

*A Case Study on How the Philosophy of Environment Adjustment of I-Ching
Feng-Shui of Chinese Culture Impacts the University's Performance*

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Abstract

In recent years, the decline of birth rates in countries around the world has led to the lower labor force participation, giving a significant impact to the industrial structure adjustment as well as the economic development. In 1990s, the educational market is growing rapidly in Taiwan. However, with the dropping of fertility rate and the school-age population, schools had experienced a shortage of enrollment, which was a daunting challenge to education industry and directly affected the supply and demand of human resources and the educational resources. Hence, this paper adopts the case study method by using 158 universities in Taiwan as the population and the number of students in the university as the statistic variables for the management performance. The period of calculation is 16 years in total, which begins from 2000 to 2015. The result of the research shows that the management performance of universities in Taiwan can be divided into five categories, which are “inverted V,” “sustained positive growth,” “sustained negative growth,” “positive growth,” and “stable flat.” This study takes the university with the highest positive growth from the category of “positive growth” as the research target, examining the key factors that influence the management performance. This research finds out that in 2010 when the number of students reached the lowest number of records in history, the principle of the university adopts the philosophy of environment in Feng Shui, I-Ching in Chinese culture to adjust the campus. Afterwards, the number of students had increased for five consecutive years from 2011 to 2015, and the number of students in 2015 even reached the highest in the history record. The result of this case study is not only a reference to school governance, but it also allows Western management scientific education to have more understandings towards the governance of I-Ching in Chinese culture.

Keywords: Chinese Culture · I-Ching Feng Shui · Performance · School Governance

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Introduction

As the tide of globalization sweeps the whole world, to those who believe confidently in the notion of “the earth is round”, the world is now turning to “flat”. It fulfills the western proverb “the only thing that does not change is change itself”! The proverb is cliché but everlasting. In the Western scientific management theories, the well-known theories including the contingency theory of management, change management, or learning organization are widely appreciated by enterprises because they can cope with the challenges caused by rapid environmental changes with the theories, and proceed towards the future. As the growing of Chinese economy, global challenges and conflicts expand. How can enterprises in Europe and America find more new opportunities and re-adjust themselves to new economic developments nowadays? Maybe, it is time for the western society and entrepreneurs to study I-Ching-Feng-Shui of Chinese culture to be aware of changes, understand them and comprehend the philosophy of constant changes.

Overviewing the cultures of the four great ancient civilizations in the world, it is noticeable that only Chinese culture has a long history and remains unshakable. Fundamentally, it is because the philosophy of Chinese culture is rooted in I Ching. I Ching Xici mentions that:

Anciently, when Bao-xi had come to the rule of all under heaven, looking up, he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He contemplated the ornamental appearances of birds and beasts and the (different) suitability of the soil. Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight trigrams, to show fully the attributes of the spirit-like and intelligent (operations working secretly), and to classify the qualities of the myriads of things”.

Besides, it says:

The eight trigrams having been completed in their proper order, there were in each the (three) emblematic lines. They were then multiplied by a process of addition till the (six) component lines appeared. The strong line and the weak push themselves each into the place of the other, and hence the changes (of the diagrams) take place. The appended explanations attach to every form of them its character (of good or ill), and hence the movements (suggested by divination) are determined accordingly...Their changes, however varied, are according to the requirements of the time (when they take place)...By the same rule, heaven and earth, in their course, continually give forth (their lessons); the sun and moon continually emit their light; all the movements under the sky are constantly subject to this one and the same rule.

Again, it states ” the I was made on a principle of accordance with heaven and earth, and shows us therefore, without rent or confusion, the course (of things) in heaven and earth”. The Chinese people has

established the ways of heaven, earth and humans with their enlightened experiences from observing objects and phenomena. According to the ways of heaven, earth, and humans, people realize the connections and interactions of all objects, progression and development of all events, and the laws of “production and reproduction is so-called (the process of) change” and “the harmony between man and nature.

