Whole Person Education: The United Board's Perspective on Its Principles and Practice

United Board for Christian Higher Education in Asia
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UNITED BOARD
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PREFACE

The United Board's mission is simply stated: we are committed to the education of the whole person – intellectually, spiritually, and ethically. Yet the process of moving from the principles to the practice of whole person education can be complex. It calls on leaders, faculty, and administrators of colleges and universities to embark on a journey of discovery, in which they identify the competencies they want to nurture in their students, define the qualities they want educators to bring to the classroom, and determine the impact they hope whole person education will have on individuals and communities. It entails leaving room for innovation while setting firm standards against which progress can be measured.

In its breadth, whole person education opens abundant opportunities for educators to develop an approach that fits their own regional, cultural, social, or religious contexts. This document shares the United Board's current perspective on the principles and practices of whole person education. The views we articulate in this document draw on both our Christian heritage and on our contemporary observation of the colleges and universities in our network, which extends across 15 countries and regions of Asia. We share this as a resource: this is not as a "one-size-fits-all" model, but a framework our colleagues can use as a basis for considering their own approach to whole person education.

This paper is dated December 2019. We fully anticipate that it will be updated from time to time, as our own understanding of the principles and practice of whole person education evolves. We also expect to rely upon this document as we approach the United Board's centennial in 2022, as it can help us initiate and deepen dialogues with educators across Asia who, like us, want to reaffirm a people-centered approach to higher education. We look forward to an inflow of creative energy from readers who have frontline experience in implementing whole person education, and we invite them to share their insights with us. Ultimately, this type of exchange can help all of us more effectively support the intellectual, spiritual, and ethical development of Asian college and university students.

Nancy E. Chapman
President
December 2019

Whole Person Education:
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I. Whole Person Education: A Working Definition[1]

What is whole person education? From the United Board's perspective, it is a philosophy and practice of education that seeks to develop the whole person – intellectually, spiritually, and ethically.

Whole person education connects academics to values. In the classroom, on the campus, and in the community, it challenges students to develop the knowledge and skills they need for professional success ***and*** the character, ethics, and values they need for personal fulfillment and service to others. It prepares young adults for their roles as ethical professionals and engaged citizens and for the personal relationships they will develop over the course of a lifetime. It can be part of the ethos of a college or university, or individual faculty members may apply it in their own classrooms even when institution-wide support for the practice is absent. While it is most frequently described in terms of educating students, it also can open avenues for the development of faculty, administrators, and leaders. In short, whole person education can support the development of ***all persons*** within a college or university community.

Liberal arts education and general education are increasingly popular among Asian higher education institutions, and both share many attributes with whole person education. Liberal education is contrasted with vocational education in terms of intent: it embraces multidisciplinary study and broad-based inquiry, development of critical thinking and analytical skills, and nurturing of ethics and social responsibility, and it fosters the ability to think across disciplines and apply theories to new situations. General education stands in opposition to specialist education in terms of content:

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[1] United Board staff often are called upon to define whole person education and to describe what it looks like in practice. This paper attempts to respond to those questions by placing whole person education in the context of Asian traditions and its current higher education landscape; identifying relevant student attributes, faculty competencies, and leadership qualities and pathways to attain them; and discussing means to assess progress. The paper builds on discussions held at a consultation with Asian higher education leaders, *Whole Person Education as a Way Forward: Challenges and Prospects for Asia*, which the United Board convened in September 2017 (click here to read the consultation report). It also incorporates the ideas and writing of current and former United Board staff and consultants, most notably the lead author, Anne Phelan, our entire program team, and former Vice President for Programs Glenn Shive, all of whose contributions we acknowledge with appreciation.

"Working definition," in this context, means the definition the United Board is currently applying in the development and implementation of its programs. The United Board recognizes that other institutions may define whole person education in different terms. It also is possible that the United Board may revise its definition at some point in the future, as it gains a deeper understanding of the ways in which whole person education is put into practice.

general education by definition goes beyond a single major subject (e.g., physics) or a close cluster of subjects (e.g., biophysical engineering),[2] aiming to cultivate an integrated approach to an issue of significance.

