

Christianity and Education in Modern China

Edited by

Wong Man Kong and George Kam Wah Mak

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Wong Man Kong and George Kam Wah Mak

Introduction

Wong Man Kong and George Kam Wah Mak

Challenges from Western imperialism since the nineteenth century have caused changes in the meanings of higher education in Asia, leading to a stronger orientation towards a Westernized approach to scholarship and education. This Westernized approach could be characterized as one promoting secularization of public-funded education while allowing religion to be taught at private schools.¹ However, the waves of decolonization and independence movements in the region demanded that universities and colleges should provide an education compatible with the cause of defining a national identity, which usually warranted some degree of identification with the traditional values, history, and culture of their countries.² We may say that in modern times, religious faith and values—traditional and modern alike—coexisted, perhaps paradoxically, along with secularism in the development of higher education in Asia. As part of Asia, China witnessed similar trends in its education development. While Christian missionaries were among those who introduced Western education systems to China, their religion had a mixed reception in the country during the late Qing and Republican periods. It is worth asking under such a circumstance why and how Christianity could still be a relevant factor in the modernization of Chinese education.

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1. “Editorial,” *Chinese Recorder* 61, no. 9 (September 1930): 543.
 2. Wang Gungwu, “Universities in Transition in Asia,” in *Bind us in Time: Nation and Civilisation in Asia* (Singapore: Times Academic Press, 2002), 286–302. He at first articulated his views in the 1960s and 1970s about the circumstances from which Asian higher education had developed its own salient features. See his “University in Relationship to Traditional Culture,” in *Asian Workshop on Higher Education: Addresses, Lectures, Reports and Working Papers*, ed. Li Choh-ming (Hong Kong: Chinese University of Hong Kong, 1969), 21–32; “The University and the Community,” in *Proceedings of the Second Asian Workshop on Higher Education*, ed. Rayson Huang (Singapore: McGraw-Hill Far Eastern Publishers Ltd and Association of Southeast Asian Institutions of Higher Education, 1971), 17–29.

Christian roles in the history of modern Chinese education have captured the ongoing attention from scholars of mission studies, Christianity in China and modern Chinese history since the second half of the twentieth century. Nonetheless, in reviewing the historiography of this field of study, one finds that the religion's involvement in the higher education sector has been the most studied aspect. Thanks to the vision of the United Board for Christian Colleges in China (subsequently known as the United Board for Christian Higher Education in Asia), a set of histories of individual Protestant colleges in pre-1950 China was produced during the third quarter of the century; the first book was published in 1954 and the last in 1974.³ Upon the Chinese government's ordering of the reorganization of China's higher education sector, all Christian colleges left China for good. The United Board invited some education missionaries who had held leading positions at these colleges to write their institutional histories. K. C. Liu (Liu Guangjing 劉廣京) perceptively saw the historical significance of this set of the colleges' histories, as revealed in his review essay in *The Journal of Asian Studies* published in 1960. He asserted that these volumes offered evidence that "the Christian colleges played a vital part in the development of the missionary movement in China and in Chinese cultural change in general."⁴ However, neither this set of history books nor Liu's review elicited any positive response in mainland China at that time. Instead, the official line was a categorical refusal of anything positive from missionaries who were considered the running dogs of Western imperialism.⁵

In the English-speaking world, Jessie Lutz wrote the first landmark study of the history of Christian colleges in China. What attracted her most was that Christian education in China enabled the admirable qualities to be passed on among teachers and subsequently down to the next generations—the students and alumni. This was her motivation to complete a doctoral thesis entitled "The Role of the Christian Colleges in Modern China before 1928." She remarked,

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3. The United Board for Christian Colleges in China published seven institutional history books during the 1950s: R. Scott, *Fukien Christian University: A Historical Sketch* (1954); M. Lamberton, *St. John's University, Shanghai, 1879–1951* (1955); C. H. Corbett, *Shantung Christian University* (1955); C. B. Day, *Hangchow University, a Brief History* (1955); W. B. Nance, *Soochow University* (1956); M. S. C. Thurston and R. M. Chester, *Ginling College* (1956); L. E. Wallace, *Hwa Nan College: The Woman's College of South China* (1956). The United Board for Christian Higher Education in Asia published three more institutional history books: D. E. Edwards, *Yenching University* (1959); J. L. Coe, *Huachung University* (1962); L. C. Walmsley, *West China Union University* (1974). It is noteworthy that *History of the University of Shanghai* by J. B. Hipps was published in 1964 not by the United Board but the university's board of founders.
 4. Kwang-Ching Liu, "Early Christian Colleges in China," *Journal of Asian Studies* 20, no. 1 (1960): 78.
 5. For details, see Wong Man Kong, "History Matters: Christian Studies in China since 1949," *Monumenta Serica* 58, no. 1 (2010): 335–56.

Three Christian ideals which for me make it superior to other religions are the concepts of love and forgiveness, charity, and respect for the dignity of the individual. The Christian colleges exemplified these virtues. Though alumni memoirs do not always mention specific Christian doctrines, they reveal cherished memories of devout and dedicated Christian teachers. The personal attention given to individual students and the teachers' readiness to help them shine through.⁶

Her dissertation ends at the point in history where "most missionaries at the Christian colleges passed administrative control to their Chinese colleagues." She thus considered it to be only half completed. She extended the scope to include "the story in 1928 at the zenith of nationalism in China and its impact on the colleges and carried it to 1950."⁷ Her book is now considered to be a definitive piece of scholarship on the history of Chinese Christian colleges. Subsequently, a few more historical works were published on different Christian colleges, with Yenching University being the most popular choice.⁸

The 1980s saw the beginning of a change in historiography. Zhang Kaiyuan 章開沅 was instrumental in creating a paradigm shift in the historical study of Christian colleges in China among scholars in mainland China. It began in 1985 when James T. C. Liu (Liu Zijian 劉子健) visited China and convinced Zhang to take the lead. Also from Princeton University, Arthur Waldron visited China to carry on the preparation work in 1987.⁹ The first international symposium on the history of Christian colleges in China took place in 1989, out of which Zhang Kaiyuan and Arthur Waldron edited a volume entitled *Zhong xi wenhua yu jiaohui daxue* 中西文化與教會大學 (*Christian Universities and Chinese-Western Cultures*), which was

6. Wong Man Kong, "An Interview with Jessie Gregory Lutz: Historian of Chinese Christianity," *International Bulletin of Missionary Research* 30, no. 1 (2006): 38.

7. Wong, "An Interview with Lutz," 39.

8. See Philip West, *Yenching University and Sino-Western Relations, 1916–1952* (Cambridge, MA: Harvard University Press, 1976). Monographs on Yenching's individual staff members include Susan Egan Chan, *A Latterday Confucian: Reminiscences of William Hung, (1893–1980)* (Cambridge, MA: Harvard University Press, 1987); Shaw Yu-ming, *An American Missionary in China: John Leighton Stuart and Chinese-American Relations* (Cambridge, MA: Council on East Asian Studies, Harvard University, 1992), and Chu Sin-Jan, *Wu Leichuan: A Confucian-Christian in Republican China*. (New York: Peter Lang, 1995). There are also edited volumes that focus on Yenching, for example Arthur Lewis Rosenbaum, ed., *New Perspectives on Yenching University, 1916–1952: A Liberal Education for a New China* (Chicago: Imprint Publications, 2012). Historical works on the other Christian colleges include Dong Wong, *Managing God's Higher Learning: U.S.-China Cultural Encounter and Canton Christian College (Lingnan University), 1888–1952* (Lanham: Lexington Books, 2008); Pang Shuk Man [Peng Shumin 彭淑敏], *Minguo Fujian Xiehe Daxue zhi yanjiu: yi shizi he caiwu wei li (1916–1949)* 民國福建協和大學之研究：以師資和財務為例 (1916–1949) (New Taipei: Taiwan Christian Literature Council, 2013).

