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Asian Workshop
on
Higher Education

A Special Supplement

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I. The Beginning

The Asian Workshop on Higher Education was the first of its kind in Asia. It was convened in response to the need increasingly felt by Asian universities and colleges for a thorough examination of the role of higher education in national development at a time of unprecedented advance in science and technology.

A group of scholars and university administrators, constituting the Planning Committee for the Workshop, was brought together in November 1968 in Hong Kong, under the auspices of the Council of Protestant Colleges and Universities of the U.S.A., to discuss the idea of a workshop on liberal arts education for Asian institutions of higher learning. The conference was held from 5th to 12th November, 1968 at this University. After careful consideration, the Committee came to the conclusion that such a workshop would meet an urgent need of universities and colleges in this area. Dr. Choh-Ming Li, Vice-Chancellor of the University, was elected Director of the Workshop, assisted by Prof. S.S. Hsueh as Associate Director and Mrs. Lilian Chang Lee as Executive Assistant.

The Planning Committee comprised:

Dr. J.W. Airan, *India*
Dr. John M. Bevan, *U.S.A. (Chairman)*
Dr. Cicero D. Calderon, *The Philippines*
Dr. Kiyoko T. Cho, *Japan*
Dr. Choh-Ming Li, *Hong Kong*
Dr. Samuel H. Magill, *U.S.A.*
Dr. O. Notohamidjojo, *Indonesia*
Dr. Tae Sun Park, *Korea*
Mr. Kentaro Shiozuki, *Japan*
Dr. Eva I. Shipstone, *India*
Dr. Amrik Singh, *India*
Dr. Augusto Tenmatay, *The Philippines*
Dr. Mark Thelin, *Taiwan*
Miss Margaret Valadian, *Australia*

With its theme "A New Man for A New Society: Universities and Colleges as Agents of Change", the Workshop not only provided an effective forum to exchange experience and to promote mutual understanding and co-operation, but much more importantly, to stimulate action in participating institutions in such areas as administration, curriculum, student services, methods of instruction and long-range planning—all in order to produce a new frame of mind among the educated in the modernizing process of contemporary Asia.

The importance of the subject and the seriousness of purpose led the Planning Committee to urge the chief executive or his executive deputy of each invited institution to head a team composed of administrators and scholars including one senior and one junior member of different major disciplines. With the generous assistance of the Council of Protestant Colleges and Universities, the Workshop brought together more than 100 participants representing 20 universities and colleges in Asia. Individual educators from other countries were invited to attend; overseas educational organisations and foundations were also represented.

II. The Concept of the Workshop

The central purpose of the Workshop is to provide an opportunity for intensive study and discussion of ways and means for improving the quality of liberal arts education at the undergraduate level, and thus to stimulate action on the part of the participating institutions. There are all too few opportunities for faculty and administrative officers in Asian higher education to join in serious consideration and unhurried discussion of the large issues of the educational policy—the issues which transcend a single discipline, a single institution, a single country. The hope of the Workshop is to foster such discussion and to invite outstanding scholars in the field of higher education to play a major role by bringing their experience and research findings into the heart of the Workshop discussions.

A basic assumption of the Workshop is that every institution of higher learning must work out its own destiny by defining its problems, setting its priorities, and solving its problems in the light of its own traditions and resources. It follows that much of the emphasis of the Workshop falls upon the problem statements drawn up in advance by the participating institutions. Yet to isolate the educational discussion of a given institution from the rest of the academic world would be parochial in theory, unrealistic in fact, and grossly wasteful of academic talent. A second assumption of the Workshop, therefore, is that the sharing of insight and experience which is possible when twenty or so institutions participate in the give-and-take of a residential Workshop can help each of them to resolve local problems in the light of new wisdom and perspective.

In sum, the Workshop endeavors to bring together theorists, activists, administrators, and scholars and to do so in a setting free of the inhibitions of a single institution and free of the competing distractions of everyday campus life.

All discussions will not be rigidly structured, but rather be left to the inclinations of the participants.

III. The Opening Ceremony

More than 100 scholars and administrators from 20 universities and colleges from 10 Asian countries attended the Workshop. Besides the two universities in Hong Kong, the participating universities and colleges were from India, Indonesia, Korea, Malaysia, The Philippines, Singapore, Taiwan, Thailand and Vietnam. These institutions include: Bangalore University, Fergusson College, Isabella Thoburn College, Madras Christian College and Wilson College, India; Satya Watjana Christian University and University of Indonesia, Indonesia; Yonsei University, Korea; University of Malaya, Malaysia; Silliman University and University of the Philippines. The Philippines; University of the Ryukyus, The Ryukyus; Nanyang University and University of Singapore, Singapore; Tunghai University, Taiwan; Chulalongkorn University, Thailand; University of Saigon and Van Hanh University, Vietnam; University of Hong Kong, The Chinese University of Hong Kong and Baptist College, Hong Kong.

The Workshop was officially opened on 18th August by His Excellency the Governor Sir David Trench. The opening ceremony began at 10.00 a.m. at Benjamin Franklin Centre, The Chinese University of Hong Kong, Shatin. Sir David Trench addressed the scholars and administrators from various Asian universities and colleges after Dr. Choh-Ming Li had delivered his opening statement.

Dr. Choh-Ming Li's Opening Statement

The institutions of higher education in Asia are now facing two sources of tremendous pressure from without. Any solution that is extreme in nature will change the entire outlook and character of these institutions.

With the population explosion, the pressure of student numbers is mounting and will continue to mount. A large class is not by definition worse than a small class. It depends on the teacher, the students and the subject taught. However, it can be safely said that increased student numbers will debase the quality of teaching unless careful provision is made.

Another source of pressure is the clamour for more technical education than liberal education. Facing a fast-expanding and developing economy, community leaders often ask the institutions of higher education to turn out more doctors, engineers,

architects and accountants so that they can be readily absorbed by various sectors of the society to relieve the acute shortage of manpower. That we need more highly trained people to run a sophisticated economy of a formidable dimension, there can be no doubt. Following this urgent need, the community tends to look at liberal education with reservation. Liberal education, so the argument goes, is a luxury we can ill afford. The present and primary task of a university is to train specialists and not to flounder in the residue of Western elitism. The answer to this type of reasoning, therefore, is not simply that we should strike a delicate balance between liberal education and technical education, because it attacks the very foundation of liberal education.

The crux of the problem is whether the technocrats alone can fulfill the role of our future leaders. To leave the leadership entirely to technocrats is too narrow a view which will eventually create detachment instead of concern. The scientists and technicians tend to remain in a state of incomunicado and the effects on the society will be more divisive than cohesive. In view of recent developments in regional and global affairs, it is obvious that our future leaders must possess the capability to make quick and important decisions in a highly volatile society. Further than that, these new leaders must possess vision, flexibility, a harder realism and a greater compassion for his fellow human beings.

If the institutions of higher education fail to continuously produce leaders well steeped in liberal education, we shall find ourselves caught short in the crucial issues in the near future. Liberal education calls for the understanding of human values and the universities must not be entrenched in a programme which over-emphasizes "intellectual competence and microscopic specialization at the expense of humanistic excellence and the skills of being a human being". Instead, we should have a small core programme in the curriculum and leave ample room for the students to make selection so that the students may become more all-round and preoccupied with the quality of life. We need also a new conception of an all-round man, or a new Renaissance man, who prefers to be morally involved with local and global affairs rather than to know everything under the sun. The core and selective courses might, for example, include:—

- Computers
- Mass Communication
- Behavioural Sciences
- International Finance
- Public and Business Administration
- Urban Development
- Contemporary Fine Arts

The courses are not merely pragmatic in nature but are part of our current social developments. They all have relevance to regional affairs as well as international interaction. For example, the devaluation of a currency will create panic all over the world, and set up a chain reaction in international trade and the balance of national budgets. The aim of "international education" is, therefore, to give students better ears, better sensitivity and make them aware of what their relations are and should be with the rest of the world.

A corollary to the new concept of liberal education is that we may need new teachers, at least, new methods of teaching. The liberalizing of the liberal arts is to open new horizons to the students. To fall in the pattern of rigid and formalistic teaching—instructions, briefs and gathering of more facts—will defeat its own purpose. In any way, civilization cannot be "passed on" to students. Students react as people and in the process they criticize, remodify and change the civilization. So in a university the young not only learn from the old, but the old also learn from the young. In teaching the students, the teachers are also taught. The civilization takes a new shape in the university. In this sense the university is a place for re-defining a cultural heritage. In this sense, also, the university provides a programme of courses that are relevant and dynamic at the same time.

It is well said that if we do not plan for and worry about the future, we shall face immediate repercussions. The main concern of the university is to go further than our present priorities and face problems of the future. One of our main tasks is to prepare our future leaders to deal with matters in the next decade or the next generation which we can only dimly see and perhaps cannot see at all now. In achieving this, the only course is to strain for humanistic excellence. It is only in the growth and maturing of the individual to his fullest dimension that our crucial priorities in both present and future can be met with confidence.

Ladies and gentlemen, I now have the pleasure to introduce to you His Excellency, Sir David Trench. As Chancellor of the two universities in Hong Kong, he has been singularly instrumental in fostering higher education and the training of leaders for the generations to come. And he is sympathetic to innovation and experimentation. It is, therefore, appropriate for the Workshop to have Sir David officiate at the opening ceremony.

His Excellency the Governor Sir David Trench's Address

My first duty today must certainly be to welcome you all to Hong Kong.

It is a very great pleasure to us, of this quite young University, to see so many representatives of the universities of Asia sitting here in this, the first of our purely University buildings on our new site.

Most of your parent institutions are a great deal older than we are, and I assure you we are very sensible of the honour you have done us by coming here.

You have chosen a very broad theme for this Workshop and I think wisely.

It will enable you to range freely over subjects which are certainly of the very greatest importance to the Universities of this whole area.

And surely we now find ourselves at a critical point in the history of university development: at a time when thoughtful re-appraisals of the structure and role of Universities, and of some of the basic assumptions of recent years on which so much rapid expansion has been founded, are most necessary.

For we have to admit, sadly, that all is not quite as well as it might be with the university world. Somewhere, and I speak particularly of the Universities of the West, something does seem to have gone rather wrong: and we would do well in this region to try to locate the reasons for these upsets before it is too late.

Before considering therefore, as your theme requires, how best the Universities can change society, I fear we must recognize that at this moment in time, they face in many parts of the world something of a problem of convincing society that they can improve themselves: and not necessarily by ever larger doses of the mixture as before.

For I am afraid society is not likely to continue to find academic opinions altogether persuasive if they derive from a system which appears itself to be in some degree of disarray: and, very unfair in many ways though it is, that undoubtedly is society's impression of the general state of the University world today.

Temporary Phenomenon

But this trouble in the Universities is, I am sure, a temporary phenomenon; a phase to be gone through; and it is up to all of us who have the future of the Universities very much at heart to find

solutions by critical self-examination and whatever remedial action is needed. In the meanwhile, the Universities obviously can, and will, continue to play their part in shaping the society of the future, as they have always done in the past.

