

東海大學

校長報告書



中華民國五十六年十一月

校長報告書

民國五十六年

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五十四學年度校長報告書，仰蒙兩董事會之寬待，邀免撰擬。余休假出國，於勃林司頓神學院與大學部進修，爲時甚暫，然精神舒暢，心智奮發。嘗念個人擔任行政工作十年後，才能已感遲鈍，其靈泉自需再予補充。旅居勃校，時僅半載，是否已滿足此種需要，事誠難言矣，蓋凡人對其本身之判斷，往往不免失之中肯。但得擺脫日常行政工作，則此一段時日，實屬不無代價者。蓋在此期間，得以回顧與前瞻，既可估量本校過去之發展，復獲策劃將來之施爲。

徵諸十年樹木之明訓，本校殆已成功。十年前之問題，厥爲無樹，而現在則樹木遍地，葱鬱茂密。本校樹林乃鳥類棲息之所，在校園中，已發現有五十種之多。吾人當前之問題，非爲缺乏問題，乃爲應作一決定之問題，即何者當保留，何者應砍伐。爲保持此美麗之校景，吾人自須於同時考慮土壤之保存，鳥類之棲所，畫家暨詩人之情感，與夫研究鳥類等人之活動。少至一樹一木之砍伐，輒成問題而值得辯論，正反兩方均不乏熱烈贊成之人。

若就作育人才之尺度而言，則本校之歷史，容或太短，無足稱述。惟據報吾校畢業生，爲數已近一千七百人，無論任事與求學，成績兩佳。苟彼輩之工作表現良好，則其工作態度，應爲一成功之因素。彼輩當一年級與二年級生時，本校勞作制度規定，均須於每星期中義務從事學校各項工作四小時。希望藉此經驗，使之瞭然於工作——忠實執行各項工作——乃實有其價值與尊嚴者。復次，倘我校之畢業生在進修方面，成績優異，應歸功於彼輩過去之基本訓練，而中英文各必修二年，厥功尤

偉。

但最後之貢獻，仍應歸諸畢業生本身。其中若干人，咸懷抱創業精神，來此就學。誠如第一屆某畢業生所稱：「吾人年事既青，且無兄長可以依賴。」就學學生中，其能於攻讀大學期間，即已養成一種自動自發之精神，為儕輩與師長所未知者，實繁有徒。查教育一詞，就中文字義言之，乃「教」與「育」之謂，往往無急切之效果可見，亦無長遠之功效可知。但受尊敬師長之一言，可能改變學生之一生，一項示範之行爲，容或構成一項永久影響力量。堅拒從圖書館開架制度儉書之引誘，或有裨於終生守法重道態度之養成。陪伴一盲目學生上課或將激發其人之社會良心，而動憐憫同情之念。引發人類良心之星火，在歷史過程中，經已改變千萬人之生命與甚多國家之命運矣。

本校對臺灣之發展，雖已略盡綿薄，然對人才外流之形成，雅非所願。蓋此一社會痼疾，現時似已不可救藥。對此本校與在臺各大專院校實應分負其責任者也。但本校之畢業生，未爲此瘋狂之放洋時習所動，察度情勢，審慎選擇，留臺者多，離臺者少。或者此輩將繼承臺灣之財富。他日者，出國同學，多將返國擔任其從前窗友所經營之工業機構之總工程司矣。此點自是推測之詞，惟有一事有關吾校畢業生者，經已成爲定論。比年以還，來此就學生徒，雖多心存僥倖，以爲應可考進某有名省國立大學，但當其畢業離校之際，則又感覺此事，無所高下於心。時間與空間雖使與母校隔離，然同學間之親愛精誠，益見堅固，凡來此執教與服務諸君，無不引以爲快者。

瞻望前途，有待經劃之事尚多。吾人必須與工商界，政府當局，地方教會以及左右隣居，改進其公共關係。不論吾人所爲何事，必須接受此一事實，即基督教大學創建於一非基督教勢力雄厚之社會中，其所作爲，恆不免遭遇若干之誤解。早期，在大專聯招舉辦之前若干教會人士曾問：「此基督教