9. Zhang Kaiyuan, *Chuanbo yu zhigen: Jidujiao yu Zhong xi wenhua jiaoliu lunji* 傳播與植根：基督教與中西文化交流論集 (Guangzhou: Guangdong renmin chubanshe 廣東人民出版社, 2005), 20.

published in 1991.¹⁰ This book symbolizes the departure of the previous official rhetoric of Christianity as an instrument of Western imperialism. It offers a mix of perspectives, considering such significant factors as historiography, nationalism, wars, senior administrators, and academics, and many other topics.

Subsequently, Zhang edited similar volumes to provide the necessary momentum,¹¹ and he co-edited with Ma Min 馬敏 a book series called “Zhongguo jiaohui daxue shi yanjiu 中國教會大學史研究” (Studies in the History of Christian Universities in China), which included the Chinese translations of the institutional histories of the Christian colleges that the United Board produced and several original historical monographs. Examples of the translations include Ma Min’s translation of John L. Coe’s *Huachung University* and Jiafeng Liu’s (Liu Jiafeng 劉家峰) translation of Clarence Burton Day’s *Hangchow University: A Brief History*.¹² Examples of the monographs include Xu Yihua’s 徐以驊 investigation of the religious curriculum at St. John’s University and Shi Jinghuan’s 史靜寰 study of Calvin Wilson Mateer and John Leighton Stuart’s activities as missionary educators.¹³ Apart from editing scholarly volumes, Zhang charted out new frontiers in the field. A student at the University of Nanking, one of the Christian colleges in Republican China, Zhang had personal knowledge of his mentor M. Searle Bates, an education missionary teaching at the university who witnessed the Nanjing Massacre.¹⁴ From Bates and his associates, Zhang at first identified numerous historical sources written by missionaries to reveal the massacre’s salient features.¹⁵ He then expanded his scope of research into missionaries’ papers for further studies in the history of Christian higher education and other related topics.¹⁶

Peter Tze Ming Ng (Wu Ziming 吳梓明), a Hong Kong scholar joining this journey of historical revisionism, deserves a special mention. He was one of the

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10. Zhang Kaiyuan and Arthur Waldron, eds., *Zhong xi wenhua yu jiaohui daxue: shou jie Zhongguo jiaohui daxue shi xueshu yantaohui lunwenji* 中西文化與教會大學：首屆中國教會大學史學術研討會論文集 (Wuhan: Hubei jiaoyu chubanshe 湖北教育出版社, 1991).
 11. For example, Zhang Kaiyuan, ed., *Wenhua chuanbo yu jiaohui daxue* 文化傳播與教會大學 (Hankou: Hubei jiaoyu chubanshe, 1996).
 12. John L. Coe, *Huazhong Daxue* 華中大學, trans. Ma Min (Zhuhai Shi: Zhuhai chubanshe 珠海出版社, 1999); Clarence Burton Day, *Zhijiang Daxue* 之江大學, trans. Liu Jiafeng (Zhuhai Shi: Zhuhai chubanshe, 1999).
 13. Xu Yihua, *Jiaoyu yu zongjiao: zuo wei chuanjiao meijie de Sheng Yuehan Daxue* 教育與宗教：作為傳教媒介的聖約翰大學 (Zhuhai Shi: Zhuhai chubanshe, 1999); Shi Jinghuan, *Di Kaowen yu Situ Leideng: Xifang Xinjiao chuanjiaoshi zai Hua jiaoyu huodong yanjiu* 狄考文與司徒雷登：西方新教傳教士在華教育活動研究 (Zhuhai Shi: Zhuhai chubanshe, 1999).
 14. Zhang, *Chuanbo yu zhigen*, 37–63.
 15. Zhang Kaiyuan, *Tianli nan rong: Meiguo chuanjiaoshi yan zhong de Nanjing datusha (1937–1938)* 天理難容：美國傳教士眼中的南京大屠殺 (1937–1938) (Nanjing: Nanjing Daxue chubanshe 南京大學出版社, 1999).
 16. Zhang Kaiyuan, *Meiguo chuanjiaoshi de riji yu shuxin* 美國傳教士的日記與書信 (Nanjing: Jiangsu renmin chubanshe 江蘇人民出版社, 2005).

participants in the 1989 conference. Carrying on the spirit of the conference, Ng kept a robust connection with scholars in mainland China while producing several entrepreneurial deliverables. Between the 1990s and 2000s, Ng edited a conference proceeding and a series of ground-breaking monographs,¹⁷ completed a cataloguing project for historical archives of Christian colleges in China,¹⁸ and published one single-authored and one co-authored books.¹⁹

In Taiwan, Lin Zhiping 林治平 organized a conference to discuss the role of Christian colleges in the modernization of China in 1991, echoing his longtime scholarly interest in Christianity's role in the Chinese search for modernization since the late imperial era. He invited leading historians in the field to discuss their findings and senior administrators of the Christian colleges in Taiwan and Hong Kong to examine the educational ideals of their institutions through their history, which resulted in a conference proceeding offering invaluable insights into issues confronting the management of Christian education in Chinese social contexts from the past and present perspectives.²⁰

Peter Chen-main Wang (Wang Chengmian 王成勉), another eminent historian of Chinese Christianity in Taiwan, is noteworthy for his efforts to promote research on Christian elementary and secondary education in modern China. With the encouragement of K. C. Liu, Wang organized a conference entitled "Setting the Roots Right: Christian Education in China and Taiwan" in 2006. This conference represented a breakthrough in scholarship on the history of the Christian involvement in modern Chinese education, because the conference participants, instead of

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17. Wu Ziming, ed., *Zhongguo jiaohui daxue lishi wenxian yantaohui lunwenji* 中國教會大學歷史文獻研討會論文集 (Hong Kong: Chinese University Press, 1995). The series edited by Ng is known as "Christian education and Chinese society," published by Fujian jiaoyu chubanshi 福建教育出版社. The series include Huang Xinxian 黃新憲, *Jidujiao jiaoyu yu Zhongguo shehui bianqian* 基督教教育與中國社會變遷 (1996); Wu Ziming and Tao Feiya 陶飛亞, *Jidujiao daxue yu guoxue yanjiu* 基督教大學與國學研究 (1998); Shi Jinghuan and Wang Lixin 王立新, *Jidujiao jiaoyu yu Zhongguo zhishi fenzi* 基督教教育與中國知識分子 (1998); Xu Yihua, *Jiaohui daxue yu shenxue jiaoyu* 教會大學與神學教育 (1999); Wu Ziming, *Jidujiao daxue Huaren xiaozhang yanjiu* 基督教大學華人校長研究 (1999); Zhu Feng 朱峰, *Jidujiao yu jindai Zhongguo nüzi gaodeng jiaoyu: Jinling nü da yu Huanan nü da bijiao yanjiu* 基督教與近代中國女子高等教育：金陵女大與華南女大比較研究 (2002); Liu Jiafeng and Liu Tianlu 劉天路, *Kang Ri zhanzheng shiqi de Jidujiao daxue* 抗日戰爭時期的基督教大學 (2003).
 18. For details, see Peter Tze Ming Ng (Wu Ziming 吳梓明), "Historical Archives in Chinese Christian Colleges from before 1949," *International Bulletin of Missionary Research* 20, no. 3 (July 1996): 106–8.
 19. Peter Tze Ming Ng, Xu Yihua, Shi Jinghuan, and Leung Yuen Sang, *Changing Paradigms of Christian Higher Education in China, 1888–1950* (New York: E. Mellen Press, 2002); Wu Ziming, *Jiduzongjiao yu Zhongguo daxue jiaoyu* 基督宗教與中國大學教育 (Beijing: Zhongguo shehui kexue chubanshe 中國社會科學出版社, 2003).
 20. Lin Zhiping, ed., *Zhongguo Jidujiao daxue lunwenji* 中國基督教大學論文集 (Taipei: Cosmic Light Media Center, 1992).