So far, I have spoken as a member of this University. May I now change hats and offer you a few thoughts, as a public official, on how academics can best exercise their influence in public affairs.

In the past, perhaps, the University was expected to be an indirect agent of change. It stood apart from the main stream of national life, and concentrated on the educational task of producing men who would be capable of leading society into new and, hopefully, better ways. Nowadays there is a tendency for the don to claim a more active role.

Far from leading cloistered lives among their books, academics sit on government committees, act as consultants to industry, give expert advice in the Press and on TV and radio, direct surveys on urgent social problems, and seek in many other ways to make their presence felt outside the academic field.

A greater degree of personal involvement is no doubt right, but the nature of this involvement, if it is to be effective, needs thought.

Specialised Knowledge

Certainly the Universities should be able to provide an available store of specialised theoretical knowledge on all major subjects.

There is much sense in the Universities being the repositories of a common pool of objective, accurate knowledge, on which all who need it can draw.

But it is one thing to impart knowledge and rather another to offer advice: and the more modern tendency of gratuitously offering it opens up pitfalls.

It is simply that telling another man how to do his job is always a risky business, unless one can really comprehend every facet of his problem.

Moreover, offering advice may tend to lead to expressing strictures when that advice is not wholly accepted.

This can be even more dangerous. The University specialist does need to be careful to remember that those who seek his co-operation are responsible people also, and are not likely to want to reject his views without reasons which will seem good to them, even if he himself is not altogether in sympathy with those reasons.

Usually objection arises from practical consideration not appreciated by the giver of advice. To fail to give full weight to this is liable to lead to an erosion of mutual confidence and esteem.

I would suggest then that there is much to be said for the somewhat detached don, willing to impart what he knows and ready to help where he can, but careful not to involve himself too far or too incautiously.

This is not an easy role to play.

Many people will ask more of him; many—particularly from the mass media—will seek to entice him into no doubt lively but essentially sterile debate; or use him in one way or another for their own ends, unless the don is watchful and curbs the very natural desire of the enthusiast to join into an argument on one side or the other.

Contrary Views

The kaleidoscopic pattern of practical policy-making to-day has, inevitably and quite rightly, as one element in the process, a care for public opinion as best it can be distilled from what can be close to a babel of voices airing contrary views.

Very many of these views are unavoidably based on half-knowledge, half-truth, tendentious argument or special pleading. But it is counter-productive to join in the chorus: for the voices which finally do most to shape society are those which speak seldom; but when they do speak, speak from authority and carry conviction by their careful avoidance of anything in the nature of doubtful argumentation or appeals to emotion.

It is these voices which are most clearly heard above the rest in the places where policy is finally made.

Finally, you will notice I did not say shape 'a new society', as does your theme.

To say this, conveys something of an assumption that what is new is necessarily good, or that what exists must necessarily be changed.

I hope your Workshop will not accept this premise without challenge.

Dr. Li, in his over-complimentary remarks about myself, referred to me as an innovator. I am certainly not averse to trying new methods; but it is an urge I have learnt to suspect in myself, and to hold somewhat in check.

Must the West be Followed?

Improvement is something for which one could search constantly, but entirely new methods need to be introduced very circumspectly. In particular, need we here in the East necessarily feel we have to follow all the recent innovations of the West? Are they all necessarily wise and beneficial?

And if we are considering changes, should we not be careful to review also the traditional ways of the older civilizations of these parts, and consider whether we have not abandoned, or over-modified, some of them too much already?

Let us have the courage to change back if necessary, and not think there can be no change except in the direction of what is wholly new or currently fashionable.

To give one example, are we so sure that the modern tendency to concentrate all higher instruction into the Universities, to the near exclusion of other methods of training for the higher professions, is sound?

In the past, lawyers, for example, were trained on the job by lawyers, engineers by engineers, accountants and business men by their own kind. The Universities have subsumed much of this work of instruction: although the professions must still turn the student into practical lawyers, engineers and so on even after graduation.

For the higher professions there are certainly advantages in this dual system: a sound theoretical basis is assured the student, and undoubtedly there were deficiencies in the old system. But should we not stop at a handful of the higher professions?

It is not credible to me that all forms of higher career training would be improved by a spell of University instruction, and I believe the Universities would do well to examine proposed new courses critically and be certain that they would really be effective in turning out better trained men.

As a corollary, open support for other forms of training, and open resistance by the Universities to the idea that only a BA after one's name entitles one to claim to be fully educated, would, I am sure, be a source of strength to the University system in the long run: just as the contrary assumption has, I believe, proved damaging.

For it is the student who has set his heart on a degree, believing it to be sole portal to a successful career, but who finds at the end of it all that he is still unfitted for employment at the status-level he has thought would be his, who becomes the disgruntled and critical student.

I believe the Universities should now make some endeavour to correct the generation of expectations from a University training in the young public's mind which cannot be fulfilled. At the same time, these same ideas have swollen the Universities to the point where severe strains are inevitable.

All these problems I am sure you will be considering in the days to come, and I wish you every success in your deliberations.

I am sure this first Asian Workshop will prove the desirability of further gatherings of the same kind in future.

And now, of course, it remains only for me to wish you all once again a very happy stay.

It has been, I repeat, a pleasure to welcome you all here; and to declare, as I now do, this first Asian Workshop open.

IV. The Keynote Speaker

Mr. Tarlok Singh, a distinguished scholar, author, economist and administrator, was the keynote speaker of the Workshop. Mr. Singh is Honorary Fellow of London School of Economics and Political Science, Fellow of the Institute for International Economics Studies, University of Stockholm, and Visiting Senior Research Economist, Woodrow Wilson School of Public and International Affairs, Princeton University, U.S.A. . Formerly he served as the Private Secretary to the Vice-President of the Interim Government and later to the Prime Minister of India during the period of 1946-47.

On the opening day, the theme of the Asian Workshop on Higher Education, 'A New Man for a New Society: Universities and Colleges as Agents of Change', was clearly defined by Mr. Tarlok Singh in his keynote speech on 'Modernization and Educational Policy'.

The following is an outline of the speech:

1. The theme of the Asian Workshop on Higher Education has education at its core, but bears on the entire process of change — social, economic, technological and political — which now engulfs various cultures and economies in Asia. In looking at education at the present time, in fact we bring under purview the whole of society, the past equally with the future.

2. In many of the countries in Asia, there has been greater advance in the past two decades than in the preceding five. However, social change and development have fallen behind economic development as seen in the aggregate and, for a variety

of reasons, inequalities have increased. The growth of population in the past twenty years and the prospects of growth in the next thirty have profound influence on all aspects of life, specially on education.

3. There are marked differences in levels of development in education as between different countries in Asia, but these are less important than the more general problems of improvement in education and their correlation with economic and social change. Frequently, high numerical levels obscure low standards. Higher education continues to be a source of privilege. In every country, levels of education, levels of economic development, and the elements of social change which are put through or delayed, intersect at many points, and should be seen as one composite reality.

4. If we consider conditions in Asia, after two decades of evolution, we see that, despite difficulties, most countries have made significant progress towards national consolidation and enjoy advantages which were not available before. At the same time, the inadequacy of the earlier forms of nationalism as a basis for economic and social reconstruction, and the need to go beyond national frontiers in our thinking and to enlarge the world of experience and understanding on which we are able to draw, have become increasingly apparent.

5. On the educational aspects of development, two notable gains of the last two decades are the common commitment, at least in principle, to provide education for all, and the beginnings of co-operation between universities and institutions of higher education in Asia.

6. Issues of policy relating to higher education may be said to fall into three groups:

- (a) the purpose, content and scale of education,
- (b) educational relations and administration, and
- (c) social pre-conditions.

Under (a), arising from the scale of education, attention is invited to the findings of the study of the world crisis in education undertaken at the International Institute for Educational Planning in Paris. On the subject of purpose and content, three complementary goals, to which universities and institutions of higher education might relate their specific function (the training of the young at an important stage in their lives and the preparation of the greater part of the elite leadership of the future) are suggested. These are: (i) to produce 'the complete citizen' as the Greeks understood this notion; (ii) to turn out technical, scientific and

professionally trained personnel; and (iii) to train young people, not so much as specialists, but as activists of change, who are equipped and motivated to lead. The courses to be taught and the balance between the humanities and the sciences follow the goals to be achieved. In this connection, attention is drawn to Whitehead's notion of 'dominant emphasis' in relation to the literary curriculum, the scientific curriculum, and the technical curriculum.

Five issues of policy are proposed under the head, 'educational relations and administration', and five more under the head, 'social pre-conditions.'

7. Finally, after referring to one recent attempt, based on a comparative view of history, to define the critical problems in modernization, and another to specify the 'modernization ideals' underlying planning and economic development in South and South-east Asia, attention is focussed on the implications of the relationship in many Asian countries between the modern, organised sector and the unorganised, household sector. It is pointed out that this relationship has at present the effect of enlarging economic and social inequalities within society. Universities and institutions of higher education now mainly serve the organised, modern sector of the economy and have not yet reached out or applied themselves to the problems of the unorganised sector. This limits the quality and range of their contribution to society and to the pace and content of modernization.

8. For higher education in Asian countries to serve as the agent of change such as will encompass the people as a whole and to produce the outlook which the new society of tomorrow in our best conceptions calls for, fresh thought has to be given to the nature of the economic system, the economic institutions, and the relations in the future between the organised and the unorganised sectors. The construction role of education, specially of higher education, in Asian countries, in modernization and in economic and social transformation is intimately related to the building up of unified economies and integrated societies. They are in fact two sides of the same basic task.

9. There is considerable scope for co-operation between countries in Asia through their universities and institutions of higher education. Specific proposals could be evolved, for instance, for common forums for exchange of experience, for co-operative research programmes, for exchange of teachers, research workers, students and university administrators, for expansion of library resources, and for the translation of important texts and documents.

V. The Seminars

The Asian scholars and administrators played a very active role during the two weeks Workshop. They participated enthusiastically in the six seminars, which were grouped into two on the following topics:

Group 1

The Relevance of the Humanistic Dialogue in the Academic Programme

- A. The Humanities
- B. The Social Sciences
- C. The Natural Sciences

Group 2

- D. The Role of the Student
- E. The Role of the Teacher
- F. Innovation and Experimentation

Six outstanding scholars had been invited to be leaders of the seminars:

- A. The Humanities
Prof. Slametmuljana
*Professor of Malay Studies,
Nanyang University, Singapore.*
- B. The Social Sciences
Prof. Hla Myint
*Professor of Economics,
London School of Economics and
Political Science.*
- C. The Natural Sciences
Dr. Wah Kim Ong
*Lecturer in Chemistry,
University of Singapore.*
- D. The Role of the Student
Mr. Kentaro Shiozaki
*Secretary for University Teachers Work
in Asia, Japan.*
- E. The Role of the Teacher
Prof. Cesar A. Majul
*Dean of Arts and Sciences,
The University of the Philippines.*
- F. Innovation and Experimentation
Prof. Hahn-Been Lee
*Dean of Graduate School of
Public Administration,
Seoul National University.*

VI. The Lectures

Three lectures were given during the second week, followed by discussions after each lecture.