大學何不予我子女以特別考慮？」非基督教之家長或將仍問：「彼輩將使我子女信奉外國教乎？」

某商界主腦又懷疑：「東海董事之職務其爲募捐乎？」「東海爲何與人如此隔離？」「是否其所贊成者與人有異？」「此校之創辦其將毀滅吾人之傳統與文化乎？」主校政者勢須運用其最熟練之掌舵技術，使此一基督教大學，雖處於疑謗叢生之暗灘中，仍能安全駛過。是故希望董事諸公，全體教職員，學生暨畢業同學，同心協力，疏導此種種誤解，使本校得在更受人歡迎之氣氛中，專心致志以辦學。

身爲一基督教大學之主政者，恆不免面臨與世俗社會發生多少關係之問題，應否參加商業社團之社交應酬？倘不參加，則又如何認識商界之人士。經常不參與其會，其後果則接觸愈少。此外更有微妙之政治問題，此地亦無例外，由於傳統，有時由於氣質與選擇諸種關係，凡爲基督教大學校長，泰半須避免捲入地方或國家之政治漩渦，設或參與其事，輒被目爲工具，倘不與聞，則又被孤立於該國政治生活之外。究應何時參與？如何參與？參與之程度又如何？凡此種種問題，俱未易獲致答案者。然有一事，至爲明顯，在今日亞洲，勿論何人爲基督教大學校長，勢須行走張緊之繩索。

請捨問題而談目的，據本人看法，今日亞洲基督教大學主要目的之一，端在成全其駐在國之文化傳統。旨在成全而非毀滅，使之豐富免陷貧乏。本校正如已往之基督教大學首先招收女生，以遂行其「有教無類」之傳統理想，亦首先容納一盲啞學生，以繼續實踐此種優美之傳統。本校一、二年級學生，均須修讀中國經史子集，校方兼鼓勵其研究中國藝術、書法、音樂，以期加強此種遺產。本校選擇個人道德修養及服務社會爲其教育理想，旨在實踐此一傳統教育觀念：「大學之道，在明明德，在親民，在止於至善。」

本校爲履行今日亞洲基督教大學之任務，必須繼續改進其教學與研究方法。爲創造一種有益於教學，學習與研究之學術氣氛，本校應增加設備，提高待遇，藉以羅致並維繫其專心教學及學識淵博之教師，倘本校有志於教育界中做成一種影響力量，並着重實踐其理想，則本身尚須謀求經費之充裕。蓋財政健全，乃一所好學校之健康象徵。如其經費來源，僅依賴國外捐助，則本校將永蒙「外國學校」之名。抑尤有進者：來自海外之鉅大捐助一日尚存，益誘發其要求增多之意念。吾人之要求愈多，愈喪失其尊嚴與自立，東海之形象則愈爲黯淡。診斷問題之癥結，事至易爲，謀求補救之方，則極感困難矣。

十二年前，在臺具有大學體制之學校，僅有二所，本校佔其一。時至今日，已有七所大學與二十三所三年制與四年制之專校。換言之：本校必須急起直追，否則將無足數，平淡無奇。誠如某姊妹學校之校長所云：「十二年前，東海之待遇，足可從省國立大學吸收教員，但現在之待遇，已形落後，不足與人競爭矣。」競爭云者，非僅薪水優厚之謂，諸如人才、識見、理想、計劃，以及行政效率均應計及之。然哈佛之爲哈佛，因其擁有三百個捐贈講座，清華之爲清華，因其握有中華基金，而臺大亦將永爲臺大，因其享有政府之資助。

然則財源果又從何而來？來自國外乎？國外之財源更不足恃，因已有此種論調：「國內有待籌辦之事甚多，且高等教育學校經費，至爲浩繁，維持不易。」來自當地乎？則又囿於數百年之親族觀念，以金錢賙濟親戚以外之人，類多目爲不可思議。當前司法與稅務機構，對私立學校之處境，亦復愛莫能助。社會觀念與司法機構，自將適時更改，惟作最佳打算，今後十年間，諒亦不致有所更張。此種種冷酷事實，勢將嚴重影響本校成爲一經費充裕之學府。