The principles of whole person education can be applied to the full range of academic disciplines and professional education programs, including the study of natural sciences, social sciences, humanities, engineering and information technology, health sciences, and many other fields.

From its work with higher education institutions across Asia, the United Board recognizes that whole person education can be defined in a variety of ways. The paragraphs above are offered as one articulation of the principles of whole person education, which colleges and universities may wish to compare with their own or adapt to reflect their own contexts and priorities.

II. Whole Person Education: The Asian Tradition

Asia sits at the crossroads of many academic cultures, and these influences can be seen in its higher education institutions. Asian colleges and universities have preserved aspects of Confucian, Buddhist, Hinduist, Islamic and other Asian traditions which have been enriched by interacting one with the other and transformed in their engaging with the socio-political context. The Asian traditions, not merely Western education, will form the constitutive components for the exploration of feasible models of education, taking into account the demographic, economic, and social changes which have profoundly shaped Asian society and prompted Asian institutions to re-examine their expectations and models.

More generally, Asian cultures may be viewed as relational cultures, oriented toward the relationships within families, groups, or societies, in which the well-being of the community takes precedence over the needs of an individual. For example, some indigenous peoples in the Philippines draw their sense of community from being a part of an extended family (not necessarily by blood) and in sharing a common history, language, and culture, as well as being connected/attached to a particular geographic location (even if one may be physically in another place). They may even regard the land and forests as sacred, filled with their ancestors, and therefore these cannot be owned or sold, but should be respected and cared for.

Whole person education also shares principles and practices with liberal arts education, which has its roots in the ancient Greek and Roman traditions of educating free persons for citizenship in their societies. In more recent times, liberal arts education has formed the basis for undergraduate education in the United States, particularly at smaller,

[2] Kenneth Young, "Liberal education and general education: differences, challenges and models for Asia," paper presented at the Second Pan Asia Liberal Arts Education Conference. National University of Singapore, 28-29 October 2015.

residential colleges that emphasize close student-teacher interaction and offer a broad-based curriculum that draws on social sciences, natural sciences, and the humanities. Western colleges and universities affiliated with a religious faith by tradition emphasize spiritual and moral development, as well as intellectual training; the Jesuit philosophy of *cura personalis*, for example, is based on "care of the whole person" and caring for individual needs. Such approaches are not completely new to Asia: many missionary-founded colleges and universities throughout the Asian region sprang from these styles of education and became integrated with Asian social, cultural, and religious traditions.

The missionary educators who founded thirteen Christian colleges and universities in China – whose governing boards joined forces to ultimately become the United Board – also relied upon a foundation of liberal arts education. They believed that education should connect knowledge to Christian values, including service to others. That holistic approach guided the United Board as it expanded its work beyond China to other parts of East Asia and to Southeast Asia and South Asia. It continues to guide the United Board today, as it collaborates with more than 80 colleges and universities in 15 countries and regions of Asia.

III. Challenges to Higher Education: The Asian Context

The major challenge for advocates of whole person education in Asia is to combine academic quality with a humanistic approach to student development, while responding to such significant challenges as massification in higher education, competition for recognition and rankings, the quest for funds from public and private sources, and the diverse learning styles and expectations of millennial students.

Leadership crisis. Apart from the frequent reports of malpractice and misconduct in university leadership, Asian higher education institutions in general "need leaders—academics cum administrators—who are inspirational, visionary, respected for their scholarship, and progressive in their approach."[3] Among our network institutions, we've seen those with strong leadership and a progressive approach to institutional development increase their student enrollment, expand curricular and extra-curricular programs, and retain talented faculty and staff. In contrast, those with a leadership crisis may suffer from stagnant development and low morale on campus. In a competitive environment, those with a leadership crisis inevitably fall behind. The development of quality leadership training programs that would attend to both institutional management skills and ethical and authentic leadership is therefore greatly needed.

[3] Morshidi Sirat, Abdul Razak Ahmad, and Norzaini Azman, "University Leadership in Crisis: The Need for Effective Leadership Positioning in Malaysia," *Higher Education Policy* 25, 4 (Dec 2012): 511-529. See https://link.springer.com/article/10.1057/hep.2012.10, access date: 4/16/2019.