The University in Relationship to Traditional Culture (an outline)

By Prof. Wang Gungwu

*Professor of Far Eastern History
Australian National University, Canberra.*

The Conventional Dichotomy: The Western University in Asia

It is frequently argued that the modern university is a product of western traditional culture and that culture was in turn modified by the university. Therefore, a close and meaningful relationship exists in the West between the university and traditional culture and there is never really a great gap between the culture the society wants to have transmitted and the values which the university stands for. Even the rate of changes and progress was always regulated by the interaction between the university and vital sectors of the community. If the society changed too slowly, the university has often led the way; if the university was slow to respond to new social needs, the society sometimes shook it up and prodded it along.

In Asia, the traditional university did exist, but it was mainly set up to study, enrich and glorify traditional culture. It has now been replaced by the modern university which was modelled mainly on the university in the West in order to help the Asian countries to modernise. Thus by definition the modern university is a challenge to the traditions which are standing in the way of modernisation. Traditional culture tends therefore to be seen as totally opposed to progress, incompatible with science and technology, and therefore something more or less obsolete.

The Logical Alternatives

It is possible to imagine several different positions for universities to take with traditional culture.

Firstly, complete rejection of traditional values. This position is based on the idea of the university as a functional institution, not different in kind from technical institutions, only bigger, better and of a higher standard. It can exist under at least two very different sets of conditions:

- (a) when the society itself rejects traditional culture and is in the grip of revolution;
- (b) when the society believes that traditional culture is a matter for the home, the

temple, the primary and secondary schools at most, but not at an advanced level of training.

Secondly, the university concentrates on modernisation but pays lip service to traditional culture. This is possible when traditional culture is weak, or when the drive towards modernisation is strong (the modernising elite being stronger than the traditional elite in every way), or when there is a deep gulf between the independent modernising university and a still traditional society.

Thirdly, the university tries to give equal weight to both the task of modernisation and the responsibility of preserving and rejuvenating traditional culture. This can occur either when the modernising and traditional forces in a country are well-balanced, or the ruling elites are convinced that there is no conflict between tradition and modernity. This may also be influenced by the view that it is the modern university in the West which keeps traditional culture alive and there is no reason why Asian countries could not also achieve this.

Fourthly, there is the position that the university is primarily a transmitter of tradition, but while being true to the tradition can also respond to the needs of the time and give increasing attention to the study of science and practical knowledge. This position is found where traditional groups are still in control in most fields and are convinced that material advances will destroy the structure of society if primacy is not given to the continued development of traditional culture.

Finally, the view that there is nothing wrong with the traditional university, which is the bearer of traditional culture and the symbol of the continuity and the organic unity of society's ideas and institutions. The concept of progress is looked at with scepticism and science and technology accepted only in so far as they did not contradict or threaten to undermine the essence of traditional culture.

The Historical Position of the Modern Asian University

The earliest traditional western university in the Philippines and its modernisation;

The earliest modern universities in India and Japan;

The earliest modern universities in China, Korea and Thailand;

The first modern universities in Southeast Asia;

The post-independence universities in Asia.

There are many kinds of universities in Asia, dating from different periods of Asian history,

serving different functions and playing different roles, ranging from those which pay no attention to traditional culture to those which are entirely devoted to traditional culture.

Is there a case for making all universities the same?

Is there a better case for having a variety of universities in each country?

Is there a case for rejecting altogether the first and fifth positions described briefly above, and steering all universities towards positions two, three and four?

Is it true that some traditional cultures are more alive and dynamic than others, and therefore universities have the responsibility of growing in harness with the living traditions and at a speed the culture of the society determines?

* * *

The University in Relationship to Social Structures (an outline)

By Prof. Kasem Udyanin,

*Dean of Political Science
Chulalongkorn University, Thailand.*

Social Structures are important to education, especially higher education. The words "Social Structures" include political, economic and social structures. Some social structures are not amenable to particular university organisation, well fitted to some societies and therefore, those responsible for formulating principle and administration of higher education must adapt particular university pattern to suit social structures. For example, if the economy of one society is inferior to that of the other, the university curricula as well as its quality will probably have to reflect this difference. It can also be seen that social structures have an influence on university. For instance, if a society is in need of having a certain number of technologists, technicians and skilled workers, any attempt to overconcentrate on producing theorists would absorb an undue proportion of national resources. A society may also need to change university organisation through changing time.

What is higher education must first be explored. University is neither a big school nor a place for indoctrination. Nor is university a school devoted

entirely to producing technologists or scientists. It should be a place to build up elites as well as producing scientists. Here we come to the problem of how to create an appropriate balance between these two groups. We must never forget the importance of university as a centre of scholars with a heritage of knowledge as well as a duty to social development. It is, therefore, necessary to consider national policy in conjunction with the number, size, curricula, quality of teaching and learning of universities in that society. Universities of various countries cannot follow the same pattern. We must synchronize university education with other levels of education. Therefore, the determination of other levels of education must also take into consideration status and form of university and, in turn, the form of university must be compatible with political, economic and social factors.

Why did I mention politics? This seems to me necessary because if a society decides on a particular political policy, university cannot afford to become an 'ivory tower'. For instance, my country is a constitutional monarchy, the form of university must be in conformity with the constitution and the administration with the King as leader of the nation. If the politics of decentralisation is practised, the university has also to be decentralised to the extent appropriate to the circumstances university as well as its professors must be relevant to society. Is the university simply a place for new knowledge and old theories? Has the university any responsibility to society and culture and what about its role in developing ethics and even physical education?

Looking at the question this way, many problems follow: what should be the suitable period of time at the university? 4-1-2 or 3-2-2. It would be rash to conclude that a three-year degree program offers less to students than a four-year degree program. What could be compared is the difficulty and the content of subjects involved. Should we begin specialization at the master's degree level or at the first degree level? What about doctoral research: research in depth or research in dimension? Whether it should be 30 hours or 12 hours per week has something to do with social structures. If sufficient textbooks are not available, 12-16 hours a week hardly seem adequate. Should the university be residential or non-residential? What type of college systems do we prefer: American or British?

Number of university professors presents a difficult problem. How could the university keep its professors? (at the time when outside offers are very tempting). The increase in the quality of university professors, their income and compensation

as well as other educational material are all limited by social structures. To what extent should university degree, professors and higher education be given social recognition?

To produce university graduates is an important policy concerning social structures. In an industrial society or an affluent society, there is a great need for the university to produce technologists and scientists, in order, firstly, to supply increasing industries with necessary man-power and secondly, to avoid a social problem arising from unemployment. Therefore, university education of from 4 to 8 years seems to be a way of solving problem of unemployment. Or after the end of a war, veterans are brought into the university to alleviate unemployment problem.

Principal university disciplines include humanities, natural sciences, social science and applied sciences including technology. To increase (or reduce) and persuade students to choose various disciplines is largely determined by social structures, which mean the formulation of development policy in stages.

Whether a society should have state or private universities or colleges of denominational institution depends on its policy with reference to its social factor. University functionaries from Governing Board, Rector, Dean to junior faculty members—how they should be organised—depend entirely on custom, tradition and social structures.

With regard to culture, it begins with the form and personality of university as an institution. How far should university and culture be closely related? To what extent should culture be taught? How far is it necessary to preserve social custom and tradition including cultural heritage?

University should be responsible not only to its students but also to successive social relationship at all levels. It can therefore be said with certainty that the university has close relationship with social structures. University students act as binders to this relationship. A good university must be in conformity, and not incompatible, with social structures, and it needs no fear of being old-fashioned because it is different from other universities.

If we now know the meaning of a university together with the fact that it must be closely related to social structures, it is therefore of imperative necessity that there exists a plan for university operations which does not contradict societal norms and social change.

* * *

The Decision Making Process (an outline)

By Prof. Chihiro Hosoya,

*Dean of Law
Hitotsubashi University, Japan.*

I. *Recent University Disturbances in Japan*

A. Recent situation:

Universities in Japan have recently had serious student problems. On the campuses of the majority of the government-sponsored universities there have been blockades of buildings, barricade strikes, the occupation of class rooms and other disturbances. As a consequence, these universities have been forced to stop normal teaching activities. A similar phenomena can be found in many private universities.

B. Forms and causes:

These disturbances have taken various forms in different universities. And the problems which led the students to bring about the disturbances are also varied. In spite of these differences, certain similarities in the recent university disturbances throughout Japan: strong feeling of the university students against authority, against the Establishment and against control from above. Also there is another common element: the intensified struggle for the leadership among the two major student groups—Yoyogi (Japanese Communist Party) group and anti-Yoyogi group (New Left)—and finally they share willingness to employ violence.

C. The University Bill:

Out of a concern with the university unrest, the Japanese government made a decision to strengthen its control over the university through new legislation, and, in disregard of strong opposition efforts, railroaded it through the Diet. With the passing of the Bill at the Diet, it is said that the university disturbances are entering into a new stage.

D. The case at my university:

With the barricade strike carried out as a form of the student movement in support of international anti-war day on the 21st of October last year, the wave of the university disturbances passed over our campus. The radical student group which led the strike raised the question as to whether the faculty accepted the strike or not. Then, in December our Faculty Senate for the first time had a mass bargaining session with the leaders of the autonomous student group on the subject of the election of the faculty staff responsible for student problems. Since

then the Faculty Senate has had a number of mass bargaining sessions and meetings with both the Yoyogi group and the anti-Yoyogi group. In spite of our efforts to maintain channels of communication with these two opposing student groups, the anti-Yoyogi group finally occupied the main building on the 17th of May on the pretext that we had refused to continue talks with them. Subsequently, a plenary student meeting adopted a resolution on May 20th supporting the strike against the University Bill which was to be placed on the agenda at the Diet. In such a fashion, student unrest has developed and increased in intensity at my university.

II. *Problems Related to the Decision-Making Process in the University*

A. Organs:

One of the most important questions raised by the students—as well as by some of the faculty—during the period in which the disturbances have intensified at our campus has related to the decision-making process. During our negotiations with the students and in their published pamphlets, they have brought up several problems concerning the decision-making process.

For example, they have asked: Who is empowered to make the final decisions on important matters at our university? Is the Faculty Senate (Hyogikai), which consists of three representatives from each faculty (including the dean), the supreme organ for making decisions? What is the relationship between the Faculty Senate and each faculty or how is the decision-making power divided between them? These were the students' questions, and they called on us to clarify.

There are some regulations which set forth the function and role of such organs as the president, Faculty Senate and faculty. In reality, however, the working of these organs has been governed by custom and implicit agreements; and has not always followed the wording of the regulations.

In any case, it has been taken for granted that those who participate in making decisions on important matters, except for the budget, are limited to faculty members. This is called the self-governing formula of the faculty; and this formula has invited sharp criticism from the student body.

B. Communications:

The students have demanded the right to be informed immediately of decisions made by the faculty. We had agreed to give information to them whenever we reached any decision relevant to the students. But the students have demanded to know

more than this. The failure of the Faculty Senate to give the information immediately to the students when the president expressed informally his intention to resign to the members of the Senate, produced discontent among the students and escalated the trouble last February.