類似本校之基督教大學，對其崇高之理想，固言之至再——即擁有住校專任教員，一個不太大之住校學生團體，教員與學生之高度比率。某高級職員嘗評之曰：「本校於創辦十二年後，顯然仍能保持此種理想」。惟問題所在，厥為能保持多久矣。職是之故，吾人至為關懷，乃組織一校務發展委員會，由董事教職員及畢業生組成之。以期藉此產生更有價值之意見與構想，從而擴大對學校之關注與支助。

希望固予吾人以保證，惟過早之樂觀，容或被導入迷途。故丁茲第二個十年之初期，萬一希望都成泡影，則吾人應知所以自處而妥事準備，挺直肩膀，勒緊褲帶。惟願吾人回顧過去人類之偉大教育家，若輩踽踽獨行教育之路，敝屣尊榮，淡泊名利，惟一秉尊嚴師道，策勵後進，步武前修，以教以學。

(二)

近二年來，校方致力於羅致教員以充實若干院系，尤其充實物理系工業工程系與經濟系之際，其他陣容較佳之院系，已能分其餘力，從事研究並擴大服務。

去夏生物系在系主任陳賢芳領導之下，舉辦一個為時三週之講習會，以便利全省高級中學教員學習。參加學習計有十七人，早午之學習課程，包括講授，實習及考察旅行。本校又邀請教育廳數位督學參與一項特別集會，俾其熟諳此項計劃。此講習班，討論與實習兼施，成效卓著。參加講習人員，咸希望明年繼續舉辦。

社會學系舉辦下列各項暑期計劃：

一、貧戶調查 該系應省政府社會處之邀請，就坐落臺中市臺中縣之約一萬五千貧戶，舉行調查。此項調查研究，在席汝楫教授指導下，以研究助教孫清山君爲執行人，而完成之。計有四十名本校學生參與其事，大部係由社會系學生調用，此項研究係對於已列入政府救濟名單中之貧戶家庭之社會狀態，加以複查，此項計劃，對於促進政府機構，尤其社會處與本大學間之合作及提供本校學生以直接之研究經驗，均屬甚有價值。

二、工業與經濟發展調查 此項計劃由羅格米爾先生 (Roger mills) 所指導，與國際社經發展會議合辦，約有十五名本校學生與畢業生參與訪問五百多名工廠經理或廠主，俾確知其於臺中彰化設廠之原因，所獲結果，對計劃發展將來中部臺灣之工業與經濟，可望有所裨益。

三、臺灣山地同胞研究 此項社會研究計劃與現代化有關，在臺東縣北部各部落居民間，已獲致良好反應。參與其事者計有十三名本校學生，另有兩名臺灣基督教社會服務部訪問員，代表阿眉族與賓南族之譯員十四名。此項研究係由普世教會一委員會與亞洲協會所合辦。此舉乃代表國際方面對此社會問題，已着手研究。因指導人爲費利德博士。(Dr. Justus Freytag) 費氏係德籍教授，刻掌教臺南神學院。副指導人爲練馬可博士，(Dr. mark Thelin) 本校社會系主任。

在其他方面，魯斯宗教哲學講座業於五十六年春舉辦，全部講題爲「中國宗教哲學之世俗化影響」。首二次演講係討論宗教研究方法與定義問題，由本校教授卜瑞德博士主講，第二次講題爲對臺灣土著傳統信仰之解釋及泛論持奉此種信仰之人逐漸世俗化之影響，由臺南神學院邱明忠教授主講，前項講詞，以國語及英語爲之，將連同講後提出討論之總結，一併出版。校方曾收到各方來函致謝。刻正計劃於五十六學年度繼續舉辦之。

茲請一談本校之建築情況，工學院刻在建築中，此可爲諸公欣然奉告者。已往本校之工程學生，咸擠擁於圖書館之兩旁課室及他處。明夏該院落成，莘莘學子，將得其所矣。此院乃本校最後待建之重要建築，蓋本校之建築計劃，原已構想及此，四十三年間，此項增建，尙未及預見，比年以還，已顯覺有此需要耳。

一、興建一座女生宿舍餐廳，其上附有娛樂場所。此項建築位置優美，完成後，以現有之餐廳（原來設計並非如此）改成寢室，當可解決宿舍之過份擠擁情形。同時在女生所屬區域中，供給各種娛樂設備。此後無須橫跨校園，前往爲男生活動所在之體育館。

