

Conquering China for Christ

Dr. James Endicott is a former United Church missionary and political activist who at one time was advisor to Chiang Kai-shek and who knew revolutionary leaders including Cho En-Lai.

by John D'Orsay

Religion Nothing To Do With Virtue In China

James Endicott introduced his views to an interested audience on the subject of Christians and Socialism in China Friday March 26 in Room 117 of the Dunn Building. The most apparent thing after his two hour presentation was that on this, as on most subjects relating to China, he had much to say based on first hand knowledge as a result of his lifelong association with that country.

He began by indicating some of the dimensions of the awakened interest of Christians in China; based it seems on the pure desire to preach and convert people, no matter where, to a belief in Christ. Some Jesuits cling to the attitude that the Old Adam is a fact of life and, therefore, hope that they can contribute to the process of exposing the dark side of officials who become infested with bureaucracy so that they may be reborn and

enter through the door of communism. Others, however, recognize that religion has contributed nothing whatsoever to the current system of virtues which have made the new China and the renewed Chinese people possible. Given that the Western nations who have retained their commitment to Christianity are virtually riddled with social sicknesses of crime and disease this presents a real moral dilemma.

The two things to be remembered about religion in China are (1) Buddhism, Taoism and the primitive religions kept China and the mass of her people in a superstitious thrall that prevented progress and (2) Christianity and the missionary effort have been very closely linked to imperialism from the time of Matteo Ricci to the present. The latter is reflected in the various roles of missionaries as information gatherers interpreters and ambassadors. Therefore, Endicott concludes that the missionaries who wish to see a return to China should not aim to conquer China for Christ while overthrowing communism for the CIA since hostility to China's government will not work. Any attempt to bring Chris-

tian service to China will require that the missionaries undertake a serious study of the interrelationship between imperialism and religion and to sincerely apologize and repent for these actions.

During the question period which followed his address, Endicott clarified the illusions that China was a totalitarian state which would not tolerate new ideas by (1) pointing out that people were constitutionally guaranteed the right to strike and make posters to engage in struggles-struggles, however, between those who sought to move forward and those who sought to undo China's progress; (2) citing the constitutional guarantee of freedom of religious belief and the experience of the 30-40,000 Christians in China who practise their religion openly and with whom he has been able to make contact on his many visits to China. These Christians have, in fact, never been persecuted by the government (although the Red Guards were occasionally difficult). They find themselves unable to keep their churches, however, because the ambitions of the missionaries have left them with structures too expensive for their small numbers

to maintain. Apparently missionaries had a great drawing card in the schools which served to bring people interested in self-advancement into the congregations. Universal education killed that approach.

James Endicott says he sees missionaries working on a Christian communist dialogue over practical questions like the wasteful expenditure on armaments, the proliferation of nuclear weapons, and support for national movements to liberate peoples from colonial oppression. In China, Christians could practice their beliefs in treating one's neighbour as oneself, personal salvation and the eternal destiny of man. In addition he hopes they will develop points of convergence between dialectical materialism and essentials of Christianity following the lead of Roger Garaudy.

Given that China is satisfied with a form of humanitarianism which puts the future brotherhood of man free from class oppression in the place of the kingdom of heaven, perhaps the sick societies deserve fuller attention from the missionaries.

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housing bear further investigation. Quoting from p. 29, "Maid service is not provided in the women's residence, as it is in the men's." Then, on p. 31, "Maid service is provided [in the men's residence]. **The maid service, of course, is subsidized by the women students, who pay the same rent as the men students.**

However, this in turn is offset by the drabness of the men's residences."

Housing Office

The rental list maintained by the housing office allows landlords to state a preference with regard to tenants, e.g., male or female; some landlords have even listed preferred races for tenants.

Overall, with the few exceptions

noted above, it was the Committee's impression that Dalhousie literature is reasonably free of bias in its treatment of the sexes. Moreover, it is encouraging that some offices of the university have apparently made special efforts to "neuterize" their literature so as not to give the impression that their particular field is more appropriate for men than for women, or vice versa. Library Science and Nursing are especially to be congratulated in this regard.

It is hoped that the list will stimulate university offices and faculties to realize that the format and content of their literature they distribute may influence students' decisions on whether or not to take up study in a given field, and thus to impress on them the importance of reviewing periodically their literature for possible sexist statements.

When in university leaflets the printed word is consistently reinforced by photos which would make it appear that one sex dominates a field, the effect is multiplied. Nowadays, when people are becoming increasingly aware that just about any occupation can be performed equally well by women and men, it is critical not to discourage qualified women from considering any field as a career.

Recommendations - This preliminary inspection of Dalhousie literature suggests a number of directions for further study of the situation of women students at Dalhousie, such as: an examination of the distribution of scholarship funds among the various

faculties in an attempt to determine whether the traditionally male-dominated fields receive more support than do the traditionally female-dominated fields; an attempt to ascertain from current Dalhousie students why they chose the courses of study that they did, with the goal of encouraging women to enter career fields they might not otherwise consider; an investigation of whether the actual treatment of women students at Dalhousie by faculty and staff differs from that of male students; an investigation of how the provision of day-care centers would affect the number of women enrolling at Dalhousie. Ways to encourage more high school girls in the Province to attend Dalhousie should also be investigated.

In short, what really appears to be called for at Dalhousie is a comprehensive study of women students: their admission, representation, and support throughout the various faculties. This study has been only a token effort, given time and labor available; much ground remains to be covered. Finally, beyond the study of women students remains the potential of the situation of all women at Dalhousie, be they students, staff, or faculty. The groundwater and justification for such a comprehensive study of all females connected with the university has already been laid by the Keen Report of 1974, which revealed imbalances in numbers, at least, of undergraduate, graduate, and faculty women in proportion to men at Dalhousie.

WOMEN SEEK INFORMATION

Students at Dalhousie and King's College are concerned about the large number of physical and sexual assaults occurring on the campus and surrounding neighbourhood.

Over the past week there have been seminars held at King's College with Halifax Rape Relief attended by the majority of the female residents as well as some of the men. This was done to make people aware that our campus is not as safe as we would like to believe.

It is difficult to obtain campus statistics. In order to determine how serious the problem is and to decide what steps can be taken, we are undertaking this informal survey. If you have factual knowledge of a rape or assault on the campus area please return this form to:

Box 324, Alexandra Hall, or Halifax Rape Relief,
King's College 5683 Brenton Place,
Halifax, N.S. Halifax, N.S.

1. Have you ever been physically or sexually assaulted (frightened by indecent exposure, etc.) on campus?

Date

Place

Time

2. Do you have direct and accurate knowledge of an incident that has happened to someone else?

Date

Place

Time

3. Additional comments. Please give as many details as you can.

This information can be anonymous if you wish. If you feel that you can sign your name please do so. All information will be kept confidential.

Name

Phone Number

IF you wish further assistance or counselling, please call Halifax Rape Relief at 423-0643 or through Help Line at 422-7444.