C. Openness of the decision-making process:

The interest of the students in the decision-making process is not limited to this. They have demanded further that they be informed of the decision-making process itself. They have asked to know whether particular major decisions were reached unanimously or by a majority vote. They were anxious to be informed of the substance of any minority opinions and the names of those who supported the minority. They have advocated open Faculty Senate and faculty staff meetings; and, as the means to achieve this goal, they have demanded access to the minutes of those meetings or the right to send their representatives to the meetings to observe the entire decision-making process.

D. Rational reasoning:

The students have always argued that the faculty has to explain the rational reason underlying particular decisions, on the assumption that since the university is a place where the rational judgment governs everything, we must provide a logical explanation for our decisions. They always ask: "Why did you make this decisions?" It is rather difficult for us to answer this question, because our decisions are often reached in a complex way, through the dynamics of the group decision-making process; besides, we have to take into account such irrational factors as personal feeling, custom, tradition, and power relations.

E. Participation in the decision-making process:

Criticism to the past procedure that only the faculty staff participates in making decisions in the university has led to the students' demand for a right of participation in the decision-making process, on the grounds that they also are members of the university. The students have pointed out several forms of participation. (i) Creation of a council where student representatives would be able not only to express their views, but also to have a vote, as an equal partner, when deciding important matters. (ii) Establishment of the right of the student body to negotiate with the faculty on relevant problems. (iii) Granting of veto power to the student body concerning decisions made by the faculty.

These are problems raised by the students in our university in relation to the decision-making process. A similar situation exists, I believe, in other universities in Japan.

III. *The University as a Decision-Making system: A Comparative Study*

A. Two models:

We can imagine a decision-making system in which every one has the veto power over decisions. This system could be called the "Unit Veto System." Another decision-making system could be one in which a single person monopolizes decision-making power. This system could be called the "Hierarchical System." These two systems represent the two most extreme. The system which exists in the real world can be placed somewhere in between. For example, the institution of the military represents a system which is close to the "Hierarchical System", but does not represent the "Hierarchical System" itself. The Government and Business are less hierarchical than the military institution as a decision-making system. As compared with these institutions, the university system should perhaps be placed closer to the "Unit Veto System."

B. University model:

Having observed that the university is unable to react rapidly to student disturbances and to take effective steps to accommodate the different views within the faculty, one cynical observer pointed out that there were two hundred executive directors in the university. It is true that it takes a great deal of time to reach any important decision in the university, simply because we have made it a rule to build consensus among the faculty members, who have their own individual views. We adopt a majority rule in some cases, but generally, in case one of the faculty sticks to his position in disregard of the majority opinion, it can easily create difficulty in reaching a decision.

C. Two forces operating in the opposite direction:

Taking into account that the university system is inadequate for coping with the current situation, the government decided to transform the university system in such a fashion that decision-making power would be concentrated in the hands of the president.

In other words, the government has intended to move the university system in the direction of a "Hierarchical System." The University Bill is designed to pursue this purpose.

On the other hand, within the university there are forces operating in another direction, which are pulling the university system closer to the Unit Veto System. These forces can be detected both among the students and among the faculty.

IV. *From Closed System to Open System*

As I have already mentioned, there is an increasing demand among the students for opening up the decision-making process. Although it might be said that there is a general tendency to move from a closed system to an open system, there are several points to be considered before taking action.

If we are to adopt an open decision-making system, there would be some good effects. For example, the suspicions of the students toward secrecy of the decision-making process would be dissolved. And their desire for obtaining complete and immediate information about the decision-making process would be satisfied. Yet at the same time, we have to consider certain negative effects which the open system would create. The open system would make it much difficult for the faculty to accommodate conflicting views at meetings and to reach a compromise. There is a danger that the decision-making system itself might be dysfunctional, because individuals would tend to stick to their own position. Meetings, as a result, would become a sort of forum in which decisions would be most difficult to reach.

V. *Conclusion*

VII. *Other Activities*

In addition to attending the seminars and lectures held during scheduled sessions of the Workshop, individual participants devoted several afternoons and evenings in study and research of the position papers submitted by individual institutions and other material reflecting new developments in their respective fields. A Library and a Common Room, especially set up at the Benjamin Franklin Center, were made available to the group for this purpose. Institutional teams and members of the respective seminar panels met in small discussion groups to gain further insight into the various problems included on the Workshop agenda. Case studies on the following subjects were keenly discussed by many of the delegates at three evening meetings:

1. The Chinese University of Hong Kong and the Association of Southeast Asian Institutions of Higher Learning
2. Student Problems in Japan
3. Bangalore University, Yonsei University and Silliman University

Participants took time out from their work sessions to visit Chung Chi College, New Asia College and United College, where they toured the

campuses and were entertained by performances of the students. Visits were also made to the University of Hong Kong and Hong Kong Television Broadcasts Ltd. A tour of the New Territories, a cruise around Hong Kong Island to enjoy the view of the "Pearl of the Orient", followed by dinner at Aberdeen, highlighted the extra-curricular activities of the Workshop delegates.

VIII. *The Closing Ceremony*

On August 30th, at the end of the 2 weeks of discussions, seminars and lectures, the 6 seminar leaders with Professor S.S. Hsueh as chairman, presented reports on their respective subjects. No definite conclusions were reached, rather suggestions were put forth relating to the immediate problems and priorities of the universities and colleges and ideas advanced for programmes of action for improvement and innovation.

During the closing ceremony, the keynote speaker, Mr. Tarlok Singh, brought to the attention of Asian scholars and administrators the recommendations contained in the reports of the seminars. He also summed up the various aspects and topics discussed during the Workshop:

1. Differing conditions and common problems
2. Modernization and the role of the university
3. Social and political background: opportunities and constraints
4. Undergraduate study: content and emphasis
5. Teachers: role and development
6. Students in the educational structure
7. Reform and innovation
8. Co-operation and interchange

Dr. Choh-Ming Li, Director of the Workshop, delivered a closing statement following Mr. Tarlok Singh's speech.

Closing Statement by Dr. Choh-Ming Li

The workshop technique has been tested elsewhere before. As far as Asia is concerned, this is the first time that a workshop of such a scale has been held. In this sense, it was an "innovation and experimentation" in itself. The theme of the

Workshop was, as everybody knows, "A New Man for a New Society". In practice, it may well be: "A New Man for a New Conference."

The basic technique of the Workshop can be summed up as follows. First, the keynote speaker set the tone. Then the six seminars discussed the problems related to their fields. The leaders of the seminars steered the discussions to seek out the problems and gradually unfolded the possible solutions. In the first week, the leaders wisely refrained from imposing their personalities on the seminars and encouraged the delegates to air their personal philosophical views on the subject. This might have caused some anxiety, as the focus of attention could not be found at once. It was, nevertheless, necessary for the general participation of the delegates to speak their own mind. But before long, the seminars began to settle down and issues began to emerge that cried out for solutions. Each institutional team got together by themselves and raised problems and proposed solutions for implementation. After the regular seminars, small groups held informal presentations in the afternoons or evenings, which helped the seminars to reach successful conclusions.

To use a musical metaphor, the keynote speech was the theme, the seminars were variations on the theme, some being a little harsh while some being melodious, and the lectures served as harmony. The three lectures reached across the lines of the seminars and tried to embrace and unite them. At first, there was a little hesitation, groping and reaching for the hand. Then came the adjusting, tuning and warming up. Finally, the Workshop turned out to be a nicely synchronized and orchestrated effort, as was so well demonstrated in this morning's reports by the six seminar leaders.

An evaluation of the complete results of the Workshop is difficult to formulate at the present moment. The programmes of action, as so aptly presented by our keynote speaker in his brilliant summing-up, are not expected to be implemented by every institution. The solutions may vary, depending on the size, nature and the faculty number of the individual institution concerned. Whether it is private, state, national or denominational has a lot of bearing on the outcome of future implementation. The programmes of action, however, are expected to be taken seriously. Even then, if a few ideas out of many can be carried out and put into effect, everyone of us will be justified to feel rewarded. Such an evaluation can only be made one or two years from now. For the present, we must confine ourselves to the question: what have we achieved? As an innovation, the Workshop is no longer new, since its technique has now been tested and found

to be practicable. As an experiment, it is, at least, partially successful. For one thing, there is the tremendous enrichment of personal experience. For another, the very fact that for the first time in Asia more than twenty colleges and universities got together for two weeks is an event, the impact of which cannot but be felt directly and indirectly throughout the region. That the mass communications media of Hong Kong, which is a very practical-minded city, have devoted full and intensive coverage of the Workshop indicates the force of the impact.

This leads us to consider the future prospects of the Workshop. This kind of technique is being watched not only by Hong Kong and other parts of Asia, but also by other regions. It will be studied carefully as a pilot case. It is hoped that the proceedings of the Workshop will be collected and published as a record as well as an example. The future of the Workshop, in the final analysis, depends on our follow-up more than anything else. We must find out to what extent the programmes of action will be implemented and why and how. We must also find out how much of the solutions to the problems can be applied. This, again, depends on how hard we work in the next two years. The day a student graduates from a college or a university and receives his diploma is called the commencement day. In the same sense, the Workshop does not conclude today, it merely commences.

As Director of the Workshop, I would like to express my deep appreciation for the conscientious efforts and invaluable contribution made by the keynote speaker, Mr. Tarlok Singh, the three lecturers and the six seminar leaders. Together, they went out of their way to make the Workshop really hum. Speaking more personally, I may add that Mr. Singh's wise counsel and hard work have been a tremendous inspiration to all of us. A note of profound gratitude must be expressed to those whose bold vision has led them to finance this project and who therefore are really the ones that made this Asian Workshop possible. Thanks are due to my colleagues at The Chinese University who have rendered their service and help to the Workshop in addition to their routine load of work. The students' help has also been eminently satisfactory.

Finally, may I be allowed to say a few words as host of the Workshop. "The role of the host" is not an easy one. No matter how hard we worked and how carefully we checked, there must have been some details which have been overlooked. But then we could always count on your good will and cooperation. "The role of the participant" is much more difficult and strenuous. Each of you had to exercise patience and forbearance because of the

inconvenience and the inadequacy of facilities. Each of you had to display a rare wisdom not to accomplish anything dramatic during the Workshop. For all this, we are extremely grateful. Since the Workshop is yours, any success achieved during the Workshop is also yours. A Chinese poet once said: "Sorrow at parting often overwhelms one's soul." The sorrowful feeling at parting is sweetened by the assured knowledge that next time when we meet, something positive will have been achieved, because as agents of change, we have only one direction to go, that is, change for the better.

IX. The New Beginning

Many participants took the opportunity at the conclusion of Dr. Li's remarks to express their satisfaction with and to enumerate the benefits they

derived from attendance at the Workshop. They described the Workshop as a unique experience which had given them personal inspiration as well as a clearer insight into their various problems. There was general agreement that the combination of formal talks and informal discussions had produced fruitful results and promoted mutual understanding which would have been difficult to achieve otherwise. The consensus was that similar Workshops should be continued, preferably once every two years.