二、於理學院中加建一幢房舍，供生物系專用。此舉既可解決理學院之逼仄，復可充實生物系實驗室與教室之各項設備。爲發展該系計，尙需建造溫室與動物房各一。

三、於工學院中建造一個統一工場，現所興建之方形工學院，設有實驗室與教室，惟其構造形式，未能適應建築單純類似倉庫之需要，俾其用途能伸縮自如，其重設備俱可爲該院三系所使用。往昔工業工程系學生咸感痛苦，蓋其所學，多屬理論，苦無機會，以作實習。

四、於招待所加建兩房舍，首須爲教職員加關一可資茗談休憩之所，因教員擁有私人辦公室者甚少，故尤感有此需要。又招待所須經常招待來訪學者與校方嘉賓，自不能兼作休憩之用。故擬加建一室，以資因應。此外更擬加建一小型公寓，俾蒞此小住之學人安居。

五、於圖書館後部建一閱覽室，現有閱覽室，日形擠擁，而該館原擬用作閱覽室之兩翼房舍，可供作特別講習班與研究所之辦公室及課室之用。

六、校園四週，擬築圍牆。過去數年間，曾發生若干事件，足徵有築此圍牆之需要。因臺中與本

校間相距六英哩之狹長地帶，日漸工業化，此地區之人口與問題勢將增加，為安全計，校方產業，築牆以範圍之，誠屬重要。

(三)

自上次報告後，年來又有若干升等與新聘之教員，謹詳列如后：

55學年度新聘教員

職別	姓名	職別	姓名
化學工程師	張昭信	歷史系	史威廉
物理教授	祁富生	物理系	費爾訂
政治學教授	蔡啓清	政治系	藍德彰
物理系助理教授	何鶴壽	物理系	姜斐德
工業工程系兼任客座教授	高禛瑾	工業系	梅妮代

55學年度升等教員

試用	社會	經濟	中文	物教	原任
講					職
師系	師系	師系	授系		別
改聘	副教	副教	教授	晉升	
講				等	
師	授	授	授	級	
張	葉	陳	孫	姓	
驪		曉	克		
陶	梓	蓄	勤	名	

教外	教外	教外	
文	文	文	
員系	員系	員系	
榮	何	戴	
普	逸	玫	
施	少	如	
客政	客宗	客歷	
座	座教	座	
治	教哲	史	
教	教	教	
授系	授學	授系	
畢	卜	高	
道	瑞	文	
南	德	德	

56學年度新聘教員

講外	講外	教外	實經	講化	實社	講社	副建	特歷	職
文	文	文	習 濟	習 學	會	會	教	約 史	
師系	師系	授系	師系	師系	師系	師系	授系	座系	別
杜	杜	克	毛	石	蔡	李	漢	夏	姓
明	吉	福	文	家	勇	長	寶	德	
達	瑞	蘭	川	興	美	貴	德	儀	名
教化	副化	副化	教物	副經	教政	教外	教外	教外	職
工	教學	教學	理	教濟	治	文	文	文	
授系	授系	授系	員系	授系	授系	員系	員系	員系	別
貝	夏	杜	林	戴	何	潘	呂	何	姓
	洛			隆	樂	孚	正	必	
克	白	鼎	賽	邁	伯	然	詩	瑞	名
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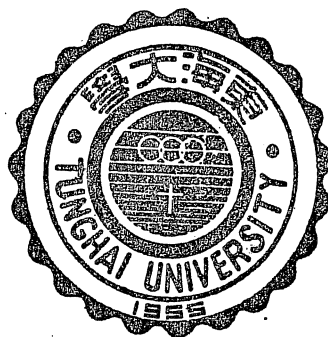
56學年度升等教員

原	生副	歷副	政副	人講	生講	政試	物助	建助	外教	外教
任				文	用					
職	物教	史教	治教	物	治	理	策	文	文	文
別	系授	系授	系授	科師	系師	系師	系教	系教	系員	系員
晉	教	教	教	副	副	改				
升				教	教	聘				
等						講				
級	授	授	授	授	授	師	師	師	師	師
姓	歐	呂	李	劉	胡	蔡	陳	王	謝	藍
名	保	士	聲	文	秉	啓	星	友	孝	德
	羅	朋	庭	潭	權	清	旭	遂	同	彰