Massification. The past decades have seen a dramatic increase in enrollment in tertiary education in Asian countries.[4] To borrow UNESCO terminology, tertiary education in Asian countries is transitioning from an elite phase, in which the gross enrollment ratio (GER) of the relevant population is below 15 percent, to a massification phase, in which GER is between 15 and 50 percent. A sampling of Asian countries illustrates the point. In Asia's population giants, China and India, the GER increased from 8 percent and 10 percent, respectively, in 2000 to 24 percent and 23 percent in 2011. Success in increasing access, however, presents new challenges for budgets, faculty recruitment and qualification, and student-faculty ratios.[5]

Rankings. The reputations of Asian higher education institutions lean ever more heavily on formal rankings measured by the research output of the faculty and by student performance on high-stakes exams. The quality of teaching and care for students may seem less important, in part because these factors of quality cannot be easily measured or compared across institutions. Universities are not ranked, for example, by how well they serve the poor in their communities or offer their students second chances to succeed and realize their potential. This puts colleges and universities that are committed to whole person education at a disadvantage in the ever more competitive reputation marketplaces of higher education. Continuous support, advocacy, and development of resources for whole person education in Asian higher education are essential for the institutions' sustaining efforts.

Funding for higher education. In the past, when public universities were the main actors in Asian higher education, students admitted to higher education institutions could expect to pay minimal, if any, tuition and fees. More recently, expanded access to higher education and the corresponding increase in enrollments have raised questions of how higher education should be funded. In response, governments have taken such steps as shifting more of the cost of higher education to students and their families; encouraging the development of private colleges and universities, which charge tuition and fees; urging universities to find more of their own funding; and making greater use of online and technology-based instruction.[6] Continuous development of institutional resources for enhancement of quality and innovative education is a critical direction going forward.

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[4] This is due, in part, to increased public funding for primary and secondary education (which creates a growing pool of students prepared for tertiary education) as well as to a growing middle class (which raises expectations among more families that their children should pursue higher education). These factors also have catalyzed the growth of private higher education institutions in Asia; Asian families typically place a high priority on education – perceiving it to be an avenue for social mobility – and in many cases may be willing to pay the costs of private education.

[5] UNESCO Institute for Statistics, *Higher Education in Asia: Expanding Out*, *Expanding Up* (Montreal: UNESCO Institute for Statistics, 2014), 17-18.

[6] Ibid., 21-22.

Millennial learners. Many students in the so-called "millennial" generation, born after 1995, grew up in rapidly developing, media-rich societies. Millennials have been socialized by formal schooling, to be sure, but they have also learned from a very young age to participate in the ever-expanding digital world of images and information flows. As a result, their learning patterns and sociability habits are in many respects quite different from those of their teachers. Ironically, a common reaction to a vast world of choice is to truncate one's information habits and "tune out" other value perspectives and viewpoints. Encouraging breadth of mind and tolerance for a variety of perspectives among undergraduates, a classic goal of a liberal education, seems more important than ever.

Prospects for employment. Many Asian students and their families view higher education primarily as a route to employment following graduation; many students thus enter college or university intent on (or in some cases, assigned to) a specific career path in science, technology, medicine, business, or another field. Yet as the number of graduates rises, many of these young people may find that their chosen field is over-subscribed; or, in a rapidly changing economy, their intended profession may become obsolete. The soft skills developed through whole person education – such as critical thinking, complex problem-solving, team building, and effective communication – can help them translate their skills to other careers and opportunities, including those that may emerge in the future.

Societal tensions. A college or university campus can be a microcosm of broader society. As such, the tensions that may accompany differences in economic or social status, religious or cultural practices, and even generational attitudes, can find their ways into the classroom, dormitory, or departmental and administrative offices. The challenge for educators is to create an atmosphere that is conducive to thoughtful, respectful exchanges of ideas and that encourages people to engage with individuals or groups whose ideas, opinions, or traditions may be different than their own.

IV. Attributes for Students, Faculty, and Leaders

Whole person education relies upon a holistic approach to teaching and learning, one that links empathy and concern for others, moral and ethical guidance, and appreciation for natural and spiritual domains with intellectual inquiry, critical thinking, and creativity and innovation. It builds bridges from the campus to the community, enabling young adults to extend their learning beyond the classroom and share their own knowledge with others through service.