focusing on Christian higher education, explored the religion's roles in primary and secondary education in mainland China, Taiwan, and Hong Kong, a hitherto largely neglected theme in the field that had attracted only a few scholars.²¹ The conference proceeding, edited by Wang, comprises nineteen research articles that explored the history of Christian elementary and secondary schools in modern Chinese societies from various approaches and perspectives, such as pedagogical materials, biographical studies, institutional history, intellectual history, and regional studies.²² In the proceeding's opening chapter, Lutz indicated that the history and influence of Christian primary and secondary schools in modern China is a fruitful subject for study, considering that

In 1925, the number of students in Christian higher primary and middle schools was over fifty thousand, while that claimed for the Christian colleges was less than four thousand. Unlike the colleges, which were concentrated in major cities and treaty ports, the secondary schools could be also found in county seats and market towns throughout China. They were more pervasive and drew from a broader clientele than the colleges.²³

Several books on Christian primary and secondary education in pre-1949 China were subsequently published, which indicated the increasing attention to this area. They include the conference proceeding *Jidujiao yu Zhongguo jindai zhongdeng jiaoyu* 基督教與中國近代中等教育 (Christianity and Secondary Education in Modern China), edited by Yin Wenjuan 尹文涓,²⁴ studies of Longheu Girls' School in Bao'an 寶安 and St. Hilda's School for Girls in Wuchang 武昌,²⁵ and Bai Limin's 白莉民 monograph on the Chinese Christian educator Wang Hengtong 王亨統.²⁶

If one would identify the United Board as a key mover behind the earliest historical studies in Christian education in modern China and K. C. Liu as a pioneering voice stressing the importance of these studies, one could then argue that the history of the Christian involvement in modern Chinese education has become a legitimate

21. In addition to Judith Liu and Donald P. Kelly's article on St. Hilda's School for Girls in Wuchang 武昌 (1996) and Heidi A. Ross's article on McTyeire School in Shanghai (2001), only three monographs published between 1995 and 1999 were cited by Wang in the preface to the conference proceeding. Wang Chengmian, ed., *Jiang gen zha hao: Jidu zongjiao zai Hua jiaoyu de jiantao* 將根紮好：基督宗教在華教育的檢討 (Taipei: Liming wenhua shiye 黎明文化事業, 2007), vii.

22. Wang, ed., *Jiang gen zha hao*.

23. Wang, ed., *Jiang gen zha hao*, 2.

24. Yin Wenjuan, ed., *Jidujiao yu Zhongguo jindai zhongdeng jiaoyu* 基督教與中國近代中等教育 (Shanghai: Shanghai renmin chubanshe 上海人民出版社, 2007).

25. Tang Dongmei 唐冬眉 and Wang Yanxia 王豔霞, *Qianzhen Nüxiao* 虔貞女校 (Guangzhou: Huacheng chubanshe 花城出版社, 2015); Judith Liu, *Foreign Exchange: Counterculture Behind the Walls of St. Hilda's School for Girls, 1929–1937* (Bethlehem: Lehigh University Press, 2011).

26. Bai Limin, *Fusion of East and West: Children, Education, and a New China, 1902–1915* (Leiden: Brill, 2019).

area of study, since it is deemed as a valid lens to reveal the inner workings of new initiatives by educators and students, institutions and sponsoring bodies, as well as values and ideals in the development of curriculum and extra-curricular activities, in modern Chinese societies. Nevertheless, it has been fifteen years since the publication of Daniel H. Bays and Ellen Widmer's edited volume, *China's Christian Colleges: Cross-cultural Connections, 1900–1950*, which represents the results of the latest collaborative effort in the area.²⁷ This suggests that it is time to revisit Christianity's roles in the development of Chinese modern education, particularly expanding the scope of research beyond formal education.

The present volume originates from the conference “Modern Education in China and Its Impacts: A Historical and Philosophical Investigation,” held at the Hong Kong Baptist University in December 2018, co-organized by the university's Centre for Sino-Christian Studies and Department of Religion and Philosophy and sponsored by Tin Ka Ping Foundation. It needs to be stressed that this volume is more than a conference proceeding, since, while including selected papers presented at the conference (i.e., those by Thomas H. C. Lee [Li Hongqi 李弘祺], Brian Stanley, Chen Jianming 陳建明, Jiafeng Liu, Di Wang [Wang Di 王笛], and Ma Min), it has been enriched by new chapters written respectively by Wai Luen Kwok (Guo Weilian 郭偉聯), Wong Man Kong (Huang Wenjiang 黃文江), Peter Chen-main Wang, George Kam Wah Mak (Mai Jinhua 麥金華), Leah Yiya Lee (Li Yiya 李宜涯), and Wai Ching Angela Wong (Huang Huizhen 黃慧貞). Drawing together twelve archive-based studies and interpretive works on salient features of the multifaceted Christian roles in the modern history of education in China, the volume aims to update our understanding of Christianity as a driving force in the development of modern Chinese education by offering original and new insights into the Christian involvement in issues concerning education in modern China, including localization of curriculum, non-formal education, the linkage between education and nation-building, and the advocacy and practice of whole-person education. Moreover, thanks to the background and academic expertise of its contributors, who include scholars of World Christianity, Chinese education, and Chinese Christianity from the United Kingdom, the United States, mainland China, Hong Kong, Macau, and Taiwan, the volume strikes a balance between the Western missionary and Chinese Christian perspectives in telling the story of how Christianity contributed to the development of modern Chinese education, which is rare in existing English-language scholarship on the topic. It is hoped that the volume will provide refreshing perspectives for future research into related subjects.

27. Daniel H. Bays and Ellen Widmer, eds., *China's Christian Colleges: Cross-cultural Connections, 1900–1950* (Stanford: Stanford University Press, 2009).

The two chapters in section (1) “The Contexts,” offer historical contexts for many if not all chapters that follow. In “Everything is My Concern: Characterizing Modern Chinese Education,” Thomas H. C. Lee argues that in China, the notion that all men were equal in terms of ability to understand moral teaching and to internalize it had by the eighteenth century already expanded also to mean that all political and social affairs are every man’s responsibility or concern. However, the arrival of Western influences, including the one of Christian missionaries, strengthened the Chinese people’s realization that the world of knowledge was broad, and its values diversified and competing. This contributed to the rise of modern Chinese education that is best characterized as “everything is my concern,” which according to Lee, means “a broadened world of knowledge and its multifaceted prongs that must be dealt with . . . Everything now became relevant, meaningful, and threatening.”

Brian Stanley’s “The Crisis of Mission Education in Republican China, 1922–1929” presents a discussion of the nature and goals of education in relation to systems of value, particularly the religious and moral systems of value that Protestant missions sought to disseminate through Christian schools, colleges and universities in Republican China. Although the attempt by Christian missions to impose on pupils compulsory attendance at services of Christian worship and lessons of religious education appeared to the Nationalist government as an infringement of national sovereignty and a form of indoctrination, Stanley notes that the Nationalists imposed on educational institutions their own form of compulsory veneration of Sun Yat-sen and his Three Principles of the People. In his chapter, Stanley finds that it is difficult to differentiate authentic education from indoctrination.