Contemporary I Ching Master Yi Rui Chang (Dharma name Hunyuan) considers I Ching to be the root of the whole Chinese culture; I Ching Bagua signifies the source of human life, in which Qian denotes heaven, Dui denotes marsh, Li denotes fire, Zhen denotes thunder, Xun denotes wind, Kan denotes water, Gen denotes mountain, and Kun denotes earth. Furthermore, the sixty-four gua represents an origin of human wisdom. Master Chang also instructs “The Sutra of Gui Gu Immortal Master’s Heaven Virtues stated that nothing can be separated from Bagua.... Bagua is the truth, formless and intangible. It is an incredible law of heart for complicate human life. Bagua represents the driving force of life which contains basic elements for harmonizing all on the earth. It is the eight right paths”. Chunzhi Huang (2017) points out that I Ching of Chinese culture consists of sixty-four gua which contains the compositions and permutations of eight by eight trigrams. He also states that I Ching manifests philosophically itself in the active progression of creation and change, the emergence of opportunity and sequence, and the unity of heaven and human. Yiyuan Li (1999) pointed out that in the traditional Chinese concept, the Chinese consider the people, the universe and the supernaturalism altogether as the only one organic unity and pursue the systematic harmony of the relationship between people and people, others and oneself, people and nature, and people and super-nature. Therefore, I Ching illustrates the principles of simplicity, changes and constancy and elaborates the law of harmony in the great circle of nature and the universe. Thus, I Ching helps one other to establish harmonious and balanced relationships. Therefore, I Ching and Feng Shui of the Chinese culture, are the adjustment principles which are exactly the same and equal to each other

The Sutra of I Ching Dharmachakra 《易經大法輪真經》 states:

When there were heaven and earth, then afterwards all things were produced. What fills up (the space) between heaven and earth are (those) all things. Hence (Qian and Kun) are followed by Zhun. Zhun denotes filling up. Zhun is descriptive of things on their first production. When so produced, they are sure to be in an undeveloped condition. Hence Zhun is followed by Meng. Meng is descriptive of what is undeveloped,--the young of creatures and things. These in that state require to be nourished(Yang 養).

The Chinese character Yang(養) means education, cultivation and fostering. In The Analects (論語) Zi Lu (子路), it says “when the Master went to Wei, Zan You acted as driver of his carriage. The Master observed, “How numerous are the people!” You said, “Since they are thus numerous, what more shall be done for them?” “Enrich them,” was the reply. “And when they have been enriched, what more shall be done?” The Master said, “Teach them”. These statements point out the close relationships among population, economy and education. Especially, population is the most important groundwork for economic and educational developments. In the global

environment with rapid changes, low fertility rate is common in developed countries and under-developing countries in East Asia. Low fertility rate not only has caused the decline and aging of the labor force but also will change the population structure, and have significant impacts on the industrial structure and economic development.

The early childhood industry bears the brunt of low fertility rate. Especially, the early childhood education industry has been affected directly and brought contagion effects. Japan, for instance, according to the statistics of World Bank, the fertility rate declined year by year, from 2.16 in 1971 to 1.26 in 2005. Later, it climbed to 1.42 in 2014 because of the gradual decline in fertility rate in Japan during the 34 years, from 1971 to 2005. Moreover, new universities have been widely founded since 1995. The number of universities was 565 in 1995 and rose to 649 in 2000. In 2010, the number of universities climbed to 778. In conclusion, low fertility rates and rapid growing number of universities in Japan have caused the universities unprecedented crises in student recruitment and operation. On June 6, 2009, Mie Chukyo University and Shinshiro Otani University in Nagoya, Japan, St. Thomas University of Osaka and Kobe University of Fashion and Design held an emergency press conference. The presidents of the three universities painfully announced that the operation of their university was in trouble and would stop recruiting students. In the recent years, similar to what happened in Japan, the fertility rate of Taiwan was down to 1.76 in 2000. In 2005, the rate was down to 1.57. Now, the total number of universities in Taiwan is 158 after merging and closing up. According to The World Factbook 2015, the Taiwanese fertility rate was 1.12, the 3rd lowest fertility rate in the world. only better than Singapore's 0.81 , the first place and Macao's 0.94, the second place. On the other hand, the number of universities in Taiwan climbed from 121 in 1990, increased to 134 in 1995, and 164 in 2007. Likewise, facing the low fertility rate and over expansion of universities, what the 158 universities in Taiwan should do to cope with the problems in order to operate sustainably?

The Chinese firmly believe in the philosophy and thought of I Ching. Facing the declination of fertility rate and situated in a vehemently competitive environment, can the universities in Taiwan turn the tide by applying the great principles of I-Ching-Feng-Shui of Chinese culture? This study uses the case study method, discussing how the president of a university in this study, who encountered both internal and external difficulties, turned the tables and opened up a new dimension in the university performance by applying the principles of environmental harmony of I-Ching-Feng-Shui to their campus setting

Literature Review

The lineage of I-Ching-Feng-Shui of Chinese culture

The philosophical thought of Chinese culture is I Ching which is the top of Chinese cultural classics. It is well known that I Ching is derived from Zhou Yi written by Zhou Wen Wang (Emperor Zhou Wen. Throughout 7400 years of the long Chinese cultural history, tracing back to its origin, what is the lineage of I Ching?