Turning these aspirations into effective practices requires clarity about the attributes that students are expected to develop over the course of their college and university years; that faculty need in order to incorporate whole person education into their

teaching; and that college and university leaders need for the long-term success of whole person education.

In the sections that follow, we describe specific student attributes, faculty competencies, and leadership qualities that the United Board considers important for the effective practice of whole person education. This list is produced based on our understanding of higher education development in Asia as well as the observations we have had over many years of work with our network institutions across the region. The list is not comprehensive, and we recognize that, in Asia's diverse higher education landscape, colleges and universities may find it more appropriate to cultivate other competencies and qualities that better reflect their respective institutions' heritage, strengths, and cultures, as well as the expectations and needs of their local societies. Our intention is to stimulate an ongoing discussion about which attributes our network institutions consider central to whole person education, and to offer a framework that individuals and institutions can utilize to generate their own set of rubrics to advance whole person education.

A. Student Attributes

What types of graduates does whole person education aspire to produce? In the same way that each college or university defines its mission and vision, each institution may designate specific attributes or characteristics it believes students need in order to build their lives around fulfilling careers, rewarding personal relationships, and service to individuals and society. For example, Women's Christian College in Chennai, India "aims to provide a complete, meaningful and relevant education to women so that they are intellectually well-trained, morally upright, socially aware and spiritually inspired." At the University of St. La Salle in the Philippines, academics center around three Expected Lasallian Graduate Attributes (ELGAs): being a socially responsible Christian, a critical thinker, and an effective communicator. Silliman University, also in the Philippines, seeks to build competence, character, and faith within its students.

The United Board's programs focus on college and university faculty, administrators, and leaders. However, as students are the ultimate beneficiaries of whole person education, it is worth considering the attributes they ideally should attain over the course of their undergraduate education. Building on its mission statement of promoting intellectual, spiritual, and ethical development, the United Board encourages higher education leaders and faculty to find ways for students to become proficient, inquisitive, empathetic, socially committed, and spiritually mature. Further descriptions follow.

> **Proficient:** graduates who are well-versed in the subject matter of their major discipline and conversant in other fields of study; able to engage in intellectually

challenging discussions and debates; and able to independently pursue sources of knowledge.

Some examples of how to develop this attribute: ensuring that course content is both rigorous and meaningful; creating opportunities for problem-solving; and training students in both independent and group study, research, and presentation.

Inquisitive: graduates who use classroom learning as a starting point for deeper exploration of their major discipline or other areas of intellectual interest; who seek connections between the application of knowledge and skills and ethical practices; who are comfortable connecting the content of one subject matter to another (e.g., connecting economics to environmental science).

Some examples of how to develop this attribute: challenging students to go beyond the content of textbooks and lectures through group projects, discussions of current issues, and "what if" scenarios; emphasizing critical thinking through debates or other means.

Empathetic: graduates who have the ability to recognize and a desire to respond to the perspectives and needs of others, whether in the classroom, on campus, within their families, or in society.

Some examples of how to develop this attribute: in the classroom, introducing students to a range of viewpoints through the study of literature, history, art, anthropology, religion, and other subjects; embedding service-learning in the curricula; creating opportunities for different types of people to socialize or collaborate through clubs or campus activities.

Socially committed: graduates who have a strong and continuing desire to connect in tangible ways their learning, work, and ethical and spiritual practices to a meaning or purpose greater than their own self-interest.

Some examples of how to develop this attribute: using case studies to encourage students to link what they are learning to real-life situations; connecting issues and questions of ethics to issues in various disciplines; creating opportunities for students to contribute in tangible ways to bettering the lives of others under the mentorship of experienced instructors.

Spiritually mature: graduates who aspire to a purpose in life, an awareness of a higher meaning that is connected to others and all creation, and a commitment to caring for them for the greater good.

Some examples of how to develop this attribute: immersion in and reflection upon social issues; challenging students with questions such as "How am I as a privileged student connected to the poverty of this community? How is my lifestyle connected to worsening climate change? What can I do to help bring about the greater good?"