最後，余願對我全體教職員在余休假期間，忠勤服務，敬表謝忱。對唐教務長代理校務，領導有方，肆應咸宜，尤深感念。

Tunghai University

Report of the President



1967

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TUNGHAI UNIVERSITY

Report of the President

1967

By the gracious action of the two governing boards, your president has been spared the task of writing a report for the academic year 1965-66. The sabbatical semester at Princeton Theological Seminary and Princeton University was a pause for spiritual refreshment and intellectual stimulation. After a decade of administration, one's faculties are dulled and one's spiritual resources need replenishment. Whether the half-year's residence in the Princeton environment fulfilled this need is hard to say, for a man is usually a poor judge of himself. But free from the daily duties of administration, this was a rewarding interval in which to look back and assess the development of Tunghai University and to look forward to its future.

Judging from the adage that it takes ten years to grow a tree, Tunghai has been successful. A decade ago the problem was no trees. Now trees, strong and luxuriant, are everywhere. The Tunghai 'forest' is a sanctuary for birds, some fifty species having been seen on the campus. Our problem now is not one of dearth but decision—which trees to keep, which to cut down. Wanting to preserve our mountain view, we must at the same time consider the

conservation of our soil, the nesting places of our birds, the sentiment of artists and poets, and the activities of bird watchers and banders. To cut down a Tunghai tree can become an issue, worthy of a debate, and neither side will lack for enthusiastic advocates.

Measured by the standard for the cultivation of a man, Tunghai's history may be too short to make any significant claims. Yet we are told that her graduates, now numbering nearly 1,700, do well in work and study. If they have performed well in their work, their attitude towards work must be a contributing factor. All of them, as freshmen and sophomores, were required by the Tunghai Student Labor Program to devote four hours weekly to campus chores without pay. Hopefully, through this experience, they learned that work—honest work of all kinds—has value and dignity. Again, if many of our graduates have done well in their studies, some credit may be due to their basic training, particularly the language requirement of two years of Chinese and two of English.

But the ultimate tribute must go to the graduates themselves, some of whom came to Tunghai with a pioneering spirit. As a graduate of the first class said recently, "We are young and have no older brothers to depend upon." Certainly many during their undergraduate years developed a motivation unknown to their fellow students and teachers. Education in the Chinese sense of the word, to teach and nurture, is often unseen in its immediate results and unknown in its long-range effects. A

word from a respected teacher may change the course of a student's life; an exemplary act may have a lasting impact; to resist the temptation to steal a book from the library's open shelves may help to establish a moral attitude for life; to attend classes with a blind student may arouse one's social conscience and so release the power of the human heart. The spark that ignites the human conscience has, in the course of history, changed the lives of millions and the destinies of nations.

While contributing in a measure to the development of Taiwan, Tunghai is also contributing reluctantly to the process of brain drain, a social malady that at the moment seems incurable. In this she shares responsibility with the other universities and colleges in Taiwan. But, in spite of the craze to go abroad, by choice more of our graduates remain on the Island than leave it. Perhaps these will inherit the fortunes of Taiwan. In the future, many of those who have gone abroad may return to become the chief engineers in the industrial concerns of their schoolmates. This, of course, is speculation. But one thing about our graduates is certain. Though over the years many students have come here with the feeling that, with a little luck, they could have entered some prestigious government university, upon leaving Tunghai they have no feeling of inferiority or, for that matter, of superiority. And there seems to be a closeness and loyalty among them that grows stronger as time and distance separate them from their

Alma Mater. This is a source of satisfaction to those who have taught and worked here.

Looking to the future, much still needs to be done. We need to strengthen our public relations with business and industry, with governmental authorities and local churches, and with our neighbors. Whatever we do, we must accept the fact that a Christian college, set in a predominantly non-Christian society, will always operate in an atmosphere of some misunderstanding. In the early days, before the Joint College Entrance Examination, some church leaders would question, "Why doesn't this Christian university give *our* children special consideration?" Non-Christian parents may still ask, "Will they make my children believe in a foreign religion?" Does Board membership at Tunghai mean fund-raising?", a business executive will wonder. "Why is Tunghai so aloof?" "Is it advocating something different?" "Has it come to destroy our heritage and culture?" It takes the most skillful helmsmanship to steer a Christian college through the shoals of misunderstanding and suspicion. It is hoped that all board members, faculty, staff, students and alumni will help to allay these misconceptions so that Tunghai can function in a more receptive atmosphere.