With the historical contexts properly addressed, the ensuing two sections offer fresh views on Christian educators and new initiatives. The four chapters in section (2) “Christian Educators,” address the life and thoughts of a hitherto under-researched group of education missionaries and Chinese Christian educators, shedding light on how their views on education and educational efforts were informed by as well as responding to their social, cultural and political contexts. Focusing on the life and times of Frederick Segquier Drake at Cheeloo University, Wai Luen Kwok’s “‘Going Forth to Teach, We Shall Have Learnt’: F. S. Drake at Shantung Christian University/Cheeloo University and His Embrace of Chinese Culture” discusses how Chinese culture attracted this education missionary and changed his course of service, showing that the cultural exchange of Christian universities in China is not unidirectional, but rather reciprocal. After his years of service in China and his study of Chinese culture, Drake considered that the Neo-Confucian teaching is a religion much akin to Christianity. He also believed that the Western World could be corrected and saved by the Chinese culture. Gordon King, who also taught at the same university, is the subject of Wong Man Kong’s “Christianity and Medical Education

in China in the Second World War: Gordon King and His Wartime Adventures and the Interconnectedness between China and Hong Kong.” Using relevant archival materials of the Baptist Missionary Society, Wong looks at the twists and turns that Gordon King went through in his involvement of medical education at Cheeloo and subsequently at the University of Hong Kong. Special attention is given to how King contributed to the continuation of studies of the University of Hong Kong’s medical students in China after the Japanese occupation of Hong Kong and its significance to the city’s social developments in the following decade.

Republican Chinese Christian educators are the subject of the other two chapters in section (2). Chen Jianming’s “Christian Efforts in Mass Education of Republican China: Zhang Xueyan and Xie Songgao’s Christian Literary Work as Examples” studies the educational careers of Zhang Xueyan 張雪岩 and Xie Songgao 謝頌羔, both being champions of mass education movement in modern China, focusing on the literary outputs published by Zhang under *Tianjia banyuebao* 田家半月報 (*The Christian Farmer*) and Xie’s works by the Christian Literature Society for China. Chen argues that both Zhang and Xie believed that mass education was the first step to saving the nation. They advocated integrating mass education into social reforms and rural developments, contributing to the modernity projects under the precarious socio-political reality of China. “An Unfulfilled Ideal: Zhu Jingnong’s Educational Ideas and Practices” by Liu Jiafeng gives an original account of the educational career of Zhu Jingnong 朱經農 (Chu Ching-nung; King Chu), who studied in the United States and was deeply influenced by Dewey’s educational philosophy. A devout Christian, Chu preached the importance of religion in national education, defending the legitimacy of Christian schools during the anti-Christian movement and the movement to restore educational rights in the 1920s. Loyal to Sun Yat-sen, he integrated the educational purposes of the Three Principles of the People with Western educational theories. On the one hand, Chu advocated the independence of university education and the freedom of thought, opposing the interference from the party-state. On the other hand, he engaged in public administration of education in Hunan Province for more than a decade. His public service, however outstanding in many respects, brought regrets to him in his later years, which, according to Liu, was not uncommon among Republican Chinese intellectuals who embraced the idea that “education saves the country.”

The new initiatives discussed in the three chapters of section (3) are taking Christian social education to a higher goal of achieving national transformation, promoting the use of the National Phonetic Script to increase popular literacy level, and the application of knowledge of the Western academic disciplines of sociology and anthropology to fieldwork. Peter Chen-main Wang’s “A Project of National Transformation in China: Yu Rizhang’s Promotion of Social Education” investigates Yu Rizhang’s 余日章 (David Z. T. Yui) efforts in social education, exploring the

origin of general education in modern China and illustrating a Christian intellectual's response to his changing context. At the beginning of the twentieth century in China, many Christian elites emerged with outstanding achievements in both church and non-church environments. Like many other intellectuals, they were also alarmed by the decline of their country's national power and tried to find a balanced way to save China through their faith and nationalism. Against this background, Yu, a prominent leader of the YMCA in China with a master's degree in education from Harvard University, distinguished himself by presenting a vision for social education and projects to address the evils to restore the prosperity and power of China. Yu and the YMCA addressed China's troubles at their roots in poverty, weakness, and disorder. By cultivating good character, literacy, and citizenship, the YMCA's educational programs made long-lasting contributions to society and the nation.

Based on archival materials about the Phonetic Promotion Committee held by the Burke Library at Union Theological Seminary in New York, George Kam Wah Mak's chapter "A Protestant Response to the Drive for Mass Education in Early Republican China: The Phonetic Promotion Committee and Its Work, 1918–1922" examines the committee's formation and work from its inception to 1922 when it ceased to be the China Continuation Committee's sub-committee. It illustrates that the committee emerged and operated as an organization of what Daniel H. Bays referred to as the Sino-Foreign Protestant Establishment in early Republican China. The committee's work represents an organized effort of mission-related Chinese Protestant churches to tackle mass illiteracy through means including but not limited to developing materials and methods for teaching the National Phonetic Script, arranging training classes for teachers of the phonetic script, and preparing promotional materials to publicize the phonetic script. In doing so, the committee contributed to tackling a nationwide problem which provided the churches with opportunities to work with the Chinese government and play a constructive role in the nation-building of modern China.

Di Wang's "A College Student's Rural Journey: Early Sociology and Anthropology in China Seen through Fieldwork on Sichuan's Secret Society" focuses on the investigators of rural society in the Republican period, specifically research made through fieldwork on the Gowned Brothers (or, Paoge 袍哥) in 1940s Sichuan. It takes up one such investigator, Shen Baoyuan—a student at Yenching University; her youthful work never became published or recognized. In his chapter, Wang explores how the pioneers of Chinese sociology and anthropology, who called themselves "rural activists," tried to understand rural China. He argues that the developments in those fields in China of the 1920s and 1940s made it possible for us today to understand the contemporary rural problems better. Also, playing an essential role in the Rural Reconstruction and Rural Education Movements in Republican China, the

investigators showed us how Western sociology and anthropology were localized to answer “Chinese questions” and solve “Chinese problems.”

The final section, “The Legacies,” consists of three chapters examining the Christian legacies of higher education in mainland China, Taiwan, and Asia, which are related to the history of the United Board. In his chapter “Extracting the Essence of Sino-Western Interaction: Insights from the Educational Endeavors of Chinese Christian Colleges,” Ma Min, former president of the Central China Normal University, assesses the historical roles of Christian colleges in modern China. These colleges were an essential part of modern Chinese higher learning. They played a significant role in propagating Western scientific culture, promoting the Sino-Western cultural exchanges, and accelerating the modernization in China. Ma argues that the historical experience of Christian colleges in China could inform the development of higher education in China nowadays and facilitate its modernization from the perspective of educational development and talent cultivation. This includes highlighting the featured and high-quality education, upholding internationalization and Sino-Western integration, emphasizing faculty team building and talent cultivation, and paying attention to institutionalization and creating an open and harmony campus.

Leah Yiya Lee’s “A Competitive Advantage in Higher Education: The Practice and Realization of Whole-Person Education at Chung Yuan Christian University” investigates the advocacy and practice of whole-person education at Chung Yuan Christian University, which was established with the support of the United Board in post-war Taiwan. Lee suggests that Chung Yuan’s efforts to implement whole-person education, a hallmark of Christian higher education, help explain why the university, despite being a Christian university, survives and becomes so distinguished in Taiwan, a society which has had a low birth rate and witnessed the proliferation of universities since the mid-1990s.