Yi Rui Chang (2016) stressed "Sage Fu Xi perceived the Primordial (Earlier Heaven Eight Guas), which pertained to the principles of harmony in nature...Four hundred years later, the knowledge was passed down to Nuwa Xuannu who comprehended and

extended the knowledge into the Manifested (Later Heaven Eight Guas), Nine Places and Eight Guas (Jiugongbagua)”. Chang also mentioned “Fu Xi’s Primordial and Nuwa’s Manifested, respectively representing “essence” and “application”, were combined and passed down to Chinese Three Ancestors, Huangdi’s Lianshan, Yandi’s Guizang, and Chiyou’s Jiugong. The knowledge of “Lianshan and Guizang Yi” is all about mountains and rivers, a natural phenomenon. All things grow on the earth and change constantly. Nature is manifested by mountains, rivers, and earth, therefore, neither arising nor ceasing. That is the mystery of Feng-Shui studies. “Nuwa” culture is part of Kun Lun civilization. As to the culture of Nine places passed down by Nuwa, what is it exactly? YiRui Chang clearly described it in his book. Jiutian Xuannu “Nuwa” realized the movement patterns of the nine planets and invented Nine Places and Eight Guas (Jiugongbagua). She was viewed as the founder of mysterious emptiness and nine planets”. Chang says again” Huandi and Yandi inherited the Manifested (Later Heaven Eight Guas) from Fu Xi which was the Feng Shui study of mountains, river, and earth, belonging to the way of Lianshan Gui Cang representing ‘essence’. Ancestor Chiyou inherited Later Heaven Nine Places and Eight Guas from Jiutian Xuannu which described Three Yuan and Nine Yun, and the movement patterns of the nine planets, representing ‘application’... Later, it was passed down to Sage Wang Chan Lao Chu and developed into the culture of Guigu which was originally from the culture of Three Sovereigns and Five Emperors’ Primordial and Manifested (Early and Later Heaven Eight Gua) and possessed the quality of both the essence and application”. The discussion explained the lineage of I-Ching-Feng-Shui of Chinese culture. It was originated from the principles of harmony of mountains and rivers in nature, and the motion of the universe. It explained the truth of “production and reproduction is so-called (the process of) change” and “a unity of heaven and human”.

The mystery of I-Ching-Feng-Shui of Chinese culture

The vital elements for a person are sun, air and water. The three-elements actually means wind (Feng) and water (Shui). From the aspect of meteorology, wind is the motion of air; the air motion is related temperature difference. Sunshine is the source of heat and temperature. Therefore, Grand Master Hunyuan instructed “a person may not believe in Feng-Shui, but he actually has gotten benefits from it. Indeed, this is a fact worthy of exploring ◦

How to define ‘Feng Shui’ exactly? Zen Master Hunyuan (2016) considers wind and water the root of harmony of the universe. Wind and water respectively represent “air” and “the root of life in nature”, as if blood and breath in human body. From a biological point of view, breath is a process of inhaling and exhaling air taking place in human lungs. The air in the flow of human respiratory system is wind. In addition, the body’s blood accounts for about one-thirteenth of body weight; 55% of the blood is plasma, and about 90% of the plasma is water. As mentioned in Feng-Shui Jen Ching 《風水真經》, Feng shui can nourish all things and human beings. All things without Feng Shu must be dead. People’s breath is the wind; their blood is water”. This is quite in line with the idea proposed by Zen Master Hunyuan that the study of feng shui is scientific, rational and intellectual.

Zen Master Hunyuan points out that no matter in Feng-Shui Studies, environmental science or science, there are always front, back, left, right, above, and below

dimensions, and the central point. The seven elements, the dimensions and central point, are the basic conditions of Feng-Shui. Chinese 5000 years ago, Fu Xi Shi realized the changing orbit of all living things' birth and death in the universe and used hexagrams to explain the adjustment principles concerning the treatment of Yin and Yang in the universe. That is ' XianTian BaGua" (The Early Heaven Trigram), the true face of the university. The harmony of the universe follows the Primordial, the reconciliation of Qian, Dui, Li, Zhen, Xun, Kan, Gen, and Kun. In Feng-Shui Jen Ching 《風水真經》, it says "human beings and the way of I (change) is a unity. The Gua Yaos of I Dao match human body parts, Qian corresponding to head, Kun abdomen, Zhen foot, Xun hip, Kan ear, Li eye, Gen hand, and Dui tongue. Buddha has a dharma appearance and Bagua inside His body. As suggested in Feng-Shui Jen Ching《風水真經》, a house has appearance as if a person does. All sentient beings have appearances as well. Appearance is generated from heart. What is heart? Heart is the instinct of awareness, the balanced point of a middle way. A house has a heart as if Buddhas and people do. If humans and objects deviate from their heart (center), then they will lose balance. Similarly, the good and bad fortunes of the appearance of a house are generated from the heart of the house. This indicates that the principles of reconciliation emphasized in Feng-Shui of Chinese culture are also a middle way and applicable to the evolution of all. The philosophy of environmental adjustment of I Ching Feng Shui of Chinese culture is closely associated with the happiness of human beings.