Often an administrator of a Christian college is faced with the problem of how much to get involved in secular society. Should he attend the social gatherings of the business community? If he does not, how is he to get to know people in the business world? Usually he does not participate, but then the result is less and less contact. There is also

the delicate problem of politics. Here too, by tradition and sometimes by temperament and choice, a Christian college president more often than not will refrain from becoming involved in local or national politics. If he does become involved, he is labeled a tool; if he does not, he is isolated from the political life of the country. When, how, and how much should he get involved? There are no easy answers. One thing, however, is clear: whoever is president of a Christian college in Asia today must walk a tight rope and the margin of choice is narrow indeed.

To pass from problems to purposes, it seems to me that one of the primary purposes of a Christian college in Asia today is to fulfill the cultural heritage of the country where it is located—to fulfill and not destroy, enrich and not pauperize. Just as the Christian colleges were the first to admit women, thus fulfilling the traditional ideal that “with education there is no distinction,” Tunghai is continuing to fulfill this tradition by being the first to admit a blind and a mute student. In requiring that all freshmen and sophomores study the Chinese classics, and in encouraging the study of Chinese art, calligraphy, and music, Tunghai hopes further to strengthen this heritage. By choosing the moral development of the individual and service to society as her educational ideals, Tunghai is but fulfilling the traditional concept of education: “The way of the great learning is to illustrate illustrious virtue, renovate the people, and rest in excellence.”

In order to carry out her role as a Christian college in

Asia today, Tunghai must continue to improve her teaching and research. To create an atmosphere conducive to teaching, learning, and research Tunghai must provide the facilities and remuneration to attract and hold able and dedicated teachers. If Tunghai is to make an impact and have her ideals taken seriously in the field of education, she must remain solvent. Financial soundness is the health of a good institution. If solvency simply means depending upon support from abroad, Tunghai will always be dubbed "a foreign institution." Furthermore, as long as major support comes from abroad, there will be the temptation to ask for more. The more we ask for, the more we lose our dignity and independence, and the more tarnished Tunghai's image becomes. It is easy to diagnose the problem but extremely difficult to remedy it.

Twelve years ago Tunghai was one of only two institutions in Taiwan with university status. Today there are seven universities and 23 three- and four-year colleges. In other words, Tunghai must compete or gradually be eased out of its effective role. As the president of a sister institution said, "Twelve years ago Tunghai's salary was able to attract teachers from government universities; now the salary adjustment is not fast enough to catch up with the competition." Competition does not necessarily mean high salaries alone. We can say that human resources, vision, ideas, program, and good administration all count. But Harvard is Harvard because it has 300 endowed chairs, Tsinghua is Tsinghua because of the China Foundation, and

Taita will always be Taita because it has the financial support of the Government.

Where then are the resources going to come from? From abroad? Less can be counted upon from abroad because of the mood that "there is so much to be done at home and, besides, institutions of higher learning are so expensive to maintain." From local sources? With the idea of kinship entrenched for centuries, giving money away to other than relatives is, to many, unthinkable. Nor do the present legal and tax structures help the situation of the private schools. In time social concepts and legal structures will change. But at best these changes are not likely to take place during the next decade. These then are the sobering facts that menace Tunghai University as a financially solvent institution.

Too often Christian colleges such as Tunghai profess very high ideals—a full time residential faculty, a not-too-big residential student body, and a high teacher-student ratio. A senior staff member once commented that it is remarkable that after twelve years, Tunghai is still able to hold to these ideals. But the question is, for how long. Because of our deep concern, a Development Commission composed of Board members, faculty, staff members and alumni has been set up in the hope that worthwhile ideas and new vision may result in widening interest and support.