This book concludes with Wai Ching Angela Wong’s “Developing the Whole Person: Revisiting the History and Mission of Christian Higher Education in Asia,” which explains how the United Board’s programs are designed to achieve holistic education in their different forms nowadays, carrying on the spirit of Christian higher education manifested by its work in Republican China. The United Board has a long history of associating Christian colleges in China before 1951, and it has subsequently expanded to work in fifteen countries and areas in Asia, reaching out to more than eighty higher education institutions today. It included “Christian presence” in its mission statement until 2012 and adopted “whole-person education” to reflect its consideration of the increasingly diverse Asian communities. As revealed in Wong’s chapter, since 2015 the commitment “to education that develops the whole person—intellectually, spiritually and ethically” has been part of the United Board’s mission statement. Whole-person education has since been an

Developing the Whole Person

Revisiting the History and Mission of Christian Higher Education in Asia

Wai Ching Angela Wong

Several missionary boards founded Christian colleges and universities in China since the late nineteenth century. In 1922, central coordination among the colleges was formalized, giving rise to the Associate Boards (1932) and the United Board for Christian Higher Education in China (1945).¹ When the United Board had to terminate its work in China in 1951, it left behind thirteen Christian colleges and universities in various Chinese cities. Today, the United Board, which has been renamed the United Board for Christian Higher Education in Asia, has expanded to work in sixteen countries/areas in Asia, reaching out to more than eighty higher education institutions. When the United Board adopted “Christian Presence” in its mission statement guiding its work through the 1990s and 2000s, it spelled out its commitment to the pursuit of “Christian values such as justice, reconciliation, and harmony between ethnic and religious communities, care for the environment, and civil society.”² Considering the increasingly diverse Asian communities, the United Board decided to identify “whole person education” as an inclusive expression of the Christian values and heritage that have always underlined the United Board’s work in the broader context. Since 2015, the United Board has adopted a new mission statement for its commitment “to education that develops the whole person—intellectually, spiritually and ethically.”³

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1. Cf. William P. Fenn, *Ever New Horizons: The Story of the United Board for Christian Higher Education in Asia, 1922–1975* (New York: The United Board for Christian Higher Education in Asia, 1980), 12–13.
 2. United Board for Christian Higher Education in Asia, *Report of the United Board Christian Presence Task Force*, unpublished, 8.
 3. See “Mission and Identity,” United Board for Christian Higher Education in Asia, <https://united-board.org/about-us/about-united-board/mission-vision/>.

This sharpening of focus in the statement has happened over time. Earlier in 2011, institutional leaders met in the Asian University Leaders Program (AULP), one of the then United Board's flagship programs, for an intensive discussion on "Valuing Liberal Arts in Asian Higher Education." University and college heads gathered and reflected on the challenges facing higher education of the day and recommended actions to institutionalize whole-person education on campus. In 2012, the United Board supported an international conference on "General Education and University Curriculum Reform" held in Hong Kong. In-depth discussion took place around the need to broaden student learning from specialized studies to general education to cover cross-disciplinary learning, integrated studies, and critical and creative thinking. In the same year, the biennial conference of the Association of Christian Universities and Colleges in Asia (ACUCA) was held in Japan, taking up the theme of "Whole Person Education—Trends and Challenges." The United Board's staff and its institutional representatives attended the conference. They criticized, along with other university leaders, the trend of education going increasingly "specialized and compartmentalized, separating the head from heart, intelligence from spirituality, theory from practice, local knowledge from academic knowledge, skills from ethics."⁴ They proposed that whole-person education, grounded in Christian values, would be the best way to ensure that students would learn and grow integrally.⁵ A similar discussion was followed up by the Asian University Leaders Program (AULP) of 2013 on: "Whole Person Education: Practices, Challenges, and Prospects for Higher Education in Asia." This time a clear articulation of the relation between Christian presence and whole-person education was made:

the concept of "Whole Person Education" captures the vision of the United Board to promote Christian presence in higher education in Asia. Christian presence in higher education is after all, about actualizing whole-person education—grounded in the belief that each person has been created in the image of God and deserves to grow as a whole person (physically, mentally, socially, and spiritually).⁶

Whole-person education has not only been seen as one of the best avenues to articulating Christian values but has also been regarded as the most thorough concept permeating and connecting all the program priorities and initiatives of the United Board.⁷ The United Board's programs on peacebuilding, intercultural religious understanding, and gender equality have always been strong ambassadors of holistic education, bridging theories and action. The United Board's longstanding

4. United Board for Christian Higher Education in Asia, a concept paper for AULP 2013, unpublished, 1–2.

5. United Board, a concept paper, 2.

6. United Board, a concept paper, 1.

7. United Board, a concept paper, 1.

service-learning programs have emphasized precisely connecting the three Hs: head, heart, and hands. Through programs and grants, it supports higher education institutions to implement whole-person education through their leadership culture, faculty training, curriculum and pedagogy development, and campus community partnership projects to advance the United Board's mission of building a better society in Asia.

A. The Changing Context of Asia

Higher education in Asia has seen drastic changes over the past few decades. One of the most notable transformations has been the increasing departure from the “elitist” phase of higher education, in which less than 15 percent of the country's relevant age group is enrolled, to the “massification” phase enrolling 15–50 percent of a country's relevant age group. In some cases, such as South Korea, Japan, and Taiwan, they have either approached or reached the “universalization” phase by enrolling over 50 percent of their respective relevant age groups in higher education.⁸ There is a significant improvement in education accessibility—at least in most of the urban cities of Asia.

1. Massification

Northeast Asia is one region that has experienced some of the most massive expansion in higher education. Over the past four decades, Korea's gross enrollment ratio for bachelor's programs alone has increased seven times, and Japan's and Hong Kong's have more than doubled. Although some institutions in Korea and Taiwan risk losing their revenue with the consistent decline in the population of the relevant age group, the Ministry of Education of China has recently announced its aim to raise the enrollment rate by 40 percent by the year 2020.⁹ Inevitably, competitive demands between advancing research for ascendance in university ranking and investing resources for quality undergraduate education are a constant struggle in universities. In many cases, utilitarian purposes become the main driving force for institutional development.¹⁰ The need for education for the whole person is more definitely felt than ever.

8. UNESCO Institute for Statistics, *Higher Education in Asia: Expanding Out, Expanding Up* (Montreal: UNESCO Institute for Statistics, 2014), 17–18.

9. UNESCO, *Higher Education in Asia*, 18.

10. Peach comments that the curricula are becoming more and more utilitarian and vocational, and appear highly influenced by market and consumerist ideologies. See S. J. Peach, “Understanding the Higher Education Curriculum in the 21st Century,” *Critical Reflective Practice in Education* 3 (2012): 79–91.

Among many other cross-cutting issues, massification has demanded the most attention on the institutional level. Expansion of higher education implies escalating demand for instructional staff, resources for physical facilities, infrastructures, and sufficiently equipped classrooms, libraries, science, and computer labs, as well as the number and types of programs or courses for the much-diversified student body. In many countries, increased education access benefits are nearly offset by overstretching institutional capacities, low-quality maintenance, and sometimes mismatched talents and job markets. Diversification of educational models for the fast-changing economy, adaptability of graduates to an increasingly technological world, and standardization of quality assurance for the proliferation of tertiary institutions are just some of the urgent issues on the agenda.