In Feng-Shui Jen Ching 《風水真經》, it is stated "Feng-Shui is the ethereal law of Buddhism; wind is emptiness, and water is form. The emptiness in terms of thought is positive, bright, and sophisticated wisdom; the form in terms of behavior means materials, practice, cultivation, and compassion". To humans, breath is wind, and blood is water. If a person can breathe well, then he will have a clear mind to bring into full play his potentials and wisdom. If a person's blood is sufficient and flows smoothly, then he will have a strong internal environment and immune system in his body. As a result, he can provide service and have great contribution to create greater well-being of mankind. Education is the foundation of the country and also a hundred-year plan. Zen Master Hunyuan (2006) argues that the implementation of school policies requires the cooperation of faculty, staff and students. That is of course related to the operator's policies, ideas and directions as well. However, there might be disagreements or other factors of imparity which can be represented and explained by the image of Tai Chi diagram, "Yang embedded in Yin, Yin embedded in Yang." How to inspire Yang embedded in Yin (the eliminating nature of Amitabha in bad students) and eliminate Yin embedded in Yang (the dark side on good students' mind) is the goal of education. It is also a matter that everyone should introspect every day. Meanwhile, Zen Master Hunyuan points out that according to the principles of Feng Shui, if the White Tiger part is higher than Blue Dragon part in a campus layout, then school's internal personnel will have inevitable fighting and outsiders will often interfere with school administration. The students will have bloodshot accidents more often. Thus, it would be more difficult to guide badly behaved students. That is the struggle of education, too.

To sum up, if environmental arrangements of individuals or organizations can meet the harmonic principles of I-Ching-Feng-Shui and follow the movement patterns of the universe as in the Primordial, then everyone will be healthy and safe, and live a prosperous and contented life. That confirms a maxim handed down from the Chinese

sages and ancient ancestors: “those who follow the heaven’s law will succeed; those who go against it will perish”.

The basic conditions of Feng Shui studies on the front, back, left and right sides are as follows:

Qian(乾☰) : Due south, corresponding to the first part of human body, it is brain, Yang. In Feng Shui, it is the direction of ‘Xuanwu’ (Tortoise).

Li(離☲) : Due east, corresponding to the human part, it is the right hand. In Feng Shui, it is the direction of ‘Baihu’ (White Tiger), fire.

Kan(坎☵) : Due west, corresponding to the human part, it is the left hand. In Feng Shui, it is the direction of ‘Qing Long’ (Blue Dragon).

Kun(坤☷) : Due front side, corresponding to the human part, it is legs. In Feng Shui, it is the direction of ‘Zhuque’ (rosefinch).

Related studies on the university’s performance impacted by the philosophy of environment adjustment of I-Ching Feng-Shui of Chinese culture

Relevant studies of the relationship of the philosophy of I Ching Feng Shui of Chinese culture and performance are mostly limited to Eastern studies or publication. Most research methods or records are conducted in terms of case type. Brief explanations are as follow.

In Chang’s research in 2012, he investigated a car dealership which had 24 sales and service branches. From 2008 to 2011 the environmental arrangements of four branches with poor performance were adjusted to comply with the principles of Feng-Shui. The research found out that the monthly management indicators, compared to them in the same period, showed that the numbers of employee’s leave, new car sales and potential customers’ visits, and the revenues of maintenance all had been improved after their environment were rearranged.

Chen & Li (2015) studied a large-scale steel factory which was founded in 1976 and were faced with predicaments of foreclosure auction and managerial right transfer in 2003. The new management team applied the principles of adjustment of I Ching Feng Shui of Chinese culture to re-plan the layout of their gate and factory equipment in the process of reorganization. According to the research findings, 12 years after the environmental adjustment, the factory had its capital growth of 8.72 times, the annual turnover growth of 3.68 times and the number of employees rose 4.44 times. The factory has transformed successfully into a competitive enterprise with growing business momentum.

Chen & Li (2015) conducted a research to study a biotech listed company founded in 2004. In 2010 its headquarter was planned and constructed according to the philosophy of environmental adjustment of I-Ching-Feng-Shui. The study compared the operating performance from 2012 to 2014, and found that the average annual revenue growth rate was 15.76%, the average annual profit rate was 15.52%, the average annual rate of return on assets was 12.63%, and the average annual return on equity was 20.7%.

In conclusion, the philosophy of environmental adjustment of I Ching Feng Shui of Chinese culture has brought improvement on organizational operation performance. If a business operates stably, then their employees will have a greater sense of job security. Thus, it indirectly contributes to social stability.