Hope gives us assurance but undue optimism may lead us astray. Therefore it is not amiss to prepare ourselves, in this early part of Tunghai's second decade, to straighten

our shoulders and tighten our belts, should all our hopes not materialize. May we look back at those great teachers of mankind who walked the lonely road of education, content with little prestige or gain but blessed with a kind of dignity that inspired men of their own and future generations to follow, to teach, and to learn.

II.

During the last two years, while the University struggled to find faculty members to staff some of the departments, particularly the departments of Physics, Industrial Engineering, and Economics, the better-staffed departments were able to branch out in research and extension service.

Last summer the Biology Department, under the direction of Chairman Chen Hsien-fang, organized and staffed a three-week seminar for senior middle school teachers. Seventeen teachers attended. Morning and afternoon study sessions included lectures, laboratory practice, and field trips. By invitation, several inspectors from the Department of Education attended a special meeting to acquaint them with the program. Offering opportunity for discussion and practice, the seminar was extraordinarily successful and the participants expressed the unanimous hope that it would be continued next year.

The Sociology Department sponsored the following summer projects:

1. "The Poverty Study." In response to the invitation of the Provincial Government's Bureau of Social Affairs,

the Sociology Department conducted a poverty survey of some 15,000 households located either in Taichung City or Taichung County. The research was done under the direction of Professor Hsi Ju-chi with Mr. Sun Ch'ing-shan, graduate assistant, as administrator. Forty Tunghai students were involved, drawn largely from the Sociology Department. The study entailed checking on the socio-economic status of families already enrolled on the government's relief rosters. The project has been valuable in furthering cooperation between government agencies, particularly the Bureau of Social Affairs, and the University, as well as in providing Tunghai students with first-hand research experience.

2. "The Industrial and Economic Development Survey." This project was directed by Mr. Roger Mills and sponsored in cooperation with the CIECD (Council for International Economic and Community Development). Approximately 15 Tunghai students and alumni were involved in interviewing nearly 450 factory managers or owners to ascertain why they had located in the Taichung-Changhua area. Hopefully, the findings will be useful in planning the future industrial and economic development of central Taiwan.

3. "The Aborigine Study." This social research project was concerned with modernization and the response to it, found among the inhabitants of a series of communities in the northern part of Taitung County. It involved 13 Tunghai students, two additional interviewers from Taiwan Christian Service, and 14 interpreters representing the Amis and Bunan tribes. The study was jointly supported by a

committee of the World Council of Churches and by the Asia Foundation. It represented an international approach to social research, as the director was Dr. Justus Freytag, a professor from Germany teaching at the Tainan Theological College, and the associate director was Dr. Mark Thelin, Chairman of the Tunghai Sociology Department.

In another field, the Luce Lectures on Religion and Philosophy were inaugurated in the spring of 1967, the overall theme being "The Impact of Secularization on the Religions and Philosophies of China." The first two lectures, dealing with problems of definition and method in the study of religion, were delivered by Dr. Richard C. Bush of the Tunghai Faculty. The second set, an exposition of traditional Taiwanese Folk Beliefs and the effect of increasing secularization upon the people who hold these beliefs, was presented by Professor M. C. Chiu of Tainan Theological College. These lectures, delivered in both Mandarin and English, will be published, together with a summary of the stimulating discussions which followed. The University received many expressions of appreciation and is planning to continue the Luce Lectures during the academic year 1967-68.

Turning to the physical aspects of the University, it is with joy that we report that the College of Engineering is now under construction. Heretofore our engineers have been squeezed into the wings of the library and elsewhere. With the completion of the quadrangle next summer, they will have a home of their own. This is the last major building

to be constructed, as the architectural plan for Tunghai was originally conceived. Through the years, however, additional needs not foreseeable in 1954 have become apparent:

1. A dining hall for the Women's Dormitories, with a recreation area above it. This building, for which there is an excellent site, would relieve overcrowding in the dormitories by releasing the present dining-room (not originally designed as such) for sleeping rooms. At the same time it would provide recreational facilities for the women in their own area rather than across the campus in the gymnasium which is dominated by the men's activities.

2. An addition to the Science College to house the Department of Biology. This would relieve the congestion in the Science College and would also provide more adequate laboratory and classroom facilities for Biology. Also needed for the development of the department are a hot house and an animal house.