In many developing countries, the expansion of higher education has primarily been made possible by the fast-growing number of private colleges and universities. In India, the number of higher education institutions increased to about 40,000 colleges and 600 universities in 2016.¹¹ Even though private institutions, aided and unaided, have taken up almost 70 percent of the total student enrollment, the government recently withdrew funding for private colleges.¹² In the Philippines, the Duterte government passed the Universal Access to Quality Tertiary Education Act (UAQTEA) for free education for government colleges and universities that began implemented in 2018.¹³ Private colleges and universities, which accounted for 88 percent of all higher education institutions, enrolled about 46 percent of all tertiary students, and have been ranked on top in the country are left to compete for students with free state education.¹⁴

2. Expansion versus quality

As government investment increasingly concentrates on a handful of national universities, private universities and those lacking national fame face an even harsher

11. Numbers released in the Report of the Indian Ministry of Education in 2016.

12. Following the British model, higher education in India has incorporated the college system with the aided and unaided streams of autonomous and non-autonomous status. Each college is affiliated with a university for the award of undergraduate degrees. In 2017–2018, about 78 percent of them were private and yet enrolling together 67 percent of the total number of students. See Department of Human Resources Development, Government of India, *All India Survey on Higher Education 2017–18*, 2018, https://mhrd.gov.in/sites/upload_files/mhrd/files/statistics-new/AISHE201718.pdf.

13. See Ma. Teresa Montemayor, “Free College Education in Full Swing in 2018,” *Philippine News Agency*, December 28, 2018, <https://www.pna.gov.ph/articles/1057514>, access date: September 15, 2019.

14. See Wilson Macha, Chris Mackie, and Jessica Magaziner, “Education in the Philippines,” *World Education News + Reviews (WENR)*, March 6, 2018, <https://wenr.wes.org/2018/03/education-in-the-philippines>, access date: September 15, 2019.

battle. In 2017, the Indian government announced its plan to allocate \$1.5 billion to make focus investments in ten public and ten private institutions over the next ten years. It means that the other over 650 tertiary institutions¹⁵ in India could not expect any more support from the government and will have to survive on other means. The longstanding shortage of teaching staff due to insufficient facilities for postgraduate education and the lack of funding for staff replacement will hardly improve. Due to the general negligence of education development, India's quality of education has been adversely compromised by the domination of unregulated and profit-driven private colleges. It has contributed to an appallingly low rate of 30 percent employability among college graduates in 2014.¹⁶ There are many universities in India. Still, scarcely twenty to thirty universities are considered to have faculty of high standing.¹⁷

Retaining high-quality leaders and faculty has become a challenge for Christian education institutions, which are primarily private. The quick turnover rate indicates a strong demand for new administrators and young faculty to be trained. The increasing pressure for institutions to become partially or fully self-financed has shifted the original focus of education on life to that of livelihood. An apparent gap exists between the knowledge that a faculty or leader ideally possesses and the actual knowledge they have. The leaders are generally uninformed about best practices in education management and governance. The faculty is mainly left on their own for trial-and-error in curriculum design, pedagogy, and skills in communicating with students.

Most central and state universities are supposed to be autonomous, but the government intervenes extensively in how they are run. Then comes the appointment of vice-chancellors, who are supposed to provide academic leadership and administrative skills. In one of its judgments, the Madras High Court stated that the heads of universities, the most visible symbols of the university system, are appointed not because they are distinguished academicians but because they have the right political connections in the Ministry of Human Resource Development. In the case of central universities or relevant political or caste affiliations in the concerned state—in many cases, they pay massive amounts of money with rates varying from one crore to three crores [INR10 million to INR30 million or US\$140,000 to US\$421,000] in some states.”¹⁸

15. Listed on the website of the Department of Higher Education, Ministry of Human Resource Development, Government of India at <http://mhrd.gov.in/university-and-higher-education>, access date: April 10, 2018.

16. National Skills Report 2014, listed on the website of the Department of Higher Education above.

17. Mukhtar Ahmad, “What Is Wrong with the Indian Higher Education System?” *University World News*, February 8, 2019, <https://www.universityworldnews.com/post.php?story=20190129125036113>.

18. Ahmad, “What Is Wrong with the Indian Higher Education System?”

Moreover, an estimated 40 percent of college teachers work on a non-permanent, ad hoc basis and are designated variously as temporary, contractual, ad hoc, and guest faculty. It is a serious problem as people with a good academic record do not want to take such positions, which are less attractive than permanent positions. Even long-serving faculties are pressured to produce a certain number of papers to seek promotion, and thus they often publish papers in journals that may not be of high quality. It also means there is more emphasis on publishing papers than teaching.

Southeast Asia has twelve countries, ten of which are full-fledged members of the Association of Southeast Asian Nations (ASEAN).¹⁹ The region reflects a wide range of diversity within and between the member countries in every aspect, from geography, politics, culture, and economy to language. The establishment of the ASEAN Community on December 31, 2015, aims to transform the ASEAN into an integrated region, triggering a host of reforms including education. The pressure to improve the quality of higher education has pushed the universities into a race for rankings. In Indonesia, the pressure has been worst for the arts and humanities since the government mandated that only new courses in the STEM (science, technology, engineering, and mathematics) fields will be introduced.²⁰ The Philippines had its share of pressure when it had to effect an educational reform requiring a shift from K–10 to K–12.²¹ Of the four priorities in the ASEAN Work Plan on education, the United Board is well positioned to work on the following three: 1) raising the quality of education—performance standards; 2) lifelong learning and professional development; and 3) cross-border mobility and internationalization of education.

3. The politicization of higher education

The last two decades have seen some of the most intensive national investments in higher education in some Asian countries, generating both excellent and ambiguous results. Public investment has paid off in the multiplication of world-class universities in several Asian countries in a short time.²² Yet it has also been translated into

19. They include five founding members from 1967: Indonesia, Malaysia, Philippines, Singapore, and Thailand and five later additions: Brunei, Vietnam, Laos, Myanmar, and Cambodia. Two countries, Papua New Guinea and Timor Leste, are on observer status.

20. Information shared in the keynote of BKPTKI 2017 by a representative of the Ministry of Education. BKPTKI is the Indonesian abbreviation for the Association of Christian Universities and Colleges in Indonesia.

21. Roger Chao Jr, "A Shift towards Good Quality Higher Education for All," *University World News*, February 9, 2018, <http://www.universityworldnews.com/article.php?story=20180228175510534>.

22. In 2015–2016, national funding to Tsinghua University and Peking University—two of the top five Asian universities—were nearly \$3.6 billion and \$2.5 billion respectively. Nanyang Technological University, established only in 1991, has emerged as a top university in Asia in a short time also

universities' tighter adherence to state agendas for research and education. In early April 2018, a member of the law faculty of the University of Hong Kong was ruthlessly attacked by the news media of mainland China and the Hong Kong establishment for a speech he delivered in Taiwan on the topic of Hong Kong's future. In it, he argued that if and when the autocratic rule in China eventually ends, independence might be an option for Hong Kong. This and several other incidents have challenged the capacity of the University of Hong Kong, one of the top-ranked universities in Asia, to weigh academic freedom against political reality. Unfortunately, this is not a single incident in Asia.