Research method

The aim of this study is to explore the influence of the philosophy of environmental adjustment of I-Ching-Feng-Shui of Chinese culture on university's operating performance. The research period was carried out in two phases. First, the quantitative analysis was applied to analyze the types of university's operating performance in Taiwan from 2000 to 2015. Then, the case study method including in-depth interviews and documents collection was used to analyze which principles of Feng-Shui impacted the operating performance of the case and find out what the improvements are after the case applied the Feng-Shui principles to its campus setting.

Research finding

Statistical analysis on the university's operation performance in Taiwan

Over the past two decades, with the opening up and growth of the national economy and the improvement of the life quality of the people, the demand for higher education in Taiwan has been increasing. The government adopted an open and pluralistic policy to promote the development of higher education. Reviewing the development of higher education in Taiwan, the number of universities in Taiwan's higher education was discussed in three stages by Syu, Sie & Chen (2015). Stage one was the stage of martial law lifting from 1985 to 1995. Prior to 1986, the number of university schools was 105 and gradually grew to 134 in 1995. Secondly, it was the stage of university's upgrading and expansion from 1996 to 2007. The number of universities from 1996 to 2007 increased to 137 and 164 respectively at this stage. The third stage was the stage of strict control from 2008 till now. After some universities were merged and closed, the number has been down to 158.

Secondly, according to the annual statistics of student enrollment announced by the Ministry of Education in Taiwan (as shown in figure 1), in 1992 and 1995, the total number of university students in Taiwan were 652,162 and 751,347 respectively, grew yearly to 1,092,102 in 2000, and again grew to 1,326,029 in 2007. The number of students reached the peak, totally 1,355,290 students in 2012. But, in 2015, it was down to 1,332,445 students. From the data shown in Figure 1, the overall number of students in Taiwan since 2013 declined for three consecutive years. The future competition in the higher education industry is even more severe.

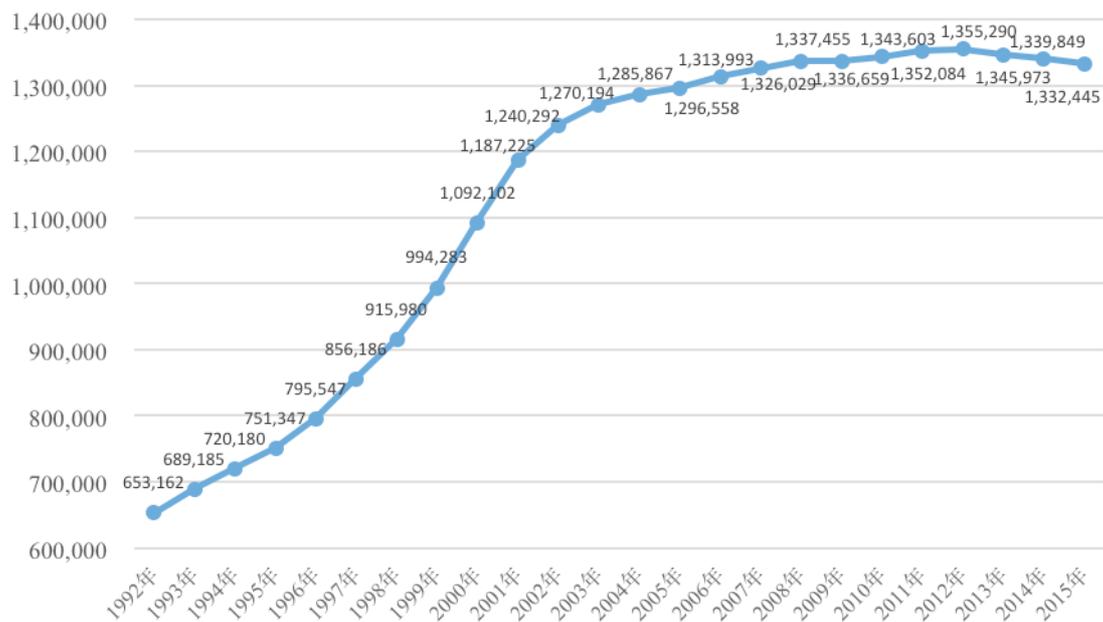


Figure 1 Statistics on university student Enrollment in Taiwan from 1992 to 2015

Finally, this study employed the university student enrollment as a measure of operation performance. The study was conducted in 158 universities in Taiwan in 2015, and the statistical base period for data collection was from 2000 to 2015. According to the results of statistical analysis, the performance of universities in Taiwan can be categorized into five types, namely “inverted V”, “sustained positive growth”, “sustained negative growth”, “positive growth” and “stable flat”.