Now that a clearer insight has been gained into the problems of higher education in Asia, it remains for the individual institutions to initiate programmes of action designed to resolve existing difficulties. As agents of change, it is incumbent upon the universities and colleges in Asia to devise means of overcoming present obstacles and to strive for a "New Beginning". The success of the Workshop will depend in large measure upon the aggressiveness with which approved programmes are implemented.

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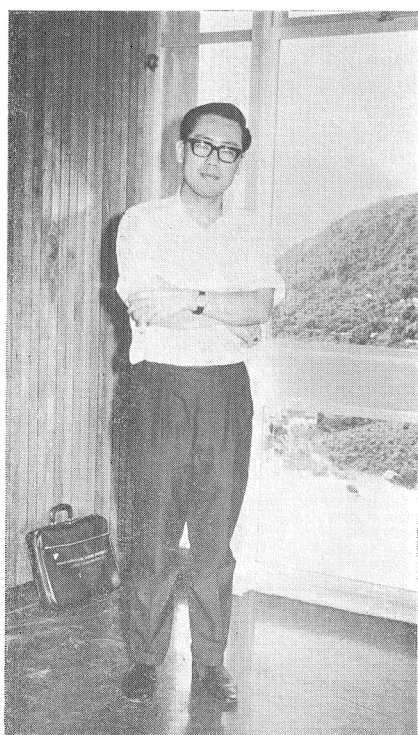
講 演 術 學
Participants attending a Lecture



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A Seminar in session

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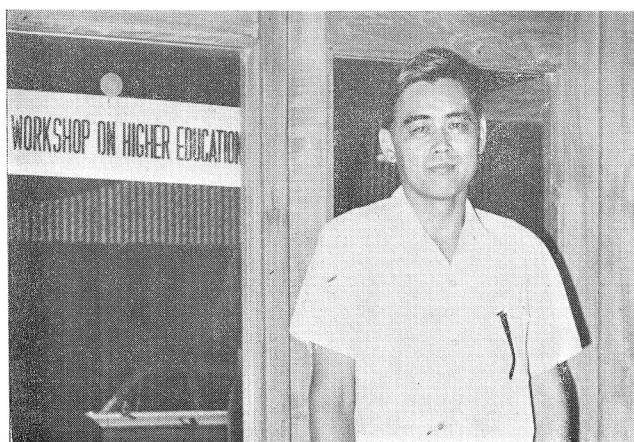
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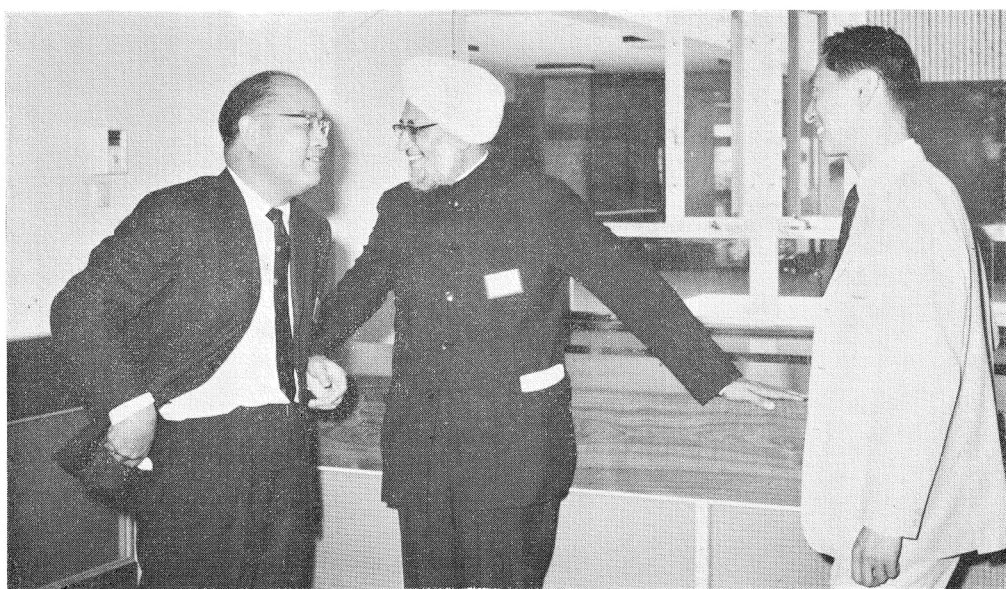
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Director of the Workshop



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and Prof. S.S. Hsueh, Associate Director of the Workshop



禮幕開持主士爵趾麟戴督港
*His Excellency the Governor Sir David Trench
 declaring the Workshop open*



意謝致人講演題主向中禮幕閉在席主議會
*The Director thanking the Keynote Speaker
 at the Closing Ceremony*

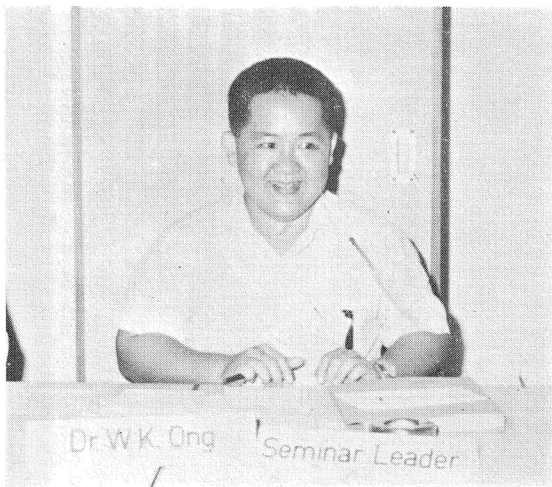
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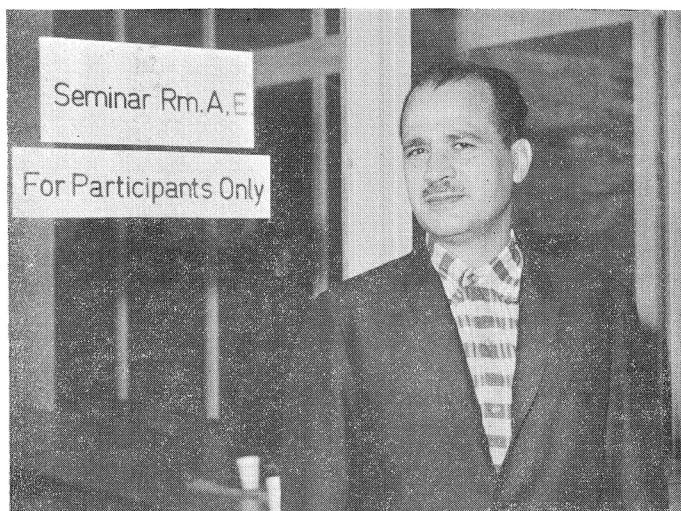


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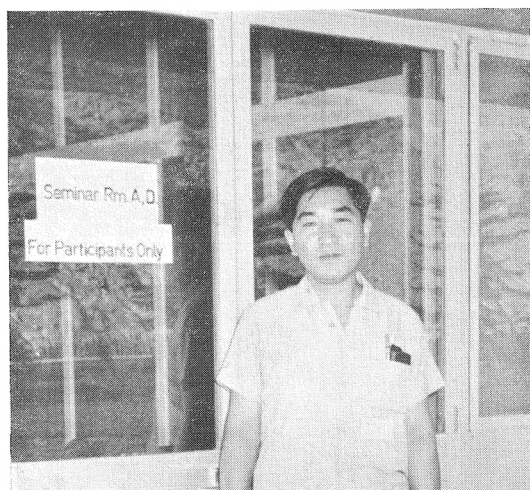


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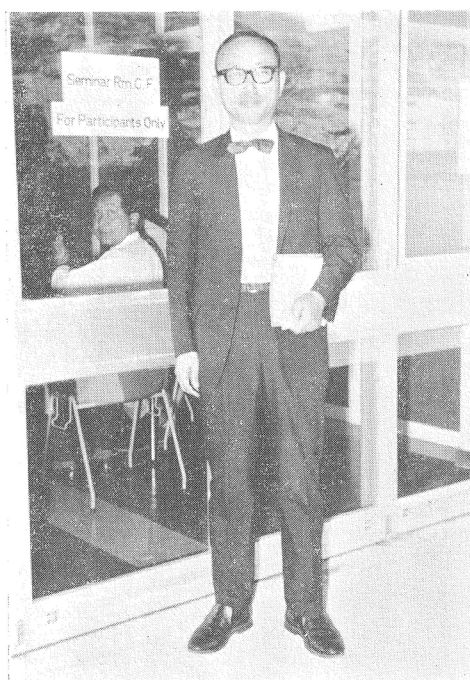
小組研討 LEADERS



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然後逐漸引出可能的解決方法。在第一個星期，負責人儘量避免表達個人觀點，以免影響小組研討會的討論內容，並鼓勵各組員發表意見。這樣做也許會使組員暫時找不到討論中心，因而感到不安，但却可以達到使大家發表意見的目的。小組研討會不久即開始有了具體方向。每一單位學校的成員均自行開會，提出問題並提供解決辦法。在小組研討會後，通常在下午或夜間，各小組的組員自由聚集，討論各種問題，更使小組研討會易於達到具體的結果。

如果用音樂名詞來作譬喻：不妨說主題演講詞像一首樂曲的主題，小組研討會是主題的變奏曲，有些變奏曲比較雄壯，有些比較優美。學術演講會則像和聲，企圖將小組研討會合在一起。起初，大家有點猶疑、在暗中摸索、躊躇；然後大家漸漸適應、校準、試奏；最後，整個專題會議合奏出一首樂曲。這一點可以從剛才六位小組研討會負責人的報告看出來。

目前我們還難對專題會議的成果加以估價。剛才主題演講人辛泰洛先生在他出色的總結報告中，所提供的計劃，我們不能要求每一所大學都付諸實行。解決問題的辦法也不是一成不變的，要看每一所大學的規模、性質及教職員而定。而且大學的性質是私立的、國立的或受教會津貼的，都會影響到各種措施的實施。可是專題會議所提供的計劃將受到重視。只要這次專題會議所提供的許多意見中有一小部份為人所採納及加以應用，我們就會覺得收穫不淺。這方面的成果，恐怕需在兩年之後才可加以估價。現在，我們只可以這樣問：究竟這次會議達到甚麼目的？在「革新」方面來說，這種專題會議不再是新的了，因為它的方式已經試用過，而且大家覺得可行。在「試驗」方面來說，至少已獲得了部份的成

功。一方面，在專題會議中，所有參加會議的代表都吸收了不少寶貴的經驗；另一方面，二十幾所大學人員雲集在一起，參加這兩星期的會議，不是一件簡單的事，對亞洲地區一定會產生直接或間接的影響。這次專題會議的影響力，可以從香港的電視、廣播電台、中英文報紙的詳細報導和熱烈反應看出來，尤其因為香港是一個非常現實的社會。