In 2019, academics from Singapore and worldwide expressed concern over Singapore's new bill against the internet "fake news." They were worried about the bill's impact on academic freedom and research in the country. Such a precedent could lead to "even wider restraints on global scholarly research and knowledge advancement and its public dissemination."²³ Curbs on academic freedom have escalated in Thailand as well. Andrew Johnson, assistant professor of anthropology at Princeton University, in the United States, was detained by the Thai immigration police, who informed him that he was one of thirty names on a "watch list" of academics and researchers on "society, culture, and politics" in Thailand.²⁴ In another case, a professor of sociology, who wished to remain anonymous, told the Thai Lawyers for Human Rights (TLHR) he was briefly detained fourteen times at immigration since September 2018, as he travels to Thailand regularly for his research. He was met by Special Branch Bureau officers inquiring whether he was an activist or wanted to know whom he planned to meet while in Thailand.²⁵

Moreover, there are signs that the geopolitical rivalry between China and the United States has spilled over into scholarly exchanges and collaboration between US and Chinese institutions of higher learning. In 2018, the Chinese Ministry of Education canceled twenty-five partnerships with American colleges. In 2019,

because of government efforts. Anamika Srivastava, "Lessons from Asia on Road to World-Class Universities," *University World News*, February 16, 2018, <http://www.universityworldnews.com/article.php?story=20180228175510534>.

23. Stated in a letter from academics to Singapore's Education Minister Ong Ye Kung, sent on April 11 and signed by dozens of scholars involved in research on Singapore and Asia. Yojana Sharma, "Sweeping 'Fake News' Bill a Risk for Academic Freedom," *University World News*, April 15, 2019, <https://www.universityworldnews.com/post.php?story=20190414195241201>.

24. His treatment was likely linked to his signing of a petition related to a protest at the International Conference on Thai Studies (ICTS) held in July 2017. Those protesters were charged a month later for "holding an unlawful political gathering." One of the banners held up said, "An academic seminar is not a military base," in protest against the surveillance of the event by uniformed and plain-clothed officers. Suluck Lamubol, "Junta Steps Up Harassment of International Academics," *University World News*, March 1, 2019, <https://www.universityworldnews.com/post.php?story=20190301083420506>.

25. Lamubol, "Junta Steps up Harassment of International Academics."

hundreds of Chinese students and scholars studying and researching in the United States reported delays and cancelations in renewing their visas. Many have reported harassment by FBI agents.²⁶

The lead article of *University World News* this past February identified a phenomenon that describes well the current state of higher education. It traces the developments in higher education back to the mid-1980s when the “quality” model first emerged in Japan’s automobile industry and was applied to higher education. The author questions the dominance of this “orthodoxy” in higher education up to the present. He points out that exercises in quality assurance with standards and agencies measuring accountability and excellence have taken place in the context of public funding cuts and rising consumerism, blurring the goals and aims toward which these exercises are leading. Even more discouraging, the author shows that these exercises, complete with league tables and rankings, have borne “no tangible transformative or empowering benefit for academics or students and . . . [no] positive effect on the quality of teaching and learning.”²⁷

The recent admissions scandal in some of the most highly ranked universities in the United States has made one thing clear: The supposedly best education systems, with the most influential financial positions and the largest pool of outstanding student applicants, may not have the solutions to meet the educational needs of the most deprived young people. Nor can they respond to the demand for fair and just administration of institutional wealth and societal resources for quality education. It is, therefore, not surprising to hear the piercing question: “Has the marketization of higher education reached its limits?”²⁸ It is an outcry to revisit the philosophy and practice of whole-person education today.

These concerns provide some immediate contexts for the United Board’s mission to advocate for whole-person education. In a United Board position paper from 2008, the organization affirmed that the United Board aspires to support and advance “education that is not merely or narrowly market and vocationally driven, but *educates human beings for the fullness of life*.”²⁹ It is the education of the whole person, addressing the intellectual, ethical, and spiritual development of leaders, faculty, and students; it is about “justice, equality, reconciliation, tolerance, inter-religious understanding, freedom, peace, and civil culture,” values and imperatives

26. Marguerite Dennis, “Fewer Chinese Students in the US May Not Be a Bad Thing,” *University World News*, May 11, 2019, <https://www.universityworldnews.com/post.php?story=20190507111155578>.

27. Juliette Torabian, “Has the Marketization of Higher Education Reached Its Limits?” *University World News*, February 22, 2019, <https://www.universityworldnews.com/post.php?story=20190218123554751>.

28. Torabian, “Has the Marketization of Higher Education Reached Its Limits?”

29. “A Position Paper,” *Report of the United Board Christian Presence Task Force*, 6. Italics added.

that concern humanity, society, and all of whole creation.³⁰ In a white paper on whole-person education that emerged from a consultation in 2017, the United Board further highlighted that “connection to a life purpose, connection to others and all creation, and committing to caring for them for the greater good” is the spiritual hallmark of whole-person education.³¹ Whole-person education is a reminder of what Jesus says: “I came so that everyone would have life, and have it in its fullest” (John 10: 10).³² From 2015, whole-person education has become the guiding post for the United Board’s program conception and planning.

B. Whole Person Education in the United Board Programs

The United Board celebrated its centennial from 2022 to 2023. The organization has committed to addressing the needs of higher education in Asia. It will avail opportunities to strengthen the existing work and extend its reach to areas that have the potential to grow. The following goals guide the realignment of whole-person education with the United Board’s program priorities:

Goals: Empowering Asian higher education institutions to face the challenges of the century by the following:

- 1) the development of quality and ethical leaders in senior management;
- 2) the development of a professional faculty for effective teaching and community-engaged research; and
- 3) cultivating a culture of care and spiritual nurturance in the learning community on campus.

The United Board approached these goals with grant-making and administered programs with the principles and philosophy of whole-person education firmly embedded in six key program areas: leadership development, faculty development, campus ministry, gender equality, integration of ethics and technology in teaching and learning, and service-learning. Significant programs in each of these areas will be outlined below for illustration.

30. “A Position Paper,” 5.

31. United Board for Christian Higher Education, *Whole Person Education: The United Board’s Perspective on Its Principles and Practice*, September 2019, <https://unitedboard.org/wp-content/uploads/2020/10/Whole-Person-Education.The-United-Boards-Perspective-on-Its-Principles-and-Practice.pdf>.

32. Contemporary English Version by American Bible Society, 1995.

1. Leadership development: Transformation and whole

In several articles referring to the leadership crisis in Asian universities, three major issues stand out. They include, first, a need for leaders with the stature to lead universities to greater heights;³³ second, a need for more transparency in the leadership selection process that has resulted in political collusion and nepotism; and third, a lack of systematic management training for leaders.³⁴ Some of these issues reflect precisely the macro structural problems faced by many Asian higher education institutions. On the micro-level, only a few university leaders come prepared for organizational management. These insufficiencies are no match to today's higher education challenges, as outlined above.

The connotation of leadership varies across contexts and cultures. The United Board seeks to empower individuals to make positive changes in higher education and believes there is a leader in every individual. Leadership theories have undergone considerable changes in the past half a century, and transformational leadership has been identified as the most relevant model in use today. According to B. J. Avolio and B. M. Bass, transformational leadership is distinguished from the earlier models for its focus on ethics. It is about authentic leaders who not only have high levels of self-knowledge but are also ethically virtuous.³⁵ They are leaders who are concerned primarily not for their self-interest but the interests of others. They have self-efficacy based on skill and experience. Most importantly, they care for the feedback from subordinates, peers, supervisors, mentors, family, and friends and therefore acquire good knowledge of the self.³⁶ Fundamentally, using the Aristotelian concept of *phronesis*, or practical wisdom, transformational leadership must be integrative and whole; it is multifaceted, combining mind, heart, body, and spirituality in the broadest sense.³⁷

Since 2016, the program team has integrated whole-person education into the *United Board Fellows Program*. The program team identified transformational leadership as the key to changing institutional cultures toward holistic education. Besides a three-week Summer Institute supported by the Harvard Institutes for Higher Education (HIHE), there is an Asian Placement of one to four months in a university in Asia and a concluding five-day Leadership Seminar in about a year. In

33. Morshidi Sirat, Abdul Razak Ahmad, and Norzaini Azman, "University Leadership in Crisis: The Need for Effective Leadership Positioning in Malaysia," *Higher Education Policy* 25, no. 4 (December 2012): 511–29. See <https://link.springer.com/article/10.1057/hep.2012.10>.