The basic information analysis of the case

The case studied in this research is a university founded in March 1990 and has been operated for 28 years. Currently, the university has 11,891 students in 2015. This study summarized the number of students studying in the official website of the Ministry of Education of Taiwan (Figure 2). In this study, the statistical analysis was divided into three phases. The first phase was the growth period, since the university was founded till 2001. Due to the number of student enrollment of different academic programs are approved gradually. During the first phase, the number of students continuously grew and climbed up to 11,150. The second phase was the regression period, from 2002 to 2010. The number of students continued to fall to 9,779. During 9 year, the number of students decreased by 1,371. The phase three was rejuvenation period, from 2011 to 2015. The number climbed up to 11,891 from the bottom of 9,779 students. The number of students has been growing positively for five consecutive years, and has set the highest value of the number of students since the university was founded. Corresponding to the comparison of the number of the overall university students in the same period in Taiwan, the positive V curve of the case’s student number during the 2nd and 3rd phases is opposite to the reverse inverted V curve of the overall student number in Taiwan. The correspondence is worthy of further exploration.

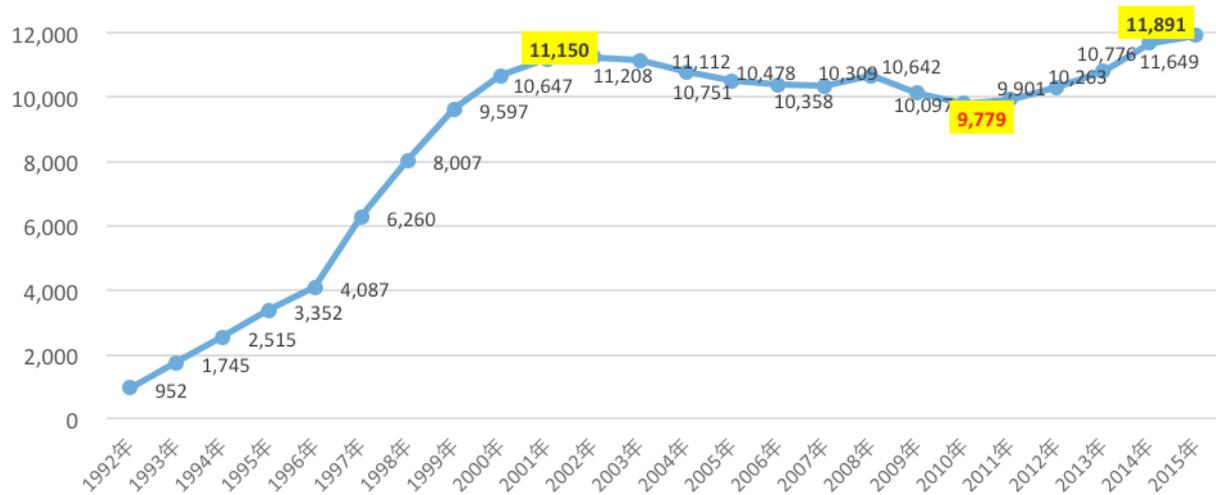


Figure 2 Statistics on the number of students enrolled in the case from 1992 to 2015

The case's application of the philosophy of environment adjustment of I Ching Feng Shui of Chinese Culture

The case's application of the philosophy of environment adjustment of I Ching Feng Shui of Chinese Culture are divided into three parts. First of all, it explains the environmental analysis of the case before the application. Secondly, it is about the president's statement of principles. Moreover, the connotation of the case's application of the philosophy will be elaborated. Finally, it explains the analysis of operation performance in terms of the case's domestic and international student enrolment.

The environmental analysis of the case before the application

The campus size of the case is 30.81 hectares, which is located at the western foothills of Mountain Bagua in central Taiwan. The terrain of the campus is 'low front and rear high' which will lead to the leakage of chi (氣) easily and therefore cannot accumulate wind and Chi and will affect the financial performance of the case. The campus of the case is surrounded by a high depression terrain. According to the Feng Shui formula described in a book published by Zen Master Huayuan (2006), "Heavenly eagle opens up its wings flying over the ocean, mighty like a fierce tiger. Pity! Closing up its wings powerlessly and fall disastrously." In the Feng Shui Book, Zen Master Hunyuan explains "thoroughly that the exterior of the building looks like a golden dragon chair, well-balanced with a mountain behind, beautiful with sands on both the right and left sides, bright with a low field in front". But, a house with a terrain of depression would form the pattern of Gua Yang (isolated Yang). The geographical environment of Gua Yang pattern is presented with mountains and canyons on the right and left sides, no sunshine but moisture in the terrain of depression. The descendants of the residents in a house with the Gua Yang pattern will gradually become less and less and finally die sonless. The fortune of the family will finally dissipate. If this environmental pattern cannot be broken, then it is best to migrate to other environments for bless, or to fill the depression and rebuild the building.