The above listing of characteristics is brief and is not meant to be all-inclusive. Each institution will want to determine the attributes it most wants to cultivate over a student's undergraduate years and then take steps to ensure that pedagogy and curricula are aligned to nurture those traits.

B. Faculty Attributes

As Father Bienvenido Nebres, the former president of Ateneo de Manila University, has observed, "The most successful teachers are the ones who are passionate about the students themselves: who see them as individuals carrying gifts and talents and are willing to help them discover their own passions." Matching that passion with appropriate training for teachers can make the classroom a starting point for deep inquiry, learning, and reflection, and can kindle an interest in lifelong learning.

The following list illustrates some attributes or capabilities that faculty committed to whole person education can bring to their teaching.

A commitment to student-centered learning. Whole person education marks a sharp departure from the traditional style of teaching and learning, in which a teacher's lecture or a textbook were the only channels for communicating information to students. Students need to be encouraged to play more active roles in their own learning, and that requires a teacher who is willing to cede some control over the learning process and become comfortable with student-centered pedagogical approaches.

Example of United Board programming: The United Board has convened two iterations of its Whole Person Education Academy for Southeast Asian educators. This intensive two-week training program introduces a range of pedagogical techniques, such as relating course content to the everyday concerns of students and creating opportunities for students to connect and negotiate with each other.

A lifelong learner, adaptable to new knowledge and innovation in teaching and learning. Students are accustomed to encountering new information and ideas through digital means and to expressing their opinions online. Faculty should look for ways to capitalize on students' comfort with technology, recognizing that it can open avenues to connect with students and give them

greater independence in pursuing topics raised in the classroom. Educators also can draw on an ever-greater body of knowledge about the developing adolescent brain, and they can apply some of those findings as they design their approaches to teaching young adults.

Example of United Board programming: In May 2018, the United Board and Hong Kong Baptist University convened a conference on "Technology-assisted Teaching and Learning for Whole Person Education." Participants discussed some of the innovative ways in which colleges and universities are leveraging technological advances for the promotion of whole person education.

An ability to connect the content of their courses to values. The teaching of virtually any discipline offers opportunities for students to consider the role of values, debate ethical choices, or consider the well-being of the community. At the United Board's September 2017 consultation on whole person education, Heisook Kim, president of Ewha Womans University, highlighted how these issues can be incorporated into the framework of the humanities (and her guidance is applicable to the study of other disciplines as well). "We can't dictate morals – saying something like 'don't tell lies' will have no impact on society. But literature and history offer valuable examples, and humanities education can inculcate values. By imagining themselves in the position of others, students can start to internalize values, take them as their own, and apply them in their own lives."

Example of United Board programming: One session of the United Board's Whole Person Education Academy described teaching as a ministry and called upon participants to articulate their own personal philosophies of teaching. When teachers bring this mindset to the classroom, they are inspired to help students make connections between the new material they encounter in class and themselves, their own communities, and the world.

An ability to make connections between their classroom and the community. Educators can help students build purposeful lives by considering the ways in which the content of their courses relates to broader social, economic, or cultural needs of a surrounding community or broader society. Natural sciences, social sciences, engineering, business, and the humanities can all open avenues for students to discuss poverty alleviation, disaster response, migrant communities, environmental protection, care of the elderly, and other concerns.

Example of United Board programming: The United Board supported a three-day workshop on service-learning at Dagon University in Myanmar in October 2014 and a follow-up meeting in February 2015. Service-learning is new to Myanmar universities, so the goal of the workshop was to highlight the benefits

of this type of experiential learning. Service-learning can help students move beyond rote learning and begin to analyze problems critically, appraise arguments and beliefs, and weigh alternatives, as well as give them a greater understanding of community strengths and needs.

An ability to live out a purpose in life and be aware of a higher meaning. This means developing a connection to others and all creation and making a commitment to caring for them for the greater good. It also calls teachers to embody what they teach. Educators should engage in critical reflection as to whether they are demonstrating integrity of character, respecting the values and ideas of others, and responding to the needs of their community – in other words, the same actions they encourage their students to take.