這樣就導致我們考慮一下專題會議的前途。事實上，不但香港及亞洲各地，其他地區也在注意這種方式。這次的專題會議將成為一個先例。我們希望能將這次會議的講詞、報告及其他資料加以整理及出版。專題會議的將來，歸根結底，要看我們今後的工作做得怎樣。我們要調查專題會議所提供的計劃行到甚麼地步？原因何在？如何實行？我們也要調查專題會議所提供的解決辦法，看看那幾項是可行的。當然，這也要看今後兩年內，我們工作努力的程度而定。大學生接受畢業證書的那一天，是他新生活的開始。同樣，今天專題會議並沒有結束，只不過剛剛開始。

我謹以亞洲高等教育專題會議主席的身份，向下列各位努力協助這次會議的工作人士致謝：主題演講人辛泰洛先生、三位學術演講會主講人、及六位小組研討會的負責人。他們不辭辛勞、全力以赴，使這次專題會議生色不少。在我們個人說來，辛泰洛先生的督勉有方及努力經營給我們很大的鼓舞。我們也深深感謝用經濟支持這個專題會議的人士，他們的遠大眼光使這個專題會議的計劃得以實現。在這裏，我一併向中文大學的同事致謝，除日常公事外，他們還幫忙料理專題會議各種事務。還有，三間成員學院的學生，也會在會議期間為這個專題會議服務。

最後，容許我以這次專題會議主人的身份說幾句話。「主人的任務」並不容易担当，無論我們怎樣努力及小心翼翼，都免不了有疏忽的地方，好在我们能獲得你們的體諒和合作。但「參加者的任務」更難、更費力。你們必須對不完善的設備加以忍耐和寬容；同時你們又必須接受這事實：這次專題會議不會有甚麼戲劇化的成就。為此，我們衷心地感謝你們。這專題會議是你們的，所以它的成功就是你們的成功。一位中國詩人這樣說過：「黯然銷魂者，唯別而已矣。」好在我們的信心會沖淡離別的愁緒，因為我們確信下次再見面的時候，我們一定會見到一點具體的成就。大學既然是社會改進的工具，我們就只有一個方向可走：改進社會。

新階段

在李卓敏校長致閉幕詞完畢後，各參加該專題會議之代表均對本屆會議表示滿意，認為獲益頗多，在會議中已汲取寶貴之經驗，同時對各問題亦有進一步之認識。專題會議以演講會及不拘形式之討論會交替進行，更能產生具體之結果及促進彼此之瞭解。各人一致認為同類性質之專題會議實應繼續舉行，最好每二年舉辦一次。

該專題會議既已就亞洲高等教育問題作詳細之檢討，今後端視各大學如何自行開始實施改革方案，以解決目前之難題。故亞洲高等教育專題會議之成功與否，當視所提供之方案能否積極付諸實行而定。大學既係社會改進之工具，必須盡力尋求排除困難之方法，然後方可達到另一新階段。

在騷動期間，日本大學生提出多項問題，其中一項與大學決策程序有關。一橋大學學生會問及教務會是否為最高之決策機構，因通常除財政預算外，該校所有重要政策，均由大學教職員決定。在學潮中，該校學生要求大學當局以每一項決議通知學生，而大學當局則表示僅可公開有關學生本身之決策。

一橋大學學生要求學校當局公開決策程序，俾知某一項之決議，是否由全體一致通過或獲得大多數贊同而通過？反對方面之意見又如何？該校學生並要求參與有關大學之決策。以上為一橋大學之具體情況，相信其他日本大學情形亦相類似。

決策之制度可分為兩類：『單位否決權制度』及『高階層決斷制度』。此兩種制度代表兩種極端，難以付諸實現。大學教職員因各持己見，故常需較長之時間，以達成重要之決策。

日本之大學現正面臨兩股壓力：來自政府及來自學生。鑒於最近學潮之難以控制，日本政府已將大學之制度予以變更，使決策權力歸於校長，因此大學之制度趨向『高階層決斷制度』。惟一部份日本學生，則欲使大學轉向『單位否決權制度』。

決策程序似趨向公開，惟採取此項措施之前，須注意其利弊：一方面，學生因決策程序之公開而消除對學校當局之懷疑，求『知』之欲望遂得滿足。惟在另一方面，教職員在會議中難以容納相反之意見，更難達成協議。在此種情形下，決策制度之本身將失去其意義，因如各人堅持己見，會議將成為討論之場所，而結果無法達到任何定論。二者之間得失甚費斟酌。

會外活動

各代表除參加小組研討會及學術演講會外，尚利用下午及黃昏時間，在范克廉樓特別設備之圖書室及休息室，研究各大學提交該專題會議之背景資料，及其他有關教育新發展之參考書籍及論文。

每一單位學校之成員及小組研討會之個別成員均紛紛自成小組，就專題會議提出之問題，交換意見。各代表並利用餘暇，在晚間從事個案研究，由有關機構之代表主持討論下列事項：

- 一、香港中文大學與東南亞高等教育機構協會
- 二、日本之學潮
- 三、邦加羅爾大學、延世大學、斯理文大學

各代表曾參觀崇基、新亞、聯合三學院，由各學院學生分別表演節目以娛嘉賓。各代表亦曾分別前往香港大學及香港電視廣播有限公司參觀。

其他會外活動尚有環遊新界、乘遊艇環繞港島以欣賞著名之「東方之珠」，及在香港仔進晚餐。

閉幕禮

為期兩週之小組研討會、學術演講會、及討論會過後，六位小組研討會之負責人，於會期之最後一天，八月三十日，在薛壽生教授主持之

下，分別作總結報告。各小組研討會雖無一定之結論，然對解決目前大學各問題之方法，與改進及革新之方案，頗多建議。

專題會議閉幕時，主題演講人辛泰洛先生請各學者注意六小組研討會之報告，並作如下之總結報告：

- 一、不同之情況及相同之問題
- 二、現代化及大學之教育
- 三、社會及政治之背景：發展之機會及限制
- 四、大學本科教育之內容及重點
- 五、大學教師之任務及進修
- 六、教育制度與學生之關係
- 七、改良與革新
- 八、合作與交流

辛泰洛先生演講完畢後，該專題會議之主席李卓敏校長隨即致閉幕詞。

李卓敏校長演說詞

以專題會議方式討論問題，已經在別處嘗試過了，但在亞洲地區，這樣大規模的專題會議，却是首次舉行。因此，這次專題會議可以說是「一項「革新和試驗」。我們都知道專題會議的主旨是「新社會新人物」，實際上，也可以稱為「新會議新人物」。

總結來說，這次的專題會議採用下列各種方式：首先，由主題演講人闡明專題會議的主旨，再由六個小組研討會分別討論各項有關的課題。小組研討會的負責人先引導組員提出各項問題，

大學與傳統文化之關係（撮要）

八月二十五日（星期一）

主講人：坎培拉國立澳洲大學遠東歷史學
科教授王廣武教授

現代化之大學為西方傳統文化之產物，但同時又為闡明文化之機構。西方之大學與文化有密切之關係，社會之變遷及進步亦與大學及社會之互相影響有關。

以往亞洲之大學為傳統性之大學，以學習及發揚光大傳統文化為宗旨。目前，現代化之大學逐漸取得傳統性大學之地位而代之。現代化之大學多以西方大學為典型，主要之作用為幫助亞洲國家趨向現代化，因而與傳統文化對立。在現代人心中，傳統文化常被認為過時及妨礙進步，不合用於太空時代。

因此，大學對傳統文化可能採取以下五種不同之立場：

第一，摒棄傳統價值，視大學與工業學院性質相同，但規模較龐大，水準較高。理由為：（甲）社會摒棄傳統文化，本身正在改革中。（乙）社會人士認為傳統文化只能應用於家庭、廟堂及中小學校內。

第二，以現代化為主，對傳統文化只作形式上之保存。理由為傳統文化力量微弱，而現代化趨向則非常迫切。

第三，對現代化與保存傳統文化同樣重視。理由為國內之現代化趨向及傳統文化互相平衡，而政府領袖相信傳統與現代化可並行不悖。

第四，以傳達傳統文化為宗旨，惟在傳達文化過程中，為適應時代之需要，設立科學及實用學科。理由為政府領袖主張保存傳統文化，並相

信若不保存傳統文化，物質文明將會破壞社會之結構。

第五，以保存傳統文化為鵠的，對進步之觀念反持懷疑之態度，科學與技術唯有在與傳統文化不相矛盾時方能接受。

亞洲地區有以上各種不同類型之大學，各有其歷史背景，作用及任務。

是否所有大學均應屬於同一類型？

每一國家是否應有各種不同類型之大學？

亞洲各國是否應放棄第一及第五立場而使各大學逐漸採第二、第三、第四立場？

以上各問題值得有關人士深思及探討。

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大學與社會結構之關係（撮要）

八月二十六日（星期二）

主講人：泰國朱拉隆功大學政治學科主任邱

仁寧教授 (Prof. Kasen Udyanin)

社會結構對大學之關係非常重要，所謂『社會結構』，乃指政治、經濟及社會各方面之結構而言。因此，負責策劃高等教育人士，應設立適應社會結構之大學。大學常受社會結構之影響，故大學之組織亦應隨時代而革新。

大學並不僅為一龐大之學校或灌輸教條之機關。其主要之作用乃為培育領袖及科技人才，而在此兩方面，孰輕孰重應慎重加以考慮。故在訂定大學之數目、規模、課程及教學方法時，亦須考慮及國家政策，俾大學與國家之政治、經濟及社會各因素相配合。

政治與大學有關。大學不能漠視社會之政治因素而成為『象牙之塔』，必須配合社會之政治制度，並與社會、文化、倫理及體育各種因素融洽無間。

高等教育牽涉之問題甚多，如：大學應為三年制或四年制？專才訓練應於何時開始？每星期應上課若干小時？何種制度較為合適：英國制或美國制？大學教師之數目亦為問題之一，教師質素之提高及教師之待遇亦往往受社會結構之限制。

社會結構之重要政策之一為如何培養大學生。例如：在工業發達或資源豐富之社會中，大學須訓練大量科技人員，以充足之人力供給社會，同時亦須避免因失業而產生之種種社會問題。大學課程有人文學科、自然科學、社會科學及應用科學之分，因此在指導學生選擇科目時，亦應考慮社會之結構，按照社會發展之情形而行之。

大學應屬何種性質？私立？國立？或受教會津貼？此又與社會政策及社會各種因素有關。大學之組織又與社會風俗、習慣、標準及文化息息相關。

大學應對學生負責，亦應對社會各階層負責。因大學生係大學與社會之橋樑。一所良好之大學必須與社會之標準及趨向相配合，並能與社會之結構打成一片。

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決策程序（撮要）

八月二十七日（星期三）

主講人：日本東京一橋大學法律學科主任細

谷千博教授 (Prof. Chihiro Hosoya)

日本之大學最近常鬧學潮，因而若干大學被迫停課。大學生騷動之原因有二：一、學生對大學當局不滿，及日本共黨學生與『新左翼』學生之間之鬥爭。日本政府鑒於目前學潮之情況惡劣，制定大學法例，由國會通過，加強大學當局之權力。