Finally, there is a short house in front of the entrance of the university. That forms the terrain of “pearl gag”, the pattern of aggressive air (Sha qi 煞氣) which means the block of air ventilation and spoken words.

The case's presidents' statement of principles

The case appointed its fifth president in October 2007. Two university presidents took office during the 27 months before the appointment of the fifth president. The frequent replacement of the president has a great impact on the management and educational policies of a university. Moreover, other factors, such as the MOE's promotion of the university evaluation system, the competition of newly-founded universities and low birthrate in Taiwan, etc make the management of a university more difficult. Therefore, how to stabilize the university, complete the infrastructure, achieve the successive mission of the university, and finally to have a sustainable development is the most important task and mission to the fifth president of the university. The fifth university president firmly believes the philosophy of environment adjustment of I Ching Feng Shui of Chinese culture and has applied it to the campus plan.

The connotation of the case's application of the philosophy of adjustment of Feng Shui

The term of the fifth president of the case was a total of three years, from 2007 to 2010. During this period, in addition to diligently promoting the university affairs, the president was committed to the constant improvement on the campus environment including the campus security, campus landscaping and landscaping of installation art, etc. The campus provides the faculty, staff and students a comfortable learning environment. This paper lists three important principles of adjustment of Feng Shui as follows:

First, most of the case's campus buildings are constructed by elevating the foundation first, which can improve the effects of the scattering of descendants and familial exterminations caused by the environment pattern of ‘Gua Yang’

Secondly, three flags were put up on the left side of the university entrance, the terrain of Qing Long’(Blue dragon), to deal with the environmental pattern of ‘pearl gag’ which is formed due to the short house right in front of the entrance of the university. The fluttering university flags can dissolve the ShaQi (aggressive air) of ‘pearl gag’ in front of the entrance.

Finally, in order to improve the case's leakage situation formed by the campus environment of ‘front low rear high’, a pond of gourd shape was built on the left ‘Qing Long’ side of the entrance to let the meandering river along the left side of the mountain on the rear campus flow into the gourd pond to save Chi, stopping the leakage of Chi. Meanwhile, several ponds were set up on campus to gather trickles into the ponds and greeneries were planted to form screens on the downhill paths to prevent ‘the leakage of chi’. The ponds, the greeneries, and the gourd-shaped pond can beautify the campus as installation art and can play a function of preventing Chi leakage and saving Chi according to the principle of environment adjustment as well.

In the mentioned-above principles of environment adjustment, the case built the gourd shaped pond to lead the leakage Chi (air) caused by the terrain of ‘front low rear high’ on campus to flow along the left river into the pond. The three fluttering university flags erecting on the top left of the entrance are for dissolving aggressive chi of ‘pearl gag’. These two applications are the most important principles of environment adjustment of I Ching Feng Shui of Chinese culture.

The analysis of operation performance of the case

The case was founded in March 1990. The number of enrolled domestic students began to fall in 2002, falling to a historical low of 9,779 in 2010, a decrease of 1,371 students totally in nine years. In the same period, the number of overseas students remained at about 30. In 2010, the number of domestic students rose from the bottom of 9,779 to 11,891, and the number of overseas students grew rapidly from 37 to 497 for five consecutive years, setting the highest value of the number of total students since the establishment of the case. Comparing to the number of students of the overall universities in Taiwan in the same period, the development of the case showed a very different trend of development.