34. Alya Mishra, "India: Crisis of Leadership in Higher Education," *University World News*, December 5, 2010, <https://www.universityworldnews.com/post.php?story=20101203212653219>.

35. Bernard McKenna and David Rooney, "Wise Leadership," in *The Cambridge Handbook of Wisdom*, ed. Robert J. Sternberg and Judith Gluck (Cambridge: Cambridge University Press, 2019), 653.

36. McKenna and Rooney, "Wise Leadership," 654.

37. McKenna and Rooney, "Wise Leadership," 660–61.

2018, the Summer Institute brought together a community of fourteen mid-career faculty-administrators, including faculty deans and department heads and six new college and university presidents, for in-depth reflection on team effectiveness, institutional collaboration, and the roles and meaning of academic leadership. Along with the managerial skills shared by experienced educational leaders in the program, the Fellows were particularly reminded of the need for personal and spiritual growth for transformation to take root.

For the Asian Placement to follow, each United Board Fellow designs their learning agenda while being encouraged to study topics in higher education management and whole-person education leadership, especially in the spiritual and ethical dimensions, at their host institutions. For the concluding Leadership Seminar, the United Board teamed up with the Ateneo de Manila University (AdMU) in 2018 and Singapore Management University in 2019 to showcase the practices of whole-person education in two different cultural and institutional contexts. The two seminars covered ethical leadership, leadership and faith, cross-cultural communication, and mindfulness exercises. The AdMU's framework of "leading the self, leading teams/organizations, and leading with a mission" has also been incorporated into the program. Sessions on psychometric assessment and emotional well-being for reflection on personal capabilities, strength, and room to grow are the most enlightening for the Fellows.

One author laments the shortage of Asian university "leaders—academics cum administrators—who are inspirational, visionary, respected for their scholarship, and progressive in their approach."³⁸ A former vice-chancellor of Delhi University appeals for leadership training beyond skills because a good leader also needs "vision, understanding of the university culture, and passion for developing the university further."³⁹ Whole-person education asks the leaders to refresh their aspiration to lead Asian colleges and universities for change. To lead change, they must first dig deep into themselves to admit their strength and blind spots in leadership and be able to change themselves. Effective leadership starts with a mission and vision for Asian higher education, for the institutions, and for the leaders themselves.

2. Faculty development: Teachers teach who they are

Faculty development is at the core of the United Board's work. In response to the need to move away from the utilitarian model of education in Northeast Asia, to bridge the knowledge gap identified by educators in South Asia, and to build on the ASEAN imperative to raise the quality of education in the region, the United

38. Sirat, Ahmad, and Azman, "University Leadership in Crisis," 511–29.

39. Mishra, "India: Crisis in Higher Education."

Board aims to provide quality regional faculty training programs, in alignment with its mission to promote whole-person education. Traditional teacher-centered teaching is challenged, and a new approach places importance on student-centered learning, focusing on student engagement, autonomy, critical thinking, creativity, and enhancement of their problem-solving skills. The United Board's goal is to help these educators increase the effectiveness of their teaching to guide students on journeys of inquiry and discovery and to ensure that students will grow holistically during their time at the institution.

Authenticity is again identified as an integral part of education. An authentic teacher understands that "all things are connected by an underlying life force or principle of being."⁴⁰ Reflecting on the ideas of Parker Palmer's *The Courage to Teach*, we are reminded that the core to good education is how teachers may "take heart again" to "give heart to others" because "teachers teach who they are."⁴¹ "Good teachers possess a capacity for connectedness. They join self and subject and students in the fabric of life."⁴² In a world of divided interests with people's general fear of losing control, higher education institutions' leadership and faculty can play a decisive role in either further instilling division and anxiety or connecting and holding up hope. To promote whole-person education, higher education must be a place to nurture connections for teachers and students to be themselves and what they do. They must escape the paralysis of fear and "enter a state of grace where encounters with otherness will not threaten us but will enrich our work and lives."⁴³

In 2017, the United Board partnered with the Ateneo Teacher Center (ATC) and the Education Department of the AdMU to organize the *Whole Person Education Academy*. The idea was generated from two gaps observed in many Southeast Asian higher education institutions. First was the tension among teaching, research, and service, the supposedly three most essential functions of a university. Rather than an integrated approach, the three are often pitted against each other. Research is also known to be given more weight, especially in the universities' race for ranking worldwide. The second gap was the tension between educational content (theory) and methodology (pedagogy). Many teachings focus on transmitting theory or content from the teacher to the students, regardless of students' reception context and capabilities.

The Ateneo team addressed these gaps during the two-week intensive program. The main sessions are designed to inspire pedagogical shifts, from teacher-centered to student-centered learning, from classroom teaching to learning with the

40. C. Guignon, *On Being Authentic* (London: Routledge, 2004), 17.

41. Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: John Wiley & Sons, 2007), xv, 1.

42. Palmer, *The Courage to Teach*, 11–12.

43. Palmer, *The Courage to Teach*, 58.

community, and from explicit curriculum to implicit curriculum. The first shift considers the younger generations' way of knowing shaped by the digital age; the second addresses the need for students to work with the community to resolve real-world issues; the third emphasizes a well-rounded environment for whole-person education. Besides formal curriculum design, whole-person learning also involves how students, fellow teachers, and colleagues are treated or made to feel. At AdMU, the Ignatian motto of *cura personalis* (care for the whole person) permeates the university. Participants reported feeling inspired and empowered to be educators once again.

Moreover, in 2018 and 2019, the United Board organized two faculty training workshops on *Teaching about China in India* at Christ University, Bangalore, India. This program aimed to inculcate cross-cultural training for teaching and learning about China on Indian campuses. Rather than just an additional topic for class teaching, faculty are asked to be peacemakers and to cultivate intercultural sensitivity, critical thinking, broad understanding, and empathetic appreciation of differences—values that are critically required when living in a pluralistic Asia.

3. Campus ministries: A culture of care and spiritual nurturance

Spirituality is a broad concept that involves a search for purpose and meaning in life. Spiritual experience sustains one with a sacred, transcendent, or deep sense of aliveness and interconnectedness. Spiritual nurturance on campus is crucial for students going through critical moments of change. Students today are generally caught in the stress of studying not for their interests and the anxiety of rigorous competition among peers for jobs they may not be prepared for. Besides, the increased polarization of ideological and religious identification in society adds to their frustration and leads to widespread violence or misbehavior in the face of tension and conflicts. If appropriately delivered, spiritual support would serve as a source of social connection that facilitates the building of trusting relationships, in which an essential sense of belonging, identity, and security is provided and the nurturance of positive emotions toward tolerance, acceptance, and peace.

Asia has been a laboratory for pluralism, with many different cultures, religions, and languages living side by side for years. However, the policies of many governments have often instigated tension among religions and communities, aggravated the influence of fanaticism and communalism in the young generation. Rather than letting the student body be driven apart by religious radicalism and communal fervor, spiritual nurturance for students for broad-mindedness, mutual respect, and acceptance of differences is urgently called for. Rather than a narrow sense of spirituality or evangelism, efforts to cultivate a campus culture of compassion and care for others are more critical than ever.