Example of United Board Programming: A chemistry teacher at Lady Doak College found that her service-learning activities with students transformed her role as a teacher. She had been such a strict teacher that her students were afraid of her, to the extent that they would sometimes drop their glassware as she approached the lab tables. Leading her students in service-learning increased her sense of self-worth, and it also helped her see the worthiness of her students, even those who were seen as slower learners. She became a teacher-facilitator who turned the classroom into a platform of compassion and self-esteem as well as learning.

C. Leadership Attributes

A college or university leader combines intellectual strength with sound governance and management practices in order to meet the diverse array of challenges – academic, financial, personnel, legal, social, safety – that characterize day-to-day life in higher education. Whole person education asks even more of these leaders: it calls them to attend to the moral and ethical development of students; to recognize the needs of the surrounding community; and to empower faculty and administrators – through allocation of time, resources, and opportunities – to deliver transformative education.

The leader of a higher education institution committed to whole person education should have the following attributes:

Competent and effective: Leaders of Asian colleges and universities typically rise up through the ranks of the faculty. Their scholarly credentials, however, will not be sufficient for them to effectively manage the complexities of a higher education institution. Leaders at all levels of the college or university need to be trained in governance, management, teambuilding, communications, and other skills to ensure that their institutions are able to provide meaningful education, anticipate future challenges, and develop strategies for the future.

Ethical: College and university leaders – including board members – are role models, and they set the values and policies that have a cascading effect on the morale of staff and students. Ethical leaders recognize that the work of setting a sound framework for governance is not glamorous, but it is essential for an institution that promotes values in education. Acting as good stewards for the institution's human, financial, and physical resources sends a strong signal to the campus community about the importance of ethics. Leaders with integrity will resist the temptation to use their power to serve their own interests; instead, they will apply their power appropriately, in ways that strengthen the institution, and share it in principled ways that build up the talents and experiences of the next generation of leaders.

Inclusive: Diversity can be a source of strength for an institution, and leaders who welcome a range of backgrounds, experiences, and viewpoints will be able to build stronger teams for teaching, administration, resource development, and strategic planning. Consistently sharing information, demonstrating a willingness to listen to colleagues, and actively seeking input on current practices or new directions can create an inclusive environment – and set a model that can be replicated in classrooms and other campus venues.

Reflective: Leaders are expected to be active but they also benefit from investing time in reflection. Reflection might start with taking stock of their own leadership styles, identifying the areas in which they feel most competent and the areas that are better served by the skills and experience of others. Reflecting upon successes and failures can help set a better future course for the institution or department they lead. Perhaps most importantly, reflecting upon the ways in which the day-to-day activities of the college or university serve its mission and values can help ensure that the right priorities are set.

Spiritual: Leaders should lean on or otherwise consult their respective faith traditions or philosophical world views as they develop their leadership roles throughout life. They should be true to the institution's vision and mission and lead their institutions with a purpose in life, one that is connected to the self, others, and all creation for greater good. They should recognize that their spiritual life requires time and attention and, despite the demands of their position, they should set aside time for rest, reflection, engagement with others, and other elements of self-care.

Example of United Board programming. The United Board Fellows Program aims to develop dynamic leaders who will advance whole person education within their home institutions; it has been the United Board's primary program for developing leadership capacity. The one-year fellowship experience features an intensive three-

week summer institute at a leading higher education institution; a semester-long placement at an Asian college or university; online networking and mentoring; and a reflective concluding seminar. In recent years, the summer institute has helped Fellows understand their own leadership styles, using the "four frames model" defined by Lee Bolman and Terry Deal in their book *Reframing Organizations: Artistry, Choice, and Leadership*. Fellows also work on improving communication and team-building skills. These skills-building sessions, combined with the comparative views on teaching, learning, and administration that the placement at an Asian college or university offers them, give Fellows both a deeper and broader perspective on effective leadership.

V. Assessment

Part of a college or university's work in defining a vision for whole person education is identifying the competencies or qualities that its students should develop over the course of their years on campus. A complementary step is undertaking periodic assessments that determine whether students are making progress in developing those competencies.

Clearly, assessing these competencies is not as straightforward as scoring a standardized examination. Yet some universities, such as Hong Kong Baptist University and Seoul Women's University, have succeeded in developing assessment methodologies that reveal student progress in developing certain attributes. The key steps in assessment, based on the experiences of these two universities, are to clearly identify attributes and then invest time and resources into sound tools for measurement of progress.