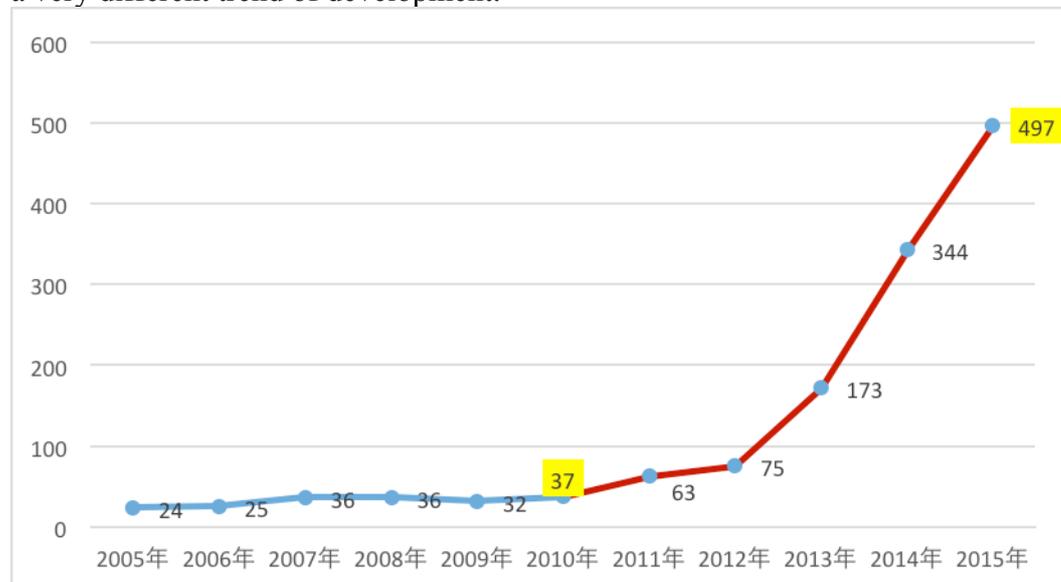


Figure 3 Statistics on the number of international students enrolled in the case from 2005 to 2015

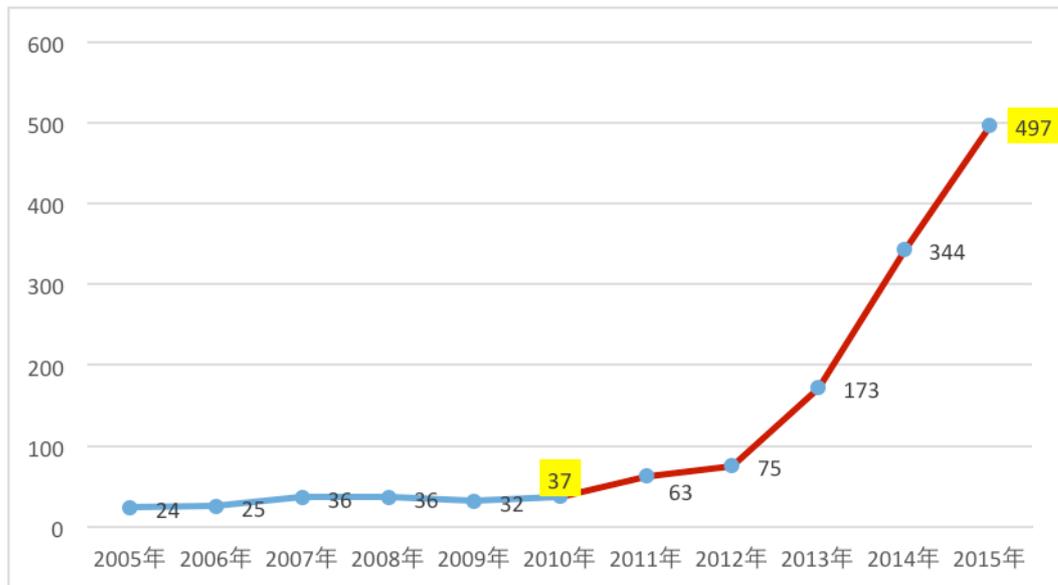


Figure 4 Statistics on the number of international students enrolled in the case from 2005 to 2015

Conclusion

This paper takes a higher education institute in Taiwan as a case to discuss the competition of higher education in Taiwan and the environmental impact of low fertility rate. The paper explored how the case applied the philosophy of environment adjustment of I-Ching Feng-Shui of Chinese culture to reconstruct the campus, and then turned the tide with the improvement of management performance and opened a new prospect. This study found that the philosophy of environment adjustment of I-Ching Feng-Shui of Chinese culture is concerning the concept of balance, all things having Yin and Yang, changes and evolutions. The philosophy pertains to the concept of ‘changes mean production and reproduction’ as well. *The philosophy of environment adjustment of I-Ching Feng-Shui of Chinese culture considers all creatures and objects to be equal and organic. It corresponds to ‘the unity of nature and man’.* The natural environment of Feng Shui of the case in this study reflects the correspondence between its operation achievement in terms of the number of overall students and the vitality of all things of nature. Consequently, on the case’s campus, the environmental leakage of ‘front low rear high’ and the aggressive air (Shachi) of ‘pearl gag’ were both corresponding to the low energy of all things of nature. The campus environment with improper Feng Shui patterns reflected the university’s worst performance of management in year 2010 when the number of the enrolled students was the lowest. After the case adjusted its campus environment based the concept of balance and equality in the philosophy of environment adjustment of I-Ching Feng-Shui of Chinese culture from 2011 to 2015, the number of domestic and overseas students grew for five consecutive years, and the number of total students in the year of 2015 reached the peak of historical records.

The results of this case study can not only be used as a reference for school governance, but also provides the science of Western management a better understanding of the management of I Ching of Chinese culture.

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