventist youth. Should seek to expand outward."

"Fees for students should be reduced."

"Do not practice the rule regarding repeating a grade."

"Emphasize harmonious development in the spiritual, intellectual and physical aspects of a person."

"Encourage students to take the government's equivalence examinations so that their ability would be recognized."

"Recognize God"

"Don't forget to pray to God."

"Register"

"Teacher qualification"

"Register"

"Cooperate with others"

"Should have sufficient budget so that the fees can be reduced and the parents don't need to worry and suffer"

"Adventist workers and church members should refrain from complaining about Adventist schools."

"Church members try their best to help Adventist educational work financially or in other ways."

"In the center of Taiwan"

"Register soon"

"Hope that Adventist education will be registered with the government soon."

"We hope that we can train the best students to take part in the education work."

"Guide the Adventist children and students with love."

"Help students with poor ability with individualized instruction and guidance."

"There should be a definite standard for the academic qualification of the teachers."

"Should have initiative themselves"

"Register"

"Fees should be cheap."

"Raise the qualification of teachers, trust the parents."

"Observe and study the curriculum and methods of other theological schools."

"Raise the standards of the teachers and be registered."

"Reduce the fees the students pay"

- "Print more brochure and promote in different churches."
- "Encourage church members to contribute more to this."
- "Have more beneficial activities."
- "Do more in recruitment. the school periodically go to the churches to maintain good relationship."
- "Raise the standards of the teachers."
- "Adventist youth who has faith"
- "Improve the quality of the teachers to the same standard as the government's"
- "When the fees are lowered, more students will have the chance to study."
- "Parents encourage their children to receive Adventist education."
- "Have early childhood education training (teacher)"
- "Ministerial interns take the place of ministers for two years while they study."
- "Register soon"
- "Teachers' qualifications must be good."
- "Register"
- "Propaganda"
- "Register"
- "After they graduate, use them in the church's work."
- "Must have jobs after they graduate"
- "Where will poor families get the tuition, can they work in day time and study in the evening?"
- "Low tuition"
- "Raise the pay for labor"
- "Send children to the school."
- "Recommend others to the school."
- "The school should be registered with the government."
- "Excel in English and piano skills etc."

"The future of children"

"Our church education has high standards academically, but we should try to practice what we learn to the point that the society recognizes us."

"When the government does not recognize, the children's mind or feelings are hurt."

"Should register."

"Tuition not higher than other schools."

"Problem of the future for students (If the graduates are not employed, there should be clear reasons)"

"The high tuition is a great hindrance to children of the mountain church members. I believe that the mountain church members will support the school if the tuition can be the same as or cheaper than the outside schools."

"Cannot afford to send children to Adventist school."

"Should aim on registering the school."

"The curriculum should be similar to that of the outside schools so that students can take the equivalence examinations."

"Workers upgrade and substituted by ministers."

"Should register soon"

"If we do not register the school, we should prepare the students to take the equivalence examinations."

"With regard to finance (tuition should be cheaper than outside.)"

"Teachers should be examples in showing love and concern to every student."

"Lower the tuition and fees."

"No repetition of grades"

"Request to be register!"

"Expensive, lack of love"

"Absolutely necessary to establish six-grades elementary schools (to lay the foundation)"

"Employ strictly teachers with high spiritual standard, with no concern to the amount of salaries."

"The one who fills this questionnaire is urgently willing to contribute completely to elementary education so as to have continuity of education. Hope that the one who reads the questionnaire will consider."

"Please register with the government soon."

"Collect fees, has not registered."

"If registered, there will be no problem."

"Register"

"Skills training"

"Recruit more Adventist youth and give career training."

"Maintain the current educational condition."

"Improve the quality of teachers."

"Reduce the amount of fees the students pay"

"Because the school has work-study program, hope we can work half a day."

"Some cannot pay the full amount of the expenses because the family is poor. Hope the Division can give some subsidy."

"Fulfill the duty to teach."

"Have a good image."

"Teachers should be consecrated."

"Teachers should be examples."

"No opinions. I feel satisfied with the educational work."

"Register with the government."

"Skills and career training."

"Should register."

"Lower the tuition."

"Should register."



"Lower the tuition."

"God has not abolished the Sabbath Day, but in the New Testament, there is no emphasis that "if you break the Sabbath, you shall be put to death."

"Ministers should always have plans for the work and involve believers to carry them out (work)"

"Should make efforts to be registered and set up a good system."

"With guidelines from Mrs. White's Education, make improvement and changes."

"Should register."

"Tuition and miscellaneous fees should be less."

"It would be good if we can be registered."

"The Mission works closely with the church pastors to promote."

"Broadcast"

"Round the Island choir evangelism and visits"

"Resume academy type of schools (College, high school, elementary school, kindergarten) and try to gain government's recognition."