大學制度的一股力量，正如我也相信相反的假設已證實是有害的。一個學生如果決心獲取大學學位，並認為大學學位是唯一能使他事業成功的門徑，而最後却發覺他仍然沒有能力勝任他自認為適合身份的職位時，他便會成爲一個不滿現實及吹毛求疵的學生。我相信大學當局現在應該設法糾正年輕一代對大學教育的錯誤期望，因爲這種期望是不可能實現的。同時，這種思想已將大學擴張到一個嚴重壓力勢不可免的程度。

我確信以上的問題，各位都會去考慮的，我現預祝會議成功。我深信這個第一次舉行的亞洲高等教育專題會議，將會證明將來有需要舉行更多同性質會議。最後我希望各位旅居愉快，我很高興今天能夠在這裏歡迎各位，並宣佈會議的開幕。

主題演講人

亞洲高等教育專題會議主題演講人辛泰洛先生 (Mr. Tarlok Singh)，爲著名之學者、作家、經濟學專家及行政人員，曾獲倫敦經濟政治學院榮譽院士及瑞典斯德哥爾摩大學國際經濟研究中心院士名銜，現爲美國普林斯頓大學威爾遜公共及國際事務學院客座高級經濟學專家。辛泰洛先生曾於一九四六年至一九四七年任印度臨時政府副總統之私人秘書，其後再應聘爲印度總理之私人秘書。

辛泰洛先生於專題會議之首日發表演講，以闡明該會議之主旨：「新人物新社會，大學爲改進社會之工具。」講題爲：「現代化及教育政策」。下文爲其演講詞之撮要：

高等教育專題會議之討論中心，當然爲教育。然討論此問題時，應包括各方面之變遷，因

社會、經濟、工藝及政治之變遷均與教育有關。亞洲國家近年來在各方面有長足之發展，惟社會之變遷與發展不及經濟之變遷與發展迅速，故只有特權階級方有機會接受高等教育。亞洲國家過去二十年雖在進展中，惟早期民族主義已不足爲重建經濟及社會之基礎。故亞洲國家須擴大視野，不應故步自封。

過去二十年來，教育在兩方面頗有進展。其一爲趨向普及教育；其二爲大學及其他高等教育機構開始互相合作。與高等教育有關之重要問題可分爲下列三種：

- 甲、教育之目的、內容及範疇
- 乙、教育機構之關係及行政
- 丙、教育必須具有之社會條件

亞洲國家之企業與家庭工業及農業之間有相當距離，因而產生社會及經濟上之不平等現象。而目前大學及其他高等教育機構係爲大企業服務，家庭工業及農業未能身蒙其益。在現代化之過程，經濟及社會轉變中，亞洲高等教育機構須負建設性之責任，而高等教育之工作又與建立統一之經濟及整體之社會有密切關係。

亞洲國家在高等教育方面應進一步作多方面之合作，如：舉辦研討會以交換意見，合辦研究計劃，交換教師、研究員、行政人員及學生，擴充圖書館，繙譯重要叢書籍等。

小組研討會

亞洲各地區之教師及行政人員，在爲期兩週之專題會議中，工作極爲繁忙，主要爲參加小組研討會之討論。小組研討會共分兩部六組：

第一部——人文學科在大學課程中之地位

- 甲、人文學科
- 乙、社會學科與人文學科之關係
- 丙、自然科學與人文學科之關係

第二部——

- 丁、學生之任務
- 戊、教師之任務
- 己、革新與試驗

小組研討會由六位卓越之學者負責主持。該六位學者爲：

星加坡南洋大學馬來研究學科斯林麥茂振那教授 (Prof. Slametmuljana) —— 甲、人文學科

倫敦經濟政治學院經濟學科明特教授 (Prof. Hla Myint) —— 乙、社會學科與人文學科之關係

星加坡大學化學系講師王華慶博士 —— 丙、自然科學與人文學科之關係

日本「亞洲大學教師工作會」秘書鹽月賢太郎先生 —— 丁、學生之任務

菲律賓大學文理學科主任麥荷教授 (Prof. Cesar A. Majuri) —— 戊、教師之任務

韓國國立漢城大學公共研究院院長李漢彬教授 —— 己、革新與試驗。

學術演講

亞洲高等教育專題會議在第二週舉行三次學術演講，演講完畢後，由各代表提出問題，主講人加以解答並參加討論。

世界許多地方所面臨的問題，是如何使社會相信它們可以自己改進，而改善的辦法也不一定照從前使用的藥方而加強它的成份，我以為社會可能不會繼續對學者意見認為有勸服能力，如果這些意見來自一種本身似乎也失去秩序的機構，在很多方面，這樣想法似乎是十分不公平的，可是這無疑地是社會對今天一般大學情形的印象。

但是，我深信大學中的這種混亂情形，祇是一種臨時現象，一個過渡的階段，我們關心大學前途的人，都應利用嚴格的自我檢討及採取補救辦法來尋求解決方案。目前，各大學顯然仍可一如以往，依然可以盡力於指點未來社會應走的趨向。

以上所說的話，我是以敝大學中一個成員的身份發表意見的，但現在我却要站在一位公務員的立場，談論學者如何才能充份地發揮它們在公眾事情方面的影響。

過去大學可能被視為改變社會的間接媒介，它雖然超然地站在一國生活的實際活動之外，致力於造就能夠領導新社會的人才，但在今日來說，大學學者却充當了一項比較活躍的任務。他們不再埋頭於書卷中過着隱士般的生活。他們出席政府各委員會，或擔任工業顧問，或以專家身分在電視、電台及報章上提供意見，調查急需解決的社會問題，並以其他各種方式把他們的影响力，推廣到學術範圍之外。

涉身於多種事項，無疑是正確的趨向，但所參加活動的性質和程度却值得深思，因為惟有如此才能收效。大學應該可以供給各種主要科目的專門理論知識。把大學當作一個客觀的、正確的知識總匯，凡有需要的人，均可自其中取用。這是一個有道理的說法。

但灌輸知識是一回事，提供意見是另一回事。這種樂於提供意見的較新趨勢，佈下了一些陷阱。因為，除非你徹底了解他人的問題，教人如何做事，往往是危險的一回事。

而且，如果向人家提供意見，而那些意見不被完全接納的話，是會招致別人的非議的，甚至發生比非議更壞的事情，大學專家的確須小心記住，向他請教的人也是有責任的人，他們不會無故拒絕對他們似乎有好處的意見的，即使他本人完全不同情他們的理由。通常而論，反對都是起於實際的考慮而未能為提供意見的人所體驗到的。如果對這一點不加注意的話，雙方的相互信賴和尊重，便會遭到很大的破壞。我因此以為，那些樂於以其所知者教人，以其所能者助人，但又小心不使自己過份牽涉事內的先生們，是不無道理的。這不是一個輕易担任的角色，有很多人將向他提出更大的要求，特別是透過那些大眾媒介，試圖慫恿他參加有生氣而實際上無益處的辯論，或者為着他們自己的利益，而把他這樣或那樣來利用。祇有教授們保持警覺，避免熱心參加一面的爭辯，才能夠不受利用。

政策的決定，在今日是萬花筒式的，在決策的過程中，自必重視從許多相反的亂糟糟意見中所選擇出來的民意。這些意見有很多是一知半解，具有用意或者有特殊原因。但是參加叫囂則有違建設性了。因為決定社會發展最有力的人們，往往是不在多言的。但是在他們作聲的時候，他們所說的話，也能夠令人心悅誠服，因為他們能夠小心避免任何有疑問的爭論或情感用事。這些人的意見，在最後決策的時候，要比其他的主張，更能獲得別人的重視。

最後，你會注意到我不會說及決定「一個新社會」的發展，一如你們主題中所提及的。因為

如果我這樣說，便似乎假定了新的事物必定好，而現有的東西必須改變，我希望今天的會議不致於囫圇吞棗地接受這個命題而不加批判。

李卓敏博士，在他的過份誇獎的演詞中，曾稱我為一個改革者。我的確不怕試用新方法，但對於我這種渴望，我已學習得如何自己省察和抑制。我們常常可以找到需要改進的事物，但完全新的方法的施行，却必須非常謹慎。尤其值得懷疑的是我們東方國家，是否必須採納西方國家近來所有的改革？這些改革是否必定明智或有益？當我們考慮改革的時候，我們難道不該就這些地區的傳統舊文明重加檢討，看看我們是否曾經輕易放棄了它們或者把它們過份改變，因而得不償失。如果情勢需要的話，我們應有勇氣恢復原狀而不應該認為除了向全新或趨時的方面發展之外，便沒有向其他方面改革的可能。

舉一個例來說，現代傾向把一切高級訓練集中在大學裏辦理，幾乎將有關高級專業訓練的其他方法排除殆盡，是否確屬健全呢？從前，律師、工程師、會計師及商人，是由律師、工程師、會計師及商人自己施以在職訓練的。大學已經包攬了大部份的訓練工作。雖然專業人員仍須在學生畢業之後，把學生變為實際的律師和工程師。這種雙重訓練制度對於若干高級專業來說，當然有好處的。雙重訓練制度使學生有健全的理論基礎。舊的制度無疑是有很多缺點的。但是雙重訓練制度為甚麼不應僅限於若干高級的專業呢？我不相信一切形式的高級職業訓練是可以經由大學訓練而提高的。我相信如果大學以批判的態度檢討提議增設的學科，及確定那些學科真正可以訓練更好的人材，那就好了。

結果，大家將公然贊成其他方式的訓練，而大學當局也將公然反對只有學士銜頭才等於接受充份教育之說。我相信這都是最後將成為支持

李卓敏校長之開幕詞

亞洲的高等教育機構正面臨兩股巨大的外來壓力。任何趨於極端的解決方法，都會使這些機構全面改觀。

人口激增造成第一股壓力：學生人數日益增加。學生人數多的一班，成績不一定比不上人數少的一班，這全得看教員、學生及講授的科目而定。但我們可以有把握這樣說：學生人數越多便越會影響到教員講授的效果。

另外的一股壓力是：社會重視工業教育，忽視通才教育。社會領袖面臨迅速擴展的經濟，往往要求高等教育機構多訓練醫生、工程師、建築師及會計師等人才，以應社會各行業的需要，解決人力不足的問題。當然，我們需要更多受過專業訓練的人，以配合目前社會的複雜而龐大的經濟組織。正因為這方面的需要如此迫切，社會對通才教育常抱冷淡與懷疑的態度。一般人以為通才教育是我們負擔不起的奢侈品；大學現在最主要的工作是訓練專才，不應再在西方人士認為是文化精華的通才教育中掙扎。要反駁這種理論，我們不能說：通才教育及工業教育應該平均發展，因為這樣做正違反了通才教育的原則。

問題是技術人員能否獨自負起做我們未來領袖的職責。讓技術人員獨自負起領導的責任實在是淺見，因為這樣做會使人類變得孤立，不能彼此關切。科學及技術人員可能因少與外界接觸，結果會導致社會分裂，不能團結。只要看看最近各地區及世界大事的發展，我們就會發現這日新月異的社會，一定要有勇於下重大決斷的領袖。這些新的領袖還要有理想，能隨機應變，切合實際，及對人類富於同情心。