Albert Chau, vice president (teaching and learning) at Hong Kong Baptist University (HKBU), described HKBU's assessment efforts at the United Board's consultation on whole person education.

> In Hong Kong, the motivation for higher education reform came from higher community expectations, globalization, and the rapid regeneration of knowledge. At Hong Kong Baptist University, we responded by focusing on seven attributes we want to develop in our undergraduates: citizenship, learning, creativity, communication, knowledge, skills, and teamwork. From these attributes we developed intended learning outcomes with associated rubrics.
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> We have developed the Whole Person Development Inventory (WPDI) so that students can see their capacity for holistic development. Students conduct a self-assessment when they arrive at HKBU, using a questionnaire that looks not only at intellectual development but health maintenance, career preparation, emotional health, civic responsibility, art appreciation, and other aspects. Each

> student is given a personal profile. They respond to the WPDI at different points of study before graduation, which shows the dimensions in which they have improved. Collectively, the WPDI guides us in improving the curriculum and co-curricular activities.

At the same consultation, Yoon-sun Lee, director of the Institute of Bahrom Character Education at Seoul Women's University (SWU), described how SWU measures the impact of its Bahrom Character Education (BCE) program on students.

> We have developed a Bahrom Character Index (BCI) to assess the effectiveness of BCE on our students. By collecting longitudinal data using BCI, we are trying to measure the development of core competencies that are cognitive (such as moral self-awareness, reflective decision-making, and self-understanding), affective (such as conscience, self-respect, and sense of community), and behavioral (such as willingness, competencies, and habits). We want to measure the character constructs needed for a healthy adult, evaluate and improve the effectiveness of whole person education programs, and measure a trajectory of change in character level during the college years.

The United Board is in the process of developing an assessment tool to measure the learning that takes place in its faculty development and leadership development programs. The draft assessment survey, which we are now using on a pilot basis in our programs, can be found in Appendix B. Colleges and universities may find this tool to be useful as they develop their own models for assessment.

VI. Conclusion

Whole person education is something both simple and elusive to understand. Virtually all educators would endorse its ultimate goal – of developing the characteristics that enable people to enjoy lives that are meaningful and rewarding on intellectual, ethical, spiritual, and emotional levels and that are grounded in community and service to others. Yet describing and implementing the building blocks of whole person education can be difficult. Terms such as "student-centered learning" or "innovation in education" or "values-based education" can be vague when they are not connected to a strategic plan, a particular curriculum, or specified outcomes. Differences in national, cultural, or religious contexts mean that there cannot be a "one size fits all" approach to whole person education.

The risk is that the words "whole person education" are stamped, as an afterthought, to any new approach or initiative that an institution, department, or instructor introduces without the questioning, reflection, and planning needed to put meaning behind the terminology. To avoid that risk, faculty, administrators, and leaders in higher education are urged to first consider the attributes they want young adults to develop during their

college or university years. Once identified, these attributes need to be clearly communicated, so that educators are in a better position to determine whether their proposed courses, lesson plans, service-learning projects, extracurricular activities, or other ideas contribute to nurturing those student characteristics. And the overarching goals of whole person education should be clearly and frequently articulated, so that they become part of the ethos of the college or university and permeate all aspects of the work and life of the campus community.

Through this paper, the United Board hopes to bring a sharper focus to discussions of whole person education by sharing its working definition ("a philosophy and practice of education that seeks to develop the whole person – intellectually, spiritually, and ethically") and identifying key attributes for students, faculty, and leaders. These attributes are not meant to be comprehensive lists nor to diminish the traits that others may choose to emphasize. The main point is to show how the United Board can use them as a starting point for reflection upon the types of faculty and leadership development programs it offers. The hope is that readers of this report, as they follow the links between the student attributes we identified and our focus on faculty and leadership development, can find a guide that will help them identify or clarify their own goals for whole person education.

We welcome comments on the content of this report as well as details on ways in which Asian colleges and universities are pursuing whole person education in their curricular, co-curricular, and extracurricular programs.

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Our website provides further information on whole person education, including profiles of educators at network institutions who are implementing whole person education:

www.unitedboard.org