3. A consolidated workshop for the Engineering College. The new College of Engineering quadrangle will provide laboratories and classrooms but will not meet the need for a building of simple, warehouse-like construction, flexible in its use, where heavy equipment can be used by all three departments. Heretofore the industrial engineers have suffered because their education has been very largely theoretical without the opportunity for practical instruction.

4. Two additions to the Guest House. First, a place is needed where faculty and staff members can talk and relax and have a cup of tea. This need is particularly felt because

very few faculty members have private offices. The Guest House is in such constant use for visiting scholars and university guests that it cannot successfully double as a faculty lounge. It is proposed therefore to add a room for this purpose. It is further proposed to add a small apartment for visiting professors who remain for a period of some weeks.

5. A reading room, to be constructed in the rear of the library. The present reading room is becoming crowded, and the two library wings originally intended for reading rooms can better serve as offices and classrooms for special seminars and institutes.

6. A wall around the campus. During past years there have been a number of occurrences that have shown the need for a wall around the campus. With the growing industrialization of the six-mile strip between Taichung and Tunghai, the population and problems in the area are likely to increase. For safety and security it is important that the property be enclosed.

Finally, I want to express my gratitude to all those members of the faculty and staff who served so faithfully during my sabbatical leave, and especially to Dean S. C. Tang for his excellent administration as Acting President.

Respectfully submitted,

WU TEH-YAO

November 1967

The following appointments were made for the academic year 1966-67:

Chang Chao-hsin, Lecturer, Department of Chemical Engineering

Ch'i Fu-sheng, Associate Professor, Department of Physics

Ts'ai Ch'i-ch'ing, Lecturer (probational), Department of Political Science

Ho Huo-shou, Associate Professor, Department of Physics

Kao Shih-chin, Visiting Professor and Concurrently Chairman of the Department of Industrial Engineering

Richard C. Bush, Visiting Professor, Religion and Philosophy

William M. Speidel, Lecturer, Department of History

Wendell N. Calkins, Visiting Professor, Department of History

Donald G. Bishop, Visiting Professor, Department of Political Science

David A. Fielding, Lecturer, Department of Western Languages and Literature

Instructors in the Department of Western Languages and Literature:

Mary M. Dart

Nicholas A. Hormann

Alfreda B. Johnson

John Langlois

Anita S. Minear

Bruce L. Reynolds

The following promotions were made for the academic year 1966-67:

To Professor:

Sun K'eh-ch'in

To Associate Professor:

Ch'en Hsiao-ch'iang

Yeh Tzu

To Lecturer:

Chang Li-t'ao

The following appointments were made for the academic year 1967-68:

Hsia Teh-i, Special Chair, Department of History

Han Pao-teh, Associate Professor, Department of Architectural Engineering

Lee Ch'ang-kuei, Lecturer, Department of Sociology

Ts'ai Yung-mei, Lecturer (probational), Department of Sociology

Shih Chia-hsing, Lecturer, Department of Chemistry

Mao Wen-ch'uan, Lecturer (probational), Department of Economics

Stewart Becker, Professor, Department of Chemical Engineering

Jared H. Dorn, Lecturer, Department of History and Department of Western Languages and Literature

Minda P. Dorn, Lecturer, Department of Western Languages and Literature

Leonard F. Druding, Associate Professor, Department of Chemistry

Robert Hatala, Assoc. Professor, Department of Chemistry

Robert E. Hosack, Professor, Department of Political
Science

Florence Kirk, Professor, Department of Western Lan-
guages and Literature

James Lindsay, Instructor, Department of Physics

Norman W. Taylor, Associate Professor, Department of
Economics

Eleanor D. Taylor, Lecturer, Department of Sociology

Instructors in the Department of Western Languages and
Literature:

Richard S. Hobby

James A. Lewin

Frank K. Upham

The following promotions were made for the academic year
1967-68:

To Professor:

Paul S. Alexander

Lü Shih-p'eng

Lee Sheng-t'ing

To Associate Professor:

Liu Wen-t'an

Hu Ping-ch'üan

To Lecturer:

Ts'ai Ch'i-ch'ing

Ch'en Hsing-hsü

Wang Yu-sui

John Langlois

Sheldon Severinghaus



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