假如高等教育機構不能經常培養會接受通才教育訓練的領袖，將來如有重大意外事件發生，便難於應付。通才教育的目的是瞭解人性的價值，所以大學不可固守過於強調「智能及分工極細的專門人才而不惜犧牲人性的優點及做人的技能」的課程。我們應在學校課程中另行設立核心課程，一方面讓學生自由選擇其他科目，使學生成為博學多聞和懂得為人之道的人。所謂博學多聞的人或新「文藝復興時代」的人，現在的新觀念是：這樣一個人必須有關心各地區及世界大事的精神，單是上知天文，下知地理，無濟於事。舉例來說，核心及選修課程，可包括下列各科目：

電腦
羣衆播導
行為科學
國際金融
都市發展
現代藝術

這些科目不單合乎實用，並且是現代社會發展的一部份。這些科目都與地區性及國際性的事務息息相關。譬如：某一貨幣的貶值，立刻會引起全世界恐慌，並產生國際貿易及平衡國家財政預算上的連鎖反應。所以「國際教育」的目的是使學生增廣見聞，更為敏感，使他們明瞭自己和其他人類之間現存及應有的關係。

通才教育的新觀念既然如此，我們因此可能需要新的教員，最低限度，我們必須有新的教學方法。要解開通才教育學科的束縛，必須替學生開闢新的境界。若仍然採用呆板、形式主義的教學方法——講授、耳提面命、搜集資料——便失去了原來的作用。總之，文明是不能「傳遞」給學生的。學生的反應與其他的人一樣，在學習過程中，他們批評、修正、改變文明。所以在大學裏，不單年青的學者受教於年長的教師，年長的教師，亦須從年青的一輩學習。教與學實在是相輔相成的。在大學裏，文明以另一形式出現，因此，大學成為重新闡明文化遺產的機構。也因此，大學應該開設切實的、活的課程。

先賢有一句話說得最好：「人無遠慮，必有近憂。」大學不應只顧目前，應看遠一點，預備應付未來的困難。我們的主要任務之一，是培養未來的領袖，使他們能處理未來十年至三十年的問題。這些問題，我們現在還看不清楚，也許根本未能發覺。要達到這個目標，我們唯一可以做的事便是為優良的人性而努力。只有在德、智、體各方面都發育成熟的人，才能在應付現在及未來的重大的挑戰時，充滿了信心。

各位嘉賓，現在我榮幸地向你們介紹港督戴麟趾爵士。戴麟趾爵士是本港兩所大學的監督，對高等教育及訓練未來的領袖均有特殊的貢獻，而且他樂於接受革新和試驗。因此，我們特別邀請他來主持這次專題會議的開幕禮。

港督戴麟趾爵士之演講詞

（政府新聞處譯稿）

今天我的第一個責任當然是歡迎各位來到香港。我們的中文大學歷史很淺，謬承亞洲大學各位代表今天光臨敝校新址的第一座校舍，濟濟一堂，使我們非常高興。貴校大都比敝校開辦得早，故各位惠然肯來，我們甚感光榮。

各位選擇了一個很廣泛的專題，做這次會議的主題，我以為是很明智的。依照這個主題，各位將可自由討論對本區內各大學極為重要的問題。我們目前發覺本身處於大學發展史中的危急時期，這正是亟需深思熟慮，重新鑑定大學的機構和任務，以及大學近年來擴展得非常迅速所依據的種種基本承擔的時期。我們需承認大學的一切情形都未如理想。有些地方，特別是西方的大學，似乎情形有點不對，我們最好能在這個地區及早試行找出這些紛亂的原因。

在依照你們的主題考慮大學如何可以改變社會之前，我恐怕我們現在必須及時承認，它們在

籌備工作

亞洲高等教育專題會議，在亞洲舉行，乃屬創舉。該專題會議之舉辦，乃因亞洲地區之大學認為在現代科學及工科之迅速進展中，大學必須徹底檢討高等教育在國家發展中之任務。

在美國基督教大學協會贊助下，亞洲高等教育專題會議籌備委員會之教師及行政人員，於一九六八年十一月在香港會議，討論應否舉行專題會議，以促進亞洲高等教育機構之通才教育。該籌備會議於一九六八年十一月五日至十二日假本大學舉行，經詳細考慮後，認為舉辦亞洲高等教育專題會議，乃亞洲地區大學之當前急務。該委員會遂推選李卓敏校長為專題會議之主席，薛壽生教授副之，李張名馨女士為執行助理。

該專題會議籌備委員會之委員如后：

主席：貝凡博士 (Dr. J. M. Bevan)	美國
艾倫博士 (Dr. J. W. Airan)	印度
哥特倫博士 (Dr. C. D. Calderon)	菲律賓
Dr. Kiyoko T. Cho	日本
李卓敏博士	香港
馬基爾博士 (Dr. S. H. McGill)	美國
尼杜漢密祖博士	印尼
(Dr. C. Natohamidjojo)	
朴大善博士 (Dr. Tae Sun Park)	韓國
鹽月賢太郎先生 (Mr. K. Shiozaki)	日本
薛士通博士 (Dr. Eva I. Shipstone)	印度
辛安歷博士 (Dr. A. Singh)	印度
譚密泰博士 (Dr. A. Tennatay)	菲律賓
戴靈博士 (Dr. M. Thelin)	台灣
華萊汀女士 (Miss M. Valadian)	澳洲

亞洲高等教育專題會議之主旨為：「新社會新人物：大學為改進社會之工具」。參加是次會議之大學，除有機會交換意見以促進彼此之瞭解及合作外，主要之目的乃在行政、課程、學生輔導、教學方法、及長遠計劃各方面，採取積極行動，使亞洲在現代化之過程中產生新人物並造成新風氣。

專題會議籌備委員會鑒於該專題會議及其目的意義重大，乃敦請參與該會議之大學之行政首長或副行政首長蒞臨參加，並會同行政人員及教師一併參加，而在教師中，則由教授級及講師級中各遴選代表一人。蒙美國基督教大學協會之慷慨贊助，參加專題會議者共有亞洲地區二十所大學之一百餘名代表。至於其他國家之教育專家及海外教育機構與基金會之代表，亦獲邀請參加。

亞洲高等教育

專題會議之信念

亞洲高等教育專題會議之主要目的，在使亞洲各高等教育機構有機會徹底討論及研究如何改進大學通才教育，並藉此鼓勵各高等教育機構實施之。在此次專題會議中，來自亞洲各地之大學教師及行政人員，將有充份時間討論並慎重考慮教育政策之重要問題；此等問題所涉及之範圍甚廣，為各學科、各大學及國家所共有之問題。若干卓越之學者已獲邀請為該專題會議之主講人，將其個人經驗及研究心得在會中報告及討論。

亞洲高等教育專題會議之基本信念為：每一高等教育機構須自行決定其本身之目標；欲達此目的，必須先着手尋找問題之癥結所在及當前之

急務，並依靠本身之傳統及資源解決目前之難題。因此，專題會議特別強調，凡參加之高等教育機構，在事前須先作準備，將各問題列出。若將此種研討局限於某一大學之內，與其他學術機構脫節，不免陷於狹隘，脫離現實，及有可能虛耗學術界之心智。該專題會議之發起人深信，二十所高等教育機構之代表，能相聚一堂，彼此交換心得及經驗，定能進一步使各高等教育機構對其本身問題有更深切之瞭解，因而幫助其解決地區性之困難。

總之，亞洲高等教育專題會議嘗試邀請理論家、實踐者、大學行政人員及教師參加，務使各人既不受本來機構之拘束，又遠離工作繁忙之環境，俾可專心討論各項問題。

因此，各項討論事先並未硬性規定內容，目的在使各與會者得充份自由發表意見。

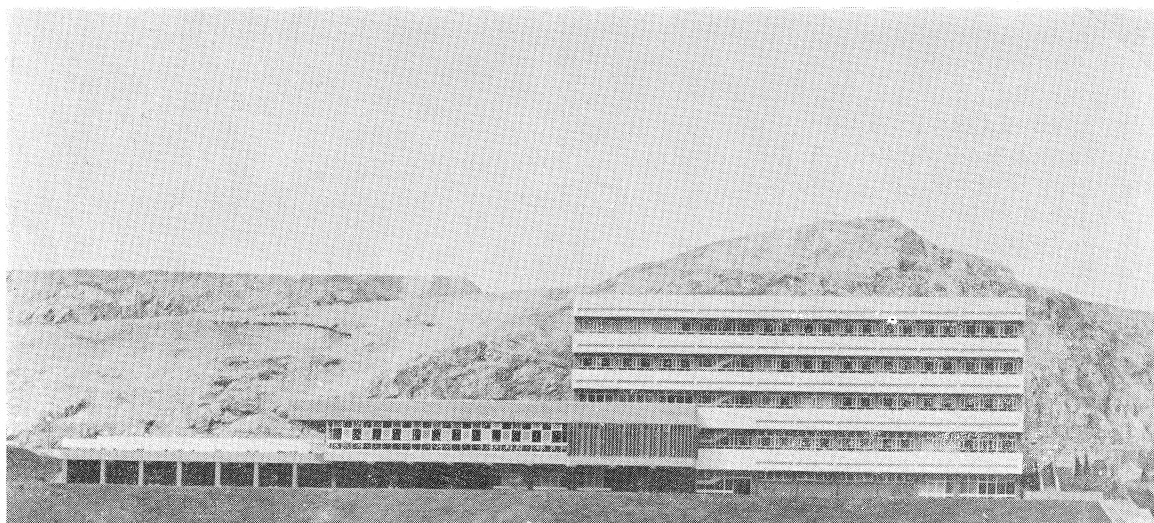
開幕典禮

參加亞洲高等教育專題會議者，有亞洲十一個地區二十所大學之一百餘名教師及行政人員，來自下列各大學：印度之邦加羅爾大學、法嘉遜大學、杜邦大學、馬德拉斯基督教大學；印尼之薩雅華傑那大學及印尼大學；韓國之延世大學；馬來西亞之馬來亞大學；菲律賓之斯理文大學及菲律賓賓大學；琉球羣島之琉球大學；星加坡之南洋大學及星加坡大學；台灣之東海大學；泰國之朱拉隆功大學；越南之西貢大學及萬行大學；香港之香港大學、香港中文大學及浸會書院。

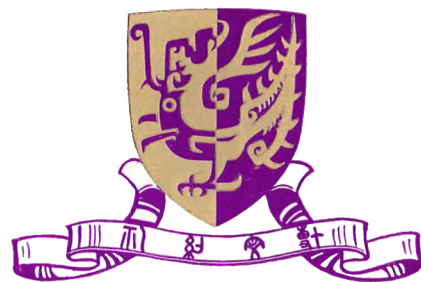
該專題會議於八月十八日上午十時，在沙田本校范克廉樓開幕，由港督戴麟趾爵士主持開幕禮。李卓敏校長先致開幕詞，隨後由戴麟趾爵士發表演講。

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樓廉克范——場會之議會題專育教等高洲亞
Benjamin Franklin Centre, the site of the Asian Workshop on Higher Education



中文大學校刊

亞洲高等教育專題會議

特刊

一九六九年八月十八日—三十日